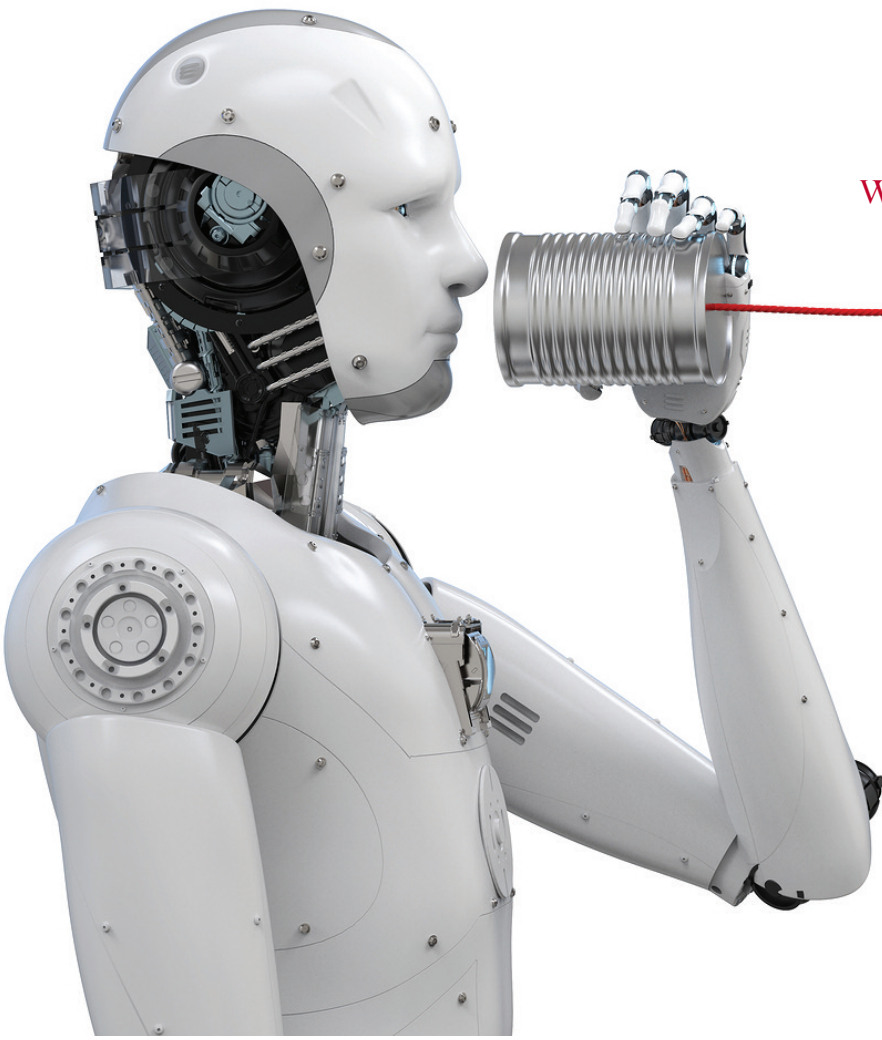


Sabbath Recorder

How is your
communication
working for you?

A Seventh Day Baptist Publication
March 2018

*My life
is worth nothing to me
unless I use it for
finishing the work
assigned me by
the Lord Jesus—
the work of telling others
the Good News
about the
wonderful grace of God.*



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WHO ARE SEVENTH DAY BAPTISTS?

If you've never read *The Sabbath Recorder* before, you might be wondering who Seventh Day Baptists are.

Like other Baptists, we believe in:

- salvation by grace through faith in Christ Jesus.
- 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 our Lord. It is the joy of the Sabbath that makes SDBs a people with a difference.

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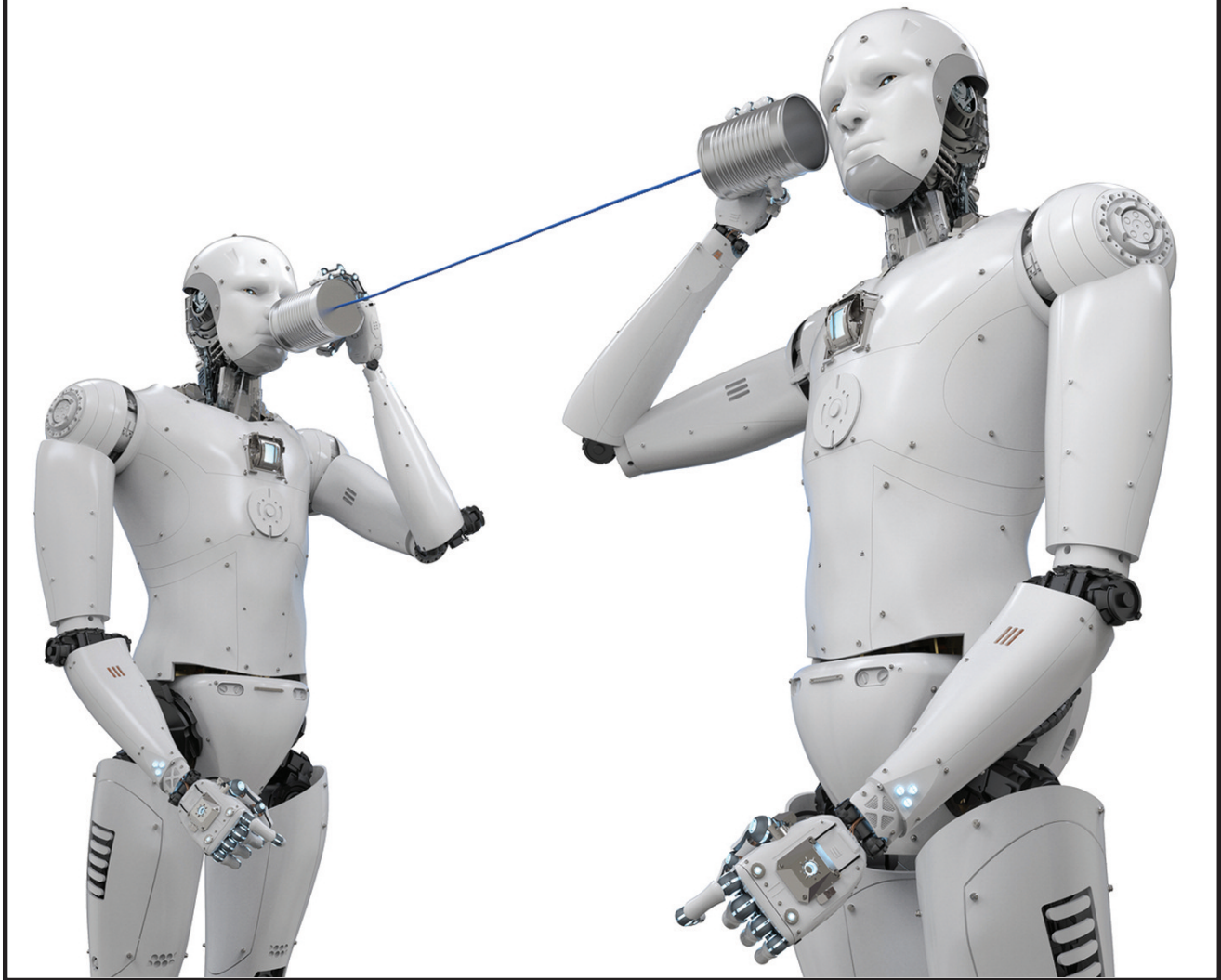
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It may be hard to hear
that we are not doing
what we should be doing!



Walk the Talk

By Tyler Chroniger



Most of us have heard the phrase “you can talk the talk, but you can’t walk the walk.” While the intention of telling someone this phrase is to motivate them into action, most of the time it results in anger towards the person speaking. We do not like the fact that someone thinks our talk does not match our walk. We do not like the fact that we are being judged to a degree. We do not like the fact that someone could possibly think he is better than us. The real fact of the matter is that those people are probably right.

Words are hard to hear, especially when those words are true about us. In reading this, you might be starting to get uneasy. The thought might be drifting in that your talk does not match your walk. You might have just glossed over this article simply because of the title. It may be hard to hear that we are not doing what we should be doing.

We sit in our church pews each week counting the minutes until it’s time to go home. We turn our brains off when the pastor is teaching because maybe we think it does not pertain to us. We rarely sit together as a body of believers, seeking God’s will for our churches. This is not to say everyone is like this, but to say that many of us are. Our talk doesn’t match our walk. Showing up to church is our talk, not our walk. Telling someone we will pray for him is our talk, not our walk. Half-heartedly reading the Bible is our talk, not our walk. We may do some things that make it appear our talk and our walk match up. Sometimes we think that if we do just enough, maybe no one will notice that our walk does not match our talk.

I am just as guilty of this. Most of you do not know my story and, quite frankly, most of you do not even know who I am. Here is the “Cliff Notes” version: I grew up in a Christian home. Both my dad and mom are pastors. I have one brother and two sisters. I met Jesus during a camp experience when I was fourteen. After that my life was not different. I did not have a strong desire to do more with that. I mean — I grew up in church and I had it all figured out! I graduated high school, went to a year of college (too expensive), got a job, and started down the party path (drugs, alcohol, and promiscuity). I was dating a girl at the age of twenty-two when God got a hold of me

again. He clearly said, "What you are doing is toxic and you need to be done." I immediately broke-up with the girl and the partying slowed to almost nothing. I met my now wife, whom I had grown up with in church. I got baptized at twenty-five and started to make a new commitment to Jesus. It was a slow process but He was working. I was given opportunities to preach at my home church and eventually preached at Conference. Was my talk matching my walk? It appeared to — I did just enough that you would think that my walk matched my talk.

In the last six months I've learned a valuable lesson about God. In His timing, as He wills, He has revealed His plans for my life. I am listening and being obedient. It took me thirty-four years to get to this point where my walk and talk are finally meshing. Why do I tell you all of this? I want to be an encouragement. I had to get to a place of listening and being obedient. I also understand that it is not easy — learning to surrender all.

The Bible tells us God speaks, therefore why don't we listen and act? It does not matter whether or not you have grown up in church. It does not matter if you think you have it all together or if you do not. It does not matter if you are old or young. There is only one thing that matters. Start trusting God by listening and doing what He says. God is revealing himself through the movement of His spirit. God is showing up in a big way through people in our churches. Listen to them and get on board with what God is doing. You believe? Act like it. You want God to move? Let Him. You want your talk (praise Jesus on Saturday, forget about Him Sunday) to match your walk (trusting Jesus to lead through the power of the Spirit)? Let God be God and follow His leading and prompting, whatever that means. I know that God has spoken to you. You will find loving God becomes easier. You will find that doing and being the church is easier. You will find that loving people becomes easier.

Walk the walk that you are talking the talk about. [SR](#)





Ten years ago, thoughts about broadcasting your church service would have involved lots of dollar signs — and some animated discussions about mortgaging the church property! With the advent of Facebook Live, YouTube Live and many other livestream options, the question is more about who will be in charge of setting up a cell phone on a tripod.

Lights, Camera, Action!

Using Facebook

Using Facebook is VERY easy, and often times has the best chance at reaching a large audience (dependent of course on the amount of people you have that “Like” your page). Facebook has the advantage of making your audience “ready-made” and ready to watch. When you begin to stream, Facebook will notify your followers that you have a livestream happening. This is a great feature that helps people get notified when you are live! To stream on Facebook Live, here is a great guide on how to get up and running: *Stream Your Church Services with Facebook Live* (<https://churchtechtoday.com/2017/06/21/stream-church-services-facebook-live/>)

Using YouTube

Using YouTube is a great option for livestreaming as well. YouTube will also notify your subscribers that you are live. The main knock against YouTube Live would be that it does require you to develop an audience on that platform — something that you may already have in place on Facebook. Regardless, it’s a great platform to stream and the price, like Facebook, is very economical, depending on how you want to approach it. To stream on YouTube, here is a good starter guide: *Church Edit | Church Websites | Live streaming using YouTube* (<http://www.churchedit.co.uk/website-tips/church-video/live-streaming-using-youtube/>)

Other Options

Of course, there is more than one way to stream your church service, and depending on your church’s goals or audience, some of the options include Livestream.com or Sermon.net (among others). I would encourage you to research each option and find the best fit for your church’s needs. It’s incredible that we can now reach people with the Gospel using high quality video for fractions of a fraction of what it used to cost — and those people can be thousands of miles away! What a time to be alive! SR

by Jeremiah Owen



Fear of Communicating?

by Katy Bofinger

Can I be really honest with you? I have a paralyzing fear of making calls using the telephone. It's ridiculous, but I worry about interrupting people, or catching them at a bad time. Without body language to interpret, I fear that I may misunderstand them or misrepresent myself. As I sit and type this, I realize the silliness of this fear. For YEARS my parents and my husband have tried to convince me to get over it. My family has tried to explain that if someone was inconvenienced by the call, he wouldn't answer. In my head I know all of that is true, and I normally consider myself to be a very rational person. But when I go to dial, my blood pressure increases and I have to coax myself to actually do it.

I actually consider myself a pretty good communicator (besides the part where I fear dialing the phone and someone actually answering). I've been teaching for 10 years, talking daily with hundreds of students. I truly enjoy public speaking! In my current job as a P.E. teacher I talk with students, classroom teachers, parents, the administration team, our secretaries, business office personnel, maintenance staff, and on and on. As an Athletic Director, I communicate with even more people — other AD's, the people who mow and line the fields, officials, coaches, t-shirt companies, newspaper reporters, bus drivers...it's never ending!

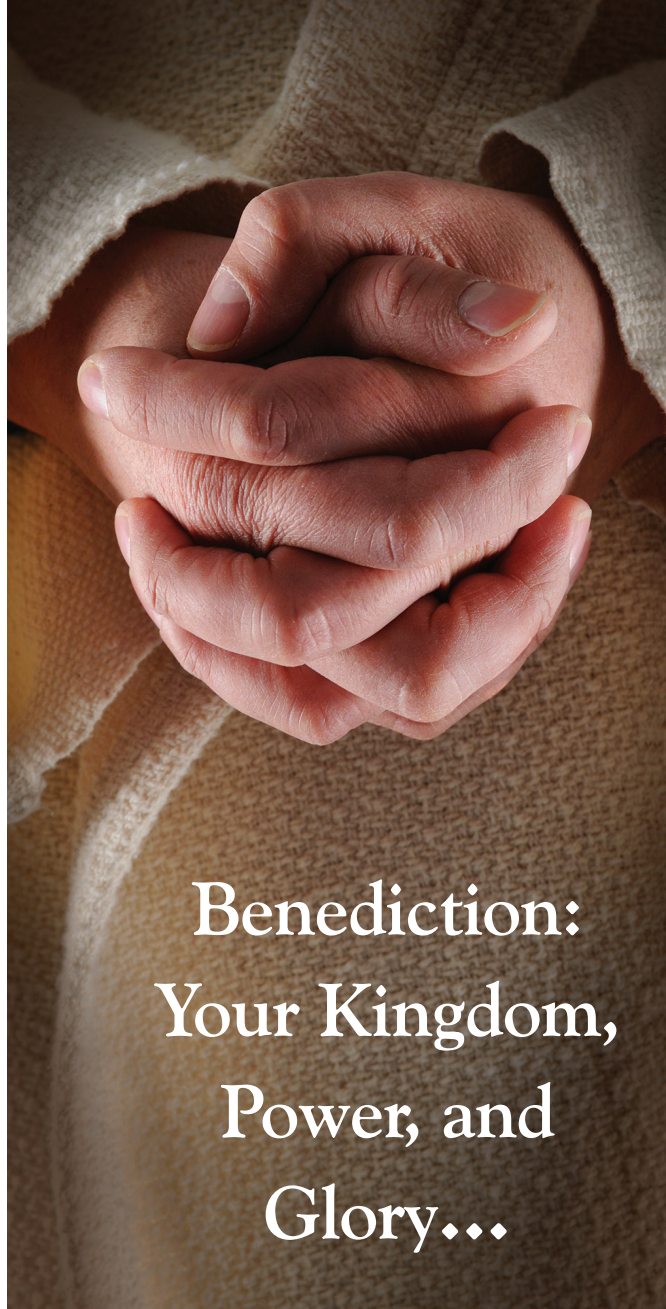
While I prefer email or text, I will go out of my way to talk to someone in person if I can. I will make calls from my office phone if I need to, but usually as a last resort. I have adapted the way I do my job to accommodate my hatred of using the phone.

I am glad that Jesus didn't have fears about communicating — that He didn't worry about missing body language cues. He spoke with authority and people listened. He was the perfect communicator. When Jesus was leading and teaching His disciples, He spoke to them with stories and words they would understand. He spoke to crowds, to individuals, to those who hated Him, and to those who loved Him. When we communicate with others, do we (do I?) model our communication after Christ? Furthermore, are we changing our behavior based on fear? SR

*When I am afraid, I put my trust in you. In God, whose word I praise —
in God I trust and am not afraid. What can mere mortals do to me?*

— Psalm 56: 3-4

THE LORD'S PRAYER



Benediction:
Your Kingdom,
Power, and
Glory...

The point of
this entire series
was to point us
back to God.

Last in a series by Assistant Pastor Philip Lawton
Seventh Day Baptist Church of Shiloh, NJ
Check out Phil's blog at contemplatingkenosis.blogspot.com

I want to do a little exercise. I want you to get out your personal Bible and turn to Matthew 6:13. Now read it. Those of you reading KJV will not notice anything out of the ordinary. If you have NASB you may notice a section in brackets. If you are reading NIV or ESV you may notice that part of what you expect to be there has been moved to the footnotes.

At this point I imagine a great number of you are confused. You thought that the *word* of God was the *Word* of God. You read that passage in Revelation about not changing anything in scripture and now you think that this is exactly what some publishers and translators have done. There may be some of you that see this as yet another confirmation of the superiority of KJV 1611. I'm going to be honest with you. I don't think that Jesus ever said the second half of Matthew 6:13.

I want to say here that this final entry in the series will be a little history and Greek heavy. Because of that I am going to break my protocol and not bury the lead. (Yes, you read that right. I intentionally leave my point till the end.) Just because Jesus didn't say it, doesn't make it false. It is God's kingdom. He does have the power. And He does deserve all the glory. This is a fitting benediction to the prayer taught us by Jesus the Messiah.

A King's Coin and a Shepherd's Stone

Many of you probably know that the books of the Bible were originally written in Hebrew, Greek, and Aramaic. These texts were copied and recopied over the years. Around the time of the Reformation, the printing press was invented. This, combined with the Protestant leanings towards the priesthood of all believers, meant that in the late Middle Ages the Bible began being widely distributed in common languages.

What was remarkable about these scrolls was that some of them were older than any previously found texts.

This desire to have the Bible in the common language started in Germany with the German reformers, but soon spread to England. In 1611, King James I sponsored a translation of the Bible into English. There had been English versions before this, but he authorized this one and it became the standard of English translation for centuries.

In 1946, in Judea, a shepherd went searching for a lost sheep. (Perhaps he left the other 99.) He discovered a cave and out of curiosity he threw a stone into it. He was surprised to hear the sound of a breaking pot. What he discovered came to be known as "The Dead Sea Scrolls." They were a collection of ancient manuscripts of the Bible in Greek. What was remarkable about these scrolls was that some of them were older than any previously found texts. This means that they predated the texts used to create all versions of the Bible up to that point, even the KJV.

Clerical Errors

I do a lot of writing. When I was teaching I did a lot of reading. Sometimes I make typos. Sometimes I can't make out what someone has written. These are things common to humanity. We are not perfect. Where problems with this arise is when we think about the Word of God. We often have this thought that the Bible was transcribed word for word. Even if that were true for every single ancient manuscript in Hebrew, Greek, and Aramaic, that cannot be true for translations into English.

What was discovered with the Dead Sea Scrolls was that there were a few additions to the manuscripts from which King James had translated. One of those additions was in Matthew 6:13. The oldest manuscripts found among the Dead Sea Scrolls do not have "For thine is the kingdom, and the power, and the glory forever. Amen." What this means is that somewhere along the line a monk, or several, added those lines to the text. And that got copied — over, and over, and over, and over again.

The oldest manuscripts found among the Dead Sea Scrolls do not have "For thine is the kingdom, and the power, and the glory forever. Amen."

So why would a monk add this to the text? Well the best reason would be that, at the time of copying, they were already saying this as a prayer. The monks had daily prayers and at some point this benediction was added to the prayer taught to us by Jesus. The monk, knowing the prayer, added these lines to the end of it.

Just to reassure you, that kind of thing did not happen very often. Most of the clerical errors in the Bible come down to someone having trouble reading handwriting. In Greek shorthand, there is only one letter difference between Jesus and Christ. You can see how someone might put one over the other.

God is Greater than Our Mistakes

Now some of you are sitting there thinking that I just told you that you cannot trust your own Bible. Hear me. You can trust the Bible you have in front of you. It is the Word of God. It is as true now as it was before you started reading this. Nothing about the faithfulness of God has changed. Nothing about the sovereignty of God has changed. Only your understanding has changed.

I believe in a God who is bigger than my mistakes. I believe in a God who works good in all things. I believe in a God who knows where snow and hail are stored. I believe in a God I cannot hide from.

God is not going to let the clerical errors of the past change His goodness, or mercy, or grace, or justice, or love. God is the same today, yesterday, and forever. What's more the Word of God is the person of Christ Jesus. If we really want to know who God is, if we really want to know what it means to be a Christian, then we can look to Jesus.

I called this entry "Benediction" because that is what this part is. It is a benediction. It is the human response to the prayer that Jesus taught us. Should we pray it? Of course! It is true. And it is truer now than ever before. The point of this entire series was to point us back to God. It was to show us that we need to think about what we pray. It was to help us understand our place in light of who God is. If we focus on anything other than God then we have lost the plot. It is God's Kingdom, not ours. God has the power, not us. And only God deserves the glory. [SR](#)

May you continue to submit to the power and kingdom of God.

May you give God all the glory.

May you understand that Jesus is the Word of God.

And may God continue to work good in all things.

Amen!



Dead Sea Scrolls

The Pulse of a Healthy Church, Part 6

Rev. Carl Greene

Hebron SDB Church, PA

Pasteurized Process Cheese Food



I love Easy Cheese — cheesy goodness that comes out of a room-temperature can. I can squirt a little bit of this yellow gold onto a cracker, on a sardine, or simply directly into my mouth. Yumminess results no matter the vehicle used to deliver this excellent source of calcium. My trusty can of Easy Cheese is also proudly labeled as a “Pasteurized Cheese Snack.” Just what does that mean? Since the can also advertises that Easy Cheese is “Made with Real Cheese” — it makes me wonder what else it is made with.

I am not out to detract from the deliciousness of this fine snack food. But, it is certainly not cheese. It might have a little bit of cheese in it, but it is far from truly cheese. There is a connection with discipleship here. As a church, we will label all sorts of things as discipleship building — but quite often this is more akin to calling Easy Cheese true cheese.

Let’s unpack this some more. If we consider discipleship to be knowledge transfer — that there are a certain number of classes and books to be read to attain disciple status, we are missing significant pieces. Knowledge is certainly an ingredient in discipleship, but not the only one.

In the last article, we considered Ephesians 3 to see Paul’s prayer for discipleship — which started with praying for power. To realize discipleship, we must encounter the power of God working within us. From this point, let’s look at two more pieces of Paul’s prayer for discipleship: indwelling and knowledge.

INDWELLING

In Ephesians 3:17, Paul prays “that Christ may dwell in your hearts through faith... .” The Greek word behind dwell is *katoikesai* — it is a permanent habitation, not a mere stop-off point. That means that part of Paul’s prayer is for an ongoing, sustaining faith. This faith has two links: grounded and rooted.

Paul prays that Christ living in the disciple will provide a sense of being *grounded*. Grounded is a construction term —

not a flashback to what happened when I misbehaved as a youth. This grounding of Ephesians 3:17 points back to Jesus as the cornerstone of our lives — something that Paul had talked about earlier: “...Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord.” (Eph. 2:20-21) Christ being in our lives means that we are built upon Him. This is the foundation we work from, not the accolades that others give us nor the achievements we are able to accomplish personally. Who we are flows from Christ as our foundation — in whom we are rooted.

Paul also prays that disciples will be *rooted*. Through the indwelling of Christ in our lives, there is a sense that we know our true identity because we are rooted in the truth. This is incredibly important to us. When we ask Jesus to forgive us our sins and lead us as Lord, we are also uncovering our true identity as His child. This is very important in a world in which we are measured according to achievement and accolades. We are human beings not human doings — our true identity is through *Who* we “be” with, not what we do. Who we are grounded upon and rooted in establishes our identity — not how successful my previous day happened to feel.

How many times do we try to go to sleep at night and start replaying disappointments and failures? In many ways, we get the replay of the last few days of events and what went right or wrong. We are trying to go to sleep, and rather than knowing the blessing of being grounded and rooted in Christ, we realize all of our shortcomings and ways that we have missed someone else’s expectations. Paul’s prayer for indwelling calls us to yearn to know Christ’s presence more in our lives. This flows through what we are rooted and grounded in: in love.

When we plant a garden, we need to carefully choose the best location for plants to thrive. Although everyone’s favorite garden vegetable, glorious zucchini, is resilient and grows like a weed, it will grow much better in tilled soil than in asphalt. The same is true for us as disciples. We will grow and thrive when we are rooted and grounded in Christ’s love. When this is what defines us, we live with the freedom of knowing that we are His disciples, rather than knowledge accumulators who need to pass a test of merit or ability to be a true disciple.

What if there is more to discipleship than we currently engage in as a church?

Paul's prayer for indwelling calls us to cast off the lies that we tend to believe. Often times, lies have a way of developing a wedge between who God has called us to be as His disciples and what we are willing to function as. If I believe a lie about my identity as something other than rooted and grounded in Christ, I will always be striving to prove myself rather than joyfully serving my Savior. Discipleship is not a terrible burden, but an opportunity to truly live the life God has called us to. This is all the more reason for us to pray that we will know and experience the indwelling of Christ as disciples.

KNOWLEDGE

While Paul prays for power and indwelling in this discipleship prayer, he also prays for knowledge. In Ephesians 3:18-19, he prays that we "may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God."

First, there is a clear knowledge target — facts and truths that point in a certain direction. The target is to know the dimensions (breadth, length, height, depth) of Jesus' love (18). Second, this knowledge target actually surpasses knowledge (19). That is an intriguing piece to think about.

Apple pie helps explain knowledge that surpasses knowledge. If I see a picture of an apple pie and read a description about it, I can have knowledge of how good it is. Yet, when I smell a pie fresh out of the oven, when I taste it warm out of the pan — that is when my experience moves me beyond baseline knowledge. When I live the apple pie experience, my knowledge surpasses knowledge.

Paul is not just praying for a subjective apple pie experience here though — his prayer seeks that the disciple will know objective truth. The prayer is to be filled with the "fullness of God." This is experiential — of knowing God in and with me. Yet, it is also objective: I will increasingly know *Who* God is. There is objective truth to be known about God, about *Who* Jesus Christ is — and the wonderful source for that is the unchanging Word of God found in Scripture. When disciples increasingly know *Who* God is through knowledge, there should once again be the result of experience — the experience of looking more and more like the One that I am learning about.

POWER, INDWELLING, KNOWLEDGE

The end of praying for disciples to grow through power, indwelling, and knowledge is not a church growth recipe. It certainly can help in yielding growth — but that is a byproduct, not the goal. Paul presents the goal in Ephesians 3:20-21: "Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen." We pray for and seek growth through discipleship to glorify God, to honor Him. If our church discipleship effort is designed with the primary goal of increasing numbers or to pass along knowledge only, we are sadly missing out on the call Paul's prayer offers here.

When it comes to discipleship, we often decide what class and curriculum should be offered. That is incredibly important — but only one ingredient of discipleship. If we truly believe that discipleship is a work of God, then prayer should be our first stop in the process. How does your church pray for new believers? How does your church sustain a prayer effort for leaders of the church? How do you pray for your friends to experience Christ's power at work in their lives? Do you pray for your children or nieces and nephews to know the indwelling of Jesus Christ? Do you yearn for future generations to not only embrace Biblical literacy, but to also know the living Savior?

Paul's prayer sets a high bar to think about as churches. We can call all sorts of things discipleship just like we can call a "Pasteurized Cheese Snack" cheese. Things that are good are not necessarily the best. We may have lots of good things that should continue going on within our churches — but perhaps there is a discipleship piece that is missing. Perhaps we should not be satisfied with discipleship that does not match up with Paul's prayer of discipleship. What if there is more to discipleship than we currently engage in as a church? That is an exciting future to consider. ^{SR}



Focused to Race — Part 1

By Brenda Rankhorn

I'm sure most, if not all of you, have ridden a bike. Before my sons were out of school for the summer I had made a habit of taking a bike ride in the mornings. I enjoyed these early morning bike rides so much that I had found several 5-6-mile bike routes that I could take. I would attach my water jug to the bike and set an app on my phone to record speed and distance. This one particular day I had made it about 1.5 miles into my route when the chain came off my bike. Because this bike is a 15-speed with several sprockets, it took me a while to replace the chain. In the meantime, I had to endure people slowing down as they passed, causing me to wonder if some shady character was going to stop and harass me; I had to endure the heat and the bugs; and I had to endure my own worrying thoughts that maybe I would just have to walk all the way back home pushing the bike. After replacing the chain, both my hands were black and greasy from the effort, and sweat was trickling down my back.

Now I had to decide whether to ride the 1.5 miles back home or to ride about another 4 miles to finish my usual route. As I looked at my blackened greasy hands, I was reminded of my chain coming off and how inept I was at replacing it, and I began to worry that it would come off again when I would be even further from the house. I did not relish the idea of possibly walking 2-3 miles back home or squatting by the side of the road again to replace the chain. But as I looked at my hands and thought all these discouraging thoughts, I saw something else that caused my racing thoughts to take a different direction. I saw the ring on my hand and I remembered to whom I belonged. I knew that worst case scenario I could call on my husband and he would pick me and the bike up and return me to the house. Would I remember who was on my side and continue to achieve my goal of the 5-6-mile bike ride or would I dwell on the past incident and return home quickly and safely?

Just as I had a decision to make about whether to achieve my goal for my bike ride, we all make decisions daily and even hourly about whether we will accomplish or even undertake the goal that God has set before us. There are many things that influence this decision. Before I discuss some of our motivators, or should I say, "de-motivators," let's make sure that we understand the goal that God has set before us.

Isaiah 43:7 states "Everyone who is called by my name, whom I have created for my glory; I have formed him, yes, I have made him." According to this verse we are created for God's glory. Just to make sure that this is not just an Old Testament idea, let's see what Matthew 5:14-16 says about this. "You are the light of the world. A city that is set on a hill



cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven." From this reference, what do we learn is the purpose of our good works, of letting our light shine? To glorify our Heavenly Father. Our good works are for God's glory. So, our goal, our purpose for existing, is to bring God glory. It is all about God.

This begs the questions: **What does it mean to glorify God? And: How do we glorify God?** Looking at the word *glory* in Isaiah 43:7, the Hebrew translation is honor, dignity, reputation, splendor, reverence. From our reference in Matthew, *glorify* in Greek is defined as "to make renowned, to praise, extol, magnify, celebrate, to honor, and "to cause the dignity and worth of some person or thing to become manifest and acknowledged." Putting the two together, we can say that glorifying God means to acknowledge His greatness, give Him honor, and to make His worth known through what we say, how we act, and how we think (in every aspect of how we live). 1 Corinthians 10:31 verifies this point: "Therefore, whether you eat or drink, or whatever you do, do all to the glory of God." The goal of our lives should be to behave so that God gets the glory just as we read in Matthew 5. Live so that men will see your life and give your Father in heaven glory, not you. **There is a spirit of adoration and awe from which the good deeds must flow if they are to bring God glory and be pleasing to him.**

Because our purpose is to glorify God, we need to know what it takes to accomplish this. Let's turn to Hebrews 12:1-2 "Therefore...let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us, fixing our eyes on Jesus, the pioneer and perfecter of faith..." In order to run the race that God has given us, to glorify Him, we must get rid of anything that hinders us, run with perseverance, and keep our eyes on Jesus.

Just as there were things that could hinder my choosing the bike route that I set out to take, there are things that hinder us from glorifying God, from running "the race marked out for us." What are some things that keep us from glorifying God? When we think of glorifying God, we need to remember that it is in every aspect of our lives, in every-

thing that we do. So, what keeps us from glorifying God by being friendly in the checkout lane at Walmart, or from sharing the gospel with the person sitting next to us at a ball game, or from praying with a fellow student at college, or from being kind to an unkind coworker, or from traveling overseas to minister to the sick in Africa? We can come up with a quite a list: pride, fear, inadequacies, busyness, distractions, poor health, problems, identity, feelings, our past, etc. The list can go on and on. For the purpose of making a point I'm going to focus on our identity, our feelings, and our past. We will see that the remedy for getting rid of these hindrances will be the same remedy that can be used to get rid of any and all of them. ^[SR]

Look for Part 2 of this series in the next issue of the Sabbath Recorder.

March 17th

I'm going to start this by saying, I'm not a professional historian or researcher and I might not have all my facts straight but thought I would spread the knowledge I have gathered. Understanding where things came from, why they are important, how they came from point A to point B and all the background of all the different things in the world is both important to me and interesting to me. Well, as many of you know there's this holiday that comes along in March covered in a whole lot of green.

St. Patrick's Day is about a man named Patrick, but why it's about him I will explain later. First lets discuss the man himself. Patrick was born in Britain circa 385 A.D. Patrick's dad was a deacon and his grandfather was a priest but he never felt religious until his life changed at age 16. At 16 years old he was attacked and kidnaped by Irish pirates from his family's villa. Patrick had been sold into slavery and was put to work as a shepherd for pigs. In his confession he says the experience was what really renewed his faith. I personally love that part.

Now you may be asking, why is this man so important that he has a day of recognition? Patrick holds a story of a man who had nothing and learned to love God and was devoted to God by spreading the Gospel throughout Ireland. About six years later he had a vision that God wanted him to return to his homeland. When escaping, he boarded a ship heading for Gaul, where people thought he was trained for ministry. But when he returned home, he was reading a letter aloud called, "The voice of the Irish," where he heard Irish voices pleading him to return to Ireland. Around 432 A.D., Patrick

returned to Ireland as a bishop to share the Gospel. He journeyed across Ireland, spreading the Gospel, as well as baptizing and confirming countless believers. Along with this he founded many churches and monasteries. His strategy was to convert the King, who would influence the conversion of his subjects, which ended up being very successful.

As many of us know, spreading the Gospel can sometimes have bumps in the road — no, I'm not saying its impossible — but I'm saying in some situations it seems like it. Spreading the Gospel in Ireland was far from easy for Patrick. He was in constant danger of being killed for his faith but he strived on. What I admire is, God took every weakness of Patrick's and turned it into possibilities for others. God took Patrick's pain and turned it into possibilities.

We are continually falling and sometimes it's hard to see the falling as any hope. At the beginning of my research, I just wanted to answer the question of why St. Patrick's Day was important. I personally never cared for the holiday and would just wear green to avoid the pinching (for which I still don't have the answer). But now I know that behind the green is a man who's whole life fell apart — and instead of losing all hope he took the pain and, with help from God, turned it into strength. ^[SR]

Resources:

<http://www.businessinsider.com/history-of-st-patricks-day-2017-3>
https://www.confessio.ie/etexts/confessio_english#
<https://www.jellytelly.com/blog/should-christians-celebrate-st-patricks-day>

Shiloh Church Honors Cruzan

By Donald Graffius



Donald Graffius, MF President



Bill Probasco, Trustee, making presentation to George Cruzan



Dr. George Cruzan

On Sabbath January 27, 2018, the Shiloh Church recognized Dr. George Cruzan for his 42 years of service as Trustee and as President (12 years) of the SDB Memorial Fund.

On behalf of the Memorial Board, President Donald Graffius thanked the church for the many “seeds” planted with the Memorial Fund over the years. The church and its members have created endowments, contributed to matching programs designed to support Retired Pastors, scholarships, and the General Conference Budget. He also noted they have shared in the “harvest” as they have been the recipient of church outreach grants and loans to remodel/upgrade and expand facilities. The Jersey Oaks camp has also received grants from time to time from the Clarence Rogers camping endowment.

However, the church has also sown “seeds” of leadership by providing individuals of Christian character, raised in the Shiloh church, to serve at the denominational level. Graffius initially recalled “the servant leadership” modeled by Owen Probasco who was President when he and Dr. Cruzan joined the board. Probasco would calm, mentor, and encourage his “pups” as needed. On more than one occasion, Probasco’s words were “like apples of gold in pitchers of silver”.

Dr. Cruzan and Graffius joined the Board in the mid-70s, and they have seen many changes over the years. At that time, the Board met for only a few hours on Sunday morning and all of the men wore suits. Meeting times have now expanded and some members have been spotted wearing Seahawks and Steelers jerseys! Moreover, several women have joined the Board over the years and one of the current females was suggested by Cruzan. Technology has also brought changes and the board now meets once a year by televideo conference.

Graffius recalled that one of the first assignments from Probasco for he and Cruzan involved revising the scholarship program. The old program only provided scholarships of \$250 per year to students who attended Salem College,

Alfred University, and Milton College. Milton College was no longer in existence and the intent of the Board was to create a program that fostered denominational involvement and leadership development. Graffius noted they worked with the Summer Christian Service Corp committee. The ladies at that time were located at the Shiloh Church. The Leadership Development Scholarships have, over the years, touched many lives across the denomination. The “harvest” of future pastors, denominational and church workers has been bountiful!

Dr. Cruzan was involved in the creation of a loan program to assist churches in remodeling and repairing existing facilities. Grants and loans were also available to assist churches in acquiring or building new facilities. During his trusteeship and Presidency, the custodial church account program evolved. This program enabled local churches to invest funds with the Memorial Board and earn more interest than they could at a local bank. He was involved in the hiring of five different Financial Directors: Rev. Harmon Dickinson, John Vergeer, Esq., Calvin Babcock, Morgan Shepard, and Ron Ochs. In addition, 3 or 4 different companies have served as investment counsel.

Over his many years of service as trustee and President, Dr. Cruzan has been busy planting, mentoring, and harvesting for the Kingdom, a faithful steward. Graffius noted that when it comes to planting and harvesting, George has always carried a “big basket,” doing his fair share and more! Bill Probasco, a Memorial Board trustee and member of the Shiloh church, thanked George for his service by presenting a painting, “The Sower,” symbolic of the many “seeds” he has sown over the years.

Dr. Cruzan responded with appreciation and also encouraged the young people in the church to become involved in denominational service. He also reminded congregants that the assistant pastor of the church, Philip Lawton, is serving with the assistance of a Ministerial Development grant from the Memorial Board. [SR](#)

Last May I received a birthday card from my daughter and her family. When you opened up the card, the song by Pharrell Williams entitled “Happy” started playing. My youngest granddaughter procured the card immediately and it is now her card. Why? Because when she opens it and the music starts playing, her whole face beams! It obviously makes her happy.

Have you ever noticed how one person can affect the whole room with their attitude? If they are happy, then all are happy. If they are sad, then everyone is gloomy. And if they are angry, everyone else is just a bit annoyed. Fortunately this is not true in all cases — however when that one person has such influence that it permeates the whole atmosphere, then it becomes a problem.

I was talking to Pastor Bob Peet of the Kingdom of God church in Kingman, Arizona, in early February. While we were talking, I shared a story with him about when I was in Brazil in 2011 with Pastors Andrew Samuels and George Calhoun and we were taking turns preaching in the evenings. We all had prepared separately, and yet our sermons were very similar.


The night that Pastor Andrew was preaching I was praying for him and the message when a clear strong voice told me that I was to preach on something completely different the next night at a church that we had not been to before. The next evening, not prepared to preach something else, I said to our interpreter Pastor Jonas Sommer, “I am not going from the script, and I will try not to race out too far in front so you can interpret.” That was a scary moment for both of us!

I spoke about forgiveness. I cannot remember anything that I said that night. It was from God and aimed straight at their ears and hearts. I do remember talking about people sitting right there in the church — that they were finding it very hard to forgive someone who had done them wrong; and that they still get angry when they think of all the bad things people did to them in the past.

I know the message was about the fact that they had to make a choice to forgive and they needed to allow someone to apologize and then be able to move on. When I was done with the message that night we had an alter call...and everyone came forward for prayer and forgiveness. EVERYONE!

If you are harboring any resentment, un-forgiveness, slander, anger, or malice in your heart and mind, you are hindering happiness. If you are holding onto all the “bad” things that everyone has done to you, then you are not enjoying God’s blessings. If God can forgive you of all that you have done, why can’t you forgive someone that has wronged you?

I wish we could all be like my granddaughter and have a mechanism that immediately puts a smile on our face and joy in our heart! It is so simple — and yet profound! Forgive someone —it will make you happy!

(Because I’m happy)
Clap along if you feel like happiness is the truth
(Because I’m happy) 

Forgiveness = Happiness!



A Woman's Place?

"It is women who make Jesus known in the world and yet it is men who critique their spirituality." Hearing this statement was like a punch to the gut as I was scrolling through my facebook feed, lounging on my couch, relaxing after a long day of work, and listening to this video that automatically started playing on my feed. Mike McHargue was live talking about the role of women in the church and feminine spirituality. From the quote you would be correct in assuming this was not the typical evangelical spiel — or at least it's one I've not often heard. He is upset about how women are treated in the church — not only how female pastors or those in stereotypical male leadership positions are treated — but also about the women who clean the building, who make the communion bread, who connect with their communities, oftentimes through "wiping dirty noses," and who do whatever else it takes to keep a church in kingdom business.

Honestly, if it were just me, I probably wouldn't be writing this now. I know so many women who are so much wiser than me and deserve more respect than I could ever hope to gain, who have been treated this same way and worse. Criticism and marginalization from the pulpit is a familiar feeling for a lot of women — but they bear it with grace and dignity because what else can they do?

I've met plenty of men in leadership positions who are ready and willing to listen to women and respect their opinions even where they differed. However, there are also plenty that I've met that don't. And the disrespect doesn't end at the theological debate table, it eventually leeches into everywhere. I've met men who are surprised that I can write a coherent thought and have thoughtful insight and then they turn around and plagiarize my work — claiming it for their own without fear of reprisal and completely comfortable doing so because I'm just a woman.

That's pretty mild. I have been waved off, dismissed, made light of, manipulated, used, told of my inadequacy and lack of intelligence by virtue of my womanhood. I haven't been specifically preached at from the pulpit, screamed at and mocked in public and online, or threatened professionally and personally — but I know many who have had those experiences or similar because they dared to share their ideas, beliefs, and discussions. And that is just in the church.



Consider the message being sent in a world where official positions are reserved for men only. It sends the message that women are not worthy, are not capable, are not able to understand, share, or send out the gospel as efficiently as men. Then it snowballs. Situations arise where a woman who may disagree with a certain policy or teaching, or who has an idea will not be heard or listened to, or heeded — just by virtue of being born with a double X chromosome. A woman who is a deacon or female pastor may be shunned for merely holding the position, nevermind exerting her influence. (*Sidenote: many churches do have women pastors. We just tend to treat them differently and call them by a different name: pastor's wives). That message circulates and goes out from the church to homes, to work places and may eventually be used to justify things like abuse, rape, trafficking, etc.

People — we have a problem; a problem caused by sin but perpetuated, however unconsciously, through the way we treat women in the body of Christ. There aren't easy answers here but I won't continue to laugh it off or accept that my gender dictates my role in the kingdom of God. Ladies — it's difficult to acknowledge and respond to gender issues. But persevere in your calling in the kingdom regardless of the backlash. Gentlemen — examine your actions and listen to yourselves and the women around you. If how you are treating the women in your life is based on gender rather than their inclusion in the body of Christ — it's time to make a change. [SR](#)





Combined Sabbath Service in Birmingham



Mill Yard Pastor,
Ancell Marshall

Ye All Are Going to Die

Maybe not this week or next, but if Jesus' return does not preempt your time here, then your body in this broken world will fail and you will stop being counted among the living. We often try to pretend otherwise despite the regular reminders and evidence around us. Almost no one in the billions of people that have come before us made it out of this world without dying. It is the normal progression of things when sin infects the equation.

People are not the only ones subject to temporal impermanence. Plants and animals are born and return to the earth, seasons pass, lakes dry up, nations rise and fall, monuments of stone wear and crumble into dust. It seems it is also common among congregations. Even long-lived local churches will see cycles of growth, maturity, stagnation, and death. It might span decades or even centuries, but typically a change of state is the only constant.

I was reminded of this visiting the Seventh Day Baptist congregations in the UK in November 2017. Boasting the title of oldest SDB congregations in the world, they remain the same mostly only in name. The original congregations of hundreds of years ago are really only the same in fundamental beliefs and unity in the Spirit. The congregations of today are almost entirely of Afro-Caribbean heritage and culture. I am quite certain that you would have a challenge convincing a founding member of the early church in England that this was actually their church. What they would recognize as their church died a long time ago. Those of old British ancestry and culture diminished in numbers and participation over the decades and were replaced by their spiritual grandchildren from across the seas that came for educational and economic opportunities. Mostly Jamaicans that had carried their own styles of worship and favorite hymns and choruses came to dominate the congregations and now have transformed the church into something different. While no one may be able to put a date on it, the old church died and a new one came into being.

Now with aging congregations, and church facilities in communities that do not reflect their culture, the churches in England are facing a fate similar to their predecessors. However, they have yet to acquire suitable heirs to carry on the ministry. They are realizing the fact that their current trajectory is death. Each of the three has facilities in communities that are neither Caribbean nor Anglo-British in majority make-up. Far Asian, Middle-Eastern, and Eastern European cultures dominate their neighborhoods so they face significant challenges to make their local bodies accessible to those around them. It will not be easy, but if it is God's will then it is certainly possible.

When I was visiting them, we talked about how their services would have to look quite different to be accessible to the community in which they were planted. Modifying the way they did things would undoubtedly bring some discomfort. They needed to make the deliberate decision to either become a congregation that was engaging, accommodating, and answering the needs of their community – or they needed to begin to make arrangements for their assets to be used for other ministry purposes. When I left they were talking to me about the exciting possibilities of the distinctly different and beautiful ways God might be worshiped in their congregations in five or ten years if God was allowed to work His will among them.

Please, pray with me that they can have the courage and wisdom to be the church members that God would have them be. Pray with me that we all can. SR

*Behold, I will do a new thing;
now it shall spring forth; shall ye not know it?
I will even make a way in the wilderness,
and rivers in the desert.*
—Isaiah 43:19

Calling All 'Eu' Angels!

*"How then will they call on him in whom they have not believed?
And how are they to believe in him of whom they have never heard?
And how are they to hear without someone preaching?
And how are they to preach unless they are sent?"*

As it is written, "How beautiful are the feet of those who preach the good news!"

— The Apostle Paul in Romans 11:14-15

*"I need a sign to let me know you're here
'Cause my TV set just keeps it all from being clear
I want a reason for the way things have to be
I need a hand to help build up some kind of hope inside of me
And I'm calling all angels
I'm calling all you angels."*

—from the Train song "Calling All Angels."

Evangelism.

How does that word look on the page to you? What honestly happened in your heart when you read it? What pictures spring to mind? What people in your story have that title in the script of your life? Are they heroes, villains, or something in between?

If you're like me, that word "evangelism" has a bit of a mixed history in your life story. I feel a vague sense of guilt and shame when I see the word if I am being honest. The reason is because I was always told that it was my responsibility and I never felt like I was doing it right. My definition of evangelism was built around those impervious souls who took a bullhorn and tracts to the streets and got spat on for telling "heathen unbelievers" that they were going to hell.

If that description fits for you, my purpose today is to shatter that view in less than two pages.

The definition we have given the word is part of the problem. Because of our associations with people who have used that title or bad experiences we had, we have made evangelism a thing we view negatively — like taking terrible tasting medicine. The reality is that the word evangelism has its root a Greek word with two parts — one of which is "eu" (pronounced like "you") which means "good," and the other is "aggelion" (pronounced "ang-GEL-ion") which refers to a "proclamation" or "news." The word evangelism refers, at least in its roots, to sharing a message of good news.

We have permitted one (possibly inappropriate) expression of preaching the Gospel to broken people to become our default image, and then used the default image to justify our lack of activity. Who wants to stand with a bullhorn and yell at complete strangers?

When I was in college, I was routinely sent scrambling for the hills the few days each year the "evangelist" with the bullhorn would show up. He would stand in the center of campus and accost people as they walked by. No one was immune from his harangues. The young women received condemnation for their clothes, for their make-up, for the way they walked. Young men were abused for their baseball hats, their cigarettes, and their angry words directed towards him. Everyone was going to hell. One year, I decided to try and engage the disgusted people, who had tried to argue with him, to tell them that Jesus wasn't like this man. When he realized I was doing it, he opened the verbal cannons on me to say I was hell-bound.

What the "evangelist" didn't know was that I carried Gospel tracts in my backpack and sat with acquaintances and classmates to talk with them about Jesus at meals and in my spare time. I was holding Bible studies for friends with questions about Jesus. I prayed regularly for my unsaved friends and relatives. I followed up with these people when I got the chance. But this wasn't evangelism, right? Evangelism required the bullhorn.





*We are better at evangelism than we think,
and God is calling us and equipping us
to be better still.*

I was in seminary before I considered the possibility that these things I had regularly done, that I believed everyone around me was doing, might be God calling me to the work of sharing the good news of Jesus Christ with a broken world. My negative definition of evangelism had blinded me to the fact that I was

already doing it! It took my wife being very direct with me to help me to see the truth. (My wife is exceedingly good at that job, thank the Lord!)


It's the definitions that cause the trouble. No two people seem to have the same definition for what evangelism is. The people who shared the faith with me as a child certainly wouldn't have called themselves evangelists, but in terms of function, they certainly were. They didn't need a bullhorn. They had their life — and they had opportunity to talk to me.

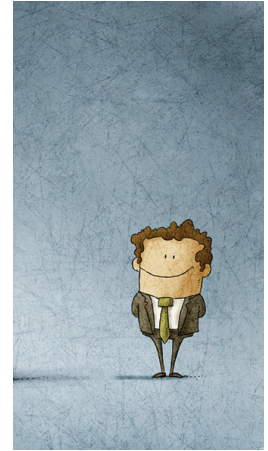
It is my mission to raise the profile of our evangelism effort as we go forward as a General Conference. My suspicion, as I begin, is that we are much better at this than we think. But our definitions and some of our phobias as Seventh Day Baptists are holding us back from properly labeling what we do when we share our life and faith with the people around us. I believe we are better at evangelism than we think, and God is calling us and equipping us to be better still.

We are going to be identifying and training evangelists in a variety of ways and methods so that we have a wide variety of ways that you and your church can be successful in sharing the good news of Jesus Christ. All these methods have both an incarnational (living it out) component and a proclamational (speaking) component. There are lots of ways to be a successful evangelist, and we want to train in all of them, and at the same time. There is a world of lost people waiting for us to engage them with the Good News, and we want you to be ready to go!

I wrote a column a few months ago in which I described Seventh Day Baptists as a people who needed to reframe some of their core beliefs so that they could be understood by the people around them. In evangelism, I believe that it isn't what we tell other people about Jesus that needs to be reframed — it's our own lack of awareness of what we're already doing. I believe that we have people who are passionate about sharing their faith with the people around them, both in example and in word. I believe that these people are having success by the Holy Spirit to serve as escorts for new believers into the Kingdom of Jesus Christ. If you are one of those people, congratulations, you're an evangelist!

To go back to that word “euaggelion,” for a moment to bring this column around to its ending: it refers the message that heralds or proclaims the good news of Jesus Christ. But the second half of the word has another related word in the Scriptures: “aggelos,” which the Bible uses to refer to angels — the ones who serve as God's messengers. Stretching the language beyond the breaking point for emphasis, we might say that those of us who share the good news of Jesus Christ are “Eu-Angels:” messengers of the good news.

If you're reading this column and you have found your passion for lost people sparked, I would love it if you would call (608-752-5055 ext. 1006) or email (nkersten@seventhdaybaptist.org) me. I am gathering a list of Seventh Day Baptists who have passion in this area so that we can try to find opportunities to give you tools, so you can be equipped for the ministry of sharing the Good News with lost people. That's right: I'm calling “eu-angels.” Eternity is at stake for the lost, so please don't skip contacting me. I look forward to hearing from you! 



2018 Crystal Apple Award

Do you know a great Seventh Day Baptist teacher whose efforts have changed your life or the life of your church?

Do you have a faithful teacher who has trained up people to know and live according to God's Word?

We are seeking nominations for this year's Crystal Apple award, given to an outstanding Seventh Day Baptist teacher.

More information about this program can be found, along with nomination forms and instructions at:
www.seventhdaybaptist.org/crystal-apple.

Nomination deadline for 2018 is June 8th.



7 Ways for a Pastor to be a Great Parent

God intends for pastors to be great parents. Sadly, some churches don't care if their pastors are faithful in their homes as long as they perform well in the church. This is unacceptable.

Speaking of pastor/elders in 1 Timothy 3:4-5 Paul wrote, "He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church?"

God's primary proving ground for a pastor is not his work in the pulpit, but his home. This means that a pastor qualifies and disqualifies himself in the home before he ever does in the church. No amount of ministry fruitfulness will justify our failure to love and lead the families God has given us.

Yes, pastoral ministry comes with a unique brand of difficulty. The hours are long, the work is hard, and the results are often unseen. We cannot let this serve as an excuse for being lousy parents. We can do better. We have a heavenly Father who willingly sacrificed His own Son, so that through faith, we could be saved and faithfully father our own sons and daughters. By God's grace and through the Spirit's strength, here are seven ways for good pastors to be great parents...

1. Model humble repentance.

Sin is going to be commonplace in our parenting — the question is, will repentance be? Apologizing to my kids has been one of the most humbling experiences of my life. Our kids should learn how to repent and when to repent, not only from our instruction, but also from our example.

2. Practice what you preach.

Nothing will be more damaging to our kids than seeing a disconnect between our public and private personas. The same person that occupies the pulpit must occupy the home.

3. Be present in the moment.

Our presence isn't enough, our kids also need our attention. We need time to be fully engaged in what's happening at home.

4. Pastor your home.

We need a strategy for how to make disciples in our homes as well as our churches. We pastor our homes, then our churches.

5. Make "fun" a priority.

Life is hard and ministry makes it harder. It's not just hard on the pastor, it's also hard on the pastor's family. Fun as a family is one of the best ways to steward the fatigue of ministry. Be silly. Tell stories. Laugh a lot. Take them on dates. Wake up every day asking, "How could we have some fun as a family today?"

6. Communicate your affection.

Every kid needs to know they're loved. This means we have to tell them and show them that we love them — our communication must be verbal and physical. Kiss. Hug. Cuddle. Open your mouth and TELL THEM.

7. Involve them in ministry.

My kids don't need to "be at everything," but I also don't want them to feel disconnected from my "job." Look for the right opportunities to draw your kids into your ministry.

I want to be a good pastor, a faithful preacher, and caring shepherd of the church. But more than that, I want to be a good, faithful, and caring father to my kids. [SR](#)



DOGGONE CHURCH!

By Donna S. Bond
Shiloh SDB Church, NJ

"I could wring that man's neck," I said TO my husband (not ABOUT him) in mid-December. Sometime in October, George Pettit, a senior member of the Shiloh, NJ, church, had told me God was leading him to give a children's message and he needed my help. Knowing that I make patchwork dogs — named "Cretora dogs" in memory of my grandmother — he arranged for me to make 15, hopefully before Christmas.

I was involved in some other projects but slowly got to work on them, adapting the size and design to get the job done. Red and black, he wanted.

Early in December, while I was working on Dog #11, I told George to sign up for a Sabbath in early January. While I was working on #12, 83-year-old George went into the hospital. This is when I said to Tim, "I will wring his neck if he doesn't come out of that hospital..." On December 22, George left the hospital for Heaven.

So...rather than be stuck with 15 nearly identical stuffed patchwork dogs, I signed up for the message on January 13, 2018. Thanks to Tyler Chroniger, George's picture was displayed on the screen — dressed, as usual, in his black suit, white shirt and red tie — holding his Shih Tzu, "Precious." In keeping with the spirit of George, I donned a black pantsuit and white shirt, and looped my husband's red tie around my neck.

"Where did Mr. Pettit go when he left the hospital?" I asked the ten children. They knew: "Heaven." Holding two dogs in my lap, I continued, "Do you see how the seven pieces of fabric in each dog represent a job for that piece to do? The eye is at the front so the dog can see where he is going. The tail is in back so he can wag it when you come home. The nose is in front so he can smell food or danger. He has two legs in front and two in back to take him where he wants to go.

"This dog is like a church. The church is made up of many people who each do something different so the church can look like a church. Some people sing, some preach or teach, some work in the kitchen, some drive the bus and some do many, many other jobs to keep the church going."

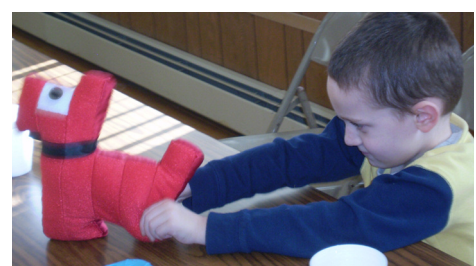
Then I pulled out a specimen of seven strips of fabric randomly placed to make the goofiest-looking dog anyone could imagine. Surprisingly, the oldest girl wanted it! "Comparing this dog to the church would be like Ron Bond playing the piano, Brayden (Chroniger, age 2) driving the church bus, and me coaching the basketball team. Do you know what would happen if I coached the basketball team? We would lose every game and the other teams would make fun of us!

"Your job for now is to learn all you can about Jesus and look for ways to help others. For example, when I laid a glass cookie tray on a table in the fellowship hall last Sabbath, it slid out of its box and onto the floor inside a square of tables. Fortunately, Reyna (Mazza) was there to pick it up and give it to me. If I had to do that myself, I would still be there!"

When I pulled the bag of the remaining 13 dogs and invited the children to each take one, they were like ants on a puddle of honey!

Afterward, an 11-year-old (MUCH too mature for the children's message) asked me for a dog, and I also gave two to senior saints of George's generation. That left two for me to take to the Baptist church where I play the piano on Sundays — just the number of preschoolers they have!

Truthfully, I have no idea what George intended to say to the children. I do know that God put me outside my comfort zone— the sermon title was "Church" and one line in the anthem was, "...though our talents, Lord, are varied..." George, I hope you are looking down with approval — and I hope you can forgive me for making "terroristic threats"! [SR](#)



The entire Seventh Day Baptist Community from around the world is mourning the tragic passing of Pastor Jonas Sommer, his wife Clarice, and their children Marcos and Paula. An auto accident in their homeland of Brazil is responsible for claiming their lives on February 15. Pastor Jonas was the President of the Seventh Day Baptist World Federation.

A story will appear in the April Sabbath Recorder.

Missionary Society Annual Meeting

The annual meeting of the members of the Seventh Day Baptist Missionary Society will be held at the Missionary Society Office, 8A Church St., Ashaway, RI, on Sunday, March 18, 2018, at 2:00 p.m. for the following purposes:

- To elect voting members, a Board of Managers and officers to hold office until the next annual meeting and until their successors are elected.
- To hear and act upon the reports of the Board of Managers and officers for the fiscal year January 1, 2017 to December 31, 2017.
- To ratify the appointment of independent public accountants for the current fiscal year.
- To consider and act upon such other matters as may properly come before said meeting or any adjournment thereof.

The Board of Managers has fixed the close of business on February 28, 2018, as the time at which members entitled to notice thereof and to vote at the meeting and any adjournment thereof shall be determined.

— Kathy Hughes, Secretary



LIFETIME ACHIEVEMENT

The Milton Area Chamber of Commerce is proud to announce our Lifetime Achievement award goes to Jon Cruzan! Congrats Jon!! Jon is a member of the Milton, WI, Seventh Day Baptist Church.

OBITUARY

HILL – Harriet Spencer Hill, age 88, passed away January 13, 2018, at Fish Memorial Hospital in New Smyrna Beach, FL.

Harriet was born December 17, 1929, to Frederick A. Spencer (1875-1938) and Edna Caroline Baldwin (1899-1980) in Middletown, CT. She graduated from Woodrow Wilson High School in Middlefield, CT, in 1947. She married Alfred B. Hill Sr. (1931-2003) and had four children: Alfred B. Hill Jr., Jeffrey S. Hill, Jeannine M. Hill, and Sidney F. Hill.

Harriet worked as a shipper for the Lyman Gunsight Corporation after high school in Middlefield, CT. She also was a switch board operator at the Lyman Orchards Happy Acres Country Club. She held various other jobs but was mainly a homemaker.

She was very active in many choral clubs for more than 50 years. She enjoyed singing and being in concerts. She had a wonderful sense of humor and always enjoyed a good laugh.

Harriet moved, with family, to Florida in 1970 where she was very active in the Seventh Day Baptist Church in Daytona Beach, FL. She is survived by four children, 12 grandchildren, 26 great grandchildren and six great, great grandchildren.

Save for Retirement

Just a reminder that it is never too early to be considering saving for retirement as a pastor. While we never fully retire from the work of God's Kingdom until we get to live there permanently, we have a personal responsibility to ourselves and to our families to be able to take care of ourselves after we are not able to work full-time.

Retirement planning can be done many different ways. IRAs, matching 401k investments from other employers, investing in mutual funds/real estate, or participating in the 403b plan that the General Conference offers.*

If you are a church that does not contribute to the retirement plan of your pastor, I encourage you to begin honoring your pastor in this way.

If you are a pastor and are not already participating in the 403b plan that the General Conference offers,* please contact the Director of Pastoral Services to get started.

If you would like to know how to assist pastors who are already retired, please contact the Director of Pastoral Services.

Church Development & Pastoral Services
Rev. John J. Pethtel, Director
jpethtel@seventhdaybaptist.org
cell: (304) 629-9823

**These contributions are not matched by the General Conference; the administration of the plan is assisted by the General Conference.*

FITZ-RANDOLPH – Ronald Ray Fitz-Randolph, 80, Retired Army Major with Legion of Merit Award, (21 years of service) and retired Central Texas College computer science professor, was called to heaven on October 10, 2017, supported by family, friends, and a caring team of health care professionals.

Ron loved people and influenced many with his example that learning is a lifetime objective, caring for and respecting others is always the right thing, and serving community matters. "Keep smiling" was his motto.

He enjoyed politics, gardening, photography, and had a beautiful singing voice. Ron was raised in Jamaica, son of Wardner T. and Bertha (Pierce) Fitz Randolph, missionaries to Jamaica.

Ron leaves his wife of 13 years, Merry Etta Fitz-Randolph; his son, Ronald (Susan) Fitz-Randolph; daughters, Tammy (Rich Dalton) Fitz-Randolph, and Patti (Joe) Wuneburger; and Fansler sons by marriage to Merry: Mark (Linda), Ken (Gigi), Mike (Abby); many grandchildren; great grandchildren; a whole clan of Fitz-Randolphs; and many devoted friends to carry on his legacy.

Many joined in celebrating the extraordinary gift Ron made of his life on October 22, 2017, at the Milton Seventh Day Baptist. His final resting place is the Veterans Memorial Cemetery at Fort Hood, TX.

KENYON – Dana Arlene Gooch, 91, passed away at Sweden Valley Manor, Coudersport, PA, on December 22, 2017.

Daughter of C. Jay and H. Beryl Arnett Gooch, she was born on Ford Hill, Allegany Township, and graduated from Coudersport High School in 1944. She married Leonard Kenyon on August 11, 1945. They shared over 50 years of marriage. For many years Dana and Leonard owned and operated Jersey Hill Farms, a dairy farm with registered Jersey cattle. Since 1997, their son Kent has continued the dairy business.

An active life-long member of Hebron Seventh Day Baptist Church, she supported her husband by being very involved in dairy farming duties. She also kept very accurate, detailed records of her family's genealogy over the years and served on the school board, Coudersport Area School District, for four years. She loved outdoor flower and vegetable gardening and cultivated several plants inside her home. She also was very fond of decorating with all kinds of butterflies. Most of all, she loved her family and always kept up with what was going on in their lives. Her home was filled with photos of her children, grandchildren and great grandchildren.

Dana was predeceased by her parents C. Jay and H. Beryl Gooch, son Kurtis Lee, her husband Leonard (1997), her sister Marie Snyder (2006) and brothers Everett (2007) and Lester (1988) Gooch. She is survived by her sister, Wanda Metzger of Lemoyne, PA; her four sons Keith (Janice) of St. Joseph, Michigan; Karl (Franny) of Springboro, PA; Kevin (Sandra) and Kent (Kathy) Kenyon of Coudersport. Dana leaves seven grandchildren: Rebecca, Josiah, Jared, Jameson Kenyon of Coudersport; Mike (Gail) Kenyon of Conneaut, OH; Nicholas (Meredith) Kenyon, Sherman, NY; Heather (Steve) Pettis, Albion, PA; eight great grandchildren: Jonathan, Ben, Anna Kenyon of Conneaut, OH; Parker, Aurora, Natalie Kenyon of Sherman, NY, and Harper and Everett Pettis of Albion, PA.

Pastor Carl Greene, Hebron Seventh Day Baptist Church, officiated at the celebration of Dana's life and the service for interment on December 29, 2017.

Memorial contributions may be made in Dana Kenyon's name to Hebron Seventh Day Baptist Church, 13 E. Carley Road, Coudersport, PA 16915.

GREEN – Richard L. Green, 75, of Stoughton, WI, passed away on December 18, 2017, at UW Hospital, Madison, WI, following complications from throat cancer surgery.

Rich was born November 23, 1942, to the late Lyle and Mary Green of Albion, WI. He retired in 2000, after a full career as a sheet metal craftsman.

Throughout his life, Rich enjoyed many hobbies, such as hunting, fishing, boating, NASCAR, playing cards, and watching his favorite NFL team. He also supported the UW Badgers football and the Albion Tigers Hometown League baseball teams. During retirement, he especially enjoyed traveling the world with his wife, Della. As a couple, they enjoyed winters in St. Petersburg, FL.

Rich was baptized into membership with the SDB Church of Albion, WI, at age 12 and recently reconnected with the church, sharing memories, and being the "committee of one" who beautified the bell prior to the church's 175th anniversary celebration in July of 2017. He was happy that a photo and article on a mailbox he created years ago was included in the celebration displays. It told how he used his sheet metal craftsmanship to create it in the shape of the church.

Rich is survived by his loving wife, Della; sister, Barbara (Ross) Slagg; sons, Chris (Michelle), David (Heather), and Chad; daughter, Kelly Schultz; stepchildren, Steve (Terri) Schulenberg, Debbie (Jack) Stewart; and 13 grandchildren. He was preceded in death by his stepson, Mark Schulenberg. A celebration of life was held on January 7, in Edgerton, WI.

VIEROW – Phyllis L. Vierow, 88, died April 7, 2017, at St. Elizabeth's Hospital, Utica, NY.

Phyllis was born May 19, 1928, in Easton, PA, the daughter of Arthur and Olive Whitehead Lancaster. She attended school in Phillipsburg, NJ, graduating in 1945. She graduated from St. Luke's and Children's Medical Center Nursing School, Philadelphia, PA, in 1948. On February 1, 1970, she married Alden Vierow in the Verona Seventh Day Baptist Church.

Phyllis worked as a Registered Nurse for St. Luke's Memorial Hospital and Slocum Dickson Medical Group, and retired from the OBGYN Association of Rome (Drs. Ellison and Skogland) in 1987. She was a longtime winter resident of Florida. Phyllis was a member of the Verona Seventh Day Baptist Church, Ladies Aid Society, and NY State Nurses Association, and was a trustee for New Union Cemetery.

Phyllis was a beloved wife, mother, and grandmother. She is survived by her husband, Alden; three daughters, Linda (Frank) Calenzo, Deborah (Maurice) Poirier, Kathy (Mark) Wood; a son, Gerald W. (Marsha) Vierow; nine grandchildren, Kristen (Scott) Godkin, Stacey (Jeff) Jones, Mark Calenzo, Kevin Calenzo, Christopher Calenzo, Michelle Caswell, Morgen Vierow, Tracy (Todd) Merrell, Matt (Kalle) Wood; and thirteen great-grandchildren. Phyllis was predeceased by a brother, Arthur Jack Lancaster, in 1986.

Funeral services were held April 13, at the Verona Seventh Day Baptist Church. Interment was in New Union Cemetery.

Memorial contributions may be made to Verona Seventh Day Baptist Church, 6775 Blackmans Corners Road, Verona, NY 13478 or Central Association for the Blind and Visually Impaired, 507 Kent St., Utica, NY 13501.

SDB GENERAL CONFERENCE USA & CANADA CONFERENCE SESSIONS DISPLAYS POLICY

Displays are an extension of the ministries of the SDB General Conference USA & Canada. The displays are used to inform, celebrate, and support the Conference and its mission.

Display space is limited at every conference session based upon size and location of the venue used. Therefore, priority will be given based upon the following categories of display, with Category 1 being the highest priority:

- **Category 1:** This category includes displays related to the councils, allied societies, or other ministries of the SDB General Conference USA & Canada. There will be no charge for these displays.
- **Category 2:** This category includes member churches of the SDB General Conference USA & Canada. There will be a fee of \$50 for a display in this category.
- **Category 3:** This category includes churches and groups identifying as Seventh Day Baptist. There will be a fee of \$100 for a display in this category.
- **Category 4:** This category includes vendors or other ministries that support or encourage the mission of the SDB General Conference USA & Canada. There will be a fee of \$150 for a display in this category.

Additional Charges: If the display is selling products, there shall be an extra \$25 charge. If the display needs electricity, there shall be an extra \$25 charge. Displays in Category 1 are exempt from these charges.

There shall be no guaranteed location for any display.

Internet and electricity may or may not be available for displays and availability shall be on a priority and then first come, first served basis.


1. Application for a display must be submitted no later than May 15 of each year, or the Monday following the 15th if it falls on a weekend. Acceptance of your display will not be confirmed until after May 15.
2. A separate request must be submitted for each display table.
3. Tables will be at least six feet long. You will be responsible for providing a tablecloth and skirt for your display. (These are required.) One chair can be provided per display upon request.
4. Nothing may be attached permanently to any walls or to the display table. Storage may only be provided underneath the display table.
5. No audio equipment or sound amplification of any kind is permitted. Videos without sound may be shown as long as the monitor/television rests on the display table.
6. We prefer and recommend electronic distribution of information instead of printed matter. Use of QR codes, web addresses, or SDB LINK is recommended.

If you must ship materials for your display, you must contact the Executive Director to obtain the proper address. You will be responsible for the costs of shipping your display.

No display may be set up at the venue prior to the opening Sunday of the conference sessions. All displays must be removed from the venue by 10 am on the closing Sunday of the conference sessions.

All displays that have items for purchase shall remove or cover the items from 6 pm Friday until 6 pm Saturday.

All displays must be approved by the General Council and/or Executive Director.

Waivers to this policy may be requested from the General Council and/or Executive Director. 



IT'S TIME TO WRECK SOME TEETH!

Make a video in which you give testimony about how you took action for Jesus. Then, creatively wreck some chattering teeth.

Send that video to President Dave Stall. Need teeth? Check out the Oriental Trading website or email the president!

pastordavestall@gmail.com

Team Members Requested

Would you like to be part of a team that has a lasting impact on the future of Seventh Day Baptists?

We are currently seeking enthusiastic, nurturing and loving brothers and sisters to support Children's Conference for 2018 in Kenosha, Wisconsin.

Please consider joining this teaching, singing, dancing, loving and laughing group by spending your mornings making a difference in the lives of the children (ages 4 – middle school) in our denomination.

Please contact Emily Watt at 301-393-6294 or ew9@hood.edu if you are interested in working with this amazing program.

LESS TALK MORE ACTION

Rev. David Stall, Conference President

pastordavestall@gmail.com

When I agreed to serve as conference president this year, it was on the condition that it would be a family experience. This was NOT going to be a season where extra ministry and travel would take me away from my family. Every trip would include my wife or the entire family. We have stuck with that plan and the experience has been great! Just in the last few years, I have learned how to minister to my family first, and engage my family in ministry to others. This is in contrast to the "you stay here and have a good life while dad goes out to save the world" model of my earlier years.


Why did it take so many years for me to figure this out? How was my wife so patient and loving through all of those years? I'm not sure, but better now than never! For years, I talked about being a husband and father. Talk didn't help anyone. It was time for LESS TALK and MORE ACTION in my own family. Maybe some of you can relate. Maybe some of you have gotten off track, or have never known the right track. Maybe it's time to figure this out.

Since I got serious and started loving my family well a few years back, the return on that investment has been amazing!



The love and blessing that I receive back from my wife and kids often overwhelms me. Nothing has ever brought me greater joy than the loving relationship I have with them. But, I didn't receive that love until I did the work to give that love.

Jennifer and I have been married for just about 18 years. Our oldest child is 15, the youngest is 2, and we have a few in between. Marriage and family life are better than ever! It's never too soon and never too late to get it right. SR

9/30 All. Assoc. Toronto	10/6 Berlin NY	10/7 C.NY Assoc. Verona, NY	11/11 S.A. Assoc. Atlanta, GA	12/23 Boulder CO	12/30 North Loup NE	2/24 Edgewater FL		3/3 Daytona Beach, FL	5/4 E. Assoc. Shiloh, NJ	7/29 Conference Kenosha, WI
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Periodicals postage paid
at Janesville, WI
and additional offices



Faith by itself isn't enough.

Unless it produces good deeds,
it is dead and useless.

—James 2:17 NLT

LESS TALK
MORE ACTION

Seventh Day Baptist General Conference
July 29 — August 4, 2018
Carthage College in Kenosha, WI