



# The Sabbath RECORDER

*Inside:*

The power  
of a 'match'  
—  
Modern-day Jonah

November 2010

*News for and about Seventh Day Baptists*

## Faces in the Crowd



- Are SDBs culturally diverse?
- An unforgettable journey



## 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 a people with a difference.

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](mailto:sdbgen@seventhdaybaptist.org) and the SDB Web site: [www.seventhdaybaptist.org](http://www.seventhdaybaptist.org)



Applications for SCSC team members and church projects have been posted on the Women's Board website at [www.sdbwomen.org](http://www.sdbwomen.org). Please read all information and send completed application forms to: SCSC Committee, c/o Milton SDB Church, 720 E. Madison Ave., Milton WI 53563.

Student applications must be postmarked by

**January 10, 2011.** All church applications must be postmarked by **January 21, 2011** — NO exceptions.

Please note: Once again we are limiting our students to only two weeks of camp. Please see the website for further information. If have any questions, please contact the SCSC Committee at the above address or by e-mail at [scsc@miltonsdb.org](mailto:scsc@miltonsdb.org).

## Wednesdays for Fasting and Prayer

Jesus said, "Go into all nations and make disciples." Are we reaching even our own nation?

This year General Conference passed an important recommendation. In response to the continuing interest and passion in church planting throughout the denomination, each Wednesday of this Conference year should be a day of fasting and prayer to seek God's guidance in this matter.

**Each Wednesday** will focus on:

- Prayer that the Holy Spirit would reveal to individuals His calling to plant churches in the United States and Canada, and for a willingness to respond to the call.
- Prayer that a training program for church planting and missions reveal itself, and for the funds and manpower to be raised to establish the program.
- Prayer for the Holy Spirit to reveal locations where plants and missions are needed.



Let's unify in prayer. Contact Katie Brown at [cb15920@reddies.hsu.edu](mailto:cb15920@reddies.hsu.edu) to commit 15 minutes of your day to prayer. Let's pray from 6:00 am Eastern time to 6:00 pm Pacific time for a renewed vision for our denomination in national missions!



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# Faces in the crowd

## The compassion of Christ

by Pastor Edgar Wheeler

*“When he saw the multitudes,  
he had compassion on them”  
(Matt. 9:36).*

In painting by watercolor, we are told to avoid singling out individuals when depicting a crowd of people. A few figures in the foreground may be painted rather clearly. Beyond that the figures and faces are to become indistinct, blending into the mass.

Actually, crowds do have a tendency to make us think and see in terms of a mass, with individual identities lost.

Jesus faced and mingled with many crowds, and he had his own way of seeing them, as we read in Matthew 9:35-38—

“Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. When he saw the crowds he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, ‘The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.’”

### Jesus saw individuals

When Jesus looked at crowds, he saw faces—human faces. It was

not that he picked out every person in the crowd and thought, “There’s John, or Mary.” The majority of the people were strangers to him.

But Jesus saw individuals with the heart of a loving and caring God. He identified individuals by their needs and by their worth to his Father.

We see an example in Matt. 15:30. Jesus had gone up on a mountain-side and sat down. “Great crowds came to him, bringing the lame, the blind, the crippled, the mute and many others, and laid them at his feet; and he healed them.”

Whether Jesus had gone up the mountain for rest, or whether he was choosing a place where he would be accessible and easily heard, the multitude came seeking him and he welcomed them with their individual needs.

### More than sympathy

Two verses later a word appears that is repeated often as he faced crowds of people. He told his disciples, “I have *compassion* for these people; they have already been with me three days and have nothing to eat. I do not want to send them away hungry, or they may collapse on the way.”

He was not thinking of “mass collapse.” He was thinking of individual mothers, little children, the aged and infirm who might faint from hunger.

The compassion of Jesus was

more than sympathy. Sympathy can be no more than a feeling sometimes. Compassion is a *stirring to act* to meet the need of another. So it was with Jesus. That meant giving of himself, his time and energies.

### It takes power

In Mark chapter 5 we are told of a woman who had suffered from hemorrhaging for many years without a cure. She believed that Jesus had power to heal her, but decided that rather than bother him, she would just touch his clothes.

The woman is healed, but Jesus realizes that “power had gone out of him” (v. 30). Upon her acknowledging what she had done, he assures that her faith had led to her healing. Jesus, with all the powers given him as God’s Son, could not help another without giving of himself.

This caring for and serving other people sometimes wore on Jesus. His exhaustion caused him to sleep while a storm raged on Galilee, terrifying the disciples and threatening to sink their boat. Another time he invited the disciples, “Come with me by yourselves to a quiet place and get some rest” (Mark 6:31). He was also tired. But again a crowd interrupted his rest, and the response was his great concern and compassion for hungry people.

### It takes workers

Returning to Matthew 9, notice what Jesus says after healing every





“  
*Com-  
passion  
sees faces  
in the mass  
of humanity.*  
”

disease and sickness. “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field” (vv. 37-38).

Jesus saw the need and the duty as a challenging mission. He saw meeting people where they were and helping in their particular need as a mission directly related to winning hearts back to a loving God. “Pray for workers to serve in that way,” he urged.

Jesus saw faces in the multitudes. His challenge was, “Whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:44-45).

### **Crowd control**

What do you see when you look at a crowd? Many people see crowds like the watercolor artist; as a mass, an indistinct blur. To them the unbelieving, the non-Christians, are just that—of no special concern because they don’t perceive individuals or why they think as they do.

Or one might think of world hunger as a great tragedy, but fail to see that these great masses of people consist of individuals who might be helped through personal compassion. Or the youth with their problems are just “young people” out there, not individuals whose lives we may touch and help.

It is interesting how crowds affect people. A feeling of fear for some; for others, excitement. Much depends on one’s outlook on life.

Former presidential candidate George Wallace was asked about his favorite memories of his life in politics. He replied, “The crowds. I remember the crowds.” His aides said that Wallace would pick through a box of photographs of campaign appearances that drew thousands to hear him. “I outdrew all the other candidates,” Wallace would remember. “They said I was the best speaker who ever ran for president.”

That’s one way to view people: as folks we can use to build our egos and to fill our needs. That can occur even in churches. Self-interest brings about a myopia that just can’t see others for their worth. It may even happen that unbelievers are seen as only the potential for increasing the church’s membership, rather than opportunities to serve in the name of Christ.

The Spirit of Christ gives us a keen vision that can distinguish individuals in all conditions of life; individuals to whom we can minister. It arouses a caring heart that each believer is challenged to use in his own occupation and area of life.

### **Compassion defined**

Compassion has been defined as “the pain of love.” It is a strong and compelling word. It is the love reflected in John 3:16. It is a love so pained for the plight of another that one will act to help that individual.

It is the all-encompassing love of

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Jesus Christ that was great enough to lead him to Calvary for “the world,” yet it was for every individual who would turn to him in faith.

That is the spirit that should infect believers. It is the perception that sees faces in the mass of humanity. That is the way it has to be.

### **It is near at hand**

We only minister one by one. Salvation and deliverance don’t happen *en masse*, but one at a time—and from that one it goes on to another.

The news reminds us repeatedly that poverty and hunger are widespread in America. In our minds we see masses of people in need. The caring heart looks more closely and sees a needy family right near at hand—and takes action to relieve that want.

We hear the growing statistics of immorality and crime among youth, a national problem. The sensitive Christian sees the face of a young person near at hand who seems aimless and vulnerable—and moves to reach that youth with love and with the truth of Jesus Christ.

Illness and tragedies are reported daily. The love of Christ brings individuals and families who are victims into focus—and we seek avenues by which we can minister to them.

War and poverty deprive children worldwide of the necessities of life. Christian organizations like World Vision and Feed the Hungry give faces and names to individual children and offer the opportunity of “adopting” a child and giving for education and other needs.

### **Is it your business?**

It is as one of Dickens’ characters says: “People are my business.”

We may be engaged in any one of a number of occupations for a



## *Jesus saw individuals with the heart of a loving and caring God.*

livelihood. The business of a follower of Christ is larger than that. It is seeing people as individuals and relating to them in helpful ways. Jesus pointed out that it is in being a good neighbor, as the Good Samaritan taught. It is the “cup of cold water.”

It is hospitality to the stranger, clothing the destitute, feeding the hungry; it is visiting the sick and imprisoned. It is caring for the widows and orphans. (See Matthew 25:34-40.)

### **The benefits**

This sounds like a big order, but we are each responsible for the opportunities we have, and love makes the burden of caring a joy. This joy in ministering to others in the name of Christ has benefits that are immeasurably greater than we can ask or give.

One benefit is God’s “well done” to our hearts—sometimes an ecstasy from having served another. Another is being unshackled from self-interest and anxieties. If you are a worrier, give yourself to concern and self-

denial for others. Ministering with compassion also relieves us from loneliness as we relate to our fellow human beings in the spirit of Christ.

There is an old hymn that I think Jesus would sing along with us:

“Do not wait until some deed of greatness you may do,  
Do not wait to shed your light afar...  
To the many duties ever near you  
now be true.  
Brighten the corner where you are.”

When—with the love of Christ—we see the faces of individuals in that great mass of humanity and reach out to them in respect and care, we not only brighten their corner but we brighten our own little corner. In fact, the whole wide world is opened to us. **SR**

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*Rev. Edgar Wheeler just turned 90 years young and lives in Cripple Creek, Va. He served in many SDB Churches including Hammond, La.; Paint Rock, Ark.; DeRuyter, N.Y.; Salemville, Pa.; Ashaway, R.I.; Denver, Colo.; and Nortonville, Kan.*

# Are Seventh Day Baptists Culturally Diverse?

*by Carmen McLean, Ed.D.  
Toronto, Canada*

Cultural diversity is an asset that is overlooked in some societies that would sincerely benefit from this rich phenomenon. Just what is cultural diversity?

Many definitions have emerged over the years, yet this concept is not easily quantified. Within the literature on diversity, one thought expressed is that a count of the number of languages spoken in a region or in the world would offer a vibrant definition of cultural diversity.

However, this notion is countered by one linguistics professor, David Crystal from the University of Wales, Bangor. He has suggested that on average, one language is falling into disuse every two weeks. By this standard, he continues, one would be left to conclude that “we are in a period of precipitous decline in the state of the world’s cultural diversity.”

Other definitions of a simplistic nature have come to the fore and do not provide a compelling discussion for this article. For our purposes, cultural diversity is defined as “the variety of existing cultures that brings collective strength that can benefit all of mankind.”

Isaac Asimov put it quite succinctly when he stated, “There are no nations, but one humanity.”

God made the world to reflect a wide array of people and belief systems.



Different kinds of people live in different places. There are those who live near the equator who are dark-skinned, compared to those who are farther from it who are fairer-skinned.

Those with darker skins are protected from the biting rays of the sun through a special chemical called melanin, injected in the bodies by the Creator. This prevents their skin from being taken up by destruc-

tive cancer cells. There would be no black person left in the Caribbean or Africa if they didn’t have this God-given protection.

Diversity is moving beyond language, race, color of skin, or accents to a more just, peaceful and sustainable world. How do we get to this point?

We must learn to tolerate each other as intolerance brings disorder and squabbling, and—to a more



serious degree—wars and rumors of war. Most “black” Seventh Day Baptists in North America grew up in a Caribbean country (Jamaica) where the notion of diversity seemed farfetched. Practically everyone in the mainstream around you looked just like you. But it is an unfortunate fact that the country was distinctively stratified along class and “color” lines.

This was very evident in the post-colonial era when the locals were in charge. Discrimination was rampant as those of lighter skin color were relegated to the upper echelons and were considered “better” than those of darker hue.

Inherently, one was left to think that the color of one’s skin automatically gave a free pass to the best of everything in society. Not even the motto “Out of many, one people” was sufficient to mitigate this attitude. No element of society was allowed to opt out of this trend.

People started migrating to foreign lands with this attitude, and coming to North America did not make a difference. How is this evident in Seventh Day Baptists today?

When one visits a Seventh Day Baptist Conference session in North America, he or she is treated to a dynamic cultural mix of two dominant groups—the blacks and whites. This is so because the churches in Canada and the United States are comprised predominantly of these two groups of people.

The blacks in North American churches are mostly immigrants from Jamaican SDB churches and, to a lesser degree, Guyana and Trinidad. Only in recent years have serious efforts been made to form relationships with people from other islands.

The first Seventh Day Baptist church in North America was formed in Newport, Rhode Island in 1671.

Some of the first members of the Newport church came from Massachusetts, wanting to escape the religious intolerance of the Puritan Massachusetts Bay Colony.

There were two other areas in the United States from which Don Sanford (1992) documented the origins of SDBs in North America.

“  
*We do  
not need  
“cultural  
uniformity”  
which is trending  
nowadays.*  
”

A group from Philadelphia with a Quaker background sought economic and political freedom, and another group of Baptists from Piscataway, New Jersey descended from the pilgrims of the Plymouth colony.

These groups were subject to separation over doctrinal and other issues. But they somehow managed to strengthen themselves, and other churches were established all over the United States. Much intermarriage over the years kept the Seventh Day Baptist tradition alive. This is evident today as family names have entrenched themselves in the very fabric of the denomination. Do those names give automatic privilege to the higher ranks among Seventh Day Baptists? How diverse does this make us?

The notion of cultural diversity among Seventh Day Baptists in North America remains a complex issue. Are we a multicultural church or a melting pot?

We can look at diversity based on the subcultures of the various fami-

lies, or diversity based on the black members and their idea of worship vs. the white members and their idea of worship. Is there anything that is distinctive about Seventh Day Baptists and cultural diversity? How does this affect the church’s growth?

Some say that the growth of the churches has remained static over the years, and the question becomes, “Why is this so?” The Canadian church, for example, was established over 30 years ago and remains as one main church plus a branch church. Efforts have been made to establish other works but they have not come to fruition.

Shouldn’t we be expanding and spreading the Gospel if we believe we have a message that the unsaved needs to hear? The Canadian society is multicultural, so what better place to engage and embrace people of all races, language, color and creed? Yet we remain a mostly black church with a congregation composed predominantly of Jamaican heritage.

One summer at an SDB General Conference, a young lady introduced herself informally to a group gathered around. Immediately someone tried to “fit her inside a box” by asking who she was related to at that particular church. The person wanted to connect her with any family line descending from a line of Seventh Day Baptists.

Her response to the person was very fitting for the moment. She promptly questioned why everyone was trying to find a link for her within the confines of SDB families. She said this made her feel like an “étranger” (stranger).

This is an attitude inflicted on newcomers that should not be accommodated. We need a paradigm shift in this regard.

Diversity is what brings people together. It takes generations to get  
*cont. on page 26*



# An unforgettable journey

by Pastor Shirley Morgan

As a teenager I dreamed of becoming a missionary. I could picture myself in Africa or some other poor country, preaching the Gospel and helping in different ways. Then reality set in and after awhile the dream died—or so I thought.

Some years ago the Lord afforded me the privilege to head an Emergency Food Pantry that catered to the people near the Miami, Fla., Seventh Day Baptist Church where I served as an associate pastor. This ministry gave me the opportunity to provide moral, emotional and spiritual support to many. That whole period of service, I believe, was God's way of preparing me for future ministry endeavors.

Upon learning that I had to return to my home country, Nicaragua, the church decided to commission me as a missionary pastor. After arriving in Nicaragua, I immersed myself in many ministry opportunities, reaching out to the least fortunate. It is within the context of serving as a missionary that my recent mission took place.

## How it all began

The pastor from Puerto Cabezas called to share the plight of a small group that was holding worship services under a house floor. He wanted to know if it was possible to help with some kind of shelter for a better place to worship.

With provided funds, I set out to go and help. On September 15, 2010 I flew to Puerto Cabezas where I preached two nights in revival meetings. Then it was time to head to Waspan.



A "bus ride to remember" on the way to Waspan, Nicaragua.

## The trip to Waspan

While waiting for someone to get me, I saw an old beat-up bus pass by. I thought, *If this is the bus that will be carrying us to Waspan, then I am in for a rough journey.*

Little did I know just how rough. The bus pulled out from the "terminal" (dusty and cluttered with garbage) at 6:00 a.m. on Friday the 17<sup>th</sup>. Torrential rains and unpaved roads combined for a turbulent ride. The bus—as raggedy as the rough road—was on its way to a seven-hour journey.

The large vehicle zigzagged from side to side in a futile attempt to avoid the huge holes in the road. It was like riding a roller coaster. Many times I thought the bus was surely going to roll over.

Just as my body was getting used to this bumpy ride, we were asked to vacate the bus to lighten its load so it could cross the dangerous stretch of mudholes where other vehicles were stuck. I couldn't keep count of how many times this happened.

After a long, rocky and dusty ride we arrived at the place where we would spend the next couple of days. The distance between the two points was only 80 miles.

## Our accommodations

I was ushered into a door-less bedroom and stared in bewilderment at the "bed" I was to sleep on. It was made of simple wood with no mattress or anything of the sort.

Shocked to see how bare the whole house was, I asked if that was how things were on a daily basis. The answer was yes—some of the people cannot afford basic necessities. I used some of my clothing on the rough surface and got a good night's sleep.

While taking a bath in one corner



The rustic sleeping accommodations.

of the house, they were cooking under the floor. Smoke from the wood used for cooking permeated the whole house, leaving every piece of clothing and equipment with its stench.

The toilet was almost a block away from the house. Thank God He heard my prayers and I did not need to go there during the night, although the moonlight was breathtaking.

I tried my best to ignore the food preparation process and focus on accepting the people's hospitality. The ladies prepared meals while the men worked on the structure. They were up at dawn and worked until nightfall.

### Down to the worship

Their efforts were rewarded when on Saturday night we met under the structure for worship. The people were excited to have their own little "sanctuary" and sang their hearts out to God.



*They worked all day to prepare the structure for worship.*

Some things are just impossible to describe with words. It was such a wonderful time of celebrating God's provision for a people who don't ask for much.

The sound from the portable sound system could be heard from afar. Music from the electric bass guitar was just marvelous. The anointing of God was evident in this place.



*Words could not describe the wonderful time of celebrating God's provision.*

### What are the needs?

The structure needs to be enclosed. One church has donated funds to purchase the lumber to do that. However, there are other needs such as nails, flooring, etc.,

It seems that "for such a time as this" I am here in Nicaragua. The people here need the Gospel as much as Africa, the U.S., India, China...

You may not be able to come here, but you can pray and you can

“

*It seems that 'for such a time as this' I am here in Nicaragua.*

”

plus travel expenses to return and make sure everything gets done.

God willing, on the next trip I will be conducting some leadership training seminars. The plan is to equip them to carry on the different areas of ministries; my role will be supervising and equipping.

There are other remote communities where the Gospel must be taken, so with Pastor Vicente Valendres—and God's guidance—we will be doing so in the near future. The pastor has an evangelist's heart.

contribute to take the Gospel to this part of God's world.

What is the cost of a soul? What are you willing to sacrifice? One soul without the Good News is one too many. Pray that your heart will be broken for the lost. **SR**

*To become a prayer partner or contributor to these ministry endeavors, you may contact Pastor Shirley by Skype (Shirley.morgan81) or e-mail at mshirley45@aol.com.*

# Working on the next step

## Update from the Ad Hoc Committee for Denominational Restructuring

by Susan Fox

Plato once observed, “The beginning is the most important part of the work.” That being said, the second step is also pretty important in any venture that has multiple parts.

The start of a 3-5 year process for restructuring our denomination had its beginning at the 2010 General Conference sessions in Springfield, Missouri last July. General Conference delegates voted to accept the nine recommendations proposed by this Ad Hoc Committee.

By taking that action, Conference indicated that the majority of the people in attendance were in favor of the general direction of the changes. They also agreed to have the Committee members continue with the next steps to develop an overall plan. (For details of the recommendations and overall plan, see the July-August issue of the *Sabbath Recorder*.)


So what are the next steps? The Ad Hoc Committee will develop and present proposed Bylaw changes which incorporate the recommendations voted on at Conference last July. These changes will be reviewed and adjusted as part of the 2011 General Conference session in Holland, Michigan. If the Bylaw changes are approved in 2011, then there will be a second reading and vote one year later at the 2012 Conference session. Then the Bylaws would become effective.

How can you and your church be involved? The Ad Hoc Committee is preparing a package that will be distributed to each church early in 2011.

It will contain information regarding the proposed recommendations and a draft of the Bylaw changes.

This package will provide churches information about the actions to be taken at General Conference 2011 so they can better prepare their delegates. It will also be an opportunity for church members to give feedback to the Ad Hoc Committee, prior to finalizing their report at the 2011 Conference.

Keep an eye out for the informa-

tion package, continue to keep us in your prayers, and let us know what you think! 

\* \* \* \* \*

(Members of the Ad Hoc Committee for Denominational Restructuring are Susie Fox, Don Graffius, Neil Murphy, Ron Ochs and Jim Skaggs. You can contact them at [adhocsdb@gmail.com](mailto:adhocsdb@gmail.com) or SDB Ad Hoc Committee, 1722 Taylor Station Road, Blacklick OH 43004.)

### Changes at a Glance

- No changes to local church or annual General Conference.
- General Council limited to 5 voting members elected by General Conference, with Executive Director and Financial Officer *ex-officio* (non voting).
- Conference President and President-elect no longer voting members of General Council, but attend meetings as needed to coordinate and focus on Annual Conference program.
- Consolidation of budgets and financial management under single Financial Officer employed by General Council—but accountable to the Executive Director—providing financial services to the Memorial Board.
- Independently incorporated agencies of the denomination (Historical, Christian Education, Missionary Society) be legally merged with the General Conference, but that the Memorial Board remain independently incorporated to provide legal liability protection.
- All employed denominational executives will be employed by General Council and will report to it, but not as voting members. Current Board/Agency officers will continue in an advisory role.
- Executive Director has day-to-day supervisory responsibility over other executives and employees.
- All Board executives will be located in Janesville.



## The power of a “match”

by Myron McPherson  
Memorial Fund Trustee

Our family farmhouse, located near the tiny logging town of Randle, Washington, had “central heat” from the earliest time I can remember. The heat was provided by a large cast-iron wood stove near the center of our living room/kitchen area.

The reason I remember this so vividly? It was my job to fill the adjacent box with split wood on a daily basis. And I believe that it was due to the many years of fulfilling this chore that I developed a sense of responsibility which has served me in good stead for the rest of my life.

So, while most parents would discourage their children from playing with matches, the matches and dry kindling were important ingredients in restarting our fire on cold mornings. The reward for starting the fire was the opportunity to sit on top of the wood stove, soaking up the warmth—until the fire got too hot to comfortably remain on that perch.

We also used matches to start fires in slash piles. These piles resulted from our clearing the woodlands in order to plant grass for our cattle to graze on. My mother—being an out-of-doors, pioneering type—taught me how to swing an axe and fall

“*‘Matches’ of a different type have played a critical role there, too.*”

rather large trees. It’s amazing how much property we cleared by hand that way, before I was of an age to be trusted operating a chainsaw. While the alder and maple trees we felled would make decent firewood (once they had dried and cured), nothing compared with doug fir and cedar for heating our house.

My childhood was so foreign to the way we later raised our kids living in suburban New Jersey, not too far from New York City. But I still made it a habit to burn our tree trimmings and cardboard in our backyard, sometimes creating massive blazes that gave Mary Jane reason for concern. Nothing bothered her as much as when I would light the charcoal barbecue using a Mapp gas torch to get the coals burning.

Over the years that I have served on the Memorial Board, “matches” of a different type have played a criti-



cal role there, too. Matching seems to be one of the more successful means we’ve employed to encourage giving toward special projects.

A number of churches have participated in matching fund projects in “new ministries for new people” outreaches. Other churches have benefited from ministerial “staff assistant” projects, allowing lay people with a ministerial calling to practice and refine their craft.

In Miami, we utilized these programs for a number of years with both Pastor Shirley Morgan and Pastor Dalmon Murphy. We also used matching funds for Youth Expedition in Service (YES) projects where the church youth have

**cont. on page 26**





Women's Society page by Kristin Camenga  
[www.sdbwomen.org](http://www.sdbwomen.org)

## Challenged in Hawaii

by Bethany Chroniger  
 and Karen Umana

We were grateful for the opportunity to represent the SDB Women's Society at the Women's Leadership Conference of the Baptist World Alliance meeting in Honolulu, Hawaii, July 24-27. The theme, "In Step with the Spirit," helped all who attended to remember that if we stay in step with the Spirit, we will be world changers.

The main focus of the conference was poverty, abuse, and human trafficking. We learned that:

- 2 billion women/children are in poverty, and 600 million women and children are hungry daily
- 1% of the richest people in the world make the same amount of money as the total income of the poorest 60% of the world
- 98% of those in forced sexual exploitation are women and girls

We truly have no grasp on the reality of homelessness, hunger and abuse because it is outside our experience. After being presented with these problems, we were not left without hope. We got to meet unforgettable people, listen to extraordinary speakers, and make friends with amazing women who were helping to alleviate these problems.

We were excited to be part of the young women's group led by Suzannah Raffield. The women that we met were indeed remarkable: Deborah, from Nigeria; Difusa, from Uzbekistan; Asha, from India;

Melody and us. As part of this group, we contributed to the daily newsletter, volunteered at the services and participated in a presentation.

Asha Sanchu became an instant inspiration to young women like us. She has led the NBCCWD Miglat Ministry, dedicated to help women who sell their bodies to survive or have been neglected by their family or society. This ministry shares the Word and love of God through Bible studies and retreats, educates the women about sexually-transmitted diseases, and teaches them trades including card making, tailoring and catering.

God has restored many women through Asha's ministry, and they have become successful business-women selling produce. The ministry recently opened a café where a few of the rescued women work and it has been very successful. This not only provides an opportunity to become positive Christians in society, but also productive citizens.

We were left with the question of "What can we do?" We can no longer walk past anyone on the street without feeling the need to do something. If we are truly Christ's followers, shouldn't we reflect Him in all that we do?

We want to stand up and take the ministries God has given us and make a difference in the world for His—and only His—Glory.

Our prayer is: "Lord, let us be Your hands and feet, and not just Your mouth. Give me bold-

ness to help meet a need when I see it. Let me see people with Your eyes and Your heart."

The Baptist Women's World Day of Prayer is scheduled on the first Monday of November. This is an opportunity for SDB women to join with all Baptist women and pray for the world, especially for the problems of poverty, abuse and human trafficking. We ask that you keep Asha and other women like her in your prayers so they will not grow weary but build strength through Jesus Christ.

(For a more detailed article, go to [www.sdbwomen.org](http://www.sdbwomen.org).) **SR**

*Bethany Chroniger and Karen Umana are both pastor's daughters. Bethany is recording secretary for the SDB World Federation and a recent graduate from American University (International Studies and Spanish). She is seeking God's perfect plan for where and how He wants her to serve Him. Karen attends the SDB Christian Church in Arlington, Va., where she is involved in the children's ministry and church secretary. She is delighted that she has discovered and is fulfilling her calling in these ways.*



*Bethany Chroniger (top right) and Karen Umana (bottom left) with their new friends.*



## New programs = New converts?

At this year's General Conference sessions, a resolution encouraged all Seventh Day Baptists to pray and fast each Wednesday as we seek the Lord's guidance about church planting. Here at the Historical Society, besides our obvious excitement about the initiative, we began to consider past efforts by the churches to grow and share the Gospel, in the hopes that they might shed light on our current situation and future goals.

SDB history demonstrates our passion for expansion and outreach. Within 10 years of the beginning of the Newport, R.I., church in 1671, there were members of that congregation meeting in the "Westerly" part of Rhode Island. In 1680 that remote congregation was set apart as its own church (now called First Hopkinton).

From then to now, Seventh Day Baptists have taken their faith with them to the frontiers of their worlds, planting new congregations both incidentally as they moved, and intentionally as they considered where their witness was necessary. Don Sanford's *A Free People in Search of a Free Land* details this movement of SDBs from our early period to the closing of the American frontier. (More details of SDB growth on the frontier can be found in that volume, available for purchase at the Conference website.)

This impulse toward outreach found expression over the last 75 years through a series of initiatives at the Conference level. They were aimed at encouraging members of local churches to take their evangelistic responsibilities seriously.

The first of these initiatives was the Second Century Fund, proposed in 1945 to rebuild the China Mission after World War II, and also to increase evangelism in the United States. One of the outcomes of this movement was the planting of a short-lived group in Indianapolis in 1947.

From the mid-40s through the 1950s, we continued to train churches for outreach and evangelism. In 1959, the General Conference began the Program for Advance, a five-year plan focusing on preparing the local church for ministry and then turning them loose on their world.

1961 was labeled a year of "Mission to the Unchurched," and the Yearbook mentions several young church plants in the Southwest Association (including Little Rock, Arkansas) that were overseen by Rev. Marion C.


Van Horn. Throughout the 1960s and '70s these initiatives were continued and expanded, and several SDB congregations were planted in urban areas.

The desire for outreach increased in the mid-'70s when John Wimber of the Fuller Evangelistic Association was brought in to consult with the SDB Conference about church growth. An ambitious program kicked off in the early 1980s called the Decade of Discipleship, which included a challenge for SDBs to "Double in a Decade."

There is no doubt historically that SDBs have the heart for growth and church planting. Our history also teaches us a couple of poignant and necessary lessons for the present ministries:

First, there is no Conference program or growth initiative that will substitute for the convictions of individual SDBs in sharing the Gospel of Jesus Christ.

Second, growth efforts do not automatically equal evangelism. If our church planting efforts do not also purposefully reach the lost with the Gospel, they do not fulfill our shared responsibility to spread the good news of Christ, whatever other good outcomes they may yield.

As we pray for church planting, let us continually be reminded that the reason for planting more SDB churches is to reach the lost with the message of the Gospel. May that passion, proved by our shared history, drive our efforts. 

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**SDB  
history  
demonstrates  
our passion  
for expansion  
and outreach.**  
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## Summer Institute changes again

by Gordon Lawton, Dean  
Director of Pastoral Services

The three SDB Summer Institutes—Seventh Day Baptist History, Seventh Day Baptist Polity, and Sabbath Theology—have been around in one form or another since 1963. They were the successors to similar classes at the Alfred University School of Theology that taught SDB pastors beginning in the 1800s.

These courses have been the equivalent of a three-semester hour course at a seminary, and have taken various forms. For many years from 1963 on, each course was begun and completed in three weeks of intensive study. In this new century, due to the challenges of students being free from employment and other responsibilities for three weeks, the class time here at the SDB Center was reduced to two weeks with lots of reading completed in advance.

Now for 2011, the format has morphed again. The material to be covered is still the same as a three-semester hour course, and we will have enough class time to support those hours—but the classes will be held for six days in August.

Prior to the week in Wisconsin, there will be directed reading, writing and posting to an online class site. In 2011 the class will be Sabbath Theology. The focus of the class is to write a Sabbath theology paper developed from a two-page outline.

The directed learning will produce a rough draft of their paper before the students head for Wisconsin.

Almost all of the reading will need to be completed in the process of getting the paper to the rough draft stage.

You may be asking, “If the students can get to a rough draft at home, why is there a need to have class time?” There are three reasons I will share:

1) Proverbs 27:17 tells us “as iron sharpens iron, so one man sharpens another” (NIV). There is a need to discuss and run opinions by others, and learn those things that we missed in the reading. So we will have discussions about the materials we have read and written.

2) Part of the course is to write and present an exegesis paper based on an assigned text concerning the Sabbath. The presentation needs to be in a class with peers.

3) One of the goals of the Center on Ministry is to build camaraderie among our pastors, and this is one way we can do this. When you spend time with people, you get to know them and they get to know you. I have seen this bonding when I took the three-week courses in the 1970s as well as among those who have



*Summer Institute students in 2010 (l. to r): David Johnson, Helmer Umana, Joshua Michaels, Brent Hannah, John Pethtel, David Stall, David Fox, Haywood Floyd and Kevin Palmiter.*

come for the two-week courses in the last seven years.

The registration form for the next Summer Institute is online at [www.sdbministry.org](http://www.sdbministry.org) and must be back to the COM office by January 31, 2011 as the directed online learning begins in February. **SR**

Building relationships doesn't only happen at Summer Institute. We see it at Conference, Pre-Conference retreats, summer camps, Association meetings, and at the every-two-year **Pastors' Conferences**. Encourage your pastor to attend. It will be April 26-30, 2011 at Camp Wakonda, Milton, Wis.



## Agents of Godly change

The game was going well. We'd been playing for a little bit, and I finally moved the last needed piece into place.

All six of the points in my home area were covered, they had a piece on the bar, and I was ready to taunt the other player with the fact that as long as I kept my home covered I was the only player who could move.

Finishing my turn, I leaned toward my opponent while saying, "Here are the dice. Oh, wait—you can't move. I might as well go again." After a couple of rounds, my taunting had the desired result: the board and all the pieces went flying across the room.

I'd won the game and was happy about that. In retrospect, the game I was playing wasn't really backgammon; it was "Provoke Thy Sister."

Even though I've talked about that game in several sermons, I'm not really proud of that moment in my life. In fact, I share the story for a few reasons. It is a gentle reminder that I'm far from perfect and have intentionally done rotten things in the past.

Many people can relate to provoking or being provoked by a sibling or another childhood rival. But the main reason for talking about that episode goes beyond building bridges to those who listen.

The main reason for talking about provoking my sister is that it helps people hear this point: each of us knows how to make others mad. We instinctively know how to provoke.

Sometimes we talk about having "our buttons pushed" or "pushing another's buttons." That language reveals something about us. As we live with other people, we learn what makes them tick—how they respond to circumstances, areas that are sensitive to exposure, etc. We also learn that we can use this knowledge to

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**God has called us to act in ways that encourage others to change for the better.**

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behave in ways that "cause" predictable results.

When we talk about provoking others, the first image that jumps to mind is causing anger. But the predictable result does not have to be anger. I have heard from many who reminisce about a teacher who could be easily distracted from the purpose of the class.

Sometimes, discovering a teacher's favorite topic and asking questions about that topic could drive the teacher to distraction. The student's goal was to cause the teacher to focus on something other than the topic at hand.

For some Sabbath School teachers and some public school teachers, this was an easy job. The students behaved in a way to provoke the

teacher to distracted teaching.

That kind of provocation is found in the letter to the Hebrews: "And let us consider one another to provoke unto love and to good works" (10:24, KJV). The command is straightforward: look at each other and carefully think about what you can do to cause them to respond with love, to respond with deeds that God would call good.

As we use English today, "provoke" is almost inextricably linked with anger. So modern translations of the verse substitute phrases like "spur one another on," "stir up one another," "stimulate one another," "motivate one another," and even "encourage one another."

You see, God has given us the ability to watch others and to learn what we can do to help others respond. We can twist that ability and "encourage" anger and hostility. We can also use it as He intended to encourage love and good deeds.

In the verse above, we're told that God's desire is for us to use this ability to "cause" love and good deeds. In other words, God has called us to act in ways that encourage others to change for the better.

This verse in Hebrews is not the only place in Scripture where God calls us to think about others as we decide how to initiate and respond in this world. Over the next few articles, we'll explore the idea that God wants us to influence others, even as we devote our personal life to Him. Christians are supposed to be agents of Godly change. **SR**





# FOCUS on Missions

## A new presence in Barbados

by Kirk Looper

An official presence of Seventh Day Baptists has begun in Barbados. The work in Barbados (an island in the Caribbean) was kindled recently through the ministries of the Jamaica Seventh Day Baptist Conference.

A team—consisting of Claudia Ferguson, Rev. Carlton Ferguson, and Rev. Basil Clarke—had been working toward introducing and establishing SDB churches in Barbados for some time. During the month of August that dream became a reality.

The Barbados Group is comprised of nine persons including children who have been meeting on Sabbaths since mid-2009, mainly for Bible study. At the launch, the new group adopted the official name: St. Michael's Seventh Day Baptist Group. Worship was held on Sabbath, August 28, 2010, at the Barbados Community College located at Eyrie Howells, Cross Roads, St. Michaels.

The program for the official launch included the history of the group by Brother William Robinson, the dedicatory prayer by Rev. Clarke, and the message by Rev. Ferguson. The rationale for the launch was given by Claudia Ferguson, regional vice president of the SDB World Federation.

Seventh Day Baptists came to the Caribbean during the first part of the 20<sup>th</sup> century with the establishment of the first SDB church in Jamaica in 1923. This church was started in Post Roads, Clarendon, by pioneer Emily Smikle.

In 2008 the Jamaican Conference celebrated 85 years of ministry in Jamaica. Rev. Ewart Caesar, at that time the regional vice president of the World Federation and president of the Guyana SDB Conference, accepted the invitation to attend Jamaica's 85<sup>th</sup> Anniversary Conference Service held at the Post Roads SDB Church.

The dream of spreading our churches in the Caribbean was shared with Rev. Caesar and was then presented to the 2008 session of the World Federation held in Wisconsin, USA in July. The vision now being pursued is to plant three Seventh Day Baptist churches in the Caribbean by 2013, beginning with Barbados, then the Cayman Islands, and Trinidad and Tobago.

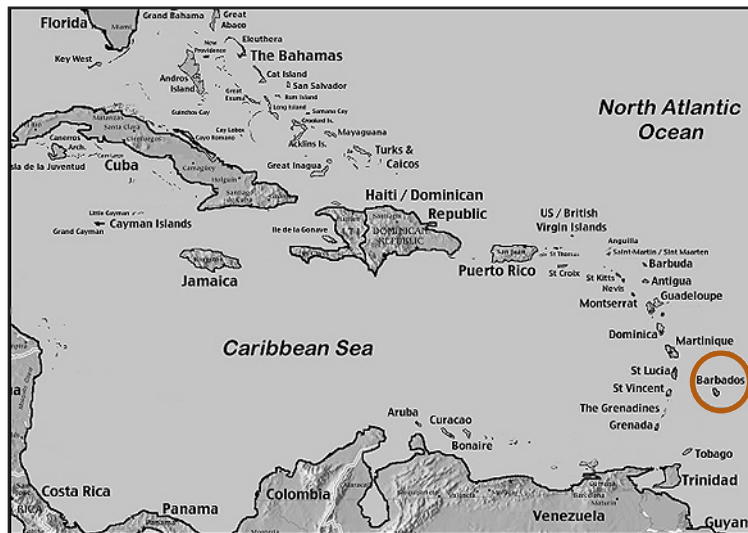
In His providence, God has always created opportunities by disturbing people's environments. Deacon Michael Walters, missionary worker in the Jamaican Conference, left Jamaica to work in Barbados, resulting in the second

SDB to be settled there. Gail Whyte from Higgin Town decided to settle in Barbados with her husband and young family. Then, surprisingly (or not), Deacon William Robinson from the Greater Portmore SDB Church took his family to Barbados. This began the Bible study that evolved into the present-day group.

From the visitation to inaugurate the Conference in Barbados, a manual is being developed:

“Building a Dynamic Church” by Rev. Carlton Ferguson. This manual should ensure the success of the church to develop the minimum of 25 members representing four families, as suggested by the Manual of Procedures. This can be used to spread churches throughout the area. It is exciting to see the movement that has been discussed for many years and attempted by several Conferences surrounding the Caribbean.

We look forward to hearing more from this new “Conference.” Pray that the leadership will not lose the vision and that God will bless their work. Pray specifically for William Robinson, the leader of this group and the Director of Evangelism, as he leads the group to new heights of success in God's Kingdom. **SR**





# the BEACON

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

November 2010

## A modern-day Jonah

by Emily Olson

This year at Conference I learned a very important lesson. It didn't have anything to do with the main theme ("Servants Together in God's Ministry"). It didn't have anything to do with the theme discussed in the youth Bible studies ("Don't waste your life").

The most important thing I learned at Conference didn't come from any of the workshops or worship services either. You see, about four months ago a little voice in my head said, *Emily, you're going to be the Beacon editor next year*. I shrugged it off and went on with my day.

You should know that I'm not much of a writer, and I don't usually connect random things like "weightlifting" or "testing in school" to God like the two previous Beacon editors. I'm also not the type of person to volunteer for this kind of position because I feel like I might be taking someone else's opportunity away.

Furthermore, I had decided long ago that I was never going to volunteer to be Beacon editor because I just didn't want to. Throughout the next few weeks, however, the thought kept coming back.

After a little while, I realized this thought wasn't coming from me. This was God saying, "Emily, you're going to be Beacon editor next year."

Even though I knew this was com-

ing from the Lord, I kept saying, "No, I don't want to!" I talked to some people about this and they told me to pray about it. But I didn't *want* to pray about it, because I already knew what the answer was—and I didn't like it.

I went to Conference with the full intention of letting somebody else volunteer to do it, but the "somebody else" I had in mind didn't go to the first Youth Interest Committee meeting. I sat through that whole meeting hoping that the topic of Beacon editor wouldn't come up.

It didn't come up, but I knew full well that it would in the next meeting. I thought, *Maybe I can skip the meeting, and that way someone else will have to take the position*. I didn't even get to try that option because I was made secretary of the committee, and the secretary can't exactly skip out.

I went to the second meeting on Tuesday, nervous, because I knew that the decision would be made. I had already decided that I wouldn't volunteer, so I figured I was safe.

Apparently, God didn't like that plan. When the question was raised as to who would be Beacon editor, my name was recommended once... twice... three times... four times... You get the idea. Two others were recommended but when it came time to vote, the results were almost unanimous. I was Beacon editor.

After the meeting I thought about

what had happened. I had pretty much guaranteed myself "safe," yet I was still chosen. I realized that God had just taught me a lesson. I didn't listen to Him; in fact I ran away from the plan He had created.

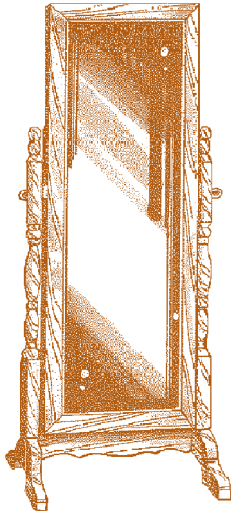
My story reminds me of Jonah. Jonah didn't listen to God's call for him to go to Ninevah. He ran away, too.

He thought if he went in the complete opposite direction, somehow he would be safe. However, Jonah ended up in Ninevah anyway.

The lesson I learned is this: Listen to God's call before you get volunteered by your friends or swallowed by a whale. **SR**



Hi,  
I'm Emily Olson from Berlin, N.Y. I'm excited (and maybe a little nervous) about being Beacon editor, but ready to take on the challenge. If you're interested in helping out a friend by writing an article (if you aren't, you will be soon) send it to [emmk1@mac.com](mailto:emmk1@mac.com) and I'll either save it for the Youth Issue or use it in the Beacon. Thanks!



# 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*

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## Thankful for the present

This past August marked a turning point in my life. During my twice-yearly oncology checkup, I decided not to renew my cancer medicine prescription.

In October of 1999, I underwent a mastectomy for breast cancer that had already spread to my lymph nodes. A lumpectomy wasn't an option since the tumor covered a 9-centimeter area—about the size of a grapefruit. (Incredibly, my annual mammograms had failed to detect the slow-growing cancer.)

Following surgery, I had four chemotherapy sessions, then several weeks of daily radiation that I dubbed my "radiation vacation." Another four rounds of a different chemo drug completed my initial treatment.

In the summer of 2000 I began taking daily doses of the anti-cancer medicine, Tamoxifen. Five years later, my oncologist switched me to Femara.

At my last checkup I decided to discontinue Femara since there's no evidence the drug is beneficial beyond five years. If that changes, I can always reevaluate my decision. Or perhaps another "wonder drug" will emerge. Right now, I'm looking forward to the disappearance of certain side effects. Like my grandkids no longer exclaiming, "Noni, you

have sweat dripping down your face!"

Some of the less-than-pleasant memories of my cancer experience are blessedly fading into oblivion: the terrible mouth sores, the esophageal ulcers that gave me excruciating heartburn, the hair loss.

Today, I feel unbelievably blessed.

Back in 1999, I didn't know if I would live to see 2010. I couldn't foresee that in 2006 I would remarry after 23 years of widowhood. Since those dark days of treatment, I've gained six grandchildren and three step-grandchildren.

When life returned to normal, it was easy to fall back into complacency and to take good health for granted. I weighed 103 pounds during my treatment and now complain about trying to lose 10 pounds. Shame on me.

As I left the oncology office in August, I spotted an emaciated woman slumped in a chair. A scarf tried to conceal her bald head, her sunken eyes looking sad and devoid of hope. A wave of compassion, tinged with thankfulness, swept over me. *There, but for the grace of God, go I.*

I certainly wouldn't want to go through the ordeal again, but I often tell others that cancer was one of the best things that ever happened to me.

The disease quickly reordered my priorities and taught me not to sweat the small stuff in life. I made some lifelong friends—my treasured "chemo-sabes"—and met some wonderful healthcare professionals. Most

importantly, I grew spiritually as I depended on God to get me through life. Sometimes day-to-day, sometimes hour-to-hour.

Humor also played a healing role in my cancer battle.

I joked about saving money on shampoo and conditioner. I pointed out the irony of not having to spend hours fixing my hair, and yet spending hours deciding which scarf to wear and how to tie it.

During one December oncology appointment, I taped two "D" batteries to my scalp to illuminate a strand of Christmas lights I had woven through a black, curly clown wig. I also bedecked the wig with Christmas ornaments and pinecones. Giggling nurses escorted me door-to-door to show the doctors my new holiday look.

While undergoing the chemotherapy, my boss presented me with \$180 worth of a nutritious weight-gaining drink, compliments of the Tract Council. (Much to my chagrin, Kevin declined to give me \$180 worth of Slim-Fast when my treatment ended.)

Of course, cancer is no laughing matter. I currently have two first cousins battling terminal diagnoses.

In the end, all of us are "terminal"—or, eternal. The uncertainty of life should prompt each of us to embrace living and heed this wise observation: "Yesterday is history, tomorrow is a mystery, and today is a gift. That's why it's called the present." **SR**



Holland, Michigan July 31–Aug. 6, 2011



**The President's Page**

by Stephen Rogers

## Living the Fruit of the Spirit of Love

To begin this series focusing on the Fruit of the Spirit, let me first say that the “fruit” mentioned here is really a collection of character traits of what a Christian lifestyle is all about. The true fruit cannot be imitated because the fruit is made known not by what a person does, but by what a person is.

The underlying message in all of Jesus’ teaching—and the message perpetuated in the teaching of his followers—is not what is on the outside but what is on the inside, and how these traits can be developed through the Spirit.

“Your beauty should not come from outward adornment... Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God’s sight” (1 Peter 3:3-4). In Matthew 6, Jesus tells us that “by their fruits you shall know them.” This fruit is internal and eternal.

Few words are mentioned more in the Bible than the word “love” and its close relatives—loved, loving, lover, etc. And yet its meaning is elusive and defies any attempt to make an all-inclusive definition.

Most of us have struggled with a definition that would sum up the whole by simply conceding that “God is love” (1 John 4:8). And if an early Beatles song can be believed, “All You Need Is Love.”

Paul (the Apostle, not the Beatle) gives us a definition of love in 1 Corinthians 13. Love is patient, kind, and does not envy or boast. Love isn’t proud or rude. It is not self-seeking or easily angered. Love is always patient, trusting, hopeful, and always perseveres. Love never fails.

A recent unabridged dictionary listed 25 different uses of the word “love.” In the original Greek of the New Testament, there were three words translated to our English word, love. The one I want to focus on here is “agape”—the love of God for man; the love of one Christian for another; the love given with no expectations of anything in return.

Of course, the supreme example of this kind of love is demonstrated by Jesus himself when he says, “Father, forgive them for they know not what they are doing” (Luke 23:34). In the book of Acts 7:60, we hear Stephen say, “Lord, do not hold this

sin against them.” John tells us, “Greater love has no one that this, that he will lay down his life for his friends” (John 15:13).

I don’t mean to imply that we must be martyrs to demonstrate this deep love for others. Consider also Jesus’ story of the Good Samaritan. This man knew who his neighbor was; a man whom he had never met.

As a parent, I always loved my children even though they sometimes misbehaved. It is very important for the child to understand that the parent’s love is unconditional, and it is the unacceptable action of the child that results in discipline.

I believe that God’s relationship with man is the same. God loves us because we are His children, and even though we go against His will (and are thus separated from His love), it is by our own actions—not by His—that we lose our connection with the Lord. The only way we can return to His love is by asking for forgiveness and beginning once again to follow His instructions for us.

So how can we transfer the natural love we have for those close to us to those who live in another country, or in another state, or just down the street? How can we love the stranger in our midst, let alone an enemy halfway around the world?

We have to be deliberate in our efforts to let the Spirit fill our lives. We must intentionally nourish it so it can grow and mature and make us the Christians Jesus would have us be.

We must love our neighbor first before we can love our God, for how can we love God with hate in our heart? **SR**





by Executive Director  
Rob Appel

## Different? It's all good

Up to this point in my life, I have been a member of four different churches in three different states. I have had the honor of visiting 60 of our member SDB churches, all 10 Associations, and 12 branch churches or fellowships.

All these groups have had many things in common, yet they all have distinctive styles and some significant differences as well. Every church has its own unique culture.

Culture is defined as “the attitudes and behavior that are characteristic of a particular social group or organization.” We have churches that sing only hymns. We have churches that have communion once a year at Passover. We have churches that sing only choruses.

We have churches that sing Country-western style. We have churches that sing Gospel style. We have churches with Sabbath School before the worship service and some hold it afterwards.

Although these are all Seventh Day Baptist churches, they differ in the way they worship, study the Bible, make decisions, sing the hymns or choruses, use their budget, greet new people, and assimilate new members into their fellowship.

As I have witnessed the “inner workings” of our churches, there can be a disconnect between the “official” way that things are done, and the “actual” way they are done. Many times the structure of the leadership,

the decision-making process, or the day-to-day functions were often very different from what was voted on or printed in the church constitution and bylaws.

However, most of the time, the procedures were fair and understood because the majority of the congregation and its leaders knew “how things worked.”

I have seen in recent years an increasing change within and among our congregations around North America. Church consultant Lyle Schaller states, “The differences between congregations are becoming greater with the passage of time. The safe assumption today is that no two are alike. Each congregation has its own culture.”

I can safely say that I have observed this myself. But what does this mean for the church and its leaders? They must study the human culture and its development within their church. They need to learn to read the culture of their congregation.

As participant-observers, they need to step back and observe the tiers of authority, customs, and processes to understand how their congregation is actually operating and what makes them unique.

This means that no two churches are alike. There is no standard or “template” for our churches to follow. Our communities are different. Our styles are different. Our back-

grounds and cultures are different. And different isn't wrong. Different just means diverse.

So whether you sing hymns, choruses or Psalms—it's all good!

Whether you pray out loud, quietly, spontaneously, or childlike—it's all good!

Whether you have Sabbath school before, after, or not at all—it's all good!

Whether you read the King James, NIV, NASB, Amplified or The Message—it's all good!

What really matters is what you are doing in your community to reach out. What difference are you making to your neighbor? What impact are you having on those outside of your church's four walls? This is what will set you apart from those “playing” church and those “doing” church.

Jesus never intended us to be so caught up in the details that the details became the focus. Our focus is to carry the Great Commission and Good News to all who need to hear it.

We can do this by being intentional in our lifestyles. So many today have not heard the Salvation message. It seems from the statistics that fewer and fewer are hearing it. Why? The church is losing its effectiveness and influence. We need to get it back!

No two SDB churches are alike, but we all serve the same Lord! Let's do that the best way we can in our own unique style. **SR**

# 2010 White Christmas Gift Ideas

## From the SDB Missionary Society

It is a pleasure to share with you these special projects. As we hear of the conditions in our sister Conference and churches, it is a very difficult job to select where to send funds. I pray that you will look at each request equally because each one is important.

Thank you for your consideration. We should also note that it is not economical to send actual merchandise to these mission situations.

### Medical Needs

- We continue to need medical supplies and equipment in the Cameroon. They ran out of serum for the wounds and equipment for the operations. Their clinics have many with HIV/AIDS.

- The hospitals and clinics in Malawi are always in need of supplies, medicines, and equipment in their medical work. They are looking for funds to help with beds in the clinics and hospitals. They could use a newer ambulance to help with the work there.

- The work in India continues and there is a shortage of medical supplies and equipment. They need prayers and funds to assist them.

- Several times we have raised additional funds to help with medical emergencies in the Philippines. They would like to have some funds to help travel when an emergency arises.

### Schools

- Several of our Conferences have schools connected with the churches they have organized and developed. Many of the schools operate without adequate teacher salaries. Sierra Leone has been fined for not paying their teachers on time. Other Conferences and churches (like Uganda) need funds to keep the schools open.

- The schools and churches in Uganda, Sierra Leone and Burundi are without roofs, and some have no building at all. Funds would enhance the school experience by allowing them to hold classes during rainy weather and keep the students dry when an unexpected rain does occur. Your church or one individual may not be able to donate the \$2,000 for each roof by themselves, but you can contribute some toward a roof.

- School supplies are available in larger towns or cities, but not in all of the villages. It would be profit-

able for each Conference to purchase materials such as paper, pens, pencils, crayons, chalk, etc. and distribute according to need. Funds to make these supplies available would help the schools immensely.

- Most of the classrooms do not have chalkboards. They could be bought in volume if there were funds. The schools use them as teaching aids from one class to another.

- Uniforms are worn by school students in many of our Conferences. This distinguishes them as coming from certain schools. It is a matter of pride for them to wear a specific uniform. Uniforms cost from \$10 to \$15.

- Some schools use a small lap-sized slate for practice work in penmanship and math. This saves on the cost of paper.

### Family Needs

- In the homes of many of our sister churches you would not find cooking utensils except what they have carved out of wood. Many families would appreciate longer-lasting cooking tools made of metal.

- Clothing, especially for orphans, is needed for children and babies. These clothes will help keep them warm on cold nights and protect them from mosquitoes, and therefore, diseases. Blankets for families are also needed.

- Funds to purchase supplies to start businesses for women would be a great help. Even if it is a vocation such as sewing, cooking, cleaning or secretarial, they all need proper equipment to do the job.

### Transportation

- Those who teach the women have to travel great distances. Many countries send the General Secretary's wife or another woman to teach women in areas of evangelism, childcare, home nursing, and disease prevention. These funds could go toward bus fare, bicycles, taxi costs, or other forms of transportation.

- Bicycles are needed in most of our sister Conferences. These will be used by the pastors and leaders to travel to neighboring churches. Each bicycle costs between \$100 to \$250, depending on the country. **SR**

*Please send your donations to the SDB Missionary Society, 19 Hillside Ave., Ashaway RI 02804. To donate via PayPal, go to [www.sdbmissions.org](http://www.sdbmissions.org).*




# Youth Retreat finds true happiness

by Chris A. Davis

The weekend of September 24-26, 2010 saw the youth of the Appalachian Association get together for their Fall Retreat. The retreat was held at the Lost Creek, W.Va., Seventh Day Baptist Church and hosted by the Lost Creek Youth D.U.D.E.S. (Daily United, Daily Exalting the Savior). The theme for the event was “Are you happy?”

Throughout the weekend the youth enjoyed much fun and fellowship. They identified that only Jesus Christ can bring true happiness in our hearts and that we cannot find that kind of happiness in success, appearance, attitudes or other relationships.

The 11 youth from throughout the Association participated in a karaoke contest, a “bonfire,” and a county-wide scavenger hunt as they sought the answers to finding true happiness.

For more info and to see pictures visit [lcsdbc.thischurch.org](http://lcsdbc.thischurch.org). 



*Youth Retreaters gathered on the steps of the Lost Creek Church.*



*The D.U.D.E.S. from Lost Creek with lead vocalist Mike Weaver of the band Big Daddy Weave.*

## D.U.D.E.S. enjoy “Hope Restored” tour

by Chris A. Davis

The Lost Creek Seventh Day Baptist Youth D.U.D.E.S. (Daily United, Daily Exalting the Savior) attended the “Hope Restored” tour sponsored by Oneverse.org. It was held at the Waterfront Event Center in Morgantown, W.Va., on October 10.

The tour included performances by newcomer Andy Kirk with his title song, “Wake Up My Soul.” The youth also helped singer Aaron Shust celebrate his son’s birthday and then enjoyed a great performance by Shust.

The highlight of the evening was the concert by Big Daddy Weave. The band played music from their

past six CDs, as well as music from the new release, “What life would be like...” The Lost Creek youth were able to personally meet Andy Kirk and the five members of Big Daddy Weave prior to the show. They spent time visiting them after the show as well.

Promoters of the tour gave our group front row center seats for the evening! From there the group celebrated and worshiped Jesus Christ with other believers and friends. Praise God!

You are invited to view our photo gallery at the church website: [lcsdbc.thischurch.org](http://lcsdbc.thischurch.org). 

**Post your  
Church news at:**

**seventhday  
baptist.org**

These were the first two stories featured at our newly redesigned website. Send your news and photos today!

## Following the SDBlog?

Check the most recent posts from our agency executives.

While you're at [seventhdaybaptist.org](http://seventhdaybaptist.org) shop at the [E-Store](#) and sign up for [E-Gifting!](#)

## Deacons honored in White Cloud



Longtime deacons (l. to r.) Marion and Ruth Cruzan, and Don Cruzan.

The White Cloud, Mich., SDB Church celebrated a most blessed and rare event when three formerly active deacons were bestowed the title "Emeritus."

Marion and Ruth Cruzan, and Donald Cruzan were presented with this designation September 25, 2010. These members of the Diaconate were ordained in 1948.

For 62 years, our church has been blessed by their servant-leadership. They deserved this honor after many decades of service. They were joined during the worship service by four generations of family and church members. Presiding over the ceremony was Pastor Bernie Wethington who has been blessed by their spiritual presence for the past 15 years. **SR**

## New members

### First Hopkinton Ashaway, RI

David Stall, pastor  
Joined by letter  
David Stall  
Jennifer Stall

### Bell SDB Church Salemville, PA

Ed Sutton, pastor  
Joined after baptism  
Nichole Baker  
Albert Ott  
Joined after testimony  
Darlene Dimond  
John Faust

## Births

**Modesitt.**—A daughter, Summer Lee Modesitt, was born to Chad and Laura Lee (Barnes) Modesitt of Salem, WV, on September 20, 2010.

**Owen.**—A daughter, Paige Jessie Owen, was born to Jeremiah and Sarah (Keating) Owen of Canyon Country, CA, on October 15, 2010.

## Obituaries

**Soper.**—Ivan G. Soper, 58, of Aurora, Neb., died on March 25, 2010 at Memorial Hospital in Aurora.

Ivan was born August 13, 1951 in North Platte, Neb., son of Ira and Collette (Monroe) Soper. He graduated from Ogallala High School and received his bachelor and master degrees from University of Nebraska.

On May 17, 1975 he married Susan Lenore Behrens in Cozad, Neb. He

## Marriages

### Alonzo – Ends.

Joel Alonzo and Laura E. Ends were united in marriage on August 8, 2010 at the SDB Christian Church in Arlington, VA. Pastor Helmer Umana officiated.

### Lawton – Sinnamon.

Nathanael James Lawton and Kathleen Ellen Sinnamon were united in marriage on September 12, 2010 at the St. Bridget Church in Manchester, CT. Rev. Stephen M. Sledesky officiated.

### Kusmiesz – Bond.

Robert Kusmiesz and Sylvia Bond were united in marriage on October 10, 2010 in the Shiloh, NJ, Seventh Day Baptist Church. Rev. Donald Chroniger officiated.

### Hoffman – Goodson.

Galen Brandt Hoffman and Savannah Lane Goodson were united in marriage on October 10, 2010 in the Salem, WV, Seventh Day Baptist Church. Dr. Paul Davis, uncle of the bride, officiated.

taught school in Taylor, Neb., for 17 years, and then in Aurora after moving there in 1994. Ivan was a member of the Monroe Evangelical Free Church, and very involved in FFA.

Surviving are his wife, Susan, of Aurora; two sons, Nicholas and Jonathan Soper, both of Lincoln; his parents, Ira and Collette Soper of North Loup, Neb.; and five brothers, Leslie, Earl, Loren, Stan and Maurice.



A celebration of life was held on March 28, 2010 at the Monroe Evangelical Free Church with Rev. Dr. Richard Seefried officiating.

**Hull.**—Dale Eugene Hull, 88, of Holly Hill, Fla., died on May 26, 2010.

He was born February 25, 1922 in Minneapolis, Minn., the son of Alfred C. and Mary (Rowen) Hull. Dale retired as an electronics technician from Gould Industries in 1986. He was a veteran of the U.S. Army Air Force.

Dale was an active member of the Seventh Day Baptist Church of Daytona Beach and participated in the denomination's Senior Saints missions program for many years. He served his church as a trustee, church clerk, and as a Sabbath School teacher.

He is survived by his wife of 12 years, Alfreda M. Hull, and numerous stepchildren and step-grandchildren.

A memorial service was held on June 5, 2010 at the Daytona Beach SDB Church with Pastor W.H. Winborne officiating.

**Palmiter.**—Lois Louise (Langworthy) Palmiter, 87, of Battle Creek, Mich., died peacefully at Lifespan Good Samaritan Hospice Residence on June 28, 2010. She was born May 25, 1923 in Rochester, Minn., to John and Hazel (Tenney) Langworthy. Lois moved to Battle Creek as a child with her family and graduated from Battle Creek Central High School. She was employed as a nurse's aide at the former Battle Creek Sanitarium Hospital, Ft. Custer State Home, and Coldwater State Home.

Lois married Randall I. Palmiter on November 7, 1942 in Battle Creek. She enjoyed knitting, crocheting and playing Bingo. She was a member of American Legion Post #298 Ladies Auxiliary.

She was preceded in death by her husband (in 2002); her granddaughter, Jennifer, and two sisters, Yvonne and Mary. Surviving are two sons, Fred I. Palmiter and Roger V. Palmiter of Battle Creek; one daughter, Nyla S. Erhardt of White Pigeon, Mich.; seven grandchildren and six great-grandchildren.

A memorial service was held at Ft. Custer National Cemetery on July 6, 2010.

**David.**—Margaret (Spencer) David, 80, of Flagler, Fla., went to be with the Lord on July 15, 2010.

She was born November 15, 1929 in Port Jefferson, N.Y., the 10<sup>th</sup> of 13 children born to Herman and Althea Spencer. After graduating high school in Port Jefferson, Margaret moved to Brooklyn, N.Y., where she trained as a nurse at King County Hospital. She spent her entire career at that hospital, retiring in 1985.

Margaret volunteered at the Ronald McDonald House, teaching English. She was also active in programs sponsored by her church: feeding the homeless, working at the thrift shop, and was very happy to know she was helping persons in need.

In February 1976 she married Elton David. She was devoted to her family and was known as a "straight shooter" in expressing her convictions. She and Elton visited every island in the Caribbean and much of Central America. Many were blessed by their shared "stories of adventure."

Margaret leaves her husband, Elton; two sons, Roger and Alan, and a daughter, D'Jvonne; two sisters, Beatrice McMurrin and Florence Peace; five grandchildren, five great-grandchildren, and a host of nieces, nephews, and cousins.

A memorial service was held on July 24, 2010 at the Daytona Beach SDB Church with Pastor W.H. Winborne officiating.

**Hull.**—Robert M. Hull, 86, of Appleton, Wis., entered eternal life on July 20, 2010.

Bob was born April 22, 1924 in Milwaukee to Arthur and Laura (Maxwell) Hull. He was baptized at the Milton Junction (Wis.) SDB church, and attended Milton High School and UW-Whitewater.

Bob married Vergene M. Flood on October 25, 1947 in Madison, Wis. He served in the U.S. Marines during WWII with the 1<sup>st</sup> Marine Battalion on Guadalcanal. He was a member of the Army Reserves for 40 years and worked as a civilian for the Army Security Agency. He then worked for the Dept of Labor until his retirement. He was a member of the Johnston Blessman American Legion Post #38 and the Harvey Pierre VFW Post #2778.

A skillful handyman, Bob was also an Arthur Murray Dance instructor, an excellent judge of Arabian horses, a gifted salesman, and an exceptional caregiver to his ailing wife. Vergene preceded him in death.

Bob is survived by his two children, Pamela Hull and Cordell "Corey" Hull, both of Appleton; one sister, Myrtle Alice Traxler of Perris, Calif.; several nieces and nephews, and other relatives and friends.

A funeral service was held July 27, 2010 at Wichmann Funeral Home of Appleton, with Rev. Dick Schaeffer officiating. Burial will be at Maple Hill Cemetery in Evansville, Wis.

## Death Notices

**Dawsalee (Curry) Rymer**, 88, of Lost Creek, WV died on September 5, 2010.

**Judith Diane Palmiter**, 53, of Scottsville, NY died on October 11, 2010.

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## Culturally Diverse? cont. from p. 8

rid of a certain way of behavior. Cultural diversity is a central pillar of development and one that can lead to a more spiritually, emotionally, intellectually, and morally fulfilling life.

We do not need “cultural uniformity” which is trending nowadays. If that continues, we could see everyone relinquishing traditions they hold dear in favor of the views of one group of people. But it is not only about the food, and not to mention the dancing with the loud tambourines, electrifying foot-stomping and hand-clapping music.

Cultural diversity among Seventh Day Baptists is a misnomer. It seems that one is accepted in the body only if he can “connect” to an established SDB family. But we know that this is not so.

Nevertheless, we need to be mindful of perceptions. Maslow (1968) states that the feeling of belonging is one deep-seated need of all humans. If you do not feel that way when you go to one place, then you go somewhere where you feel accepted.

When you walk into a church for the first time, some of your questions are: Will I make friends here? Will the people like me? Will they care about me? Will I be safe here? Will people look at what I am wearing? Will I be shunned or humiliated or ripped off? (McLean, 2007).

Are we segregating the message and not making it inclusive? The jury is out on the question of age, color, accent, or clothing among other things. If we are a melting pot then we need to see more people

from other groups filling our ranks. If we are a multicultural denomination we need to see the various shades, languages, and races filling our pews.

In the closing remarks of *A Choosing People: The History of Seventh Day Baptists*, Don Sanford remarked that the Sabbath provided a common bond that allowed the denomination to weather the storm of the modernist/fundamentalist controversies of the 1920s.

There are lots of storms in today’s era. We need to be more divergent in our thinking to embrace other groups who would love to come in. **SR**

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*Dr. Carmen McLean is a member of the Toronto, Ontario, SDB Church. She currently worships with the Cambridge, Ontario group.*

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## Power of a ‘match’ cont. from p. 12

received spiritual training and experience, in turn leading and teaching Youth Conference in Jamaica.

It was after Pastor Andrew Samuels and Dr. Ron Davis traveled to Malawi, Africa in 2009 that the Memorial Board saw an opportunity to again apply the power of matching to raise funds for a special project. This time the desire was to provide educational costs to pastors’ children in Malawi, and also to provide transportation for pastors who shepherd multiple congregations there. This matching fund project managed to raise \$20,000 in about eight months. That will be matched by the Memorial Board, providing a real boost to our brethren in Africa.

I hope you have taken the time to read about Pastor Shirley Morgan’s missionary work in Nicaragua (*on pages 9-10*). Several churches have

directed a portion of their missionary support funds toward her outreach projects there. Again, I encourage you to read her most recent trip report where she visited the Miskito tribe living along the northeastern coast of Nicaragua in September.

She was able to help them construct a covered building where they can now hold church. Another church has provided funds to cover the cost of adding walls to the new building.

In setting their budget for the coming year, the Memorial Fund trustees earmarked \$15,000 to be made available for matching funds to projects like Pastor Morgan’s outreach in Nicaragua. Other potential projects for these funds would include medical mission trips, or the ongoing work in Haiti to construct an SDB church there. Requests to

tap into these funds would still need to originate from an SDB church in either the U.S. or Canada.

At the Memorial Fund meeting prior to Conference 2010, the need to raise funds for ministerial students was highlighted by the Dean of the Center on Ministry, Gordon Lawton. The Memorial Board voted to match two-for-one the funds raised by ministerial students toward their own education costs. So take a look at the pictures of the 12 students pursuing their education and prayerfully consider what you might give in their regard.

A one-to-one match is a 100% return on your investment. How many opportunities in life do you get to make a 200% return? If you know of any, I’d appreciate you sharing them with me and the Memorial Board... **SR**

# KEVIN'S

## ORNER

### Watch your language

For the last several months I've been gleaning some great quotes from Ron Hutchcraft's daily radio and internet devotional called "A Word with You." I often post those quotes on the *Sabbath Recorder* Facebook page.

Hutchcraft began a recent entry by recalling a Billy Graham crusade in Los Angeles where the evangelist's message was instantly translated into 26 different languages. The coordinator for the translating explained how important it was for each person to hear the message in his own "heart language."

In the Matthew 13 passage where Jesus explained the story of the seeds falling on the four different soils, Hutchcraft pointed out that the seed with lasting life was "the man who hears the Word and understands it."

So, are we sharing about Jesus with everyday, non-religious words that others can understand?

We might think we are, but then Pastor Hutchcraft got real specific. He said, "So many people have no idea what 'sin' means, or 'believe,' 'saved,' 'accept Christ,' 'receive Christ,' 'personal Savior,' or 'born again.' We can't fail them by just speaking the words we're comfortable with, not if they obscure the very things they need to understand about Jesus. We've got to ask God to help us get beyond our 'Christianese' and begin to explain the great words of God's rescue in non-religious words."

I posted this last section on Facebook and got a couple of interesting replies.

One came from a friend out west, with her cyber tongue firmly implanted in her digital cheek: "Glory to God! Hallelujah, brother... So glad you are washed in the Blood of the Lamb, Saved, Sealed and Delivered." Then she added, "How am I doin' on the Christianese?..."

Another more serious response carried quite the testimony: "Coming to Christianity from a pagan/atheistic background, most 'church-speak' was totally confusing and I just tuned it out. What I did understand, however, were negatives like death, fear, separation, lost, inability to behave the way I knew I should, failure, hopeless, guilt, shame. And positives like love, friendship, comfort, strength, forgiveness, reconciliation, release, freedom. 'Saved' and 'Born Again' only made sense to me after I was saved."

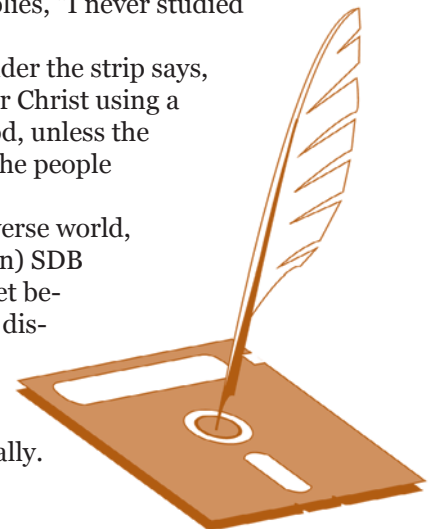
Searching the web for "Christianese," I found some funny, some educational and some downright disturbing definitions and portrayals.

One cartoon drawing shows a friendly-looking man (wearing a "Got Jesus?" t-shirt) asking a young couple, "Have you been saved? Do you have Jesus in your heart? Has your life been sanctified by the blood of Jesus?"

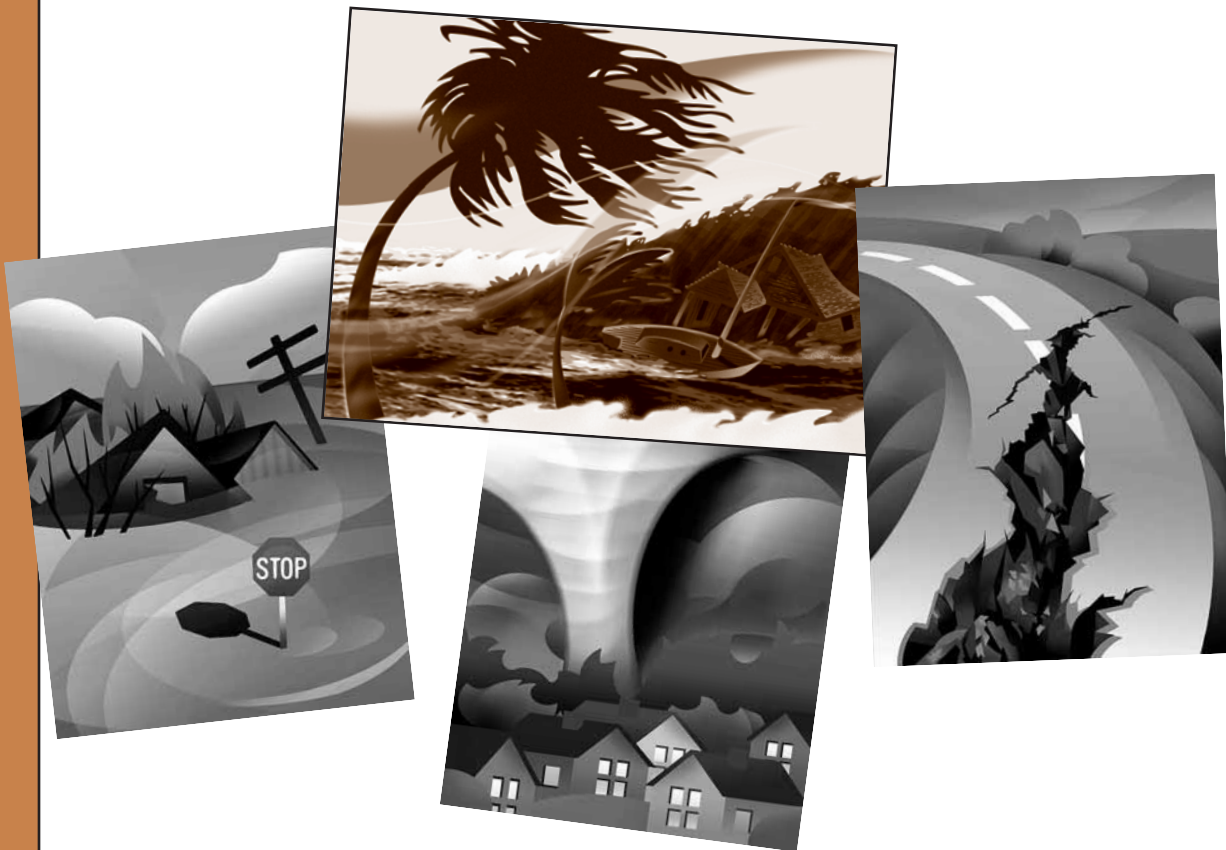
The two people he's addressing have big question marks drawn above their heads. He continues in the second panel: "Are you among the redeemed? Does the Holy Spirit..." The other young man whispers to the woman next to him, "I think he's speaking 'Christianese.'" She replies, "I never studied that foreign language."

The commentary under the strip says, "Reaching the world for Christ using a foreign language is good, unless the language is foreign to the people you're reaching."

In this culturally diverse world, even between (or within) SDB churches, we have to get beyond our diversity and discover the common "heart language" and common ground that will unite us all—eternally.



# Time for Relief.



Your gift to the  
***SDB United Relief Fund***  
provides help for medical and emergency needs  
both here and abroad.

Please give generously to the **SDB  
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local church on Thanksgiving Sabbath  
or mail your gift directly to:

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PO Box 1678  
Janesville WI 53547-1678