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October 2003
Putting on love
by Rodney Henry

We must “put to death,” “rid,” and “take off” the old self—
along with its evil practices—before we can put on the new self.

The Christian's new "uniform"

God calls us to "put off" the old life, the old self, so that we can put on the "uniform" of the new self in Christ. Colossians 3:12-14 says, "Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity."

Taking off some "stuff"

This text talks about putting on the virtues of God. But before we can do that, we need to take off some "stuff." The first 11 verses of Colossians 3 talks about those things that we need to get rid of.

Verse 5 begins with, "Put to death..." (The King James version says "mortify.") That's a good word that we don’t hear often enough. The entire verse reads, "Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry." Those are the things we're to put to death.

Verse 8 continues, "But now you must rid yourselves of all such things as anger, rage, malice, slander, and filthy language from your lips."

Verse 9-10 summarizes this text: "...[take] off your old self with all its practices and put on the new self, which is being renewed in knowledge in the image of its Creator." In these first verses, we are told that we must "put to death," "rid," and "take off" the old self—along with its evil practices—before we can put on the new self, which is being molded into the image of none other than the Creator Himself, Jesus the Christ.

Why put on a new self?

But why put on this new self? Our text gives us three reasons:

First, because we are a chosen people. God, by His grace, has chosen us, and we have responded to His choice by faith.

Second, we are told to put on all of these “goodies” because we are holy. Not just loved, but dearly loved. This suggests that we are extremely valuable to God. The One who loves us is none other than the Creator and Sustainer of the universe—the great and awesome God.

God loves us enough to have sent Jesus to die on the cross for our sins. What makes His grace so amazing is that He loves us even though we don’t deserve it. He doesn’t love us because of ourselves; He loves us in spite of ourselves. So, we are God’s chosen people, holy and dearly loved.

The command to clothe ourselves

Immediately following those words, we are commanded to clothe ourselves with compassion, kindness, humility, gentleness, and patience. This is a command—not a recommendation, an urging, or a suggestion, like we do in Conference business sessions.

It would be like, if I were back in basic training, going up to my sergeant to say, "Sarge, these uniforms are nice, but I find the camouflage colors a little confusing. In fact, all of this ‘green stuff’ just doesn’t go with my complexion, eyes, and hair. I’ve decided that I’ll still wear my old civilian clothing. Do you mind?"

I think he would!

In the same way, God is commanding us to put on these “things,” these five virtues. And He minds if we don’t. It matters to Him.

Clothe ourselves with...

As believers, we are to obey God’s command to clothe ourselves with compassion, kindness, humility, gentleness, and patience. But what are these virtues?

Compassion is the tender feeling we have when we see people in need.

We can’t put on the new self, with all of its godly virtues, until we have taken off the old self.
know that the God of the future has our lives in His hands.
We’re the chosen, holy, loved people of God. We’re commanded to clothe ourselves with the godly virtues of compassion, kindness, humility, gentleness, and patience. So what’s next?

Bear and forgive
“Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you” (Colossians 3:13).

Apparently, there were relational problems or conflicts in the Colossian church. Conflict is the result of differences or disagreements. But differences or disagreements are a normal and natural part of all human relationships. Therefore, conflict is a normal and natural part of all human relationships.

A “mystical union”
We have this fascinating theme here at Conference: “I am in Christ.” This business of being in Christ (“In Christo,” in the Greek) is one of Paul’s favorite expressions. It permeates every chapter in every one of his letters.

A theological dictionary typically defines this phrase—“in Christ”—with two words: “mystical union.” Being in Christ involves a relationship so intimate that it’s difficult to describe; it’s almost a mystery, a revealed kind of mystery.

When you’re offered salvation, it means that Jesus Christ died on the cross for your sins so that God can put you in Christ. When you say “yes” to Jesus, you’re in Christ. And once you get in Christ, you aren’t alone; you’re there with everybody else who is in Christ.

It’s getting bumpy in here
Once you’re in Christ, you may exclaim, “Hey, I’m in Christ! What’s everybody else doing here?” Well, all those other people are in Christ, too.

Love is the driving motivation in all human relationships, and the fullness and essence of Christian living.

This is lived out in the local church, and it can get bumpy in there. It’s this “bumpiness” that causes dissension. It leads people to disagree about things, producing differences. But this is normal and natural.

So when these things happen, what do we do? Paul says, “Bear with each other” and “Forgive each other” (Colossians 3:13).

“Get over it!”
“Bearing with each other” means that we put up with or tolerate each other. It doesn’t mean that we tolerate sin; sin should never be tolerated. But we need to tolerate what we don’t like in other people. Take myself, for example.

I know that I have a loud voice and a very loud laugh. Much to my shock and dismay, there are those who find it annoying. Imagine that! I’m no Bible scholar, but I have read the Bible. And I haven’t found any place where being loud is a sin. I don’t even know of a place where being annoying is a sin. So, in dealing with me and my loudness, I have three words for my critics: “Get over it!”

“...in love, I mean.”
But we need to “get over” things in love; that’s what bearing is all about. It means tolerating and overlooking those things that we don’t like.

The second thing this verse tells us to do is forgive: “…forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.”

Put simply, forgiveness is not holding what happened against someone else, so the relationship can be maintained or restored. In the Bible, we’re told that the requirement of this forgiveness is that we forgive in the same way the Lord forgave us. In fact, I contend that the only forgiveness we can give is the forgiveness that God gave us. In fact, I contend that the only forgiveness we can give is the forgiveness that God gave us.

Need to grasp forgiveness
If you don’t appreciate man’s utter sinfulness and God’s utter holiness, then you don’t understand forgiveness. If you don’t have a grasp of that, you’re not going to be forgiving of other people.

To the extent that we have experienced the tolerance and bearing of God, we should be bearing toward other people. And to the extent that we have put on compassion, kindness, humility, gentleness, and patience, we will be able to forgive and tolerate one another. The way we get along with each other is a major spiritual test of our maturity in Christ.

Over all these, put on love
In verse 14, Paul writes, “And over all these virtues put on love, which binds them all together in perfect unity.” Here, we’re told two things about love and its relationship to the other virtues.

First, we’re told that love is over all the virtues. This suggests that love is of primary importance here. And, secondly, we’re told that love is what binds the virtues together, producing perfect unity.

Love is at the very essence of the nature and character of God; therefore, love is at our essence as believers. It is the driving motivation in all human relationships, and the fullness and essence of Christian living. Love provides cohesion to all Christian virtues so that they are correctly applied in all our relationships.

First things first
We’ve been commanded to take off the old, sinful clothing of our earthly or old-self nature. In its place, we are to put on the holy clothing of the new self of compassion, kindness, humility, gentleness, and patience, utilizing the binding force of love.

Most Christians I’ve met would stand in line to get more of these virtues. Don’t we all want more than this? Compassion, kindness, etc. Sure, we do. But the problem doesn’t lie in putting on the new self. The real problem is the presence of the old self. We can’t put on the new self, with all of its godly virtues, until we have taken off the old self.

It’s like being a “rainbow” at basic training. We have the duffel bag that God has given us, and it’s check-full of His virtues and graces. We are commanded to put them on, but the task is twofold. We have to take off the clothing of our old life before we can put on the uniform of our new life in Christ.

“Take off,” then “put on”
We must “take off” complaining, and criticism, and whining before we can “put on” compassion, kindness, and gentleness. We must take off sin, pride, and unforgiveness before we can put on holiness, humility, and forgiveness.

I know Christians who want to go around “wearing” complaining, and criticism, and whining. They go to church—and to work and school—and complain, criticize, and whine. I know Seventh Day Baptists who are critical of Seventh Day Baptists. That’s not a good thing, but it’s been going on for so long that we’ve come to accept it. We have to take it off; it’s not right! We have to take off this whining, and criticism, and complaining, and put on compassion in its place.

We’re critical because we’re proud. And we’re not gentle or patient with each other.

We have to take that “junk” off and clothe ourselves with virtues. We must take off intolerance, sin, and bitterness, and put on the things of God. Let’s do this together and do it today.

Rod Henry is pastor of the Denver, Colo. SDM Church.

Three pastors receive their denominational accreditation at 2003 General Conference

Pastor Paul Andrews (left) with COM Director Gabe Bejjani. Pastor L.B. Lee. Pastor Jerry Vaught.
We come as a package
by Crystal Butler and Josh Calhoun (though not a "package")
From the Conference Crier

Marriage is a covenant between one man and one woman in God. This was and is God's idea.
Marriages are often (considering that not everybody gets married) decided by God to make you into the person He wants you to become. Therefore, through all the hardships and trials, He brings out the joy that makes us strong in becoming complementary opposites.

"Being in Christ in Your Marriage" was one of Wednesday afternoon's seminars, and was led by Denny and Eunice Barber from Petersburg, N.Y. The couple, married 44 years, taught us about the love languages: words of affirmation, quality time, acts of service, physical touch. These revealed to everyone who attended their personal needs in order to have an intimate marriage.

We were also shown how to be sensitive to the personality of our spouse as well as knowing our own personality. Love is actions you choose to take, and prayer with your spouse is the most intimate of any action.

Trust that the Lord has your best interest in mind, and that He will bring the right one at the right time. ☞

Eunice and Denny Barber stressed the marriage covenant.

What to expect when you accept God's call to work with addicts and inmates
by Samantha McElwee
From the Conference Crier

The answer: "Expect the unexpected."

Tim Bond (Shiloh, N.J.) opened the session by reading Matthew 25:34-40. Tim talked about his own experiences working at a Christian drug rehabilitation program and in the prison system. He also talked about some of the difficulties ex-prisoners have after they have been released.

"Once a person gets into the legal system, it is hard to get out," Tim said. When inmates are released, many have fines to pay or they owe child support that gets deducted from their paychecks. If they get behind on payments, they are arrested.

Even though it might only be a few days before bail is posted, those few days are sometimes enough to make them lose their job. Making ends meet becomes harder and the temptation to break the law for "fast" money becomes stronger.

The criminal mind thinks: "What's mine is mine; what's yours is mine. If everything in the world is mine, then everybody should obey me."

Tim offered two spiritual laws to counter this thinking: 1) God is God, and 2) I am not God. If an inmate or addict can be taught these, recovery is possible. It is important to remember that not everybody gets married.

This was and is God's idea.

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Trust that the Lord has your best interest in mind, and that He will bring the right one at the right time. ☞

Eunice and Denny Barber stressed the marriage covenant.

Why do they hate us?
Reasons for Muslim animosity
by Charles Meathrell
From the Conference Crier

I accepted the challenge of taking notes and then writing an article for Rev. Paul Manuel's seminar on Islam, with little idea of what I was getting into. I was asked to write only a few paragraphs, but I took six full pages of notes! Hmmm...

After opening with prayer, Paul began with a few "stats" about Christianity and Islam—including how many people belong to each group and which is the largest (at this point, Christianity). He then proceeded to review the history of Islam and what was going on in the Christian world at the time.

One of the most interesting parts of the seminar was how Mohammed was a preacher of peace in his early career. Once he found a group that was warlike and would listen, his teachings became more warlike and growth-oriented.

Mohammed died in 632 A.D., but his expansionist teachings are still a major part of Islam. The last major injury to Islam "as a country" was the fall of the Ottoman Empire (now Turkey) and several surrounding countries.

Paul covered the reasons for the radical Islamic hatred of Jews and Christians, including "rejection of the truth." He also talked about the restrictions of the nation in which a Muslim resides, as well as the role of women in the Islamic world.

Moving to his conclusion: "For most of the Islamic world, the trend—past and present—has been to view everywhere else as objects of potential conquest. Whoever stands in the way of Islam, such as Israel and America, deserves the wrath of Islam. This is why they hate us and why we must be unrelenting in our war against terrorism. To do otherwise, will cede democracy to tyranny, and religious freedom to religious fanaticism."

The seminar was both enlightening and intriguing. Paul did an excellent job presenting the facts from an objective standpoint despite his opportunity to add a subjective viewpoint. ☞

Dr. Paul Manuel

Page sponsored by a faithful member of Riverside, Calif.— October 2003
Christian Education: Working the plan
by Cheri Appel
From the Conference Crier

God calls us to good works; God calls us to spur one another on; and God produces everything we correctly call good—including Christian maturity.

Following the recognition of other members of the Board of Christian Education (BCE) at Conference on Tuesday morning, Executive Director Andrew Camenga launched into a tale of two men. Each one wanted to build a house, but one only planned and the other only worked. Neither man was able to successfully build the house of their dreams.

Both planning and works are required to accomplish our tasks. Andrew directed us to the BCE report in order to see their works from the past year. From that point on, he presented their plans, stating that: God calls us to good works; God calls us to spur one another on; and God produces everything we correctly call good—including Christian maturity.

The SDB Board of Christian Education has developed the following mission statement: To promote the local church preparation of Christians for maturity by encouraging and modeling specific, active commitment to:

Evangelism—Reaching and Asking
Nurture—Touching and Caring
Discipleship—Teaching and Learning
Stewardship—Worshipping and Serving

As an example of specific, active commitment, Andrew closed with a challenge: In the next three months, I will speak to ___ [number of] people about God's works in my life, and witness to ___ [number of] people about the salvation offered by Jesus Christ.

What works will YOU plan to accomplish?

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Contributions are needed for continuing support of SDB retired pastors and denominational workers, and surviving spouses of pastors.

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Barb Green gets Robe of Achievement

(Excerpted from the nomination letter, compiled by Paula Davis)

In Proverbs 31, we meet "The Wife of Noble Character"—a lofty goal for Christian women. While no woman is able to attain this goal while on earth, many demonstrate the qualities of that wife.

Barbara Green (of the Milton, Wis., church) is a woman who loves the Lord with all her heart and reaches out to others in a loving way. For example:

Verse 17—"She sets about her work vigorously; her arms are strong for her tasks."

Barb sets about whatever she has to do with a good attitude and sees it to completion.

Barb and her husband, Dale, served on the Conference Host Committee for the General Conference which was held in the area. She also served as General Conference recording secretary for a number of years and has been active in women's interests at Conference level.

No matter what the event, Barb gives of herself throughout, whether she's scrubbing dishes in the church kitchen or wrestling in prayer at 6 a.m. prayer meetings.

Verse 20—"She opens her arms to the poor and extends her hands to the needy."

Barb is such a loving and caring woman. She is quickly at the side of anyone in need—physically, spiritually, or emotionally. Year after year, Barb has taught Sabbath School, and served in the Women's Circle and on our annual Turkey Supper Committee.

After her children left the nest and she retired, she was able to concentrate even more on the health of her church family. She began serving as Parish Nurse in 2000. We often wonder how we managed without her!

She visits hospitals and transports people to doctor appointments, often accompanying patients when another set of ears is needed. Barb visits our church's shut-ins, coordinates blood pressure clinics and CPR training, distributes medical information to the congregation, and assists in filling out paperwork and sorting through other medical issues.

Verse 25-26—"She is clothed with strength and dignity; she can laugh at the days to come. She speaks with wisdom, and faithful instruction is on her tongue."

Barb is often seen counseling, advising, and teaching, both formally and informally.

Formally, she has chaired committees and led a number of Bible studies. She works in our AWANA program, is the chairperson for our Ministry Team, and serves on our Leadership Team.

Barb and Dale both serve as deacons in the Milton church, adding their wisdom and service to many aspects of our church life.

This year, she is also serving as a member of our Summer Christian Service Corps (SCSC) program.

Barb is a steadfast prayer warrior, constantly lifting up people and their needs before the Lord. Each Sabbath, and throughout the week, Barb can be seen listening to people of all ages, counseling and advising as their needs are brought before her.

Verse 27—"She watches over the affairs of her household and does not eat the bread of idleness."

The Green home is often full of family, friends, and even strangers. Many people have enjoyed their hospitality while in town for denominational meetings and training. Barb especially enjoys hosting meetings, Bible studies, and guests who drop by for a visit.

Verse 28—"Her children arise and call her blessed; her husband also, and he praises her."

Barb and Dale have raised three children—Ellen, Howard, and Mark—all of whom have grown to love the Lord through the loving examples of their parents. They have also been blessed with six beautiful grandchildren.

Barb is also a "surrogate" mom to the many young people she has opened her arms and heart to over the years. All around the country, there are "children" (and "grandchildren") who arise and call her "blessed."

Verse 30—"Charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised."

Barb is a beautiful woman whose love for the Lord is evident in all that she does. Although many of her attributes are listed here, they only begin to paint a picture of this wonderful woman. It is with great joy and pride that we, the Milton Seventh Day Baptist Church, nominate Barb Green for the Robe of Achievement.

The Women's Resource and Support Committee will maintain a supply of resources which can be borrowed by women throughout the denomination.

Fourth ladies enjoyed a terrific menu selection while conducting the Women's Society's Annual Business Meeting during Conference in Oregon.

President Marjorie Jacob called the meeting to order (using Kerith Camenga as a megaphone), and Vicky Kube, our sister from Australia, led in prayer. Evelyn Hauber read Psalm 37, challenging us to "...trust in the Lord and do good."

First on the agenda was the president's report. She announced that the ladies of Columbus, Ohio, provided the favors for the banquet this year and that Lebanonville, N.Y., had expressed interest in doing so in 2004. Volunteers for the task for succeeding years will be accepted with thanks.

We were invited to pick up the reports of 10 local societies, highlighting their activities for the past year. These are invaluable tools in generating new ideas for our churches.

Copies of the Baptist World Alliance (BWA) Women's Department "Day of Prayer" program are available from President Marjorie. We were urged to hold a Day of Prayer service in our home churches and send the offering to Treasurer Enid Noble, who will forward the money through appropriate channels.

Secretary (pro tem) Bonnie Flint read the minutes of the Society's 2002 Annual Meeting at Houghton, N.Y., which were approved as corrected.

Kerith reported on the creation of an ad hoc committee, soon to be renamed the "Women's Resource and Support Committee." Comprised of women from various geographic regions, this committee will maintain a supply of resources which can be borrowed by women throughout the denomination. Any problem or need can be addressed by initial contact on the Society's web page.

For this project to succeed, Kerith needs the names of keyworkers from each local church.

Praise the Lord! We are continually blessed with creative and generous supporters of the Women's Society! It was announced that an Old Testament quilt—made by Barb Green (right) receives Robe of Achievement from SDB Women's Society President Marjorie-Jacob.

Seventh Day Baptist women have a special privilege and opportunity during the five-year period beginning in 2002. Ruth Probascu, a former Women's Society president, has been elected member-at-large to the North American Baptist Women's Union (NABWU). This is certainly an honor for Ruth and will give our current president some SDB reinforcement on the NABWU Executive Board.

NABWU has continued a Prayer Partner Project with our sisters in Africa for several years. Ruth announced that a scholarship fund is being established to help these women attend the 2005 Baptist World Congress meetings. She also stated that NABWU could use donations in addition to Day of Prayer collections.

Ruth concluded the meeting with a prayer written by Trudy Cavanaugh, an SDB from the Ashaway, R.I., church. We were proud to learn that this prayer appeared in the BWA Day of Prayer program.

Seventh Day Baptist women are truly being used by God in His worldwide kingdom!
Leaders from 'the outside'

Sometimes Seventh Day Baptists are accused of being too dependent upon family heritage. As historian, I am constantly called upon to help genealogists trace their roots through church records and Sabbath Recorder obituaries because family names often go back over a dozen generations.

Yet history shows that many of our leaders—both past and present—came from other church backgrounds. Retirees from other denominations and non-SDBs, are often called upon by family heritage.

Alexander Campbell, so important to the Tract Society, and the Educational Board. Robert St. Clair, pastor of the Detroit, Mich., SDB Church, was the author of materials that led to our Jamaican mission. He was raised Presbyterian, joined the Methodists, came to the Sabbath through the Adventists, and became a Seventh Day Baptist through his Bible study. Often when one goes through the process of personal conviction, he is

stronger in his faith than those who may take their faith for granted.

One Friday evening because it was the Sabbath. This made an impression upon my mind, and I recall asking my mother about it, asking her why we didn’t keep Saturday. She told me that the Apostles kept Sunday, and that was enough for me at the time.

“I forgot all about the subject, and if at the age of 22 (when I began to study for the ministry), anyone had asked me about Seventh Day Baptists, I should have said likely I didn’t know anything about them. When I entered Union Theological Seminary, I became acquainted with Mr. Earl F. Saunders, who was a student in my class. He told me he was acting as pastor of the Seventh Day Baptist Church in New Market. That brought to mind the little girls I played croquet with when a boy of 12.

When I entered the seminary, I determined to leave it following out the teachings of the Word of God as I understood it, whether it led me to remain in the Baptist Church, or move over to be a Roman Catholic or a Quaker.

“I soon came under the teacher... cont. on page 26

25 years ago—October 1978

Ten Conferences are represented at the World Federation meetings hosted in Alfred, N.Y., just prior to General Conference. Our Conference is held at Houghton (N.Y.) College. The 13 members of SCSC’s Team “POWER” are pictured with their team verses.

Long-time independent Pine Street Gospel Chapel of Middletown, Conn., joins the SDB Conference. Other churches welcomed into Conference membership: Blountville, Tenn.; Dallas-Fort Worth, Texas; Houston, Texas; Little Rock, Ark.; and Central, Md.

Death notice appears for Elder Clifford A. Beebe, British SDB Conference held in late July in Birmingham, England. José Alegre, from Buenos Aires, Argentina, begins new SDB work in Melbourne, Australia.

50 years ago—October 1953

Young medical missionaries Joan Clement and Beth Severe expected to reach African soil early this month. They will serve in Nyasaland (now Malawi).

Early Cruzan writes, “Sabbath Values I Have Known.”

Statement of beliefs presented by Pastor Paul Osborn, following his ordination to the ministry in late August. Front cover picture shows the faculty of Crandall High School in Kingston, Jamaica. The new school year is under the direction of Principal O.B. Bond. Pastoral changes: Riverside, Calif., church welcomes Alton Wheeler and family on October 17; Leland Davis accepts call to Battle Creek, Mich.; David Pearson to move to Berea, Va.; Clifford Beebe to leave Putnam County Church in Carnaway, Fla.; and A. Addison Appel now serving in Patina, Ill.

...where are we headed?

Pray for—

• lasting results from Conference
• our World Federation Conferences
• our Sabbath School teachers
• Conference President Dale Thorngate
• churches observing anniversaries
• our mission work worldwide
• a renewed vision in our churches

Page sponsored by the Little Rock, Arkansas, church—October 2003

The SR—Page sponsored by Ken and Dorothy Smith, Lenexa, Kan.
2003 Scripture Memorization Program

The 2002-2003 Scripture Memory Program featured the theme of Conference President George Cruzan, “I am in Christ.” Individual certificates for the participants were presented to churches at the General Conference sessions in Newberg, Ore. (The 2003-2004 program was listed in last month’s SR. Copies are available from the Board of Christian Education at 607-587-8527.)

Adams Center, NY
Charelene Arther
Ron Arthur
Glenn Robin
Jane Thompson
Jennifer Thompson
Peter Thompson

Alfred Station, NY
Keith Barnes
George Bottoms
Mac L. Bottoms
Elaine Brundage
Linda Butts
Ivan Berry
Nancy Berry
Elianna Chroninger
Peggy Chroninger
Phyllis Mattison
Reid Mattison
Voni Mattison
Abigail Noel
Caleb Noel
Dorothy Noel
Melissa Noel
Joseph Torkaman
Nathan Torkaman
Sarah Torkaman
Curtis Welch
John Wood

Alle-Kiski Fell., Freeport, PA
Richard Durst
Terry Durst
Raymond A.P. Misaki
Carrie Durst

Battle Creek, MI
Ray Hemen
Ruth Bennett
Carol George
Kathi King
Judy Parrish
Maryellen Willey

Central, MD
Larry Davis
Cliff Gordon
Pam Gordon

Berlin, NY
Erik Hogan
Chris Zena

Boulder, CO
Dianne Crowder
Marthel Crowder
Tiffany Crowder
Valerie Heath
Patty Petersen
Paul Peterson
Boris Rood
Cetus Severance
Mary Steele
Amberle Thorrngate
Levi Thorrngate

Bradenton, FL
Douglas Davis
S. Kenneth Davis

Central, PA
Hope SDB Church
Philadelphia, PA
Hopkinton, RI
Thelma Tarbox
Edgar Wheeler
Xenia Lee Wheeler

Little Rock, AR
Cynthia Burks
Betty Soeder
Irvig Seager

Lost Creek, WV
Cindy Lawrence
Les Lawrence
Clayton Pinder
Leora Pinder

Marlboro, NJ
Sharon Davis

Middle Island, WV
Clara Negie
Emily Robinson

Milton, WI
George Calhoun
Elizabeth Camenga
Kerthi Camenga
Barbara Green
Liz Green
Jared Osborn
Stephen Osborn
Anne Snyder
Sarah Snyder

New Auburn, WI
Marie Graviondere
Bradley Johnson
Jeremy Johnson
James Johnson
Tommy Johnson
Brooke North
Hunter North

New York City, NY
Shana Ashman
Samantha Bonnet
Samuel Bonnet
Matthew Bryan
Georgia Fairclough
Verona Fuller
Admiral Gordon
Kathlene Gordon
Theona Gordon
Ines Gray
Kevin King
Korey King
Monier King
Elday May Jr.
Koren May
Lisa Moore
Donovette Morrison
Meggan Morrison
Rachan Morrison
Blanche Williams
Shanna Williams
Sharilynn Wong

North Loop, NE
Ron Cargill
Shirley Cargill
Floyd Dickerson
Beth Dutcher
Jerry Kolbo
Tier Leth
Twila Leth
Sydney Looper
Brice Severance

One of the areas in the world we least expected to hear from was Nepal. But Christians there began communicating with us about a year ago and have since managed to enlist several other church groups. (Others also showed interest in them, but they eventually changed to another denomination.) The spirits of these Nepalese Christians are high, and they praise God for the blessings He brings to their work.

In a recent letter, they shared the following blessings:

“We have exciting news! Some brothers are joined with us in the market. One has completed his study recently from Nepal Theological Seminary. He came to contact us during his seminary days and joined our church at Katmandu.

“This is what happened in the life of another who is a former trekking guide. He came into contact with an Australian man when he was working as tourist guide. The Australian shared with him about Jesus, and he came to accept Jesus as His Savior. For a long time, he was only a believer. But when we came in contact with him, he decided to join our church and work for our ministry. ‘These are only a couple of examples among the many converts we have made. We pray continually for the leadership of our church. Our ministry is growing rapidly in Nepal. We can do much more than this, but we do not have the financial resources. Your previous assistance has helped us thus far. Please do remember us in your prayers. And please circulate our prayer matter to the Seventh-day Baptists in our churches and churches throughout the world.’

“Please try to give us some assistance for at least five years. We can then make our churches self-supporting. Help us in this beginning stage to grow up and then we will be able to support the ministries in other nations. We are also interested in joining the Seventh Day Baptist World Federation.”

In a country controlled by Buddhists and Communists, it’s difficult to minister openly. Some of the churches in Nepal have caved under pressure from their neighbors and authorities in communities where they have tried to start churches. Church growth is not as simple as it is in the U.S. Those in Nepal want to worship in a religion different than those that dominate the country must be very committed to God. We pray continually for the leaders in our sister Conferences and churches throughout the world.

Holding a Bible study in Nepal.

A meeting overflowed to the outside.

Page sponsored by a faithful member of All Nations, Calif.—October 2003
In the middle
by Gabe Graffius, Salemville, Pa.

Being an 18-year-old at Conference is a difficult situation. I realized that this year when I had to decide whether to take part in youth activities or young adult activities. In the words of the singer Alice Cooper, "I'm 18, and I don't know what I had to decide whether to take part in youth activities or young adult activities. In the words of the singer Alice Cooper, "I'm 18, and I don't know what I had to decide whether to take part in youth activities or young adult activities. In the words of the singer Alice Cooper, "I'm 18, and I don't know what I had to decide whether to take part in youth activities or young adult activities.

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I decided that the best solution would be to do what I wanted, except I didn't know what I wanted. When it came time to choose a Pre-Con, I decided to go to Youth Pre-Con because it would be my last opportunity to attend. I had loads of fun, but it was difficult because I had

made a lot of young adult friends in SSCS, and they went to Young Adult Pre-Con. I do believe that it was the right decision for me, and God taught me many lessons during that time. When I got to Conference, I once again had to decide which way to go. I looked at the schedule of activities and pretty much chose what I wanted to do. I love to bowl, so when the youth went bowling, I knew that was what I was going to do. There was no way I was going to miss the Youth vs. Pastors Volleyball Game, and I definitely wanted to go to the coffee house. I had a great time at all of my activities, and the rest of the time I went where the people were. I also hung out until late at night with everyone in the high-tolerance (for noise) dorm. In the end, I experienced one of my best Conferences ever. For those who face this dilemma in the future, my suggestion is to do what you like to do, regardless of who you're with.

"Whom having not seen, you love. Though now you do not see him, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith—the salvation of your souls" (1 Peter 1:8-9).

A chatterbox shares (and shares and shares...)

Isn't it great how God made each of us distinct individuals? Some of us are clothesline-thin, while others of us are clothes dryer-plump. Some of us have black or brown hair, while others have red or blonde. Some of us have had so many "dye jobs" that we can't remember what color our hair is—or was. Our personalities are as varied as our physical appearance. Some of us are "the silent type"—shy introverts who spend much of our time observing rather than talking. Others of us are "the outgoing type"—natural extroverts who easily fit into any social situation.

After years of intense, pseudo-scientific research, I've concluded that extroverts can be placed into three categories: 1) people who are excellent conversationalists; 2) people who talk rapidly and loudly, especially when imbibing adult beverages (a.k.a. "loudmouths"); and 3) people who verbalize in intransigent sentences, jumping from one topic to another while seldom communicating anything worth listening to (a.k.a. "chatterboxes").

I've always considered myself an introverted extrovert, which can be confusing. But when it comes to talking, there's no doubt about it: I'm a chatterbox, plain and simple. I've often wondered if my "gift for gab"—my uncanny ability to verbally assault people, inundating them with untold amounts of useless information—is a learned or inborn talent. (It's rumored that, at birth, I looked up at the doctor and said, "Did you know that the term 'umbilical cord' was introduced in 1753, and that it's also called a 'yolk stalk'?"

In Exodus 4, verse 10, Moses tells God that "...I am slow of speech and tongue." During those times when I talk too much (which is all the time), I wonder if my listeners are secretly wishing that I would adhere to Psalm 137:6: "May my tongue cling to the roof of my mouth..."

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The President's Page
by Dale Thorngate

Seeking God with all your heart

"I will be found by you" is a powerful promise. It is now my privilege and honor to share it as the theme for our Conference year 2003-2004: "Seeking God with All Your Heart."

Yes, I know that these words in Jeremiah were originally meant as an encouragement to the nation of Israel while they were in exile in Babylon. Jeremiah understood that God would eventually rescue them and that they should continue to seek Him with all their heart.

The results of that seeking would be that God would hear their prayers, and they would find Him and returned to their own land. Under the leadership of Ezra and Nehemiah, they were later restored to their land. This was God's promise to Israel, but when it was presented to me, I accepted it personally as a promise for me and my ministry.

"I will be found by you" is a powerful promise. It is now my privilege and honor to share it with Seventh Day Baptists of USA and Canada as the theme for our Conference year 2003-2004: "Seeking God with All Your Heart."

I believe that God has a plan for Seventh Day Baptists for the 21st century—plans to prosper you and not to harm you, plans to give you hope and a future. When you call upon me and come and pray to me, I will listen to you. You will seek me and find me when you seek me with all your heart. I will be found by you." (Jeremiah 29:11-14).

When I was pastor of the Seventh Day Baptist church in Columbus, Ohio, a member of the congregation shared this passage of Scripture with me.

At the time, I think he was essentially encouraging me in my role as the pastor of that church. However, since that time—as the Executive Secretary for the General Conference and the World Federation, and now as pastor of the Salem SDB Church in West Virginia—I have carried this passage with me in every activity in which I have been involved.

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Page sponsored by a faithful member of Atlanta, Ga.—October 2003
Sabbath, service, and sundae

by Jean Jorgensen

Mmmm... an ice cream sundae. Think of it. Savor the picture in your mind. It's more than just fancied up ice cream; it's an event. It's gooey. It's cold. It's many flavors (especially chocolate).

It's maraschino cherries and crumbled Oreos. It's whipped cream and even bananas. It's many spoons diving into the same concoction or individual serving dishes.

It's built on an oblong, plastic flower tray, or in a roasting pan, or spoons diving into the same concoction or individual serving dishes. It's shared and savored. It's cameras and laughter.

As Andrea relayed Camp Glory's long list of needs, the lack of money seemed insurmountable. Then the idea sprang up to involve more than just the Nortonville youth in the fund raising.

Eventually, letters were mailed to all the SDB churches in the Conference. Even if a youth "group" consisted of one person, they could still be involved.

We recommended three activities that all the youth could be involved in, in their respective communities.

One activity was to either present, or have some part in, the Sabbath morning worship service. Another suggestion was to provide a service to the community or their church family. The third idea was to have the youth build an ice cream sundae at the same time across the country; i.e., 6:00 p.m. Pacific time, 5:00 p.m. Mountain time, etc.

Only two months of warning didn't give many of the youth groups enough time to organize fund-raising activities. But the Tewskarkana, Ark., youth held a car wash, and the North Loup, Neb., youth held a bake sale. Did the Battle Creek, Mich., youth raise funds with the building of their sundae?

The Boulder, Colo., youth raised money through a competitive "Penny War" among the church's Sabbath School classes. Other youth fellowships—like those in Salem, W.Va., Milton, Wis., and Nortonville—had been gathering funds for other projects throughout the year.

 Wayne North licensed as youth pastor in Wis.

On July 26, 2003, the New Auburn, Wis., SDB Church licensed Wayne North to the ministry and called him to be their youth pastor. Wayne is also currently an elected member of the Conference's General Council.

'Mshout to the Lord' most popular among Baptists

(ABP)—"Shout to the Lord" and "Lord, I Lift Your Name On High" are the two most popular songs sung in Baptist churches that use contemporary worship, a new survey says. According to Christian Copyright Licensing International, which licenses more than 150,000 songs for congregational use, those songs topped the list in a survey of Baptist churches with CCLI licenses. For an annual license fee, 140,000 Christian churches in North America receive permission to copy the songs for printing, displaying, and projecting lyrics, among other uses. Most contemporary worship services don't use hymnals.

The Baptist churches, surveyed earlier this year, listed as their top 10 songs:

1) "Shout to the Lord," Darlene Zschech
2) "Lord, I Lift Your Name On High," Rick Founds
3) "Open the Eyes of My Heart," Paul Baloche
4) "Come, Now Is the Time to Worship," Brian Doerksen
5) "You Are My All in All," Dennis Jernigan
6) "Breathe," Marie Barnett
7) "He Is Exalted," Twila Paris
8) "I Love You, Lord," Laurie Klein
9) "Give Thanks," Henry Smith
10) "Awesome God," Rich Mullins

Worship songs rise in popularity a lot quicker than they used to, said industry insider Steve Parolini, because of their availability on radio stations and in retail outlets like Wal-Mart.

Congratulations, JoAnne!

We, the members of the Alfred Station, N.Y., SDB Church, would like to congratulate JoAnne Kandel for receiving her Master of Divinity degree from Northeastern Theological Seminary in Rochester, N.Y. Deaconess Kandel believes she has a calling from God to serve in the pastorate. She completed her coursework in May, 2003. As her home church, we continue to support her in our prayers. We hope that she will be able to follow God's calling and serve in the way He has planned for her.

Denominational Dateline

October
4-5 Sabbath Recorder Committee, Nortonville, Kan.—Kevin Butler
11 Hope Seventh Day Baptist Church, Philadelphia, Pa.—Pete May
11-12 Muriel Osborn Seminar for Teachers, Lost Creek, W.Va.—Andrew Camenga
18 Bronx, N.Y., church—Camenga
18-19 SDB Memorial Fund Quarterly and Annual Meeting, Boston, Mass.—Calvin Babcock
25-26 Missionary Society Board Meeting, Westerly, R.I.—Kirk Looper, Ron Elston, Babcock, Butler

November
8-9 Tract and Communication Annual Meeting, Seventh Day Baptist Center, Janesville, Wis.—Butler
26 SDB Board of Christian Education Annual Corporation and BCE Director's Meetings, Alfred Station, N.Y.—Camenga

28-11/6 Alfred Station, Nile, N.Y. area, vacation—Babcock
Battle Creek, MI
Harold King, pastor
Joined after baptism
Brandy Noel
Kristi Travers
Sandy Noel
Bay Area, CA
Steven Crouch, pastor
Joined after testimony
Teresa Callejas
Sandy Noel
Kristi Travers

Current Giving 2003

Current Giving Budget for 2003 $379,432.00

Jan 250,000
Feb 200,000
Mar 150,000
Apr 100,000
May 50,000
June 0

Current Giving for Year

Jan 250,000
Feb 200,000
Mar 150,000
Apr 100,000
May 50,000
June 0

Perine- Barnes.—Charles Lynn Perine and Vickie (Davis) Barnes were united in marriage on June 30, 2003, in Salem, VA, with Rev. Dale D. Thorngate officiating.

Harms- Phillips.—Sherman Randell Harms and Billie Regina Phillips were united in marriage on July 4, 2003, at the Seventh Day Baptist Church in Paint Rock, AL, Pastor John D. Bevis officiated.

Noel- Bruinekool.—Bradley James Noel and Brandy Marie Bruinekool were united in marriage on July 26, 2003, at the Battle Creek, MI, Seventh Day Baptist Church, with Pastor Kory A. Gestke officiating.

Dear Kevin,
I was saddened that you published (in the July/Aug. SR) the article by Phil and Ruth Hazen, "Three Sabbaths in Australia," and used the photo with Phil in the center under the banner, "The Name Above Every Other—Lord Jesus Christ," even though you knew that Phil Hazen had renounced Christ as his Lord and Savior two decades ago and continues to do so.
In your decision to print both article and photo, you have compromised the Recorder's witness by adopting a position that is the antithesis of Scripture (1 John 2:18-25; Ephesians 4:11-16) and undermines the witness of Christ's Church.
Sincerely, in His Service,
Ernest K. Bee Jr.

To "Recorder Reaction."
"The Saga of the Chair" (July-Aug. SR) was an interesting story of a chair taken from the Little Genesee, N.Y., church in 1992 and lovingly restored by its new owners in Wisconsin. The wonder if it was a "rescue" or the result of divine intervention, because that lovely church and all its contents burned to the ground in June 2001.
As I read the article, I was expecting the story would end with the chair's return to Little Genesee. What a fitting and blessed ending that would be.
Cynthia Rudolph Norwood, MA

Please send your correspondence to us at:
Sabbath Recorder
SDB Center
PO Box 1679
Jonesville WI 53547

or, sdbmedia@inwire.com

Obituaries

Thorngate.—Dr. Philip Thorngate, 71, died on June 13, 2003, at his home in Monterey, Calif. He was born on January 17, 1932, at Linuo, Kiangsu province, near Shanghai, China, the youngest son of Dr. George Thorngate III and Helen (Dennis) Thorngate.
His parents had gone to China in 1924 to serve as missionaries for the SDB Missionary Society. Phil was born during the first Japanese invasion of China. His mother often said that, "When the cannonading was loudest he slept serenely, but let it stop and he holstered like a lynx.
Soon after Phil's birth, the family returned to the U.S., living in northern New York and Phoenix, Ariz. In 1939, the family returned to China. With war impending in 1940, the State Department sent Helen and her two sons home. Phil went to China with his parents in 1946 but, with the Communist takeover of China, he headed back to the states in 1948.
Phil's schooling included Shanghai American School in China, and Alfred-Almond Central School in New York. He graduated from Mil­ton (Wis.) College in 1954, and from Western Reserve University School of Medicine in Cleveland, Ohio, in 1958. He had his internship at St. Luke's Hospital in Denver, Colo., and his residency at Baylor University College of Medicine in Houston, Texas. In 1956, Phil married Roma Gal­braith. In 1964, they moved to Mon­terey where Phil joined the family practice, Thorngate Medical Group.
Phil was a longtime participant in a group that met each Sabbath at his parent's home for worship and discussion.
In the 1960s, his lifelong passion for art led him to enroll in the Carmel (Calif.) Adult School to study with a renowned artist. This helped him to "come into his own" as an artist. From his home studio, he created paintings that captured the essence of the Monterey Peninsula area.
In a 1995 interview, Phil described his career: "On one side of the hill, I'm the physician who paints. On the other side, I'm the painter who prac­tices medicine... Their value systems are similar. On the one hand, medicine is art. On the other hand, art can be medicine. It has a profound effect on the human condition."
In addition to his wife, survivors include two daughters, Lauren Taquino of Kent, Wash., and Marci Smith of Cape Cod, Mass.; one son, Brian, of Arlington, Wash.; three brothers, George IV (Briar) and David, both of Monterey, and Stephen of Park Falls, Wis.; and three grandchildren.
A memorial service was held on June 20, 2003, at First Presbyterian Church of Monterey, with Pastor Jay Bartow officiating. Inurnment was in El Carmelo Cemetery in Monterey.

Crandall.— Adele Collins Crandall, 96, of Charlestown, R.I., died on June 26, 2003, in Rhode Island Hospital.
She was born on May 27, 1947, in Westerly, R.I., to Harold L. and Dororthy (Barber) Crandall. She was a member of the First Seventh Day Baptist Church of Hopkinton, Ash­away, R.I., and a Grange member.
Survivors include her husband of 37 years, Wayne Crandall; her father, Harold; two sons, Matthew of Ston­ington, Conn., and Miles of Shann­ock, R.I.; one daughter, Amy B. Edmond, of Charlestown; two broth­ers, Fred of Ashaway and Todd of Deltona, Fla.; and one sister, Peggy McNulty, of Wakefield, R.I. One brother, Kent, preceeded her in death.
Funeral services were conducted by Rev. Edgar Wheeler and Kirk Looper at the First SDB Church of Hopkinton. Internment was in Rhode Island Veterans Cemetery in Exeter.

Enos.—Grace Y. Enos, 83, of Little­ton Genesee, N.Y., died on July 20, 2005, five days short of her 84th birthday.
She was born on July 25, 1919, the daughter of Hiriam and Mamie (Pire) Wood. On July 31, 1937, she married Lester E. Enos in Richburg, N.Y. Married for almost 64 years, their 60th wedding anniversary party was one of her treasured memories.
Grace was a deaconess of the First SDB Church of Genesee in Little Genesee, where she taught kinder­garten and provided altar flowers as gifts to God, aiding in worship.
She and Lester joined the Genesee church in the early 1950s. In later years, they gathered with others at the meetinghouse and helped prepare the church's newsletter, the Refrify, for mailing.
Grace's last few years were a trial, with many ups and downs. Lester preceded her, and she missed him greatly.
The nurses who cared for her at the Highland Nursing Care Center knew her as the woman who kept "coming back from the brink." They began calling her "Amazing Grace" because she bounced back so many times. As her daughter noted, Grace made certain that her passing was the Lord's will, not hers. All who knew her were touched in some way by "Amazing Grace" Enos.
Survivors include a son, Bob, of Coleman, Fla., and Son, N.Y.; a daughter, Betty Stokl of San Antonio, Fla. Betty's friend, Peggy Cowell, was almost a second daughter to Grace, helping her when others couldn't because of schedules or distance.
Funeral services were held on July 23, 2003, at Schaffner's Funeral Home, with Pastor Gordon Lawton officiating. She was buried beside her husband in Maple Lawn Cemetery, Bolivar, N.Y.
ing of Dr. Roswell D. Hitchcock in Church History. Having the question brought to my mind, I was compelled to face it in the light of his candid teaching. He used the same argument against Sabbath observance that he did against the restriction of baptism to the immersion of believers. I then was led to investigate these and many other questions for myself.

"Finally, I was by my study brought to the point where I had to decide whether I would be true to the principles of 'Baptist doctrine' in which I had been reared. I was brought up a strict, old-fashioned Baptist, being fed on the American Baptist Union version of the New Testament, and regarding old Dr. Conant, Dr. Armitage, and others as just..."

Bible Baptist, being fed on the American
brought me to a decision. I had to come a Sabbath keeper."

leave the seminary either a Churchman or a Bible Christian—unless I left it as a rationalist or a skeptic, which was, of course, out of the question. So I left it as a Bible Christian. "I am a Sabbathkeeper because I believe it is the will of God for me, and because I believe it is the will of God that His Church shall keep it. I

The SR

C.

An attendance contest?

1. Alfred Station has 21 points and San Gabriel 0. (San Gabriel held at 44 in attendance.)

2. The pastors spend time together, by phone, praying on Friday afternoon for the blessing of our Heavenly Father on the worship of His people. (Pastor Ken Chroniger prays for San Gabriel, and Pastor John Fell for Alfred Station.)

3. During the Sabbath worship, prayers are lifted up for our sister church.

4. Photos of each gathered congregation have been taken, to be exchanged with the other.

5. Members of the congregation have begun to develop "people eyes"—looking for those whom they live with, work with, have as neighbors, or relatives, to invite to worship.

What a super idea. Both pastors have agreed to allow us to print the cumulative numbers in each month's Recorder. These churches, separated by thousands of miles and surrounded by different cultures and mindsets, are uniting behind this contest. And it's all summed up in this last statement from the e-mail:

"Please pray that during this time, many will be brought into the Kingdom of Light out of the Kingdom of Darkness."

Amen to that. Let the real contest begin!
Important Memo:

To: Friends of
The Sabbath Recorder
From: Editor Kevin Butler

DID YOU KNOW THAT THE SABBATH RECORDER IS FUNDED BY YOUR GIFTS? YOUR DONATION TO THE SABBATH RECORDER IS PART OF THE TOTAL SDB DENOMINATIONAL BUDGET.

I HOPE THAT YOU HAVE BEEN ENJOYING THE MAGAZINE DURING THIS PAST YEAR AND WILL BE ABLE TO MAKE A TAX DEDUCTIBLE DONATION TO THIS PART OF OUR SEVENTH DAY BAPTIST CONNECTION AND OUTREACH. MAY GOD BLESS YOU AND THANK YOU.

GRACE AND PEACE,

Kevin

YES! I want to help the ministry of The Sabbath Recorder!

☐ Enclosed is my GIFT for The SR
☐ $100  ☐ $50  ☐ $25  ☐ ______

☐ Please CHANGE my address to:

☐ Please REMOVE my name from the mailing list

Name: __________________________
Address: ________________________
City: __________ State: _______ Zip: ______

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