

Sabbath Recorder

God can pour on the

Blessings

in astonishing ways

so that you're ready

for anything and everything...

— 2 Corinthians 9:8 MSG

Blessings

God's various gifts are handed out everywhere;
but they all originate in God's Spirit.

God's various ministries are carried out everywhere;
but they all originate in God's Spirit.

God's various expressions of power are in action everywhere;
but God himself is behind it all.

Each person is given something to do
that shows who God is.

— 1 Corinthians 12:4-7 MSG



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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.

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Blessings



God's favor and protection

A beneficial thing
for which one is grateful

Something that brings well-being

A person's sanction or support

Count your blessings —
be grateful for what you have!

Blessings

A New Perspective

"Life in this world is temporary..."

One of the most significant blessings I've received recently is a new perspective. It's a new perspective about life in this world. It's the perspective that life in this world is temporary.

I know what you're thinking: "Pastor Scott, this isn't a new perspective." You're right. I should have learned a long time ago that life in this world is temporary. I mean, it's blatantly obvious, isn't it? Just look around. People die. They disappear. They are no more.

For me, the blessing is that what had been only head knowledge for so many years is now finally starting to also become heart knowledge.

I was 50 years old when I lost my father. Before that, I had not experienced the death of any close family member. For the last four years, I've been pastoring in North Loup, Nebraska. We're an older congregation, so I've been performing many more funerals than when I was pastoring in Southern California. This Friday we'll have the funeral for one of our members who passed away today. On top of this, for the last two years I've been serving as a chaplain in our local hospice. The hospice patient I saw today will probably not be here tomorrow.

Seeing reports of death on TV, on a computer screen, or in a newspaper reinforces our head knowledge that death happens. However, seeing the deaths of my friends, my neighbors, my brothers and sisters in Jesus, has given me this newfound heart knowledge. It's this new perspective that has become a significant blessing to me.

But why? Why has my experience of losing precious people become such a blessing to me? I can't find any better words to explain it to you than those of Natalie Faust. Natalie was a Number Six copy, a Cylon who led a rebel faction in the Cylon civil war. During the war, their local resurrection ship was destroyed, so they could no longer have their souls placed into a fresh body upon their death. In this sense, the Cylons became just like us humans: they became mortal. Natalie described it this way: *"In our civil war, we've seen death. We watched our people die. Gone forever. As terrible as it was, beyond the reach of the resurrection ships, something began to change. We could feel a sense of time. As if each moment held its own significance."* *

This is what my new perspective has taught me. Because those we love will not be with us forever (in this world), each interaction we have with them is significant. I'm trying to start viewing each encounter with people as a unique, non-repeatable event. This new perspective is helping me to place a higher value on my time with people. It's helping me to acknowledge and experience an amazing treasure I always had, but never appreciated: the richness of connecting with those people whom God brings into my life every day.

Thank you, Lord, for this very significant blessing.

— Pastor Scott Hausrath
SDB Church, North Loup, NE

* *Battlestar Galactica*, season 4, episode 7,
"Guess What's Coming to Dinner?"

Blessings

"Walk with me."

A few months ago, as I attended a conference, I stood a few feet away from a man as he prayed for a lady. Over the past year or so, I'd grown to really look up to this man. He speaks at various conferences and churches, teaching people about prophecy — that is seeing and speaking from that which God sees and speaks. He had a vibrant relationship with God, enjoyed life in Him, and in many ways was a role model to me. Leading up to this point, I had asked God for the chance to meet him at this conference, and almost out of nowhere, I now had this opportunity. It looked like this was my chance!

As the man finished praying for her, he started walking away quickly with a directed attention that said, "I need to be elsewhere." He would be walking right past me and I realized I could have grabbed his attention, but I decided to leave it. "He has somewhere to be; I won't block him from that. I've already asked God and I trust Him." But then as the speaker walked past me, without turning, he said to me, "Walk with me." Inside I felt like, "Yeaahh!! I'm in! All the hundreds of others at this conference might want to talk with him, but I'm with him by his own choice!" We walked to his merchandise table, where he handed another lady he spoke with one of his CDs, and talked with her a little more. I stood there waiting for him, content and happy. Like a little child I'd asked my Heavenly Daddy for this, knowing it'd be close to impossible for me to arrange, and it now appeared He said, "Sure Daniel, I can arrange that."

Then the speaker turned around and asked me, "So what's up, man?" as we walked to a less populated area. I told him a little about myself. He asked me some questions about what I was doing with different things. Then he said, "Cool, man! Well, let's pray." As he prayed for me, he

"Do not be afraid, for I am with you..."

— Isaiah 41:10

started out praying for some of the things we talked about. Then he started praying for things he couldn't have known from what we talked about. He ended the prayer by praying for things I didn't know about either! I knew this was a prophetic prayer — praying from what God sees and desires for me. It wasn't because this man was super special in himself; rather it was because he had a close relationship with God, Who knows everything about me, and he simply prayed as God directed him to pray. It was a really cool experience and I was encouraged and blessed by it.

Later, as I was thinking about that blessing, I realized something. God also says the same thing to us. He says, "Walk with Me." When God calls us to walk with Him, He doesn't require anything strenuous from us. He just says walk, live, abide, rest — in Him — and He takes care of it from there. That moment of joy and delight that I felt as I thought "Yeaahh! I'm in! No one can change that!" is worthy of being felt. I'm with Him, the One worthy of highest honor and praise. The One with an immeasurably compassionate and loving heart, and also limitless strength and wisdom. The One Who knows everything about me and everyone and everything in existence, and Who cares tremendously for me. I'm with Him forever — the blood of Jesus has secured me here — so nothing else will remove me from here. I can rest in Him. I can speak with Him and listen to Him; I can trust Him as He leads and empowers me through life; and I can receive all His blessings from His majestic beauty. There are many blessings to be received and counted throughout our life, but He is the most significant One. SR

— Daniel Lovelace
Metro Atlanta SDB Church

Blessings

Blessing of a Breakdown

I was in a small seven passenger van headed to church one Sabbath morning in early October of last year when the engine stalled and we coasted to a stop on the left-hand side of the road. This was the safer and appropriate side of the road because they drive on the left in Uganda. I had warned Johnmark Camenga before we left that we could lay out a schedule of where we planned to go, but delays, long conversations, and mechanical failures would likely require us to be flexible.

Even still, I had to remind myself to be patient as we stood on the roadside hoping someone would stop to assist us. It may just be me, but I like it when a plan comes together, and I can begin to feel frustrated when things do not go



"This had been an appointment, not merely an inconvenience."

the way I had in mind. I tried to orient myself to the present moment as I took in our rural surroundings.

Meanwhile, we became the object of curiosity for a small number of children who lived in the tin roofed dirt houses interspersed along the two-lane ribbon of blacktop bisecting the parched countryside. I began to wonder if a providential plan involving them was the reason we had been delayed. The kids did not speak much English, nor was their language the same as that of our hosts, so communicating with them would be a substantial challenge. However, their more English literate parents from the nearest home became emboldened by the pluck of their children and ventured to make our acquaintance.

The simple fuel problem had by now become a battery issue and it appeared it would be some time before we could get on the road again. Standing in the sun, one of our hosts inquired of the home owner now at hand, if we could move under the shade tree near their house close by and have a little open air time of worship while we waited for assistance with our vehicle. The locals were glad to accommodate and brought out some short stools from their home so that we would not have to sit in the bare reddish dirt.

We prayed as a few of the neighbors gathered around us on their own carried stools or woven mats. Then we opened our Bibles and together began to discuss some passages in Mark and Matthew and how they were related to each other and how they were applicable to our own

lives. The locals told us they had regularly been to churches, but were instructed as to what to believe and had never studied and discussed the Word of God as we were doing. By the time our vehicle became serviceable again, some of the locals had shared contact information with our lead pastor and expressed a desire for him to arrange a time that he could come back and work with them in studying the Bible and following Jesus.

We went on our way, with me feeling that my suspicions were confirmed that this had been an appointment, not merely an inconvenience. It reinforced my conviction that I need to be watching for opportunities to be available for the world to better understand my Savior, especially when something in my life is askew or my plans are not working out. If God is bothering to interrupt my life so that I can participate in His plans, I want to be an alert servant and not deafened to His promptings by my own grumbles. SR



*Your eyes saw my unformed substance;
in your book were written, every one of them,
the days that were formed for me,
when as yet there was none of them.*

— Psalm 139:16



Blessings

Blessings of Stewardship

Many churches probably struggle financially just as ours does sometimes. We have felt convicted to be faithful in our stewardship to the Lord, and particularly we have consistently taught the privilege of tithing. I have had the abiding belief that the resources for everything we have been called to do as a church are in the hands, pockets, and/or bank accounts of the members of our church. Hence, I have seen part of my job as helping my people to make the transfer of the resources — from their house to the storehouse. I do that by teaching and preaching the Biblical truth of the blessing of good stewardship.

So, each year when the church budget is established, our congregation is challenged to be faithful and responsible in giving. Over the past five years, we have fluctuated in terms of actualizing the budget — going under three times and exceeding it twice. Appreciating the tough economic times in which we live, and the fact that so many people wrestle with making ends meet financially, I am grateful for every person who contributes to our church monetarily. I am grateful for every penny that is donated. I take nothing for granted.

At the beginning of this year, I embarked upon a campaign to meet with every active member of our church to personally express to him my gratitude for his commitment to membership in

“We have felt convicted to be faithful in our stewardship to the Lord.”

the church, and I have been tremendously blessed by that experience. It has given me an opportunity to connect or re-connect with my congregation; listen to their dreams and concerns; and challenge them to go to the next level in their own personal spiritual growth and discipleship.

The stringent economic climate is causing churches to cut staff, scale down programs, liquidate assets, and even go out of existence. In the midst of it all, by the grace and power of God, our church is holding steady, seeking to conquer the tidal waves that work against us, and pursuing its mission and vision.

What has happened in terms of our church budget is that we are on course to exceed it by about 2% by the time 2015 ends. I consider that a tremendous blessing. And I am blessed to serve a church which is growing in its understanding of Biblical stewardship, practicing the disciplines which will enhance that growth, and stepping out in faith when necessary.

That may seem insignificant to many, but to me it is an incalculable blessing of the Lord, and I am eternally thankful for my congregation. ^{SR}

— Pastor Andy Samuels
Miami Seventh Day Baptist Church, FL

Blessings

I'm a young woman with cable television, and like many in my demographic, occasionally I get sucked into watching bridal TV shows. Picking out dresses and flowers, comparing styles and services is fun. There are so many choices, and as these women make decisions about how to spend their budget, or which dress will wow the best, they stress and worry and wonder if they'll ever make it down the aisle. At the end of pretty much every show, though, there's a wedding where a happy bride and groom look glowingly into one another's eyes and declare the day a success. All the stress was worth it. The momentary joy allows even the most overwhelmed brides to forget the trials of the months before. Even the most difficult families seem to come together for the celebration.

As I indulged myself one evening, and a bride talked about how long she had waited for this celebration, I was reminded of the story of the empty lamps in Matthew 25. In it, the bridesmaids are waiting with lights for the groom to come. But when he is set to arrive, only half of the party has enough fuel for their torches. The other half have to go buy more and miss the party completely. They hadn't prepared for the ceremony. While I'm sure the bride of the story missed some of her friends, she was having too much of a good time to worry about them. She had prepared, just as the bride in Revelation 19:7. All the planning was done, all the hard choices were made, and it was time to "rejoice and be glad."

Paul points out in Ephesians 5:25-33 that human marriage is simply a reflection of Christ's love for the church. With that in mind, and knowing that the timing of our bridegroom is uncertain, I think we could take some cues from those TV

The Women's Society will disperse the 2015 SDB Women's Love Gift as follows:

- *Uganda families to adopt orphans: \$500*
- *Joel & Laura Sutton, missionaries to Haiti: \$500*
- *Zambia TIME training: \$500*
- *Camp facilities in Guyana: \$500*
- *Dorotha Shettel fund: \$500*
- *Lydia's Home: a home for abused girls in W. Palm Beach, FL: \$250*
- *Patty Peterson, evangelism: \$250*
- *Food, medicine, mosquito netting (For Africa via Missionary Society): \$250*
- *Joel & Judith Houts, missionaries to Puerto Rico: \$226*
- *Shirley Morgan, pastor in Nicaragua: \$226*
- *Helping Hands overseas: \$226*

brides. There are a million details to plan for an earthly wedding; how much more should we prepare for the return of our Lord? There are people to invite, meals to prepare, clothes to purchase, flowers to tend. All these pieces have "Kingdom" equivalents. Have we invited others to join us in the church? Have we provided food and clothing for those in need? Have we cared for the earth's gardens? Are we anxiously awaiting that moment when we finally get to see the Groom?

At the end of those TV shows, the bride and groom are satisfied simply for being married. And while our Lord's return will usher in a time of joy for simply occurring, the preparation we do here and now can make the anticipation and excitement for that time so much sweeter.

— Dorothy Noel

Where We Go From Here

Reflections on The Multiply Conference in Colorado Springs

“We Need Hands.”

It’s the phrase that keeps coming to me. The struggles that we face at Jacob’s Well Church do not relate to lack of desire or will. We do have a little bit of money (not too much). But when someone asks me what we need at the Well, I’m not asking for money. It’s hands that we need. And it’s not just us. Other church planters I know face the same reality.

On Friday the 23rd of October, nearly thirty other SDB leaders and I attended the Multiply Conference for promoting church revitalization and especially church planting. From the experience, I have taken a number of very important lessons.

First, Seventh Day Baptists (and all other Christian groups) can no longer pretend that people are going to come and seek us out. One of the presenters, the pastor of a once-fading mega-church in the Pacific Northwest, told us that when he took over the church, he “kicked” the church members off the very large campus. He took a men’s Bible-study group of fourteen guys, broke it into two groups and got them to meet out in the community. He got major push-back, but ultimately it became a huge success. Shortly, those two groups turned into twelve. Amazing!

There is so much more “entertainment” out there than there has ever been before and there is no longer a cultural expectation for Americans to “do church” — so why should they? They’re just not going to come to us. We have to go to

them. That means that all the activities that we have done in our buildings for all these years need to actually move out into the community: your sabbath school classes or life groups; men’s Bible studies; all of it. Take it out there and let it grow. You can’t make an impact on a community with which you never interact. It’s as simple as that.

This also applies to church planting — something that needs to be a priority for us. When planting a church in a new area, we have to be careful to get to know that community and its people. We have to come to love them and contribute to that community. It needs to see our faces out there participating.

Second, leadership is not something that we can expect to pop up on its own. Of course, there are those who demonstrate leadership abilities early on, but that can’t be all. Pastors in particular are going to have to be intentional about pouring their hearts into these young people. Love them, rebuke them, keep them accountable, and even be accountable to them. Do it on purpose. Leadership is something that must be cultivated.

Third, we must be intentional about loving people who are rejected by culture or even the rest of the Church. It’s not been traditional for Christians to be very accepting of people with earrings and tattoos, folks who act differently or are in some other way “undesirable.” Remember that these are the very people Jesus would seek out during



His earthly ministry: the tax collectors, the harlots, the lepers, the culturally rejected. It is our duty to reach out to them and love them, because Jesus did. Jesus *does*.

Fourth, we need to build relationships with those around us. While this is true of our churches, this is something that should be considered by every Seventh Day Baptist. If you desire to share the hope you have found in Jesus with folks, you should build up genuine friendships with them. Do things with them. Enjoy being around them. Mean it.

Fifth, (don't worry, I'm almost done) we need to be thinking about *being* the church rather than *going to* or *doing* church. What this means is that we must think less about ritual and connect ourselves with the needs of our community. We can show our community what it means to love Jesus by feeding the hungry, being a cultural center, and otherwise contributing to our neighborhoods. Several years ago, I preached at an old church, telling them that their building was an idol to them and that it was really a temporary heap of bricks. In retrospect, I'm lucky I got out of there alive. But I stand by those words. Too often our buildings become comfortable prisons for a church that needs to be moving among the community, making a deep impact. Here's the tough question we must all face: *"if my church were to close its doors, would anyone in the community notice — or care???"*

Finally, contextualization. This ten-dollar word is "an attempt to present the Gospel in a culturally relevant way." In other words, it means to change the way we present the Gospel but not to change anything about the Gospel itself. Remember that many of the things that we do in church are not appealing to folks on the outside. This is difficult for many of us who have spent our whole lives in

church, but for me it means being willing to trade some of the traditions that I love for the opportunity to win souls. I want to be able to invite in the lost and tell them about my sweet Savior. I am willing to even be uncomfortable in church if I can more easily lead someone to Jesus. Aren't you? I'm not interested in cowboy church or heavy-metal church, but if that's what reaches the population, I'm in.

So much information. Most of it was crammed into one very long day!

And it was worth it. Being challenged about my plans and my assumptions is what I needed. Hearing about the unbelievable way the lost are being reached is a comfort to my soul and I want to do this too. I know that the other men and women at the conference feel that way too. For us, it's not just about creating more SDBs — although that is a lesser goal — it's about bringing our hope to the lost.

"We need hands." From a practical standpoint, it is our simple truth in Lexington, SC. More than that, though, we need to make a difference. We have the tools to make this go and the heart, too. Now we worship and wait on the Spirit to move. The Multiply Conference was an inspiration and an encouragement to all of us that attended. For those among us in the denomination who are looking for a place to help, give, and pray, this is it. Brothers and sisters, the fields are white.

Let's go. SR

— Pastor Chuck Meathrell
Jacob's Well SDB Church
Lexington, SC



Seventh Day Baptist Churches

Challenged to Become Involved in Church Planting



The Church Planting Task Force (a new subcommittee of the Council on Ministry) recommended a vision to the General Conference to move forward in the work of church planting as well as a challenge to existing SDB churches and their participation in the work of church planting.

The delegates at the 2015 General Conference sessions overwhelmingly approved these items and asked that they be communicated to our churches and their members.

Vision for SDB Church Planting

The SDB General Conference will mobilize SDB churches and church members to actively advance God's Kingdom by cooperating together to plant new churches. We will create a movement of member churches and individuals toward this end by challenging them, equipping them, supporting them, and setting them free to pursue God's leading in this area.

Challenge to All SDB Churches

We challenge every SDB church and fellowship in the US and Canada to prayerfully seek God's will in the area of church planting and to obey God's calling to take a new step of involvement by participating in one or more of the following ways:

- *Partnering in prayer with an SDB church plant;*
- *Supporting an SDB church plant through finances, lending expertise, or providing manpower;*
- *Sponsoring an SDB church plant, either on its own or in cooperation with other churches.*

What is the **NEXT STEP** that your church will take in the work of church planting? If you would like to partner with a church or know what these next steps entail, please contact the Director of Church Development. [SR](#)

— John Pethtel
jpethtel@seventhdaybaptist.org



Focus on Church Planting

John J. Pethtel
Director of Church Delopment



CORE VALUES

Last month I wrote about the General Conference sessions in July 2015 and the General Council sharing the “Vision Map.” This document laid out for the reader and viewer four distinct areas that the General Council believes define and move forward Seventh Day Baptists as we advance God’s Kingdom. The four sides are:

Mission — The reason for our existence

Core Values — Commitments that everybody lives by that are nonnegotiable

Focus — What is the most important thing we do day in and day out

Culture — Society we must create to realize our potential

For over 300 years, SDBs have been commissioned by Jesus Christ to use our gifts and resources to share His gospel. Today, we continue to advance His mission in North America in a unique way. We believe that this Vision Map generally demonstrates the way in which God has been and will continue to work through us to make new disciples and transform us into greater Christ-likeness.

During the next four months I will be attempting to explain the four sides of the Vision Map. This month we will lay out the Core Values.

Core values are our guiding principles. In his book, *Leading from the Sandbox*, author T.J. Addington explains Core Values this way: *These guiding principles clearly delineate the road we must follow and concrete guidance along the way. (Yes, pun intended) These are our Core commitments that we all agree we can live by. In doing this we will also identify our nonnegotiable areas. To get clarity on our guiding principles it may be helpful to ask these questions:*

- *What are the nonnegotiable items that apply to our Conference of Churches?*

Commitments

that everybody lives by —
Our nonnegotiable

- *Around what things must we have absolute alignment by everyone?*
- *What principles, if followed, will keep our Conference on a safe path?*
- *If you had to describe the most important principles of how we do what we do, what would they be?*

Below are the guiding principles that the General Council came up with to describe the Seventh Day Baptist Core Values.

CORE VALUES

Bible and Spirit Led

The Bible is the Word of God and our standard for our faith and practice. We expect the Holy Spirit to inspire and lead us as we fulfill our mission.

7th Day Sabbath

We are a people who lovingly observe the 7th day Sabbath (Saturday) as a day of blessing and rest.

Local Church Focus

Our membership is made up of local churches who have the freedom and responsibility to worship, educate, and share the Gospel. We provide support to and through local churches.

Our Heritage

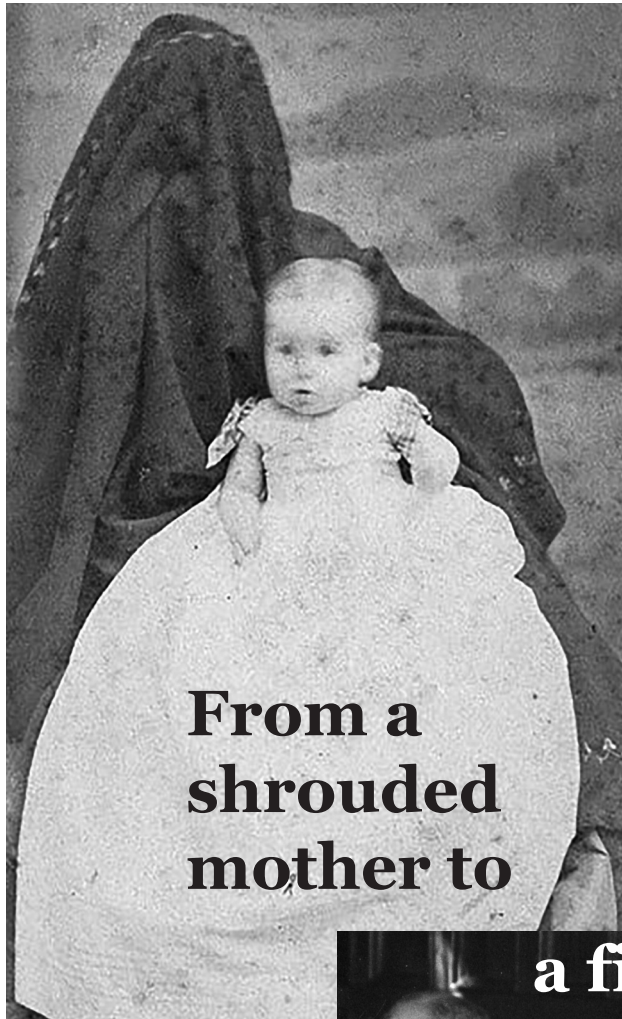
We exist because our forefathers were faithful in preserving our unique heritage. We will continue to remember our past to inform our present and plan for the future.

Although the General Council stuck with these four Core Values, many others were discussed. We have many areas that we would “fall on the sword” for, but these four areas, we believe, explain who we are and what we believe guides us all. [SR](#)

Rob Appel
Executive Director

Next Month: Focus





**From a
shrouded
mother to**

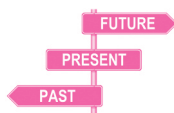
The original question was broader: Who were Dr. and Mrs. Alfred S. Burdick? The endowment in their name has supported the bulk of the Historical Society's work for the past fifty years — and continues to provide half of the income in our current budget. The answer to the question also proved to be much broader. Only about one-quarter of the Burdicks' contributions to Seventh Day Baptist ministries supported the historical work. Income from the endowments benefits missions, ministerial education, and a wide variety of church and denominational projects, thousands of dollars' worth annually.

Identifying Dr. Alfred Stephen Burdick (1867-1933) did not prove to be difficult. An internet search turned up an impressive biographical sketch published in the *History of Medicine and Surgery and Physicians and Surgeons of Chicago* eleven years before his death.¹ He was a practicing physician, medical school professor, editor of medical journals, pharmaceutical researcher, and ultimately President of Abbott Laboratories, a leading pharmaceutical company known worldwide. Tracking down his wife was the challenge. Like most women of her time, she was known publicly by her husband's name: Mrs. Alfred S. Burdick. Yet the generous bequests and endowments came through her estate. It was valued at over two million dollars.²

a fist at her chin:



The Search for Ella Grace Brown Burdick



Historical Society

Rev. Nicholas J. Kersten
Director of Education and History

Identifying
Dr. Alfred Stephen Burdick
did not prove to be difficult.

Tracking down
his wife was the challenge.

Ironically, no obituary appeared in the *Sabbath Recorder* for Ella Grace Brown Burdick (1870-1960). She was ninety years old and seemingly forgotten. The clue to learning something personal about this woman, and about her husband as a person, had appeared in a tribute to her husband soon after his death in 1933. It was submitted to the *Recorder* from China by Dr. Rosa Palmborg, who served in the Seventh Day Baptist mission there for forty-six years from 1894 to 1940. After quoting from a long tribute to Dr. Burdick published in the *American Journal of Clinical Medicine*, Dr. Palmborg said, "I have known him and his dear wife since the time when she and I were in district school together, when his kindly, and perhaps I should say saintly, father was my pastor."³

The district school Ella Burdick and Rosa Palmborg had attended together was in West Hallock, Illinois (near Peoria). Rosa's family had emigrated there from Sweden in 1873 when Rosa was six years old. Ella's parents, Rosaline and Harvey S. Brown, from Berlin, New York, had moved there in 1858, eight years after the West Hallock (Southampton) Seventh Day Baptist church was organized. Rev. Stephen Burdick, long active in denominational life in Central New York, became the pastor in West Hallock sometime in the 1880s during which time Rosa Palmborg became "convinced of the Sabbath and joined the church there."⁴ The pastor's son Alfred received degrees from Alfred University (1886 at age 19) and Rush Medical College in Chicago (two years later). Ella's was a Normal School education preparing her to teach in Illinois. They were married in West Hallock in 1891 and he began practice in nearby Dunlap. Following a time in Florida because of Ella's health, they returned to Chicago where they moved their membership to the Chicago SDB Church⁵ and he began practice in Hinsdale and teaching at Illinois Medical College. Meanwhile, Rosa Palmborg obtained her medical education in New York City, immediately sailed to China, and began a fifty-year



correspondence with Ella reporting on her work in the SDB mission. Upon Rosa's forced return from China during World War II, Ella arranged for publication of Rosa's China Letters in 1943.⁶ Although Ella's side of the correspondence is not included, Rosa's replies document the Burdicks' genuine interest and support in many forms from sending her medical journals and medicine for the hospital to gifts for her personal needs and money to support her work with individual Chinese families. They provided the money to build the church in Liu-ho with rooms behind for Rosa's industrial school where she taught Chinese women to read and to support themselves and the mission through skilled sewing projects, arranging for their sale in China and the USA. Ella, along with other American friends, took orders and distributed the goods. The Liu-ho church was dedicated in 1928 as the Stephen Burdick Memorial Chapel in tribute to Dr. Burdick's father, Rosa's former pastor.⁷ The Burdicks assisted in educating several Chinese as well as many American students

continued on next page...

Photo 1 (top opposite page): Ella Grace Brown, 1870.

Photo 2 (bottom opposite page): Mrs. Alfred S. Burdick, 2nd from left, 1940.

Credit: Special Collections Research Center, University of Chicago Library.

Photo 3 (top of this page): Alfred Stephen Burdick, MD

Credit: William Haynes Portrait Collection, Chemical Heritage Foundation Archives, Philadelphia, PA

The Search for Ella Grace Brown Burdick

continued from previous page...

in the U.S. They provided money for missionaries to return to the U.S. in times of political crisis or for needed furloughs. Ella took care of Rosa's adopted Chinese daughter, Eling, when Rosa returned for her own surgery.

The medical journal tribute to Dr. Burdick that Rosa sent to the *Recorder* described him thus:

*An omnivorous reader, a studious artist, and a wonderful listener, Doctor Burdick accumulated an immense fund of knowledge about men and things which, with his keen vision, sound sense, unfailing kindness, unflinching probity and personal modesty, combined to make him one of the leaders in his field, to whom all listened with respectful attention. It is rare that a physician achieves such marked distinction in several fields of activity and with it the devotion and affection of all who have been associated with him...whose passing is far more than a merely personal loss to those who knew him.*⁸

In Dr. Palmborg's own tribute to the lifetime friendship she said, "I have come to appreciate more and more their kindness, loyalty, and generosity to all their old friends as well as a host of new ones.... They have been interested always in every helpful work, and evidently perfectly united in their plans and cares for others and for each other."⁹

Sadly, I discovered that our archives contain no photos of the Burdicks. An Internet search turned up several of Alfred but only two of Ella (see page 16). The first is a baby picture labeled "mother under a shroud," the child in billowy white dress being propped up by an invisible black-draped adult. The note on the back of the photo, taken by Coles of Peoria, did verify her birth date. The other shows Mrs. Alfred S. Burdick among honored guests at Abbott Memorial Hall dedication luncheon, University

of Chicago, 1940. That was seven years after Alfred's death and soon after that of her own mother whom she had cared for until she died at age ninety-five. Fortunately, as the photo was snapped, the man seated by her at the elegant formal table had not raised the salt and pepper shakers completely in front of her face, so we have this one peak at Ella Burdick as an adult.

Upon news of Ella's death, Evalois St. John, Historical Society Librarian, recalled her visit to the Society in 1938: "She was interested in each and every item and talked enthusiastically of the Society's future." The actual amount of the Burdick endowment earmarked for the Historical Society totaled \$155,000, received between 1962 and 1966. However, Ella had responded to the first Historical Society call for capital funds with \$1,000 in 1949 and followed that up with \$1,000 a year to the general fund until her death eleven years later. An additional \$10,000 bequest became the Society's Publishing Fund which supported printing of *Seventh Day Baptists in Europe and America*, Volume 3, in 1972.¹⁰

Although Dr. Alfred and Ella Burdick had no children of their own, the blessings of their quiet, humble generosity continue to touch many lives. In this our 100th year, the Historical Society invites today's Seventh Day Baptists to extend their blessings by contributing to the new Centennial Fund endowment.

*Post Script: In 2010 Google Books published a reproduction of Alfred Stephen Burdick's 1902 book *The Standard Medical Manual: A Handbook of Practical Medicine*. It is available in paperback, full-color cover, for \$62.75. [SR](#)*

Author note: Janet Thorngate is president of the SDB Historical Society and a member of the Salem, WV, SDB Church.

Extend your blessings!
Contribute to the
Centennial Fund Endowment
"financial support for the
preservation and communication
of Seventh Day Baptist History."

Contact the Historical Society
3120 Kennedy Road
PO Box 1678
Janesville, WI 53547
Phone 608-752-5055
E-mail: nkersten@seventhdaybaptist.org

¹ by Chicago Medical Society, the Biographical Publishing Corp, Chicago, 1922, 432.

² Chicago Tribune, 20 March 1962, 31. Major beneficiaries of Ella Burdick's will besides the SDB Memorial Fund (divided between the Missionary Society, Historical Society, and Discretionary Fund) were Northwestern University in Chicago and Salem College (WV), whose portion doubled its endowment and initiated its most prosperous period (*Green and White*, Salem College newspaper, March 1961, 2).

³ *Sabbath Recorder*, 114/25 (19 June 1933) 581.

⁴ "Rosa Wilhelmina Palmborg, M.D. (1867-1953), *Seventh Day Baptists in Europe and America*, vol. 3, 214.

⁵ Records of the Chicago SDB Church, 1882-1964, SDBHS archives.

⁶ *China Letters*, Plainfield, N.J.: The Recorder Press, 1943. Most information in this article, not otherwise noted, comes from this source.

⁷ The chapel and industrial school in Liu-ho were destroyed in 1937 during the Japanese invasion. When Dr. Palmborg returned, she continued her work at the main mission compound Shanghai.

⁸ *Sabbath Recorder*, 582.

⁹ *Ibid.*

¹⁰ Data on the Burdick gifts, bequests, and endowments comes from Historical Society and Memorial Fund annual reports in the *Seventh Day Baptist Yearbook*, 1949-2014.

The Faith for Conception

Garfield Miller
Missions Coordinator
The Missionary Society



The book of Luke (Chapter 1) recounts the well-known story of the visit to virgin Mary by the angel Gabriel who informs her of her Godly favor; her selection above all women to conceive and bring forth the promised Messiah, Son of the Most High. Mary responds *"I am the Lord's servant, may your word to me be fulfilled."* — Luke 1:38. The miracle of Christ's birth has seemingly descended into the mundane, and we often forget the supernatural intervention that made it possible for Mary to give birth. How did that happen? What did Mary contribute to the conception process? Was faith necessary for this conception? These are queries that will be briefly explored in this article.

Mary had a faith response to Gabriel; the thought of producing a child was implanted into her faith, conceiving the child in the Spirit (primary conception) which facilitated the process of her becoming physically impregnated, as the manifestation of the primary conception. Mary conceiving Jesus was indeed a miracle! Throughout the Bible there are many other accounts of miracles through man's expressed faith, but there are also accounts of miracles without the expressed faith of man. The account of Elizabeth and Zacharias is a great example of a miracle without the expressed faith of man. Elizabeth experienced a miraculous conception without Zacharias believing. The world can experience God's power without man's faith. However it would appear that if we are joining with God in His work, faith is a requirement. *"Without faith it is impossible to please God,"* — Hebrews 11:6a.

To please God we must display steadfast conviction about our position in Christ and God's preeminence. This will lead to our availability to partner with God in

producing events that are not explicable by natural or scientific laws. This resolute conviction leads to faith, which is described in Hebrews as the substance and evidence of our desires unseen. In the case with the two blind men in Matthew 9, they sought healing from Jesus. He asked them if they believed He could do it and they answered in the affirmative. Healing them Jesus said, *"by your faith be it done unto you."* – Matthew 2:29b. Their faith fused with the idea of being able to see and then was nourished by the creative energy of God to change blindness to sight.

Reproductive infertility for a woman can be both topically and personally difficult but it is a reality; some women are just not physically able to conceive and give birth to a child for different reasons. In the same way, due to a lack of faith, many Christians are not able to conceive in order to change their reality or bring about God's promises. Being able to develop a preferred future in our minds is the first step in experiencing a miracle.

Mary conceived and brought forth Jesus Christ because it was first God's will. Her faith was a vital ingredient in this process. The substance within Mary was rich and prepared soil for the conception of God's will, though seemingly impossible. We must remember that nothing is impossible with God because of who He is: creator and sustainer of the entire universe. We are not exempted from Satan's darts so we will experience hard times, but with faith we can bring to reality our Godly desires through first believing that it can be.

May we become the Lord's servant to the extent that His will may be conceived and delivered through us! SR

Rev. Dr. Kenneth Chroniger
Alfred Station SDB Church, NY

President's Page





Top Ten Words

Murder and Hate: Exodus 20:13

Sermon Series by Pastor Dusty Mackintosh, Next Step Christian Church, Thornton, CO

Story of Hate and Murder

So there I was, minding my business when Jono picked up a metal spoon from the ivy, threw it at me, and hit me between the eyes.

Now three things about this story so far. Jono may argue that I was not minding my business, but was beating him or persecuting him in some way. I contend, that as the older brother, persecuting him was my business.

Second, our house was the kind of house where one could find a gigantic metal spoon out in the ivy.

Third, he was probably about 100 feet away. Like, he picks up a giant spoon...you don't acknowledge that as a threat, it's more like a magic trick. And he throws it...still not a threat, it's a flailing act of desperation.

And then...it hits me. Between the eyes. That is often like a metaphor. But actually, getting hit by a giant metal spoon between the eyes hurts SO BAD.

Jono, little brother, is amazed at what he has done. Then he thinks about the consequences of what he has done. And then he flees...about a quarter mile, maybe half a mile down the street. And there he stays. He is afraid that I am going to murder him — that I am filled with murderous hate.

When he creeps back (an hour later), what will he find?

Exodus 20:13: *You shall not murder.*

Murder vs. Kill

Now in the back of many of our minds, we remember the quote differently.

The KJV says “kill.” Back in 1611, the word “kill” had a slightly different sense and was closer to the word murder. In modern English, saying “thou shall not kill” gives the entirely wrong sense. This is about murder, plain and simple. We will see the very clear distinction in the way different scenarios are handled.

But the distinction is absolutely critical. To be frank, God has just killed a whole lot of humans in Egypt and in the escape from Egypt. Probably hundreds of thousands. He is leading the people of Israel to “take possession” of the Promised Land... which to a large extent means killing a whole lot of people. God is about to give a whole bunch of commands, many of which incur the death penalty. We could expect a certain casualness towards murder.

But God says “NEVER MURDER”

Life as God's

This is not the first time He said it. Back with Cain and Abel, He punished Cain for murder. When Noah and his family climbed out of the ark, he gave a really clear command against murder... and a really clear explanation of why. That is helpful:

*Whoever sheds human blood,
by humans shall their blood be shed;
for in the image of God
has God made mankind.*

— Genesis 9:6

So there is the idea of the sacredness of human life, because of the image of God. I think the greater emphasis is on the ownership of human life. **God made...and so God owns.** God made you and He owns you.

God is the author and owner of human life. He gives and takes life as He chooses. When His authority or delegated authority is in play, as it will be in government and the coming holy war, killing is okey-dokey.

That seriously offends our modern sensibilities. It may help to see death from God's perspective. We see it as an end; God sees it as a transformation of substance, a change, and one He has complete control over. But by lightning bolt, old age or human hand by his direction, our lives are always in His hand.

Murder requires contempt of God's possession and image of the human being.

Murder offends both of these ideas. The Hebrew word is focused on killings for selfish and unsanctioned reasons.

Murder requires contempt of God's possession and image of the human being.

In order to kill someone, you have to set aside the idea that he is sacred in the image of God. And you have to set aside the idea that his life is God's possession.

Cities of Refuge

This is all very clearly demonstrated in the Cities of Refuge God sets up in the Land of Israel. This is an odd concept. Six cities are set up as cities of Refuge. If you accidentally kill someone, you can flee to them, and the family (who now probably hate you) are not allowed to kill you as long as you are in the city of refuge.

"Sanctuary!"

Deuteronomy 19:4-6, 11-13

⁴ "This is the provision for the manslayer, who by fleeing there may save his life. If anyone kills his neighbor unintentionally without having hated him in the past — ⁵ as when someone goes into the forest with his neighbor to cut wood, and his hand swings the axe to cut down a tree, and the head slips from the handle and strikes his neighbor so that he dies — he may flee to one of these cities and live.

By contrast, if someone murdered someone, even if he fled to a City of Refuge, it was an entirely different story:

¹¹ "But if anyone hates his neighbor and lies in wait for him and attacks him and strikes him fatally so that he dies, and he flees into one of these cities, ¹² then the elders of his city shall send and take him from there, and hand him over to the avenger of blood, so that he may die. ¹³ Your eye shall not pity him, but you shall purge the guilt of innocent blood from Israel, so that it may be well with you.

What is the dividing line? What is the actual difference between these two?

**...without having hated him...
...if anyone hates his neighbor...**

Same action. Same effect. They would have a trial and the elders would ask this question: did the killer **hate** his neighbor? If so, death; if not, refuge and sanctuary.

The root of murder is hate.

And what is hate? Hate is sustained anger. **Hate is anger stretched out over time.**

The root of murder is hate, anger stretched out over time.

It was always about the heart.

So we see that this commandment, *never murder*, was always about the heart. It was always about the heart in Leviticus 19, which sounds like a familiar New Testament passage.

Leviticus 19:17-18

¹⁷ "You shall not hate your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him. ¹⁸ You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD.

Now those sound a lot like Jesus' famous words, sound like the second half of the Great Commandments: *Love the Lord, your God...and love your neighbor as yourself.* That was what Jesus was quoting.

Right there we see the heart of murder: Hate. Hate wedded to action is murder. We understand that quite often the difference between hate and action in murder is more of opportunity and means than self-control. If I have contempt, and I have hate, murder is just a question of time and opportunity.

This guy, Jesus, nailed this one. Best commentary ever on the Ten Commandments, he got a lot of things just spot on, that Jesus. Good stuff. He dives right to the heart of murder:

Matthew 5:21-22

²¹ "You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment.' ²² But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire."

We have hate, anger in the heart, anger stretched out over time. And we have contempt, calling your brother "Raca," a contemptuous insult. And then we have "You fool," wedding hate and contempt. "You fool," by the way, used to sound a lot harsher. What the translators really want to say, and I have this

continued on next page...

The greater emphasis is on the ownership of human life. God made you and He owns you.

Top Ten Words: Murder and Hate

continued from previous page...

from one of the NIV translators, is “you bastard!” Or other ‘B’ words. That is really the sense here — offensive, angry and contemptuous all together.

Isn’t that the heart of murder? Hate and contempt. **It is hate that motivates me to end you.** It is contempt for you, your life, and maybe the consequences. **It is contempt that gives permission to end you.** Contempt for the image of God in you and contempt for the fact that you are His.

The Antidote to Murder

So how do we do this? How do we stop murdering? How do we stop hating? We don’t get to stop people doing things that make us angry. We also don’t really get to stop or control our emotional reactions. The Spirit does that within us...but how do we participate, how do we heal from hate, what does repentance and change look like.

What does righteousness look like? The whole point of the Ten Commandments is to teach us righteousness: to teach us to Love the Lord, our God, with all our heart, mind and strength and to love our neighbor as ourselves.

Fortunately for us, the greatest teacher gave us some practical application. Immediately after Jesus pierced straight to the heart of the commandment, the hate and contempt at the heart of murder, he says this:

Matthew 5:23-24

²³ So if you are offering your gift at the altar and there remember that your brother has something against you, ²⁴ leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.

Elevate reconciliation to a ridiculous level. Escalate reconciliation.

This is not a new law but a model of how important reconciliation becomes to the Kingdom heart. Reconciliation gets elevated over worship. That is huge!

He goes on to say, on your way to the courthouse when getting sued, the Kingdom person is the kind of person who, even then, is still seeking reconciliation! You’re not even the one with the hate issue in these scenarios! You just remember, maybe you just suspect, that you have offended a brother such that they might be hating you, holding something against you.

“Well, that’s their problem, they’ll have to work that out. That’s between them and God, I did what I had to do...” That’s what we say.

Elevate reconciliation. Escalate reconciliation.

What if I have something against them, do I wait for them to obey this commandment, already? No! Jesus holds up the harder model as the example. The kind of Kingdom person who does that is so much quicker to seek reconciliation when he is the one with the hate and contempt — quick to forgive, quick to seek forgiveness.

The antidote to hate is reconciliation: for you and in you; for others toward you. Loving your neighbor as yourself means that, as desperately as you want that person who wronged you to come and acknowledge and beg your forgiveness, you go and reconcile yourselves to any who have something against you. It depends on you: as far as you can go towards humbling yourself; taking responsibility for anything you can; listening for and searching out those you may have wronged; and certainly, forgiving those who have wronged you.

You excise hate and contempt from your heart. Or rather, the Holy Spirit cuts it out of you. This is the process by which He does so: you are saved and sanctified by the blood of Jesus — hate and contempt have no hold on you; you have the divinely gifted ability to search out relationships where hate and contempt may grow — within you or within others toward you; you have the divinely gifted ability to offer the ministry of Reconciliation. Forgiveness. Restoration. Hope.

Reconciliation Among Us

It starts among us. The focus here has been on your brother. If you cannot love your brother whom you can see, how can you love God whom you cannot see? If you hold hate and contempt towards your brother...or if you even suspect you have done something to a sister that just might foster hate and contempt toward you...find them. Seek them out. Seek reconciliation.

“I am sorry, I think I said something that offended you.”

“Please forgive me, I acted thoughtlessly.”

It is important enough that, if something has occurred to you, you should get up now and go make a phone call. Go, drive, and have a conversation.

Elevate reconciliation. Escalate reconciliation.

Do this so that all might know that we are disciples of Jesus, the greatest Man who ever lived, the greatest Lover who ever lived, the greatest Forgiver who ever lived, the greatest Reconciler who ever lived, who is our Righteousness.

We become a people among whom there is no murder, no hate and no contempt...only transformative love. [SR](#)

How do we stop murdering? How do we stop hating?

Training Our **Youth** For Generations To Come

One of the values which has guided our Conference for generations is the raising and training of children. The responsibility we have as biological families and families of believers is to share the blessings of the Gospel with those who are younger than we are. These familial relationships (both biological and congregational) are among the strongest parts of our tradition as Seventh Day Baptists.

And in the strength of those convictions, SDBs have been very innovative in their approaches to Christian Education. From the frontier schools to universities to missionary academies, SDBs have varied approaches to match the cultural circumstances we have found ourselves in. One of the more innovative approaches we have employed as a people, and with great success, is our camping ministries. Associational and regional camps, combined with our Pre-Conference retreats for youth and young adults, have long provided our denomination a wealth of committed, relationally connected young leaders who have formed the backbone of our next generation. Scanning the pages of the General Conference minutes, it is not hard to track the lines of leadership development through our camping programs.

For that reason, those who love Christian Education among Seventh Day Baptists have cringed at the consistently lower attendance at our Pre-Conference retreats for the last decade. To be sure, there has been a core of very dedicated young people and parents who religiously add Pre-Con to their yearly schedule and come. But attendance has steadily declined to the point where serious questions had to be asked about the future of our Pre-Conference retreat. Acting on a question from General Council, the Christian Education Committee (CEC) spent time in prayer and in brainstorming a future for our pre-Conference and Conference ministries for young people which dealt with the primary challenges: low attendance, high cost, scheduling conflicts, and lots of unstructured time during the General Conference sessions.

Surprisingly for those present, what emerged was not a strategy to change or prop up Pre-Con, but rather a robust vision for a new program to respond to cultural factors which have impacted our retreats. This new program is in the form of a leadership training conference for our youth during our General Conference meetings, running concurrently with our sessions. The program will focus on training for ministry in Seventh Day Baptist youth, making use of all of the resources (sites, staff, etc.) at our General Conference sessions. We believe this represents an exciting opportunity for growth in our programs for youth. Young Adults will be taking control of their events at Conference and focusing their efforts there rather than having a dedicated Pre-Con retreat. All of these changes are aimed at increasing attendance and equipping for ministry at General Conference.

Having arrived at this new vision for Conference youth leadership development, we took the proposal to General Conference and asked for feedback from three interest committees: Christian Education, Young Adult, and Youth. All three, after asking their questions and carefully considering the proposal, agreed to try the new vision, and even expressed some excitement for the possibilities in the new program. Both the youth and young adults gave meaningful suggestions to improve the proposal. That proposal is now being worked on by a committee and will yield a new program at General Conference in Houghton, NY, in 2016. We encourage you to watch the *Recorder* and the Conference website for more information about this new program. Meanwhile, if you have further questions, please contact us for more information or talk to representatives from your church who attended General Conference this past year! [SR](#)

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Rev. Nicholas J. Kersten
Director of Education and History

Christian Education Council



Forgive Us Our TRESPASSES

Let me tell you a story. From kindergarten through 6th grade, I went to an extremely private, extremely small, and extremely Christian elementary school. Looking back, the fact that it was isolated by about two miles of thick forest was one of its less cult-y aspects. It was very strict about language and ideas, and seemed to think that worshipping God and having fun were two mutually exclusive activities.

Then, in 7th grade, I transitioned to a public middle school. As you can imagine, this transition was about as smooth as cutting and splicing a scene from a Tarantino movie into an episode of *VeggieTales*. Suddenly I was thrust from an environment where saying “gosh” would get you reprimanded because it sounds too much like using God’s name in vain, into one where language that would make a trucker blush wouldn’t get a second look.

In my old school, you tended to get the same types of Christians. Sure there were differences, but never any-

thing major. At this new school, I was surrounded by a wide variety of beliefs and religious perspectives.

While this new school probably hasn’t left me the wide-eyed pure-of-heart goody-two-shoes little boy I was before, its experiences have brought me to this conclusion: understanding the way other people believe can better strengthen your relationship with God, as well as with other believers. It’s easy to live your life in a sort of religious bubble, thinking that if you don’t love God in THIS specific way or in THIS specific mindset then you’re not a REAL Christian, and that’s simply not the case.

Our scriptures have been re-translated and reinterpreted hundreds upon thousands of times. It’s not unreasonable to expect a few differences. If you spend your whole life saying the Lord’s Prayer with “Forgive us our debts,” it’s important to understand and accept that there are some who have always said “Forgive us our trespasses.” SR



THE BEACON

Duane Davis

Seattle Area SDB Church, WA

“My God, My God, Why Have You Forsaken Me?”

One of the few times I actually felt like God was carrying me was this past October. My depression had come back and my life seemed to be spinning out of control. It got to a point where it took all that I had just to get out of bed in the morning. I was already out of energy. I was already out of strength. For two months, I prayed the same prayer every morning. “God, I need you. I don’t have the strength to get through this day. Please give me yours.”

It was hard to take that step out of the door. Some days I just couldn’t do it and I climbed back in bed. I hid from the world and I prayed that someday I would get better. All the while, God was holding me and telling me that it was going to be okay.

In the poem “Footprints,” there is a man who looks back on his life and during the happiest moments he saw two sets of footprints, but in his darkest moments he only saw one. This man looked to God and said, “I don’t understand

why when I needed you most you would leave me.” Many of us have reacted this way. We look at our struggles and ask God, “Why have you forsaken me?” For some reason, we believe that He is not there and that He does not care. But if God is omnipresent then how can He not be there?

In the poem God answers, “My precious, precious child, I love you and I would never leave you. During your times of trial and suffering, when you see only one set of footprints, it was then that I carried you.” What a great Father we have! During our darkest moments, when we don’t have any strength left, He carries us. He uses His strength to get us through. We may not be able to get through the day on our own, but we can get through it with God. And we may not understand why we are struggling, but we can always have faith that God is there. Life may drag us down and things may get rough, but just remember that when you are weakest, it is then that He carries you.

Young Adult

Marleigh Fiacco

Verona SDB Church, NY

DEVOTIONAL

*"I have learned in whatsoever state I am,
therewith to be content."* – Philippians 4:11 (KJV)

"Open Concept"

My husband and I watch programs relating to buying and/or renovating properties. Having grown up in 19th century parsonages and then bought only fixer-uppers we could afford, we are amazed at complaints and expectations prospective home owners express. While we see a magazine-picture-perfect kitchen, potential buyers' comments range from "It's dated," or "needs to be 'did over,'" to "won't work for our family."

Everyone wants an "open concept" living space (*Little House on the Prairie?*). The master bedroom needs a walk-in closet and *en suite* (bathroom).

"There's no view of the ocean from my bed."

"Utility wires obstruct the view."

"The fourth bedroom is on the first floor."
(*Wait 30 years!*)

"The third bathroom is near the kitchen."

"There's only one sink in the *en suite*."

"The shower is set-in."

Carpet (once a luxury) "needs to go."

"There's no man cave...or dance studio...
or play room."

"The drawer pulls are too big."

When the final project is completed and the designer has furnished every stick of furniture, knick-knack, artwork, and dinnerware, everyone oohs and ahhs over the beautiful black-and-white décor which looks pretty much like the one-room living space we saw on yesterday's show.

Perhaps a grateful, open mind for the Lord's provision would go far in enhancing contentment in "whatsoever state"!

– Donna S. Bond
Shiloh SDB Church, NJ

NEW MEMBERS

TEXARKANA SEVENTH DAY BAPTIST CHURCH

Texarkana, AR
Pastor Dan Richards

Joined by testimony
Craig Jones
Geri Jones
William Jones

BIRTH

VANPELT – A son, Beau Troy VanPelt, was born to Katherine (Loew) and Brad VanPelt of the Shiloh SDB Church on November 10, 2015.

OBITUARY

KROHN – Alice Louise Krohn, 98, passed away on March 16, 2015, at Fairview Care Center in Dodge Center, MN

Alice was born on May 24, 1916, the daughter of Albert and Ida (Bartlett) Houseman in Jasper County, Iowa. She attended the Red Brick School in Dodge County and High School in Kasson, MN.

Alice was united in marriage to George M. Bonser on August 12, 1935, at the Steele County Fair in Owatonna and later divorced.

On January 29, 1976, Alice married Charles E. Krohn at Rochester, MN.

Alice was a lifelong resident of Dodge County. She was a waitress at the Hub Cafe at Dodge Center and Home Bakery and Cafe in Kasson, and clerked at the Gripps Food Market in Dodge Center. Alice was active in the Seventh Day Baptist Church and was president of SDB Ladies Aid. She enjoyed crocheting, traveling, and spending winters in Texas.

Alice is survived by her children: Bonnie Seymour, Tustin, CA; Vivian Kloppstein, Kasson, MN; Robert (Maria) Bonser, Kasson, MN; Barbara Mogen, West Concord, MN; Burton (Brenda) Bonser, Wabasha, MN; one step-son, Mike Loomas, Milwaukie, OR; 17 grandchildren; 27 great grandchildren; and 2 great-great grandchildren; 2 sisters, Norma Hennem, Salton Sea, CA; and Luverne Stenstad, Emily, MN. She was preceded in death by her parents; 1 son, William; 1 grandson; and 3 sisters and 1 brother.

Memorial service for Alice Krohn was on March 29, 2015, at the Seventh Day Baptist Church in Dodge Center with Rev. Dale Rood officiating. Inurnment was in Riverside Cemetery in Dodge Center.

A TRIBUTE TO MISSIONARY BETTIE PEARSON

Bettie Almira Butler Pearson, wife of David Pearson, passed away November 9, 2015. On November 7, while sitting at the kitchen table together with her husband, Bettie suffered a massive stroke. She was taken by ambulance to Floyd's Emergency Unit where efforts failed to restore her. Two days later the Lord called her home.

Bettie Almira Butler was born on December 22, 1931, almost a Christmas baby. As children do, Bettie grew and began school, graduating with distinction from New Hope High School in 1949. After two years of college, she transferred to Salem College, Salem, WV, graduating in 1953 with a double major in Christian and Elementary Education. During most of her stay at Salem, she had the honor of residing in the home of Dr. and Mrs. K. Duane Hurley. He was president of the college at that time. In addition to her studies, she cared for the children and performed varied household duties.

Following graduation, she taught briefly in Alabama. On September 20, 1953, in the Paint Rock SDB Church, Bettie married David C. Pearson, a young SDB minister. They moved to West Virginia where David briefly served the Berea and Middle Island SDB churches.

Both Bettie and David felt the call of God to serve in foreign missions. When a resignation took place in Myasaland, Central Africa, they were given the opportunity to respond favorably to God's call. They soon found themselves on Makapwa Mission, with nurses Beth Severe and Joan Clement, who were already in service there.

While in Africa, Bettie gave birth to Debbie, now Mrs. Jeff Hargett, and Joanna, now Mrs. Luis Lovelace.

In 1979, Bettie was awarded the Robe of Achievement by the Seventh Day Baptist Women's Society. More recently, Bettie and David were conferred with the Volunteer of the Year Award by Floyd Medical Center. Usually this was given to an individual – but it was observed that Bettie and David worked as a team. She played the keyboard, prayed, read the scripture, while David brought the message to patients at the Floyd Rehabilitation Unit – times of great blessing.

Bettie was loved by her husband and daughters and many others who were privileged to know her.

Funeral services were conducted at the Paint Rock SDB Church and Bethel Cemetery on November 13, 2015, by Pastor Clyde Thompson and Pastor Luis Lovelace.

Her home will never be the same.

–David C. Pearson

MARRIAGES

UHLAND — WARD

Kyle Joseph Uhlund and Julie Michele Ward were married on October 17, 2015, at the Seventh Day Baptist Church of Shiloh, NJ. Rev. Donald Chroniger officiated.

LAYTON — COX

Matthew Layton and Kaitlyn Cox were married on November 21, 2015, at Abbie Holmes Estate in Clermont, NJ. The wedding was officiated by Rev. Donald Chroniger of the SDB Church of Shiloh, NJ.

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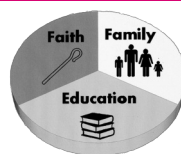
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July 31 – August 6
Seventh Day Baptist
Conference 2016

Houghton College, Houghton, NY

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<http://www.sdb2016.com>

Make Me a *Blessing*

Out in the highways and byways of life,
Many are weary and sad.

Carry the sunshine where darkness is rife,
Making the sorrowing glad.

Tell the sweet story of Christ and His love;
Tell of His power to forgive.

Others will trust Him if only you prove
True every moment you live.

Give as 'twas given to you in your need;
Love as the Master loved you.

Be to the helpless a helper indeed;
Unto your mission be true.

Chorus:

Make me a blessing; make me a blessing.

Out of my life may Jesus shine.

Make me a blessing, O Savior I pray.

Make me a blessing to someone today.

stop focusing
on how
stressed
you are and

Remember
how Blessed
you are.