



## **THROWING STONES!**



## THROW THE STONE.

Jesus went across to the Mount of Olives, but he was soon back in the Temple again. Swarms of people came to him. He sat down and taught them.

The religion scholars and Pharisees led in a woman who had been caught in an act of adultery. They stood her in plain sight of everyone and said, "Teacher, this woman was caught red-handed in the act of adultery. Moses, in the Law, gives orders to stone such persons. What do you say?" They were trying to trap him into saying something incriminating so they could bring charges against him.

Jesus bent down and wrote with his finger in the dirt. They kept at him, badgering him. He straightened up and said, "The sinless one among you, go first: Throw the stone." Bending down again, he wrote some more in the dirt.

Hearing that, they walked away, one after another, beginning with the oldest. The woman was left alone. Jesus stood up and spoke to her. "Woman, where are they? Does no one condemn you?"

"No one, Master."

"Neither do I," said Jesus. "Go on your way. From now on, don't sin."

— John 8:1-11 MSG

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# Sabbath Recorder

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- 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.

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I want to ask you a bit of a strange and maybe obvious, yet sincere question: How would you live differently if you were dead? How would situations and circumstances affect you? How would people affect you? Let's say someone talks bad about you, causing people to think ill towards you. Say another steals something of yours, or someone else threatens you. How would you respond to them?

Let's add a kinda crazy spin to that question. Let's say after you died, someone else took your body and lived through you. How would you live then? How much significance would his perspective and action carry? What if he had an entirely different viewpoint on life than you previously did?

To mix it up even further, let's just say that when you died and someone else lived your life, this happened with you and Jesus. You died, and the new life you have is the very life of Jesus Himself.

As many of you may realize, I'm not speaking hypothetically for the believer on that final point. Our mind and emotions might not even be on board with that, but at the deepest core of our being — our spirit — this has become a reality for us who have placed our faith in Jesus as Lord. We have died, and our new life is in Christ Jesus, as Galatians 5:20 says: ***"I have been crucified with Christ. It is no longer I who live, but Christ Who lives in me. And the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me."***

This *Sabbath Recorder* issue centers around tolerance. My main point that I want to make is that as believers, I think it's become too common for us have tolerance — or simply toleration — for things and in ways that don't line up with the life we now live in Jesus. To the side of intolerance, we've become so quick to attack or hold offense towards someone who injures us in some way. Yet on the side of tolerance, we are also quick to shape our understanding about ourselves, others, and even God, based around the perspectives and actions of others.

*Continued...*

# Are You Dead?

by Daniel Lovelace



We have received something  
humankind was created to have...  
That something is being dead to self.



*Continued from previous page*

Perhaps some of you have noted how in the past I've emphasized that because we have the life of Jesus, we have His righteousness — His full acceptability before God the Father. But we also have received something else of His. It is something humankind was created to have, but we've created such a culture against it that it seems undesirable, almost even wrong. It is something that shifts our whole basis for tolerance. That something is being dead to self, and in a lot of ways, it looks a lot like being a dead version of you — a version He lives through instead.

Imagine a life where **you** don't have an effect on **you**. Where the pulls toward sin don't rule you, and where your cravings don't lead you. Where the center of your life isn't about what you want and what makes you look good, but around what Another wants, and what makes Him look good. This is a life dead to self and alive to God.

To the degree that **you** don't affect **you** is the degree where people don't have an effect on **you** either. It's in this place that they don't cause you to fear, they don't offend you, they don't push your buttons, and they don't shape how you believe — about God, others, or yourself. Your attachment to others is cut off when your attachment to yourself is removed — by receiving the new life in Jesus.

When we look at the Word, we can see that this was the kind of life that Jesus modeled for us perfectly. He wasn't centered around establishing, directing, protecting, and providing for His life by His own means, but rather He willingly centered His life around the will and direction of the Father. (John 5:19, 12:49-50)

Jesus was so absorbed in the heart of God the Father, that when people looked at Him, they saw a perfect image of the Father. Just as Jesus was dead to self, He also understood that He wasn't defined — positively or negatively — by people's attitudes or actions toward Him. He was never shaken to be broken or retaliate towards them when they failed to see something true about Him.

Now yes, Jesus wasn't robotic, but was loving and gracious towards others, and lived a life centered around serving them (Mark 10:45). In humbling Himself, He also received what is good and necessary from others as well. But that too is a life absorbed in the standards of the Father instead of the standards of self. Further, that doesn't mean Jesus was a spineless pushover, either. He stood firm on God's Truth, and even spoke boldly and angrily at times. It wasn't from a heart centered around defending His rights, possessions, and reputation, but from a heart centered around a passionate love for the Father and His Truth. Finally, Jesus died for us so that in His death we can die to a life of self, and live His life.

***“And [Jesus] died for all, that those who live might no longer live for themselves but for Him who for their sake died and was raised.”***

**—2 Corinthians 5:15**

As I'm growing, I'm realizing that the way out of the old patterns of a self-centered life isn't by beating ourselves up over this and trying harder to do better, but in recognizing the Truth of the Gospel and letting God transform our minds by it so we can better live from it. (Romans 12:2) Brothers and sisters, we have died, and a new life that we were designed to have has been raised in Christ—a life in His image—a life people can look at and see Him!

Yes, we may make mistakes. We grow in living out the life we have in Jesus step by step with our Father, by the power of the Holy Spirit. But that begins with our understanding that we aren't who we were. We are dead to self and alive to God. **We** have no right to affect **us**. People have no affect to direct us. The enemy and all his forces have no right to affect us. By the cross of His death, Jesus Christ the Lord has affected us once for all time — bringing an end to who we were in our selves, and a beginning of who we are in Him!

If we are in Christ, let's stop being tolerant of any idea that paints us as being alive to self and only tolerate the idea that we are alive to God in Christ. [SR](#)

***“In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might live through Him.”***

**—1 John 4:9**



LOVE IT

FEAR IT

# CHOOSING LOVE

by Rebecca Olson

## **Tolerance.** It's a sticky, ambiguous word.

If we are going to talk about an ambiguous word, we need to start by agreeing on a definition. There seem to be at least two distinct meanings that we can give the word tolerance. First, there is worldly tolerance, which declares truth to be subjective: *I have no authority to say that what you believe is untrue; therefore I accept your belief as something that is true for you, but does not apply to me.* Second, there is Biblical tolerance: *that truth is absolute, and it applies to everyone, but in loving people it is necessary at times to accept the fact that they do not believe or understand the truth.* For the purposes of this article, if I write "tolerance," I am referring to Biblical tolerance. This is the tolerance I believe Paul was referring to in Ephesians 4:2 (NASB) where he instructs the church to show tolerance for each other in love; and in Romans 2:4 (NASB) when he reminds us that God has been infinitely tolerant with us as sinners.

Christians are called to tolerate sinners. Beyond that, Christians are called to love sinners. We are called to open our arms to the needy, the disgusting, and the different — the people who even our ever-accepting world is unwilling to accept. We are called to love them despite their sin, to speak the truth of God's love to them without shaming them for the wrong things they ignorantly do again and again.

*"There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love."* 1 John 4:18 is one of my favorite verses. It is both a promise and a challenge — a promise that God's love is able to cast out all our anxiety, and a challenge to love God's people boldly.

Too often we let fear get in the way of love. It's a message many of us have heard since we were little children: God calls you to sit with the weird kids at lunch without being afraid of what the cool kids will say. A message that seemed impossible then is no easier when you're all grown up. It's

still hard to approach the weird ones, the ones for whom you cringe with embarrassment every time they open their mouth or post a Facebook comment, the ones who are unashamed of their sinful lifestyle, the ones who would make you look bad by association. Being willing to approach those people with an attitude of love and tolerance is scary. It has to come from a place of huge, life-changing, agape love.

I don't know about you, but most days I just don't have that kind of love in me. When I'm working on page two out of 200 pages of college reading for the week, I've got an appointment to be at in fifteen minutes, and I haven't eaten lunch yet — I don't have much tolerance for the kid who approaches my table in the library and asks if he can sit down without making eye contact. I lose my love. I let fear — that I won't finish my work, that I'll miss my appointment, that someone from my study group will see and ask me about him later — get in the way of God's calling of love. It's in those moments that I have to ask God to let His love flow through me, because I know I cannot love this boy without His help. It is those moments that remind me of 1 John 4:18. The Spirit reminds me that if I am going to let fear rule me, He cannot perfect me in His love. Sometimes I am able to let go of my fear, and sometimes I am not. But God is gracious and tolerant towards me even when I am too afraid to show that love to other people.

I believe that in situations which call for tolerance, Christians have a choice. That choice is between fear and love. It is a choice that individuals face every day in how we respond to a world that is often intolerant of the salvation message. But it is also a choice that our churches face together.

Right now, our denomination is facing a change in our Statement of Belief. I believe that this is a choice between fear and love. We are choosing between fear of legal action and opening our arms in love to sinners who are seeking answers to questions they don't know how to ask. I pray that we choose love. [SR](#)



This summer I had the privilege of being part of SCSC. There were many wonderful — and challenging — aspects of my project, but the aspect of church family and the role they play sticks out the most. I have always loved how my church, and the denomination as a whole, always felt like a family. However, this summer I experienced more clearly how God can use them. I hope my experience can serve as a reminder to us all to continue to come alongside our brothers and sisters in Christ.

I am from Berlin, New York, which is 2,800 miles from Colton, California, where I was sent. For the first two and a half weeks of my project I was a single team and there were joys and struggles associated with that. One of the struggles I had been warned about was loneliness. However, this was almost never a problem for me. When I landed in California and was able to turn my phone back on, I had three texts from other SCSC students. Almost every single one of them communicated with me in some way while I was in California. They encouraged me, they told me what God was doing in their projects, and they prayed for me.

One day when I was having a particularly rough time I got an unexpected phone call from a wonderful, Godly woman. I had been on her mind a lot that day and she told me she had felt led to give me a call. We talked for about an hour and, if you asked her, I'm sure she would tell you it was no big deal. However, she showed me the love of Christ in one of the most apparent ways I had ever experienced. The day she called I needed someone and I felt like God had used her to say, "I see you, I know what's going on, I'm here." I got countless other calls and texts, on good days and bad days, and each time it was a reminder that God was here and I hadn't been forgotten by Him or by His people.

My church family back home in Berlin even sent me a care package while I was in California. They sent me cards, snacks, and pictures. Most of all they sent me their love. So many of them went out of their way to talk with me, to check in on me, and to just do anything they could. The wonderful church in Colton also showered me with love. They made me cookies on my birthday, sought me out to talk with me, and made me feel welcome.

This summer grew me and changed me in more ways than one, but I think the main thing it gave me was a deeper understanding of Christ's love for me. This can come through a variety of ways for different people, but I experienced it through the love of the church. I wanted to urge all of you to love the people in your congregations. Love the people who are hard to love and the ones who are having bad days. Go out of your way for people. Listen to God's prodding and respond when he tugs at your heart. My hope is that through our actions more people than ever will experience the deep love Christ has for them. [SR](#)

# Love One Another

Beloved,  
let us  
love one  
another,  
for love is  
of God;  
and  
everyone  
who loves  
is born  
of God  
and  
knows God.

— 1 John 4:7  
NKJV

## Young Adult

by Casey Greene  
SDB Church, Berlin, NY



# UNFORGIVEN

by Philip Lawton

There is a passage in the Gospel of Matthew which we often look over. (If I am honest there are quite a few!) It comes right after the Lord's Prayer, right in the middle of the Sermon on the Mount. In this passage Jesus tells us that if we do not forgive others, God will not forgive us. Yes, you heard me right. Most people when they hear this ask one simple question: Does this mean that you can lose your salvation? That is indeed a good question.

Now, I know what some of you are thinking. There Phil goes again. Talking about controversial topics. There he is telling us that Christians are going to Hell again. To that I would say a couple of things:

*First*, I am not the one who says these things. Jesus said them. I am merely pointing them out. If you are convicted because of what I say, then you need to talk to Jesus. Seriously. If after you read this you feel uncomfortable, take it to God. The point of this is not to make you uncomfortable. Well, not entirely. Which leads to...

*Second*, as Christians we are called to admonish one another. We are called to love the bride awake. And sometimes the most loving thing to do is make someone uncomfortable. Many times the church, the bride of Christ, lies dormant because she has not been shown the truth. The whole point of this is to try and live a life like Jesus. Sometimes that means being uncomfortable.

*Finally*, I want to say up front that some people have suffered horrible things. Some of you have been physically or sexually abused. Some of you have lived in those situations for years. If that is your situation, I want you to know that I understand that forgiveness can take time. But do not hear me say that you *never* have to forgive.

## Volf's Story

In 1984, the Yugoslavian government impressed into military service a man by the name of Miroslav Volf. Volf was the son of a pastor living in a socialist country. This meant that Volf understood harassment. When he went into the military, the type of harassment changed. At first, he thought that people were actually interested in Christianity. He had a Greek New Testament that people would regularly ask him about. What Volf came to find out is that these men were trying to get Volf to say something that would classify as sedition.

The day soon came when Volf understood. A man referred to in Volf's book only as "Captain G" was reading a letter his wife had sent him. Volf had married an American woman. This only added to the suspicion against Volf. Captain G soon made it clear that Volf was under suspicion of treason. This led to several months of interrogations. Though Volf was never physically abused, he was assaulted psychologically. Volf's ultimate fear was to be put in prison. He knew if he went to trial the military tribunal would find him guilty and he would die in jail.

Almost as abruptly as they started, the "conversations" stopped. Volf was never given an explanation. When he left the military he was actually asked to join the security forces — the very same group that had tortured him. He declined, but he was left with years of anguish. It took Volf nearly 20 years to come to terms with what had happened to him — to forgive Captain G.

## A Definition

I want to step in here and talk about how we define forgiveness. I think we sometimes think that forgiveness means that what the person did was good. This just simply isn't the case. You don't forgive someone for helping you. You thank him. Because what he did was a good thing.

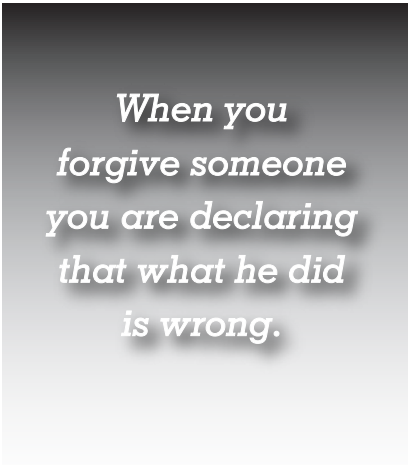
When you forgive someone you are declaring that what he did is wrong. You are saying that he has hurt you. You are saying that the relationship has changed. Often

this means that you need to rebuild trust. What it doesn't mean is that the person is innocent. But it also doesn't mean that you hold what he did against him.

## The Unforgiven Servant

I want to talk about another story. This comes from the Gospel of Matthew. Peter asks Jesus how many times he should forgive. Jesus responds with a story about two servants. The first is brought before the master and told to pay up what he owes. It is a very large sum of money. The servant could never hope to repay that debt so he falls on his knees and begs for his debt to be forgiven. The master has compassion and the servant is set free.

Immediately after (the passage almost reads like the first servant has just walked outside) the first servant is approached by another servant who owes money to the first. This is a far smaller sum. The second servant cannot pay the first. He too gets down on his knees and begs to have his debt forgiven. However, the first servant does not have compassion on the second and throws him in debtor's prison from which he will likely never leave.



*When you  
forgive someone  
you are declaring  
that what he did  
is wrong.*

When the master hears of this he calls the first servant before him. The master is in shock. How could this man not forgive the other a small debt when he had been forgiven such a large one? Because the servant was so unforgiving, he would be thrown into debtor's prison like he had done to the second servant. There he would be tortured.

## The Lie of Justice

Most of us would say that the first servant got what he deserved. We are probably as shocked as the master. After all, that is justice. But here is what we forget. The second servant got what he deserved as well. He owed money that he could not repay. The just thing to do is to make him repay or go to prison.

When people hurt us, it becomes very easy to forget that we are not perfect. We look at what they did to us and we only see how we have been slighted. The problem

*continued on page 24*

*On July 22, 2016, I wrote on my Facebook page the following: "I would appreciate it if all of my Facebook friends would check out things before they post them. We are all too quick to post something that we believe is true, without checking if it is true or not. Thank you!"*

*Also, we are posting things about one person we don't like and saying that they are wrong, but when the person we do like does the same thing, or worse, we keep quiet and don't post that.*

*How did things in this world become so biased, and yet so 'middle of the road'? How did we become a society that judges one another on religion, ethnicity, education, looks, or what sports team one chooses to champion?*

*There are a lot of things in this world that are taught to our young ones at a very early age. Hatred and Bigotry should not be in the curricula."*

*This prompted our Editor, Pat Cruzan, to ask me to elaborate more on this, since the October issue is about Intolerance and Tolerance.*

So then, based on this definition, tolerance involves three essential characteristics: (1) **consenting**, (2) **respecting**, (3) and all the while **valuing** the person in the process. **But there is a catch: tolerance is reserved for those we think are wrong. We can't tolerate someone unless we disagree with him.** Why would we have to "tolerate" people who share our views?

These days if you think someone is wrong, you are called **intolerant**. This presents quite a conundrum. In order to apply tolerance, you have to think that the other person is wrong. In doing so you can be accused of being intolerant. Wait...What?

And to add to this confusion is the fact that being tolerant towards different scenarios — people, conduct, or an idea — the rules change! Wait... What...Again?

You see, tolerance of a person can be called a courtesy and can be seen as respect. In other words, the freedom to express one's ideas without fear of retaliation. We may strongly disagree with another person's ideas and strongly engage him in conversation, but we still will show respect for him. (This is whether his behavior is something that should be tolerated.)

The tolerance of a person must also be differentiated from the tolerance of ideas. Each person's opinions should be listened to with respect. (Not that all views have the same equal substance, worth, or truth to them.)

The culture here in North America has had a history of an underlying tolerance of all persons. Ironically, though, there is little tolerance for the expression of contrary ideas; this is especially true on issues of religion or one's principles. If one supports a differing view, he is soundly evaluated and possibly criticized — in other words, tolerate the behavior, but have intolerance towards someone's opposing belief about those behaviors. (Another, "Wait... What?") What we hear are the insults and labeling instead of, "I respect your view." If we differ from the "politically correct" ways of today, we are told we are being too stiff, a bigot, or narrow-minded; in other words **intolerant**. *Continued...*

## "Tolerance" has become "INTOLERANCE"

In John 8:7, Jesus asked those condemning the woman caught in adultery, "Let him who is without sin among you be the first to throw a stone at her." No one threw a stone that day, but we have been lobbing insults at each other ever since — and they sometimes hurt more than being hit with a stone.

It seems that **intolerance** is on the rise in the United States. In our current, politically correct culture, **tolerance** is what we actually need! According to Webster's New World Dictionary, the word tolerate means "to allow or to permit, to recognize and respect others' beliefs and practices without sharing them, to bear or put up with someone or something not necessarily liked."

Continued from previous page...

Most of what passes for tolerance today, is not really tolerance at all! People are afraid to engage one another with views opposing theirs. They are so narrow-minded that they will not even consider that the opposing view might be spot-on. We have become a society of name calling and putting the other person down who views things differently than we do. It becomes much easier to insult someone with, "You ignorant bigot," than to actually confront his idea and either disprove it or (shock of shocks!) have your opinion altered by it. SR

**Ironically, "Tolerance" has become "Intolerance".**

### MENDING WALL

BY ROBERT FROST

*Something there is that doesn't love a wall,  
That sends the frozen-ground-swell under it,  
And spills the upper boulders in the sun;  
And makes gaps even two can pass abreast.  
The work of hunters is another thing:  
I have come after them and made repair  
Where they have left not one stone on a stone,  
But they would have the rabbit out of hiding,  
To please the yelping dogs. The gaps I mean,  
No one has seen them made or heard them made,  
But at spring mending-time we find them there.  
I let my neighbour know beyond the hill;  
And on a day we meet to walk the line  
And set the wall between us once again.  
We keep the wall between us as we go.  
To each the boulders that have fallen to each.  
And some are loaves and some so nearly balls  
We have to use a spell to make them balance:  
"Stay where you are until our backs are turned!"  
We wear our fingers rough with handling them.  
Oh, just another kind of out-door game,  
One on a side. It comes to little more:  
There where it is we do not need the wall:  
He is all pine and I am apple orchard.  
My apple trees will never get across  
And eat the cones under his pines, I tell him.  
He only says, "Good fences make good neighbours."  
Spring is the mischief in me, and I wonder  
If I could put a notion in his head:  
"Why do they make good neighbours? Isn't it  
Where there are cows? But here there are no cows.  
Before I built a wall I'd ask to know  
What I was walling in or walling out,  
And to whom I was like to give offense.  
Something there is that doesn't love a wall,  
That wants it down." I could say "Elves" to him,  
But it's not elves exactly, and I'd rather  
He said it for himself. I see him there  
Bringing a stone grasped firmly by the top  
In each hand, like an old-stone savage armed.  
He moves in darkness as it seems to me,  
Not of woods only and the shade of trees.  
He will not go behind his father's saying,  
And he likes having thought of it so well  
He says again, "Good fences make good neighbours."*

# Devotional

## BRIDGES NOT WALLS

by Donna VanHorn

"Good fences make good neighbors," wrote Robert Frost in his poem "Mending Wall."

It was written while Frost lived on his family's farm in New Hampshire. My husband's a New England native, and appreciates the practicality of stone walls. They were the tangible result of the region's earliest settlers' efforts to clear the land for farming. As they prepared their acreages for the first plantings, they pulled rocks and stones from the dirt and piled them in an orderly line along their properties' boundaries. In his teens, my husband and his father roamed the back roads of Rhode Island looking for abandoned stone walls to "raid" for the backyard patio they were building. Once the project was done, they discovered there was a flat slate headstone that had inadvertently found its way into the terrace. But I digress.

I can understand the logic of Frost's maxim if it has to do with respecting each other's possessions and personal space. On the other hand, it contradicts my Christ-centered concept of loving your neighbors so much you'll take extraordinary steps to reach out to them to strengthen relationships. The parable of the Good Samaritan is just one of many examples Jesus shared with His followers. Building bridges to restore broken relationships, and to establish new ones, is what Jesus teaches us throughout Scripture. SR

Ephesians 2:14 *"For He Himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility."*

# LIFE ON MISSION

Touching lives for Jesus

2016-2017

## Scripture Memory Verses

Theme: Life on Mission

This is the 2016-2017 Scripture Memory Program now available from the Conference President and the Christian Education Council. The program offers nine months of Scripture to memorize which have been specially selected by our General Conference President, Patti Wethington, as we consider her theme, **“Life on Mission: Touching Lives for Jesus.”**

The material is graded for three levels. The Primary level is for students aged 5-8. The Junior level program is for students aged 9-12. The Youth/Adult program is for ages 13 and over.

In keeping with established forms, awards are given to individuals and churches who complete the program. Individuals completing this year’s program will be eligible to receive individual recognition for their completion of the program in the form of a certificate of recognition. The single member SDB church with the greatest number of participants will be awarded the *Mary G. Clare Scripture Memory Bowl*. A new award, given for the first time at General Conference 2016, the *Andrew J. Camenga Scripture Memory Award*, is awarded to the church (with a regular attendance of at least 25) with the highest percentage of participants in the program when compared to their average attendance. To be eligible for this new award, local churches must also have submitted their attendance information for inclusion in the SDB Yearbook. [SR](#)

### SEPTEMBER

#### Youth/Adult

Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.

– 1 Peter 3:15

#### Junior

Always be prepared to give an answer... but do this with gentleness and respect.

– 1 Peter 3:15

#### Primary

Do this with gentleness and respect.

– 1 Peter 3:15

### OCTOBER

#### Youth/Adult

Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.

– Romans 12:2

#### Junior

Don’t be conformed to the pattern of this world, but be transformed.

– Romans 12:2

#### Primary

Don’t be conformed but be transformed.

– Romans 12:2

### NOVEMBER

#### Youth/Adult

Be strong and courageous. Do not be afraid; do not be discouraged, for the Lord your God will be with you wherever you go.

– Joshua 1:9

#### Junior

Be strong and courageous. Do not be afraid for the Lord your God will be with you wherever you go.

– Joshua 1:9

#### Primary

Be strong and courageous.

– Joshua 1:9

# DECEMBER

## Youth/Adult

Then I heard the voice of the Lord saying,  
"Whom shall I send? And who will go for us?"  
And I said, "Here am I. Send me!"  
– Isaiah 6:8

## Junior

The Lord said, "Whom shall I send" And I said,  
"Here am I. Send me!"  
– Isaiah 6:8

## Primary

Here I am. Send me!  
– Isaiah 6:8

# MARCH

## Youth/Adult

Now to him who is able to do immeasurably  
more than all we ask or imagine, according to  
his power that is at work within us, to him be  
glory in the church and in Christ Jesus  
throughout all generations.  
– Ephesians 3:20

## Junior

Now to him who is able to do more than all we  
ask or imagine, be glory in the church and in  
Christ Jesus.  
– Ephesians 3:20

## Primary

To Him be glory in the church and in Christ  
Jesus.  
– Ephesians 3:20

# JANUARY

## Youth/Adult

Pray also for me, that whenever I speak, words  
may be given me so that I will fearlessly make  
known the mystery of the gospel,<sup>20</sup> for which  
I am an ambassador in chains. Pray that I may  
declare it fearlessly, as I should.  
– Ephesians 6:19-20

## Junior

Ask God to give me the right words so I can  
explain that the good news is for Jews and  
Gentiles alike.  
– Ephesians 6:19-20

## Primary

Ask God to give me the right words.  
– Ephesians 6:19-20

# APRIL

## Youth/Adult

Salvation is found in no one else, for there is  
no other name under heaven given to  
mankind by which we must be saved."  
– Acts 4:12

## Junior

...there is no other name under heaven given  
to mankind by which we must be saved.  
– Acts 4:12

## Primary

There is no other name under heaven.  
– Acts 4:12

# FEBRUARY

## Youth/Adult

Again Jesus said, "Peace be with you! As the  
Father has sent me, I am sending you."  
– John 20:21

## Junior

Jesus said to them again, "Peace be with you!  
As the Father has sent Me, I am sending you."  
– John 20:21

## Primary

I am sending you.  
– John 20:21

# MAY

## Youth/Adult

By this everyone will know that you are my  
disciples, if you love one another.  
– John 13:35

## Junior

By this everyone will know that you are my  
disciples, if you love one another.  
– John 13:35

## Primary

You are my disciples, if you love one another.  
– John 13:35

# Out of my comfort zone!

As teenagers, exploring out of our comfort zones is not an easy thing to do. We tend to create our own little worlds with the intention to never leave them. Why do we do this? Well, the term “comfort zone” is pretty self-explanatory. We like our comfort zones. Our comfort zones know us best, and they give us exactly what we desire. But the thing is, God calls us to range out of our comfort zones. God may be calling us to do something that might seem awkward or uncomfortable for us. So resisting the call is very easy. But we all know that God will give us difficult things to do. Why does He do this? Well, God wants us to experience places that are bigger and greater than ourselves. He leads us out of our comfort zones so that we can grow and learn in Him. In Joshua 1:9, the Lord says: *“Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the Lord your God is with you wherever you go.”* So when we are in situations or places that are out of our comfort zones, we need to remember that God is always with us. He is there to give us whatever we need whenever we need it. I believe that if we only can trust in Him, then He will reveal to us handfuls of wonders — even out of our comfort zones!

Last week, God called me to get out of my comfort zone. God called me to go to a whole different camp out of the SDB denomination for a week of serving others less fortunate than I. With people that I’ve never met. At first I was unsure about it. I asked God, “Is this really what you want me to do Lord?” His answer was “Yes.” I was afraid that I wouldn’t make a good impression on the people there and that they wouldn’t like me. So I asked God, “Are you sure you want me to go here?” His answer was “Yes.” I feared that I wouldn’t enjoy the camp at all. I asked God again, “Are you *really* sure that I should go here, Lord?” His answer, yet again, was “Yes.” So I jumped right into the program without knowing what to expect. But I knew I had to trust God.

When I first got to the camp I did not like it. I felt really uncomfortable being at a different camp with different people. But I knew God had a plan. Throughout the week God revealed to me a lot of important information that I could use for the rest of my life. He taught me that He WILL call us to do things beyond our personal comfort according to His will. He granted me wisdom. He encouraged me spiritually. He blessed me with wonderful people who had huge hearts for God. That week was one of the most amazing weeks of my life. And it was out of my comfort zone! Isn’t that crazy? Going beyond our comfort zones can be intimidating and tricky. But with God’s love and strength He will give us an experience of a lifetime. You only need to trust Him. Easier said than done, of course. But how will we ever grow in Christ if we live our lives the easy way? Exploring out of our comfort zones will be tough, but with God it will be worth it. SR

How will we ever grow in Christ if we live our lives the easy way?





## New Book on Newport SDB Church Coming Soon!

One of the greatest pleasures I have had in doing the Historical work of our Conference is the aid we are able to provide researchers of various kinds in their inquiries about Seventh Day Baptists. Many requests are about our earliest churches in North America and Europe, and thanks to the work of many historians and researchers before me, I am glad to be able to have something substantive to give to them. I have regular opportunities to be thankful for the hard work of my predecessors. Still, I regularly find myself wishing there were more researchers and writers documenting SDB history — because there is undoubtedly more information out there, if only someone were to go and find for it.

After General Conference in 2009, the Historical Society was approached by the renowned Baptist historian Dr. William Brackney about the availability of the Records of the Newport SDB Church, our first church in North America, founded in 1671. This was an exciting request: first, because it was another opportunity for us to dispense information; and second, because of Dr. Brackney's stature in the Baptist history community. After answering his initial inquiry, Dr. Brackney made it clear that he was looking for a Seventh Day Baptist to tackle writing a book for a series he was editing on Colonial North American Baptist records. He wanted a volume about the Newport SDB church, and was looking for an author to undertake the project.

Happily, we had someone who was more than capable of writing such a volume: Janet Thorngate, who was at that time the President of the Historical Society. Janet, more than any other contemporary SDB, has spent significant time in the records of the Rhode Island churches and the surrounding material, and was capable of doing the hard research and writing work necessary to prepare the volume. She agreed to take on the task and has been working diligently since 2009 on the book.


The good news for us is that the long wait to see the finished product is nearly over. Janet's contribution to Dr. Brackney's series, *Baptists in Early North America, Volume III: Newport, Rhode Island Seventh Day Baptists*, is completed and scheduled for release from Mercer

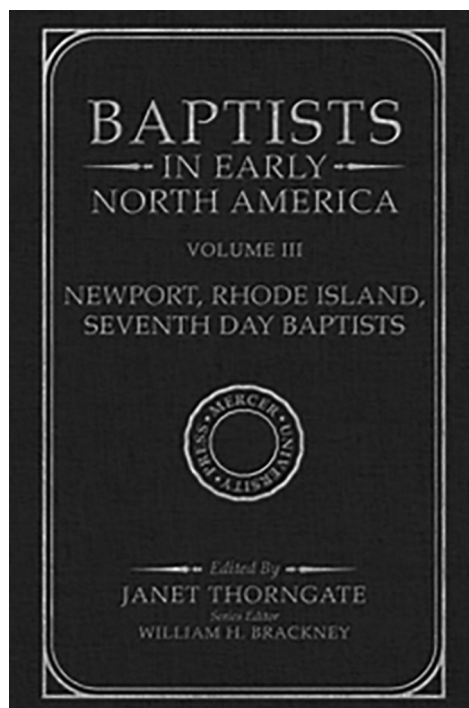
University Press ([www.mupress.org](http://www.mupress.org)) in January! Mercer's catalog description of the book indicates more about the content of the book:

*"[the book] covers the period 1664 to 1808, from the date some members of Newport's first Baptist church began meeting for worship on the seventh-day Sabbath (Saturday) through the first 137 years of their life as the Newport Seventh Day Baptist Church. Transcriptions of the church's first three record books (1692-1808) are preceded by extensive excerpts from the manuscripts and letters of Samuel Hubbard, one of the founding members; these document the origins in John Clarke's Newport Baptist church and the influences from Sabbath-keeping Baptists in mid-seventeenth century England. The record follows the covenant community, nurtured in*

*colonial Rhode Island's unique religious freedom, from Newport's pioneer period through its Golden Age as a major colonial seaport and its devastation during the Revolutionary War... This congregation had involvement with other Baptists in founding Rhode Island College (Brown University) and... then joined with daughter congregations and others to form the Seventh Day Baptist General Conference in 1802."*

The book will undoubtedly be invaluable to researchers of early SDB history, and to Seventh Day Baptists as we continue to seek understanding about our rich heritage. Thank you, Janet, for your great work on this book and for your service in adding to the legacy of important SDB research!

You can order your copy from Mercer University Press or other booksellers, including Amazon! 



# Introducing SDB University!

Education is a high value among Seventh Day Baptists. From our frontier days to the present, we have prioritized training in Christian life and witness as a people. This is true for all of our people, but especially of our leaders. For this reason, the Seventh Day Baptist General Conference of the United States and Canada continues to develop and administer educational programs meant to aid members of local churches in making the best use of their various giftings for the glory of God's Kingdom.

The education necessary to be a disciple of Jesus Christ is not solely an academic endeavor, however, and so Seventh Day Baptists emphasize both academic and practical education for all of our members. Equipping the saints for works of service takes many forms, and must take place in the context of local churches. For the past several years, the groups responsible for education among SDBs have been evaluating our existing ministries with an eye towards revamping the programs while retaining our distinctive identity and convictions.


The resulting revamped programs are now available for your church in the form of an integrative educational initiative called SDB University (SDBU). SDBU is, at its core, a new expression of two ideas long prevalent among SDBs in our education: training of the laity at the level of the local church, and the training of pastors and leaders from outside the local church as they serve from within a local covenant body. These training functions were previously achieved through the CALLED and TIME programs but are now being administered together as part of SDBU. The first class in the pastoral leadership certificate program is already under way.

The program literature outlines three certificate level classes (available on the General Conference webpage at <http://seventhdaybaptist.org/sdbu>). Each level is targeted for a slightly different group of people. In each case, participation in the program is limited to those who meet the following entry requirements:

- Membership and regular and substantive participation in a local SDB church.
- Recommended by their local church to undertake the program.
- The local church needs to be prepared to provide mentoring or coaching, opportunities for ministry, and accountability in the training.

Beyond these basic requirements, additional requirements may also apply, depending on the program. These programs are meant to serve as a complete training process, and so individuals seeking one of the pastoral leadership certificates may be asked to complete one of the previous programs first, depending on ministry experience and formal education. Individuals with such experience are invited to contact the Dean of the School of Ministry for more information and to inquire about specifics for placement in our programs. We anticipate additional courses of study for specific leadership and ministry areas will come in the future as the program continues to grow.

SDB University is administered by the Director of Education and History/Dean of the School of Ministry, Nick Kersten, under the supervision of the Christian Education Council and the Council on Ministry under the auspices of the SDB School of Ministry. If you have questions about the program, or wish to inquire further, please contact Nick by email ([nkersten@seventhdaybaptist.org](mailto:nkersten@seventhdaybaptist.org)) or phone (608-752-5055, ext. 1006).

Local SDB churches with specific training needs are invited to contact us — customized training for use in your local church may be available! **At this time, these programs are only available for Seventh Day Baptists in the United States and Canada. Seventh Day Baptists who are members of other SDB Conferences are invited to contact the SDB Missionary Society for more information about training opportunities in your context.** 





## Leland Davis

Pastor Leland E. Davis was born in Jackson Center, OH, in 1920 where he joined the Jackson Center SDB Church in 1935. Pastor Leland was valedictorian of the Jackson Center High School class of 1938. He attended Salem College in 1942-1943, Bethany College in 1943-1944, and received chaplain and theological training from Yale Seminary and Faith Theological Seminary.

Pastor Leland married Gertrude Dickinson on March 4, 1945, and they had three children: Ken, Ron, and Mary Sue. They have 17 grandchildren and 24 great-grandchildren. Gertrude went home to be with the Lord on February 18, 2002.

Pastor Leland has served SDB churches in Battle Creek, MI; Indianapolis, IN; Boulder, CO (where he was ordained in 1949); Schenectady, NY; Los Angeles, CA; Washington, DC; and Lake Elsinore, CA. He has also served SDBs as a missionary to Guyana; on Commission and General Council; as Conference President in 1984. He is currently in his retirement and enjoys time with his family. SR

— by *John J. Pethel*  
*Director of Pastoral Services*

# Retired Pastor Profile

## COSAR

Over the course of 2016, the Committee on Support and Retirement and the General Conference wish to highlight the eleven current retirees in our Old Pastors Retirement Plan, formerly called P.R.O.P. (Pastors Retirement Offering Project), to bring awareness to our continued need to meet the obligations set forth by the terms of these plans in honor of their service to SDBs.

If you wish to contribute to honoring the service of these individuals, you may make a donation by giving online with a mention towards COSAR at <http://seventhdaybaptist.org/donate> or by mailing a check to: COSAR, PO Box 1678, Janesville, WI 53547.

**THANK YOU for your generous support!**



## Ethics of End-of Life Choices

Making wise end-of-life decisions for someone who has designated you as his health care power of attorney is a difficult thing to do even when you know that person's values and wishes. Others, besides you, may have opinions to consider. What if the dying person has trouble breathing and the doctor says a ventilator might be useful? What if one family member wants to "do everything" to keep the person alive? "Everything" means all measures that might keep the vital organs working: CPR, ventilator, dialysis, feeding tube etc. Sometimes these are temporary measures that allow the body to heal itself and begin to work normally again. Sometimes they just end up prolonging the person's life indefinitely.

Here are pros and cons of some of these issues:

### CPR

When the heart stops beating CPR, a defibrillator, and/or medications can all be used.

- CPR originally was intended for accidental deaths such as drowning or for relatively healthy people. Early guidelines suggest that it should not be used in irreversible terminal conditions where death is not unexpected. Resuscitation in these circumstances may represent a violation of a person's right to die with dignity.
- The survival rates are not good. In one study only 15.2% survived to be discharged from the hospital. For a person who has more than one or two medical problems, the rate drops to 2%. For those who depend on others for care or live in a long term care facility, and those who have a terminal disease, the rate is 0-2%.
- Problems include broken ribs, punctured lung or spleen due to the force needed, and brain damage if the person has been without oxygen for a period of time. Prolonged survival on machines with a severe brain injury is not what most want. It severely reduces the possibility of a peaceful death.
- CPR is a standard order when a person enters a hospital or nursing home unless there is a doctor's order restricting its use. This can be called no code, no CPR, DNR, DNAR (do not attempt resuscitation) or AND (allow natural death).

### Artificial Hydration and Nutrition

A feeding tube can allow stroke victims nutrition until swallowing returns. Unless a conscious choice has been made not to allow a feeding tube, standard medical practice may include starting one for any patient who can no longer take in enough food or water by mouth.

Many argue that food and water are basic forms of care that should not be denied and the intent of withholding a tube is to allow death. Others feel that we are not obligated to preserve our life at all costs and that a feeding tube becomes morally optional when the benefits would not be sufficient for the patient or would cause clinical burdens or physical discomfort. To withhold a tube is to allow death from the underlying condition and is not introducing something that kills the patient. Pain can still be controlled. Dehydration in the end stage of a terminal illness is a natural and compassionate way to die.

Benefits of not using artificial hydration in a dying patient include less fluid in the lungs so breathing is easier; less fluid in the throat so less need for suctioning; less urination so less need to move patient for changing the bed and less chance of bedsores; less fluid retained in the body in general. Forcing fluids in a body that is shutting down can make for uncomfortable fluid buildup. There is a natural release of pain relieving chemicals as the body dehydrates which suppresses appetite and causes sense of well-being.

All during treatments and decisions, the family and the physician need to weigh the benefits of treatment with quality of life. Our first reaction when we must make a choice is to do everything we can to preserve life. Knowing all the facts may help us realize that unwise choices may actually make a loved one suffer more than if we let him die a natural death. Letting go is a hard choice but may be the best for everyone concerned. [SR](#)

*Next month: Ethics of Choices, Part 2*

# SCSC 2016

## Team Justice, Micah 6:8

*Excerpts from the exit testimonies of Team Justice...*

**“So what do you think God was trying to teach you this year?”**

This summer wasn't what I expected at all. Going to a new country for the first time, I went into things not knowing what would happen, only knowing that God would be with me. I had no idea why I applied, I knew I just felt called and that God had a special plan for me.

I thought this summer was going to be like the end of a long four-year journey; that this year SCSC was going to be a reflection of how far I've come — but I was wrong.

Initially when I signed up for SCSC this year I was afraid that I wasn't good enough to do the works God set in front of me. I worked through the first few days anxiously but as time passed I found God was with me. God wouldn't leave me in the dust and He wouldn't throw me in places to do nothing. I was hand-picked just like the rest of the students to serve God.

God has shown me that no matter what I am called to do that He is there. Whether it is doing VBS with six to eleven year-olds or youth group with middle schoolers, there is nothing He can't help me get through. I see more when I am out of my comfort zone, and I may be learning to love being out of my comfort zone.

God told me that my summer was not meant to be a reflection of the past but the very beginning of a new journey as I realized just how little I know about God and how much more I want to learn about Him.

*God was faithful in giving me encouragement, but also in giving me the strength and wisdom to fulfill my calling. I know now that I can be an effective leader and I'm much more confident in the classroom and with children in general.*

Overall this summer has been an amazing blessing to me. I'm so thankful that I had this opportunity. I am also thankful to those who supported me financially, through

prayer, or just through messaging me and letting me know I was being thought of. Above all however, I am thankful for the strength and love of Christ. I have felt His presence and His goodness like never before. This summer has been a gift and I'm so grateful that I got to experience it.

Between the change He made in me, the change He made through me, and the change He made around me, I could tell that God was hard at work to use us to better His kingdom.

To be given the opportunity to give my testimony, my time and my strength to various churches this summer was a blessing.

Over the summer God has been showing me how He uses our own skills and strengths for his work.


What I eventually learned was that if you trust God you get to see Him doing some pretty cool things you might otherwise miss.

This summer really allowed me to find out what I want to do in my own church and in my life in the sense that it gave me time to think about my future and how much of it depends on my choices now.

If I could describe this summer with one word it would be "loving." I have never felt so welcomed by strangers as I did this summer. Everyone had open arms and hearts and was full of love. Everywhere we went we were accepted as family and loved.

I think God wanted to remind me that everyone can benefit from true servant leadership; God loves us all and servant leadership is one way to demonstrate that love.

This summer was truly a life-changing experience in every aspect as God stretched me, broke me, and filled me.

**God has marvelous plans for each and every one of us and it's our job to step out of our comfort zone and choose to trust in Him.** 



# Pastor

Matthew 25:21

*A pastor devoted to  
giving so much,  
God only knows  
all the souls  
that you touch.  
Committed to serve  
when you answered  
God's call,  
you prove it by being  
a servant to all.*

Pastors play a critical role in penetrating lostness in North America. It's not an easy job. It includes long days and nights of preparing sermons, counseling the hurting, and praying for the congregation. Ministry leadership is tough work. Take Moses as an example. In Exodus 17, Moses faced attacks from inside and outside his camp. Then, starting with verse 8, the Israelite camp came under attack from the Amalekites. Every time Moses lifted his staff, the Israelites prevailed in their battle with the Amalekites. When he dropped his staff, the Amalekites prevailed upon them. When Moses got tired, Aaron and Hur put a stone under him so he could sit down. They also held up his arms so he could continue to raise his staff. The Israelites defeated their enemy, partly because God's people chose to support God's appointed leader, Moses. Pastors in North America need Aarons and Hurs in their congregations to lift their arms and encourage them when they get tired.

During Pastor Appreciation Month in October, churches all across North America will honor their pastors for the countless hours of studying, counseling, teaching, equipping, and praying that they spend on behalf of their flocks. Whether churches do this in October or at another time during the year, the SDB General Conference supports this noble effort. If you would like ideas for how to honor your pastor and family, please feel free to contact the Director of Pastoral Services. [SR](#)

— by John J. Pethtel  
Director of Pastoral Services

**Covenant SDB Fellowship, a Seventh Day Baptist gathering, meeting in Hungry Horse, Montana, is seeking a pastor or entrepreneurial Bible leader to help catalyze this congregation.**

**Covenant SDB Fellowship** is a small gathering of active Christ-centered, Bible believers who are seeking to love the people of Hungry Horse and the Flathead Valley and share with them the love of Christ by training them to become Sabbath-honoring and gospel-sharing ambassadors of Christ.

#### **Ideal requirements:**

- Biblically knowledgeable (Bible College or Seminary preferred)
- Previous pastoral ministry experience preferred
- Previous experience in starting a church or ministry preferred
- Ability to be bi-vocational or raise support to pursue this ministry

- Spiritual giftings in evangelism and/or administration helpful
- Willingness to live in a rural area required
- Ability to work with others and equip them to serve to their potential

Please send a resume including your ministry experience and a cover letter explaining why you believe you are a fit for this position to:

PO Box 190278  
Hungry Horse, MT 59919

*Hungry Horse, MT, is located in the Flathead Valley near the gateway to Glacier National Park. Big Sky country provides the beauty that reveals the wonders of God's creation and provides the opportunity to spend time with God.* [SR](#)



## Her Name Was George

**“A merry heart  
maketh a cheerful countenance...”**

— Proverbs 15:13 (KJV)

George what happened to her trademark smile. George related what had happened and was hired on the spot. Since that time, she reports, a number of customers have switched allegiance for a good meal and a cheerful welcome.

A few months after we met George in her new domain, Pastor Everett Dickinson related to the Shiloh congregation his experience with George.

Two simple questions from Everett and wife, Linda, got the following responses:

Q: “Where did you get your nickname ‘George?’”

A: “George is my official given name because my dad wanted a boy.”

Q: “Why are you always so cheerful?”

A: “Twenty years ago when I underwent surgery, I saw a warm and welcoming light and felt myself moving toward it. I met my father, who kissed me and said, ‘You have to go back, honey. It’s not your turn yet.’ Then I became aware of all the people working on me in the operating room. When I tried to tell my doctor about my strange dream, he said, ‘George, you weren’t in any condition to dream. Your heart stopped and we had to shock you eight times to get you back.’ That’s why I feel so full of joy. God wasn’t done with me yet and gave me another chance at life. How can I not be happy? I feel like it’s my job to try to make people smile and laugh...to bring a little joy to their lives, too.”

Thus George’s cheerful countenance is legendary not only in the Lancaster, PA, area, but also in Shiloh, NJ, one hundred miles away! [SR](#)

by Donna S. Bond  
with Everett C. Dickinson

Her name was George. Whenever we visited a certain chain restaurant for Sunday breakfast she was there — post-retirement age and happy to welcome guests with a cheerful countenance.

Then one Sunday George wasn’t there. A replacement hostess merely asked, “Table for two?” before seating us. When we asked, “Where’s George?” she mumbled that George now worked for the competition.

Two months later we needed a “George-fix.” We found her at her new post. Here is her story:

When George reprimanded a trainee for playing on her cell phone at work, the young woman cried to the “Doogie Howser” manager, who summoned George into his office and, using the ultimate four-letter word as an adjective, accused her of not doing her job!

“The more I called him ‘Sir,’” she told us, “the more he cursed.” As the curses escalated along with references to her age, George left.

That same morning, George stopped for breakfast just down the street. She did not know that the manager there was one of her former trainees. The manager at the new place asked

*P.S. The restaurant where we first met George was out of business the next time we visited Lancaster.*

## Unforgiven

Continued from page 11

with this way of thinking is that we have slighted others. We forget that we deserve punishment as much as they do. Volf talks about this in his book:

*To triumph fully, evil needs two victories, not one. The first victory happens when an evil deed is perpetrated; the second victory, when evil is returned. After the first victory, evil would die if the second victory did not infuse it with new life.*

Volf goes on to tell us essentially what Jesus did in his parable: that he, like us, had been redeemed by God. He, like us, deserved death. But God, through the sacrifice of Jesus, had reconciled us to Him. Thus, our goal should be to walk in the footsteps of "the enemy-loving God."

### You Can't Give What You Don't Have

We return now to the question at the beginning. Is Jesus telling us that we can lose our salvation? The simple answer to that is "No." Jesus is not telling us that we can lose our salvation. But if we leave it there we miss the point.

Jesus is telling us, if we truly understand the grace and sacrifice of God, we would always forgive. He is telling us that if you don't forgive then you don't understand the grace that you have been given. He is telling us that you can't give what you don't have. God will not forgive your sins because you haven't accepted that forgiveness. If you had, you would understand the need for grace toward others.

There is very little room for a middle ground here, people. Jesus makes it pretty clear. Either you understand the grace that God gave you, and thus forgive others, or you don't. Revenge and bitterness are the enemy of God.

When we don't forgive others we stand in the place of God passing judgment on someone. We in essence say, "Look God, I know that you have forgiven him, but I know better than you do." Unforgiveness declares that God is either a liar or a fool.

## Forgiveness Takes Time

It is at this point that I want to highlight something. Forgiveness doesn't always happen all at once. I said at the beginning that sometimes people are hurt deep. Sometimes the relationship can never go back to the way it was. Sometimes it is dangerous to continue to have those relationships. These are realities of the sinful world that we live in. But none of that changes the fact that we need to forgive.

When I went through my divorce, it was hard for me to forgive. I was filled with anger and bitterness. But I knew that I needed to forgive. I knew that God had shown me grace and so I should show it to her. So I prayed that God would help me forgive. I prayed that God would give me eyes to see her the way He did.

I know that sometimes it can be hard to forgive. But what Jesus tells us is that we should understand the need to forgive. We should understand that we are no better.

Yes, there are hurts. Yes, we have been wronged. But none of that changes the fact that God has forgiven them. None of that changes the fact that God forgave us. If you can't forgive that is okay, but you need to talk to God about it. You need to pray that God gives you the strength to forgive. SR

***May you learn that forgiveness is from God.  
May you remember that God has forgiven you much.  
May you take your bitterness and anger to God.  
May you pray to God for help.  
And may God give you the strength to forgive.  
Amen!***

**If you don't forgive  
then you don't  
understand  
the grace  
that you have  
been given.**

### HOW TO CONTACT GENERAL COUNCIL:

Email address to all of the General Council members:  
[sdbgeneralcouncil@seventhdaybaptist.org](mailto:sdbgeneralcouncil@seventhdaybaptist.org)

Regular mail can be sent to:  
Susie Fox, General Council Chair  
1722 Taylor Station Road, Blacklick, OH 43004.



## OBITUARY

**MCALLISTER** — William E. McAllister, 88, died Saturday, August 27, 2016, at Robert Wood Johnson University Hospital in Rahway, NJ.

Born and raised in West Virginia, William was a resident of South Plainfield, NJ, for over 60 years. He was active with the South Plainfield Senior Center, helping seniors with their income taxes and he served as President with the AARP Chapter 4144 volunteer group. He also volunteered with the Salvation Army and their Mr. Fix-It program, which helped seniors do household projects. He was named "Volunteer of the Year" with his late wife, Jean. He attended the Plainfield and Raritan Valley SDB churches.

During the Korean War, William served honorably with the United States Army. Prior to his retirement, William worked as an electrical engineer with Lockheed in North Plainfield, NJ.

He was predeceased by his wife of 56 years, Jean Davis McAllister, who died in August of 2007. Surviving are his son, Stephen R. McAllister and wife, Edna, of Knightdale, NC; daughters, Marjorie E. Bruno and husband, Bob, of Hillsborough, NJ, and Norma J. Predmore and husband, Bill, of Millstone Township, NJ. He will also be missed by his seven grandchildren and three great grandchildren.

Funeral services were held on Thursday, September 1, 2016, at 10 a.m. in the McCriskin – Gustafson Home For Funerals, 2425 South Plainfield, NJ 07080. Entombment was in Woodbridge Memorial Gardens.

In lieu of flower donations may be made to South Plainfield Senior Center, 90 Maple Avenue, South Plainfield, NJ 07080

## MARRIAGE

**LAWTON — CHRONIGER**

Philip Lawton and Bethany Chroniger were married on September 17, 2016, at the Seventh Day Baptist Church of Shiloh, NJ. The wedding was officiated by the Rev. Gordon Lawton, father of the groom.

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<http://seventhdaybaptist.org/donate>  
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## CORRECTION!

My sincere apologies to Pastor Jasmine Lynch who gave the Friday morning Bible Study at Conference at Houghton College. The wrong photo was posted as Pastor Lynch on page 10 of the September issue. Above is a photo of Pastor at prayer during the devotional.

— Pat Cruzan, Editor

## Faith + Hope = Peace

Thank you, Pat Cruzan, for the excellent reflection on Conference 2016 and the articles that so wonderfully reflected on our experience and learning. We are blessed to have your team continuing to faithfully provide us with a published product to tell our story and share our life experiences.

How are you today? Did your day go as you thought it would? Did you let the tide of frustration consume you? I did. Last night, I sat in a department meeting that was intended for shared interests, projecting safe practice standards into our team structures, and reviewing new initiatives on the horizon. I represent the clinical nurses and their development. Needless to say, the meeting didn't progress as I planned or expected. Don't need to go into details; however, I am aware that I let that experience wipe away the joy and happiness that usually spring from my person.

This experience made me stop and think about what God wants us to consider when we encounter situations that cause us to suffer a bit in this world. Romans 5 (NIV) "*...since we have been justified through faith, we have peace with God through our Lord Jesus Christ...<sup>3</sup> we also glory in our sufferings, because we know that suffering produces perseverance;<sup>4</sup> perseverance, character; and character, hope.<sup>5</sup> And hope does not put us to shame!*" I paused at the phrasing "through faith we have peace." I have faith! I know my Savior sees all things and knows my every need. I have hope, too. The hope that is validated through perseverance and, even though at times I slough my way through situations, the combination of faith and hope brings peace. I say to myself, "Don't let the angry people of this world take your eyes off the calling you have in Christ Jesus!" I am called to live my *Life On Mission* and I regroup, empty myself of the cares of this world, lay them at the feet of Jesus, and press on with the gift of peace that comes through faith and hope.

## LIFE ON MISSION

Touching lives for Jesus

### President's Page

by Patti Wethington  
SDB Church, White Cloud, MI

My Joy returned this week when I once again tuned my sight into the lives, needs and issues of the people I get to influence. One of my nursing team members, who is especially talented at baking and pastries, came to my office and shared a desire she had to branch out in her own business. To my surprise she was looking at a location in White Cloud (we live in Big Rapids, 30 miles away). She shared with me a dream to make this place dedicated to serving the community, sharing her faith in Jesus, and living her life on mission to reach people for Christ through her baking talents. We prayed in my office and found a deeper bond of purpose as we continued to pray for this opportunity and God's purpose. Not too long after that experience, another night nurse came to me in tears because her husband lost his job and she needed some extra shifts to work. She willingly shared her heart and then we prayed for God's peace. We claimed Romans 5 to understand that this sequence of trials has a purpose and the outcome is hope and peace in the confidence that Jesus knows our every need.

Shedding the worries and concerns of this world, focusing on the hope and peace that come from my Jesus, I can live my *Life on Mission, touching lives for Jesus*. May you find this hope and peace each day as we walk this journey together. [SR](#)

I was struck by something on the roadway as I was driving back from dropping off my wife, Beth, so she could participate as a project director at Summer Christian Service Corp training this past June. I was not hit by a deer, though I saw many, nor a car, nor even a bird. I was struck with an analogy. Though not as traumatic as a vehicular collision, it was still rather impactful and I thought it should be shared.

I had been preaching quite a bit lately about relationships, because as His followers we join God on His mission to reconcile relationships between men and Himself. Since we fell out in The Garden, God has been carrying forth His plans to reconnect us. Thinking about that, I began to consider what it looks like for people of various stations to try to initiate and build relationships.

I thought, "What does it look like when a toddler is pursuing relationship?" There is not much he can do with his limited resources or faculties. He might try and draw a picture with crayons as a present or give a hug to his dad. He might give a kiss or pick a flower for his mom. Because of his natural limits, these acts would be precious in expressing his desire for relationship with those he cares about.

Then I thought about that toddler's dad when he was in college. Once that future dad meets that future mom, he too is likely to do things to let her know he is interested in building relationship. You might call it wooing. He might paint her a picture or buy her a bouquet of flowers. He might take her to see a garden if she is interested. A young college student may have limited resources to show his desire, but he would be likely to engage her with efforts a bit beyond that of a toddler if he expected her to take him seriously.

Likewise, a titan of industry with millions of dollars and influence in the world may buy the one he is wooing a bouquet, but he would be more likely than our other examples to slip in a diamond necklace. And the walk in the gardens might be on a tropical island that he purchased just for her enjoyment with waterfalls and a private beach. Why? Because that expresses his desire for relationship based on his greater resources.

And then I thought, "What if the one pursuing the relationship was GOD? Would the garden He creates be the size of a planet? Would He fill it with all manner of fauna and flora? Would He make the sky an ever-changing expanse of colors and mystery?" Clearly, He did.

Our God is pursuing us. He is trying to win our hearts with the beauty of His creation and He wants us to love Him for our own good, so we will trust Him and be safe with Him for time beyond time. Look out your window. God is wooing you. Like the toddler holding forth the flower, God holds out an abundant, eternal life with Him. Take it! ...and share it with others. SR

## Would You Reject a Toddler's Flower?

by Clinton R. Brown  
Executive Director



*The heavens declare the glory of God;  
the sky displays his handiwork.  
Day after day it speaks out;  
night after night it reveals his greatness.*  
Psalm 19:1-2

FOCUS on Missions



Children, throwing coins into a fountain,  
don't care if they are wasting money.

They only know that they are having fun,  
and by doing so, their joy spreads to others.

We can act in the same way with life's pleasures.

We don't have to worry about wasting time.

Time is one of God's creations,  
made for us and given to us.

We don't need to be afraid to spend it.

Instead, we can make room in our lives  
for time spent in delight.

We can take time to sit in the sun,  
and simply be...

with Him.

(author unknown)

