How much do we help?

Applying biblical principles in giving to those who ask for help
Who are Seventh Day Baptists?

If you’ve never read The Sabbath Recorder before, you might be wondering who Seventh Day Baptists are. Like other Baptists, we believe in:

- salvation by grace through faith in Jesus Christ.
- the Bible as the inspired word of God. The Bible is our authority for our faith and daily conduct.
- baptism of believers, by immersion, witnessing to our acceptance of Christ as Savior and Lord.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government.

Every church member has the right to participate in the decision-making process of the church.

The seventh day

God commanded that the seventh day (Saturday) be kept holy. Jesus agreed by keeping it as a day of worship. We observe the seventh day of the week (Saturday) as God’s Holy Day as an act of loving obedience—not as a means of salvation. Salvation is the free gift of God through Jesus Christ. It is the joy of the Sabbath that makes SDBs just a little bit different.

If you would like more information, write: The Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. Phone (608) 752-6565, FAX (608) 752-7711; E-mail: scscoon@iwiwa.com and the SDB Web site: www.seventhdaybaptist.org

SCSC 2000

Applications for churches & team members:

Due February 1

Call Jeanne Dickinson
at (608) 455-5137
scscoon@iwiwa.net

Final call for SDB sport shirts

- General sizes: small, medium, large, XL, XXL
- Assorted colors: black, red, blue
- Only $15 per shirt plus $3 shipping/handling paid by order

Order from: Larry Graffius
601 Quartz-Marlboro Rd
Morgantown, WV
55471-1611
lpf87@jnet.com

All orders must be received by Dec 1

SCSC 2000

February 1-8, 2000

This prayer booklet by Don Sanford has been sent to each Conference. Let us begin the year 2000 on our knees. Sponsored by the SDB World Federation.

World Federation Sabbath
January 2-8, 2000

We ask that each church take a special offering for the SDB World Federation.

Man's Time
or God's Time?

Elmo Fitz Randolph's hand-crafted bolo ties are on sale again! Pastor Randy has a new stock of bolo ties for only $50. And from each purchase, he will give $25 toward The Sabbath Recorder. Randy has already raised over $500 for the SR Call or write today!

Elmo Fitz Randolph
773 Sky Trail
Boulder CO 80302
(303) 443-3849
fitz773@sol.com

SCSC 2000

December 1999
Volume 221, No. 12
Whole No. 6,846

A Seventh Day Baptist publication

The Sabbath Recorder (ISSN 0036-214X) (USPS 474460) is published monthly (combined July & August) by the Seventh Day Baptist General Conference's Tract and Communication Council, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. This publication is distributed at no cost to members and friends of Seventh Day Baptist churches and is made possible by donations from its readers. Periodicals postage paid at Janesville, WI, and additional offices.

POSTMASTER: Send address changes to The Sabbath Recorder, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678.

This is the 155th year of publication for The Sabbath Recorder. First issue published, June 13, 1844. Member of the Associated Church Press. The Sabbath Recorder does not necessarily endorse publication is distributed at no cost to members and friends of Seventh Day Baptists of the World Federation.

Features

Helping others .............................................................. 4
by John H. Camenga

How does your church handle plows from the needy? Biblical principles lead to practical circles of responsibility, providing helpful guidelines.

Ready or not, here I come! ............................................. 8
by C. Justin Camenga

A Sabbath morning visitor brings disruption at church and makes the pastor wonder if the church is prepared to reach out.

White Christmas Gift List .............................................. 19
by G. Kirk Looper

Practical ideas to help our many overseas missions. Work Index 1999 ............................................. 23

Department Index for 1999 ............................................. 28

Departments

Women's Society 11
Happy holy days

Pearls from the Past 12
Old letters for a new century

SR Almanac 13
Looking back 5, 10, 25.... years

Christian Education 14
Resolution of Appreciation

Focus 15
Fires in Zimbulia

The Beacon 16
SDBYF of USA and Canada 1999-2000 Officers

Kevin Butler

Editor

Leanne Lippincott

Assistant Editor

Kevin’s Korner 27
I stole it from a homeless man

December 1999/ 3
Helping others

Applying biblical principles to giving to those who ask for our help

by John H. Camenga

Not every experience of providing help ends the way this one did. Usually people receive help gratefully and use it wisely.

We receive far more requests for help than is true in many places. Here in Daytona Beach, we get phone calls every week from people who need help with rent, utilities, or travel expenses. "Street people" stop at the church office asking for money or a voucher so they can "sleep at the Sally" (Salvation Army). Others come to church and either ask for or demand help.

Many of them have genuine needs, but many of them have learned how to "work the system" so they can live without working. Some are masters at using guilt to motivate potential benefactors. With a little redirection, they might make marvelous fund-raisers.

Many claim to be Christians. Some even claim to be Seventh Day Baptists from other parts of the country. (I remember one man who called, claiming to be a member of our church in Cumberland, Md. When I asked him if Jerry Jones was still pastor there, he said "yes." He was angry with me when I said we had no church in Cumberland and had no pastor named Jerry Jones.)

How do we balance needs against the resources available? As with other problems, I turn to the Bible for guidance. The guidance I find is not all in one place and it takes effort to piece together in a clear and concise way. Scripture says, "If anyone will not work, neither let him eat" (2 Thess. 3:10). It also says (Jesus speaking), "Give to him who asks of you, and do not turn away from him who wants to borrow from you" (Matt. 5:42).

Scripture warns that those who hate work (sluggards) will not have what they need (Prov. 6:6-9; 21:25; 22:13-16). Scripture also encourages us to show hospitality to strangers, "...for by this some have entertained angels without knowing it" (Heb. 13:2).

How do we make these pieces fit? How do we apply biblical principles to the complex problems of giving to those who ask for our help? I continue to struggle with this issue because it confronts me frequently.

Concentric circles of responsibility

Jesus warned against tight-fisted refusal to help those in need. He said not to expect the needy to repay.

He said charity should be given to those who ask for our help? I continue to struggle with this issue because it confronts me frequently.

"If anyone will not work, neither let him eat" (2 Thess. 3:10). Scripture also encourages us to show hospitality to strangers, "...for by this some have entertained angels without knowing it" (Heb. 13:2).

How do we make these pieces fit? How do we apply biblical principles to the complex problems of giving to those who ask for our help? I continue to struggle with this issue because it confronts me frequently.

Concentric circles of responsibility

Jesus warned against tight-fisted refusal to help those in need. He said not to expect the needy to repay.

He said charity should be given to those who ask for our help? I continue to struggle with this issue because it confronts me frequently.

None of us has the resources to meet all the needs in this world. The
The real issue is to understand how to use the resources we do have. The New Testament gives help in setting these priorities. It describes concentric circles of responsibility for our needs and the needs of others.

The first circle of responsibility is to make sure (if possible) that we are not a burden to others. We are to work for our own support. The text quoted above (2 Thess. 3:10) gives this instruction to us.

Our second circle of responsibility is to take care of our own families. This is part of our witness to the world around us. "But if anyone does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever" (1 Tim. 5:8).

Our third circle of responsibility is other members of our own congregation. "So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith" (Gal. 6:10).

The fourth circle is also explained in Galatians 6:10 as it tells us to do good to all people. Some of us can only take care of our own needs and the needs of our families. We should not feel guilty if that is all we can do.

Some of us have people in our own congregations who are in need. Our duty to help them is greater than our duty to help those "outside." God has blessed some of us with resources to do more. Some of us can pool our resources to provide help.

There is a danger that these circles of responsibility can be used as an excuse for refusing to do what we could for others. James warns us not to ask for God's resources simply to spend them on our own desires (James 4:3). We must not use the inner circles of need as an excuse to avoid helping others, but we must not allow the demands of the outer circles to cause us to neglect the more central responsibilities.

When help is not help

The people begin to line up a couple hours before the food van arrives. On Sabbath and Sunday afternoons, a local church provides meals to the "homeless" in a vacant lot near my home. The intention is good. The desire to help the less fortunate is at the heart of the effort. Some of those who come are obviously hungry and anxious for the van to stop. It is heartbreaking to see a parent waiting with several children. Other people sit patiently and wait, passing beer and wine bottles around.

I have talked with a few of these people. They know where meals are served every day of the week. They make the rounds, getting enough food and other essentials to get by. In some cases, the feeding programs make the difference between starvation and subsistence. In other cases, it means that people can spend their money for other, less helpful things.

In Jesus' story, the prodigal son repented because of his need for food and shelter. I wonder if sometimes we are "propping people up" who might deal with their self-destructive behavior if they were not receiving our help.

In Jesus' story, the prodigal son repented because of his need for food and shelter. I wonder if sometimes we are "propping people up" who might deal with their self-destructive behavior if they were not receiving our help.

Scripture tells of many who were blessed by giving. Abraham was blessed because he provided food for strangers who turned out to be angels. The widow of Zarephath had more than enough food for herself and her son because she fed Elijah.

In Jesus' story, the prodigal son repented because of his need for food and shelter. I wonder if sometimes we are "propping people up" who might deal with their self-destructive behavior if they were not receiving our help.

Jesus asked for water from the woman at Sychar. Peter and John responded to a beggar by giving him healing instead of coins. Our Bible has abundant examples of God's people responding to human need. Our challenge is to avoid patterns that create dependency and encourage self-destruction, and to help in ways that build up and strengthen people.

(All Scripture quotes are from the New American Standard Bible.)

Some basic guidelines

I try to use these guidelines when dealing with requests for help.

- Remember the concentric circles of responsibility. Do not ignore the inner circles. Care for them first.
- Find out what you can about the person. Try to put him in touch with family members. He is in a closer concentric circle for them. Does he claim to be a church member? Help him contact his home church. In the long run, reestablishing these connections will do more good than any other help we can provide.
- Avoid giving money. It is seldom the real need. It is easy to exchange money for items that will destroy the person. A warm meal, canned goods, or a trip to a fast food place is better than giving money for food.
- When possible, offer the person work. The Israelites met much of the need for food by allowing the poor to reap grain from the corners of their fields. Work helps people value themselves and teaches self-reliance.
- Do not assume that you will always be told the truth. Be cautious with those who claim public agencies have refused help.
- When possible, join with others in the community to provide help. Some people will "work" an area, getting money or other assistance from several churches or individuals.
- Do not put yourself in physical danger. Some people who approach you for help may tend to be violent.

—John H. Camenga

December 1999/ 7
Ready or not, here I come!
by C. Justin Camenga

The story you may choose to read below is true. The quotations are approximate, and no names, dates, or places have been used in order to convict the maximum number of church members without punishing anyone in particular.

"Your church is really hostile," he said as I drove him back to his motel. "I drove some supplies to the church, saw that a deacon threatened me. I told him in a tone of messages on Sabbathkeepers, and another church had a series of calamities. I was saved from responding by a Rocky Mountain summer storm overcomes brilliant sunshine.

Everything smelled fine; the aromas of hot food were especially appealing to me, because they helped recall the satisfaction I had felt after Sue's excellent Sabbath Eve dinner—now a rapidly dimming and distant memory. The children seemed okay, and there were none of the sounds which accompany calamity (accident, fall, burn, collapse, spill, or breakages).

Even the unity of the people was intact—they were all very angry. I was certain I had missed

I drove some supplies to the church, saw that a deacon threatened me. I told him in a tone of messages on Sabbathkeepers, and another church had a series of calamities. I was saved from responding by a Rocky Mountain summer storm overcomes brilliant sunshine.

Everything smelled fine; the aromas of hot food were especially appealing to me, because they helped recall the satisfaction I had felt after Sue's excellent Sabbath Eve dinner—now a rapidly dimming and distant memory. The children seemed okay, and there were none of the sounds which accompany calamity (accident, fall, burn, collapse, spill, or breakages).

Even the unity of the people was intact—they were all very angry. I was certain I had missed

I drove some supplies to the church, saw that a deacon threatened me. I told him in a tone of messages on Sabbathkeepers, and another church had a series of calamities. I was saved from responding by a Rocky Mountain summer storm overcomes brilliant sunshine.

Everything smelled fine; the aromas of hot food were especially appealing to me, because they helped recall the satisfaction I had felt after Sue's excellent Sabbath Eve dinner—now a rapidly dimming and distant memory. The children seemed okay, and there were none of the sounds which accompany calamity (accident, fall, burn, collapse, spill, or breakages).

Even the unity of the people was intact—they were all very angry. I was certain I had missed

I drove some supplies to the church, saw that a deacon threatened me. I told him in a tone of messages on Sabbathkeepers, and another church had a series of calamities. I was saved from responding by a Rocky Mountain summer storm overcomes brilliant sunshine.

Everything smelled fine; the aromas of hot food were especially appealing to me, because they helped recall the satisfaction I had felt after Sue's excellent Sabbath Eve dinner—now a rapidly dimming and distant memory. The children seemed okay, and there were none of the sounds which accompany calamity (accident, fall, burn, collapse, spill, or breakages).

Even the unity of the people was intact—they were all very angry. I was certain I had missed

I drove some supplies to the church, saw that a deacon threatened me. I told him in a tone of messages on Sabbathkeepers, and another church had a series of calamities. I was saved from responding by a Rocky Mountain summer storm overcomes brilliant sunshine.

Everything smelled fine; the aromas of hot food were especially appealing to me, because they helped recall the satisfaction I had felt after Sue's excellent Sabbath Eve dinner—now a rapidly dimming and distant memory. The children seemed okay, and there were none of the sounds which accompany calamity (accident, fall, burn, collapse, spill, or breakages).

Even the unity of the people was intact—they were all very angry. I was certain I had missed

I drove some supplies to the church, saw that a deacon threatened me. I told him in a tone of messages on Sabbathkeepers, and another church had a series of calamities. I was saved from responding by a Rocky Mountain summer storm overcomes brilliant sunshine.

Everything smelled fine; the aromas of hot food were especially appealing to me, because they helped recall the satisfaction I had felt after Sue's excellent Sabbath Eve dinner—now a rapidly dimming and distant memory. The children seemed okay, and there were none of the sounds which accompany calamity (accident, fall, burn, collapse, spill, or breakages).

Even the unity of the people was intact—they were all very angry. I was certain I had missed

I drove some supplies to the church, saw that a deacon threatened me. I told him in a tone of messages on Sabbathkeepers, and another church had a series of calamities. I was saved from responding by a Rocky Mountain summer storm overcomes brilliant sunshine.

Everything smelled fine; the aromas of hot food were especially appealing to me, because they helped recall the satisfaction I had felt after Sue's excellent Sabbath Eve dinner—now a rapidly dimming and distant memory. The children seemed okay, and there were none of the sounds which accompany calamity (accident, fall, burn, collapse, spill, or breakages).

Even the unity of the people was intact—they were all very angry. I was certain I had missed

I drove some supplies to the church, saw that a deacon threatened me. I told him in a tone of messages on Sabbathkeepers, and another church had a series of calamities. I was saved from responding by a Rocky Mountain summer storm overcomes brilliant sunshine.

Everything smelled fine; the aromas of hot food were especially appealing to me, because they helped recall the satisfaction I had felt after Sue's excellent Sabbath Eve dinner—now a rapidly dimming and distant memory. The children seemed okay, and there were none of the sounds which accompany calamity (accident, fall, burn, collapse, spill, or breakages).

Even the unity of the people was intact—they were all very angry. I was certain I had missed

I drove some supplies to the church, saw that a deacon threatened me. I told him in a tone of messages on Sabbathkeepers, and another church had a series of calamities. I was saved from responding by a Rocky Mountain summer storm overcomes brilliant sunshine.

Everything smelled fine; the aromas of hot food were especially appealing to me, because they helped recall the satisfaction I had felt after Sue's excellent Sabbath Eve dinner—now a rapidly dimming and distant memory. The children seemed okay, and there were none of the sounds which accompany calamity (accident, fall, burn, collapse, spill, or breakages).

Even the unity of the people was intact—they were all very angry. I was certain I had missed

I drove some supplies to the church, saw that a deacon threatened me. I told him in a tone of messages on Sabbathkeepers, and another church had a series of calamities. I was saved from responding by a Rocky Mountain summer storm overcomes brilliant sunshine.

Everything smelled fine; the aromas of hot food were especially appealing to me, because they helped recall the satisfaction I had felt after Sue's excellent Sabbath Eve dinner—now a rapidly dimming and distant memory. The children seemed okay, and there were none of the sounds which accompany calamity (accident, fall, burn, collapse, spill, or breakages).

Even the unity of the people was intact—they were all very angry. I was certain I had missed

I drove some supplies to the church, saw that a deacon threatened me. I told him in a tone of messages on Sabbathkeepers, and another church had a series of calamities. I was saved from responding by a Rocky Mountain summer storm overcomes brilliant sunshine.

Everything smelled fine; the aromas of hot food were especially appealing to me, because they helped recall the satisfaction I had felt after Sue's excellent Sabbath Eve dinner—now a rapidly dimming and distant memory. The children seemed okay, and there were none of the sounds which accompany calamity (accident, fall, burn, collapse, spill, or breakages).

Even the unity of the people was intact—they were all very angry. I was certain I had missed

I drove some supplies to the church, saw that a deacon threatened me. I told him in a tone of messages on Sabbathkeepers, and another church had a series of calamities. I was saved from responding by a Rocky Mountain summer storm overcomes brilliant sunshine.

Everything smelled fine; the aromas of hot food were especially appealing to me, because they helped recall the satisfaction I had felt after Sue's excellent Sabbath Eve dinner—now a rapidly dimming and distant memory. The children seemed okay, and there were none of the sounds which accompany calamity (accident, fall, burn, collapse, spill, or breakages).

Even the unity of the people was intact—they were all very angry. I was certain I had missed

I drove some supplies to the church, saw that a deacon threatened me. I told him in a tone of messages on Sabbathkeepers, and another church had a series of calamities. I was saved from responding by a Rocky Mountain summer storm overcomes brilliant sunshine.

Everything smelled fine; the aromas of hot food were especially appealing to me, because they helped recall the satisfaction I had felt after Sue's excellent Sabbath Eve dinner—now a rapidly dimming and distant memory. The children seemed okay, and there were none of the sounds which accompany calamity (accident, fall, burn, collapse, spill, or breakages).

Even the unity of the people was intact—they were all very angry. I was certain I had missed

I drove some supplies to the church, saw that a deacon threatened me. I told him in a tone of messages on Sabbathkeepers, and another church had a series of calamities. I was saved from responding by a Rocky Mountain summer storm overcomes brilliant sunshine. 
some catastrophe, and as I felt a hand slip to my elbow, I was sure its owner was steering me to a place which all would shortly become clear.

"You brought him; you get him out! Now!"

I was looking at the contorted face of one who had been a long-term member, tither, and helper in the congregation; one of the kindest and gentlest care-full Christians I knew at that time, and one I had counted on for discernment and wisdom both in ministering to hardship and undergoing it.

I don't know why, but I assumed a child had been molested to bring this kind of reaction. It was certainly not the time to discuss the nature of the problem, or the reaction I was observing.

"Right," I said. "Will you take care of the blessing?" He nodded, his eyes still projecting blame toward me. I approached the visitor. "Get up," I said. "We're leaving now!"

"Why?" he wanted to know.

"Because no one wants you to stay," I told him truthfully. He turned his palms up, then followed me to the car.

"Get up," I said.

"We're leaving now!"

"Why?" he wanted to know. "Because no one wants you to stay," I told him truthfully. He turned his palms up, then followed me to the car.

The tense ambiance of our meal together gradually degraded as we postulated and defended, theorized and excused, accused and denied. If it is Wise to attempt an explanation of one person’s reaction to an observed circumstance, it is certainly foolish to attempt to explain a congregation’s reaction to unobserved events, but I tried.

Later, on the final mile of the trip back to his motel, he slyly posed a last elliptical question: "Okay for next week, pastor?"

"I'm afraid our church isn't ready for you," I told him.

"Not ready for me? Then who in are you ready for?" he asked, closing the car door and walking away.

His exit line, ungrammatical and profane, has echoed both as accusation and appeal in my mind for more than 20 years. It is a worthy question, so I put it to you, esteemed reader: For whom are you ready? For whom is your church ready? May your mental echoes work to increase His glory.

Justin Camenga is pastor of the Pioneer SDB Church in Vancouver, Wash., a branch of the Seattle Area SDB Church.

Happy holy days!

As we enter the annual “holiday season,” it is good to see how our sisters celebrate those days which should also be holy.

As we enter the annual “holiday season,” it is good to see how our sisters celebrate those days which should also be holy.

Finally, in preparing for a New Year/millennium, let us resolve to make this a year of tremendous spiritual growth. During our four-day weekends in September, I cleared out my attic after 24 years of living in the same house. Here are some things I learned, along with biblical principles:

1. Take a light with you. (“Thy word is a lamp unto my path,” Ps. 119:105.)
2. Have someone help you. (“Take your yoke upon you... and you will find rest,” Matt. 11:29.)
3. Dispose of useless items before you become trash. (“Create in me a clean heart, O Lord,” Ps. 51:10a.)
4. Do not store clothing in cardboard. (“Lay not up... treasures on earth where moth and rust consume,” Matt. 6:19a.)
5. Do not wait until your last baby is in college to get rid of your maternity clothes—the rubber bellies will dry rot and your polyester passion will be ridiculed (not biblical).

December 1999/ SDB Church | The Seattle Area SDB Church

Women's Society page by Donna Bond

Happy holy days!

As we enter the annual “holiday season,” it is good to see how our sisters celebrate those days which should also be holy.

ins, packed “goodie” boxes for college students/servicemen, and held a bake sale at the church Family Fall Fun Festival; and Riverside held their annual bazaar, featuring Christmas decorations, food mixes, frozen casseroles, and cookie dough. How blessed we are to have so much!

For preparing to celebrate Christmas, the ultimate holy day, SDB women participated in a variety of worship and service activities:

Alfred Station and North Loop, Neb., hosted special community dinners; Battle Creek, Dodge Center, Minn., and Riverside made, distributed, or exchanged cookies or sweet breads; Hebron, Pa., and Shiloh delivered poinsettias to shut-ins; Milton’s Afternoon Circle sent a white Christmas gift to Jamaica, while their Evening Circle held an ornament exchange; Shiloh held a Secret Sisters revealing party, featuring “show ‘n’ tell” with their favorite nativity sets.

We pray that your December activities will be Christ-centered. Recently, I received a list of religious holidays “from the school where I work. I was somewhat taken aback when I discovered that Christmas, which is named for our Savior, was listed as a “general” holiday, rather than a Christian holiday!

Pray in December for our president, Ruth Prabosco, as she prepares to represent us at the BWA Congress in Melbourne, Australia, January 5 through 9.
Near the end of the 19th century, A.H. Lewis wrote of a young man who had been preaching on a missionary field in Wisconsin during the interim between his college and theological studies. The young man asked, "Cannot you write something in the Recorder which will help those young men who, like myself, have begun preaching before they have secured theological and homiletical teaching?"

Thus began a series of 46 letters which appeared in The Sabbath Recorder from October 24, 1898, to October 2, 1899. This might be considered a forerunner of the T.I.M.E. program, except that the target was not only young preachers, but also "their hearers."

In his final letter, Lewis wrote, "These concluding remarks would be incomplete without a word more concerning our distinctive denominational work.... When you defend your position as Seventh Day Baptists, do it with courage which springs from the consciousness that you are defending truth for its own sake, and not for yourself; that you are laboring to bring others to light, rather than to make proselytes to your own church.... Stand unmoveoned with kindness, and yet firmness. As Seventh Day Baptists, entrusted with the propaganda of an important truth, you should labor with malice toward none, and with charity for all. Otherwise you will hinder the progress of truth, and the prosperity of the cause you seek to defend."

In 1900, these letters were published with an additional chapter added as a postscript. "The responsibility that will be associated with the work of the ministry during the first half of the twentieth century will be greater than can be described. During that period the demands that will come to ministers in general, will be intensified in your lives as Seventh Day Baptist ministers. More is demanded of the minority than of the majority. He who stands the test must be stronger than he who floats with it. He who defends an unpopular truth must be braver than he who is carried to temporary success by the popular current. His whose faith and position are assailed on every hand must be doubly able to give a reason for his faith, and to stand unmoveoned by converging currents of opposition."

Lewis described, with prophetic insight, the conditions of the 19th century as a commercial age, a political age, a scientific age, and a Sabbath-keeping, 200-year-old age. Lewis gave a century ago is still a warning of those who will say, "There are too many churches which are not ready for higher views, broader plans and more consecrated Sabbath observance."

This statement does not condemn anyone who will not stop. It aims at a larger vision concerning the meaning of the Sabbath and deeper convictions as to its importance than your fathers had. This statement does not condemn them. The need of higher conceptions is made imperative because of the changes which have come.

"You cannot succeed in the next century as Seventh Day Baptists without giving careful and constant attention to the reasons why you are such. When the world says it is folly to be a Seventh Day Baptist, you must be able to show why it is wisdom."

It was just 100 years ago that Lewis lamented the fact: "It is unfortunate that the closing century will pass to a legacy which is not in favor of radical and earnest work in Sabbath Reform. That century has now passed, and we cannot deny the evidences of that legacy."

Yet there are signs that a new legacy may be marking the dawn of the new century. Many secular as well as religious publications are recognizing the toll caused by a godless society which has forgotten how to laugh at what they will call your folly."

Alicia and Eric Mackintosh share their experiences as summer missionaries to Mexico.

"Pearls" page recounts Daniel Newcomb's involvement in the Civil War and with the Underground Railroad.

Agricultural and spiritual seeds spread by SDB churches in Zambia, Africa.

Faith and Order Committee asks for response to proposed changes to the Statement of Belief. Obituary, article reviews life of Rev. Alton Wheeler.

Pray for—

- a stronger witness in the workplace
- our short-term missionaries
- denominational executives and workers
- your Sabbath School teachers
- evangelism to be a more natural process
- witnessing opportunities during the holidays
- more church involvement for our men

Vehlhusen, the granddaughter of the founder of SDB churches in that country.

Owen Probasco is elected president of the SDB Memorial Fund.

Seattle Area SDB Church votes to purchase the property they have rented for the past year.

Barbara Saunders presents a recital at the rededication ceremony of the renovated organ in Plainfield, N.J.

50 years ago—December 1949

Rex Gerald Hargis of the Los Angeles SDB Church passes away following a stroke in November.

Conference President Dr. Lloyd Seager proposes a "Budget Sabbath." Instead of last year's $95 per day, $600 per day is needed to raise the Denominational Budget of $37,250.

Dr. M. Ellis Drake is inaugurated president of Alfred (N.Y.) University at Founders' Day ceremonies. Drake is the ninth person to head Alfred since its founding in 1836.


Veteran China missionary Dr. Rosa Falmberg recovers from surgery after breaking her hip in a fall.
Resolution of Appreciation

Whereas The Pacific Coast Association on October 20, 1985, volunteered to assume responsibility for children's ministry within the Board of Christian Education,

Whereas The directors of the Board of Christian Education on July 20, 1986, accepted the Pacific Coast Association offer to establish a Children's Committee of the Board of Christian Education,

Whereas Victoria Burdick, Denise Mackintosh, Jane Mackintosh, Ruthanne Peil, Dr. Ralph Mackintosh, Pastor Steven Grouch, Pastor Duane Davis (1986-89), and Nancy May (1986-88), served for fourteen years (1986-99) with extraordinary distinction as the directors of the Board of Christian Education,

Whereas This Committee devoted countless hours and traveled thousands of miles as they developed materials for the Sabbath Nurture Series (pre-school, primary and junior ages), created the curriculum, wrote the lessons and designed the graphics for the Missions & Ministry Nurture Series (primary and junior ages), produced The Sabbath Visitor, and organized and directed the Children's Conferences during the annual sessions of the General Conference (1987-99),

Therefore be it resolved this twenty-fourth day of October in the year of our Lord one thousand nine hundred ninety-nine, that we—the directors of the Board of Christian Education—express our appreciation and gratitude on behalf of all Seventh Day Baptists for their ministry of love and devotion to our children.

Seventh Day Baptist Board of Christian Education, Inc.

The fire is only a small fire. It will be used to cook the evening meal and provide warmth as the chill night air moves along the prairie and fog drifts in from the sea. It will be easy to keep the fire burning with so much wood and grass in the area. Although five feet high and taller, the grass does little to shield the small group from the early morning breeze that is almost bitter cold. The plan is to keep the fire low, just enough heat to warm the small bodies of the children who sleep nearby. The midnight wind moves upon the prairie with a vengeance, caring for nothing in its path. Exerting its ethereal force, it moves through the grass, bending it low as it swoops into the small ring of people with a chilling force. Simultaneously, the wind sweeps across the dry earth and over the coals, causing them to glow red. Here and there, a flame leaps the air, searching for more "food" on which to feast.

Sparks float upward until they are extinguished by the heat-hungry air that surrounds them. But not all are extinguished. One or two sparks drift lower and fall on the loose grass that fills the space between the grass stalks. Here the sparks eat lavishly, nurtured into strong flames and fanned by the gusts of the wind.

Like a spoiled child in a bowl of candy, the flames dance through the grass, gobbling themselves into a robust body that leaps at any thought of control or death. Unheard, the grass falls prey to the flames and returns to the air as white smoke.

A scream ignites those slumbering beside the fire. Within moments, feet pound the ground in a desperate effort to put out the fire and help the children to safety. Finally, those feebly trying to fight the fire retreat from the multiplying flames and watch helplessly as the fire devours the grass, fanned into a stampede before the wind. The only thing to do is to move upwind and try to stop the flames from spreading in that direction, or sit and wait for the fire to move unchecked across the land.

In its path, all wood is burned, animals are chased from their lairs, and death runs rampant. The fire will not die until it reaches the river or a parcel of land that was previously burned. This is a bush fire in Zambia. The first bush fire I witnessed was in the Midwest. It was devastating. One can hardly imagine how much damage a fire like this can do. Some are set by unattended campfires, others by natural sources, and still others by careless people.

Bush fires do similar damage in Zambia. A farm can be ruined if this happens during harvest season, or slowed if during the growing season. In Zambia, as well as other African countries, bush fires are terrible because people can lose everything they have. Neighbors do not have enough to help each other through the hard times. There can be so much suffering in such a short time. What can be done?

One of the projects of the Seventh Day Baptist Conference in Zambia is to raise crops on several farms and store the harvested grain in houses made of blocks with an iron roof. This would protect the food inside. Yields have increased each year as more people work the land, making it possible to plant more acres. Their harvest would greatly multiply if they had the funds to purchase needed fertilizers and better seed. Also, machinery such as a tractor would help them plow quicker and cultivate the crops better. This would allow for the better use of manpower, resulting in more food to share, store, and sell. In turn, this would improve the living conditions of the Zambian people, and provide more work and more funds to expand the Conference's ministries.

The driving force of the Zambian Conference is to benefit all the people. The Conference truly helps the people when they are brought to a redeeming faith in Jesus Christ. How eager are we to listen when we have a need, such as hunger? Are the people of Zambia any different? Can we moisten the tongue of hunger so that the Lord will furnish the Water of Life?
SDBYF of USA and Canada
1999-2000 Officers

President—Kevin Bonesteel
Kevin is active in the Youth Fellowship of his home church, the Berlin, N.Y., Seventh Day Baptist Church and has attended Lewis Camp four years. He has participated in his church's Youth Sabbaths and is co-head usher. Kevin is a junior at Berlin Central School, where he participates in drama and wrestling. He enjoys computer games and Christian rock music.

Vice-President—Peter Bullinger
Peter is a member of the Youth Fellowship at his home church, the Berlin SDB Church, and has also participated in Vacation Bible School and Youth Sabbath. He has attended church camps and retreats, and General Conference in Buckhannon, W.Va. Peter is a freshman at Berlin Junior/Senior High School. He enjoys playing the guitar.

Secretary—Jeremy Bullinger
Jeremy is active in Youth Fellowship at his home church, the Berlin SDB Church. He has attended church camps, Association retreats, served as counselor at camp, and is a member of the Missionary Society. He attended Pre-Con and General Conference in Kansas and in West Virginia.

Secretary—Jeremy Bullinger
Jeremy is a senior at Berlin Junior/Senior High, where he is a member of the National Honor society, participates in choir and drama, and has served as class treasurer. He plays the guitar and enjoys chess.

Treasurer—Juliet Olson
Juliet has participated in Youth Fellowship and Vacation Bible School at her home church, the Berlin SDB Church. She has attended General Conference for several years and has also attended Association camps and retreats. Juliet is in the seventh grade at Berlin Central School, where she participates in basketball and sign language class. She is deaf and enjoys using her TTY (telephone) and listening to music.

Advisor—Pastor Matthew Olson
Seventh Day Baptist Church
Berlin, N.Y.

Site Liaison—Pastor Stephen Osborn
Seventh Day Baptist Church
Lost Creek, W.Va.

Youth Retreat
Hey You Guys! Guess what time it is?
Time to think about journeying to Wisconsin for the first-ever National Youth Retreat!

Here are the details:
Location: Camp Wakonda, Milton, Wis.
Director: Eric Davis
Chief Cook: Matt Olson
Age: 15 - 18
Price: $15 - Such a deal!

There is only enough room for 30 girls and 30 boys, so first come, first served! Check at your church for forms.
Contact: Matt Olson at molson@ibm.net or PO Box 284, Berlin, NY 12022
Phone: (518) 658-2868

Most of us have had "mountain-top experiences." We feel so close to God that we don't want to come down. But eventually we must. It is on the way down that we often see little by little how or why God is leading us.

My mountaintop experience was not high spiritually; it was an actual mountain.

The morning after a good friend's wedding, Mindy Barnes and I were headed down a winding Colorado mountain road, as the sun hit our bug-ridden windshield. I suddenly lost sight of the dirt road and realized it turned to the right instead of continuing straight.

At the last second I hit the brakes trying to compensate for my misjudgment and immediately lost control of the car. The car fishtailed on the loose gravel, ready to slam into the side of the mountain. I jerked the wheel to the left and continued sliding. The car was now headed off the side of the mountain!

The only thing going through my mind was that we were going to go over the side in a calm, matter-of-fact way. Mindy later told me that she was thinking about how upset Brian and Nate—the friends we were on our way to pick up—would be if we were late.

I turned the wheel as far to the left as it could go. The car, now facing the direction we had just come from, continued to slide off the shoulder. All at once the car came to a stop a few inches from the edge.

Mindy and I gave a huge sigh of relief and looked at each other in amazement. The fact that we had stopped so close to the edge shows that it was God's hand that had saved us from an accident that morning.

For a long time now I've felt as though I was walking aimlessly, not knowing where God was leading me. In the back of my mind I guess I thought that there wasn't really a plan for my life. I had no idea that on the way down that mountain, God would reveal to me that He did have a plan for me.

God reminded me that He was in control and that everything happens in His time. He could have stopped the car long before He did. But He waited till we were a few inches from the edge. Likewise He shows us His will for our lives in His time.

Kecia Thompsonsgordon is a student at the University of Wisconsin at Whitewater.

Mountaintop experience
by Kecia Thompsonsgordon
Winter Retreat at Boulder SDB Church
Dec. 29 - Jan. 2, 2000
Call Matt Berg at (518) 658-2868
E-mail: mberglinterwork.edu

I jerked the wheel to the left and continued sliding. The car was now headed off the side of the mountain!
**Live in Harmony with One Another**

The President's Page  by John Camenga

**Ingredients toward harmony**

In recent years, I have sensed among some of us a desire to limit our diversity. Certainly we have limits beyond which we should not go. Sometimes it may be that "a piece from another puzzle" has found its way into "our box." But we should not be quick to discard it. We just might discover that that piece fits in another place as we work toward completing the puzzle. Sometimes I have wondered if we placed the piece that was out of place. Perhaps you have felt that way, too.

Harmony is not easy to achieve, but it is a requirement for us as we move toward Christian maturity. Peter gives us several specific ingredients that will create this harmony. They will be our daily themes next year at Conference. For now, let me summarize them and challenge all of us to apply them throughout the year.

1) **Be sympathetic** (1 Peter 3:8)

In music, "sympathetic vibrations" are produced when one object responds to the activity in another object. Our sympathy is more than feeling sorry for someone who is having a tough time. It affects us because we are connected to that person. We are part of the same organism. Paul used the illustration of the body in 1 Corinthians 12 to help us understand that what affects one of us affects all of us.

2) **Love as brothers and sisters** (1 Peter 3:8)

There is an old saying that we can choose our friends, but not our relatives. I am thankful for my two natural brothers. Those of you who know us understand that we are not identical, but we are concerned about each other. When one of us goes through a crisis, the other two are affected and want to help. We are different, but we still love as brothers. Our love includes respect and understanding for our diversity as well as for our shared heritage.

3) **Be compassionate** (1 Peter 3:8)

Compassion is built on sympathy and love. Compassion may produce action, but sometimes it produces inaction—the willingness to be patient and wait for a person to find a way through a problem. There is a story of a young child who saw a butterfly struggling to free itself from its cocoon. The compassionate child carefully peeled away the chrysalis, freeing the butterfly. But, it is the struggle to free itself that strengthens the butterfly's body and unrolls its glorious wings. The child's well-intentioned efforts created a deformed and damaged creature that could not even fly.

Sometimes our compassion must take the form of patient waiting, just as the father in the story patiently waited for the return of his prodigal son.

4) **Be humble** (1 Peter 3:9)

In the parable, the humble tax collector said, "God, be merciful to me, a sinner." The "humility-challenged" Pharisee thanked God that he was better, wiser, and more holy than other people. Humility reminds us that we are sinners saved by the grace of a loving heavenly Father.

Humility helps us accept the diversity among us. It is arrogant to expect all of God's children to look alike, think alike, sing alike, worship alike, or exhibit the same gifts, abilities, and interests. Humility makes us see our own limitations. Humility reminds us that we know in part and prophecy in part (1 Corinthians 13:9). Humility teaches us that our understanding of the Scriptures may need to change as we mature in Christ. Humility helps us realize that we may not know God's will as completely as we sometimes think. Humility is an essential ingredient for genuine harmony.

5) **Repay with blessing** (1 Peter 3:9)

Have we been treated badly? How do we respond? Has a supposed brother spoken harshly to us? What words are on our lips? This is another way of stating the Golden Rule. When we repay with blessing, we create an environment in which harmony can live and grow.

It is my prayer that this simple theme—with its supporting challenges—will guide us throughout the coming year. I also pray that it will provide an enriched seedbed in which our churches and our Conference can grow in grace and truth.

---

**White Christmas Gift List for 1999**

Here are some suggestions for White Christmas gifts for our missions around the world:

1) **POSTAGE** to help Seventh Day Baptists ship collected materials to our sister Conferences and churches. Very often churches and groups will collect clothing, sewing equipment and materials, seeds, and other assorted merchandise to be sent overseas. These boxes may sit a long time before they are shipped. If funds were available, some of these "treasures" could be sent sooner.

2) **Zambia Women's Board** continues to request **bicycles** for their ladies who travel from village to village to present Bible studies and other important programs. Each bicycle costs about $200.

3) **The Women's Board** in The Philippines request funds to help with the **Medical Supplies** used in their church buildings that are far away from the hospitals and doctors.

4) **The Women's Board** of Rwanda continues to look for funds to help purchase **clothing materials** for their ladies who travel from village to village to present Bible studies and other church buildings.

5) **The Women's Board** in Malawi, Zambia, Rwanda, Ghana, The Gambia, and The Cameroon are looking for **Study Materials** for women's groups and funds to purchase Bibles for the women leaders of these countries. They would also like to purchase bicycles for their members.

6) **Zambia Women's Board** continues to ask for funds to help purchase **clothing materials** to sew blouses, skirts, and head dresses for their members. The uniform is worn with great pride and represents authority in the church and neighborhood.

7) **School uniforms** for the orphans in most of our African countries, The Philippines, and India are needed. Age determines the cost of each uniform; the average is $10.

8) **Schools** need funds to buy **books and equipment**. We have schools in India, Zambia, Rwanda, The Philippines, and Malawi. The average cost of books is $10 per person, per year.

9) **Miscellaneous**: Amplifiers, computers, printers, photocopiers, and funds for travel are crucially needed by most of our sister Conferences and churches. This equipment may cost from a few hundred dollars to several thousand. If you are interested in specific piece of equipment, please write to the Missionary Society Office, 119 Main St., Westerly, RI 02891. Or call (401) 596-4326. Our e-mail address is sdbmissions@edgnet.net.

I would like to relay thanks and appreciation for your thoughtfulness in donating to these projects. Most likely, the work would eventually get done. But with assistance, the time is cut tremendously when aid is sent to purchase supplies, equipment, and materials. We feel that those who share their riches, no matter what they donate, are blessed.

We could use many, many prayer warriors as well. This is a priceless commodity in which all can share.

In His service,

G. Kirk Looper

---

December 2000/ 19
Faith moves Boulder
by Richard and Mary Steele

Hear the words of the Great Commission:
"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." (Matthew 28:19-20a, NIV)

Jesus gave this command so that His authority and teaching would move into and fill a vacant heart. The promised presence of the Holy Spirit (vv. 17) gives meaning to others as well as ourselves. Thus, it is development of our faith in our Lord and Savior, Jesus Christ.

The idea of corporate worship is also in this command—worship with others with faith and corporate thinking to learn more as we share God's Word together.

Several years ago, our church in Boulder, Colo., had a dream. We wanted to expand beyond our small worship facility.

After selling our building at 9th and Arapahoe Streets, we ended up farther east, close to the Valmont Electric Plant but still on Arapahoe Road, which is currently designated as the Great Commission spoken to us! Indeed it did!

When construction started, it was an undertaking we could hardly fathom. We knew it would take some time, but how much? Some of us wanted our new facility done "yesterday!" Others knew that, because of our financial plight as a church, it was not possible. Yet, in faith...

Several years later, we now have a facility for worship in our nestled corporate way.

In preparing for the recent Mid-Continent Association meeting, we were close to finishing our facility, but would we do it in time? This was the year of our dreams. This was the time that we thought we would receive our final inspection and Certification of Occupancy, and begin to worship God in a beautiful and much larger place.

Sometimes the frustration was almost more than we could handle. We were forced ahead like soldiers for our Messiah.

In spite of the frustration of our human resources, things began to happen. The Boulder County Inspectors came out and issued our final inspections. We had already made arrangements with another church for our Association meetings; but, we were given the okay to worship in our new church.

The pews came in during the week, and the kitchen was designated as suitable for use. Praise the Lord! Our Fellowship Room was set up with willing hands moving tables and chairs. The women came in and prepared the kitchen for the weekend. Finally, we were ready.

Throughout the several years of our building program, evangelism had largely been put on hold, except for Pastor David Thorngate's "King's Kid's Klub" for our neighborhood youngsters. (They meet once every week.) With our new facility so close to full completion, our thoughts are already directed toward what the Lord really wants us to accomplish.

It is a wonderful feeling to know that we can sit side by side in beautiful pews and hear Pastor David ex-pound on God's Word. Also, the sanctuary, with hidden lighting and chandeliers, shows great light. Can we now, as a people, show that light is not hidden from the hearts of men? We have a challenge, and we intend to expedite it to the fullest.

There are many ways to invite searching individuals so they feel welcome. Our new facility will enable us to extend our love and let others know that we care. God's teaching—through our Master Teacher, Jesus Christ—is best heard and expedited in our lives as we share our faith with one another. We cannot accomplish this by ourselves. Praise God, from whom all blessings flow!

---

**Faith moves Boulder**

The congregation at Boulder, Colo., finally got to use their upstairs sanctuary as they hosted Association meetings.

---

Bible Club booming in Lost Creek
by Angie Osborn

It is 3:00 p.m. on a Wednesday afternoon. All is quiet on the Lost Creek (W.Va.) SDB Church front.

The breeze gently blows through the trees. An occasional bark can be heard from "Noah," the parsonage dog. Traffic whirs by on nearby I-79. Suddenly, the normal lull of background noise is shattered. "Kid noise" can be heard everywhere! Vans and cars pull in repeatedly for 5-10 minutes straight. Kids literally pour out of vehicles, the still is gone, and the church yard is a bustle of noise and activity everywhere you look.

It's Bible Club time!
The Lost Creek SDB Church is now in its third year of providing a Wednesday afternoon Bible Club. How this program has grown from its humble beginnings!

In the fall of 1997, church member Susie (Davis) Bond and Pastor Steve Osborn formulated a vision and turned it into a reality. Susie has a heart for children and a desire to "feed them cookies and tell them about Jesus." Together, they formulated plans, secured help, and brought the Lost Creek Bible Club into existence. It met that year at the Lost Creek Community Building each Wednesday.

At the first meeting, about a dozen children in grades K-5 attended. By the end of that year, about 25 kids attended regularly.

In 1998, the program moved to the church, a larger staff was secured, and Pastor Steve became the director. Using the "Jesus and Me" curriculum (Standard Publishing), the children learned more about Jesus and how He can change their lives. Sixth grade was added, and the average weekly attendance was around 30-35 children by the end of the year.

Now we are off to a running start with even more staff and kids! The program has been expanded again to include seventh graders. The sixth and seventh graders meet weekly at the Community Building in Lost Creek with Susie Bond directing that program. Pastor Steve continues to oversee the overall program, as well as the K-5 group at the church.

This year, the first week had 39 students in the K-5 program. In three weeks, that number had grown to 47.

---

Our vision is to see the Bible Club expand to provide ministry for all area young people.

Pastor Steve estimates that this is about 35 percent of the total number of souls enrolled at the Lost Creek Elementary School. The "Club 67" has 5-10 students each week.

Funding for this ministry has come from the O.B. Bond Evangelistic Program, in which the Lost Creek church is currently enrolled. This fall, Pastor Steve shared the vision of the Bible Club staff with the other churches in the community. That vision is to see the program expand to provide ministry for all area young people.

He invited local pastors and children to join with us in bringing this vision to life. So far, two other churches have shown an interest in participating on this venture.

Please pray for us as this ministry continues to grow. We need more staff members at both sites, direction for the Club 67, and future ministries. Also pray for the families of the children attending, many of whom are unchristian and need to know the Lord.

---

December 1999/ 21
Angels among us
at Sunshine Mountain
by Donna Harrell

What a wonderful blessing we received at the Sunshine Mountain SDB Church and Home for the Handicapped of Chatawa, Miss! The Rotary Club of McComb, Miss., honored us with their labor and love. A member of the club saw a need and was able to contact club members with a plan. Graciously and lovingly, they contacted us with the news. Praise God! Their annual project of giving included a new roof and exterior painting of the boys’ dormitory, and a fresh coat of paint for the Beebe Memorial House dining/living room.

Allen Smith wanted this to be a special day for each member of our church. So he called to let us know not only would they be working, but they would provide a dinner for the church members and their guests. As the “big day” approached, the weatherman was not predicting favorable weather. But work began as planned at noon on Wednesday, with the men preparing the old roof for the new one. And guess what? It rained all day, except for the hours the men were working on the roof and dinner was being served.

When the ladder was placed on the building for the first man to climb up, God held the rain back from the dreary clouds that hung overhead. When the toolboxes were packed for the day, the rain began again. On Sabbath morning, the rain continued until two tents were erected, the cooker was in place, and the tables and chairs were set up. Again, God put His hand on the rain clouds. The rain ceased, and we had a wonderful day of fun and fellowship.

When the area was cleaned up and the last chair was put back in the building, we all said our goodbyes for the day and got in our vehicles. As we pulled out of the driveway, the rain began again. What a testimony of God’s power to us all!

The Rotary Club is made up of several prominent businessmen and women in our community—doctors, lawyers, judges, teachers, etc. Their willingness and dedication to “do unto others” was a humbling experience and an honor to witness. To simply say “thank you” to these men and women doesn’t do justice to our appreciation.

The fellowship of the day was a wonderful opportunity to witness for our Lord, Jesus Christ. We also had the privilege of sharing the outreach ministry for the handicapped of Sunshine Mountain and how it all began.

Thank you for allowing us to share our work and our testimonies of God’s power to us all.

Semi-annual held in New Auburn
From Dodge Center's Joyful Newsletter, edited by Beth Wallstrom

Semi-Annual meetings were held on September 10–12, 1999, at the Seventh Day Baptist Church in New Auburn, Wis.

“Semi-Annuals” are twice-yearly meetings at one of three churches: New Auburn; Dodge Center; and Outreach Bible in Portage, Wis. The Outreach church is the newest church to join Semi-Annuals. The meetings this year were scheduled to coincide with a youth retreat sponsored by the New Auburn youth group at nearby Camp Arrowhead, a facility rented for the weekend. Pastor Barry Baugh was the resource leader for the retreat. He presently ministers with Long Island Teen Challenge and has come to New Auburn annually for a number of years to do youth retreats. By scheduling Semi-Annuals that weekend, we were able to have Pastor Barry speak on Sabbath morning.

The retreat attracted 20 youth, plus 15 staff members. The staff was mainly made up of young adults from Dodge Center, New Auburn, and Milton, Wis. Wayne and Chris North were the youth advisors in charge.
Panicucci.—Timothy G., 24, 200,000/300,000/350,000/400,000

Newsom - Nystrom.-Rod Johnson

EncDavis­

intend pastor

MS.

Herwaldt officiated.

were united in marriage on July

Newsom - Nystrom were united in marriage on July 29, 1999, at the Cortez Seventh Day Baptist Church of Pontotoc, MS. Pastor John Bevis officiated.

Stohr.—Charles Robert Stohr, 63, died on August 21, 1999, in Charles Cole Memorial Hospital, Coudersport, Pa., following a lengthy illness. He was born on April 1, 1936, in Richburg, N.Y., the son of Earl and Genevieve (Saunders) Stohr. Always known by his friends as “Bob,” he was a 1954 graduate of the Richburg Central School and a 1956 graduate of the SUNY, Alfred, N.Y. Bob was employed as the Business Manager at the Richburg Central School for many years. Just prior to his retirement, he worked in the business office of the Bolivar-Richburg Central School.

He was a member and deacon of the Richburg Seventh Day Baptist Church, serving as moderator for many years. He was instrumental in recent facility improvements, and was chairman of the unofficial Transportation Committee.

Bob served as treasurer for the SDB Board of Christian Education, as well as the Allegheny Association and their summer camp, Camp Harley Sutton. He was a long-standing member of the Board of Christian Education.

Each year, for over 30 years, he attended General Conference, working most years on the Budget and Finance Committee. He was a past president of the Allegheny County chapter of the American Red Cross, as well as a member and treasurer of the Richburg Cemetery Association.

He also served on the Village Board. C. Bob served with his parents, living with and caring for them until their passing. He was especially good at keeping them involved and challenged. He always enjoyed doing for others. He would visit, provide rides to and from various functions and activities, including church, and invested time in his nieces and nephews.

Survivors include one brother, Wesley McCrea of Wellsville, N.Y.; a sister-in-law, Grace McCrea of Richburg; and several nieces and nephews. He was also preceded in death by one brother, L. Maurice McCrea.

Services were held on August 24, 1999, at the Schoharie Funeral Home in Bolivar, with Rev. Gordon P. Lawton officiating. Burial was in the Richburg Cemetery.

Van Horn.—L. Milton Van Horn, 88, of Milton, Wis., died on September 8, 1999, at home. He was born on February 26, 1911, in Brookfield, N.Y., the son of Herbert C. Van Horn and Abigail (Babcock) Van Horn. He married Mary Van Horn on May 6, 1933, in Maryland. She died on October 2, 1961. On September 22, 1967, he married Ruth Redland at St. Augustine by the Sea Episcopal Church in Santa Monica, Calif.

Milton graduated from Bound Brook (N.J.) High School in 1931. He received B.A. and B.S. degrees in biology and physics in 1932 from Salem (W.Va.) College, and a M.S. degree in chemistry from the West Virginia University in 1936. He continued postgraduate studies in biology and research in endocrinology at the University of Wisconsin-Madison.

From 1937 through 1982, he taught at Milton College as professor of biology, serving as department chairman for 27 years. He was dean of the college from 1955 to 1963, and was an honorary alumnus.

During World War II, in addition to teaching at the college, Milton was a meteorology instructor for Navy personnel and worked nights at the converted Oldsmobile Division-Fisher Body plant in Janesville.

He served as a family Treasur from 1953 until 1961 and was a member of the Milton Seventh Day Baptist Church. From his retirement in 1962 until his death, he continued to lead an active life, enjoying a large garden and orchard, and was an avid outdoorsman. His interests included Friends of the Boundary Waters Wilderness, Wisconsin Public Radio, Main Hall Preservation Society, and Rock County Conservationists.

In addition to his wife, Ruth, survivors include one daughter, Rachel Van Horn of Denver, Colo., and Judith E. Maxson of San Clemente, Calif.; four grandchildren, Paul, Minn., Robert of Kansasville, Wis., David of Shannock, R.I., and Peter of Pewaukee, Wis.; five grand­children, and nine great-grandchildren. He was preceded in death by one brother, Elston, and a sister, Stella Gauch.

A memorial service was held on October 2, 1999, at the Milton SDB Church, with Rev. Elmo Fitz-Randolph officiating.

Green.—Mary H. Green, 94, of Bridgeton, N.J., died on September 18, 1999, at South Jersey Hospital, Bridgeton.

She was born on December 28, 1904, in Stow Creek Township, the daughter of Thomas and Elizabeth Davis. She was the wife of Frank M. Green and was a Bridgeton resident for 35 years.

She was employed by the former Grant's Dept. Store in Bridgeton. She was the oldest living member of the Marlboro, N.J., Seventh Day Baptist Church, where she was a member of the church's Helping Hand class. She had served as Sabbath School secretary for many years and also belonged to the church's Ladies Aid Society.

Survivors include one sister, Mabel Crazan of Milton, Wis., and several nieces and nephews. She was preceded in death by her husband.

Funeral services were held on September 22, 1999, at the Padgett Funeral Home in Bridgeton, with Rev. Larry Graffius officiating. Burial was at Fernwood Memorial Park in Hopewell Township, N.J.

Orr.—Virginia Louise Orr, 81, died of cancer on October 15, 1999, at Vencor Hospital in Ontario, Calif. She was born in Pleasantville, N.Y., and lived in Riverside, Calif., for 15 years. She most recently lived in Upland, Calif., for 15 years.

Virginia graduated from the University of Redlands (Calif.) and the University of Southern California. She received her teaching credentials and taught in Los Angeles and Compton, Calif., for 10 years. She also was a secretary and bookkeeper for Orr Pasting contractors.

She was a member of the Seventh Day Baptist Church.

Survivors include one daughter, Janette Haidet of Los Osos, Calif.; one son, Brian, of Riverside, Calif.; one brother, Richard Howard of San Bernardino, Calif.; one sister, Kathleen Gagliasso of Dana Point, Calif.; five grandchildren, and one great-grandson.

Services were held on October 19, 1999, at the Riverside SDB Church, with Pastor Gabriel Bejiani officiating. Interment was in Olivewood Memorial Park, Riverside.

Gould.—Russell Jay Gould, 28, of Exeter, R.I., died on October 22, 1999, from injuries sustained in a motor vehicle accident in Richmond, R.I.

He was born on May 17, 1971, in Westerly, R.I., the son of Roger and Reba (Harrison) Gould Jr., and was the husband of Belinda (Adams) Gould. He was a resident of Hope­ linton, R.I., for most of his life.

He graduated from Charilho Technical School in 1990 and then took courses at the University of Rhode Island.

Russ served in the Army, where he was certified as an air traffic controller, received an award as a sharpshooter, and took classes in biomedical technology. He was very active with the computer department at Charilho Technical School. He established his own internet computer company (CGS Computing by Russell) to serve the surrounding community.

He had worked at Unicom, MicroAge for two years, and most recently was employed as a computer technician at Comp USA in Warwick, R.I.

In addition to his love for computers, he was an avid fisherman and a member of the Pawtucket Seventh Day Baptist Church in Westerly. He was a contributor of life through the Northeast Organ Procurement Organization and Tiasue Bank.

In addition to his wife and parents, survivors include two sons, Geoffrey Jay and Aaron Isaiah, both of Richmond; one daughter, Karina Ashlyn, of Richmond; two sisters, Rachelle Monaghan of Westerly and Rebecca Sarzynski of Clearwater, Fla.; his maternal grandmother, Celeste Gould of Westerly; and his maternal grandparents, William and Hilda Harrison of Westerly. He was predeceased by his grandfather, Roger Gould Sr.

Funeral services were held on October 25, 1999, in the Pawtucket SDB Church, with Rev. David Taylor officiating. Interment followed in the...
Robe of Achievement nominations

The Women's Society is accepting nominations for the Robe of Achievement for 2000. Please be considering a woman in your church who meets these criteria for nomination:

- Was / is active as a volunteer in some phase of denominational effort
- Has shown evidence of special service with her family and / or community
- Must be a committed Christian
- Must be an active member of a local Seventh Day Baptist church

A complete résumé must be submitted containing a life history, including her achievements and activities. Without a résumé in hand, the committee cannot make a competent choice among many nominees. If an individual has been nominated before, and you still want that person considered, please submit the name as well as the résumé.

Send all nominations to:

Elizabeth Bidwell, P.O. Box 136
Shiloh, NJ 08883

Deadline: March 31, 2000

Obituaries, cont. from page 25

Pendleton Hill Cemetery in North Stonington, Conn.

Loofboro.—Clara E. Loofboro, 93, died on October 22, 1999, at the Evansville (Wis.) Manor where she resided the past five years. She was born on October 26, 1905, in New Auburn, Wis., the daughter of Ralph and Mary (Mattison) Loofboro. She was married Wesley Loofboro in 1929. Clara was a member of the Albion Seventh Day Baptist Church, a former Grange member, and very active in church organizations.

Survivors include two stepsons, Carroll of Milton, Wis., and Victor of Milwaukee, Wis.; a sister-in-law, Esther Loofboro of New Auburn; 17 step-grandchildren, many step-great-grandchildren, and two step-great-great-grandchildren.

Funeral services were held on October 24, 1999, at the Albrecht Funeral Home, Milton, with Pastor Michael Burns officiating. Grave-side services and burial were held on October 25, 1999, at the Milton Junction Cemetery in Milton.

Williams.—L. Gleneta Williams, 96, of Milton, Wis., passed away on October 26, 1999, in Racine, Wis.

She was born on November 29, 1902, in Albion, Wis., the daughter of E. Glenn and Matie (Head) Williams. She became a member of the Albion Seventh Day Baptist Church after baptism in 1915, and remained an active member as long as her health permitted. In earlier years, she had been a teacher and superintendent of the Sabbath School. She also taught Vacation Bible School for several years.

After attending Milton College for two years, Gleneta graduated from Whitewater (Wis.) Normal and became an elementary teacher. She taught in the Wisconsin communities of Edgerton and Menomonie. For 32 years, she taught in Beloit, Wis., retiring in 1968. She had continued her education by attending summer school in Whitewater and Madison, Wis., and in Boulder, Colo.

Gleneta enjoyed seeing new places and had traveled to many parts of Canada and the U.S., including Hawaii and Alaska. She also enjoyed working in her flower gardens, growing flowers which she could share with her friends and shut-ins.

Gleneta was also interested in her family history—both the Williams and Heads—and their connection with the Seventh Day Baptist denomination. She was a direct descendant of Samuel and Tacy Hubbard, who were members of the first SDB church in Newport, R.I., in the 1670s. Her great-grandfather, Samuel Head, was one of the first members of the Albion church.

Survivors include one sister, Mary Stewart of Racine; a sister-in-law, Gertrude Williams of Milton; one niece, Anna Williams, of Milton; one nephew, Rollin Williams of Charlotte, N.C.; and one great-nephew, Marc Williams of Spartanburg, S.C. She was preceded in death by one brother, Charles Williams, and a brother-in-law, Hugh Stewart.

Funeral services were held on November 1, 1999, at the Albion SDB Church, with Pastor Michael Burns officiating. Burial was in Evergreen Cemetery, Albion.

Kevin’s Korner

They say that true confession is good for the soul.

Well, after more than a decade of silence, the truth must finally come out.

I stole from a homeless man.

Marvin hung out at the homeless shelter, located in the basement of the Episcopal church in downtown Madison, Wis. Our little SDB group volunteered there once a month to feed the several dozen folks who showed up at supper time. Then I would choose to take the overnight shift and help monitor the guests, since, as pastor, I didn’t have a “regular job” to get to the next morning.

I can’t recall how Marvin first got a hold of our church phone number. I just remember how he started calling. And not just to chit-chat, but to ask for help.

He would call from a pay phone, from the shelter, from the mental health center, or from the city jail. (Seems that Marvin had a bit of a temper, especially after a few drinks.)

Marvin taught me much about “the system,” since he worked it so well. He also helped teach some church members about jail visitsations and ministering to the less fortunate.

Apparently, I won Marvin’s confidence, for I soon became his “advocate” in the eyes of the county. So there I was, a big white guy in his late 20s, “adopting” a little African-American guy in his 40s.

One of my duties was to help Marvin budget the money he received from the government. No, I didn’t steal his money. Marvin not only worked the “system,” he worked his advocate pretty good, too. More than once, his sob stories wrestled the money from my hands into his. (I am sure that the “needs” of the moment soon turned into alcohol or worse.)

I felt that I had to give up this arrangement for both our sakes. Then, Marvin found himself an apartment in a University student section of town. I went to help move him in.

That’s when I saw it. As I reached for a small box of clothes, I noticed a shiny piece of metal sticking out near the top of the pile. It was a nice silver hammer with a black rubber grip.

I knew of Marvin’s violent episodes. With no other tools in sight, chances were that Marvin was not a skilled carpenter. And chances were that he would never use the tool/weapon in anger.

I chose not to take those chances. So, I stole from a homeless man.

Before taking the box out of the van, I slipped the hammer out and tossed it under the back bench. Should I have confronted him and questioned him about the tool? Perhaps, but I did not want to discover firsthand (or, first-head) his intentions.

A Madison church member has told me that he still sees Marvin every so often on the streets. I wonder who he’s calling now. And I wonder if he ever got another hammer.
# Feature Index for 1999

(Feature Index on page 23)

<table>
<thead>
<tr>
<th>Title</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>A picture of health (by Don Holmertz)</td>
<td>Feb.</td>
</tr>
<tr>
<td>A ministry or job—why not both?</td>
<td>July-Aug.</td>
</tr>
<tr>
<td>Back to the Bible (by Stanley F. Fox)</td>
<td>July-Aug.</td>
</tr>
<tr>
<td>Blest be the church that tithes (by Stanley Allen)</td>
<td>April</td>
</tr>
<tr>
<td>&quot;But you promised!&quot; (by Greg Asimakoupoulos)</td>
<td>Feb.</td>
</tr>
<tr>
<td>Can the dead witness for God? (by Clarence &quot;Whitey&quot; White)</td>
<td>July-Aug.</td>
</tr>
<tr>
<td>Church-run school helps The Gambia (by Kirk Looper)</td>
<td>Jan.</td>
</tr>
<tr>
<td>Conference Centre construction underway in Jamaica (by Gem Fitz-Henley)</td>
<td>Sept.</td>
</tr>
<tr>
<td>Conference in review</td>
<td></td>
</tr>
<tr>
<td>Cross Currents Ministries (by Alicia Mackintosh)</td>
<td>June</td>
</tr>
<tr>
<td>Discovering the joy in giving (by Linda Graffius)</td>
<td>April</td>
</tr>
<tr>
<td>Earth-friendly resources</td>
<td>March</td>
</tr>
<tr>
<td>Fifth Sabbath blessings (by Dale Thorngate)</td>
<td>May</td>
</tr>
<tr>
<td>He will not forsake you (by Becky Van Horn)</td>
<td>Oct.</td>
</tr>
<tr>
<td>Helping others (by John H. Camenga)</td>
<td>Dec.</td>
</tr>
<tr>
<td>Is your church a full-service station? (by Robert Van Horn)</td>
<td>Nov.</td>
</tr>
<tr>
<td>Keep those promises (by Bob Hett)</td>
<td>Feb.</td>
</tr>
<tr>
<td>Loving earth for heaven's sake (by Amy Andrews)</td>
<td>March</td>
</tr>
<tr>
<td>Marching to a different drummer (by Dennis L. Palmer)</td>
<td>July-Aug.</td>
</tr>
<tr>
<td>New work in Colorado (by Ronald Elston)</td>
<td>Jan.</td>
</tr>
<tr>
<td>Not by might, nor by power (by L.B. Lee)</td>
<td>Nov.</td>
</tr>
<tr>
<td>Pastor Keith Julson, 1962-1998</td>
<td>June</td>
</tr>
<tr>
<td>Preaching boldly about money (by Andrew Samuels)</td>
<td>April</td>
</tr>
<tr>
<td>Punk rockers for Jesus! (by Jeremiah Owen)</td>
<td>June</td>
</tr>
<tr>
<td>Ready or not, here I come! (by C. Justin Camenga)</td>
<td>Dec.</td>
</tr>
<tr>
<td>Robe of Achievement (by Elizabeth Bidwell)</td>
<td>Oct.</td>
</tr>
<tr>
<td>Salem church expands ministry (by Janet Thorngate)</td>
<td>Jan.</td>
</tr>
<tr>
<td>SDB pharmacy serves many in Rwanda (by Kirk Looper)</td>
<td>Jan.</td>
</tr>
<tr>
<td>SDBs and SDAs Compared</td>
<td>May</td>
</tr>
<tr>
<td>Substance, not style, central to worship planning (by Carl White)</td>
<td>Nov.</td>
</tr>
<tr>
<td>The Everyday Christian (by Justin Hibbard)</td>
<td>June</td>
</tr>
<tr>
<td>The Gift of Grace (by Marcy Payne)</td>
<td>June</td>
</tr>
<tr>
<td>The heart of holiness is humility (by Bill Burks)</td>
<td>Oct.</td>
</tr>
<tr>
<td>The miracle of the maple (by Don A. Sanford)</td>
<td>March</td>
</tr>
<tr>
<td>These interfaith unions good for planet</td>
<td>March</td>
</tr>
<tr>
<td>Training begins for Field Workers (by Ronald Elston)</td>
<td>Jan.</td>
</tr>
<tr>
<td>Why so few Sabbatarians? (Edited by Kevin Butler)</td>
<td>May</td>
</tr>
<tr>
<td>Whooppee, it's payday! (by Bob Spreadborough)</td>
<td>April</td>
</tr>
<tr>
<td>Witnessing in Mongolia (by Doug Williams)</td>
<td>July-Aug.</td>
</tr>
<tr>
<td>WordArt: The SDB logo (by Larry Graffius)</td>
<td>May</td>
</tr>
<tr>
<td>Year round gift-giving ideas (by Linda Graffius)</td>
<td>April</td>
</tr>
<tr>
<td>You can make a difference</td>
<td>March</td>
</tr>
<tr>
<td>Kevin’s Korner</td>
<td></td>
</tr>
<tr>
<td>Computers improve the SR</td>
<td>Jan.</td>
</tr>
<tr>
<td>The Ultimate promise keeper</td>
<td>Feb.</td>
</tr>
<tr>
<td>Global warming a good thing?</td>
<td>March</td>
</tr>
<tr>
<td>God loves a cheerful giver</td>
<td>April</td>
</tr>
<tr>
<td>Are you a slave to time?</td>
<td>May</td>
</tr>
<tr>
<td>More than a &quot;Phantom Menace&quot;</td>
<td>June</td>
</tr>
<tr>
<td>Timing</td>
<td>July-Aug.</td>
</tr>
<tr>
<td>Be ye holy in Holland</td>
<td>Sept.</td>
</tr>
<tr>
<td>Recalling Stan and Al's service stations</td>
<td>Nov.</td>
</tr>
<tr>
<td>I stole from a homeless man</td>
<td>Dec.</td>
</tr>
</tbody>
</table>