What is a parent?

Plus:

• Pew number 12
• Wakonda turns 50
• Milton goes high-tech
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 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) 752-5055; FAX (608) 752-7711; E-mail: sdbgen@inwave.com and the SDB Web site: www.seventhdaybaptist.org

Church Dedication

You are cordially invited to join the Boulder, Colo., SDB Church as they dedicate their new facility on September 1-2. Housing is limited. Please call Pat Williams at (303) 838-4861, or e-mail your request to dhorn gate@aol.com.

Pastoral openings at SDB Churches

Adams Center, N.Y.  
Contact Gene Smith  
(315) 364-1126

New Auburn, Wis.  
Contact Wayne North  
(715) 237-2778

It is very important, when addressing mail to the Seventh Day Baptist Center in Janesville, Wis., to use the Post Office Box (1678) as the mailing address. The street address should be used ONLY when courier or other delivery services are used.

Come to Conference

August 6 - 12

Directions to the West Virginia Wesleyan College campus in Buckhannon are on page 23. FANS Available! Fans for your dorm room will be available for rent, $2 per day.

And you can add one more hotel to the Conference list: a new Hampton Inn is less than two miles from campus. Call 304-473-0900.

The Sabbath Recorder

Established 1844

A Seventh Day Baptist publication

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July-Aug. 2000/ 3
What is a parent?

A parent is a role model, teacher, confidant, caregiver, provider, and a person to show and teach "agape" love to their child. This is the love that is totally unconditional, asking for nothing in return: "I'll love you no matter what you say or do." That's the kind of love God has for all His children.

The Bible teaches us about that love again and again. It is the only true book in parenting. Proverbs 22:6 says, "Train a child in the way he should go and when he is old he will not turn from it." Ephesians 6:4 says, "Fathers, do not exasperate [anger] your children; instead, bring them up in the training and instruction of the Lord."

This teaches us that we are responsible for bringing up our children in Godly, loving homes, where they can learn consistency, fairness, healthy self-esteem, stability, tolerance, kindness, normal love and affection for family and others. These are qualities our children will need in their lives.

Proper love and affection

If we, as parents, don't show love and affection to our children, it stunts their ability to feel love and express their affection for others. Actual case studies in mental health show a link between a child's lack of nurturing with personality disorders such as schizophrenia.

Consistency and fair discipline

If parents are not consistent and give "mixed signals," children will become confused and dysfunctional in their decision making. They need to develop trust in you and future trust in others. Our objectivity, in turn, gives them theirs.

The dictionary defines discipline as "training that develops self-control; set or system of rules and regulations; branch of learning; to train; to punish."

"To punish" is only one of the definitions. Punishment should only be given after definite guidelines, boundaries, or rules have been deliberately broken. Spankings should never be done in anger or due to an abusive childhood of your own. "Sins of the fathers" are passed down, and frequently-hit children often grow into indifferent, cold-hearted adults.

Tolerance of a child's mistakes

Always allow your child to be a child. Think before you react. Did it. 

Skills for handling negative peer pressure

We need to be aware of and teach our children how to skillfully handle peer pressure. Sometimes we "just say no," but don't equip them with the proper self-esteem to handle the rejection and (in their eyes) the embarrassment and humiliation that could result from them saying no. This is why we at times need to see things from their perspective instead of our own.

We also need to be the best possible example we can be. One of this world's false teachings is, "Do as I say, not as I do." You cannot expect a child to obey you and not drink alcohol or do any type of drugs if you, the parent, fail to set the example for them.

Healthy self-esteem

Children can have proper self-esteem and confidence only if we build them up. Try not to give them unattainable goals. Praise them in all things, and reward them with kindness and goodness when appropriate. Be as genuine as you can because children can sense when adults are "faking it."

A stable family atmosphere

More than anything else, children require stability in their lives. They need the consistency of regular bedtimes, mealtimes, outside activities, and church time. They need a household unit. Both parents should also spend time with each child separately, to make each feel special and important. Always try to make memories they can carry into old age.

Prayer life

When you teach your children to communicate with God, you give them a lifeline to all that is good and eternal. By teaching your children how to pray effectively, you give them everlasting hope, comfort in the midst of trials, and peace beyond anything this world can offer.

By demonstrating how to study God's Word, you give them truth, love, and true joy. Without all this training, they will wander in the wilderness. With it, they will have life everlasting with their personal Lord and Savior, Jesus Christ.

This list of qualities and traits we need to instill in our children is far from complete. Above all, remember: unconditional love—the kind of love God showed on the cross.

Our children are precious gifts from God. They are our responsibility to mold, teach, train up, love, and embrace. We will be held accountable for them.

Our ultimate goal should be to mold our children into Christ-like people who serve the Lord. We should strive to create strong men and women of lasting faith who will go into the world and spread the Gospel.

This is what a parent should be, and God expects nothing less from us. Let's give thanks that He is full of mercy and grace and knows our shortcomings, since, in the end, all of us are His children.

If we, as parents, don't show love and affection to our children, it stunts their ability to feel love and express their affection for others.

Learn to be a good listener, thereby teaching them the art of listening to others.

What a parent?
Pew Number 12

by Jerry VanHorn

A couple of Christmases ago, our daughters gave me one of those small, diary-like books that challenge you to record your own personal history. On each page, 16 per month, there's a specific question designed to elicit memories about early childhood, adolescence, dating and marriage experiences, etc. Its purpose, says the introduction, is to "draw you closer to your children as you share this memoir of your life." I suspect the gift was partly motivated by my repeated insistence over the years (I'm now 50-something) that I have difficulty recalling much of my childhood and early adult life. Not that there are unpleasant reasons for repressing the memories; I just flat out don't remember—at least in the vivid details that kids thrive on (as in "Tell me what you did in the war, Daddy!"). Or, so I thought.

Since receiving it, I've set aside time nearly every day, in conjunction with my private morning devotional, to begin reflecting on the diary's questions, one page at a time. Whoever framed those questions must have been inspired, because they've stimulated far more introspection than I ever felt capable of. And I've had a ball doing it. Here's an excerpt:

"Did you attend church as a young boy? What are your earliest memories of church?"

My Entry: Mom and Dad sang in the church choir, so I sat with my Grandmother Austin every week in Pew Number 12. It was in the Pawcatuck Seventh Day Baptist Church in Westerly, R.I. Not to sound like an Andy Rooney clone, but why do so many Seventh Day Baptist churches have such stiffled, "Fortune 500-sounding" names? You know, like the Upper Second Marlboro SDB Church of Sasketoon, Saskatchewan, not to be confused with the Lower First Marlboro SDB Church of Piscataway.

The Western church—sorry, the Pawtucket church—looked like those pristine, white New England churches you see on the autumn pages of the fuel oil company's free calendar. On the inside, it actually smelled like a fuel oil company. I think the boiler room had a ventilation problem that the church trustees were never able to solve.

Pew Number 12, like all the rest, had faded green cushions stuffed with horsehair. Occasionally one of the hairs would poke through the gabardine-like fabric, and I'd occupy myself trying to pick it out.

E. Howard Clark was a short, portly man who easily could have doubled for the Munchkin mayor in "The Wizard of Oz." He sat behind Gramma Austin and me in Pew Number 13 every week without fail. In his wallet, he carried a little paper fish printed on something like onion skin. I can't recall how I first discovered he had it, but every Sabbath morning I'd turn around, lean over the back of Pew Number 12, and beg. Mr. Clark would pull the wallet from his pocket, discreetly moisten his palm with saliva, and with much flair and flourish, lay this little paper fish in the middle of his upturned hand. (At least with as much flair and flourish as a person could get away with in those few silent moments of personal meditation before the start of worship.) Slowly, then bit by bit more vigorously, the fish would curl and dance and flop in his hand, imitating the gyrations of a just-boated bass.

I confess that one reason I'd initiate this weekly ritual was because I was fascinated by Mr. Clark's anguished contortions—given his girth—to retrieve his wallet from the back pocket of his trousers.

We sat just a few pews back from the organist. It was a long time before I knew what Grace McIntyre looked like, because all I'd ever seen was her back, seated at the console. It was not, as I recall, a pretty sight.

In very subtle but unmistakable ways, Grace was in total control of that weekly service. And her movements were predictable. After the pastor would intone, "The Earth Is the Lord's and the Fullness Thereof, The World and They That Dwell Therein... let us now present our tithes and offerings," Grace would begin a quiet offertory. Sometimes it was so peaceful I'd wonder if we'd be able to hear a pin drop. Occasionally one of the hairs would poke through the gabardine-like fabric, and I'd occupy myself trying to pick it out.

But the hairs would magically disappear back into the church, struggling to stay in lockstep all the way up the center aisle to retrieve the empty offering plates from the pastor.

"I was grown up, I always thought this talent for synchronized "usher movement" was a bona fide occupational qualification for the job. Also, to quote Andy Rooney, "Have you ever said the word 'nearer' in a deliberately nasal tone? Have you ever noticed how much it sounds like a garden spade scraping across dry concrete?"

Although Grace probably knew what "modulate" meant, her execution belied that. She'd stomp down simultaneously on the "great" and "swell" pedals, take a deep breath, and kick in the overdrive.

In a rear-view mirror affixed to the organ's music rack, Grace would keep one eye on the ushers, watching them do their sweep of the congregants. When they disappeared back into the narthex to reassemble for their return march, Grace would modulate into the Doxology.

Now, according to my musician friends, "modulate" is a technical word for a gradual change from one composition or key to another, intended to disguise the transition from the audience. Although Grace probably knew what "modulate" meant, her execution belied that. She'd stomp down simultaneously on the "great" and "swell" pedals, take a deep breath, and kick in the overdrive.

Of course, from Pew Number 12, I could see her shoulders heave in the nanosecond before it happened. And I soon learned it was the exact moment at which my very survival depended on my personal meditation on the horsehair cushion, no matter how scratchy it was.

For those of you who didn't attend the Pawtucket/Westerly church during those years, maybe you can relate to this: you put Strauss' "Also Sprach Zarathustra" on your stereo, cranked up the volume, then punch "Start, knowing full well that in a heartbeat you'll be blown into the next county.

Since none of the ushers were musically gifted, they couldn't anticipate Grace's timing any better than the designers of the Edsel. They would sail toward the altar as though launched by a catapult.

"PAID GO! FROM WHOM ALL BLESSINGS FLOW!" blasted forth with such fortissimo that Clifford Langworthy's sparse, slied-crossed hairstrands (he sat in the choir's back-row bass section, right up under the organ pipes) would blow back down across his forehead.

Clifford, Grace, and the rest of those dear saints are now with the Lord. Even the cushions were "buried" long ago. But I praise God for His promise that some day I'll join them. That cost of characters relives such precious memories for eternity.

Jared A. VanHorn, a native of Westerly, R.I., was baptized in the Pawtucket SDB Church. He heads a leadership development consulting firm headquartered in Des Moines, Iowa. Early in his career he worked in print and broadcast journalism, and now writes just for fun. His wife is the former Donna Otis of Milton, Wis., where they first met at Milton College.

July-Aug. 2000/
A jubilee for a camp

by Don A. Sanford

Camp Wakonda, which officially opened in 1950, began from seeds planted more than a decade before it became a reality. The planter and principal early cultivator was Rev. Elmo Fitz Randolph.

When "Randy" was pastor at Alfred Station, N.Y., he directed the Western Association camp at Eggerton Park. Located on the banks of the Genesee River in Allegany County, he served as camp director from 1939 to the war years of 1941. (I was a camper in that first camp and still remember how we teased him to repeat again and again, "The Cremation of Sam McGee" to get us in the mood for sleep.) An executive position with a Boy Scout Camp in Maine added to Pastor Randy's expertise in both camping and motivation to stir others. The call to the Milton church in 1944 brought these two qualities together.

There had been camping experiences in the church during the preceding decades—on Lake Koshkonong, at Indian Trails Boy Scout Camp on the Rock River, and at Camp Rotamer a few miles to the south of Milton. But those experiences were limited to a week at the convenience of others, with limited carry-over. The inability to find a suitable camp to rent in 1949 highlighted the need for a church-owned camping facility.

That reality took form when, on a Sabbath afternoon in the spring of 1950, Pastor Randolph drove down Klug Road. As Randy described it in his Wakonda Memoirs 1950-1966: "We stopped at the bridge crossing Otter Creek where the sight and sound of the stream, running full and clear, and the enchantment of its meandering course between wooded banks, invited further exploration. Crossing the fence near the creek, we walked southward into the oak grove clear of underbrush and carpeted with lawn-like grass close cropped by the sheep pastured there. "At some happy moment in this experience the thought flashed, 'This could be what we've been looking for—a site for our church camp.' Once the idea struck, every step and each new discovery supported it and added to the excitement of a dream taking on reality. The memory of cresting the hill on the south edge of the oak grove and seeing a level open meadow with a magnificent burr oak centered in it is still vivid."

The main lodge at Camp Wakonda soon after construction.

While the Children of Israel were in camp in the wilderness, the Lord directed Moses, saying, "You are to count off seven sabbaths of years for yourselves, seven times seven sabbaths of years, namely forty-nine years... You shall have the fiftieth year as a jubilee." (Leviticus 25:8,11)

Now this is camping! Tipis surrounded the majestic burr oak in front of the lodge.

At this point, the history of the site begins to unravel. The land was purchased from the estate of the late Mrs. Dulce Richardson. He confided to Pastor Randy that he was fearful that when he was gone, the woodlot might fall into the hands of someone who would cut the timber and destroy its primitive beauty.

To list the skills and devotion of contributors always runs the risk of omission, for they came from the whole North Central Association and beyond. The Senior Saints creeds have included Camp Wakonda in their volunteer missions.

An additional woodlot across Klug Road, to the west of the camp, was added to the original 28 acres at the corner of Klug and Highway N. This land was purchased from the estate of the late Mrs. Dulce Richardson. He confided to Pastor Randy that he was fearful that when he was gone, the woodlot might fall into the hands of someone who would cut the timber and destroy its primitive beauty.

The $3,000 investment, called "Randy's folly" by some at the time, has preserved the area's pristine beauty. Through selective cutting, it has also provided close to $40,000 to help fund camp improvements.

To some, Camp Wakonda portrays only buildings and grounds. But to those who have experienced

How about "Camp Oak-Leaf"?

Wakonda—a native American term for "Great Spirit"—was one of 40 suggestions posed for the new camp. Others included:

- Hillcrest
- Well-Don
- Nehemiah
- Otterbein
- Mizpah
- Excelsior
- Good News
- Sunset Beauty
- Rock Ledge
- Vesper Hills
- Sabbath Rest
- Rendezvous
- Willowdale
- Quiet Dell
- Mighty Oak

Cont. next page
"We are climbing Jacob's Ladder," they sang, and for the first time a group of our own young people were realizing the thrill of having a camp they could call their own. In the soft light of the campfire, a circle of happy faces showed the satisfaction of the hour. That was the Christian Endeavor.

"The same spirit seemed to dominate the Senior Fellowship social a few nights later as they circled around the fire on the same hill. 'We young folks are Seventh Day Baptists and proud we are of the name.' The melody seemed to fill the valley and come back to the singers. Everyone caught the spirit of camping and it wasn't difficult to imagine a lodge there in the trees and bunkhouses just down the stream.

"Perhaps some parents have forgotten when they sat before a crackling fire and extracted charred marshmallows from sharpened sticks and slapped mosquitoes with sticky hands. The spirit with which the whole camp project has been received would indicate that many do remember. The first step has been taken to assure Christian camping privileges for their children and their children's children.

"Who can begin to estimate in dollars the blessing which can come from such a venture? The outward appearances, such as recreation, campfires, and fun are not the most lasting influences of a Christian camp. The fellowship with God and communion with Jesus Christ; the wholesome friendships and the appreciation of the great out-of-doors are the ultimate results of true Christian camping. Such things are priceless. The dollars we are contributing to the camp fund are only understood as we convert them into Christian lives."

—Kenneth Smith, 1950

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Pastor Elmo Fitz Randolph preaching at camp moments before being surprised when the main lodge was named in his honor in 1992.

the camp, the derivation of its name—from the Indian word for "Great Spirit"—more closely describes jubilation of a Jubilee. Some of this prevailing spirit was expressed by Student Assistant Pastor Kenneth Smith at the end of the first camping experience at Wakonda. He wrote:

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Milton goes “high tech”
by Mary Thompson, Milton Courier; reprinted with permission

Rev. George Calhoun came from a previous pastorate to the Milton, Wis., Seventh Day Baptist Church about 10 years ago. A man of great insight and commitment, Calhoun has worked tirelessly to determine the needs of his congregation and respond to them.

In January, a 9 x 12-foot video screen and a high-resolution projector were brought into the sanctuary. A console at the back of the pews includes a laptop computer and a state-of-the-art panel of dials and switches used to control the audio and the visual.

“I did a lot of research on this,” Calhoun says. “I wanted to bring the church up to date with this technology.”

“We’re trying to bring the biblical message into a 21st century context,” he points out.

The new system can present a variety of visual imagery—words to hymns; video clips from missionary trips, church camping activities, and congregational picnics; PowerPoint presentations; videos to illustrate points in sermons; and, of course, movies. A scanner allows for the projection of still images such as photographs. When the screen isn’t in use it retracts out of sight smoothly and quietly.

Congregation members have donated their time and expertise to help the project along. Phil Watson built the cabinetry for the control equipment, and Bob Vigneault helped create and organize the computer graphics displayed on the screen.

Eric Camenga is a mechanical engineer who helped set up the equipment.

The system will be used for seminars, to show videos that relate to the family or singles, and for many other presentations. Wednesday night youth ministries use the system, and it is also available to organizations outside the church. The Milton Historical Society used the screen during this year’s Pioneer Dinner.

“We have combined all of this with a state-of-the-art sound system,” Pastor Calhoun points out. “It’s comparable to a modern theater auditorium.”

The system has almost unlimited uses, according to Calhoun. He feels sure that members of the congregation will begin to avail themselves of the potential to draw others into the events by creating videos of special events. Using the screen and the sound system during regular services or special events will help him in his role as teacher, Calhoun says.

“My goal is to be a teacher, but to use all the senses to get people to experience what I’m teaching.”

Calhoun adds that maintaining the traditions of the Seventh Day Baptist church is a strong part of the decision to use the new equipment. He believes it will help his congregation come closer together.

“We’re living in a world today where there is so much technology but we are not touching each other,” Calhoun says. “My hope is we can use this to learn to touch each other.”

We do appreciate your support and encouragement, and even constructive criticism offered in love through the duration.

A full-color projection welcomes all to the Milton church.

“A monthly or quarterly newsletter was compiled, edited, and distributed each year to help our women keep in touch and share news, talents, and prayer concerns.”

As you can see, your New Jersey SDB sisters have been busy since we took on this responsibility in 1990. The work has been both challenging and enlightening. To paraphrase the Great Empacstor, “...you can’t please all of the people all of the time,” but we do appreciate your support and encouragement, and even constructive criticism offered in love through the duration.
Petition points to persecution

The Seventh Day Baptist Historical Society recently received a certified copy of a petition from Seventh Day Baptists in Rhode Island at the close of the Revolutionary War. The copy bore the embossed "SEAL of the STATE of RHODE ISLAND and PROVIDENCE PLANTATIONS 1663."

The certification was signed by the Secretary of State on March 22, 1929, "a true copy of an excerpt recorded in book of 'Petitions 1764-1765' at page 50 thereof."

Below the signature of the Secretary of State, there was a penciled note: "For Rev. Paul S. Barwick with compliments of Fred M. Sukier—March 28, 1929."

The text reproduced below follows the copy as near as possible with form and spelling incompatible with a computer spell checker:

"To the Honorable General Assembly of the Gov' and Company of the State of Rhode Island and Providence Plantations now setting at Newport—June 1784."

We the Professing People of Christ Distinguished from other Christians by the Name of the Sabbatarians, Baptists Residing at Westerly Hopkinton Newport and Middletown etc) Humbly Beg Leave to Show That During Our Struggles in the glorious Revolution which Through the Divine aid is now Happily Terminated in Our Favor The Grand Object held up to our View was Liberty. To her Memory Did we Erect Monuments almost in Every Quarter. Under her Banner Have we fought and Bled and on the happy Success of the Enterprise We Beg Leave to Congratulate Ye Hon'".

Nevertheless, some of the Laws Still in Force Subject Ye Petitioners to Sunday Inconveniences For Following our Several Occupations For the Procuring an Honest Living (on the First Day of the Week) which is not Consistent with the Principles of the Revolution. Neither with the Instructions of that Great Teacher who Strictly Enjoined all his followers to Do unto All men as they would be Done Unto.

Therefore Y Petitioners Humbly Request this August Body to Take their Case Into Your Very Wise and Serious Consideration and adopt Some means and measures Whereby Y Petitioners may have the Liberty to Follow their Necessary Callings on their own Profession as afore and To Pass and Repass Where Necessity Requires Peaceably and Quietly among our Fellow Citizens without any appearance or Design to Give offence to any This Privilege. We Humbly ask Not to Use it to Licentiousness But as We Believe it is Consistent With the Will of the Great Legislator of Universal Nature (who is no Respecter of Persons).

In full Confidence of Y Hon' Clemency and Presuming Y' Hon' really wish to Do nothing but what is Perfectly Just and Right in the Premises. In the sight of God and Man Consistent with the True Intent and meaning of Liberty both Sacred and Civil which is all we ask and wish for and Y' Petitioners as in Duty Bound will ever Pray. Signed by us as a People of the above Denomination in Behalf the Rest.

cont on page 26

STATE of RHODE ISLAND
OFFICE OF THE SECRETARY OF STATE
PROVIDENCE, March 22, 1829.

I HEREBY CERTIFY the foregoing to be a true copy of an excerpt recorded in book of 'Petitions 1764-1765' at page 50 thereof.

The certification was signed by the Secretary of State dated March 22, 1929.

One year ago—July-Aug. 1999
Tim Bond challenges readers to see their employment as a ministry.
Pastor Stanley Fox relates story of his church in Yakima, Wash., changing from Sunday to Sabbath. Other features come from Doug Williams, Clarence White, and Dennis Palmer.
Women's Page announces that Daytona Beach, Fla., ladies have agreed to lead the Women's Board for the next decade.
Youth ministry updates from Milton, Wis., and the Philippines.
President Norma Rudert unveils "week at a glance" for Conference 1999: "Be Ye Holy."

Five years ago—July-Aug. 1995
Rodney Henry and Don Sanford write on the theme, "Interim Pastors."
Pastor Gary Hemminger and church member (Doreen Davis) share their perspectives on an interim pastor situation in Seattle, Wash.

"Pearls" column lists many early SDB pastors who served bivocationally.
President Myrna Cox presents Conference lineup of speakers, worship and seminar leaders, and musicians.
Verona, N.Y., church plans for 175th anniversary in August.

10 years ago—July-Aug. 1990
Don Graffius, Manfred Holck, and Don Sanford highlight issue's theme of stewardship.
The SDB United Relief Fund helps those affected by Hurricane Hugo.
Jean Albion displays her banner to represent SDBs at the Baptist World Congress in Seoul, Korea.
Russell Johnson begins as Director of Extension.

Christian Social Action Committee presents article on capital punishment, to be discussed on the floor of Conference.
Thomas Merchant named new historian-librarian of the SDB Historical Society.
K. Duane Hurley accepts appointment to become new Executive Secretary of the Conference.
Salem, W.Va., church honors 21 who have been members for 50 years or more.
Ann Williams edits special musical section of the July issue.

50 years ago—July-Aug. 1950
Tract Society presents "Ten for Seven," a tract lifting up all Ten Commandments for a Seven-day Christianity.
John F. Randolph, pastor at Berea, W.Va., tells of heading to Camp Joy and finding a terrible flood. Many homes washed away; six people drowned in Berea. Further reports find over 1,000 homes destroyed and 53 dead in a ten-county area.
Debates continue over SDB representation in the Federal Council of Churches.
Theodore Hibbard ordained at the First SDB Church of Alfred, N.Y.
The "World's Largest Handwritten Bible" pictured, on display at the Chicago Fair of 1933.

...where are we headed?

Pray for—

• your Christian witness on the job
• summer ministries to bless all involved
• churches in interim pastor status
• our board and agency leaders and workers
• General Conference in Buckhannon, W.Va.
• National Field Minister Ronald Elston
• more evangelism among our people

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Authorized to be printed for use by any church in connection with this publication.

SDB Historical Society
Theodore Hibbard
First SDB Church
Alfred, N.Y.

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Asking God, “Where?”—a portable faith

I can't begin to count the number of times that people asked me, "What are you going to be when you grow up?" Asking God, "Where?"

Sometimes the location is for life—Abraham is one example of this. Sometimes the location is for a particular task—the call of Ananias to lay hands on Paul is an example of this. Regardless of the location or the timeframe, we need to ask the question "Where?"

As you were growing up, how many times were you asked, "Where?

Sometimes the location is for life—Abraham is one example of this. Sometimes the location is for a particular task—the call of Ananias to lay hands on Paul is an example of this. Regardless of the location or the timeframe, we need to ask the question "Where?"

When was God using you in your community? What was needed then?

Asking God, "Where?"—a portable faith

It has been exciting to see the work in the Philippines progress. When I visited there in May, it was easy to see why. The pastors eagerly told me of the plans they have for evangelism and outreach in many of their churches.

One pastor talked about the radio programs he had started in his town, while another told of a training session he plans to give the members of his congregation. They are expected to invite their friends, neighbors, and relatives in an effort to bring them to an even closer relationship with Jesus Christ.

Another pastor spoke of evangelistic meetings and door-to-door campaigns to spread the Gospel. Their goal is to reach out with the Gospel so that people will better understand what it means to be a Christian. They are more concerned about evangelism than filling the pews. If this approach is done correctly, it should bring people in to be nurtured in the lifestyle of Christianity.

In January 1999, Pastor Gabriel Bejani and I visited the Philippines to teach SDB doctrine and polity. (Gabe is now Director of Pastoral Services and heads the SDB Council on Ministry.)

Toward the end of the sessions, Pastor Ferraren, who was the leader of the Conference in the Philippines, stood and stated that he thought it was time for the Conference and the Convention to unify into one organization.

The two groups began working together to form what was ultimately called "Seventh Day Baptists—Philippines." They assigned one representative from the Conference, Brother Bernard Agudera, and one from the Convention, Pastor Al Paypa, to work together to further organize and develop the General Conference. It appears that this work is proceeding at a steady pace. They have selected six others to help them in this local organization.

The Called program was introduced this year as a possible addition to the work there. A program of the SDB Board of Christian Education, it has been used effectively by several churches in the United States. It is hoped that the Philippine SDIs will also be able to use it.

Bernard Agudera—presently attending the Baptist Theological College in Cebu City to become a pastor—is the Conference's Youth Director. He is responsible for developing materials that will encourage and train the youth in the work of the church.

In many of the churches, the youth already produce and present the entire worship service one Sabbath each month. Reportedly, they do a very good job. This youth program will provide future church leaders.

These two young men, Paypa and Agudera, will face many difficulties in the coming year or two. Both have families, full-time ministry responsibilities, and college commitments. I ask for prayers for their work and health.

Funds are currently unavailable for developing and maintaining these Conference programs. If you wish to help with their development and maintenance, you can do so through the Seventh Day Baptist Missionary Society, 119 Main Street, Westerly, RI 02891.

FOCUS

Training in the Philippines

by Kirk Looper

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And we were off, driving at a recklessly safe speed towards our lingering destination—New Auburn. Or, more specifically, the annual New Auburn Retreat. For those of you who have no idea where New Auburn is, then I, being the seasoned Wisconsinite that I am, will inform you: New Auburn is approximately somewhere in the vastness that is Northern Wisconsin. But enough geography. Let's move along to the real adventure.

After taking a few side routes and getting lost a few times, our fun caravan of compact cars drove into Chetek Baptist Camp for a weekend of excitement with the ever-loving Pastor Barry Baugh from New York.

A few minutes after our grand entrance, unhappy news drifted to our ears. Because of bad weather (a very angry and vengeful April blizzard), my fellow Miltonites had to abandon their journey and would not join us in New Auburn.

God surprised me
by Aubrey Appel

At first, I was in denial, then anxiety, then shock, then sadness, then anger, then hungry. Finally, I asked God, "Why?"

Why would He insist upon separating me from my best friends and putting me in a retreat where I knew only a few other kids? Was this some cruel trick?

While walking slowly to my cabin, I didn't understand and was feeling sorry for myself. Then I looked up and saw one of the best sunsets ever. Suddenly, a God thing happened! The super biggest feeling of peace washed over me, and I knew that this weekend wasn't about my friends, it was going to center on God.

Once I realized this, I began to feel a painful twinge of shame. I knew that I had been keeping God in the back of my life for too long. By sending that snowstorm and putting me out of my comfort zone, God had given me a spiritual slap in the face: "God surprised me God is watching over all of us and taking care of all of us."

So, the next time you suddenly feel shoved or booted out of your comfort zone, stop and take a second to ask God what He is planning and wanting for you. He may surprise you."

One big happy family at the YF Retreat in Northern Wisconsin.

Playing games, making new friends, and just hangin' out.

Come to Pre-Con!
Youth (at Camp Joy)
Director: Dave Taylor
Youth Adult (at WVWC)
Director: George Calhoun

Pre-Con is
August 2–6

Youth Pre-Con map to Camp Joy, Berea, WV
Seeking Spiritual Maturity:
through Sabbathkeeping

An annual emphasis of
the SDB General Council

(From Larry Graffius’s “True
to the Sabbath, True to Our God,”
Chapter 5, pages 52, 53, 57-58, 61; Chapter 1, pages 6, 8.)

Rest from our work

God intends for us to rest. By
stopping our work we are physically
and spiritually refreshed. God’s first
purpose is one that sounds like a
caressing protective parent: “It’s for your
own good!”

In the Old Testament, the penalty
for breaking the Sabbath seems terri-
ribly severe. “Whoever does any work
on it must be put to death” (Exodus
35:2). And yet, judging from medical
research, it appears that the same
ominous consequences are in place
for those who disregard the Creator’s
pre-designed physical and spiritual
rhythms. In effect, we are slowly
killing ourselves when we do not stop
and rest.

More than just a physical rest,
there is at a deeper level the dimen-
sion of spiritual rest. Jesus spoke
of this aspect of Sabbath keeping. In the thrice
of our souls for peace and quiet: “Come unto me, all you who are weary
and burdened, and I will give you rest.
Take my yoke upon you and learn
from me, for I am gentle and humble
in heart, and you will find rest for
your souls” (Matthew 11:28-29).

Resting from our work brings
physical refreshment. Resting from
the anxieties that pursue us brings
freedom for our souls.

In our day, resting on the Sabbath
has become one of the most difficult
challenges of all. We are bombarded
with temptations, allurements, com-

munity entertainment and activities
as well as reasonable obligations and
opportunities. It has become harder
and harder to stay “true to the Sab-

bath.”

And thus it has become one of
the most frequently broken and/or
thoroughly adulterated and rational-
ized Commandments. It is far too
demanding to change our practice
to conform to the truth we discover

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SDBs in Argentina
by Pastor Jose Alegre

The Lord has been very merciful to us because His work in Argentina is growing. There is a group of 20 to 25 people. Also, there is a branch church located in a suburban area. We are conducting a Bible Seminar with an attendance of seven students, with an emphasis on theological and doctrinal issues. Our aim is to train leaders with a solid Bible knowledge.

There are many plans to extend our work in another province in the eastern part of Argentina (a 10-hour drive from Buenos Aires). In the near future, we would like to begin radio programs, if our financial resources make it possible.

As I look back on my ministry, I'm so grateful to the Lord for the past 25 years as a church pastor of the Seventh Day Baptist denomination. When we arrived in Australia in 1975, there were no SDB churches. The Lord helped us to establish the Melbourne church and promote His work in Australia.

In my ministry, I have always been faithful in spreading the Gospel, and very firm and faithful in teaching our basic SDB doctrines. The situation in Argentina is quite desperate. There is huge unemployment, social unrest, corruption, and a deep recession. As a result, there is increased violence. On a personal level, the situation in our country has placed us in harsh living conditions. Please pray for the work here, that it may extend throughout South America. It not only needs your prayers but your support. It would also be great if brothers and sisters from the U.S. would visit us and see the work the Lord is blessing.

Any donations contributing to the Lord's work would be appreciated. They can be sent to the SDB Missionary Society at 119 Main Street, Westerly, RI 02891.

We, too, are praying for the work in the United States and would appreciate hearing from you. May the Lord continue blessing the churches and the brothers there.

Senior Saints at “Babcock Estate”

With much appreciation for all the service that Calvin Babcock has provided to the Senior Saints and the denomination, the Saints descended on Janesville to spruce up the Babcock home. The work in mid-May included new overhangs and siding.

Trip tips for travelers to Conference

From the Conference Host Committee

It's not too late for final arrangements to attend General Conference in Buckhannon, W.Va., Aug. 9-12, 2000. (See the May SR for registration and housing information.)

Getting to General Conference

West Virginia Wesleyan College is located in the scenic foothills of the Appalachian Mountains. Just over two hours south of Pittsburgh, Pa., and just under two hours north of Charleston, W.Va. The campus is readily accessible by interstate highway (see map inside front cover).

Take I-79, Exit 99 onto U.S. Rt. 33 east to Buckhannon. Exit U.S. 33 at Route 20 South (right off exit). Follow Route 20 south through first stoplight and continue to stoplight at McDonald's. Make left at stoplight onto College Avenue. Make right at second four-way stop onto Meade Street. Continue on Meade to stop sign; turn left onto Camden Avenue. Follow Camden and SDB Conference Registration signs left off Camden to Benedum Campus Community Center.

Benedum Airport (Clarksburg/ Bridgeport, W.Va.) is served by U.S. Air from Pittsburgh and Washington National. Give arrival and departure information on your registration form for transport by Conference van to the campus (30 miles). Greyhound bus service is also available in Clarksburg.

Mother and son ordained
by Rolessa Phillips

September 18, 1999, was a special day for members of Hope SDB Church in Philadelphia, Pa. Sister Cello Barrett and her son, Edson, had been "probationary deacons" for more than a year. At the August business meeting, the church voted unanimously to install the Barretts as "deacons for life."

The ordination service was held at 4:40 Sabbath afternoon. After Pastor Silvin Findlater (Cello's brother) welcomed the attendees, Deacon Samuel Sterling of the New York City SDB Church read the Scripture, taken from Exodus 18:19-24 and Acts 6:1-8.

Following the candidates' testimonies, Cello's mother, Lillian Findlater, offered prayer for her daughter and grandson.

Rev. Joe Samuels of the Plainfield, N.J., SDB Church gave a special message entitled, "The Church at Its Best," Brother Dennis Coleman gave a charge to the church, and Deaconess Virginia Ayars gave the charge to the candidates.

After Pastor Cormeth Lawrence's dedication prayer, and the "laying on of hands" by diaconate and pastor, the Barretts were warmly welcomed by the Hope congregation and their guests.

The service ended with Hope's Pastor, the Rev. Kenroy Cruickshank, pronouncing the benediction. Punch and a specially decorated cake were then served in the reception area.

The church voted unanimously to install the Barretts as "deacons for life."

Dear Editor:

Even though I have left the Seventh Day Baptist denomination and have joined my local Methodist church, I still have close ties. Both of my brothers are SDB pastors and my parents are members of the Central Church in Maryland.

Something has bothered me for a long time: the emphasis put on the Sabbath. While it is a distinction among the Jews, Adventists, SDBs, and other faiths, it is just that—a distinction. It is not the basis for salvation.

The Bible teaches keeping the Sabbath, but that does not make it an equal or superior to the Gospel, or even a requirement for being saved. Even on your website you list "The Sabbath of the Bible" before "The Salvation Message." I think this is one reason SDBs have stayed a relatively small denomination, and the reason smaller churches have died out in the past. The emphasis is on the wrong thing.

While I know in my heart the seventh day of the week is the day that God created to be His Sabbath, I also know that it does not surpass the need to worship, the need to know Jesus. Your Sabbath Recorder is usually filled with "The Sabbath-this" or "The Sabbath—that. Why don't you focus more on the forgiving grace of Jesus Christ? I was pleasantly refreshed when I started attending the Methodist Church and heard the Gospel being preached instead of pelted. Focus on reaching people for Christ first, and the Sabbath second. Focus on the heart of the message. Throw away the "By What Authority?" type tracts and print more of the Gospel Message. Drop your legalisms and dogmas and prepare the way of the Lord.

—Kevin Chroninger
Glen Burnie, MD

SR Reaction

July-Aug. 2000/23
**Marriages**

Cook-Watt - Chroniger.-Dylin James Cook-Watt and Samantha Lynn Chroniger were married on February 13, 1999, in the Central SDB Church in Mitchellville, MD. The Rev. Lawrence Watt, father of the groom, officiated. They held a public celebration of their marriage at her father's church on May 20, 2000, in the Glen Burnie, MD, United Methodist Church.


Morris - Thompson.-Rasheen Morris and Simone Thompson were united in marriage on February 27, 2000, at Hope SDB Church in Philadelphia, PA, with the Rev. Kenroy Cruickshank officiating.

**Accessions**

Philadelphia, PA
Kenroy Cruickshank, pastor

**Births**

**Obituaries, continued**

Watt.-Arthur Loy Watt, 76, died on January 6, 2000, in an automobile crash in Kingwood, Texas. He was born on May 27, 1923, in Palo Alto County, Iowa, the son of Olin and Lettie Alice (Eaton) Watt. He later served the church as a deacon and then as a deacon in the engineering department of the Milton School District for 23 years.

Watt was a member of the North Loup Seventh Day Baptist Church and the Ladies Missionary Society, a charter member of the Progressive Club, and a 50-year member of the North Loup Extension Club. He was a charter member of the Milton Historical Society, the Business and Professional Women's Club, the Albion Civics Club, the Milton Choral Union, and served as president of the Home Benefit Society.

Survivors include his wife, June; four daughters, Darlene Powers of Shandosha, Iowa, and Sharolyn Langridge of Boulder, Colo.; one son, the Rev. Halda King of Battle Creek, Mich.; four grandchildren, and two great-grandchildren. She was preceded in death by her husband, Mr. Watt attended Moody Bible Institute and Northern Baptist Theological Seminary in Oak Brook, Ill. He was active in his church wherever he lived. His first church, Peach Creek Baptist Church in New Caney, presented his wife with a beautiful trophy at his funeral.

Survivors include his wife of 53 years, Margaret of New Caney; and eight children, including Pastor Lawrence Watt of the Central Seventh Day Baptist Church in Upper Marthoro, Md.

King.-Ada E. King, 85, died on April 24, 2000, at the Valley County Nursing Home in Ord, Neb., where she had lived since 1995.

She was born on September 16, 1914, on the farm family south of North Loup to Arthur M. and Matie F. (Williams) Stillman. She attended school there. From 1939-1944, she was employed in the engineering department of the Parker Pen Company in Janesville. In the 1950s, she was employed in the engineering department at Highway Trailer in Edgerton, Wis. From 1961 to 1963, she worked for Milton and Holman Insurance Agency in Edgerton.

The family moved to Milton in 1963, where she was employed by the Milton School District in 20 years. Gertrude was baptized on May 3, 1929, in the Milton SDB Church and joined the church the following day. Years later, she served the church as financial secretary, president of the Women's Circle, member of the Entharsos Class, and a teacher in the primary Sabbath School.

She was a member of the Milton Historical Society, the Business and Professional Women's Club, the Albion Civics Club, the Milton Choral Union, and served as president of the Home Benefit Society. Survivors include one daughter, Ann Williams of Milton; one son, Rollin of Matthews, N.C., and one grandson. She was preceded in death by her husband.

Funeral services were held on May 10, 2000, at the Milton SDB Church.

Pastor Michael Burns of the Albion SDB Church officiated. Burial was in the Milton Cemetery.

Williams.-Gertrude D. Williams, 84, passed away on May 6, 2000, at Mercy Hospital, Janesville, Wis. She was born on September 24, 1915, in Milton, Wis., the daughter of Grant and Charlotte (Crumbl) Davis. She graduated from Milton Union High School and Milton College. On November 23, 1944, she married Charles H. Williams in the Milton Seventh Day Baptist Church. They moved to their home town in Albion, and Gertrude joined the Albion SDB Church.

From 1939-1944, she was employed in the engineering department of the Parker Pen Company in Janesville. In the 1950s, she was employed in the engineering department at Highway Trailer in Edgerton, Wis. From 1961 to 1963, she worked for Milton and Holman Insurance Agency in Edgerton.

The family moved to Milton in 1963, where she was employed by the Milton School District for 23 years. Gertrude was baptized on May 3, 1929, in the Milton SDB Church and joined the church the following day. Years later, she served the church as financial secretary, president of the Women's Circle, member of the Entharsos Class, and a teacher in the primary Sabbath School.

She was a member of the Milton Historical Society, the Business and Professional Women's Club, the Albion Civics Club, the Milton Choral Union, and served as president of the Home Benefit Society. Survivors include one daughter, Ann Williams of Milton; one son, Rollin of Matthews, N.C., and one grandson. She was preceded in death by her husband.

Funeral services were held on May 10, 2000, at the Milton SDB Church. Pastor Michael Burns of the Albion SDB Church officiated. Burial was in the Milton Cemetery.

Taylor.-Pastor James Earl Taylor, 58, passed away on May 9, 2000, in Houston, Texas. He was born on March 13, 1942, in Brownsville, Tenn., the son of Ezell Taylor and Sarah Walton. At an early age, he received Christ and was baptized at Peaceful Baptist Chapel Church.

James grew up and attended school in Brownsville and later moved to Bowling Green, Ky., and attended school there. In 1963, he married Ellen Frede­r­ eck Hardin. They later moved to Houston, where James worked about 10 years for I.L.A. Local #872 and 17 years for I.L.A. #24, where he was appointed Chaplain.

In 1965, he united with St. Paul Missionary Baptist Church and was ordained a deacon then. He later united with the First Seventh Day Baptist Church of Houston, was ordained as a minister, and pastored Beth-El SDB Church until his illness.

He leaves to cherish his memory his loving wife, Ellen; three daughters, Sandra Cooper, and Sarah and Shamiela Taylor; and eight grandchildren, all of Houston. Funeral services were held on May 16, 2000, with the Rev. Jerome Nelson officiating. Interment was in Paradise North in Houston.

Rev. Wayne R. Rood
1915 - 2000

The Rev. Dr. Wayne Rood, 84, a Seventh Day Baptist pastor, Army chaplain, and seminary professor, died on May 20, 2000. His obituary will appear in an upcoming issue of the SR.
Top 10 Reasons Why I am NOT in Zambia:
by Jeff Hazen

1. To get a girlfriend. (But hey, all you single ladies, I'm available.)
2. To get a wife. (Must I say more? However, one with the package wouldn't be a bad deal.)
3. I just don't see growth in the wireless communications industry.
4. So I don't have to choose a president during the fall elections. (Really, wasn't this a motivation.)
5. I was afraid my 3.8 GPA wouldn't get me into graduate school.
6. I'm dodging the draft. (Shhh, don't tell anyone.)
7. I wanted the thrill of packing my entire life possessions in three duffel bags.
8. Ahh, who needs to speak English anyway?
9. I was sick of having a machine wash my clothes. Real men use their hands!
10. I'm too fat. I thought walking a half hour to church every week would help me lose weight.

Nopie, don't think any of these drove me to Africa. So, what did? Why is it a very white, 22-year-old, electrical engineering graduate leading construction work in southern Africa? The only sensible answer is, "God." The Zambian people had a prayer, and God had a man.

Let me give you a history lesson. Long ago, SDBs in Zambia started asking God to send someone to build the Zambian SDB headquarters. Through much prayer and sacrifice, Christ brought me here in April and has sustained me since then. I plan to return to the U.S. next January, and if the Lord provides, we will complete the Zambian SDB headquarters by then. So far, the foundation has been dug and cement and stones have been purchased. By the time you read this, we will have started pouring concrete for the trenches, laying concrete blocks to make a level floor, and about to pour the concrete slab.

Living in Zambia has proved to be so good. Each day teaches me a life lesson... even my bad days. Please pray and give to this project if you can. The current funds are enough to finish a little more than the foundation. If you want more information, you can contact me at aHazene@zamnet.zm or by writing the Central (Maryland) SDB Church.

Petition points, cont. from page 14
Joshua Clarke Elmd
John Burdick Eld
Amos Maxson De
Elisha Stillman Deac
John Stillman Deac

Among the other signers were 67 men with familiar surnames carried through many Seventh Day Baptist churches even today. The nature of that early petition reveals that often a minority group suffers persecution at the hands of the majority with whom it differs. Sometimes it is because of their belief, but often it is because of what they don't believe. Many of the early Christians were persecuted not so much because they believed in Christ, but because that belief kept them from conforming to the practices and customs of the majority. To believe in Christ meant that they could not worship the pagan gods of the majority.

Much of the discrimination which Seventh Day Baptists have suffered has not been because of their Sabbath worship, but because of their working on Sunday. The economic loss between a six-day work week and a five-day work week was considerable. In 1845, 22 members of the Snow Hill German Seventh Day Baptists in Pennsylvania were arrested for laboring on Sunday, even though others in the community worked on Sunday without threat of persecution. In 1877, Daniel Waldos of the Cussewego Seventh Day Baptist Church in Pennsylvania was arrested and fined because he was found gathering a crop on Sunday which some of the laws of the state banned. An attempt was made in 1888, using the Blair Sunday Bill, to force businesses to close on Sunday. On a national level, this would have threatened many Sabbathkeepers with the same economic discrimination. The SDB Historical Society's archives house a large binder with over 6,000 signatures collected in opposition to that law.

Today, the threat is more subtle than it was in 1872, 1845, or 1877 because so many live in an agrarian culture. In a service-oriented society, one may have a five-day work week, but often the days off are not on either the Sabbath or Sunday. Even the traditional Monday-to-Friday school week has been extended with extra-curricular activities. Over 200 years ago, members of the Hopkinton SDB Church (Ashaway, R.I.) had to remind their government that the freedom for which they fought was endangered. The laws and practices of men, which were geared for the convenience of a majority, were threatening to encroach upon the rights of a minority striving to obey God's law.
Why is Sabbath keeping a significant principle for believers?

What does it mean to keep the Sabbath Holy?

How do we practice Sabbath keeping today?

True to the Sabbath, True to Our God by Rev. Larry Graffius, is a fresh, relevant Bible Study of God's command to “Remember the Sabbath day to keep it holy.” You will discover new meaning and practical application of this often overlooked principle of Christian living.

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All too quickly, Larry Graffius entered his eternal Sabbath rest in December, 1999. During the year 2000, proceeds from the sale of this book will be added to the special endowment fund to benefit Summer Christian Service Corps.