

Sabbath Recorder

*Anything
we do
without
Love
is
worthless!*



A Seventh Day Baptist Publication
February 2019

Let me show you a way of life that is best of all.

If I could speak all the languages of earth and of angels,
but didn't love others,
I would only be a noisy gong or a clanging cymbal.

If I had the gift of prophecy,
and if I understood all of God's secret plans
and possessed all knowledge,
and if I had such faith that I could move mountains,
but didn't love others,
I would be nothing.

If I gave everything I have to the poor
and even sacrificed my body,
I could boast about it,
but if I didn't love others,
I would have gained nothing.

-1 Corinthians 12:30-13:3



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A Seventh Day Baptist Publication

February 2019

Volume 241, No. 2

Whole No. 7,054



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

POSTMASTER:

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

This is the 172nd year of publication for *The Sabbath Recorder*. First issue published June 13, 1844.



Member of the Associated Church Press.

The Sabbath Recorder does not necessarily endorse signed articles.

WRITERS:

Please email your manuscript as a Word document to the Editor at sdbsr@seventhdaybaptist.org.

Unsolicited manuscripts are welcomed; however, they will be considered on a space available basis.

No remuneration is given for any article that appears in this publication.

Paid advertising is not accepted.

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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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Cow Bells, Corinth, and Church Health

By Rev. Carl Greene

The evening air has a frosty edge to it. The parking lot is packed with cars and trucks coated with Potter County dirt. Just past the ticket counter, the stands are nearly full. The concession booth is billowing out the sweet aroma of fried and sugary goodness. A host of people are expectantly carrying their cow bells with them. (You read that correctly—people are carrying bells that attach to a strap that goes around a cow's neck.) It is high school football at its finest in North Central Pennsylvania.

Cow Bells

Cow bells are an intriguing part of this story—they offer the opportunity for fan participation in the game. In fact, cow bells can play an overwhelming part of the game depending on your tolerance for deafening noise coming from the hands of fellow bell-wielding fans. As the opposing team begins to experience success and gains yardage towards the possibility of scoring points, the hometown fans begin to raise their bells. As the opposing team assembles at the line of scrimmage and the quarterback prepares to begin the play, the hometown crowd breaks out the bells. The deafening noise of clanging bells is aimed at a key objective: to distract the other team. The goal of the cow bell is to break the visiting team's momentum by creating an atmosphere where teammates can no longer work together as a team. The clang of the cow bell breaks team cohesion. This cow bell phenomenon can be seen clearly in Paul's letter to the Corinthians.

¹The idea of linking a cow bell with the noisy gong/clangy cymbal is taken from a sermon illustration by Pastor Nate Crandall, Milton, WI. A helpful commentary for this discussion is: Fee, Gordon D. 1987. *The First Epistle to the Corinthians*. Grand Rapids: Eerdmans.

Cow Bells and Coriuth

*If I speak in the tongues of men and of angels but have not love,
I am a noisy gong or a clanging cymbal.*

—1 Corinthians 13:1 (ESV)¹

Paul is warning the Corinthian Church that there are cow bells—gongs and cymbals—breaking their momentum. They are unable to work together as a team, unable to fully utilize the spiritual gifts described in 1 Corinthians Chapter 12, because of the atmosphere they have created. Corinth is a context without love—a context full of distracting noise. Paul goes on to provide a list of seven items that express the clanging cow bells that are noisily harming the “team” in Corinth:

*Love does not envy or boast; it is not arrogant or rude.
It does not insist on its own way; it is not irritable or resentful...*

—1 Corinthians 13:4b-5 (ESV)

My personal sins impact the church. The first three items, envy, boasting, and arrogance, are behaviors that we can cover up so other people do not see them—at least, we think other people do not see them. We might have twinges of envy or some boastful/prideful comments that play through our minds, but we bury them rather than express them—at least at church. In fact, we can bury them so deep that we are no longer honest with ourselves that we even have these tendencies; after all, who wants to admit envy or arrogance? No matter how much we think we can bury or hide our thoughts, though, there is a cost to the church. Based on Paul’s letter to the Corinthians, when I do not repent of my envy or arrogance, I am clanging the cow bell that interferes with the spiritual gifts of the church. The reason I do not think I am disrupting the body is because I have grown deaf from clanging my cow bell so long without repentance.

When decisions are made at church, what I want needs to be checked at the door in favor of what is a blessing to others.

My self-centered sins impact the church. It is bad to be rude. My mother taught me that one. The KJV rendering of rude has a nice ring to it: “doth not behave itself unseemingly.” The cow bell of rude points beyond belching at my mom’s table and bad manners—it points to “unseemingly” actions that pay no respect to other people in the church. It is where my decision-making is based solely on what I want, rather than considering how it impacts the other people in community with me. This points to the next behavior in the list: “insist on its own way,” also known as self-seeking. I do not simply decide if I am going to do something based on whether or not it is permissible. I also need to take into account whether or not it brings good to my neighbor.

This means that if I want something a certain way in the church, and it is a perfectly legitimate way to want it—I am called to give up that justified want if it does not seek the good of others. This brings a whole new measuring stick to deciding how to play nice at church. When decisions are made at church, what I want needs to be checked at the door in favor of what is a blessing to others. Insisting on my wants is not a right—it is a clanging cow bell that distracts the team and moves the church away from experiencing spiritual gifts as a body.

The sins of others do not entitle me to a cow bell. None of us are irritable and resentful without cause. We have lots of reasons to be irritable: someone said something nasty; I was not recognized for something that I did; someone spilled split pea soup on my white shirt at fellowship meal; and the list goes on. Paul does not make the case that life is always happy times. He does make it clear that bad days are not an excuse to unleash Captain Angry Pants. In fact, when I am easily angered, when I allow things to build up to a boiling point, my sin has a multiplier effect. My irritation is not only between myself and another individual(s)—it is a clanging cow bell in the church.

Irritability and resentment are especially dangerous within family relationships. It is easy to be irritable with our family—after all, they’re stuck being related to us. Our spouse, our children, our parents, our siblings, etc. have all seen us with uncombed hair and smelled our unrefreshed breath—what prevents us from sharing with them our unrestrained thoughts? Given this closeness we have with our family, we can break out conversation that is far too blunt and raw. In the heat of the moment, we can let our guard down with the people that we are closest to and give them a good dose of irritability, or an assessment of past wrongs that they have committed against us. This is not just “letting off steam” or “telling it the way it is.” This is a clanging cow bell that impacts our family and distracts the church.

Cow Bells and Church Health

Love matters. It is not just a good thing to strive for as an individual. Love is essential for the church. It is only within the context of love that spiritual gifts are able to function. For the sake of our churches, you and I need to check what is in our hands.

Do I hold a cow bell of envy, boasting, arrogance, rudeness, irritability, or resentment? What I do with that bell is not just about me—it has a dramatic impact on the health of my church. SR

Love matters!





By Rev. Nate Crandall

Spiritual gifts are not an optional part of the Christian life. They are essential tools which are given by God for the building up of His body. The New Testament describes spiritual gifts in three different places—Romans 12, 1 Corinthians 12, and Ephesians 4. The list of spiritual gifts found in 1 Corinthians further describes them as *“the manifestation of the Spirit.”* A manifestation is basically when the Spirit of God shows up and does stuff through human beings in whom He resides.


The most important thing to consider concerning spiritual gifts is that they be used in love. You could say that they are a gift from the Spirit with love. This aspect of love is absolutely crucial. If the love of Christ is not the guiding reality in our use of spiritual gifts, they will be useless at best and most likely harmful to the church family. The apostle Paul really brings this out in his teaching on spiritual gifts in chapters 12-14 of 1 Corinthians. Let’s take a look at three guiding principles he gives concerning these manifestation gifts of the Spirit.

Earnestly desire the higher gifts

1 Corinthians 12:27-31, “Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret? But earnestly desire the higher gifts.”

When Paul says first, second, third, he is not referring to a hierarchy in the church, but an order. Apostles are not more important than anyone else. They just are the first ones to arrive on the scene. Apostles have to be present first to plant the church; otherwise it wouldn’t exist. Prophets proclaim the Word of God to apply the truth which brings transformation. Teachers build up the church body by helping us to understand, etc. Think about it this way. You can’t have leaves on a tree until you first have roots, a trunk and some branches.

*If the love of Christ is not the guiding reality
in our use of spiritual gifts, they will be useless at best
and most likely harmful to the church family.*



Paul says something which may go against something you have learned. He says to earnestly desire the higher gifts. You may have heard the expression, "Seek the giver, not the gift." Well, that's not actually a biblical statement. It is true that we should be seeking the Lord who gives us the gifts. However, we should also be seeking what Paul calls "the higher gifts."

These higher gifts are the ones which serve a purpose to build up the body. It is a good thing to desire that the church family grows up into spiritual maturity, and the spiritual gifts can help with that growth. It is selfish to want the spiritual gifts for our own benefit instead for the benefit of others. Therefore, we must always remember that God's gifts are never meant to be kept to ourselves. This leads us to Paul's next principle.

Follow the way of love

1 Corinthians 12:31-13:3, "And I will show you a still more excellent way. If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing."

Have you ever heard a clanging cymbal going on and on? It can become greatly annoying. Instead of adding to a greater symphony it distracts be-

cause it calls attention to itself. When tongues and prophecy and knowledge and faith are used without the undergirding purpose of love, they are merely calling attention to themselves. When this happens it negates their impact. Instead of being helpful they may actually bring harm.

I experienced the power of love working with spiritual gifts in one of the first churches where I served. One day Elder Jim Tate, a wise and seasoned man of God, took me aside and said that he had a word from the Lord for me. "You are not going to be a missionary." At this point in my life my goal was to be a missionary, and Jim knew that. As you can imagine, I did not respond well. However, Jim shared it with me in such a spirit of grace and love that I slowly began to consider that God had spoken through him. Jim's love for me allowed me to "hear" what God was saying even though I didn't want to hear it.

Love is key. However, sometimes well-meaning Christians will come to this passage and reject or downplay the spiritual gifts because they think Paul was trying to say that love is better than spiritual gifts. That's not what Paul was trying to say. The way of love is not a replacement for the spiritual gifts. Love is the way they will be used so that the church family will grow. In other words, whatever spiritual gift the Lord works in you, use it in love because otherwise the gift will be useless.

Love is the language of God's presence. Whenever love is not present then God is absent.

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Consequently, there is no useful application of spiritual gifts when the giver of those gifts, God Himself, is not present when they are manifest. We must therefore always follow the way of love when using our spiritual gifts.

Prioritize the gifts which build the body

1 Corinthians 14:1-6, "Pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy. For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit. On the other hand, the one who prophesies speaks to people for their upbuilding and encouragement and consolation. The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church. Now I want you all to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be built up."

Paul again tells the Corinthian church to earnestly desire the spiritual gifts. Now in order to correctly understand what he is saying you have to know that this verb is plural. He was writing to the church as a whole, not to them as individuals. As an individual you can desire a spiritual gift all day long, but unless the Holy Spirit decides to give you that gift, it ain't gonna happen.

Our cultural mindset defaults to "me, myself and I"—so when you heard me read this verse you probably thought to yourself, "I, me personally, should desire the gift of prophecy." That's our cultural bias coming out. Instead we need to read according to the cultural mindset

of Paul's day, more like this. "Our church should be happy when the spiritual gift of prophecy is used because it will encourage people." We have to understand Paul's intention. He was all about building up the people of God spiritually speaking, and if we are going to follow Jesus and be led by the Holy Spirit, that's what we need to be about too.

In our use of spiritual gifts we must always remember not to let the means replace the end. Without love, the gifts become an end in and of themselves instead of the means to point people to Jesus. As God is love, when love is not the driving force behind our use of the gifts, then we have left God on the outside looking in.

As you discover the spiritual gift or gifts which the Lord has given you to use for the building up of the body of Christ, ask yourself why you want to use it. Is it for your own recognition? Is it to prove that you are somebody? Or is it to be a blessing to someone? It is better to leave the gift on the shelf for a season while the Lord does a work in your heart than to use a spiritual gift selfishly. Pray for a purified heart so that when the Lord wants to work through you to bless someone else through a spiritual gift, that love will be your guide.

When the spiritual manifestation gifts are used in love, then the church body is built up, encouraged and comforted. These are things that we need. Let us pray that the Spirit who lives in us moves through us in the spiritual gifts so that He can be glorified in all things. He will be glorified as we understand and live out the truth that spiritual gifts are from the Spirit with love. SR



Spiritual Gifts are from the Spirit with Love

THE WAY OF LOVE IN THE CHURCH

By Katie Brown

Imagine attending a church in which everyone was obsessed with competition and comparison. It would be difficult to praise God while constantly looking around at others. Such a toxic environment of “self” would make fellowship and worship for many of us uncomfortable and disheartening.

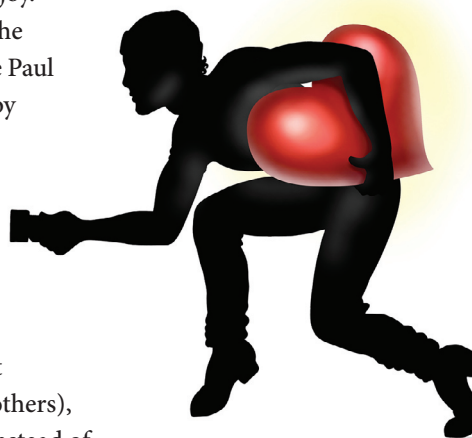
Although that hypothetical situation seems extreme, there are trace amounts of self-interest and competition in all churches. Christians are being slowly transformed into God’s image (II Corinthians 3:18), but it is easy to see that not one person on this earth is perfect yet. I don’t say this to attack the church, but to point out that this is an area that can always improve. I Peter 5:8 states the enemy is like a lion always on the hunt, and this enemy would love to turn our focus away from God.

You have probably heard the phrase, “comparison is the thief of joy.” This quote is attributed to Theodore Roosevelt and it bolsters the idea of gratitude and contentment in all circumstances. I believe Paul in I Corinthians takes this idea of comparison one step further by showing that comparison is also the thief of love.

In I Corinthians 12, Paul addresses the gifts in the church and how members of the church body are like parts of the human body. We are dependent on each other and should strive to work together in harmony, instead of wishing we had a different or “more important” role. Although Paul says it is good to want the best gifts (those that honor God and help others), he laid out in the next chapter (13) what our focus should be instead of comparison: love.

If you are like me, you might have often heard I Corinthians 13 associated with marriage or family love. It is easily quotable and the ideas are those of commitment and humility. When you view the chapter as an outline for how to love your brothers and sisters in Christ, it brings a whole new dimension to everyday fellowship in our churches. Take a minute to meditate on I Corinthians 13: 4-7 in the Bible version of your choice and focus on how these concepts can be applied to your life in your local body of believers. Here is *The Message* version which gives a conversational approach to the Scripture meaning and might be helpful for some readers for further understanding.

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**COMPARISON
IS THE
THIEF OF
LOVE**

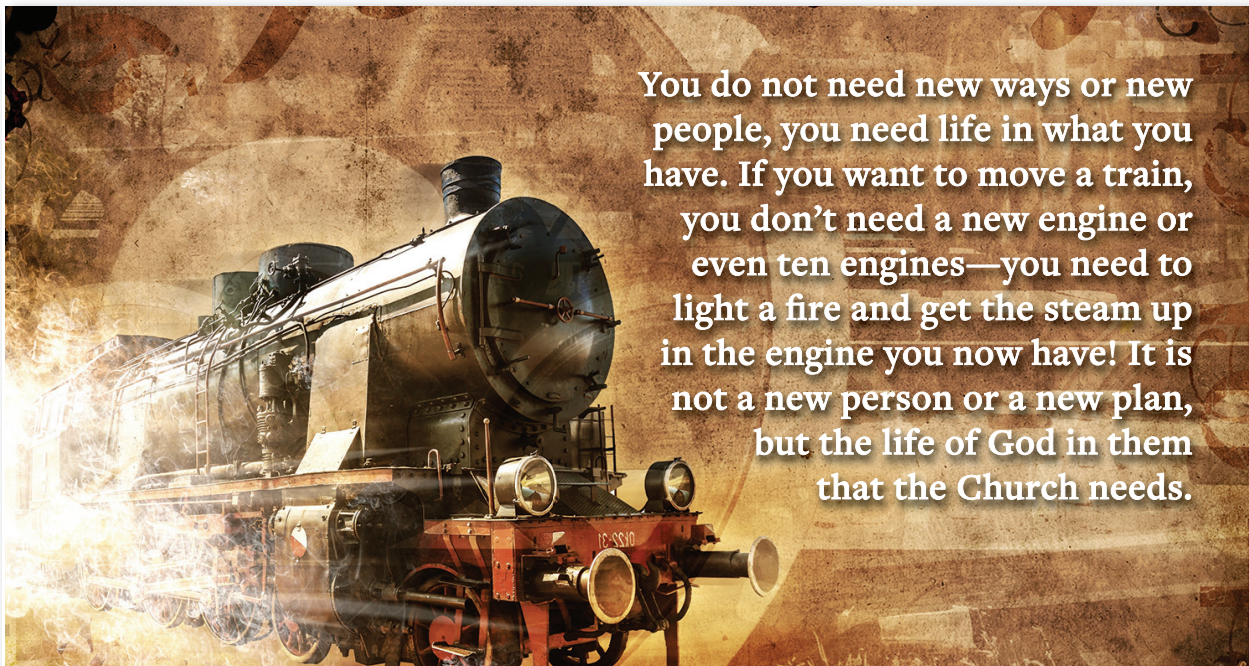
*Love never gives up.
Love cares more for others than for self.
Love doesn't want what it doesn't have.
Love doesn't strut,
Doesn't have a swelled head,
Doesn't force itself on others,
Isn't always "me first,"
Doesn't fly off the handle,
Doesn't keep score of the sins of others,
Doesn't revel when others grovel,
Takes pleasure in the flowering of truth,
Puts up with anything,
Trusts God always,
Always looks for the best,
Never looks back,
But keeps going to the end.*

The idea of loving each other in the church is repeated throughout Scripture. Paul says in Romans 12:10 ESV that we are to "outdo one another in showing honor." If we are focused on loving God and loving each other, then we would not have room in our hearts and minds for jealousy and comparison. At the end of I Corinthians 12, Paul saw the beginning of what could be a problem of competition and entreated the church to follow a better way of living, what the ESV version calls "a still more excellent way." This is the way of love.

Paul emphasizes that not only should we have love, but anything we do without love is worthless. You cannot be patient or kind without love. You can act out versions of these and other spiritual fruits, but they would only be fragile shells if you do not have love. Any act we do to exalt ourselves will be nothing, because it did not come from love.

When you are interacting with your church members do you care more for others than yourself? Do you seek to have your contributions acknowledged, instead of acknowledging others? Do you ever force your new ideas or way of doing things on those who are not ready yet? These can be tough questions, but graciously God has given His children the Holy Spirit to help us fight our flesh and our tendency to idolize self. Praise God for His perfect example of loving imperfect people. SR

**WHEN YOU ARE INTERACTING WITH YOUR CHURCH MEMBERS
DO YOU CARE MORE FOR OTHERS THAN YOURSELF?**



You do not need new ways or new people, you need life in what you have. If you want to move a train, you don't need a new engine or even ten engines—you need to light a fire and get the steam up in the engine you now have! It is not a new person or a new plan, but the life of God in them that the Church needs.

In December Executive Director-elect Carl Greene proposed the following to the current Executive Director for his approval and then subsequently to the General Council for their consideration. The SDB General Council wholeheartedly endorses this vision and leadership direction proposed by the Rev. Carl Greene.

Transition Plan

By Rev. Carl Greene, Executive Director-elect

I am truly excited about the upcoming season of training and mentoring to serve as the next Seventh Day Baptist Executive Director. More specifically, I am excited about where I believe God is leading us during this time of transition—toward a fuller and deeper realization of the Life of God in us as individuals, churches, and as a Conference. The great 19th century preacher Charles Spurgeon captured it in these words:

You do not need new ways or new people, you need life in what you have. If you want to move a train, you don't need a new engine or even ten engines—you need to light a fire and get the steam up in the engine you now have! It is not a new person or a new plan, but the life of God in them that the Church needs.¹

I love this illustration. We are not going to move the train by our own strength, nor with a new train. Likewise, as Seventh Day Baptists, we are not going to move forward in a God-glorifying way through some new, slick strategy. This is true in our individual churches, and it is true as a General Conference. We desperately need to join God in the work He is already doing amongst us by tending the fire that is already burning. My primary goal as the incoming Seventh Day Baptist Executive Director is to tend this fire in a way that builds up steam for forward movement. This forward movement of Seventh Day Baptists will be specifically geared towards our local churches.

Building Steam

There are four main areas that I see this steam-building potential amongst Seventh Day Baptists. Here are the fires that are already burning thanks to faithful people who are currently joining God in His work, and passionately following a biblical model:

- Leadership Development — 2 Timothy 2:1-2
- Church Planting — 1 Peter 2:4-10
- Church Revitalization — Ephesians 4:11-16
- Communication of the gospel — Romans 1:16-17; Romans 15:18-21

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My goal is to join the collaborative team that is already tending these fires to build steam for the forward movement of Seventh Day Baptists. Together we will tend the fire with an expectancy of increasingly witnessing God's manifest work amongst us. To do this, there needs to be intentionality in the months ahead.

Tending the Fire

First, I will join you in *prayer*. Together, we will listen for God's leading, we will pray for unity in discerning God's voice, and pray for passion in responding to His call. Second, I will engage in *preparation*. During the first eight months of the year I will pursue coursework at Trinity Evangelical Divinity School that is specifically beneficial in preparation for the role as Executive Director. Third, there will be *observation*. I will establish new relationships and deepen friendships amongst Seventh Day Baptists with the express purpose to listen well—to hear about how God is at work in our local churches as well as what hurdles are dampening and smothering the fire of God's work. This time of observation will also include the critical activity of listening to SDB pastors, SDB directors, and the broader SDB leadership team.

Stoking the Fire

Fourth, there will be *guided learning*. Beginning in September, I will be blessed by a season of overlap with the current Executive Director, Rob Appel, where I will be able to learn practical skills and practices through direct interaction. I will spend an appreciable amount of time shadowing Rob and progressively assuming responsibilities during this season of training to be prepared for assuming the Executive Director role on January 1, 2020. Fifth, there will be *vision casting*. The Fall of 2019 offers a season of asking questions. A lot of questions. Together with SDB Directors and the SDB leadership, we will seek to find ways to stoke the fire and build steam in these four critical areas of SDB work: leadership development, church planting, church revitalization, and communication of the gospel. What is stifling the flames in our engine as a Conference? How can we better fan the flames of God glorifying work in our local churches? What sins do we need to repent of that are impeding our pursuit of God's preferred future? It is from this place of introspection that we will collaboratively cast vision and develop our specific next steps to continue to build steam for forward movement.

I hope that something stands out clearly in all of this—I am excited to be able to join you in the already God glorifying work of Seventh Day Baptists. In part, my passion for this work is because this story is personal. I am so thankful for

our local churches—churches who have invested deeply in me through discipling. I am grateful for SDBs who are passionate about their faith in Jesus Christ and invited me to receive a saving knowledge of Jesus Christ. I am honored to have been mentored by, and continue to be mentored by, a number of faithful SDB pastors. I am thankful for SDB leaders who have gone before us and laid the foundation that we now build upon. I am truly grateful for the Directors and SDB leaders who now work tirelessly for the sake of God's kingdom. Most of all, I am thankful for our Lord and Savior, Jesus Christ.

I am looking forward to tending the fire with all of you. SR



1 Spurgeon, Charles. "Spiritual Revival, the Want of the Church." In *Devotional Classics*. Richard J. Foster and James Bryan Smith, eds. New York: Harper Collins, 1993.

YOUR Vision

Rarely will you start a trip without deciding first on a destination. However, most of us live life without ever deciding on a destination. In 2010, my good friend Althea Rood was reading a book titled *“Visioneering: God’s Blueprint for Developing and Maintaining Vision”* by Andy Stanley. She was so inspired by the book that after she finished it she sent me a copy. I was so encouraged by it that I have been recommending it to everyone. I even gave away my copy for someone else to read!

With our transition this year as Carl Greene comes on board as our new Executive Director, I am reminded of the patience of Nehemiah and the many plans he made during his year-long journey to rebuild the temple in Jerusalem.

This book is not just about leadership, but also finding whom God made you to be, and what He made you to do, and how to get from “here” to “there.” In the book, Andy Stanley uses the story of Nehemiah and the rebuilding of the wall around Jerusalem to illustrate how a God-given vision is born and then executed to completion. He writes, *“Everyone ends up somewhere in life. A few people end up somewhere on purpose.”* One of the steps to getting somewhere on purpose is finding where “there” is through vision.

A vision begins as a concern but does not necessarily require immediate action. You are to pray for opportunities and plan as if you expect God to answer your prayers. God is using your circumstances to position and prepare you to accomplish His vision for your life.

Stanley explains that a dream is not a vision. Vision is a clear mental picture of what could be, fueled by the conviction that it should be. Without a clear picture or destination in mind, you are susceptible to be drawn to the whims of today—unable to move directly toward what could and should be in your life.

Nehemiah’s vision didn’t begin as a vision. It began as a concern, a burden. A burden for his nation and its people... So what did he do? Nothing! He did absolutely nothing. He didn’t steal away across the desert in the night. He didn’t fabricate a reason to leave Persia. He didn’t even share his burden with other concerned Jews. But neither did he allow his daily responsibilities to distract him from the burden that had gripped his heart...He chose to wait...What could be and should be, can’t be...until God is ready for it to be.

What can you do to keep your vision alive? Nehemiah did two things. He prayed and he planned. Prayer keeps us looking. Prayer keeps the burden fresh. It keeps our eyes and hearts in an expectant mode. When we don’t pray we will only see what we are looking for. If we pray we won’t miss what we don’t expect to see.

Think about it this way—if God could sway King Artaxerxes to finance the rebuilding of the wall around Jerusalem, He could certainly change the hearts of those who stand between you and the vision God has given you. Humanly speaking, there was no way in the world King Artaxerxes was going to support Nehemiah’s vision. But prayer takes us well beyond human possibilities. Normally our vision precedes everything necessary to bring it into the sphere of reality.

New visions die easily...and understandably so. There is little to go on. Praying and planning will help you keep your vision alive. When your vision dies, part of you dies as well. Pray for the people who could help you launch your vision. And while you wait, plan! Develop a strategy. Find the one or two things you can do and get busy.

Stanley says, “I think it is safe to assume that most Christians are not attempting anything that requires God’s intervention. If you want to know how you score on this issue, listen to your prayers and prayer requests. What do you pray for? What are the things you find yourself praying for night after night? Those are your passions. Those are the things that matter most to you. Other than heaven, and possibly your health, what are you consciously depending on God to do?”

What could we do that would guarantee we never see our vision materialize? The answer: fail to plan. As the saying goes,

***“If you fail to plan...
you plan to fail.”***



By Rob Appel
Executive Director

People Get Ready!



Two months ago I promised to share my ideas about things we will try at Conference in July to welcome our children into worship and as fellow ministers of the Gospel. I talked about the Barna study that gave some statistics that ought to make us look at what we do in church, to see if our traditions and ways of perceiving children in the church are missing our primary field of evangelism. If, as Barna says, 90% of believers come into relationship with Jesus before the age of 21, then are our churches seriously considering what we should be doing evangelistically? My questions are: "Do we challenge our kids enough to look at their roles in spreading the Gospel? Do we, as adults, view them as fellow-workers in the Kingdom? Is our training of children a reflection of how we answer these questions?" I believe it is time to take a fresh look at these questions, our budgets, our worship services, our Sabbath Schools and determine if some changes are in order. We then must brainstorm to determine what might work.

I have been thinking about these questions for Conference this year and I am determined to try some things that may work or may be utter chaos. I have to assume, that since I and others have been praying for wisdom in this, that God is faithful to His Word and is giving it. I am determined that our children and young people will have an important place in our worship services—which is where I am planning to begin. For starters, I plan to have vespers each evening primarily targeted to kids in worship—where we will invite the adults to join us (and help keep the chaos contained), where we will sing, dance, cheerlead, draw, paint, play percussion instruments, pray, listen to short teachings—

to be free to meet Jesus however each one best connects with Him. At the end of the week, I would like to have pastors, children's ministers, teachers, etc. there to lay hands on the kids, praying for them, telling them they have a place in ministry, and are needed as fellow-workers in God's Kingdom. We will ask the parents to join their children while this is going on since they are the primary teachers of their children and are responsible for their spiritual growth. I hope to emphasize to the kids and adults through this that children are a vital part of the present (not just the future) ministry of our churches—and God is calling them right now into ministry, no matter what ages they are. Jesus had a very high regard for children, having a few choice words to say when the disciples tried to prevent them from coming to Him. He had a few choice words for the rest of the people following Him when He set a child in front of them and told them they needed to come like this child if they wanted to follow Him.

Another turn around we will be doing is having an evening where pastors will be called forward to have the children, youth, and young adults lay hands on them and pray for them. Give me a child any day to have him/her pray for me!!!! I believe this could be a very powerful time of prayer for our pastors.

During each of the other worship services, the adults will be learning the songs of worship that the kids are learning, so kids know they have a place in the "adult" worship services also. They will be encouraged to dance, play percussion instruments, sing, draw, paint in all the worship services. We will try to keep it as non-distracting as possible, but hopefully, we can learn, as adults, that we are the big people, and can learn to invite everyone into worship. SR



By Jane Mackintosh
Conference President

People Get Ready!!!!

I am planning to make a major change in what I anticipate to be the next phase of my life. I am a senior at Fairmont State University in West Virginia and will be graduating in May of 2019 with a degree in Graphic Design. However, after graduation I plan to enlist with the Chi Alpha Campus Ministries missionary team full time on the FSU campus. God has led me to focus my efforts to be a part of this ministry and join Him at work here, transforming lives to live in love for Him instead of love for the world.

College is a place where people often make big decisions about who they are and what they are going to do with their lives. Consequently, it is also often a crucial battleground for the soul. Many will either solidify their faith or walk away from it. However, if they solidify their faith in Christ, they carry that wherever they go—their homes, their work, and beyond. Many students at Fairmont State are national students; however, there are quite a few international students as well—the largest number being from Saudi Arabia. Therefore, this ministry also impacts the whole world for Christ.

I have already been involved with Chi Alpha Campus Ministries for the past three and a half years. I started as a Life Group member then became a Life Group leader. These Life Groups consist of a weekly Bible study with a small group of students along with informal meetings for prayer and just spending time together throughout the week. We also have weekly worship services with all Fairmont State Life Groups on Thursday nights.

The mission of Life Groups and Chi Alpha is to disciple students for Christ. Through Life Group I was discipled and grew immensely in my walk with the Lord. I learned how to deal with problems better and how to love others more in the way that God loves them. I also learned the importance of consistent prayer and devotional time. My life was impacted so much through Chi Alpha that I wanted this for others as well. This is why I became a Life Group leader. In the past two and a half years I have regularly met with a group of five to eight young men from the university. I have been blessed to baptize two of these men and have led three of them to become Life Group leaders.

Throughout these past couple of years, I have also met regularly with a Saudi Arabian international student named Bandar. We talked a great deal about the various differences in our cultures. Eventually, the conversations turned to religious topics and I was able to invite Bandar to a Thursday night worship service. He did not really understand a lot of the service since he had little exposure to Christianity, but afterward, I was able to share the Gospel with him. Bandar graduated this December and headed back to Saudi Arabia with plans to start a restaurant. Like many international students, Bandar is taking the gospel of Christ with him to the other side of the world.

Working with the Chi Alpha missionary team, I will be continuing this ministry at Fairmont State University. I will still be leading a Life Group, but I will also be running outreach activities, leading annual mission trips, helping lead other Life Group leaders, helping with the Thursday night worship services, and occasionally preaching.

To carry this out I will need the support of others to fully devote myself to serve in this ministry. You can help by committing to pray for this work, share with others my calling, and/or commit to help with regular financial support through the SDB Missionary Society. Thank you for joining me in our mission to disciple others in Christ as Jesus commanded in Matthew 28:19, *“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”* SR



Chuckie Morrow after baptism with
Conor Hannah (April 2018)

Serving as a University Campus Missionary

By Conor Hannah



**FOCUS on
Missions**

Clinton R. Brown
Executive Director



Two New Awards for Pastors

The SDB Council on Ministry is pleased to increase the recognition of our local church pastors by initiating two new annual awards: **The David L. Taylor Pastor's Heart Award** and the **Excellence in Preaching Award**.

The David L. Taylor Pastor's Heart Award will be an annual recognition award established in honor and memory of Pastor Dave Taylor, who is a beloved pastor to many SDBs. This award honors Pastor Dave's legacy by recognizing a pastor who consistently exhibits a pastor's heart and is a blessing to others.

Whenever we speak of the pastor's heart, we normally think of a pastor who has a genuine calling on their life to shepherd God's people. We would normally think of them as having a gentle spirit and as one who has the spirit of being able to sit with a person and listen to them unfold their lives. They would be a person who could be trusted with confidential information yet helpful in counseling others biblically. They would celebrate wildly with those who saw God's blessings and favor and commiserate with those who experience suffering and loss.

- The recipient of the David L. Taylor Pastor's Heart Award must be a called pastor of a member church or a retired pastor in a member church in the SDB General Conference USA & Canada and over the age of 18.

- Anyone can nominate a candidate for the David L. Taylor Pastor's Heart Award. The submission should include a brief biography of the candidate (including but not limited to contact information, SDB church service, and family information) as well as a summary of how they exhibit a pastor's heart. Submissions may be sent to the Director of Pastoral Services anytime.


The Excellence in Preaching Award will be an annual preaching award established to honor a commitment to excellence in the preparation and delivery of sermons to a congregation, as well as his commitment to instilling the desire for excellence in preaching in a generation of other preachers, evangelists, and pastors.

- The recipient of the Excellence in Preaching Award must be a member of a member church in the SDB General Conference USA & Canada and over the age of 18. The sermon used for entry in the competition must have been preached in the calendar year previous to when the award will be given (i.e. 2018 for the 2019 award).

- Anyone can nominate a candidate for the Excellence in Preaching Award, including the candidate. The submission will include a brief biography of the candidate (including but not limited to contact information, SDB church service, and family information) as well as a sermon submission (preferably video) from the calendar year previous to when the award will be given (i.e. 2018 for the 2019 award). Submissions may be sent to the Director of Pastoral Services anytime. Submissions will be judged on faithfulness to the Biblical text/context, gospel connection, clarity/understanding, application to today's audience, and delivery.

If you have any questions about these awards, would like to contribute a gift to the winners of these awards, or need to know more about the nomination process for these awards, please contact the Director of Pastoral Services. (jpethtel@seventhdaybaptist.org)

The deadline for submissions is May 1, 2019. ^{SR}



Church
Development &
Pastoral Services

By John J. Pethtel
Director

Praise from FCI Englewood

Chaplain Matt Berg, an SDB endorsed chaplain for the Federal Bureau of Prisons and a member of the Next Step Christian Church, ministers to men at the Federal Correctional Institute in Englewood, CO. His ministry helps to provide for regular worship and discipleship for those who are passing through the facility for various lengths of time.

I had an opportunity to visit and experience worship with some of these men in November and was ushered towards the throne of God through the singing, reading of Scripture, and a fantastic word from Jeremiah. Please remember Chaplain Berg and his ministry in your prayers for encouragement, for fruitfulness, and for steadfastness. ^{SR}





Pastors Conference 2019 Preview

Our 2019 SDB Pastors Conference will take place from April 26 to 28 in Milton, WI. The theme will be MOBILIZE. All serving or retired pastors and their spouses are welcome to attend. Anyone who is training for pastoral ministry or is feeling a call to pastoral ministry and their spouses are also welcome to attend. If you have a question as to whether you should be attending, please contact the Director of Pastoral Services.

REGISTRATION

The cost to attend is \$100. Spouses are free. In order to help us plan effectively, you must pay ahead of time by April 12 by check to the SDB Center (made payable to Pastoral Services) or by credit/debit card. If payment is not received by April 12, we will not be able to guarantee you a spot. Assistance may be available for you from our continuing education funds.

TRAVEL

April 25 and April 29 will be travel days. Please make plans to arrive at Camp Wakonda by 9 pm on April 25. If you arrive

earlier than April 25 or leave later than April 29, all arrangements are on your own.

Flights should be booked into Chicago/O'Hare (ORD) or Chicago/Midway (MDW). From there, you will need to catch a Van Galder bus to Janesville. We will pick you up from the Janesville Van Galder bus terminal. Please send your flight and bus schedules to the Director of Pastoral Services.

LODGING

Lodging will be provided at Camp Wakonda. If you are staying at Camp Wakonda, bedding will be provided for you. You are also free to make your own lodging arrangements.

FOOD

Meals will be provided from dinner (6 pm) on April 25 to dinner on April 28. Other meals will be at your expense. Please note on the registration if you have any dietary restrictions.

SCHEDULE

We will be worshipping at the Milton SDB Church on Sabbath. When a full schedule of events is completed, all those registered will receive an email.

If you have any further questions, please contact the Director of Pastoral Services. [SR](#)

PASTOR SEARCH

The following SDB churches or groups are looking for pastoral leadership. Please keep them in prayer as they search for their churches' more preferable future.

- Middle Island SDB Church (New Milton, WV)
- First SDB Church of Hebron (Coudersport, PA)
- Covenant SDB Fellowship (Hungry Horse, MT)
- Remembrance SDB Church (Ft. Worth, TX)

There are other potential vacancies in the near future. If you are interested in one of these vacancies, if you are called to pastoral ministry, or if you know someone who might be interested in pastoral ministry, please contact the Director of Pastoral Services by email at jpethel@seventhdaybaptist.org



Freedom into Ministry in Daytona Beach

The Daytona Beach SDB Church will be changing facilities soon to continue their ministry to people in Volusia County. But before their move, they have been preparing themselves through prayer and Bible study. They have been discovering the needs of their new community. They have been equipping themselves in counseling and discipling people biblically by participating in President Jane Mackintosh's call to be biblical counselors. They are seeking to set themselves to experience the Freedom that Christ provides. They are doing this through a series of classes that will help

people overcome condemning thoughts, patterns of wrong behavior, spiritual struggles, and hopelessness by understanding the power of your identity in Christ. This class takes place on Sunday evenings starting January 13 and going through March 24.

Please be in prayer for Pastor Rick Crouch and the Daytona SDB Church as they seek God's more preferable future for their ministries and for the people to whom they minister. [SR](#)

Building Relationships

Sometimes the best laid plans get put on hold or temporarily interrupted. There is truth in the old adage that man plans and God laughs. I am still intent on highlighting different community services and actions going on throughout our denomination this year. However, I had intended that those articles actually be written by the people living them out. I thought I was doing a great job of lining up things and being proactive, but a faulty email address and the breakdown of the plan I had drawn up, left me without the article that I wanted to publish this month. Clearly those plans failed. If I were being ultra spiritual I'd just say, "Clearly, God wanted something different." But if I were being realistically honest, my indecisiveness and lack of attention is mostly to blame.

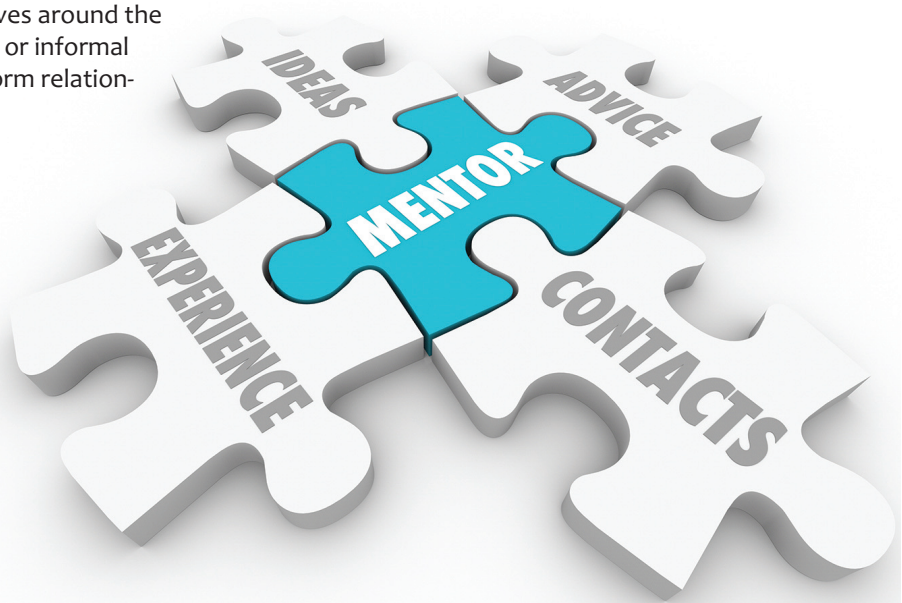
Once I knew for sure that plans would have to be put on hold, I started thinking of what I could write to continue this theme of practical service and outreach to your community—and I met a blank wall. It wasn't a lack of being able to write, it was just a lack of ideas. I'm not doing anything new or different in my community right now and the articles in the coming months will have ideas that are abundantly more creative.

Community outreach for me, as a quasi adult, has revolved around kids or adolescents. Camping, VBS, even my job has typically revolved around those in the 4-18 age range—attempting to positively impact their lives. There is nothing wrong with that. As I've been mulling it over, I realize that at this point my personal community outreach revolves around the act of mentorship, either in a formal or informal setting, and that is an easy way to form relationships within your community.

I was fortunate to participate in the Teammates® program, which for those of you who are unfamiliar is similar to the Big Brother, Big Sister mentorship model. I was assigned a student and we met for an hour a week at school and did something together. Honestly, most of the time we just walked around and conversed. Through that we built a relationship, and based on that relationship, I also had a relationship with this student's siblings (and parents, though to a lesser degree)—people I probably would never have known if it weren't for my participation in this program.

Chances are you have this sort of program in your area. If you don't have something similar set up, it isn't difficult to find a way to be a mentor—maybe you volunteer to read with students, eat lunch, or do tutoring sessions. It doesn't need to be a huge time commitment or something intensely profound, but it's a start to becoming more involved with the community in which you live.

Extra bonus, it doesn't have to be something you do alone. Maybe you put together a small group from your church and either sign up for an existing program or form one. In my experience, most mentor programs are always looking for more volunteers. Building relationships like these may require a little extra effort and they may not always take off. As with anything there are no guarantees—but it is an excellent way to meet and form relationships with the people in your community. [SR](#)



Women's
Society

By Katrina Goodrich

Submit Nominations for the Robe of Achievement and WISE Award

The Recognitions committee of the Women's Board would like to encourage you to submit your nominations for the **Robe of Achievement** or a **Women In Service Everywhere Award**.

The purpose of the Robe of Achievement is to honor a woman who has had an influence or contributed "beyond the limits of her own community and church." The purpose of the WISE award is to honor a woman who is working hard to reach others, serve others, and do it with humility.

We don't want you to be inhibited by the form and all the information that is needed. Fill in what you know and don't worry about the exact dates of activities if you don't know them. This information can be secured later if your nominee is chosen for either of the awards.

The deadline for nominations is March 31, 2019. The forms are available on the Women's Board webpage under the Recognitions tab at <http://www.sdbwomen.org/> or by requesting a copy from Karen Payne by mail at 13528 595th Street, Claremont, MN 55924 or email at karen.payne1127@gmail.com



Depending on God

For about 6 years I have struggled with mental illness. I have severe depression and anxiety. I've recently been struggling a lot more. I felt betrayed by God. I blamed Him for everything that had been happening. I felt like I was doing everything I could and it was so frustrating that nothing was getting better. I was doing everything my therapist was suggesting—taking the medicines my doctor prescribed and trying to exercise when I could. Nothing was working.

That's when I realized that was just it. I was depending on myself. But I cannot fix it. I needed to lean on God and get His help. It was nothing I could do, not on my own anyways. Sure the new medications helped, but the biggest thing that changed my life around was the fact that I was leaning on God and depending on Him as opposed to myself.

I think we all do this sometimes. We depend on ourselves. We blame God. We try to fix it all ourselves. But we need to realize that God is the only one on whom we can depend. He is all-powerful. We are not. SR



THE BEACON

By Rachael Osborn

SDB Church
Boulder, CO

Ethics, Theology, and Discipline of the First American Seventh Day Baptists

by Janet Thorngate

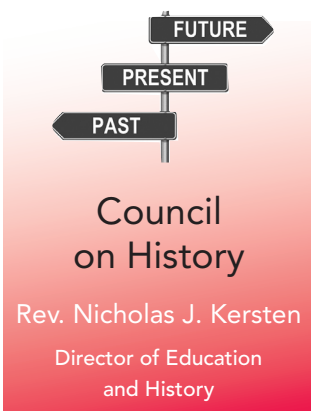
Part 2

*Fifth in a series of spinoff articles from recent research on the Newport, Rhode Island, Seventh Day Baptists*¹

The Newport Seventh Day Baptist covenant listed no tenets of faith. Once signed by the original seven, its pattern of commitment to a common faith walk and watchcare seemed to hold for generations, but very seldom were specific issues of theology even noted in the records. From the beginning, new members were baptized following a confession of faith acceptable to the church leaders present. The earliest recorded was that of the Indian "Jepeth," who in 1675, "gave a very satisfactory account of ye work of grace wrought upon his heart." Others followed and were recorded similarly: "we heard the account of George Lamphere's faith to our full satisfaction," and "then Sarah Wetter gave an account of her faith to our full satisfaction." Baptism by immersion followed and they were "added to the church" usually "by prayer with laying on of hands." Thus were members welcomed into "full communion"; thereafter they regularly participated in "the breaking of bread."

Samuel Hubbard apparently held Calvinistic sentiments but there is no evidence that it was made a matter of fellowship in the church. No records of ordination statements or examinations survive for Newport Sabbatarians except for their fourth elder, John Maxson, not when Newport ordained him but twelve years earlier when he declined ordination after the Westerly (1st Hopkinton) church had called him to ordination, examined, and approved him. His position at that time clearly supported a general atonement.² Henry Clarke, a fifth generation Seventh Day Baptist, writing near the end of the colonial period, noted that, "As to modern popular doctrines, they generally are between the Calvinist and Armenian (sic)."³ David Benedict, writing two years later, observed that "In baptism, church discipline, etc., the Sabbatarians differ in nothing from their First-day brethren; in doctrine, some of them are Calvinists, but perhaps a greater part are inclined to the Arminian system; which, however, they wish to define for themselves."⁴

¹ Sources for this article including the covenant and full church records may be found in *Baptists in Early North America: Newport, Rhode Island, Seventh Day Baptists* by Janet Thorngate (Macon, GA: Mercer University Press, 2017), particularly "Legacy of the Newport SDB Church," p. cvii-cxvi. The book may be ordered for \$60 from the Seventh Day Baptist Center (PO Box 1678, Janesville, WI 53547) or from Mercer University Press (www.mupress.org or 501 Mercer Univ. Dr., Macon, 31207).
² *Seventh Day Baptist Memorial*, 1 (January 1854): 9-14. He answered "yes" to the question whether the "gospel of salvation by Christ is to be preached and offered to all men," and when asked "whether Christ died for all men universally or only a few in particular," he answered, "Christ died for all men, so that all men might have the offer of an opportunity of salvation by Christ."
³ *History of the Sabbatarians*, 62. Clarke's "General Observations as to Tenets and Morals" also included the following: "They universally hold the Bible to contain God's holy will revealed to man, wherein are exhibited the objects of faith, and the rules of life: they are harmoniously agreed in the important, fundamental, and essential points of the christian religion; yet as to smaller matters, and mere circumstantial points, there may be a great variety of sentiments.... also in explaining the doctrine of the Trinity, so called, as also, that of Original Sin.... Some sections of several of these churches believe in the washing of one another's feet.... But as the Sabbath and Baptism are their distinguishing tenets,... it is needless to be more particular as to their doctrines for those smaller matters are left to each one's conscience, and do not affect christian charity or fellowship in case they do not break one of the least of these Ten solemn Precepts, and teach men so."
⁴ *General History of the Baptist Denomination in America* 2 vols. (Boston, MA: Manning & Loring, 1813), 2:124.



“The best rule for the government of the Church is the Scriptures.”

From the beginning, baptism of believers by immersion and observance of the seventh-day Sabbath were Seventh Day Baptist distinguishing tenets. Preaching, prophesying, and open discussion to discern biblical principles was the taken-for-granted norm. During the Sabbath controversy that preceded their withdrawal from John Clarke’s Baptist church in Newport, many meetings over several months, women as well as men participated in the often heated discussion. Specific scriptures were cited to support points, often to counter points made in an earlier sermon. The main issue was whether or not the seventh-day Sabbath was incumbent on Christians within the larger issue of the law in relationship to salvation. The charge most offensive to the Sabbath keepers was that they were “leaving Christ for Moses” by observing it. Yet the cause of the final break had to do with whether or not all were willing to participate together in the sacrament of “the breaking of bread.” Some from both sides of the issue became unwilling.

From the time of Tacy Hubbard’s leading out as the first to begin keeping the seventh-day Sabbath, men, women, Native Americans, and African Americans received individual, equal treatment with regard to baptism and membership. In 1683 Samuel Hubbard had desired church action by the far-flung membership, “if not personally by vote, yet by a free consent at least.” Numbers of votes for or against an action were not recorded. Consensus of members was sought but by the time of the first record book in 1692, all recorded actions were by “vote” of the members.

The records illustrate that by around 1700, Newport Seventh Day Baptists had developed a fairly formalized system of discipline. Upon first identifying a problem in a brother’s or sister’s behavior, the member was called before the church for questioning, or a messenger sent to clarify a breach of covenant. Then, if verified, the offender was admonished to repent of the wrong and change the behavior or

make amends. If no result, a second admonition was given, face to face or in writing, and, finally, if no appropriate response, the decision might be to “reject him so as to have no farther fellowship with him in such a relation except he repent and make good his place in the church.” Sometimes it was phrased, to “withdraw our spiritual communion from him until he repent of his evils and manifest fruit meet for repentance.” A small percentage of cases were brought to full “rejection.” Many were simply dropped in mid-process or not recorded. Some were carried on for weeks or months and finally resolved with full restoration to one’s “place in the church.”

It was all about relationships and family. They were brothers and sisters. They were slow to ordain any member above the others in status or responsibility. Slow to adopt a new practice just because other Baptists were doing it. Slow to standardize any procedure, because “the best rule for the government of the Church is the Scriptures.” SR

Covenant of the Newport Seventh Day Baptist Church

After serious consideration and seeking Gods face among ourselves for the Lord to direct us in a right way for us and our children so as might be for Gods glory and our souls good and others example, we entered into Covenant with ye Lord and with one another and gave up our selves to God and one to another to walk together in all Gods Holy Commandments and Holy Ordinances according to what the Lord had discovered to us or should discover to be his mind for us to be obedient unto; with sense upon our hearts of great need to be watchful over one another. Did promise so to do, and in edifying and building up one another in our most holy faith

William Hiscox	Tacy Hubbard
Samuel Hubbard	Rachel Langworthy
Steven Mumford	[Ann]Mumford
Roger Baster	

7th Day of Decemr 1671

"THE GREAT PUMPKIN"



Charles Schultz came up with many different Peanuts movies, many we watch on our screens for different holidays. Within many of these holiday favorites there is "The Great Pumpkin." The basis of the movie is that the Peanuts gang celebrates Halloween and Linus waits for the Great Pumpkin to arrive. The Great Pumpkin can be seen as Santa or the Easter Bunny. Linus has a lot of faith that the Great Pumpkin will come and bring something special and Linus tries to get his friends on board as well. Linus also shows some boldness through his sharing with the others on the Peanuts—even though they make fun of him.

"Walk in wisdom toward outsiders, making the best use of the time. Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person."

—Colossians 4:5-6

Linus is a great example of how we should have an abundance of faith in Jesus. He shows that we should do all that we can to get others to have faith and believe in Jesus and that Jesus is coming back for us one day. It can be said that Linus was evangelizing and witnessing to his friends because he believed so much and wanted his friends to believe, too.

"For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek."

—Romans 1:16

We need to have the same desire to share Christ to our friends and the people around us just as Linus has with the Great Pumpkin. Linus didn't care that his peers made fun of him. Jesus told us how we will suffer persecution because of Him, just as He was persecuted. He went through it all to save us; can't we do the same? Linus was fully aware that the Great Pumpkin would bring special things to those who were at the pumpkin patch and he didn't want anyone to be left out—which brings us to the question: are we sharing Christ with our friends or are we keeping Him to ourselves?

"For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

—Romans 6:23

Jesus deserves all our faith and all our love, and "The Great Pumpkin" reminds us that having faith is also sharing our faith.

"For in it the righteousness of God is revealed from faith to faith, as it is written, 'The righteous shall live by faith.'"

—Romans 1:17

Young Adult

By Sarina Villalpando
Maranatha Community
Church, Colton, CA

A Busy and Blessed Week in Shiloh

by Steve Moncrief

After a restful Sabbath and a good night's sleep, a new week began. Several were up early on October 28 and ready to go. It was the day of the annual Chicken Barbeque to raise funds for the William Lupton Fund for Needy Children. The preliminary work had been done, the tickets sold, and we were ready to go. By 8:00 a.m. the barbeque racks had been delivered to Jersey Oaks, the barbeque pit was ready to go, and the sauce was on the stove cooking. Now on to picking up the 720 chicken halves. By 9:15 the fire was lit, the chickens were at camp and being loaded on the racks for cooking. Meanwhile the ladies were home baking the 720 potatoes, making baked goods for the bake sale, and preparing the beans and cranberry sauce for the meals.

As the men continued to cook the chickens, the ladies gathered at the church to package the meals that would be picked up between 3:00 and 5:00 p.m.

This barbeque couldn't be completed without the whole church family working together as one. The barbeque not only helps many needy children in the area, it also brings the community together. It is a witness to others that we care.

When all was added up there were relationships made with those outside the church family and over \$6,000.00 raised for the needy children.

On Wednesday, October 31, several from the church gathered at the Shiloh Municipal Building and held a "Trunk or Treat" from 5:00 to 7:00 p.m. All the trunks were biblical-based themes. We shared with the community and gave out candy and funnel cakes. Our intention was to have Christ the focus of the evening.

On Thursday evening, November 1, we welcomed Pastor Wayne North and Pastor Steve Hinton from New Auburn, WI, to share with us. "Come Alive" was the focus of our three days of meetings, Thursday evening, Friday evening, and all day Sabbath into late evening.

We worshiped, learned, and prayed together. God was moving in those sessions. The spirit was alive and moving in each of us. Sabbath night during our prayer time there was healing, emotions were set free, and the overwhelming knowledge that Christ is with us—we need to only rely on Him.

It was a busy week. But more than that, it was a blessed week because the Lord was there with us by our side each and every moment—guiding us, walking before us, with us, and behind us, surrounding us with His love. What a way to spend a week!

On December 29, this "Thank You" was in the church bulletin:

A special thank you to each one of you who helped sell or buy tickets, bake potatoes, cook chickens, prepare beans or cranberry sauce, pack dinners, or clean up afterward for the William Lupton Fund Barbeque. In October, sometimes it seems like a lot of work to pull it off successfully. But on Christmas Day, knowing that we helped 73 needy children, some that would have had nothing at all if it wasn't for this, is a blessing not only to them and their families but also to each of us. One mother responded with a hug and said "no one has ever done anything like this for us before." Showing God's love, that's what it's all about! SR

Do You?

Do you follow the Lord
Wherever He leads
Or go your own way
To live as you please?
Do you follow His Word
Or ignore His commands
Do you do His good will
Or instead that of man's?
Do you follow church creeds
And schools of theology
Deceived by man's ways
And Satan's psychology?
Will you follow the Lamb
Wherever He goes
Will you shed your blood
Will you carry your cross
Will you follow the Lamb
Whatever the cost?
Or seek a life of self and ease
Far away from stormy seas.

—Asa Thomas Taylor

OBITUARIES

BASSETT—Virginia Foster Bassett passed away peacefully at Jones Memorial Hospital in Wellsville, NY, on September 23, 2018, after a brief illness.

Virginia resided at Manor Hills Assisted Living Facility in Wellsville for the past three years. Previously, she made her home on West University Street in Alfred for eighty-three years, living on both sides of the same street from her teenage years into her late nineties.

Born on March 14, 1917, in Shongo, NY, to Archie and Fannie Clark Foster, Virginia was one of eight children. On April 4, 1946, she married Leon Bassett who predeceased her in 1973.

Virginia met her husband while working as a telephone operator in her early career. She was later employed by Alfred University College of Ceramics and by Olive Watson, founder of Honey Pot Candy in Alfred. Virginia purchased the business and moved the operation to 41 West University Street in Alfred in 1977. She created hand-dipped confections with the aid of her sister, Francelia McGraw. Honey Pot Chocolates remains a thriving business under the direction of Connie McGraw, Virginia's niece.

Virginia was very community-minded and enjoyed fellowship at the Seventh Day Baptist Church in Alfred. She was a loyal member of the Republican Party in Allegany County. Both local and national causes benefited from Virginia's generous contributions of time and funds. She was an avid reader, a fan of local history, and baked the only truly great molasses cookies that ever existed.

Her parents; her siblings, William Foster, Dorotha Harris, Archie Edward Foster, Fannie McGill, Francelia McGraw, Lois Odell, Eugene Foster; their spouses; and a nephew, Dale Foster, all predeceased her.

Virginia is survived by twelve nieces and nephews, several great-nieces, great-nephews, and their offspring. Several cousins also survive.

Strong-willed and incredibly resilient, Virginia will be missed for her generosity, sharp wit and endless resolve.

The funeral service was held on September 29 at the Alfred Seventh Day Baptist Church. Rev. Christian Mattison officiated. Burial was in Alfred Rural Cemetery.

In lieu of flowers, donations may be made to Alfred/Alfred Station Community Chest, PO Box 603, Alfred, NY 14802.

Wallace-Takacs—the members of the SDB church of Fort Lauderdale are mourning the loss of one of their sisters, sis Tesslyn Wallace-Takacs. Born October 19, 1948. She passed away on November 4, 2018. Thanksgiving service was held on December 2, 2018.

BIRTH

BURGESS—A Son, Finn Ryan Burgess, was born to Brad and Ana (Priest) Burgess of White Cloud, MI, on January 3, 2019.

BAPTISMS

CENTRAL WASHINGTON SDB CHURCH

Yakima, WA
Glenn Denman, Pastor

Joined by Baptism
Craig Euper 4/22/17

Baptisms

Leianna Soterakopoulos 4/29/17
Yolanda Warner 10/7/17
William Lewis 10/20/18
Christina Collins 10/7/17
Aislyn Webberly 4/29/17
Jessica Atkinson 11/10/18
Shawn Williams 11/10/18
Jennifer Lewis 12/29/18

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By Cheri Appel

In the past year (2017-2018) Rob and I have had three experiences with neighbors and family members wherein their cancer was treated into remission.

For the past six months, my brother-in-law, Rich, was a patient at the City of Hope, Duarte, CA. He was treated for and achieved remission from leukemia! Rich and my sister, Cheryl, are ministers in the service of their King Jesus. They praise God along with all the rest of us that Rich can now return to his "normal" life with a rewritten testimony for his God.

Our neighbor, Steve, was diagnosed with two kinds of stage 4 cancer. He had cancerous lesions attached to his bones throughout his body. His treatment at City of Hope included a T-cell removal and transplant. He has been given another 5-10 years to live. His hair has grown back, he is looking healthy, and enjoying an active life again. Steve knows his Savior well—and recognizes that only God heals our cancers and controls our circumstances.

A year ago, Joe, was a 70-year-old diagnosed with kidney and liver cancer, stage 4. At first he decided to just let the cancer take its course, give up the fight and die. He knew his odds of survival were 1 out of 9. His daughter vehemently disagreed with Joe and insisted that he seek treatment. Joe allowed me to pray over him in September of 2017 when he was a bent-over, broken, sick man. Although Joe still expresses unbelief and is unclear on whether God heals or life is just all luck, he made a point to call me this past fall (2018). Joe told me that thanks to the year spent in chemo and radiation, which took the usual toll on his body, he is now in remission! He is healthy, active, getting married for the second time, and enjoying traveling. His oncologist said, in his practice as a doctor, he has only seen three people beat the odds, and the other two were much younger than Joe! In our phone conversation, Joe did recognize that he had been given the gift of more years to make an impact on the lives of his family and people around him. Someday, Joe will recognize that God played more than just an overseeing role in his healing and life. SR

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What kind of Love is
A Cowbell?

A Gift?

A Thief?

Look Inside!

