



The
Sabbath
RECORDER

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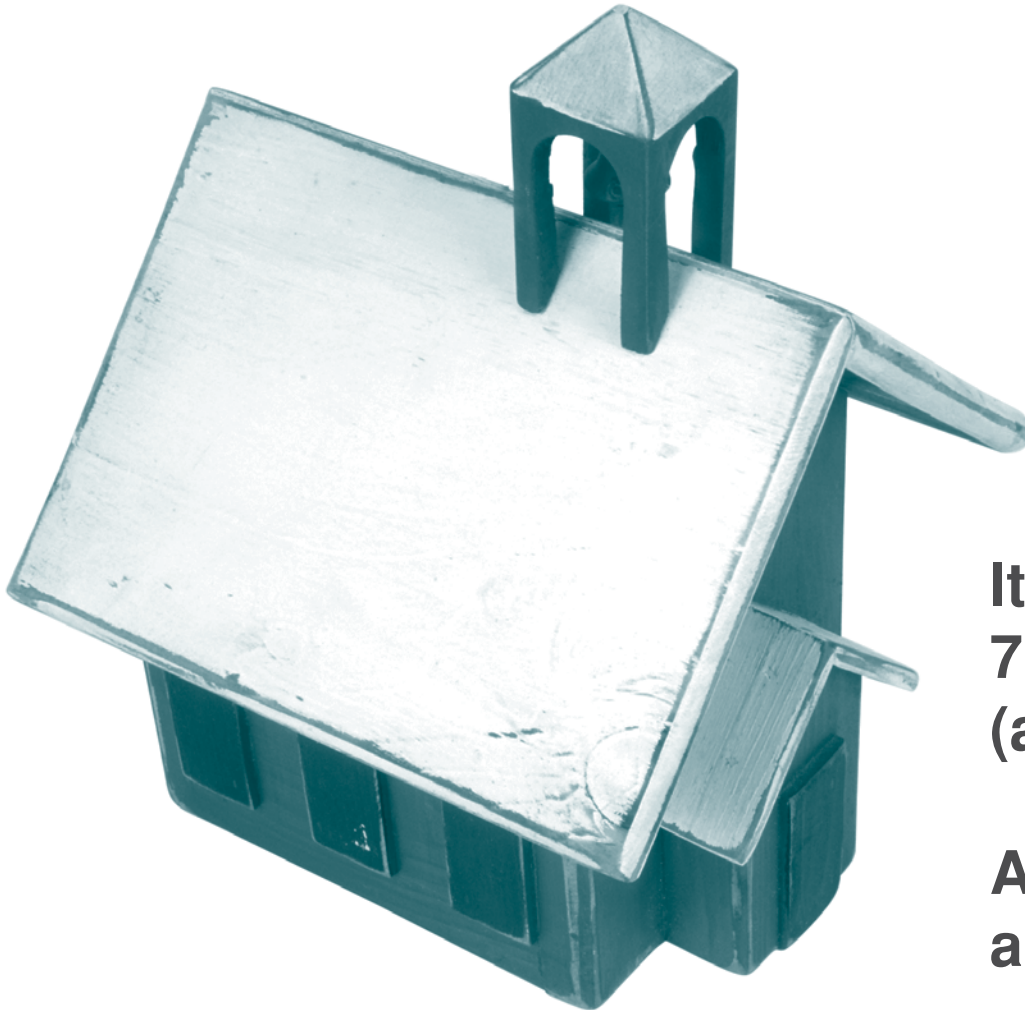
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December 2010

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How do Church Facilities influence our vitality?



It only took
7 months
(and 50 years)

A body, not
a building



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 and the SDB Web site: www.seventhdaybaptist.org



Applications for SCSC team members and church projects have been posted on the Women's Board website at 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.

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 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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Church Facilities

Do they influence our vitality?

by Pastor John H. Camenga



“Church” is the English word used to translate the Greek *ekklesia*. This word literally means “called out” or “called together.” It was used to identify meetings of the citizens of a Greek city-state.

Such a meeting included only citizens. Others might be present, but these “guests” did not have the privileges of citizenship. Citizens of other cities might attend, but it was the citizens of that particular *ekklesia* who ordered the affairs of that city.

It is significant that the first century Christians chose this word rather than “synagogue” to describe the gathered believers. The Christian *ekklesia* was made up of “citizens” in God’s Kingdom through the blood of the Savior. They gathered in one particular location and, guided by the Holy Spirit, acted to shape the ministry for their particular region of God’s Kingdom.

Where do the “called out” ones meet?

Every *ekklesia*, whether political or Christian, needed a place to meet. Greek cities often had forums or theatres where the citizens would gather at the call of the leaders.

Churches from the first century to the 21st must also have a place to meet. Every congregation needs to know where to congregate. It seems that early Christians often met in the homes of members (Romans 16:3-5; 1 Corinthians 16:9; Colossians 4:15; Philemon 1:1-2). The school of Tyrannus is mentioned as a meeting place in Ephesus (Acts 19:9). Buildings set aside for Christian assembly appear in the second century.

These methods are still in use today, along with many others. While the New Testament mentions where some congregations met, this is given as information, not instruction. We are left to prayerfully discover the best way of having a meeting place for our congregations today.

Are we the “original church”?

We do many things that the first century church did not do. We have Sabbath Schools. We publish books and tracts. We conduct camping programs. We use printed books. We use musical instruments, electricity, air conditioning and electronic equipment.

Some people object to things churches do now because “the original church did not do it.” We have

When thinking about any change in church facilities, it is very important to ***start by understanding the mission and ministry*** of your congregation. This will guide you in having your ministry shape the building, rather than allowing the building to shape your ministry.

It can be very helpful to have a friend from outside of the church (one who can be objective) assist the congregation in evaluating its needs and the kind of facilities that will meet the needs of the church. A person from outside the congregation can encourage members to express their hopes and dreams. Listening to each other may help members understand the shape of future ministry and not just assume everyone has the same vision.

an unchanging message, but our methods change to meet the needs and opportunities of any time and place. It is important for us to make sure that new methods maintain the purity and clarity of our message of salvation through Jesus Christ.

Impact on our message

How we deal with our need to have a meeting place can have an impact on our message.

—Many people form opinions of any church based on the size, location and condition of the building(s).

—People who are considering Sabbath observance may be discouraged



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if our buildings are hard to find or do not meet their needs and the needs of their families.

—People who want to be part of a Christ-centered, Sabbath-observing congregation may not stay if the facilities make participation difficult.

—The choices that previous generations made about our buildings may force us into ministries that are no longer effective.

“Form follows function”

As we plan our facilities, we must prayerfully consider how buildings may need to change to meet future needs. We can express faith in our plans, but avoid the temptation to “build bigger barns.”

Poorly planned, badly located, or limited facilities all limit growth. But

good facilities alone do not cause growth. Our best planning for facilities reduces the limiting factors, but without a loving congregation, meaningful worship, study, and effective ministry, growth will not occur.

Some congregations inherit buildings that met the needs of an earlier generation. Present-day ministries will be influenced by the time-honored structures provided by our spiritual ancestors.

How have you changed?

Families change and so do churches. The home that is just right for a young couple may not work well when children arrive. The two-story home that met family needs may make life difficult for “seniors.” A congregation with an existing building may feel trapped.

Emotional as well as practical considerations may make it difficult to make changes. Earlier church members made decisions based on their ministry, their resources and their best understanding of what was needed. We should not allow their vision to limit our work today. It

may be possible to “repurpose” facilities to better meet current needs.

Location, location, location

It’s unfortunate that many congregations select the cheapest land available for church sites. This is a false economy. A good location may cost more initially, but it will pay for itself in the long run.

Visibility of an attractive church building may be as effective as some literature distribution efforts. Ease of access eliminates one more reason



to stay home or to not visit a particular church.

Will it always be this way?

Careful consideration of a location cannot guarantee what will happen in the future. Thriving communities may wither away with devastating effect on the churches located in them. New highways may draw people away from places that were once considered ideal.

Migration from farming communities to major cities can reduce once-thriving congregations. Seventh Day Baptist churches disappeared (in Boaz, Mo.; Gentry, Ark.; Jackson Center, Ohio; and Exeland, Wis.) as potential leaders “went off to college” and from there went on to other places of service.

Governmental plans have impact,

too. The Daytona Beach, Fla., church is less accessible because the city closed one end of the street on which it is located. A very different result occurred for the church in Lost Creek, W.Va. The construction of

Interstate 79, a few hundred yards from the front door of the meeting-house, makes it much more visible today than a half-century ago.

None of these churches could plan for the changes that have taken place.

When buying or renting an existing building, it is important to *ask why it is available*. Ask people in the community, not connected to those offering the structure for sale or rent.

A building may be available because an existing congregation outgrew it. A church scandal will cling to the building after the offending congregation departs. A struggling or dying congregation may decide to cut overhead by sharing their building.

Doctrinal issues must be considered, too. People may associate odd beliefs of a host group with the congregation that rents that building, too.

Providing the Facilities our Churches need

New congregations will need to find a place to meet. Older congregations may decide to find a new facility—or they may be forced into it by fire or other dramatic incident. Some congregations have moved from their own buildings to rentals.

There are positive and negative considerations to every option.

“Use what we have”

Advantages

It is often cheaper to adapt what we have than to select other options.

A historic church building can provide a sense of permanence and heritage.

Disadvantages

Using a building that no longer fits the size or ministry of a congregation can frustrate efforts to grow.

Members of the congregation may no longer live “in the neighborhood.”

Older buildings may not be “user friendly,” lacking adequate restrooms, classrooms and social areas.

Energy efficiency is a great concern than a generation or a century ago.

Maintenance of older church buildings may eat up time and money that could better go into other areas of ministry.

“Share facilities owned by another church”

Advantages

Maintenance is a problem for the host group.

It is usually cheaper to “rent” for a few hours each week than to own a building.

Small or young congregations can be free to do other areas of ministry rather than spending time and energy on their own ‘ministry of facilities.’

Young groups and congregations in transition may rent while they plan for permanent facilities.

Disadvantages

The host group may feel free to disrupt the schedule of the renting congregation.

A rental that fits the needs of the guest congregation may be very hard to find. (Many church buildings available for rent have limited space for fellowship activities.)

Some new contacts may view a group that is renting as not permanent or unstable.

cont. next page

When different facilities are needed, all we can do is prayerfully make the best plans possible, trusting God to guide us through the process.



Final thoughts

Many years ago a church facilities consultant shared a significant insight with me. “Facility strangulation” can destroy the future of a congregation. A church seldom grows if less than 20% of the seating is empty on a typical Sabbath morning. The corollary to this is that churches seldom grow if only 20% of the seats are full. He described this as the “Twenty-Twenty Rule.”

Church facilities *are* a part of ministry. When they take their proper place, they facilitate ministry.

However, the church is people, not buildings. Limited facilities may limit growth, but good facilities do not cause growth. Only the Holy Spirit—working through consecrated Christians—causes the increase in the Body of Christ. **SR**



Rev. John H. Camenga led the Daytona Beach, Fla. SDB Church through a significant expansion of facilities during his 17 years there.

Pastor Camenga currently works for the Education Department at the Kennedy Space Center Visitor Complex. He and wife Linda reside in Cocoa, Fla. They are active in the new SDB congregation in Kissimmee, where he serves as pastor. He has conducted church facility workshops for about 10 congregations.

“Buy an existing building”

Advantages

Unless they can be converted for commercial use, church buildings often sell for less money than it costs to build.

It is often easier for church members to agree on a building they can see than to go through the process of designing a new structure.

Disadvantages

Nearly all the disadvantages of the other options apply to used church buildings, too.

They may not fit the needs and ministry of the new owners.

Maintenance energy use may be very expensive.

The design may be “inflexible,” making it appropriate for only one kind of use.

“Build a new church building”

Advantages

A new building can be designed to support the specific ministries of the congregation.

A good design will always include plans for future expansion.

Visibility and commute time for members can be carefully considered before a location is selected.

The architecture can “make a statement” about who the congregation is, their ministry, and their permanence in the community.

Volunteer involvement **can** build relationships within the congregation, and prepare people to work together in other areas of ministry.

Carefully planned fundraising can challenge the congregation to greater levels of commitment to the work of Christ through the local church.

Disadvantages

Without prayer and guidance from the Holy Spirit, the process can easily cause major problems for both leaders and members of the congregation.

Issues related to location, construction and cost are ripe ground for dissension and hurt.

Some members may lack vision to pay extra for a good location.

Other members may reveal unfortunate personality traits as they try to insist on their own design preferences.

Costs may be more than was expected.

Debt may hamper other areas of ministry. (Not all church debts are bad. The cost of waiting until the funds are in hand may be greater than taking on manageable debt.)

—John Camenga

Small group has big dreams

Church breaks ground in southeast Atlanta

by Theona Gordon

Sometimes the best stops on our passage through life are the unexpected and difficult ones.

Our journey as a small group of believers in southeast Atlanta, Georgia, has not been an easy one, especially when it came to obtaining a suitable place of worship. Many days the temptation to become disheartened was strong since the pieces seemed as though they would never fit together.

However, after unsuccessful attempts to buy church property and to rent a church, God smiled on us and demonstrated the generosity of His love through the brethren at Daniel Drive Baptist Church in Stockbridge. We understood that God expected us to make the most of the blessing that He had bestowed upon us, and after working faithfully where He had planted us, He began to call us to grow, to change, and to move.

While in that small space shared by three churches, we eventually began to outgrow the facilities. Scheduling conflicts constantly hampered our plans for outreach and other activities. Although we were still numerically small, we knew that God was calling us to something more.

Experience had told us what it was like for a small group with little resources, but God had proven Himself to us so many times before that we decided to trust Him fully with our situation. After all, “Little is much when God is in it.”

Through prayer, God directed us to acquire land and build a church facility. In the natural, the task seemed too enormous for such a small group to undertake. However, we moved forward—not by what we were seeing, but by our faith in God and His desire for us.

A building committee was formed to spearhead the project. Under the theme, “Except the Lord builds the house, they labor in vain that build it” (Psalm 127:1), they began to meet and seek God’s direction. An application for a loan was submitted to the Memorial Board, different fund-raising events were planned, and the work began.

Our search for property started out with quotes that were ridiculous, but we never gave up.

As we packed and unpacked our items needed for worship each Sabbath, we continued to put the matter

before the Lord. He began to take us on an unforgettable journey.

We found property at a cost that made everyone—including the appraiser—scratch their heads, especially since an identical adjacent lot sold for a far greater price! We could not pass up the opportunity to tell the appraiser Who it was that had showered us with favor. God was leading us, and we were in for the ride.

So far the process has elicited emotions that fluctuate between excitement and anxiety. Yet God has reassured us of His provision at every step of the way. Through the collaboration of the building committee and Board of Trustees in supervising the project—deciding on subcontractors, making purchases, and discussing changes to the plans—thousands of dollars are being saved.

Our excitement reached its peak as things began to happen on the lot. Our dream of a building has begun to take shape, and we cannot emphasize enough how good God has been throughout it all.

He has granted wisdom, knowledge and understanding so that as novices to the building world, He can work through us to accomplish His plan for us. As we focus on the work ahead, we remember that this is only the beginning of both our building project and next leg of our journey as a church. We fully intend to end as we began—leaning on the everlasting arms. **SR**



Breaking ground on God’s land (l. to r.): Corey Campbell, Marlene Campbell, Keisha Wilson and her sons Delano and Dominic.

It only took 7 months (and 50 years)

The “Little Red Church” is not so little anymore

by Sarah Cruzan

After 50 years of talking about it, the Marlboro Seventh Day Baptist Church near Bridgeton, N.J., finally finished their new addition.

The construction contract stipulated that no work could be done from sundown Friday through sundown Saturday. With so much rain in the early spring, our contractor actually broke ground on Easter Sunday to get the work done between storms—and without working on Sabbath.

Seven months later, on October 15, 2010, we were allowed to move furniture into the new space. Our first Sabbath School classes were held in new classrooms the following Sabbath.

At about 3,500 square feet this addition includes four classrooms, two restrooms, a large modern kitchen, a large fellowship room and 10 closets. It has been a *big* change going from a cramped basement with shared space and wooden dividers, to big roomy classrooms.

Our original building had no air conditioning. With Jersey’s hot, humid summers, some Sabbaths were almost unbearable. We now have a wonderful, cool atmosphere for worship services in the summer.

The previous kitchen was tiny, dark and cramped with room for only a couple of people to work at one time. Our new kitchen is roomy and open with two ranges, a center island, a serving window, and comfortable space for eight or more to work at once.

Some in our congregation really like the kitchen. Others are proud



A “quick” construction job, 50 years in the making. The Marlboro SDB Church is enjoying their new addition (right of the dashed line).

of the classrooms. Some like the more comfortable temperature or the extra room. *Everyone* is excited that the “little red church on the corner” is growing and looking forward to new things God can do with our new space.

Because of the construction, we had to cancel our summer Vacation Bible School. Fortunately, this has provided the opportunity to try something new. We will be holding our summer VBS in December this year over Christmas break. Hopefully, this will be the first of several new projects in our expanded facility.


How did we pay for this big construction project? Did we take out a loan? No. With years of faithful tithing we had enough. The church hadn’t saved specifically for this project, but the topic had come up several times over the past 50 years. We knew that eventually we would go for it. In the past dozen years, the congregation got serious and made the decision to build.

The first step was having an

architect draw up a design. We were surprised to find that we had spent nearly \$50,000 on architects, engineers, lawyers, and government fees before we could even get our design approved.

After jumping that hurdle, the church held a public bid to find a contractor. There were 17 sealed bids, and all were over budget. The trustees met with the lowest three bidders to discuss cutting costs. Finally the trustees decided on one contractor and were able to shave about \$20,000 from the cost of the project without losing anything important.

At the same time that we were cutting costs, the building fund grew and the church was able to increase the budget for the project. We had also set aside a contingency fund to cover unexpected extras. Things came close to going over budget a few times but never did.

Fifty years of planning and faithful giving have paid off. We now have a new, modern building for God to use and a place for us to grow. 

The road to Pataskala

After renting facilities for over a quarter century, what to do next?

by Dean Fox

“To buy or not to buy; that is the question.”

I don’t know if Shakespeare’s Hamlet ever needed to ask that particular question, but through the years our church in the Columbus, Ohio area had asked it many times.

Our group began as a house church, and after several years officially organized in 1976. Like most churches, it was always our desire to own our own building when we grew large enough to be able to support it.

Until that time came our only option was to rent. For over 28 years we rented from Sunday churches, holding Sabbath services in two different locations during that time. As our church grew, there were times when we felt like the building we were in wasn’t able to meet our needs. There were programs that we wanted to develop that we couldn’t do, and hosting events—like Association or Youth Retreats that are normally held Friday evening to Sunday afternoon—was difficult to do in shared facilities. Although our landlords were a blessing to us many times over, there were moments when the situation was less than ideal.

While we all know that God has unlimited resources, He also tells us we need to “count the cost.” So every few years, when we became frustrated enough, we would evaluate our situation and look for suitable buildings or building sites. We found that there were basically three considerations we needed to deal with.

The first was the **financial cost** involved with anything we decided to do. We drafted a budget that covered



The Seventh Day Baptist Church of Pataskala, Ohio.

all the costs for different scenarios, then compared it to our current income and savings to see how much more money we would need. This was not only for initial costs, but also for our monthly ongoing expenses. We then asked the members to make pledges toward what was needed.

The second consideration was **space**. Our congregation had many children in all age groups, so we needed lots of space to accommodate a full range of classes for Sabbath School. Also, being the good SDB church that we are, we needed lots of room for fellowship and a big kitchen.

The third concern dealt with the **sharing aspect** of having two different groups using the same facility. After renting for so long, we knew the various problems this entailed. This third consideration was big enough that it ruled out any idea of renting from another church again. Nevertheless, we did ask several other churches in our area about renting from them. Most of them said they

weren’t interested, and the others were too expensive.

Continuing to “count the cost,” we found that renting any commercial property with suitable space in a safe area was cost-prohibitive. Also, with Columbus and its suburbs continuing to grow, land to build on became more scarce, and whatever was available became more and more expensive.

While our “ideal dream scenario” was to buy land and build the perfect church building, it appeared that the only hope of having our own facility was to buy an existing building. So the next time we reached the “tipping point” that’s all we looked for. The question of buying vs. renting had pretty well been answered.

After reaching that decision, we asked Rev. John Camenga to visit our church. He has developed a workshop to help churches in our situation clarify their goals and decide what type of facilities were needed. [Portions of Pastor John’s research are in an earlier article in

this issue.] It is called “Church Health and Church Facilities.”

During the workshop Pastor Camenga gathered statistics about our church as well as information about our vision, hopes, dreams, etc. He analyzed all this and turned it into a report with his recommendations. (It was kind of a cross between a church’s vision and reality.)

Pastor John also emphasized the need to be aware of the toll this process would take on our congregation. Every decision had a potential for disagreements and hurt feelings. This is another very “real cost” that needs to be considered when deciding whether to rent or buy. Thankfully there are steps you can take to mitigate the potential problems.

Using the information from the workshop and its final report as a guideline, we continued to look for buildings. The knowledge we had received helped us to streamline the process by allowing us to immediately eliminate certain buildings that didn’t meet those criteria. We also receive pre-approval for a loan from the SDB Memorial Fund. This meant that when we found the right building we could act quickly.

The building we eventually bought didn’t really meet all of the criteria—but “it had potential!” It fell within our means financially and it held enough overall space, just not in the right areas.

It had a huge sanctuary but no classrooms. So we decided to take

the back third of the sanctuary and turn it into classroom space. By using the vision and talents of the people in our congregation (and a lot of hard work) we were able to turn that place into our dream building. Well, close enough, anyway.

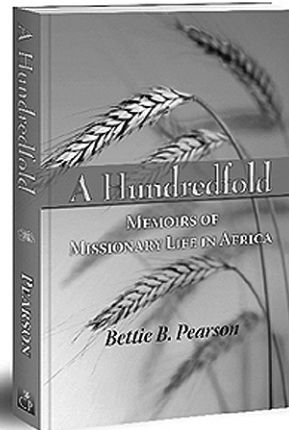
All through the many years leading up to us acquiring this wonderful facility there were people praying—people in our congregation, friends of our congregation, relatives of our congregation, people all over the country. We will never know who or how many people have had a hand in our church being where it is now.

There is power in prayer. God is listening. God hears our prayers and in His wisdom and timing He acts. Our church is one proof of that. **SR**



More classrooms! The back of the large sanctuary of the purchased building in Pataskala was converted to extra Sabbath School space.

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SDBs report from Baptist World Congress

by Bethany Chroniger

At the end of July, Karen Umana and I were given the privilege of attending the Baptist World Congress in Honolulu, Hawaii.

The theme of this every-five-year Baptist World Alliance gathering was “Hear the Spirit”—a good continuation of the Women’s Leadership Conference of “In Step with the Spirit.” (See the Women’s Page in the November SR.)

We saw how Baptists are working to be the hands and feet of Jesus, and not just His mouth.

Karen and I attended two of the many focus groups or seminars that explained in more detail what Baptists were doing around the world. With topics ranging from worship, our duties as Christians, cultural sensitivity, persecution, missions, discipleship, ethics, evangelism, and international development, it was hard to decide which seminar to go to. We attended “Costly Christian Witness: the Persecution of Christians in the 21st Century,” and “Setting Captives Free: Anti-trafficking Ministry and Advocacy.”

In the Costly Christian Witness focus group, the moderator and three presenters knew firsthand what is going on with regard to the specific topic. (All of the groups were set up similarly.) It was humbling to see the pictures and hear the statistics of our brothers and sisters in Christ who still live in fear of speaking His name in public.

According to the Pew Forum on Religion and Public Life (Dec. 2009) about 57% of the world (or 3.8 billion people) live in a country whose government has some restriction on religion and its practice. In 41 countries, 46% of the population lives in

conditions where there are social hostilities involving religion.

It is estimated that about 70 million Christians have been killed for their faith in 220 countries, with 65% of those occurring in the 20th century. Persecution is not something of the past, but is very present in our world today.

“

What surprised me the most was that the people speaking did not have any anger toward those who were causing the problems.

”

This surprised me. With all of the “religious tolerance” around the world, I was shocked to hear about how intolerant some people are regarding Christians. (See 1 Corin. 12:24b-26.) It’s interesting to note that those who are persecuting Christians in other countries see them as a threat to society and their power, so they are using “war on terror” to legitimize what they are doing.

In the Setting Captives Free focus group, Luran Bethell—a spokesperson for an organization that works to eradicate modern-day slavery—was the moderator. Our new friend from the Women’s Leadership Conference, Asha, spoke about Miqlat Ministries in Nagaland, India. She founded that ministry. The information shared was basically the same as in the Women’s conference, but expanded a little.

With multiple people presenting on different areas of the world we could really see the scope of the problem. What surprised me the most was that the people speaking on these topics did not have any anger toward those who were causing the problems. They wanted to see God glorified in their lives as well.

As we left the conference, we wanted to remember to keep our eyes and ears open to what the Spirit has to say. Living in the United States, it is so easy to be blinded by what seems “important,” while missing the very things of utmost importance.

After hearing all of the things Baptists are going through around the world, I was left with the question of “What can I do?” I can no longer walk past anyone on the street without feeling the need to do something. If I am truly a follower of Christ, shouldn’t I reflect Him in all that I do?

After meeting so many amazing Baptist women who are doing something to help our Christian family and reach out to those who don’t know Christ, I was left feeling like I’m not doing nearly enough to advance His Kingdom. My prayer is, “Lord, let us be Your hands and feet, and not just your mouth. Give me boldness to help meet a need when I see it. Let me see people with Your eyes and Your heart.” Amen. **SR**

If you would like to contact Miqlat Ministry or contribute to their ministry, please contact them at: miqlatministry@yahoo.com, or check their website at www.miqlatnagaland.org.



Women's Society page by Kristin Camenga
www.sdbwomen.org

Mandated to Mentorship

by Kris North
New Auburn, Wis.

My perspective on mentoring has evolved into a passionate focus. I believe that my personal experiences as a teen, then a young woman, and finally a more “mature” woman have all contributed to my belief in the significance of mentoring.

Mentoring is not just a call; it is a mandate from God. After all, that is the example that the Lord set for us in His Word as He disciplined the Twelve. It is an aspect of discipleship and the purpose of the Church.

On my own journey, I often asked God what my purpose was in the church. His answer came through my neighbors (not SDBs) who invited me to a non-denominational Bible study. I found myself growing closer to God through great fellowship with a group of people who genuinely cared about where I was in my walk with Christ. I formed lifelong and Christ-like friendships that I still have today.

As I grew, I began to discover my gifts in ministry and developed a passion to share the Gospel. Being mentored resulted in spiritual maturity and personal growth, giving me a spirit of serving the Lord by serving others. It was then that my call to youth ministry began.

I wanted to give the youth more than what I had experienced in the church as a teen. This developed into a passion to start a “mentoring” ministry. We have to know that we

can't lead where we haven't been, or go where we don't know the direction. This is why mentoring is such a crucial aspect to our spiritual growth.

John 15 reminds us that discipling and mentoring are lifestyles of personal dedication where we teach and equip others to love for Christ.

As our youth learned how to mentor, the group expanded from our home into the church. As they became young adults, our mentoring program expanded into our young adult population. As the young adults mentored, our program expanded again into the “mature” adult population.

Mentoring is a “multigenerational” lifestyle. Effects of mentoring grow as we build relationships by teaching, caring, discipling, equipping, leading and encouraging. The church's passion overflows into the community, making us followers of the Great Commission.

Through mentoring, God taught me that my biggest flaw has been my human nature. During those early years as a teen and young adult, I found excuses as to why I wasn't mentoring, but expected others to mentor me. I discovered that the women I looked up to (and so desperately wanted to be mentored by) were not mentored either. They were struggling the same as I was.

I now see that my responsibility is to grow in an ever-strengthening relationship with Christ. Then I can

follow His call with my whole being as it fills my spiritual being. God is big enough to do the rest. That is where our faith has to be activated.

I challenge you to test what God has to say in regard to mentoring. Allow yourself to concentrate on Scripture as you seek out your mentoring responsibilities. *[See guidance in Matthew 28:16-20; Mark 1:35-2:12; Romans 12; 1 Corinthians 12; and Galatians 6:1-10]*

Mentoring will move us from isolation to a body that is in covenant with each other as it should be. **SR**



Kristine North (upper left) resides in New Auburn, Wis., where she teaches Special Ed for grades 10-12. Husband Wayne is the pastor at the New Auburn SDB Church. Their four children are (l. to r.): Brooke, Jace, Hunter, and Kansas.



A body, not a building

This month's *Recorder* considers the relative merits of where a church meets, and how a congregation can secure a place for corporate worship and fellowship. The topic gives us a chance to consider how Seventh Day Baptists have gone about selecting meeting locations in their history.

Over the past 350-plus years, Seventh Day Baptists have managed to gather together corporately in many different locations. But the purpose for all of these physical arrangements was to proclaim common convictions and worship the Most Holy God together.

Early in SDB history, securing a public location for worship was impossible. To be a Seventh Day Baptist in England in the 1650s meant being a criminal, and so SDB meetings were held in secret. The earliest meetings took place quietly in homes.

Following a period of secret home meetings, some SDB worship took place under the auspices of other Baptist groups, in somewhat more public locations. It took several decades of difficulties before they were allowed to meet openly.

In America, the early circumstances were very different. Our first SDB groups often split from their brothers and sisters in Sunday Baptist churches and met elsewhere. In Newport, Rhode Island, after splitting from First Baptist Church of Newport, the SDB congregation met for several years in a building on Green End. They finally built their own meetinghouse a short distance from First Baptist, near the Touro Synagogue, in 1730.

Meanwhile, in the "Westerly" part of Rhode Island, part of the Newport congregation had built their own meetinghouse in 1680, due to difficulties traveling to Newport. In 1708, when that congregation was set apart from Newport as "First Hopkinton," they continued to use that meetinghouse until a new one was required. In Piscataway, New Jersey, after withdraw-

ing from a Baptist church in 1705, SDBs met in private homes for over 30 years before building their first facility in 1736.

As Seventh Day Baptists found their way onto the frontier, there was a subtle shift in priorities for the settlers. The first meeting in Milton, Wisconsin was in the home of the Joseph Goodrich family in 1839. The church was constituted in 1840. By 1843, James Leander Scott reports that the group was meeting in a barn, while other

records of the congregation indicate they were using a Presbyterian meetinghouse in the winter.

By 1844, the Milton Academy (later Milton College) had its first building and the academy housed at least some of the worship services until they completed a meetinghouse in 1852. This seems to have been the pattern, as several frontier SDB settlements used school or academy buildings to house their meetings until they could construct a separate facility for the congregation's use.

In all of these instances, while the location where the church met was important, the church was the *people*, not the building or location where the meeting was held. For generations, Seventh Day Baptist churches have been inviting not because of their expansive edifices, but because of their gracious and loving hearts, and because God is worshiped.

Modern theories about the importance of buildings teach us insightful things about our culture, and the decisions about what kind of location a church should utilize are important. But these will never be as important as our continuing responsibility to **be** the church.

The concerns that drive where our congregations meet should be based on our responsibility to share the Gospel effectively and to worship God honestly and totally. These concerns have always informed our thought about where we meet for corporate worship. Our heritage in this matter is a strength we should continue to remember as we seek to glorify God in our choices as congregations. **SR**

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While the location was important, the church was the people, not the building.
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Holiday gifts and traditions

by Barb Green, Parish Nurse
Milton, Wis.

A harried woman and her children were ending their long day of holiday shopping. To express her frustration and stress, she stated, “Whoever created Christmas should be strung up and shot!”

A bystander brought to her attention that someone had already crucified Him.

Before you get caught up with your tasks, lists and expectations, put them into perspective. Ask yourself what you should be celebrating: the hectic, stress-laden, financially burdened holiday season? Or the gift of peace and hope?

Even though God gives us all we need for a healthy, happy life, we tend to disturb it by “spending” and “observing” the holiday on mere human terms. Look at the holiday traps that take up your time. Categorize your tasks as “need to do,” “should do,” “want to do,” and “expected to do.” Which ones really address the Christmas spirit?

Just because you are invited to attend an event or have habitually participated in an activity doesn’t mean you have to continue that activity. Prioritize all of your activities. By weeding out those that distract you from the true meaning of Christmas, you will find less stress and more enjoyment from your choices.

Most of us like to give gifts at Christmas because it feels good to make dreams come true. But remember to give responsibly and within your means. Avoid using your credit cards by trimming your gift-giving list, sticking to a budget, buying on sale, or even making your gifts. Explain to children why you can’t buy the latest electronic gadget.

Joyful giving does not mean you ruin your credit rating, jeopardize your ability to pay utilities, or cause marital strife from poor finances. Give freely but give within your means.

Not all gifts are material. Sharing your time with others is a gift that can be given all year round. Look for community agencies or projects that need manpower. Homeless or abuse shelters, food pantries, meal sites, tutoring projects, hospice programs, Big Brother/Sister, and many other programs need people to provide their services.

Research shows that volunteering is also good for your physical and mental health, so choose a project, commit your time and make it a family event. It will improve the lives of others while it reaps unexpected spiritual and family benefits.


The holidays can be times of joy but also times of change. Children grow into adults with lives of their own. Families lose loved ones to

death through illness, old age, or accidents. Young adults marry and move away from home, changing the comfortable family traditions of their youth.

Your gift to your family is providing a loving presence during the changes in your family’s life, and helping them develop new traditions and relationships that incorporate the changes that have occurred. This season, remember the best gift you can give is yourself—be loving, be supportive, be present.

Advent is a time for hope, peace, joy and love, not mounds of gifts, chaotic rounds of parties, or copious amounts of food. Consider what has real meaning for you.

Is it the Christmas story you heard as a child or its impact on you as an adult? Think about the music of the holiday and how a stirring rendition of “Joy to the World” or a quiet performance of “Silent Night” displays love and peace in a harried world.

Don’t let commercialism or stress overshadow the gifts of love and sharing that you offer your loved ones. Remember the spirit of Christmas, share your presence with others, reduce your stress, and create meaningful traditions that demonstrate God’s love. 

From Seasons of Wholeness, Volume VI; International Parish Nurse Resource Center, 2009.



Surviving a fire

I couldn't quite fathom what I was being told when I first heard the news: "The meetinghouse burned down last night."

After a while, I began to understand the situation and then started asking all sorts of questions. Some questions—such as, "Where are we going to gather for worship next Sabbath?"—had obvious answers. We would meet in the church-owned Community Center across the street from the smoldering pile of ashes.

Other questions—such as, "Should the First SDB Church of Genesee choose a new location to gather for worship?"—did not have obvious responses. But they were quickly answered as we talked and prayed: Little Genesee, N.Y., is where this church and its meetinghouse belong.

As church members talked in the days and weeks following the fire (in June 2001), one question caught me by surprise. Most questions were variations on, "What will we do in response to this?"

However, a few people asked, "Will this church survive?" Until I heard those words spoken, the possibility had not crossed my mind that this fire, the one that reduced our meetinghouse to ashes, could reduce the *church* to nothing.

While I had an immediate response to the question: "Of course the church will survive," others had to live with the question for some time. For them, the meetinghouse and the church were closely tied. The building had been around when they were born and when their parents

were born. It was where the church always met.

The building had housed weddings and funerals. Its walls had echoed as the Word of God was proclaimed in the cold of winter and the heat of summer. It had surrounded "the gathered church" as members were

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Much of what the church did involved the building.

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welcomed, as members were disciplined or sent out, and as the body acknowledged members that were taken home to be with the Lord.

The question of the church's survival did not arise because people had gotten confused about the difference between the church and the building. It had not arisen because people had endowed the building with magical properties. The question of survival was there simply because much of what the church did involved the building.

The building's shape, the length and spacing of its pews, the arrangement of the platform, the light that flowed through the stained glass, the location of the bathroom, the music played by "Synthia," all influenced how things were done. The influence helped shape how Sabbath School took place, and how the people interacted before, during and after the worship service.

The question of survival was there because when the people pictured the church doing something together, their imagination was shaped by decades in that certain building. Those living with the question of survival had to learn to imagine the same old things taking place in a new and different space.

It took some time to re-train imaginations. God made the first steps easy. He helped us see the Community Center as a place for worship services. As the church figured out how to make things work, there were times to laugh and cry, times to encourage and console, and times to support and confront.

We learned new ways to get things done and began to imagine what a new meetinghouse might look like. During this time, God retrained imaginations and allowed those who had the question "Will this church survive?" to answer, "Yes." Eventually, He moved all of us to the question, "What does God want us to build?"

As you may imagine, moving from that question through construction was an interesting adventure. Looking back almost 10 years after the fire, I can see that God caused change in the Little Genesee church—changes that were easier to make because He provided a new building, and changes that were easier to make because God showed us when and how to encourage and strengthen our brothers and sisters.

He let us live out Hebrews 10:24-25 and serve as agents of Godly change. *SR*



FOCUS on Missions

Schools suffer in Sierra Leone

by Kirk Looper

The witnessing presence of Seventh Day Baptists in Sierra Leone, Africa has developed to between 10 and 15 churches. Along with the church groups they have established five schools.

Many of these schools have been operating for half a dozen years or more. The SDBs in Sierra Leone have used the schools as a way to introduce and develop the churches. They have become a vital part of their out-reach ministry.

Also, the schools are part of the agreement with the government in the church/Conference registration process. Some of the schools have been approved by the government, while others have not earned that distinction. Those that are acceptable are aided by the government and have little problems. Those that have not been accepted are not aided and have been riddled with problems, mostly concerning the teachers.

When the schools began, the teachers signed on with a promise that wages would be paid on a regular basis. While they had funds to take care of this, the teachers got paid. Recently (over the past two or three years), the funds have become unavailable, so the teachers have not always been paid—either on time or not at all.

When this occurred the teachers went on strike and refused to teach. This, of course, punished the student for the inability of the Conference to raise the funds. A teacher's salary was usually around \$90 U.S. per month. With the number of teachers hired, the total needed was far beyond the ability of the Conference to raise. Our Conference and friends have sent funds to help with these expenses.

Recently, the Council of Churches in Sierra Leone

has raised the issue that the Conference does not have a permanent physical location for their offices. This is against the laws of the country, and the Council has pushed the issue to the point that the government is in the process of revoking the registration from our Conference in Sierra Leone. It will be necessary for our people to purchase land and build since it is more economical to go this route than to rent.

The total amount needed to purchase the land and build is in the area of \$15,000 US. The Conference suggests that they could purchase the land for \$5,000 US and that would indicate to the government their intent to bring the group back into compliance with the government mandate. Their plan is to get this done before the government removes them from being registered. Otherwise they will need an additional \$3,000 US to register again.

Presently, the SDB congregations cannot hold church services as such. They are meeting in small groups on Sabbath, but not in their church facilities. Even so, they stand to be fined or imprisoned if it can be proved that they are gathering for worship.

Our request is for the Conference of USA and Canada and our friends to help raise these funds. It would normally take several weeks to do this, but we need to act quickly to prevent them from losing their registration. They would then be able to resume meeting in their churches.

Please pray for our brethren in Sierra Leone and the ministries they are doing. They have been a vital part of the work with Seventh Day Baptists in that north-western region of Africa. **SR**





the BEACON

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

December 2010

A promise is a promise

by Emily Olson

As the Christmas season approaches, all the hustle and bustle of shopping, eating, and just plain running around can distract us. We tend to forget about God's great gift to us, and focus more on our own gift-giving.

One thing that God did was to keep His promises.

There are so many prophecies in the Bible regarding not only the crucifixion of Jesus Christ, but also the birth. Different writers of the Bible prophesied that the Messiah would be the Son of God (Psalm 2:7), the Messiah would be born of a virgin (Isaiah 7:14), and the Messiah would be born in Bethlehem (Micah 5:2).

It's amazing to me how many promises God kept to us just regarding Jesus. In Psalm 22, there are 11 prophecies about Jesus, and each one was fulfilled. In all of this, we should try to keep our promises to God this Christmas, such as thinking less about gifts and more about Him—just like He did for us.

Rachel King (from Asheville, N.C.) sent me an article that is also about promises. You can read it below.

More about promises

From Rachel King—

Do you have promises that you are keeping to God? Have you broken any of them?

Well, when we make a promise to God, we're supposed to keep our word and never break what we have between God or perhaps another person. When we make a promise to God, it is very important to keep it and to not turn our backs on our word. Our promise is like an oath, agreeing to do or not do something.

When people get married, they make a promise to God to love that person, and to be with them for the rest of that person's life. This is a promise that is SO important to keep.

But is it only to God we are keeping that promise? We are keeping

that promise to our spouse as well as to God.

If we break that promise to our spouse, we are also breaking that promise to God. In His eyes, we have lied to Him and nothing we said at that altar meant anything.

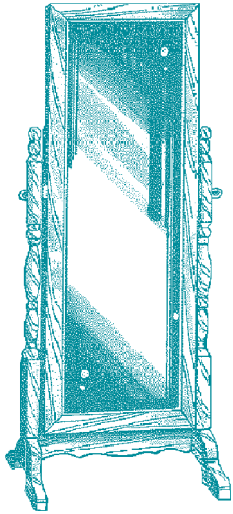
God keeps His promises to us. He tells us that He is going to prepare a place for us (John 14:2). The next verse reads, "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." You see, God promises to do this for us and to take us back with Him. We will always be with the Lord.

Everyone should keep his or her word, whether it be to a person or

to God. With either one, if we don't stay true to our word, then we are lying. There's no denying that!

I just ask everyone to try to stay honest to those you may make a promise to and try to keep it. May God bless you! May God also help you keep the promises that you have already made (or are going to make) with other people or with God. **SR**

If you are a youth and interested in helping out a friend by writing an article (which you are, because if you aren't, you will be soon) you can send it to emmyk1@mac.com and I'll 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*

Pilots fly in this family

My son, Jay, has always loved airplanes. This, even after his pilot father, Dennis Lippincott, was killed in a plane crash when Jay was 7.

Apparently Jay's love of flying is in the Lippincott genes.

Denny joined the Civil Air Patrol as a youngster, and Jay—as well as his sister, Jennifer—followed suit.

Jay's grandfather, Darwin, was a CAP leader, a private pilot, and an airplane mechanic in England during World War II. Darwin's brother, Warren, flew gliders and hauled cargo during the war; his other brother, Leslie, a career Navy pilot.

Jay's uncle, Daryl Lippincott, is a retired airline pilot, and Daryl's son, Devon, is a captain for Great Lakes Airlines. Devon's sister, Monique, has her Instrument and Multi-Engine ratings.

While a senior year in high school, Jay enlisted in the Navy.

"Did you say the *Navy*?" I asked incredulously.

"The Navy has more planes than the Air Force," Jay patiently explained.

Soon, my formerly unmotivated offspring (and less than stellar student) was working his way through boot camp in Florida. One phone conversation ended with, "I have to go, Mom. I'm studying for a test." *Could someone please take a picture for me?*

Jay became a crewman on a P-3 Orion, a long-range surveillance



A young Jay Lippincott poses in his CAP uniform.

aircraft used in anti-submarine warfare. His job was to drop sonar buoys to help track enemy subs.

He is now a Naval Reservist living in Colorado and flying out of Whidbey Island Naval Air Station near Seattle. I'd like to share what Jay wrote about one of his flights to Whidbey.

"As I waited in the Denver terminal, I realized what the best thing is about an airport. It's not the excitement of going on a trip, or taking off your sandals and walking barefoot on a seldom-mopped floor while going through security. It's watching people greet each other, especially when they haven't seen each other in a long time.

"Grandparents were meeting grandchildren, husbands greeting wives, and girlfriends embracing giggling girlfriends. But what really

caught my eye were two women holding a sign I couldn't make out, with a lot of red, white and blue balloons."

Jay had a hunch what was going on, so he decided to "stick around" to satisfy his curiosity and confirm his suspicions.

"When a young woman in a desert uniform appeared, the family went crazy with cheers and tears of joy," Jay related. "A little girl, with arms open wide, ran up to the woman yelling, 'Mommy! Mommy!' The two of them must have stood there for an entire minute, still as statues, just hugging.

"I quickly glanced at other strangers who were also watching, and there wasn't a dry eye in sight, including mine," Jay observed. "I asked the father where his daughter was coming from, and he replied, 'She's been in Iraq the past 15 months and is home on leave to bury her husband. He was killed in a car crash.'"

Jay had rightly speculated that the woman was returning from active duty overseas, but he hadn't guessed the main reason for her return.

"A huge lump was in my throat as I shook that woman's hand and thanked her for her sacrifice and service," Jay told me. "With a smile on her face and tears in her eyes, she replied, 'You're welcome, sir. I wouldn't have changed a thing.'

"It's amazing how one totally random event, involving complete strangers, can impact your life," Jay remarked. "Never take your family, your friends, or your life for granted." **SR**



The President's Page

by Stephen Rogers

Holland, Michigan July 31–Aug. 6, 2011

Living the Fruit of the Spirit of Peace

There are three questions that I want us to think about in regards to “Living in the Fruit of the Spirit of Peace”:

- 1) Where does peace come from?
- 2) How do we get it?
- 3) How do we live in it once we have it?

This familiar blessing is found in Numbers and it gives us the answer to the first question: “The LORD bless you and keep you. The LORD make his face shine upon you and be gracious to you. The LORD turn his face toward you and give you peace” (Numbers 6:24-26 NIV).

In these verses, God is telling Moses that He will “bless them [the Israelites] and give them peace.” Peace, then, is a precious gift that God has promised us.

In life we face many troubles, fears, anxieties, even despair and tragedy. But God’s peace is supernatural in its ability to keep us calm and confident in those situations.

Basically, peace comes to us as a byproduct of searching for God, and not primarily as a result of searching for peace directly. Peace is an abstract idea. Though we can’t see

it or touch it or hear it, we can “feel” it within when we have it. Peace first comes to us inwardly as a gift from God and then works its way outwardly as we practice peaceable acts toward others.

If peace is to be lived in the Fruit of the Spirit, it must be cultivated. We must intentionally and continually nourish peace in our lives as tenderly as we care for a newborn infant.

Finding some quiet time each day to be alone with God is a good way to begin. In Psalm 131:2, the psalmist says, “But I have stilled and quieted my soul.” Is that not also good advice for us?

Don’t we also need to be where there are no distractions so we can focus on God and His plan for us? Even Jesus had to withdraw from the crowds and go off by himself to a quiet place for thought and prayer. This is how we can stay close to God. When we walk close with God, we will have peace because we know that we are safe in His care.

Peace comes from doing good to others. When we show a kindness to someone else, we are doing it

“for one of the least of these brothers of mine” (Matt. 25:40). Doing the “right thing” not only is the “right thing to do” but it pleases God and it makes us feel good because we know that we did the “right thing.”

Through trust we can obtain peace. We are “at peace” when we ask someone to do something for us, and we know that the task will be done and done well. Is it not even more comforting to know that “We can be happy in Jesus, if we trust and obey” Him? “So then let us pursue the things which make for peace and the building up of one another” (Romans 14:19 NASB).

Peace comes to us through forgiveness. If we are not willing to forgive others, how can we expect God to forgive us? How can there be peace of mind when we are alienated from God?

There are too many stories of people who have become separated from friends and family because of silly disputes and simple misunderstandings. Only when the issues are resolved can reconciliation begin.

So it is with God in our own lives. If we don’t seek God’s forgiveness, we can never participate in the peace He has promised us.

As we approach the Christmas season, may we be reminded anew of the One who was sent to bring Peace on Earth, Good Will to Men. In so doing, may we also strive to live by His example and then we can truly be “Living in the Fruit of the Spirit of Peace.” **SR**



by Executive Director
Rob Appel

Thanks-living

Many people celebrate Easter with chocolate bunnies and colored eggs. That time of year can mean new clothes and a spring break. Many believe that Easter is a holy day for Christians—a time when we celebrate the resurrection of Jesus, His victory over sin and death, and our hope for eternal life.

Christmas is another such holiday. For the world it is “Xmas,” and Santa Claus coming down the chimney with toys. But for many Christians, Christmas celebrates the miracle of the virgin birth. We realize that God loves us so much that He came into our world to live and die among us. It teaches us how to live both now and for all eternity.

Whether or not you celebrate Easter or Christmas, we can all rejoice in Thanksgiving at this time of year. Here in North America we have so much to be thankful for.

If you woke up this morning with more health than illness, you are more blessed than the six million people who won't survive this week. If you have never experienced the danger of battle, the loneliness of imprisonment, the agony of torture, or the pangs of starvation, you are ahead of 500 million people in the world.

If you can attend a church without fear of harassment, arrest, torture or death, you are more blessed than three **billion** people in the world. If you have food in the refrig-

erator, clothes on your back, a roof overhead, and a place to sleep, you are richer than 75% of this world. If you have money in the bank or in your wallet, and spare change in a dish someplace, you are among the top 8% of the world's wealthiest.

We have so much to be thankful for! So why don't we act like it?

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*We can
always find
something to be
thankful for.*

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There is a story of a teacher who, at Thanksgiving, had asked her 3rd grade class to draw a picture of something they were thankful for. When the drawings were turned in, there were illustrations of turkeys and families, but one drawing in particular got her attention. It was a simple depiction of a hand.

The teacher wondered if the child was drawing his parent's hand. When she asked the little boy whose hand it was, he said, “It's *your* hand, Teacher, because you are good to me and you care for me.”

Just like this little boy, we can always find something to be thankful for. There is always somebody in your life that you can help and make a difference in your commu-

nity. The opportunities do exist.

As much as people need others to lend them a helping hand, there is one thing needed even more. People need somebody to reach out to them with a handful of the love of Christ. There is no better way to strengthen your heart than to lift someone else up in the love of Jesus.

We are talking about helping people. Think for a moment about all the neighbors you have had over the years and what kind of people they were. We knew *some* of our neighbors and didn't know others, right?

When you think about all the chances you had to help your neighbors throughout the year, how many can you really remember helping? Some say you shouldn't get involved in other people's lives, but I think that isn't right. Certainly we cannot be nose-y, but we can—and should—offer our help. We need to reach out to help in Jesus' name because we are expected to by God.

That is why Thanksgiving is so important each year. We need this reminder.

Thanksgiving forces us to “add it all up” and recognize where all these things we enjoy actually come from. We need to keep things in proper perspective. We need to remember to think about what we have, instead of dreaming about what we want.

We need to remember to thank God for ALL of His blessings. That's what Thanks-living is all about! **SR**

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Tasty Chicken for Needy Children

by Steve Moncrief



The Shiloh men cooked a BUNCH of chicken!

On Sunday, October 31, a group of men from the Shiloh, N.J., Seventh Day Baptist Church met at Jersey Oaks Camp to start the coals for the annual “William Lupton Fund for Needy Children” Chicken Barbecue.

Several women were at home preparing to clean, wrap and bake the 470 potatoes (donated by a local farmer), while others were getting ready to cook the 21 gallon-size cans of green beans and dish out the 12 gallon-size cans of cranberry sauce.

One person went to pick up the 40 dozen rolls, another to get the 470 apples (donated by the local farm market), while another brought

back the 879.42 pounds of chicken!

One lady mixed up and heated the 2 gallons of vinegar, 2 cups of salt and 16 pounds of butter that was to be sprayed on the chicken while it cooked over the bed of hot coals—supplied by 450 pounds of charcoal. Enough statistics for you?

After carefully turning the racks of chicken over and over again and checking to be sure that the meat was ready to go, the birds were loaded into pans and transported from the camp to the church in Shiloh. There, each chicken half was placed into a takeout container along with the beans, baked potato, cranberry sauce and a roll. A thank-you note and apple were placed with each order and the 470 dinners were ready to be sold and enjoyed.

Yes, this was not your ordinary “backyard barbecue” but a labor of love for the needy children in our area. This annual event has been taking place for about 33 years.

It all started when William Lupton, son of Charles and Sandy, was born with severe handicaps. One of our Sabbath School classes wanted to help out with his medical bills. Several years ago, William went to be with the Lord and it was decided to continue the event in William’s memory and use those funds to help other needy children.

Last year we were able to provide assistance to 38 young people. Most of this is done at Christmas time but some at other times throughout the year. Selling 470 dinners this time around was about 100 more than last year, and we had to do some last-minute figuring in order to have them ready on time. A total of \$3,206.75 was added to the fund.

What a blessing it was to come together with other Christians and work on a project that benefits so many in need. Over the years this has gone from a single class project to a whole church event.

The Lord blessed us with great weather, a great response and great fellowship. We know that He will bless these children as well. **SR**

Nortonville SDB history uncovered

by Jean Jorgensen

October 31 was a great day to clean up a rural Kansas cemetery neglected for 55 years. It is the resting place for some of the original Seventh Day Baptists who arrived here in 1854, the year before Kansas became a state.

We uncovered 13 headstones buried in tall grass, weeds and broken tree limbs, resting in the middle of a farm field four miles north of Nor-

tonville. The land was once owned by the Maris family, early SDB settlers in Kansas, and behind what is known as “Seventh Day Lane” (Hwy 116).

As I rested against my rake and watched the others work, it amazed me how much was accomplished in only four hours of cooperative labor. Okay, I did more than rest against my rake—I took photographs.

When the stones were free of debris, a story unfolded covering a 25-year span.

The first burial was *Anna Buten*,
cont. next page



This is just one of several photos taken and submitted by Jean Jorgensen. To see the other pictures, and many other local SDB church news stories, go to our website, www.seventhdaybaptist.org and click on “Church News.”

History uncovered

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age 54, wife of Horace Buten, on 29 Dec 1860. The following month, a 5-month-old son of Lyman Saunders, *Cashus*, died on Jan 25, 1861; his mother *Sophronia* died on Mar 30, 1861. Three years later, 11-year-old *Sopha T. Ball* died on 12 Mar 1864. In two more years, *Samuel C. Ball*, age 21, died on 02 Nov 1866.

Deborah W. Maris, age 26, died on 15 Nov 1867. After a five year reprieve, *Benjamin Ball* died on 08 Sep 1870; followed by one-month-old *Alma W. Perry* on 11 July 1871, and 6-year-old *Lillie Hosler* on 21 Feb 1875. The last to be buried there were *William Perry*, age 53 on 20 Mar 1880; *Samuel Petty* on 18 Sep 1887 (Samuel's gravestone is embedded into a tree trunk that we are working to remove); and 35-year-old *Truman Petty*, on 22 July 1885.

Satisfaction unfolded when we saw the results of our work. The sore muscles, scraped arms and legs, and head colds that appeared the next day still couldn't dampen our joy. **SR**

Death Notices

Howard E. "Mike" Kuehn, 92, formerly of Westerly, RI died on October 1, 2010.

Lola "Elaine" (Sands) Kennedy, 87, of Lost Creek, WV died on October 3, 2010.

Rev. Ralph L. Hays Sr., 83, of Chatawa, MS died on October 24, 2010.

Births

Anderson.—A son, Joel Nathan Wellesly, was born to Jeremy and Nicole (Sinclair) Anderson of Ajax, Ontario, Canada, on July 8, 2010.

Henry.—A daughter, Josephine Bailey, was born to Eddie and Hannah Henry of Thornton, CO, on September 7, 2010.

Mackintosh.—A son, Dylan Matthew, was born to Dustin and Anna (Parker) Mackintosh of Thornton, CO, on October 18, 2010.

Vining.—A daughter, Leah Marie, was born to Brian and Anna (Cruzan) Vining of White Cloud, MI, on November 4, 2010.

Marriages

Schoen – Sheppard. Steven Ellery Schoen Jr. and Michele Leigh Sheppard were united in marriage on June 20, 2010 at the Marlboro SDB Church in Quinton Twp, NJ. Pastor Robert Babcock officiated.

Lee – Mattison. Nicholas Lee and Kaitlin Mattison were united in marriage on July 24, 2010 at the North Loup, NE,

Seventh Day Baptist Church. The bride's father, Pastor Christian Mattison, officiated with assistance from Pastor LB Lee, uncle of the groom.

Esford – Petrie. John Esford and Jillian Mallison Petrie were united in marriage on September 25, 2010 in the Oneida, NY, Baptist Church. Pastor Steven James officiated.

New members

Arlington, VA
Helmer Umana, pastor
Joined after baptism
Jonathan D. Garcia
Julio G. Sanchez
Juan A. Torres
Jorge A. Velasquez

Paint Rock, AL
John Bevis, pastor
Joined after testimony
Rev. Ronald Pendleton
Jackie Pendleton

Verona, NY
Steven James, pastor
Joined after baptism
Marleigh Fiacco
Joey LaGrange
Tim Main
Melissa Main

Berlin, NY
Matthew Olson, pastor
Joined after baptism
Paul Demick
Dawn Demick

Frank Mace
Donna Mace
Wyatt Greene
Joined after testimony
Steven Bowman
Jon Gerstel
Trish Gerstel
Philip Zema
Joined by letter
Jennifer Bonesteel
Michele Filiault
Alicia Mosher

Obituaries

Rymer.—Dawsalee (Curry) Rymer, 88, died on September 5, 2010 of cancer and related disease at Crestview Manor in Jane Lew, W.Va.

Dawsalee was born September 9, 1921 in Lost Creek, W.Va., daughter of John H. and Jessie Emily (Perry) Curry. She graduated from Lost Creek High School in 1939 and attended West Virginia Business College in Clarksburg.

On April 29, 1941 she married former high school classmate Hubert Hugh Rymer in Ashland, Ky. They lived in Davis and Buckhannon, W.Va., while Hubert worked for the State Road Commission. He entered the Marine Corps in an engineering division and was killed on Iwo Jima in the Pacific on February 20, 1945.

Following Hubert's death, Dawsalee moved with only son "Billy" to live with her father on the farm near Lost Creek. She lived there—in a home built the year she was born—until the last three months of her life. During the winters of 1961 through 1980, she owned and operated a boarding house for college students at WVU in Morgantown, where she "disciplined" over 33 boys in those 19 years. She moved back to the farm full-time in 1980.

She operated the family farm after the death of her father (in 1955) and enjoyed her garden, canning, raising cattle and cultivating many types of flowers. She was an active life-long member of the Lost Creek Seventh Day Baptist Church and member of the Lost Creek Woman's Club.

Dawsalee is survived by her only son, John William "Bill" Rymer of Lexington Park, Md.; two granddaughters and five great-grandchildren. She is also survived by four very close nieces and nephews: Mary Ann Hall, Dr. Steven T. Curry, Jessie Saunders, and John H. Curry III who looked in on her daily and

attended her every need for the last several years. Besides her husband and parents, she was preceded in death by her brother, John H. Curry Jr., and first daughter-in-law, Carolyn (Wolfe) Rymer.

Funeral services were held at the Lost Creek SDB Church on September 12, 2010 with Revs. Richard Wilson and Perry Cain officiating. Burial was at the Broad Run Baptist Cemetery near Jane Lew.

Smith.—Dorothy Marian (Heinig) Smith, 83, of Lenexa, Kan., died at her home on September 10, 2010 after a long illness.

Dorothy was born September 6, 1927, the daughter of William (Sr.) and Janette Heinig of Milton,



*Dorothy M. Smith
1927-2010*

Wis. Before her marriage, she attended Salem (W.Va.) College. On September 4, 1949 she married Kenneth E. Smith Jr. and began a 61-year marriage partnership. She supported him through his education, ministry and his career in academia and healthcare. She took pride in the careful management of her household and family. That commitment to family also extended to her church family.

For many years, Dorothy was a resident of Milton, Wis., where her husband was a professor, Dean, and finally President of Milton

College. During those years she was very active in the Milton Seventh Day Baptist Church. She taught a nursery Sabbath School class, participated in the church's bell choir, and served as a trustee. At the time of her death, she was an active member of the Nortonville, Kansas, SDB Church.

Dorothy is survived by her husband, Kenneth; her son, D. Scott Smith of Salem; five grandchildren and one great-grandson; three sisters-in-law and 13 nieces and nephews. She was preceded in death by her parents as well as her daughter, Linda M. Smith. Her brother, William (Bud) Heinig Jr. and her sister Pricilla Kinney also preceded her.

A memorial service was held on September 18, 2010 at the Nortonville SDB Church, with Revs. Stephan F. Saunders and D. Scott Smith officiating.

Palmiter.—Judith Diane Palmiter, 53, of Scottsville, N.Y., died on October 11, 2010 at Martha Jefferson Hospital.

She was born on September 13, 1957 in Hornell, N.Y., a daughter of the late N. Keith and Jean (Hanks) Palmiter. In addition to her parents, she was preceded in death by her stepmother, Patricia C. Palmiter.

Judy worked as a mechanical designer with National Optronics.

She is survived by two children, K.L. Burdick of Scottsville, and Leah Burdick of Waynesboro, N.Y.; three sisters, Melodie P. Alderman of Arkport, N.Y., Karen P. Fassel of Scottsville, and Amy L. Barnes of LeRoy, N.Y.; a brother, Kevin Palmiter of Alfred Station, N.Y.; and a number of nieces, nephews, great-nieces and great-nephews.

A memorial service was held on October 15, 2010 at Thacker Brothers Funeral Home in Scottsville.

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KEVIN'S

ORNER

Where is your door?

Whether you rent, or have your own meetinghouse, or still meet in members' homes, your church has to have a main door.

All doors (or gates) have two purposes. One is to let people in or out, the other is to keep unwanted things out.

The Gospel of John chapter 10 begins with Jesus saying, *"I tell you the truth, the man who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber. The man who enters by the gate is the shepherd of his sheep."*

In the previous conversation, Jesus had been talking with some Pharisees about being spiritually blind. Back then, the Pharisees were considered the religious "authorities" and leaders. But it sure looked like they were making the "simple" way of faith a pretty difficult one! Hmm... maybe they were trying to "climb in by some other way."

Jesus was pointing out the Pharisees' need for "religious ladders"—using their own spiritual laws and inventions to skirt around God's plan of salvation (or door). In Jesus' eyes, perhaps these Pharisees were the predators. Or, at least some very pesky pests. And there's nothing worse than a religious pest!

It's reported that artist Eva Watts traveled with a friend through the land where Jesus lived. She said, "We reached a high ridge overlooking the village of Bethlehem. There we found a sheepfold, and went right in to inspect."

It was not long before the owner of the sheep appeared—a veteran, like Moses, with a long beard.

"This is your sheepfold?" my friend asked.

"Aye."

"And is this where the sheep sleep?" She pointed to a rough shelter thrown up against the rock in a corner. He nodded.

"But you've no gate to the fold. How do you close them up at night?"

The old man looked at us as if we ought to have known better.

"I am the door," he said with emphasis. And, gathering his loose robe tight about his ankles, he was down in a moment, squatting in the doorway—his back against one post, feet against the other, his knees drawn up and clasped by his weather-beaten old hands.

Gently he bowed his head and closed his eyes, as many a time he had closed them to catch a few hours sleep under the starlight.

"I am the door," he repeated. "I keep watch here at night. If thieves or wild beasts attempt to enter, they have to tackle me first. I have never lost a lamb from the fold yet."

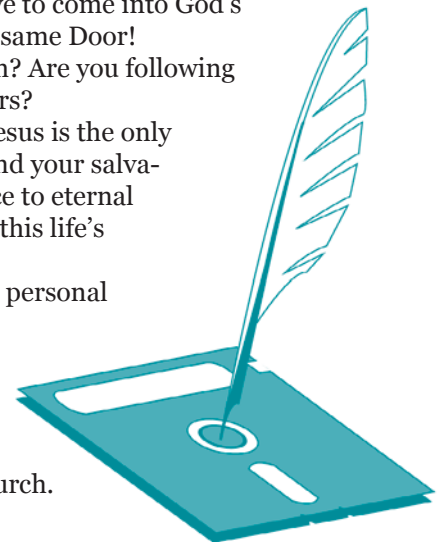
With the Biblical story of the sheep and the shepherd, Jesus declared that he was the door.

Do you remember the story of Noah and the single door on the ark? Dr. George Truett loved to say that the huge elephant and the tiny ant both entered through the same door. Then Truett would remind his congregation that both the successful businessman and the little child have to come into God's Kingdom through the same Door!

Have you entered in? Are you following false voices and robbers?

Let's be sure that Jesus is the only door to your church and your salvation. He is the entrance to eternal life, and the exit from this life's pain and turmoil.

Let's not ignore the personal work and invitation of Jesus as he stands at the threshold. I pray that he is the main door on your church.



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Editor Kevin Butler



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