Good news...
“Correct! Now, follow these instructions”:

Give generously to the SDB United Relief Fund through your local church on Thanksgiving Sabbath, or mail your gift directly to:

SDB United Relief Fund
3120 Kennedy Road
P.O. Box 1678
Janesville, WI 53547-1678

“Class, how do you spell relief?”

“Stained Glass”

Fran Scott Graffius, Mandy Lamoreaux
Brock Eric Mackintosh, Heather Mackintosh, Erik Heng, and Lisa Call

“Stained Glass”

Tapes and CDs still available!

Excellent recording of this high-energy SDB summer touring group can be yours just in time for Christmas!

Suggested donations are:
Tapes: $10
CDs: $15

Please make your check payable to Foothill Community Church and send to:

Stained Glass
Foothill Community Church
P.O.Box 784
Montrose, CA 91021

Car wash helps SDB Budget

Right after Conference, many members of the Dodge Center, Minn., church got together and had a car wash. The Rochester, Minn., Wal-Mart provided the space, a hose and sprayer, and even announced the car wash over their PA system.

Helpers included: the Bonsers, Linda Greene, Nekes, Quentin Osborn, Payne, Roeds, Eric Schultz, and the Wallstrom's. All worked hard and didn't mind getting wet!

The group raised $59 for the SDB Budget, to help us "get out of the red." Thanks, folks!!

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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:

• The saving love of Jesus Christ,
• The Bible as the inspired word of God and a record of God's will for man. The Bible is our authority both for our faith and our daily conduct.
• Freedom of thought under the guidance of the Holy Spirit.
• The congregational form of church government. Every member of the church 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 our 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 Christ.

It is the joy of the Sabbath that makes Seventh Day Baptists just a little bit different. If you would like more information, write: Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. Phone (608) 752-0050; FAX (608) 752-7711
Good news, bad news
A proclaiming way
by Harold King

I would like to share two stories and an application of those stories. The first story is about a Russian general.

This Russian general was involved in the Battle of Leningrad. Things were not going very well at all for the general and his men. They were surrounded. They were outnumbered. It was raining. Things were not going very well at all for the general and his men.

The general called his soldiers around him and said, "Men, I have some good news and some bad news. Which would you like to hear first?"

He said, "Men, the good news is that we're going to have a change of underwear!"

Story two:
God called His children, the Seventh Day Baptists, and gathered them around Him. He said, "Dear children, oh how I love you! For centuries you have remained faithful in so many ways. I look at you today, and though you are small, you have so much to offer." "You have a video, telling of your history. You're trying to reach out. You have a Moro Mission program; you're looking forward to the future. You're trying to find the vision that you should have as my people.

"You have a Nurture Series of Sabbath School materials that is some of the best that there is.

"You have a Summer Christian Service Corps program from which many of your leaders and future leaders are being trained. You have some of the most wonderful young people in this country today. "You are My people, and I have called you. And you, for the most part, responded. You love one another.

"But just as I dealt with My beloved disciple, John, as he shared with the seven churches in Asia; you have taken and worshiped it, and made it more important than Me.

"And some of you have taken My Sabbath, and you have forgotten that I have made it for you. It is for you, rather than you being made for it.

"There are those of you who look forward to My coming. But some of you, rather than enjoying that every day, and working toward it, you would rather sit down and try to figure out what day it is, and put a time frame, and try to put Me in a little box, and try to limit Me.

"My friends, I shall return. But just as Peter wrote, It will be in My time; My time is not your time.

"Yes, I love you, Seventh Day Baptists, but focus upon Me. Focus upon the true Lord. Focus upon Jesus Christ.

"Sabbath is important. The Scriptures are important. Laws and doctrines are important. But the most important thing is Jesus Christ. And I have called you out to proclaim, to proclaim Me, Jesus Christ.

End of story two.

Maybe that's just a story, I don't know.

I've been a Seventh Day Baptist almost all my life. You know, there are times when I realize that I compromise with the world. There are times when I become too strict in God's laws and in keeping them.

There are times when it seems that I'm more concerned about making a person a Sabbathkeeper rather than a follower of Christ. There are times when I use the Scriptures for proof-texts to back up what I want, rather than to see what God really wants.
I want for me and for those that I come in contact with.

What about you? Jesus let Peter write words which say that you need to remember. "Dear friends, with the Lord, a day is like a thousand years, and a thousand years are like a day. And the Lord is not slow in keeping His promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance" (2 Peter 3:8-9).

Do we, as a people, really believe that? Is that what we are proclaiming? That's God's will. His will is that He wants no one to perish. And later on in this letter, in the 15th verse, it says to bear in mind that our Lord's patience—the fact that He hasn't returned yet—is salvation. Because He wants everyone to have salvation.

I don't know if He wants everybody to be a Sabbathkeeper. He wants everybody to be obedient, and I think that's part of it. But what we are to proclaim is Jesus Christ—crucified, risen, and coming again.

How do we apply that to our lives?

We're reminded that we are to look forward to the Lord's coming. We're not to set and make dates, but rather we are to look forward to it every day, every moment of our life. We are to be spotless, we are told; be blameless, and to be at peace with God.

It's been said. We know this already. Scripture has told us, life experiences have told us. So we need to be careful not to compromise. We need to be careful not to let the world control us, but rather we must not be carried away by the error of lawless men. We must not fall from the secure position that God has given us. He's entrusted to us a tremendous, tremendous gift. And that is to proclaim His love.

It is God's will, that by doing good, you should silence the igno-
rant talk of foolish men. If we quar-
rel, if we fail to put our total faith
and trust, our total focus on Christ;
if we start thinking about the little
things that just kind of "go along"
with the Gospel, rather than the
Gospel itself, we're not silencing
ignorant people. They're saying,
"See, they're divided! See, they can't
even get along." Our focus
must be on Christ.

Peter says that we are to live as servants of God. Not as servants to the
world, or to others. We are to
submit ourselves to Him. We are
to respect others; we are to love
the brotherhood of believers; we
are to fear God.

Without even hesitating, Karl
Barth said, "Jesus loves me, this I
know, for the Bible tells me so."

Can we say that? Is that the
most important thing for us, in our
faith and in our religion? We're
called to be servants of God.

Another German theologian,
Dietrich Bonhoeffer, who died dur-
ing World War II because of his
political and religious stance, wrote in
his book, The Cost of Discipleship,
"When Jesus Christ calls us, He
calls us to die."

To die. How are we to die? We're
to die to self, to self-centeredness.
We are to be servants, humble
servants of God. And when we do
that, we will silence the ignorant
talk of foolish men. We will bring
those that God wants, each and ev-
eyone, into His family. Focus on
Christ.

Let's really think, very seriously,
about our relationship with Jesus
Christ. Is our focus upon Him?
Maybe it's just a story; maybe
Seventh Day Baptists aren't that
way. Or are they? What about you
as an individual? What about us as a people?

Where's our focus? May it always
be on Jesus Christ.

Sabbath is important.
The Scriptures are important.
Laws and doctrines are important.
But the most important thing is Jesus Christ.

Lessons learned in captivity
A powerful way

by Gordon Lawton

"Be joyful always; pray continu-
ally; give thanks in all circum-
stances, for this is God's will for you
in Christ Jesus" (1 Thessalonians
5:16-18 NIV).

Last year, I lived in a foreign
country for almost a month.

I had visited that country peri-
odically in the past, but this time
I found myself a reluctant resident
of this foreign country. I discovered
that living somewhere is a lot dif-
ferent than visiting it. When you
visit, you can leave! When you live
there, you cannot run away from
the authority of the local govern-
ment.

While I was living in this foreign
country I was blessed to be
friendly with a high offi-
cial—he was the doctor.
I was also able to make
friends with most of the
other workers there.

Paul writes about being joy-
ful and praying continually,
and giving thanks in all
circumstances.

Of these words roll
off our tongues very easily, and
they are popular to preach. We
hope that others will be joyful,
prayerful, thankful—and yet we
all have opportunities in our lives
to put these words from God's
Word into action.

Last year, when I was living in
that foreign country, I had a dooey
of an opportunity to put these
words into action. On Father's
Day, 1993, I woke up at 6:00 in
the morning with a terrible pain in
my side.

I have memories of that day, and
that pain, and an early morn-
ing trip to the emergency room of
that foreign country—Jonestown
Memorial Hospital in Wellsville, N.Y.

Through those experiences, I have
gained an affliation for the chil-
dren of Israel as they were in cap-
itivity in Egypt. They, too, were in
a foreign country, and under the
authority of local officials.

We know the account of Moses

We discover over and over again
that God spoke and Moses was lis-
tening for God. And here we have
Moses receiving the word from the
Lord, hearing it as God speaks, and
passing those words on.

God basically said, "I have done
delays all these things in the past. I
appeared to the patriarchs—to
Abraham, and to Isaac, and to
Jacob. I made a covenant, and I
gave them the land." And God
told, "I have heard (in the
present) your groaning, and
I have remembered
my covenant with you." Based
on these "I have," God says to
these people, "I will." He made
some promises
to them for
the future: "I
will bring
you out of
Egypt."
I will
free you

Rev. Horold King is pastor of the
First SDB Church of Hopkinton in
Ashaway, R.I. This was from his
message at General Conference in
August.
When we feel powerless, it may be hard...
When you find yourself in a situation where you do not feel as though you have any control, remember that God is in control.

Pain medication, and medications that at one point paralyzed my senses and relaxed them so that I wouldn’t panic. That was when I tried to take the respirator off, and they didn’t want it out. This School of Patience is not an easy road, because patience means being willing to wait. And I didn’t want to wait. I think I’ve learned some things, and only time will tell.

A second course I took in the School of Egypt was the course in "Mortality." It was when they came and called the doctor in at 11:00 at night for emergency surgery, I was thinking, "This may be the time." And I had to say to myself, "Well, would I do things differently? I guess, Lord, I’m ready.

I haven’t graduated from that course yet, but I understand my mortality more than I did two years ago. A third course that I took in the School of Egypt was the course of "Appreciation." I learned appreciation for those loving persons in the caring professions, many of whom were open about their faith in our God. Like people in the Intensive Care Unit who say, "Hey, I’m a Christian, and I lead worship over here at this church. And you’re a pastor? Great, we’re glad you’re here. We’re glad that we can help you." I appreciate those caregivers more than I had before.

The fourth course is one that maybe we all think we have learned, but it’s the course of "Family." The family of brothers and sisters in Christ affirmed to me that the fellowship of the saints does exist. They affirmed it, you affirmed it to me with words, and with visits, and with phone calls, and most importantly, with your prayers. I’m sure that God heard. The prayers that you prayed last year at Conference, and at other times, did touch. And I’m eternally grateful.

So, what about you? Do you feel powerless? Is your situation a powerlessness of your own creation? Do you know where it came from? Or can you affirm, "This is not of my creation?"

I guess it doesn’t matter a whole lot, because you’re there. And when you feel powerless, it’s good to remember that our God is a powerful God.

Please remember that when you find yourself in a situation where you do not feel as though you have any control, remember that God is in control.

There are many times that we do not need to be in control, and we must learn from the course of Patience. We must learn in the course of Mortality. We already are learning in the course of Appreciation. And Conference is a great week to take the course on Family, and on fellowship with the saints.

When we feel powerless, our powerlessness may cloud our vision so that it is hard to see, but we must remember that our God is powerful God.

Rev. Gordon Lawton pastors the First SDB Church of Geneseo in Little Geneseo, N. Y. This was Gordon’s message at General Conference in August.

"For he (Ephaphroditus) nearly died for the work of Christ, risking his life to complete your service to me" (Philippians 2:30 RSV).

I have always been blessed by reading the story of Carrie ten Boom in her book, The Hiding Place. She and her family took tremendous chances as they hid Jews during World War II.

There was always the risk of being caught, but because the ten Booms were faithful followers of the Lord, they were willing to take chances in hiding other members of God’s family. Carrie was willing to risk her life for the furtherance of God’s kingdom. She was willing to take a chance, not always knowing what the future had in store for her.

It is not easy for many of us to take chances or risks. It is scary to take steps of faith when we can’t see too far ahead. We are afraid of potential dangers. We are afraid of failure. We are anxious about how our life might change. We are concerned about losing our security and our comfort. Change is difficult.

I believe there will be times for all of us when we will need to take a chance. We will need to take steps of faith in new directions. It may involve a move to another place.

To be a risk-taker

"Lord, don’t let me be afraid to say ‘yes’ to new experiences. New places to go, new people to meet, new things to learn. Don’t let me be a coward about trying things."
Not our first magazine

by Don A. Sanford, historian

The year 1994 will be remembered by many of us as the sesqui-centennial year of The Sabbath Recorder. We have been reminded of the importance that the Recorder has had for Seventh Day Baptists for 150 years. Yet the Recorder was not the first periodical published by General Conference or its agencies and constituent members. That distinction goes to the Seventh Day Baptist Missionary Magazine, whose first issue appeared in August 1821—nearly 23 years prior to the first issue of The Sabbath Recorder. In the "Editor's Address to the Patrons and Friends of the Magazine," the principle reasons for publication fell into four categories, which are still relevant to the current publication.

First: To bring to view a people that have long labored under almost every species of discouragement, and in consequence of their observation of the Seventh-day Sabbath, have not only suffered in common with their dissenting brethren, but many hardships and inconveniences from the prejudices of others. While they have been willing to acquiesce in public, to accommodate the public with the sentiments, and religious observances, that distinguish this people from other Christians, they have been unwilling to unite with others in a denomination, or in the practice of any religious observance that does not distinguish this work to cultivate harmony among our brethren.

Second: As the people usually de-nominated Seventh-day Baptists (or in their own sense of the words, Baptists who keep the scripture Sabbath) as a denomination, differ from other Baptists in the article of the Sabbath only, yet it is with them, as with other denominations of Christians, that their views of some subjects of minor importance are in perfect unison; it is therefore another object (and perhaps not of the least importance) of this work to cultivate harmony among our brethren.

Third: It is an object of this work, not only to announce to the world the prominent features of this people, but to unite with others in the laudable work of holding up the doctrine of the Cross—the depravity of the human heart—the necessity of repentance, and the new birth—salvation by grace, and believer's baptism;—and as much as they differ on the subject of the Sabbath, not only with Baptists, but with the greater part of other Christians, it is intended that this work shall exhibit the cause of our difference, and the reason of the hope that is within us, with meekness, and fear, and freely disclose the subject of the Sabbath in common with other religious subjects.

In line with these objectives the first issue contained:

- Missionary Address delivered to the Board of Directors of the Missionary Society in Alfred, N.Y.
- Article on the Sabbath which was continued in later numbers.
- Extract from Paley's Works on the Day of Judgment.
- Letters from several missionaries, including Adinard Judson and William Carey.
- Report from a Sandwich Island Mission.
- Report of a revival of religion at Brookfield, N.Y.
- Several miscellaneous anecdotal items.
- Two poems by Joseph Stennett.
- Subsequent numbers during that first year included sketches of the Seventh Day Baptist denomination, historical writings on such topics as "Love to God," "Socinianism," "Prayer," "The Education of Children," "The Abuses of Conscience," and a wide selection of general interest articles. Under the Missionary Intelligence sections were reports of foreign missions from other churches, and home missions for Seventh Day Baptists.

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It may appear strange, that a distinct people, professing Christianity, and practicing all the ordinances of the Christian institution, could exist within our borders ever since the first settlement of our country, and still need a work like this, or any other public document, to bring them into notice; but it is really a fact, that there are many high standing Christians, even within the limits of these United States, who are totally ignorant that such a people exist.

One year ago—November 1993

Main features for "Getting into the Word of God" include Conference sermons by pastors Andrew Samuels and John Camenga. "What version is your child reading?" by William Willimon. "Pears" looks back at missionary Dr. George Thorngate. "Focus" missions column asks for light-weight clothes for Africa.

Local church news: Pastor Harold and Kathi King honored for 25th wedding anniversary; Pastor Herbert Condison graduates from the Training in Ministry by Extension program; Grandparent Retreat held at Camp Joy, Berea, W.Va.; area meetings hosted in Dodge Center, Minn., and Newport, R.I.

Five years ago—November 1989

Church members in the Alfred, N.Y., area write about their concerns of environmental abuse. "Beacon" covers the Portland, Ore., Pre-Con and Conference highlights.

Christian Education page completes part two of "Christ in the Little Red School House." Columbus, Ohio, church moves to new suburban Westerville location.

Bernie Wethington welcomed as new pastor in San Diego, Calif.

Newspaper updates arrive from Alfred; Carson and Lake Elsinore, Calif.; New York City; and Shiloah, N.J.

10 years ago—November 1984

Waterford, Conn., church celebrates 200th anniversary. SR editor and historian D. Scott Smith delivers Sabbath message.

Rev. Ernest K. Bee-Jr. named executive director of the SDB Board of Christian Education.

Ordination statement of Pastor David Taylor presented.

New Auburn, Wis., church reports on busy "After School Special" program.

The Society votes to merge with the General Conference.

Reception held in Riverside, Calif., for new full-time pastor, Gabriel Bejani.

25 years ago—November 1969

Esther Burdick guest-editor special Youth Emphasis issue. Many college students and recent graduates contribute their views.

Conference President Earl Crazan begins his column expounding the theme, "Called Apart—To Be a Part.

Word received of the November 8 death of Rev. Herbert Polka.

Alton Wheeler reelected as recording secretary for the Baptist Joint Committee on Public Affairs.

Diane Davis begins work as new Helping Hand editor.

Everett Harris announces resignation as executive vice-president of the Missionary Society.

50 years ago—November 1944

A.J.C. Bond visits Civil Public Service Units, ministering to conscientious objectors.

Alton Wheeler, N.Y., accepts call to Battle Creek, Mich., pastorate.

Conference President P.B. Hurley asks members to get the SR like a "trade paper," akin to journals received when joining other organizations.

Ashaway, R.I., church completes 10-day evangelistic campaign.

Victor Stagg's ordination statement presented. He was ordained on October 21. Wardner Fitz Randolph ordained on November 18.

...where are we headed?

Pray—

- that we earnestly get into His Word
- for local church leaders
- for improved environmental awareness
- for our denominational workers
- for our youth and young adults
- for those in the armed services
- for God's vision and our revival
1994 Sabbath School Teacher of the Year

Alan R. Crouch of the Daytona Beach, Fla., Seventh Day Baptist Church was recipient of the 1994 Crystal Apple Award as the 1994 Sabbath School Teacher of the Year. The presentation took place during the General Conference Awards Ceremony at Bethany College, Lindborg, Ran.

Marilyn O. Davis, member of the Sabbath School Committee of the SDB Board of Christian Education, presented the Crystal Apple and certificate to Alan’s pastor, the Rev. John Camenga. Pastor Camenga, while accepting the award for later presentation to Alan in the Daytona Beach church, introduced Alan’s father, Deacon Herbert Crouch of the Milton, Wis., church.

The Daytona church submitted testimony from members of Alan's Sabbath School class. “Alan facilitates open discussion, giving each speaker a respectful hearing. He draws the comments together to a harmonious conclusion.”

 called petrified lightning. The terrific heat of volcanic eruption sometimes fuses rocks and sand into a glass called obsidian.

“Do we not know exactly when, where, or how man first learned how to make his own glass, but we do know the first four centuries of the Christian Era are known as the First Golden Age of Glass. The man of those early days were masterful glassworkers and knew how to make a relatively clear, transparent glass.

There are many kinds of glass we use in our everyday lives: flat glass in windows, containers for food, and optical glass. But Crystal Glass is regal and serene. It shimmers with grace and an inner light.

The heat of the crystal maker’s fire creates the brilliant color that reflects light back through its smooth, calm surface.

“These same principles are applied to the teacher qualifications for the Crystal Apple. One of the criteria for nomination for the Crystal Apple Award is that of being a current Sabbath School teacher. Our award winner is that—teaching a class of young adults and young-at-heart. He began teaching a class in Daytona Beach in 1976 with an average of four to six members. At the present time, there are 30 attendees from high school age into their 80’s. “Our recipient has worn many hats in Christian Education service. He was a member of the first Summer Christian Service Corps (SCSC), on the staff of a Pre-Con, and Sabbath School superintendent. He has been a student pastor in Shiloh, N.J., Milton, Wis., and Plainfield, N.J.

“This man was born in Wisconsin, raised in Milton and attended school there, and is a graduate of Milton College. He was baptized and joined the Milton church in 1968. Following seminary, he served churches in New York state. He is now licensed to preach and is an ordained deacon of the Daytona Beach church.

Would the pastor of Alan R. Crouch please come forward and accept the Seventh Day Baptist Board of Christian Education’s Sabbath School Teacher of the year Crystal Apple?"
"Stained Glass" a sparkling success

by Erik Henry

Dede Mackintosh had a dream. She had been watching the young talent in our denomination, and wanted to somehow give the youth a way to serve the Lord with the musical talents that He had given them. She waited two years, looking for just the right people to pull this off, and worked on ideas for acquiring funding.

Well, this summer, Dede found herself in charge of six lovable, fun-loving, perfect, and not to mention good-looking, teenagers on her doorstep. Was this the group she had to work with? Were these the kids she would be taking across the country?

"Lord," she whispered, "I sure hope You know what You're doing. He had put the right people in the right place at the right time. He had His plan all worked out, and all we needed to do was follow His lead.

The summer started off in sunny southern California, where we hardly even got a chance to see the sun. The training left us nearly no time for recreation, but we sure needed the instruction. We arrived the 13th of June and had our first concert one week later!

Our training ranged from spiritual warfare, to stage presence, to deportment (conduct, behavior). We had many highly-qualified teachers to give us all new insight into issues we had never even thought about before.

Jane Mackintosh gave an eye-opening class on spiritual warfare. Dede's husband, Ralph, gave us a quick lesson on stage presence. Pastor Scott Hausrath shared about evangelism. Pastor Bernie Wethington taught on deportment and prayer. And last, but not least, Bill Holmes, director of the Pendleton Internship group, showed us new ways to understand the Bible through inductive study.

All of the spiritual training was impeccable, and so was the musical preparation. Jim Ayers, bass singer for the Herald's Quartet, was our musical director. He was not only an incredible musician and teacher, but was also a good friend. He gave us a lot for us this summer, and we all want to thank him.

Well, we made it through the first two weeks with no major mishaps (other than a "blown-up" van), and we started up to northern California. Our first full concert was in a Lutheran church in Half Moon Bay. Despite our lack of organization, the Lord pulled us through with flying colors.

From that time on, we all had confidence—not in ourselves, but in the power of the Holy Spirit. It was apparent throughout the entire tour that the Lord walked with us through our service to Him. The Lord's presence was felt at every concert, and His Spirit was obviously at work. The group had a time of prayer before each concert, which, for me, were the most incredible times I've ever spent with God. At almost every concert, all of us were tired, and we probably could have recited the first words of the prayer: "Lord, we're all tired, but we just want to give this concert to You..." And He never failed to answer that prayer. Every concert was different, but each one was blessed by the Holy Spirit.

All seven of us have seen and experienced God's power, and those memories and feelings will stay with us forever. Being involved in the salvation of only one person would have made it worth the time and energy. But many more than one were touched by the message that the Lord gave through our music.

Thanks to all our supporters—the Memorial Board, the Board of Christian Education, and all of the individual supporters—this summer was a success in spreading the word of God.

Have you seen anything that works?

- "Somebody started a Sabbath School class that focused on topics that interest young adults."
- "The leaders in our church decided that young adults were important to the future of the church, so they are funding activities to build community among young adults. Things like softball games, beach or lake trips, mountain getaways, and sleepovers have been excellent young adult builders."
- "Since we don't have any money, there is a couple in our church who helps fund our outings."
- "There are so few young adults in my church that I started inviting my friends to go with me. Then we hang out on Sabbath afternoon together. Sometimes we go to the movies. This may not seem holy, but my friends come to hear the message and Bible study before they do other things."
Growing spiritually, serving the Lord, and even, perhaps, suffering. Paul had the assurance that Christ would be exalted either way—by his death or by his living. Living, he could continue to contribute to the progress of their faith and joy; dying, he could give them the special encouragement to persist in their faith and service—even through suffering. He was ready for either.

There is no greater joy for us than to walk with the Lord, in faith, in His Light, in His Name, in His Righteousness (Psalm 89:15, 16), growing in faith and service. Our walk with the Lord:

1) begins with faith in God’s Son (John 3:15);
2) continues with trust in Him to direct our paths (Proverbs 3:5);
3) depends upon spiritual, not physical, sight (2 Cor. 5:7);
4) is, in reality, more Christ walking in us than with us (Gal. 2:20);
5) thrills us daily as He blesses us exceedingly with the riches of His grace (Eph. 2:8);
6) gives unlimited pleasure and reward for us, and pleases God as well (Heb. 11:6);
7) brings us ultimately into His presence, with exceeding joy (Jude 24,25).

There is no greater joy for us than to walk with the Lord.

Someone has said:
1) Jim Elliot clearly reflected the heart of Paul (and Jesus) when he wrote: “He is no fool who loses what he cannot keep to gain what he cannot lose.”
2) We cannot truly begin to live until we come to grips with death; if we can face death with faith, then we can turn to the challenge of living with new zest and abandonment, and serve the Lord with real joy.

Applications:
1) Compare/contrast Paul’s affirmation in verses 21-24 with Hamlet’s “To be or not to be” soliloquy.
2) We’re sometimes advised to identify our goals—immediate, long term, and ultimate. What are Paul’s? What are yours?
3) What factors can transform difficult circumstances into joyful, Christ-exalting situations?

For further reading
(Commentaries on Philippians):
Ogilvie, Lloyd John; Let God Lose You; 1914; Ward Books.
Gromek, Robert; Stand United in Joy; 1982; Baker Book House.
Robertson, A.T.; Paul’s Joy in Christ; 1959; Broadman Press.

If you would like to have a personal copy of the 12 Bible studies, or a copy to duplicate for use in your church, please write to: Myrna L. Cox, 7726 So. Monaco Circle East, Englewood, CO 80112.

Recollections of Andover
Compiled March, 1994
by Carrol Burdick

The Andover, N.Y., Seventh Day Baptist Church was formed October 1, 1971. The congregation was mostly from the Second Alfred (N.Y.) church. Some of those in this group were my great-grandparents, T.A. and Millie Burdick, and their daughter, Agnes; Mr. and Mrs. Nathan Lamphear and son, Mortimer; and Mr. and Mrs. Daniel F. Langworthy and family. Agnes served as church clerk for many years.

Also included were Edward Greene and wife, Tacy, and their son, Maxon. Mr. and Mrs. Greene were great-grandparents of Roso Emerson. Edward Greene is credited in his obituary as being one of the biggest donors to the church.

He and a couple of others donated enough to purchase the building. Other noteworthy members were Clarke and Phoebe Burdick, brother and sister of Millie Burdick (mentioned above) who were both deaf. Phoebe was a farmer, and Clarke was a blacksmith. (I still have Uncle Clarke’s anvil.) His shop was on the Kenyon Road above the Greene homestead in the town of Alfred.

Phoebe Burdick died on February 15, 1913. This article appeared in The Sabbath Recorder soon after her death:

"Phoebe Burdick’s Conversion—When the notice of the death of Phoebe Burdick reached the editor, a whole flood of memories came rushing in. Forty-two years ago this spring, in my first revival meetings held in the old Lamphear Valley schoolhouse, Phoebe and her brother, Clarke Burdick, found a precious Savior.

"I had been invited to stop off one Sabbath evening on my way home from services at the Head of the Flank, on Knight’s Creek, and hold a meeting in the schoolhouse where I had taught the year before. The house was crowded, and when the invitation was given for anyone who wished to become Christians to arise, eight young people responded, and an interest sprang up which could not be neglected. So for ten nights the writer walked from Alfred and continued the meetings. More than a score, young and old, found the Savior, and a number of backsliders returned to duty.

"Among the converts about the middle of that week were Clarke and Phoebe. They were deaf-mutes. Never can I forget their unspoken testimonies, given in a house literally packed, as they arose and yielded to the influences of the Spirit. They had not been able to hear one word, but their hearts had been touched. I can see them yet, with faces all aglow with heavenly joy, standing with one hand on the heart and the other pointing upward, with tears streaming down their cheeks, and eyes looking toward heaven, telling in a most eloquent way their love for Christ.

"The effect upon the audience was like magic. Everyone was melted to tears, and the power of the Spirit was present to save. Night after night, while the meetings lasted, Phoebe and Clarke bore their testimonies and none were given that had greater power over..." cont. on page 24
Ordination in Atlanta

by Jeff Hargrett

Upone the recommendation of the Ordination Examination Council
held on April 3, 1993, Pastor Luis D. Lovelace Jr. was ordained to
the Gospel ministry at the Metro-Atlanta SDB Church in Atlanta,
Ga., on May 29, 1993.

Following a welcome to visiting delegates and a reading of greet­
ings from sister churches and oth­
er, Pastor Ray Wimborne led the
congregation in a time of praise
and worship. Pastor Wimborne is
with the Low Country Seventh Day
Baptist Church in Charleston, S.C.
Pastor David Pearson of Calvary
Covenant Church in Memphis,
Tenn., then led a responsive read­
ing, followed by a stirring vocal solo of “So Send I You.”

The ordination sermon, delivered
by Pastor Wimborne, was entitled,
“Picked Out” and spoke of the
churchs relationship with
Paul and Timothy as
a spiritual father and son,
being a spiritual father and son,
Management given to him by his own
father-in-law, presented some spe­
cific Bible verses. Four verses were
chosen by Pastor Luis’ own father
and mother who could not be
present for the ordination because
of illness, and one verse from Pas­
tor Pearson, to challenge and en­
courage Luis in the ministry. Those
verses were:
- 2 Timothy 2:15
- Revelation 2:10
- Joshua 1:9
- Joshua 24:15
- Colossians 4:17

After the charge to the can­
dicate, Pastor Andy Samuels of the
Miami, Fla., SDB Church gave the
charge to the church. His text was
John 1:6-8: “There was a man sent
from God, whose name was John.
The same came for a witness, to
bear witness of the Light, that all
men through him might believe.
He was not that Light, but was
sent to bear witness of that Light.”
Pastor Samuels challenged the
church with three points:
First, your pastor is a man—not
superhuman, not an angel, not per­
fected—but a man. Do not have un­
realistic expectations of him. Sec­
donely, your pastor is sent from
God. The church did not call Pastor
Luis to the ministry; God did. The
church merely recognized His call
on their pastor. Thirdly, your pas­
tor is sent to be a witness of the
Light. Liberate your pastor to do
his heavenly commission.

The ordination service concluded
as all the pastors were invited to
join in laying on hands and pray­
ing for Pastor Luis and his wife,
Joanna (Pearson) Lovelace. Pastor
Samuels then presented Luis with a
certificate of ordination. Pastor
Luis closed in prayer as his first
ordination sermon. Following the unanimous vote
to proceed with the ordination, two
father pastors, present ordination
Pastor Pearson, Luis’
father-in-law, presented some spe­
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Luis closed in prayer as his first
ordination sermon. Following the unanimous vote
to proceed with the ordination, two
former pastors of the New Auburn
church, Leroy C. Bass and Don A.
Samford, gave the charge to the
pastor and charge to the church re­
spectively. Director of Pastoral Ser­
tices Rodney Henry shared some of
the meaning of ordination and of­
ered the consecrating prayer dur­
ing the laying on of hands. Dale’s
wife, Linda, joined him for this spe­
cial moment.

Extending their hands on the
couple was Bass, Sanford, and
Henry, with fellow Seventh Day
Baptist ministers Earl Cruzan of
Milton, Dale Rodd of Dodge Center,
and Ron Elston; four area ministers
of other denominations with whom
Dale has shared ministry; and two
from the New Auburn deacons,
Loyal and Genny Pederson.

Ron Elston gave the welcome to
the church. By the certificate of
ordination was presented by the
church president, Genny Pederson.
A communion service led by Earl
Cruz and Steve Osborn con­
cluded the service. An estimated
165 people attended the reception
in the church dining hall.

Smalley ordained in New Auburn

by Don Sanford

The North Central Association
meeting in New Auburn, Wis., Oc­
tober 7-8, 1994, assisted in the ordi­
ation of Pastor Dale Smalley.

Dale graduated from high school
in 1975, and spent 12 years in
farming and three more years in
other secular work. During this pe­
riod he came to a saving knowledge of
Jesus Christ and became enthusi­
astic about sharing the Gospel.

With encouragement from the
New Auburn Seventh Day Bap­
tist Church and its pastor, Don
Chroninger, and a challenge from
Paul Osborn, then pastor at Dodge
Center, Minn., Dale began a minis­
try at the Innacone Bible Camp lo­
cated about 40 miles northeast of
New Auburn. During this time he
entered the Training in Ministry by
Extension program of the Council
on Ministry, and attended the two
Summer Institutes with classes in
Sabbath Theology and SDB His­
tory. Dale was called to the pastor­
ate of the New Auburn church in
October, 1990.

Pastor Smalley’s statement of
belief was shared in advance
through printed copies and dur­
ing the Sabbath morning worship
service. The examination followed
immediately after the sharing of
the noon meal served in the Catho­
lic church fellowship hall.

Dale’s response to questions
showed a remarkable knowledge of
the Scriptures and his own per­
sonal application of God’s call. In
addition to members of the ordain­
ing church, the ordination coun­
ic included representatives from
Dodge Center; White Cloud, Mich.;
and Wisconsin churches in Albion,
Madison, Milton and its Milwau­
kee branch. Well represented were
members of the Smalley family from
the Portage, Wis., branch of the
Albion church. The Missionary
Board’s Regional Field Minister,
Ron Elston of Neotyville, Mo., who
has worked closely with Dale in his
ministry, was also present.

Following the unanimous vote
to proceed with the ordination, two
former pastors of the New Auburn
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Cruz and Steve Osborn con­
cluded the service. An estimated
165 people attended the reception
in the church dining hall.
Giving and asking

If you didn’t attend this Conference workshop, you missed a wonderful opportunity to be guided by a master teacher. Rev. Sharon Wauls helped us explore and understand our personal spiritual journey as it relates to our spiritual companionship with others.

Spirituality is the style of a person’s response to God before the challenges of everyday life. A key element in the spiritual journey is trust—a strong confidence in God. Another is listening and being attentive to His presence in us and around us. We must see things in a new way. We must re-member the ways in which we have forgotten God. We must remember the suffering of God’s Son (and our own suffering), and experience a call to a deep personal intimacy with God. Discovering our own unique identity before God demands personal self-knowledge, discernment, and radical honesty. We are created in the image of God, but we are not God!

To be an effective spiritual companion, we need to recognize that all of us are on different levels of awareness on our journeys. We should learn to accept others in relationship to the point they have reached on their journeys.

Of utmost importance is prayer as we listen, remain silent, focus on our attentive spirit, and get in touch with our own pain.

Because we’re human, we’re never going to reach the end of the journey. However, our Heavenly Father knows us and accepts us as long as we are humble before him.

How to be a Spiritual Companion

by Marie Zwiebel

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November 1994/ 23
Recoveries, cont. from page 19

the people. Phoebe's niece and her husband, Daniel and Agnes Langworthy, who cared for her during her last years, were also among those who gave their hearts to God in those meetings.*

The editor of The Sabbath Re­corder at this time was Theodore Gardner. When Gardner as­sumed the position of editor, he was 93 years old, retiring at the age of 97. He served from 1907 to 1931. Gardner was born in Little Genesee, N.Y., on April 15, 1844, and died in 1938 in Lost Creek, W.Va. It is coincidental that this

November 24 /The SR

Per month gift income

$785,904

1994 income needed—$785,904

Per month gift income needed—$28,372.

Total needed each month—$65,492

GOAL

July

$196,476

May

$199,988

April

$196,476

March

$100,884

February

$65,492

January

The church building was pur­chased from the Methodists as they had built another church which is still in use today. The Andover church was a large, ram­bling building. The sanctuary could have easily seated 200 people. It had very high ceilings, about 24 feet, and was hard to heat by four gas stoves. (I think the church had free gas, as they inherited the gas rights and royalties from former members.) The dining room and kitchen were in back.

The church had only a cold wa­ter faucet in the kitchen, con­trolled by a step-and-waste valve under the ground. The restroom facility was behind the church. I remember this was always tipped over Halloween night. My father, Clifford Burdick, and Edson Langworthy remedied this by at­aching it firmly to the church. Horse sheds were built on the east side of the church. These were torn down in the mid-20s. In place of the sheds, an old house was pur­chased on Dyke Street and moved to the site. I remember my father picking fieldstones and going to town to build the cellar wall. This was when everything was done with horsepower. The cellar was dug with a pair of horses and a slip scraper. The old sheds were used to finish up the house and to build a garage. This was the parsenage. Prior to this time, the church rented a house on Barney Street for the pastor.

My father and mother, Clifford and Edna Burdick, became affili­ated with the Andover church as newlyweds. They were married on November 27, 1917. A week after their marriage, they saw an ad in The Sabbath Recorder from a lady in Andover—Mrs. Flora Bess—wanting a Seventh Day Baptist couple to work her farm. They con­tacted her and accepted the posi­tion.

Mrs. Bess was a member of the Andover congregation. My parents immediately joined the church, my father transposing his membership from First Alfred. I remember Grandma Bess as a little boy. She was a kind, caring lady. She kept my parents, they her. Dad bought her cattle and ma­chinery and rented her farm until after she passed away. She died while my dad was talking 20s in his car to the doctor with a choking spell. I think this was about 1925. My folks moved to the Lang­worthy farm in 1926. They were very active members. My mother was treasurer from the late 20s to the end. My sister, Phyllis Mat­tison, says her mother was the only Sabbath School teacher she ever had. Dad served as trustee, Sabbath School superintendent, and moderator. $2

(Next month, more about the church, its leaders, and its closing.)

Oman.—Mary (Irish) Oman, 93, of Setauket, Long Island, N.Y., died on September 14, 1993, in the Birchwood Nursing Home, Huntington Station, N.Y.

She was born on March 3, 1900, the daughter of Arthur W. and Hattie (Burdick) Irish of Alfred, N.Y. In 1931, she married John E. Oman, who died in 1967.

Mary graduated from the Alfred High School, and then from Alfred University in 1927. She had taught school in Long Island for many years.

Survivors include one son, Rich­ard, of Huntington, N.Y.; one brother, William Irish, of Friend­ship, N.Y.; two granddaughters, one great-grandson, and several nieces and nephews. She was pre­deceased by one sister, Gertrude Burrows.

Gauch.—Stella Elizabeth (Van Horn) Gauch, 88, of Bradenton, Fla., died on September 6, 1994, at her home following a debilitat­ing stroke.

She was born on March 29, 1908, in the parsonage of the Lost Creek, W.Va., SDB Church. Her parents were the Rev. Herbert C. Van Horn, long-time editor of The Sab­both Recorder, and Abbie B. Van Horn, who served as interim editor. Stella graduated from Lost Creek High School and from the Muhlenberg Hospital School of Nursing in Plainfield, N.J. She con­tinued to be affiliated with the hos­pital until her marriage to Louis Gauch in 1960. She died in 1985.

Following Louis' death, she made her home with her daughter from an earlier marriage, Jean (Bailey) Davis.

Bellefleur-Dooley.—Richard Harris Bellefleur and Michelle Lyn Dooley were united in mar­riage on June 4, 1994, at Christ the King Church in Old Lyme, CT.

Obituaries

Adams Center, NY

Gene Smith, pastor

Joined after baptism

Loulie Hedges

Joined after testimony

Ralph Hatch

Births

Rindfleisch.—A daughter, Anna Pamela Rindfleisch, was born to Donald and Pamela (Bellefleur) Rindfleisch of Long Beach, CA, on May 12, 1994.

Smith.—A daughter, Elizabeth Kerri Smith, was born to Grant and Kerri Smith of Clarkesburg, WV, on August 8, 1994.

Marriages

Bellefleur-Dooley.—Richard Harris Bellefleur and Michelle Lyn Dooley were united in mar­riage on June 4, 1994, at Christ the King Church in Old Lyme, CT.
Long-time pastor with the Lord

The Rev. Theodore ("Ted") Hibbard, 94, died on August 16, 1994. He was born on August 10, 1910, in New Haven, Conn., starting his life as an Episcopalian. He met his bride, Beatriz ("Bea") DelRivero, at the Wahluke Baptist Training Union in Hawaii, when he was stationed there in the Army. Although Bea was raised a Catholic, she started attending a Baptist church when she was 16. When Ted went to make the wedding arrangements, he discovered that the pastor had been the clergyman for his mother in Pittsfield, Mass. Ted and Bea were married on March 9, 1938, in the Episcopalian church in Hilo, Hawaii.

The Hibbards first became interested in observing the Sabbath on Saturday when a missionary from the Seventh-day Adventist Church in Hilo, Hawaii. The Rev. Alton Wheeler, pastor emeritus and for­mer pastor of the Wahiawa Baptist Training Union in Hawaii, where he served for 15 years. He was also pastor of the Metairie, La., SDB Church, which is on the outskirts of New Orleans, and he held services at the Hilde­gard Clinic (rest home).

Pastor Hibbard’s ministry then brought him to the Bay Area SDB Church in Kensington, Calif., where he served for 15 years. Pastor Hibbard leaves behind his loving wife, Beatriz; four sons, Lewis, Earl ("Butch"), Ted ("Shawn"), and Forrest; three daughters, Pearl Laughlin, Estrellita Earney, and Faith Kern; 10 grandchildren, and two great-grandchildren. A memorial service will be held at a later date.

One of Rev. Hibbard’s sons once asked, "Where is God? I want to see Him." When Ted answered, "God is invisible," the mischievous boy went into the closet and closed the door to hide from God.

This memory inspired the following poem:

Where is God?

God said, "Ye shall find me when you search for me with all your heart."

We look for Him with our eyes and senses, and we find beauty, but beauty shows only the presence of God.

We look for Him with reason, and we turn to science, and that shows the power of God.

We look for Him in the world about us and we study nature, but nature only shows us the wisdom of God. We look for Him in creative thinking and the expression of ideas. This shows us the inspiration of God. It is only when we search for Him with love in our hearts that we find Him.

For God is Love.
IT'S A SHAME WHEN GOD'S WORD IS USED FOR PRESSING FLOWERS INSTEAD OF PRESSING PROBLEMS.

People who read the Bible aren't worried all the time. Not even about death. That's because the Bible is filled with answers to life's greatest questions and solutions to even our smallest problems. Beneath that flower you'll find something else beautiful God has made. Promises.

Laymen's National Bible Association, Inc. 1865 Broadway, New York, NY 10023
National Bible Week, November 20-27, 1994