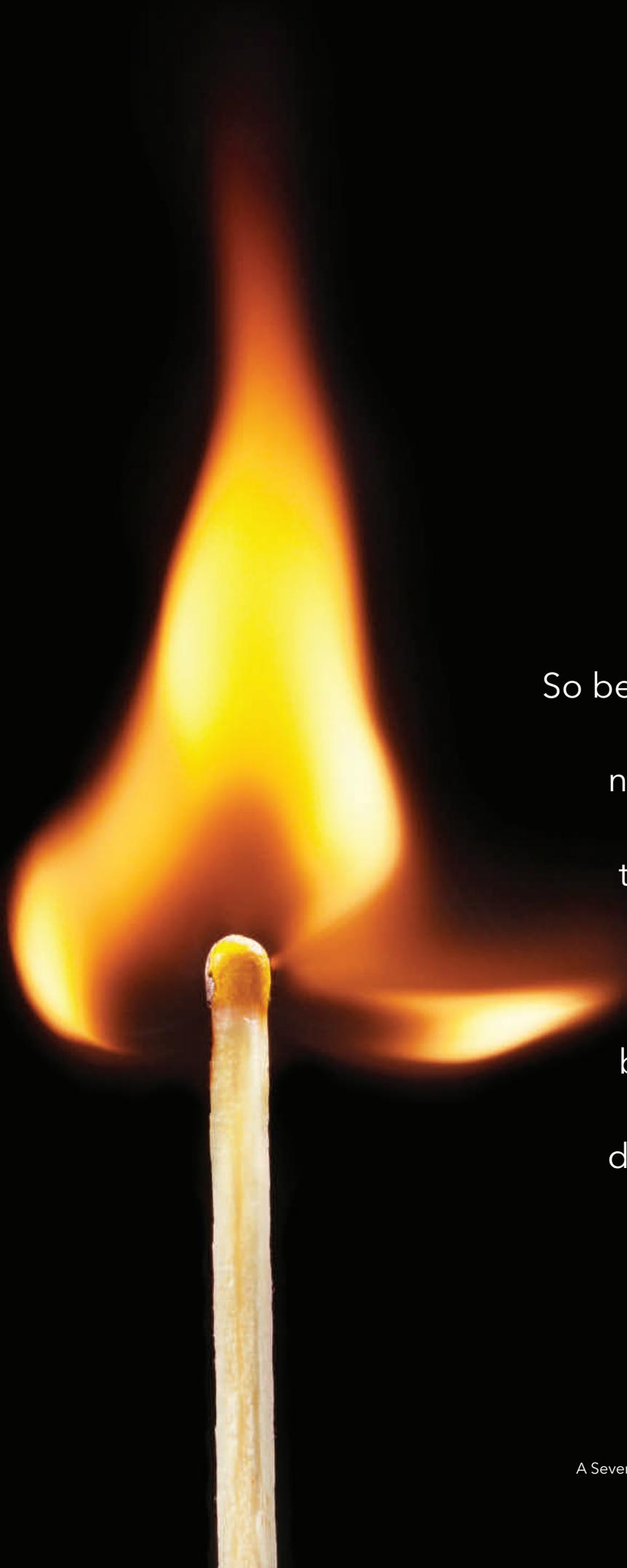


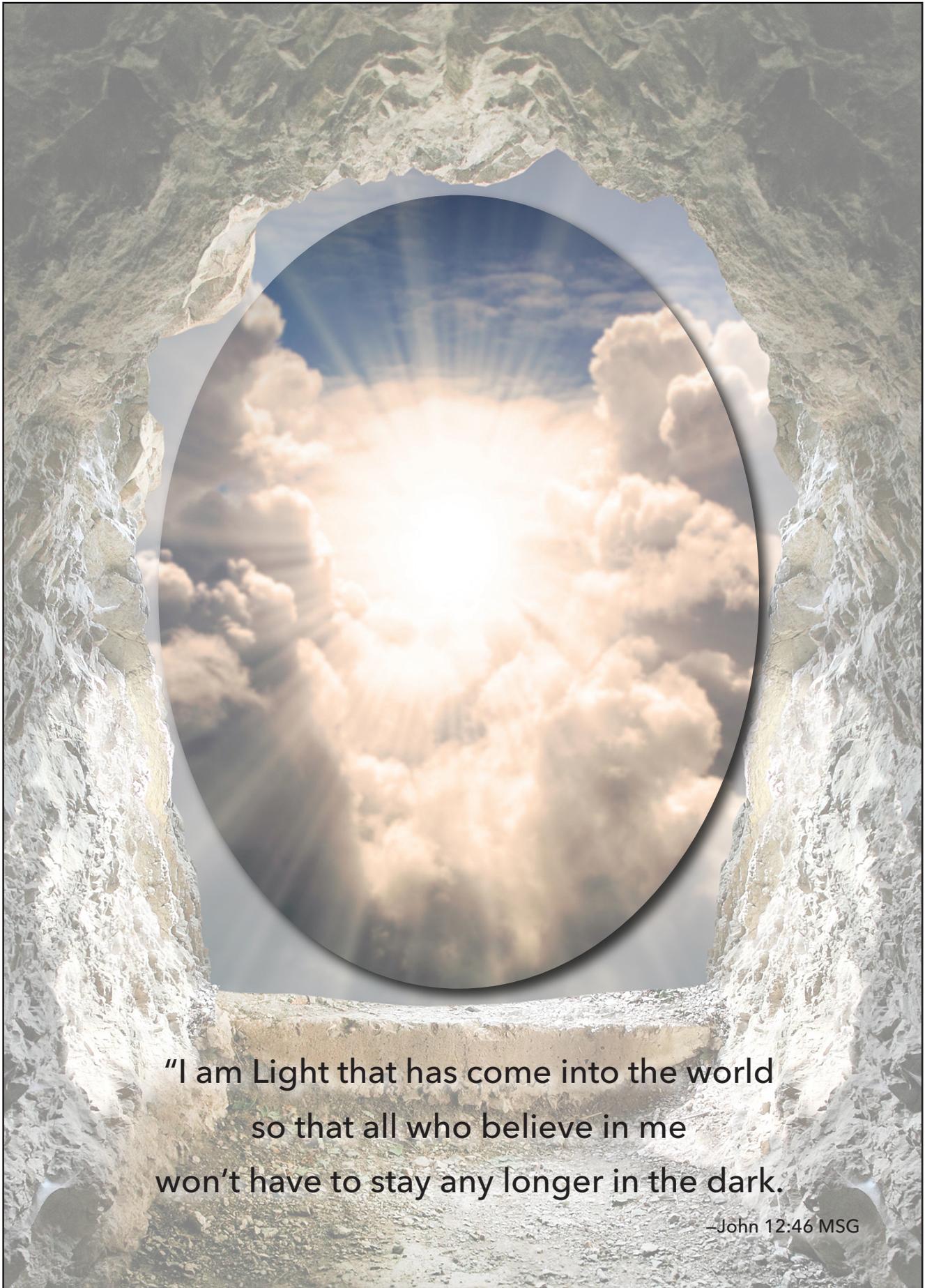
Sabbath Recorder



So be careful
not to let
the light
in you
become
darkness

—Luke 11:35
NCV

A Seventh Day Baptist Publication
April 2015



"I am Light that has come into the world
so that all who believe in me
won't have to stay any longer in the dark.

-John 12:46 MSG

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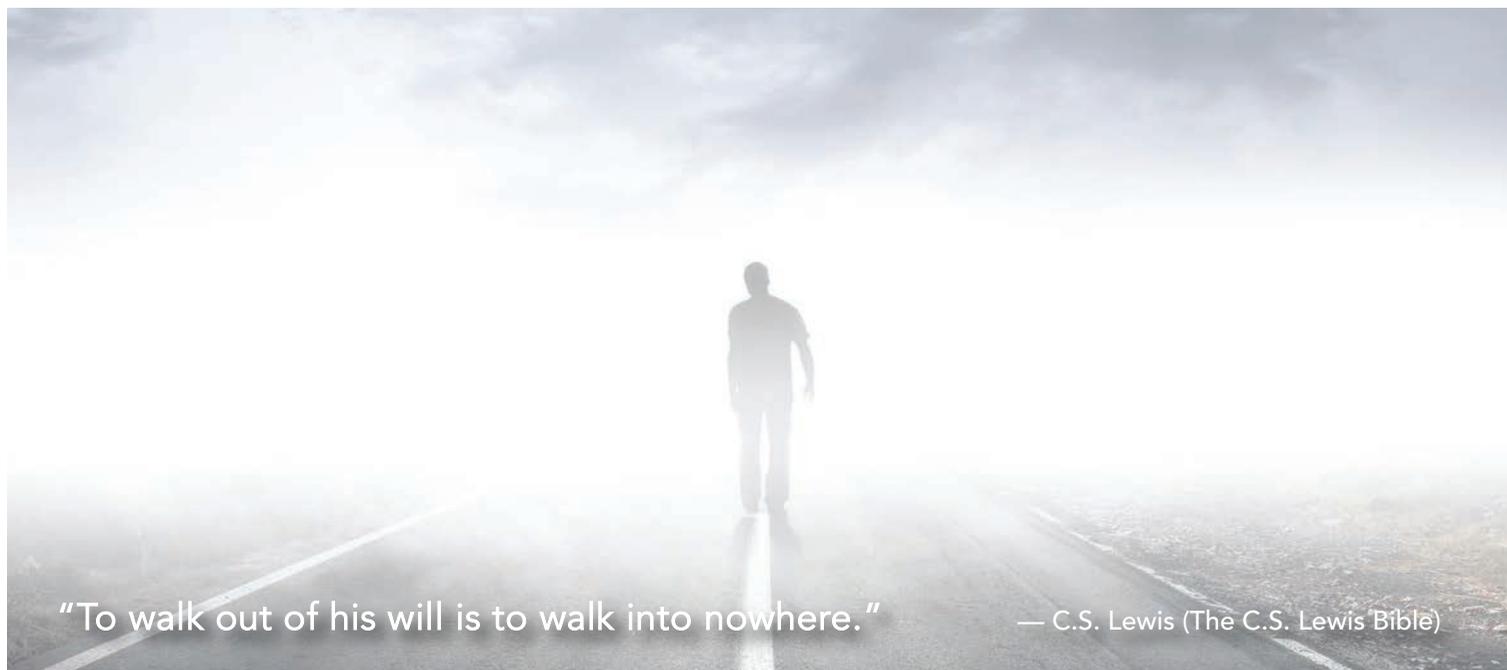
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"To walk out of his will is to walk into nowhere."

— C.S. Lewis (The C.S. Lewis Bible)

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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Nico Finally Gets It

Was it because I was without the Spirit, and therefore unable to understand what Jesus was saying to me that night? [1 Corinthians 2:14; John 3:3-4] I must have been blind, because he was spelling it out so clearly for me, but I still didn't understand. He told me that I must be "born again." He said that he must be "lifted up" [John 3:14-15], so that everyone who believes in him may have eternal life. He even said that the world would be "saved" through him. [John 3:17] But all I could think of was "How?" How can a man be born when he is old? He can't crawl into his mother's womb a second time. It just didn't make sense to me.

On the last day of the Feast, Jesus invited us to come to him and drink. He said that "living water" would flow from within anyone who believed in him. [John 7:37-38] Has anyone ever heard of living water? I didn't know it at the time, but as I look back on it now, I think he was talking about the Holy Spirit.

Then he was nailed to that cross, and all his efforts, all his teaching, preaching and healing, seemed to amount to nothing. As Joseph and I took his body away from that awful place, we were absolutely stunned. How could a man with such amazing potential just die, right there before our very eyes? We had fully put our trust in him, and then we found ourselves burying his dead body. What an incredible waste, we thought. One of the most difficult things I've ever done was to lay Jesus' body in that dark tomb. [John 19:38-42] It was like I was surrendering myself to that darkness, laying myself in that tomb. What hope did I have now? I was crushed.

But then, just days later, everything changed. Somehow the tomb was now empty. *What?!?* The ladies said that they had seen Jesus alive. He had been resurrected from the dead! Then for a number of weeks Jesus appeared to different people in different locations. Nobody could deny that this man, who had been killed on that cross, was now alive.

I guess that's when it finally started sinking in to me. I had lived my whole life thinking that death was the end, but then this guy named Jesus showed me that death is not the end. It's the beginning. I already knew that death follows life, but Jesus showed me that life follows death. [1 John 5:11-13]

For years, as a Pharisee, I had been seeking righteousness by trying to obey the law. Then Jesus appeared and started telling me that there is another way. He told me about a way to receive righteousness from God, not from law. [Romans 3:21-22] Little did I realize at the time that Jesus was talking about himself. Jesus is the way. [John 14:6]

I'm still scratching my head as I recall the things that happened during that three-year period. What a time it was. I saw things I had never seen before. I experienced feelings I had never felt before. I believed in someone I had never met before.

Do you believe in Him too? SR

Sharing the journey,
Nicodemus

— Pastor Scott Hausrath
North Loup SDB Church, NE

That They May Have Life

Part Two from "Doesn't He Know?"

The tax collector

I am a murderer. I murdered both a man and his family two years ago because he never paid back the money I lent him, after several of his broken promises to do so. Then I covered it up by framing his best friend as the killer. The friend was executed and I continue to live my life in anonymity; yet not a day goes by that I am not tormented for what I've done. I hate myself, and my hatred only deepens as time continues. I feel so cold and broken; so dark. I wish I could forget everything and start my life again. But it's too late. There is no hope — no escape from the burden of my evil.

The builder

Why isn't this working? What am I doing wrong? I read the scriptures every day, I teach people at the synagogue (and elsewhere) about the ways of God, and I try my best to walk in obedience to His commands. However, I still feel empty inside, and along with that, my life is falling to pieces. My business is not doing well, my relationship with my wife is becoming increasingly tense, and my children pay me no attention. I've tried to help in each of these situations, but everything I do seems only to further make things worse. In spite of this, many people still seem to view me like I have it all together. Deep inside though, I'm so empty. I feel so separated from God, though I claim to serve and love Him.

The glass worker

Most people don't know this, but as a young girl I was raped by a neighbor. Since that time, my heart and life has shattered into smaller and smaller pieces. That memory has haunted me throughout my whole life. I feel marked, dirty, and devalued because of it. Other people seem to reflect this too; past relationships, friends, and even family members have only served to confirm my feelings over the years. So many times I've been used, rejected, and ignored — it's like a never-ending cycle. I've tried to forget those things, or at least mask over them, but wine and other diversions only comfort for so long before my weighty brokenness returns. I guess I deserve all this — why else would it happen to me?

The silversmith

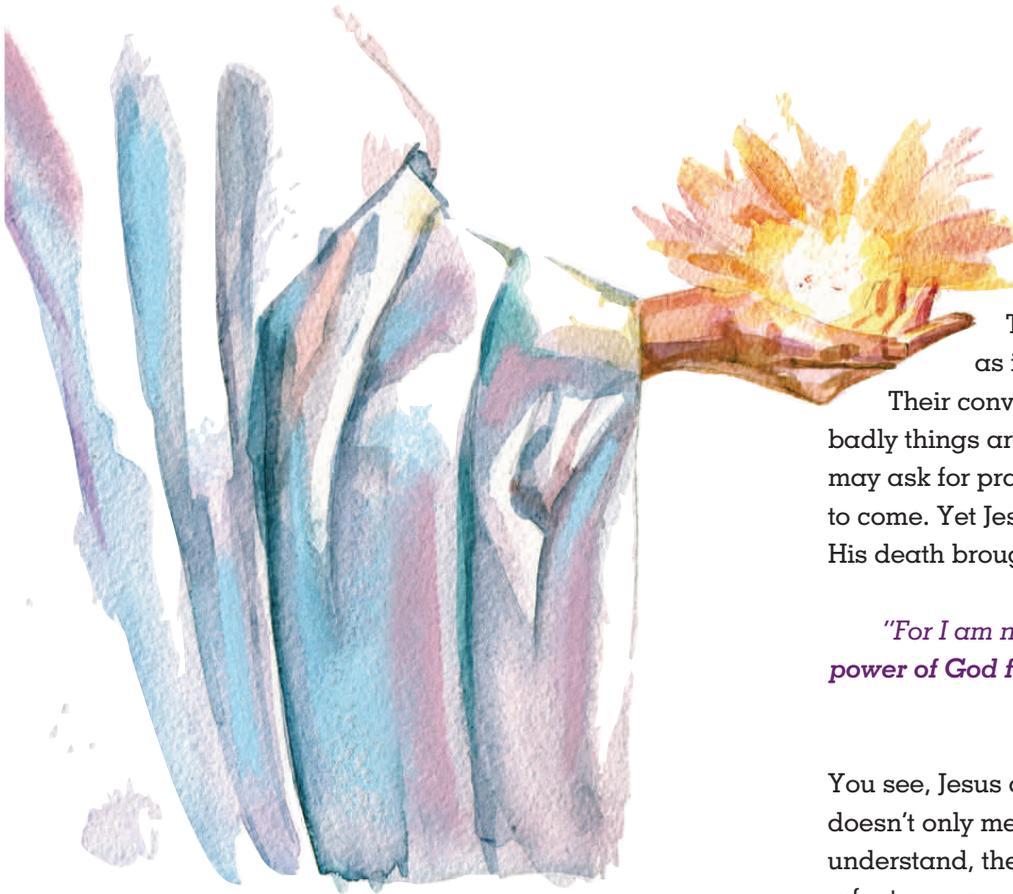
The dark secret I carry is reaching a point I don't think I can handle. It was years ago that I surrendered myself to an evil spirit. It promised me wealth and popularity, which came; but then it gradually started forcing me to do its bidding, with threats to my life. Now I'm chained in this darkness. I have more fame and money than I know what to do with, but I hate every bit of it. I would trade it all in one moment just to be rid of this foul demon — but I'm stuck, and I'm to blame. Religion can't help me, I have condemned myself and I deserve the result. My only hope for freedom seems to be in death.

The Cross

The tax collector, builder, glass worker, and silversmith — strangers to each other — stood amongst a crowd watching three crosses on the hill of Golgotha. They were told the three men on the crosses were crucified for their wrongdoings: two of them were thieves, while the Teacher in the middle had claimed to be God. One could notice He was much more beaten and bloodied than the other men, to the point where He was unrecognizable. Whip lashings had shredded His entire body, and a crown of thorns had been beaten upon His head. Blood covered this Man as it streamed to the ground. People shouted insults at Him, ridiculing between themselves about how they thought He deserved it. Then there was some commotion. The Teacher was saying something. Moments later, He called out just before He died — "It is finished!"

The Tomb

That Teacher went on to be buried in a tomb. Later it was rumored that some people had seen Him appear, alive again! The rumors seemed ridiculous at first, but then many people, a few hundred in fact, started to confirm that they saw Him, alive and in the flesh. Each of the four people heard these stories and began to wonder about them. As they would go on to find out, this Man was God, come in the flesh, and something earth-shattering had taken place when He died and was raised. Something that could directly change their lives forever for the best — salvation was purchased for them.



There are some in the church who live as if they have little hope in their lives. Their conversations seem to be filled with how badly things are going for themselves and others. They may ask for prayer, but have little faith for any change to come. Yet Jesus brings abundant life and victory! His death brought God's power for our salvation!

"For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes..."
Romans 1:16

You see, Jesus died to bring us salvation, but salvation doesn't only mean forgiveness of sins. From what I understand, the Greek words for "salvation" or "saved" refer to our complete **deliverance, healing, preservation, safety, and forgiveness**. Think about it: Jesus wants you to experience His life through His salvation. It's not only freedom from Hell, but also freedom from every corruption and bondage from sin. That includes guilt, shame, fear, temptation, hopelessness, disease, anxiety — whatever might bring you bondage — *Jesus paid for your salvation in Him.*

"So if the Son sets you free, you will be free indeed."
John 8:36

So look to Him with a hopeful heart. Don't focus on your circumstances or your own worthiness, but look to Him with faith, and trust what His Word says. Understand that He loves you — He has sacrificed Himself, and paid His blood for your complete salvation in Him. He is the Hero. He does the work which no one else can do, and He deserves the praise which no one else must take. So run to Him, and cast all your cares on Him—He cares for you, and He will act for you!

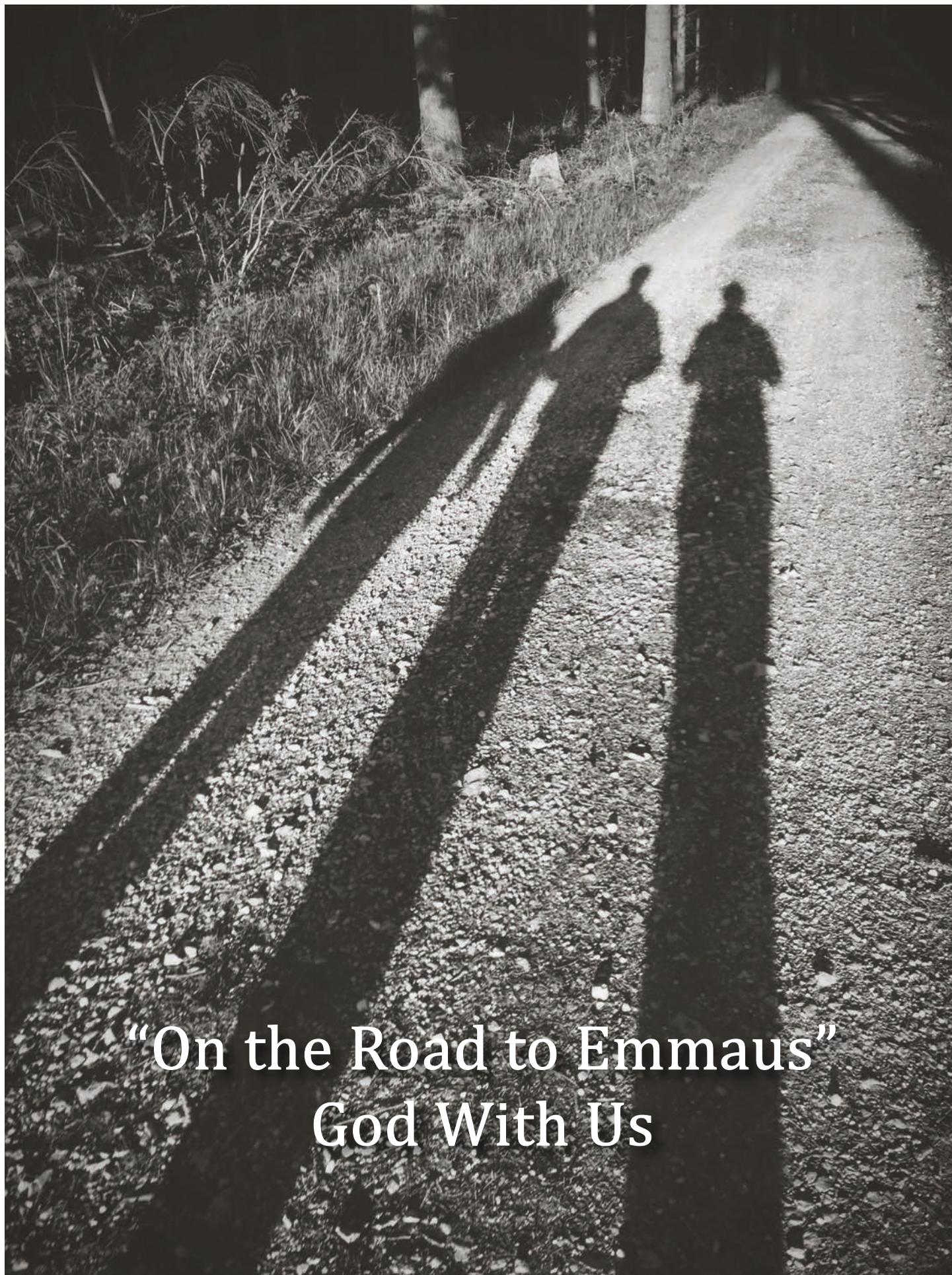
"For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ."
Romans 5:17

We're in a time of the year where we especially take time to remember Jesus' death, burial, and resurrection. We can all be grateful for the resurrection of Jesus. It's a vital thing to remember everlasting life is ours because of His finished work, but salvation is so much more than simply a ticket to heaven. Jesus came to bring all of us hope! He came to restore our lives to what God designed them to be.

"The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly."
John 10:10

God does not sneer at us in our pain. His heart goes out to us in loving compassion and He offers us freedom from those things that ensnare us. He came to bring us into intimate relationship with the Father, where we walk with Him as He directs, and know His beauty and life, for which He created us. The devil desires corruption and death in our lives through sin, but Jesus came to destroy his work.

"The reason the Son of God appeared was to destroy the works of the devil..."
1 John 3:8



“On the Road to Emmaus”
God With Us

“Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. They were talking with each other about everything that had happened. As they talked and discussed these things with each other, Jesus himself came up and walked along with them; but they were kept from recognizing him... When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognized him, and he disappeared from their sight. They asked each other, ‘Were not our hearts burning within us while he talked with us on the road and opened the scriptures to us?’”
(Luke 24: 13-35)

In 1990, I accepted the opportunity to serve one year as a Chaplain Intern at Meriter Hospital, Madison, Wisconsin, in their Clinical Pastoral Education (CPE) Program. My assignments were in the Heart Transplant Ward (twice), the Infant Intensive Care Ward, and the adjacent Senior Citizens Nursing Home. There were four other Chaplain trainees: an American Baptist (male), a Lutheran (male), a Disciples of Christ (female), and a Roman Catholic Nun. (During this time she became my sister; my siblings were brothers.) Our training included verbatim debriefings that we all participated in with the four full-time chaplains. It also included writing a theological paper reflecting on the work of a chaplain. I chose to write my paper on the Road to Emmaus experience of two of Jesus’ disciples after his death and resurrection.

The total experience sharpened my awareness of the need for us to walk alongside people who are asking the hard questions, who, whether they know it or not, are seeking new life.

As I reflected on the experience of Cleopas and his friend, I realized that this time they had with Jesus, although they didn’t know it was him until after he blessed and broke the bread at the dinner table, contained a significant message for us in the church. It is important for us to remember that Jesus’ followers were expecting Jesus to be the Jewish Messiah. They had been waiting for hundreds of years and they expected him to be a military leader who would attack and defeat the Roman occupiers and establish the Jews in their leadership of the world. He would establish God’s kingdom on earth. But now all of their expectations and hopes for Jesus and Israel have been destroyed. Not only has he died a criminal’s death on the cross, but the disciples have also been left without a leader. They are left with no hope for the future. We certainly sense their defeat and despair. However, we hear Jesus giving these disciples the scriptural foundation for his life, death and resurrection. He tells them that all this had to happen so that God could make an eternal impression on the whole world. Jesus, the Messiah, has a mission that is not limited by death and certainly not limited by the kingdom of Israel. We hear the disciples: “Were not our hearts burning within us while he talked with us...and opened the scriptures to us?”

We see in this passage the post-resurrection revelation of God’s mission for the Messiah. Jesus’ mission was not just to teach about the Kingdom of God in Israel. His Lordship was intended for all people. We see that God’s plan was bigger than Israel. In this short time on the road with Jesus, these two begin to experience what will eventually be the role of the church as it begins to expand the kingdom of God on earth. The church is to provide a loving, forgiving, learning, secure environment for all who come seeking purpose and wholeness in their lives.

As we continue to review the Road to Emmaus scripture we are reminded that Jesus, the risen Christ, is also available to us. He wants to walk with us on our journey. He wants to help us understand all that is happening to us and how we can live our lives so that we can experience God’s loving, healing hand.

As we study and meditate on Jesus’ words and life, we sense God’s presence with us. That presence gives us much satisfaction and sense of security as it did for Cleopas and his friend. We can sense and identify with their anger and fear, their frustration at losing the hope for Israel. They felt Jesus had left them with nowhere to go. They had listened to Jesus talking about the kingdom of God for the past three years, all the time thinking that God’s kingdom and the Kingdom of Israel were the same. Now they are about to get the big picture. Jesus is alive and has been talking with them. We are reminded of our own needs for assurance and direction. We too have fears and frustration. Jesus clarifying his own purpose for these disciples helps us get a better perspective on our own situation.

We are assured that Jesus also wants to walk with us. God is with us in our century — walking along, sharing a meal, clarifying his will for us. Just as the two disciples walked with Jesus, we in the church are to be willing to walk with our friends who are afraid, alone, frustrated, with no purpose or hope. People who are searching for meaning in their lives need to know that Jesus is walking with them also.

In our post-9/11 environment there is much fear in our world, especially in our own country. We are reminded every day that “terrorists are out there,” but God knows that we are not able to deal with it all on our own. We can walk the road to Emmaus — Jesus walking with us on our journey. God has promised to be with us always, and he is. My prayer for you this Easter time is that God will grant you comfort and hope, so that you will not be afraid. Here is an opportunity for you to take another trip with Jesus and bring along a friend. It can happen anytime, anywhere, any day. Do you not sense your heart burning within you as he walks with you? SR

— Rev. Dr. Dale D. Thorngate
Salem, WV

When I was pursuing an Art degree in college, I was forced to take Art History. I say “forced” because I had very little interest in watching a half-billion slides of various works and then regurgitating that list back again at the end of the semester. (Okay, so I exaggerated...there were only about a quarter of a billion slides, which were collected into a printed list the size of a phone book.) In response to the monumental task that lay before me, I began searching for an easy way—easy, lazy, whatever—to memorize all of that art. The key, I found, was to learn to recognize each artist’s style—the brush marks on the canvas or the

grooves in the stone—so the only piece of information missing was the title. If I were lucky I would be presented with a painting of a boy wearing a blue suit, which was known as “Blue Boy.” If I were unlucky, it was some horrible mess obviously painted by Picasso inappropriately named “Guernica” instead of the more fitting “Artist on Acid.” But hey, at least I’d get one point for knowing the name of the artist—and if I got all of the artists plus a third of the titles right, I’d have the sixty-five percent needed to pass.

Luke 24:13-35 tells of two men who walked with Jesus to Emmaus, but who had no idea who He was until they sat down to eat. It was then, when Jesus blessed the bread and His strong hands broke it, that their

After the Tomb: By His Touch

(A Meditation on Luke 24:13-35)

by Pastor Matt Olson
Berlin SDB Church, NY



hearts burst into flame. Like all great artists, Jesus was given away by His touch: a knowledge of the artist’s style—of His way of saying and doing things—made it possible for His disciples to recognize Him.

How do we know Jesus? We know Him in the way He breaks the bread and our hearts—carefully, gently, with the intent to share Himself in the process. It is through His gift to us—the breaking of His body and the shedding of His blood—and through the way He reveals Himself that we come to know Him as He is: Jesus Christ, God’s Son, Savior.

It is not a terribly long way from Jerusalem to Emmaus (about seven miles Luke tells us)—near enough that when their hearts and eyes were opened, the two disciples returned to Jerusalem to tell the apostles that they had seen Jesus. Soon enough the 12 would see Jesus as well, and would know Him by the scars in His hands and feet and the hole in His side. But they would recognize Jesus in another way as well—by His actions, the way that He blessed the bread and broke it. We, too, recognize Him not just for the things we have heard about Him, but by the change wrought in our hearts and minds by the One who died for our sins, setting our hearts aflame in such a way that we are compelled to tell others about the Master’s touch. SR

The Sent One

There they were, a huddled, frightened mass cowering behind locked doors, just waiting to be discovered by the Jews and imagining what would become of them when they did. Were these really the same men Jesus had invested three years of His life training, shaping, and mentoring? Yet we can grant them a little grace when we acknowledge what they had been through. A week earlier they had been on top of the world, leading Jesus in a celebratory parade into Jerusalem where the throngs seemed to be finally coming to grips with who Jesus was. Three days earlier it had all come crashing down as they watched their mentor being arrested, put on trial, beaten, mocked, and murdered. Hours earlier, Peter and John had found His tomb empty while Mary Magdalene and Cleopas claimed they had seen Him alive.

Appearing among them in that room, Jesus not only banished their fears and restored their hopes, but He also uttered a phrase that would revolutionize the rest of their lives. He said, “As the Father has sent me, even so I am sending you.” (John 20:21, ESV) Inherent in those words was a foundational principle of which Jesus had spoken dozens of times: Jesus had been sent by His Father into the world — sent to make God’s glory known (John 1:14); sent to bring a message of hope (Luke 4:18-19); sent to save the world (John 3:17). Also inherent in those words was the revelation that Jesus was not planning to stick around on earth. He would soon leave them again, but not all alone. Jesus would bestow upon them His Holy Spirit, who would equip and empower them to do what He was asking them to do. What exactly was He asking? He was sending them into the world to complete His mission. They would carry His message to Jerusalem, Judea,



Becomes the Sender

Samaria, and the whole earth (Acts 1:8). The message of the gospel would be entrusted into their hands.

Jesus had been preparing them for this very task. After all, they were God’s plan to reach the world — not an emergency backup plan. Christ’s followers were always Plan A and there was no Plan B. So Jesus taught them, showed them, and equipped them.

He had sent them out previously (as recorded in Luke 9 and 10) to give them some experience in being sent — an essential part of the mentoring process. He had sent them with His own power and authority (Luke 9:1-2). He had sent them as His representatives (Luke 10:1). And now, He was sending them out with His presence (Matthew 28:20). They would invest, and sometimes sacrifice, their lives pursuing this mission. Being sent would become the core principle which would link the mission of the Church these disciples would establish to the very mission of God.

That link remains today. The message of the gospel was never intended solely for the benefit of ourselves as individuals. If we would be followers of Jesus Christ, we must share in His mission. His words echo down through the centuries—He is sending you in the same way that He was sent. Where is He sending you? How is He sending you? To whom is He sending you? Finding the answers to these questions is the wonderful challenge of following Christ—learning the art of being sensitive to the guidance of the Holy Spirit. It will look different for each one of us. Your mission field may be on the other side of the world or right in your back yard. But the purpose is set in stone and will never change. It is the same purpose for which our Lord was sent: to extend God’s glory and His Kingdom to the ends of the earth. SR

— Pastor Steve Osborn
Boulder SDB Church, CO



Top Ten Words

Hedging our bets – No Other Gods

Sermon Series by Pastor Dusty Mackintosh, Next Step Christian Church, Thornton, CO

The first word of the Big Ten commands is to have no other gods beside Yahweh. We don't often name or personalize our gods, but the human spirit is still prone to pantheism. We worship gods when we trust someone or something else for the Unknown of life. Our covenant with God is such that He owns us, both our known and our unknown: we are His. Breaking this first commandment reveals a lack of trust in God for our future, health, finances, relationships or anything else. We must instead say to our God "I trust you with this."

The First Commandment

Exodus 20:3

You shall have no other gods before me.

(or) You shall have no other gods besides me.

The grammar is vague...but the meaning is clear. You shall have no other gods. None, zip. Gods here can include other spiritual creatures, like angels, and you can believe they exist, but it is obviously a different thing to "have" another god. To worship another being as god. To worship is to declare with our time, attention and wealth that something is *worthy*. To worship another

god, to have another god, then, would be to give time, attention and wealth to a someone or something other than God. But...why would someone do that?

The History of Israel - Paganism

It seems ridiculous...but there is something tremendously attractive to the human spirit in it. Why? Because over and over the people to whom this commandment was first given, the people of Israel, worshipped other gods. Constantly.

Sometimes instead of Yahweh. Sometimes next to Yahweh, one of the bunch. In fact, archaeology in the region finds almost no evidence of monotheistic culture...and that is consistent with the testimony of Scripture. The judges keep pulling the people back to Yahweh, the good kings rise up and tear down the pagan altars and the high places, the prophets condemn the people constantly for their constant worship of other gods. This was the way of the world. They had this national god, and a regional god, and a family god, and a personal god. They incorporated the local gods, and hedged their bets with some goddesses. (Yahweh and his Asherah). They were always

“cleaning out the high places” because that’s where they worshipped other gods. This was a major factor in the exile and the returning remnant still struggled with pagan gods. The time of Jesus may actually represent the height of Jewish monotheism, the closest they were getting to this commandment!

All these different gods. Coming from Egyptian paganism, into Canaan paganism, there were gods all around. We see this now as something called “**gods of the gaps.**” Humanity invents (or adopts) gods as personifications to fill in the parts of the universe they do not understand. How does lightning work? Zeus. Why is one farming season fruitful and another barren? Gods of fertility like Dionysus...who clearly need to be worshipped with drunken orgies.

Are there spiritual realities here? Absolutely. It may start with a spiritual being telling human beings “I am the god of the sun” or people start worshipping the sun. Or some spiritual entity shows up and says “Yeah, I am that Helios guy,” or “Ra, yeah, that’s me...I’ll take that worship, thank you.” What you end up with is a god in charge of each aspect of life. If you want help or favor in that area of life, make the appropriate sacrifices or worship to the appropriate god. If things are going poorly, you must have made that god angry and you need to appease the god. So what is it in the human spirit that seeks out other gods? What was so incredibly attractive about this setup, which sounds crazy expensive, that generation after generation of Israel adopted new gods to worship beside Yahweh?

Hedging Our Bets

This is my theory, and you can tell me if you have some different ideas. I started listing all the reasons I could think for worshipping other gods:

- Because my neighbors are and I think they are cool, aka, peer pressure.
- Because my neighbors are brilliant and they clearly know how life works... I want what they have.
- On the off-chance these gods are real, I don’t want them angry at me for ignoring them.

- And if they’re real, why not hedge my bets and gain some favor or advantage in life?

And I think that last potentially sums them all up. I have this area of my life that is known: I own a few things, I have a few skills, I have some time that I pretend is mine to do with as I please. But outside of those narrow boundaries I have the UNKNOWN. And the unknown is scary. If I can trade some of my known, some of my wealth, or my time, or my attention, and I can gain favor or advantage in the unknown, I hedge my bets. I am less afraid. I have a little more confidence or hope in the future. I can’t control the weather or my crops or invading armies or plague or any of a thousand things that can bring me and my family from “making it” to dead and dying. If this guy, or that god can help, yes please. **We turn to gods to trade the known for favor or advantage in the unknown.**

Our Pantheon of gods

We do this today. I do this. I just don’t use the names today. There are a whole lot of things about my life today and especially my life tomorrow that are “Unknowns”. And to stand in the gap of the unknown, to hedge my bets against the unknown...I am willing to sacrifice some known things.

I am willing to sacrifice hours of my day to work hard so that I can have Job Security. I sock away money to build an Emergency Fund. I contribute funds towards a future life of ease called “Retirement.” I am willing to pay money for health insurance and go to the doctor so that I can have “Health.” I exercise and pay the gym for my Health but also for Energy and Good Looks. How about Fame and Fortune? How about Companionship, Family. How about Long Life? These are all potential gods in my pantheon. We might add to those our forms of Entertainment: Internet, TV, Sports and Video Games. Things which fill our life with enjoyment and distract us from the Unknown, or give it some excitement and adventure.

Anything we look to for favor or advantage in the unknown. Or to say it another way:

Anything or anyone we trust with our future.

Top Ten Words

Hedging our bets—No Other Gods

Continued from page 13

Taking it to the Crazy

Now there is a version of this that sounds wise and super-spiritual...but is actually stupid:

"I am not going to put my trust in doctors and medicine, God alone is my God and I will trust Him to heal me."

"I don't need car or health insurance, my one God will be my provider."

"I don't need a job, to work hard, or to get an education, God will provide for me like the sparrow."

Is it just possible that the God who spoke the cosmos into motion might love to work in and through His creation for your provision? The God who, ridiculously, entrusts you with sharing His gospel, His story, His love with the world... might love to heal you working through doctors and nurses and medical researchers? That He might wish to provide for His sparrow by educational and job opportunities? Receive your blessings from the hand of God and they become opportunities for worship and thanksgiving, not rival gods.

What Are You Trusting

But there is that within our spirit that constantly elevates things into our inner pantheon. Sometimes we talk about "putting something on the throne of your life." Letting something else rule your life is obviously breaking this commandment...but I think we more often let things sneak in on the side. We trust in God...and...

- I trust in God...and some well-padded bank accounts for my future.
- I trust in God...and scientists will probably fix everything soon anyway. (I love science and scientists, just not scientism.)
- I trust in God...and my own ability to handle whatever life throws at me.

Or it could be friends or family...they are your "everything," they are your "center." We have the ability to take anything or anyone or any idea and make of it a god—and set it beside, or even above, the LORD, our God.

And this is a major problem...because **"you shall have no other gods before (or besides) me."**

Our Broken Relationship – Application

Maybe that convicts you. Maybe something comes to mind that you have been worshipping, that you have been trusting, that you have elevated to a god in your life. We could make a list. Guilt or shame has nothing on you—your sin, guilt and punishment all died on the cross of Jesus. But if the whole point of the 10 commandments is to teach us love, to show us the course of righteousness, this question remains:

What is broken in my relationship with God that I seek other gods?

If worship of gods is a question of trust, of hedging our bets to face the Unknown...perhaps what is revealed is a lack of trust. Do I trust God with my future? Do I trust God to provide for me and my family? Am I trusting wealth or insurance or any of a thousand things...or do I see right through the gifts to the Giver and trust Him? How do I learn to trust Him more? To see Him ever glorified in my own heart so no other person or thing compares? So there is no pantheon, no other gods within me...but every moment of my time, every bit of my attention, all of my treasure...in other words **all of my worship is His**. How do I do that? Building trust often starts with small things. Trust God with the small things. As He is faithful in those, you learn to trust Him in greater things. God is trustworthy and faithful. Say to God, "I trust you with..." I trust you with my finances. I trust you with my kids. I trust you with my job. I trust you with my church.

To worship other gods, you trade the known for favor or advantage in the unknown.

Trust God with all the known and unknown: you are His.

"I am your God, you are my people." It is ownership. Having committed yourself to that covenant (and that's what we do when we take Jesus as Lord—that's what Lord means), you have nothing to trade to other gods...and you have no need to do so.

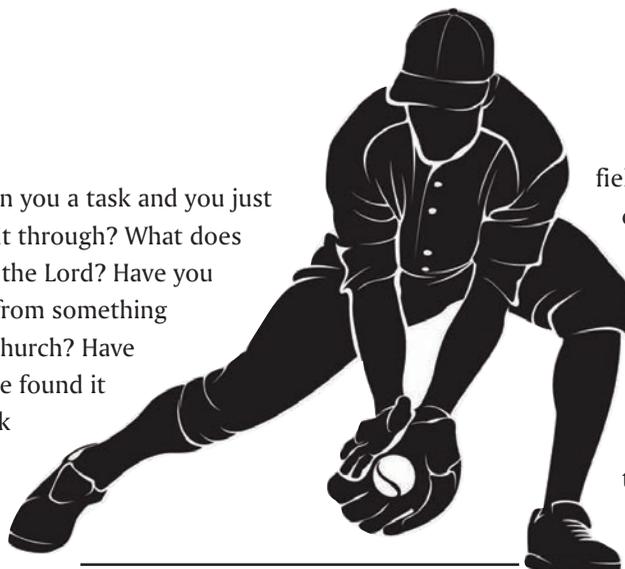
Your future is in His hands. Both your known and your unknown are in His hands. The only reason you would seek other gods is a lack of trust or confidence in the God you serve. SR

Ever felt like God has given you a task and you just haven't been able to carry it through? What does it mean to be steadfast for the Lord? Have you given up or stepped away from something God had in mind for your church? Have others done that and you've found it hard to welcome them back into an activity?

I tend to use sports analogies a lot, and one comes to mind regarding being steadfast for the Lord. In sports, many a game has come down to one play (a blocked shot, a home run,...an ill-advised pass...). Many a game is decided when one player makes a great play...or a bad one...

Since we're into April now and spring has sprung, it seems only natural to turn to baseball. When it comes to baseball, few fan bases are as deeply rooted, and "deeply root," for their team as much as Chicago Cubs fans. The interesting thing is, the Chicago Cubs haven't won the World Series since 1908! Literally, there is probably no person alive today that would remember a Cubs World Series victory. Yet there is many a "steadfast" Cubs fan.

Now the really interesting thing about that 1908 victory is how they got there. Late in 1908 with barely a week left to go in the season, the Chicago Cubs and the New York Giants were tied for first place. In those days, only one team from each league made it to the playoffs, so you had to finish in first to get to the World Series, or you went home. With the score tied 1-1 in the bottom of the ninth inning and two outs, the Giants had runners at 1st and 3rd. All they would need was a simple base hit to win — and presumably take over first place for good. That's just what happened. The batter hit the ball into the outfield for a single and the runner on third scored the winning run, or so you'd think... Here's where we learn about being steadfast in our jobs, no matter how trivial or seemingly unimportant. The runner on 1st base, Fred Merkle, only ran half-way to second base, stopped, and headed for the dugout. You see, victory was at hand, the Giants had won, and the fans were pouring onto the field. Game over. Right? Giants fans were cheering being in first place, the grounds crew was getting prepared to tend to the



Safe at second...?

field, everyone was celebrating...everyone that is except the Cubs second baseman. He realized the runner hadn't touched second base. If he could get the ball and tag the bag it would be a force out and, by baseball rules, the run wouldn't count. Believe it or not, as he ran for the ball, one of the Giants' coaches saw what he was doing and got to the ball first. The coach threw it into the stands where some lucky fan picked up the souvenir to take home. Two Cubs players tackled the unfortunate fan, tore the ball out of his pocket and ran to tag the base.

Once they had the umpire's attention, they stepped on second and ran from the field. It took Major League Baseball a week to decide the game was a tie and would have to be replayed at the end of the season! As you can probably guess, the Cubs won the rematch and went on to win the World Series, seemingly all because one runner failed to be steadfast in his job. Now, I feel for Fred Merkle, who despite playing 14 more years, would forever be known for that one unfortunate (or as they called it "bonehead") play.

What if we fail to give God our all, regardless of the job, even a small one? We read in the book of Acts about John Mark (Acts 13-15). He was in the group traveling with Paul and Barnabas, spreading the message of Christ. But after some time with the group, John Mark left and returned home without finishing the journey. When the opportunity arose some time later (Acts 15) to return to many of the churches and cell groups they had helped establish, Barnabas wanted to bring John Mark along. But Paul refused. Because John Mark had (in the words of the KJV) "went not with them to the work" during the last trip, Paul didn't think it was a good idea for him to come with them now. In fact, it was such a strong disagreement between Paul and Barnabas, that they went their separate ways. The Bible never again mentions Barnabas and John Mark in any kind of historical context. While I believe John Mark served Barnabas well after this episode, we simply don't know for sure. Had his previous failure damaged his reputation so greatly as to hinder his sharing the message? Paul seemed to think so. I certainly hope it didn't. You see, I can relate to John Mark. I've had times where I wish I'd been more steadfast. Maybe things haven't always worked out the way I intended, or I wasn't able to help as much as I thought. Sometimes other

commitments arise and I can't stay, having to leave before everything is finished. John Mark started in a mission field but left. We don't know if it was illness, homesickness, or lack of maturity that sent him home, but he had not been steadfast with Paul and Barnabas. When another opportunity arose, not everyone was willing to give him a second chance. There really is no definition for being "somewhat steadfast" or "half-steadfast." The NY Giants had "mostly" won that game, and was basically a World Series team. But that's not how it works. That's not what shows up in the record books. They weren't quite steadfast enough. But God is steadfast. We aren't always, but He is.

As we draw closer to Conference in Lancaster, PA, I want to encourage you to be steadfast. As God leads you into a ministry, with prayerful consideration, strive to do your best. If someone in your church is struggling with a program or activity, step in and offer a hand. If some who have not been completely consistent with their involvement wishes to help, be a Barnabas. Paul may be a Saint in many Christian's eyes, but he also had times in which it was difficult to get along with him. There are a lot of Fred Merkles in the world, and at times you or I may be one! But as we celebrate Christ's sacrifice on the cross for our sins, our failures, our "half-steadfast" ways, let's remember why we're here as Christians. We have a message to share. Don't stop short. Tag that base! Get to second (base) in order to get a second (chance). Be Ye Steadfast. Christ was...and is. SR



Major Jerry Johnson pictured with his wife Carrie and their son Jeremy at an ROTC banquet

Transition in Ministry

— Major Jerry Johnson

I have represented the denomination in the United States Army for 11 years as of the end of May 2015. In the first decade I was pretty much strictly what you would call a "Combat Arms" chaplain, doing three long deployments to Afghanistan with the 10th Mountain Division out of Fort Drum, NY, and a two year stint with basic trainees at Fort Jackson, SC. This past June I began a different chapter in ministry: transitioning to the hospital world, starting with a year-long residency in Clinical Pastoral Education (CPE) at Fort Belvoir Community Hospital in Northern Virginia. Three of our boys remain in New York state at college, while our youngest, James, came with for his junior year in high school.

Clinical Pastoral Education is a rigorous program that incorporates elements of academic, patient visiting, peer group interaction, and supervisor consultation in order to develop greater pastoral care skills for both military and civilian contexts. My peer group consists of five other chaplains, four Army and one Navy, who are in their fourth year of service. I am a rare breed of mid-career Majors who take on the program later on in their military journey. So I have a different experience base from the others, but it makes for a good mix. There are five Baptists and one Presbyterian in the peer group, so our theological discussions tend to be tame.

A typical week of CPE includes about four mornings of patient visits at the hospital and/or clinics. I worked for about five and a half months at the Traumatic Brain Injury clinic, counseling service members who are transitioning to other walks of life due to their medical circumstances. Right now I visit patients in the post-surgical, pediatrics, and mother-baby wards of the hospital, along with occasional interaction upstairs in medical telemetry, where primarily older retirees suffering chronic disease come for treatment. These interactions offer me the opportunity to learn more about appropriately using my pastoral listening and communication skills. Because the setting has a great deal of diversity, I am also learning how to show compassion towards those who either do not know Christ or are unsure of their standing with God.

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“Seventh Day Baptists are truly caring, compassionate, helpful, friendly, and kind people...”

“I looked up on “GiverAdvisor” to see who are the most caring, compassionate, helpful, friendly, kind people in their communities, and generous in the causes they choose to support. I was not surprised to see it was Seventh Day Baptists.”

Although the above scenario is not true — there really is no “GiverAdvisor,” (at least not today) — the rest of the content is true, in my opinion. You see, Seventh Day Baptists are truly caring, compassionate, helpful, friendly, and kind people. They tend to act out these attributes, rather than doing the opposite, when they encounter someone. I know this for a fact!

I have also witnessed Seventh Day Baptists taking on projects that other religious groups would not do, or could not do, especially if their groups had the number of people we have in our denomination. Don Sanford was known for saying, “We might be small in numbers, but we make up for it in talent.”

At our General Conference sessions in the summer of 2014, we voted to create a new area of ministry which is the most basic of our needs to ensure future healthy churches. This is in the area of Church Development. Church Development means working with existing churches to ensure they are healthy and with future churches (church planting) to further God’s Kingdom. We have been vigorously talking about church planting since 2008. We had a Conference in 2012 which was centered on this theme. And in 2014 we took action to put the tools in place to get this done.

Rev. John J. Pethel was hired by the General Council to head up this very important area. In addition, John is to help our pastors to make sure they stay healthy in their ministry. One of the most common things in ministry today is burn out—or some sin taking pastors out of their current work.

The decision at the 2014 sessions was not overlooked by the General Council, and it is not unnoticed by me. I see clearly you — the caring, compassionate, helpful, friendly and kind people that you are — working in our churches, your willingness and ability to push Kingdom work forward! This can be witnessed in your own family and your church family. And it is also true of your Conference family. Just as in a family nucleus, members of the family have a penchant to find their own style of doing things and their own way of operating in their life towards the people they encounter. Just as individuals within the family develop their own unique identity, they understand that things should not be done only their own way, and only with what they are comfortable! They cannot afford to have such a sense of pride that it overtakes the rest of the family.

That’s also a key to peace and unity in our denomination family. We need to recognize that our individuality is part of our healthy diversity. That attribute can serve the family well. We need to learn to balance our understanding of uniqueness as it pertains to each generation. If we have a generation that only reveres its own ways, and this causes conflict within another generation, this is not healthy! This causes fissures. A generation can actually be lost in the battle over control and conflict.

We all need to accept the people who came before us, and who are coming behind us. In unity and understanding, encourage those who do things differently in a positive way (even though things are not being done my way).

One of the problems we face today is that those who promote unity and stability are often seen, or labeled, as “traitors” to their generation. They are seen as being out of touch with reality, especially towards those they are supposed to be serving. Just because they try to encourage stability, it doesn’t mean they are out of touch. They probably just view things differently and are trying to maintain the harmony within the body of believers.

In the May SR, I will cover how we all can work together in maintaining our UNITY. SR



Executive Director
Rob Appel



I've lived a very exciting life for a fifteen year old.

I've lived in eight or nine different houses across three states. My family has been a homeschool family, (briefly) a Military family, and (recently) a quite large family—five brothers and one sister.

Dad has worked a lot of jobs, from fabric cutting to locating work to starting a Health Food Store to the Army to making subs in the Deli at Publix. I've never been to public school, but I've been in a number of homeschool groups and youth groups.

So I've always had adventure. I've always had new faces, new sights, new experiences... That is, until this year. This year my family moved from Oklahoma back to our original home state of Florida. We moved away from all of my friends, all of my extracurricular activities, and all of my comfort zones.

In Oklahoma I played on a volleyball team, was in the Boy Scouts, and had a plethora of friends that I would hang out with regularly (it was a socialite's paradise). But here in Florida, we're in a place where I don't know anybody, and have no extracurricular activities or other ways of meeting people my age.

My social life went from moving nonstop to a complete standstill. And as an extremely extroverted person, this was rough on me. I was cooped up in a small house with a large family, and nothing to occupy my time but schoolwork and the internet.

In short, I was miserable. And I couldn't help but ask "Why God? Why would you put me here? It's horrible." In fact, I spent more time whining inwardly than anything else. It wasn't until I stopped and actually looked around that I could see Him moving in my life.

He used all of my new-found alone time so that I could look inwardly and see some things that were wrong. He used me being cramped up with my family to show how my relationships with my siblings were slipping and how I could strengthen those bonds. He may have taken away my extracurricular activities, but He replaced them with



opportunities to go to Camp and Pre-Con/Conference, where I grew immensely and met some wonderful new people.

See, God likes to do this thing: He takes us totally out of our comfort zone and puts us in a foreign, seemingly unpleasant environment. He throws obstacles at us and takes away things we enjoy. Maybe not as drastically as moving to whole new state, but even in smaller ways: getting a really tough homework assignment, getting a flat tire, even losing your phone; the little things in life that can seem so monumental at the time.

In these situations we have a choice. We can either focus on what has happened to us, how seemingly unfair or difficult it is, or we can focus on God and His will in the circumstances. We can be content in knowing that God's hand is in the situation and that it will ultimately better us and our walk with Him.

"In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ." —1 Peter 1:6-7

"And we know that for those who love God all things work together for good, for those who are called according to his purpose." —Romans 8:28 SR

— Caleb Crouch





Dorotha Shettel Fund

by Nadine Lawton

Wow, SCSC is starting its 51st year of servant leadership training! It was wonderful to see so many former and current SCSCers, from the first year through this past summer's teams, gathered on the stage to share in a special Friday evening service to celebrate the first 50 years!

Many changes have taken place over those years. The first team in 1964 had no training before going on project in Metarie, LA. Now there is a staff that spends 10 days training the team in leading and serving—and even remembering their manners when church members welcome them into their homes or take them to a restaurant for a meal. And they also receive training materials so that the students can have added training while they are finishing up their classes for the school year.

A committee from the SDB Women's Board now works throughout the year to try to make each team the best for the Lord's work that He asks to be done. In recent years the SCSC Committee has added a sub-committee to work with the music ministry of Stained Glass.

Unfortunately, one of the changes is that the students who give their summer to the Lord have to help with their expenses. Often there is not enough time between training and Conference to get the full project time in before Conference, so Conference is also project time. This creates a problem for students who may not have the finances to attend the Pre-Conference retreat, after project evaluation, so they can be at Conference for the final week of project.

This is why the Dorotha Shettel Fund was started. Former Women's Board President, Dorotha Shettel, appreciated the experience and training the young adults received through SCSC and saw the impact they have had on the denomination. She wanted these young adults to continue to have that impact. Not being able to be a part of SCSC, and now Stained Glass, because a lack of finances (to get home or attend Pre-Con) should not be a hindrance in applying to give your summer to the Lord through this program!

The fund was named in Dorotha's memory, but we are the ones charged with growing that fund. For the third year the "Stepping Out in Faith" fundraiser will

be an avenue for you to help, not only the growth of the Dorotha Shettel Fund, but also the path that the Lord has many of our young adults on—to strengthen them through SCSC/Stained Glass so they can continue to be steadfast in their faith.

This year we again ask you to follow where the Lord leads you as you strengthen your faith journey during a time that you decide: one month, 40 days or from the time SCSC training starts until the end of Conference. If you walk, run, skip, or dance your way through this season, perhaps you could pledge an amount per mile that you go, or each step that you take. A suggestion from the Women's Interest Committee at Conference was that you could pledge \$1 for each day that you read your devotional and fine yourself \$2 or even \$5 for each day that you forget to read your devotional. If you are a reader, pledge \$1 for each page! Another challenge would be for your ladies group, Sabbath School class, Bible study group, or even the whole church to match the funds SCSC students or Stained Glass members are asked to raise to help with their expenses. That's \$500 for SCSC and \$1,000 for Stained Glass. If you have an SCSC student or Stained Glass member from your church, can members of your group or church match what they raise to support the Dorotha Shettel Fund? Therefore you support not only your church member, but many other young adults giving their summer to the Lord.

If you would like to send in a donation to the Dorotha Shettel Fund, whether it is the leading of the Lord to do so, or from the "Stepping Out in Faith" fundraiser, please send it to the SDB Women's Board, P.O. Box 1678, Janesville, WI 53547. If your donation is from "Stepping Out in Faith," please note that on the memo line. Donations from the fundraiser will be matched by the Women's Board up to \$2,000. On behalf of the SCSC/Stained Glass students and the Women's Board—Thank you! SR

Women's Society page
Katrina Goodrich
www.sdbwomen.org



"I Can Only Imagine..."

— William Villalpando

Note: Thank you Jane Mackintosh for coming up with this idea and inspiring me to write this.

Today I thought it might be fun if we tried using our godly imagination. I would like you to go sit and read Genesis 2:4-25 and imagine the change from the barren wasteland that was earth to the creation of the Garden of Eden. Go ahead. I'll wait and be here when you get back.



Welcome back. Here are the thoughts that played through my mind.

I imagine at first a dry and barren landscape, desert like with sand very hard packed into the earth. There seem to be a few places where rivers might be, but rather than beautiful rushing rivers, they are empty, with droplets of water hardly flowing through rough gravel.

Next, I imagine God causing an enormous garden to grow. A garden that

looks more like a beautiful vast forest full of every tree and every living creature you can imagine, and of course vast rushing rivers. I then have this almost comical image of God picking up Adam and almost dropping him in the middle of the Garden. And all of the living creatures coming up to Adam in an almost Snow White-esque way. Adam is not afraid of any of them. God then asks Adam to name each of the creatures. Adam works through each one and gives them a name: Tiger, Monkey, all the way down to the smallest Ant. But God sees that although Adam is happy, he desires a companion. Thus God causes Adam to fall into a deep sleep. He takes a rib from Adam's side, and begins to mold it like clay, creating Eve. And they begin to work and live together in true happiness with God.

So what was the point of this? God gave us all the ability to imagine, to create beautiful pictures in our minds with him. When we read the Bible we need to use this gift in order to help us understand everything that God's word has to show us. As we grow closer to God, this gift will grow stronger. So practice with this gift, and enjoy the ability to imagine God's word with him. SR

SCSC 2015 Assignments

Ashaway, RI

Nadine Lawton, Project Director
Elisabeth Lawson – Colton, CA (1st yr)
Jonathan Lyons – Toronto, Canada (2nd yr)

Bay Area, CA

Rebecca and Lindsey Crouch, Co-Project Directors
Rebekah Hargett – Metro Atlanta, GA (3rd yr)
Michaela Osborn – Boulder, CO (1st yr)
Karissa St. Clair – Milton, WI (3rd yr – 1 yr in Stained Glass)

Janesville, WI

Nick Kersten, Project Director
Elianna Chroniger – Alfred Station, NY (1st yr)
Josiah Lynch – Toronto, Canada (2nd yr)

New Auburn, WI

Steve Shackleton, Project Director
Jayson Dailey – South East Atlanta, GA (1st yr)
Willy Villalpando – Colton, CA (3rd yr)

South East Atlanta, GA

Sharon Dailey, Project Director
Nathan Crowder – Boulder, CO (5th yr – 1 yr in Stained Glass)
Bethany Rihn – New Auburn, WI (1st yr)

Meet the SDB Councils

The book of Proverbs mentions more than once the wisdom of surrounding ourselves with people who will give us good advice and then considering that advice. One such verse is in Proverbs 11:14, "Where there is no guidance, the people fail, but in abundance of counselors there is victory."

Following this model, our new denominational structure includes executives (or directors) and six elected councils aligned with the functional areas of the General Conference. The directors/executives are accountable to the General Council (and ultimately General Conference during its annual sessions). The council members are volunteers from local churches who help with planning and completion of tasks in addition to providing feedback and engaging other volunteers as needed.

Tract and Communication Council (TCC)

This 6-member group supports communication through social media and website, Sabbath Recorder, Sabbath promotional items, and publishing books and tracts. *The current members are Johnmark Camenga (chair), Dave Alldredge, Jason Yost, Levi Bond, Renee Sanford, and Gretchen Zwiebel.*

Council on Ministry (COM)

This 6-member group supports the seminary education program, Pastoral Accreditation, Pastor's Conference, and Pastoral Search as well as the new areas of Church Development. *The current members are Gabe Graffius (chair), Patti Wethington, Matt Olson, Carl Greene, Steve Osborn, and Ericessen Cooper.*

Christian Education Council (CEC)

This 5-member group supports education activities (previously covered by the Board of Christian Education before their recent merger): Pre-Con and Associated Conference Coordination, Helping Hand, as well as additional Christian Education items as they are identified. *The current members are Peggy Chroniger (chair), Paul Andries, Charlotte Chroniger, Omari Rhoden, and Bill Shobe.*



Historical Society

This 7-member board focuses on planning, publicity, fundraising, preservation and communication of the history and heritage of Seventh Day Baptists. *Current board members are Janet Thorngate (president), Judy Parrish, Elizabeth Camenga, Helmer Umama, Sr., Timothy Lawton, Paul Green, and Brent Hannah.*

Women's Society:

This 19 member board of women serves in a variety of women's ministries and directs the Summer Christian Service Corps (SCSC) and Stained Glass summer ministries for young adults. *Current board members are Althea Rood (president), Deirdre Camenga, Madelyn Nehr, Margot Harris, Katrina Goodrich, Linda Lawton, Miriam Berg, Janet Butler, Peggy Chroniger, Marian van Dalen-Anderson, Karen Payne, Kris North, Darcy Ingram, Debbie Tank, Liz Green, Cindy Dubois, Jenni OsbornWangness, Jessica Chroniger, and Stephanie Sholtz.*

Missionary Society:

This executive committee governs and advises the SDB Missionary Society and SDB Missions Executive Director. Their activities focus on travel and support for international missions, but are also involved in selected local missions projects (e.g. 5K run at Conference, Stained Glass, financial support to field workers, etc.) *The current executive committee members are Dave Stall (president), Craig Mosher, Gabe Bejjani, Kathleen Hughes, Alicia Mosher, Mark Lewis, and LeRoy Burdick.*

The General Council feels blessed to have such a team of dedicated and hard-working people on these councils. They are truly an asset as we work together to further God's Kingdom.

In addition to the 6 Councils of elected volunteers aligned with the executives/directors, there are 5 other groups available for counsel and assistance: 3 standing committees, the Memorial Board, and a special task force described below.

Committee on Support and Retirement (COSAR)

This standing committee supports our serving and retired pastors through benefits programs.

Elected members are Eric Rudert (chair), Mark Lewis, and Earl Hibbard; appointed members are Jim Goodrich and John Pethtel.

Faith & Order Committee

This standing committee provides theological assistance to other groups as needed and perform the primary review for churches seeking membership in the SDB denomination.

Members are Andy Samuels (chair), Jim Skaggs, Nick Kersten, Nathaniel Lawton, Ginny Burdick Evans, and Steve Crouch.

Committee on Social Action and Disaster Relief (CSADR)

This standing committee supports SDBs through administering the SDB United Relief Fund and by investigating social issues affecting SDBs.

Members are Paula Reynolds (chair), Daniel Lovelace, and Craig Mosher.

Memorial Board

This group manages and distributes investment funds for the Seventh Day Baptist denomination.

Members are George Cruzan (chair), Doug Mackintosh, Bill Probasco, Erin Burdick Inabnit, Jim Goodrich, Myron McPherson, Don Graffius, Ruth Reynolds, and Steve Rogers.

Church Planting Task Force (CPTF)

This special task force was established by General Council in late 2013 to focus on Church Planting and Development activities.

Members are Steve Osborn (chair), Chuck Meathrell, Patty Petersen, Greg Olson, and George Lawson.

Transition in Ministry

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We chaplains also take turns handling the on call duty chaplain obligations and the weekend chapel service at the hospital.

Three afternoons a week and on special occasions off-post, our peer group gets together with the supervisor to do academic and interactive work. The four units of CPE encompass Pastor as Person, Theologian, Counselor, and Resilient Leader. We examine verbatims of patient work and dialogue about a whole host of pastoral care subjects through readings and theological engagement. I have had to work hard to overcome my tendency to be an extreme introvert who talks more about thoughts than feelings and thinks more about theory than how I bring myself into ministry. Everything we do is geared to Pastoral Formation, Competence, and Reflection. We frequently evaluate our progress and apply the so-called "Adult Learning Model" of Action-Reflection-Action to everything we do. I am also taking advantage of the last half of our training time to apply for the Board of Chaplaincy Certification, Inc. (BCCI) seal of approval which would enable me to serve in an institutional setting after I retire from the Army.

How to contact General Council:

Email address to all of the General Council members:

sdbgeneralcouncil@seventhdaybaptist.org

Regular mail can be sent to:

Susie Fox, General Council Chair

1722 Taylor Station Road, Blacklick, OH 43004.

I have enjoyed being able to attend the Central SDB Church in Maryland as time permits during my time in the D.C. area. Pastor Dave Taylor and his wonderful congregation have supported Carrie and me on this phase of our journey. Looking ahead, it will be Fort Polk, LA this summer, serving the 115th Combat Support Hospital and the folks working around the Joint Readiness Training Center. As we transition to a different form of ministry we covet your prayers and thank you for keeping us in your thoughts. We shall endeavor to stay in touch and be involved in denominational activities as our Army life allows. [SR](#)



Pre-Diabetes

A person with pre-diabetes has a blood sugar level higher than normal but not high enough for a diagnosis of diabetes. The body is not using its own insulin as well as it should so the glucose (sugar) in your blood is not able to enter the body's cells where it is used for energy. Blood test numbers that indicate pre-diabetes include: fasting glucose of 100-125 mg/dl; non-fasting glucose of 140-199mg/dl and an A1C blood test of 5.7-6.4%. The A1C gives an average of your blood glucose over a 3 month period and is considered a standard for diabetes testing.

A person diagnosed with pre-diabetes is at a higher risk for developing type 2 diabetes and other serious health problems, including heart disease and stroke. Unless lifestyle changes are made, 15-30% of pre-diabetics will develop type 2 diabetes within five years.

Risk factors for pre-diabetes and diabetes include: inactivity, overweight, family history of diabetes, being African American, American Indian, Alaskan Native, Hispanic, Pacific Islander or Asian, high blood fats (triglycerides and cholesterol levels), blood pressure greater than 135/85, history of gestational diabetes or giving birth to a baby weighing nine pounds or more and Agent Orange exposure.

Could you have pre-diabetes? Answer these seven questions and find your score. The numbers behind the question indicate how many points you get for answering yes. No votes are all 0.

- Are you a woman who has had a baby weighing more than 9 pounds at birth? (1)
- Do you have a sister or brother with diabetes? (1)
- Do you have a parent with diabetes? (1)

Find your weight listed on the chart below:

4'10"129	5'3"152	5'8"177	6'1"204
4'11"133	5'4"157	5'9"182	6'2"210
5'0"138	5'5"162	5'10"188	6'3"216
5'1"143	5'6"167	5'11"193	6'4"221
5'2"147	5'7"172	6'0"199	

- Do you weigh as much or more than the weight listed for your height? (5)
- Are you younger than 65 and get little or no exercise in a typical day? (5)
- Are you between 45 and 64 years of age? (5)
- Are you 65 years of age or older? (5)

If your score is 3-8 your risk is probably low for having pre-diabetes now. If your score is 9 or more your risk for having pre-diabetes now is high. If you are at risk see your health care provider.

There are two things you can do to help prevent or delay type 2 diabetes: lose 5-10% of your body weight and get 30 minutes or more of daily moderate physical activity. A safe weight loss to aim for is ½-2 pounds/week. Making lifestyle changes in your eating habits by reducing your calorie intake and the amount of fats and sugars you eat is important.

Cut back on portion sizes, especially from carbohydrate foods which raise blood sugar. The general categories for carbs include bread, grains and starchy vegetables such as potatoes, corn, peas; fruit, milk and sweets. Non-starchy vegetables such as green beans, broccoli, tomatoes; meat and other protein and fat do not raise blood sugar. Three servings of carbs/meal or 45 grams is a good goal.

Other tips include sharing a meal when eating out, choosing more vegetables, fruits, whole grains and beans; limiting fruit juices, sodas, sports and energy drinks; avoiding fried foods; and choosing lean cuts of meat. Increasing your physical activity helps decrease blood sugar levels, lowers blood fat levels and blood pressure and assists you in keeping a healthy weight. Limiting alcoholic drinks to 1 drink per day for women or 2 drinks per day for men and quitting smoking also help.

For more help log on to the National Diabetes Prevention Program: www.cdc.gov/diabetes/prevention. SR

OBITUARIES

SOPER – Ira M. “Shorty” Soper, 97, of Ord, NE, formerly of North Loup, was called Home on Wednesday, February 25, 2015, at the Valley County Health System in Ord. A celebration of life was held at the North Loup Seventh Day Baptist Church with Pastor Scott Hausrath officiating. Memorials are suggested to Camp Riverview.

Ira M. “Shorty” Soper, son of Ralph and Ruth (Rowley) Soper, was born on May 8, 1917, on a ranch in Lincoln County north of North Platte, NE. He was the second child of nine children, and his childhood was spent with five brothers and three sisters on several ranches in the Sandhills of western Nebraska. In 1934 the family moved to a dairy farm north of Central Square, N.Y. In 1945 the family permanently moved back to western Nebraska.

On Nov. 19, 1947, he married Collett Monroe in Fouke, AR. They lived in the plains of Colorado for a short time, then came back to Nebraska, where they would start a family. Living on a farm south of North Platte and east of Wellfleet, they started their own herd of beef cattle, a flock of turkeys, and five boys – Leslie, Ivan, Earl, Loren and Stan. In 1956 the move was made to Arthur, where another boy was added to the family. Maurice was born in 1957, the same year they moved to Ogallala, where Ira worked for the Ogallala Public School.

In 1970 the family moved to North Loup to a dairy farm. After leaving the dairy, they lived near North Loup for 35 years, where Ira spent many of those years working with his son Stan grinding hay. Since 2008 they had lived with Loren and Kim in Keystone and near Stan in Ord.

Since 1970 Ira had been an active member of the North Loup Seventh Day Baptist Church and loved spending time at Camp Riverview mowing and getting ready for campers each year.

Ira is survived by his wife of 67 years, Collett; five sons and five daughters-in-law and their families: Leslie (wife Edith) of Grand Island (children Bryon and Jeana), Sue of Aurora (children Nick and Jon), Earl (wife Beverly) of Norfolk (children Richard and Jamie), Loren (wife Kim) of Keystone (daughter Amanda), Stan of Ord (children Anne and Julie) and Maurice (wife Cindie) of Neligh (children Nate, Darcy and Kristin); brothers, Harley (wife Bobby) of Beaumont, Texas; Mynor (wife Marion) of North Loup, and Herbert (wife Kitty) of Winston-Salem, N.C.; a sister, Adaline Barker of Londonderry, VT; 15 great-grandchildren, nieces, nephews, countless friends and extended family.

He was preceded in death by his parents, Ralph and Ruth Soper; two brothers, Keith and Johnny Soper; two sisters, Mildred Rupracht and Margie Davis; and his son, Ivan Soper.

DEATH NOTICE

MITCHELL – C.T. “Chris” Mitchell, 92, of the Texarkana Seventh Day Baptist Church, born April 13, 1922, and died February 23, 2015. Memorial services were held February 25 by Pastor Dan Richards. Burial in the Fouke, AR, Cemetery.

BEE – Ernest K. Bee, Jr. passed away February 28, 2015, following a lengthy illness.

Ernest was born on July 31, 1936, to Ernest Kay, Sr. and Lillian (Bottoms) Bee in Clarksburg, WV.

Ernest received his B.S. degree in biology at Salem College, WV, in 1958. He pastored the Richburg Seventh Day Baptist Church, NY, from 1960-1965, where he was ordained in 1962. Ernest received his Bachelor of Divinity degree in 1962 from Alfred University School of Theology, NY. He was the pastor of the Alfred Station Seventh Day Baptist Church from 1965-1968. In 1966 he received his M.S. degree in Education from Alfred University. He received clinical pastoral training and was a Chaplain Student Intern at St. Elizabeth Hospital in Washington DC in the summer of 1968.

From 1968-1985 Ernest was a guidance counselor for Prince George’s County Public Schools in Upper Marlboro, MD, and coached track and football.

Ernest was a member of the North American Baptist Fellowship from 1975-1981, serving one year as chairman. He was a member of the Seventh Day Baptist Council on Ministry from 1975-1984, and served as treasurer 1976-81 and secretary 1982.

Ernest represented the Seventh Day Baptist General Council USA and Canada as a member of the National Conference on Ministry in the Armed Forces from 1982-1984.

In 1985 Ernest moved back to New York State to serve as the Executive Director of the Board of Christian Education. During that period he earned his Doctor of Ministry degree from Pittsburgh Theological Seminary in 1992. During his tenure as Executive Director he was involved in writing and editing several publications, and led many workshops for churches within the denomination.

In 2006 Ernest relocated to Ocala, FL, where he enjoyed birding, photography and making new friends.

Ernest was preceded in death by his parents. He is survived by his wife, Yvonne; two sisters, Marie Zwiebel of North Carolina, and Ethel (Ken) Brown of Virginia; his son, Jeffery (Karyn) of Arizona; daughter, Trisha of Maryland; two stepsons and four grandchildren.

A Memorial Service will be held at the Bradenton Seventh Day Baptist Church on April 25, 2015.

OBITUARIES

THORNGATE – Karen S. Thorngate, of Kalamazoo, MI, died December 21, 2014.

Karen Thorngate was born August 15, 1941 in Battle Creek, MI, to Carl A. and Rosemary A. (Cavinder) Pratley. She married Wendell L. Thorngate in 1959, moving to Bangor, ME where he was stationed. Karen worked as an executive secretary much of her life, both as a volunteer and paid worker. She did much volunteer work for the Seventh Day Baptist Church in Battle Creek where she was a member, serving as a teacher, superintendent, trustee, secretary, writer, editor, and office manager.

Preceding her in death were her former husband, Wendell Thorngate; her mother, father, brother, a foster brother, stepbrother, stepsister, stepmother, and stepfathers

Survivors include her son and daughter-in-law (Jeffery and Terri (Carpenter) Thorngate; grandchildren and great-grandchildren; stepsisters, foster sister, stepbrothers; and several aunts, uncles, nieces, nephews and cousins.

Funeral services were held on December 27, 2014, at Craig Kempf Family Funeral Homes, Marshall Chapel with interment at Oakridge Cemetery. Memorial contributions may go to the Battle Creek Seventh Day Baptist Church.

MARRIAGE

GRIFFIN – MYERS

Dereck Griffin and Michelle Myers were united in marriage on September 20, 2014, at the Starr Commonwealth Chapel in the Woods in Albion, MI. Scott Paulin, stepfather of the groom, officiated.

HISTORICAL SOCIETY ANNUAL MTG.

MAY 17, 2015 at 2:00 p.m.

SDB Center, Janesville, WI

SWING – Carll Charles Swing, 62, passed away suddenly on January 3, 2015, in Albuquerque, NM, where he was a longtime resident, employed by the City of Albuquerque.

Carll was born August 20, 1952, in Syracuse, NY, to the late Rev. Charles D. and Esther (Davis) Swing. As a preacher's son, Carll lived in DeRuyter, NY; White Cloud, MI; Berea, WV; and Albuquerque, NM. He was a lifelong Seventh Day Baptist member, dedicated to the Sabbath, and most recently attended the Albuquerque Seventh Day Baptist Fellowship. He would be in his glory singing hymns and old choruses of "Camp Harmony," Bible School, Youth Fellowship and Christian Endeavor.

A favorite pastime was to listen and sing along with gospel singers, The Blackwood Brothers, Statler Brothers, Oak Ridge Boys and Bill Gaither. We will remember Carll's hearty laugh and how much he loved visiting his Colorado family: Arline (Swing) and Wayne Burdick, Bryan Burdick, Dick, Waynette (Burdick), Benjamin, Brianne, Nathan, Mallory and Sarah Rand and Jason Scott. He was so happy to have finally met his great-grand nephews and niece, Lukas, Nolan and Rilee at a recent family gathering.

Carll is also survived by sisters Charlotte Anderson and Gretchen Brown; uncle and aunt, Linwood and Betty Swing; numerous nephews and nieces; grand nephews and nieces; great-grand nephews and nieces and cousins.

A graveside memorial was held on January 12, 2015, wonderfully led by Barbara (Burdick) Grassham. Carll was laid to rest beside his beloved mother and dad at Sunset Memorial Park, Albuquerque, NM.

Should friends and family desire, contributions may be made in Carll's memory to: Seventh Day Baptist Pastors Retirement Fund, PO Box 1678, Janesville, WI 53547.

"Cast all your anxiety on him because he cares for you."

–1 Peter 5:7

NEW MEMBER

PAINT ROCK SDB CHURCH

Paint Rock, AL
Pastor Clyde Thompson

Joined after testimony
Ronald Skelton

APRIL

Youth/Adult

But grow in the grace and knowledge of our LORD and Savior Jesus Christ. To him be glory both now and forever! Amen.

– 2 Peter 3:18

Junior

But grow in the grace and knowledge of our LORD and Savior Jesus Christ. To him be glory both now and forever! Amen.

– 2 Peter 3:18

Primary

To him be glory both now and forever! Amen.

– 2 Peter 3:18 b

I Gave My Life for Thee

I gave My life for thee;
My precious blood I shed,
That thou might ransomed be,
And quickened from the dead.
I gave, I gave My life for thee.
What hast thou giv'n for Me?

My Father's house of light,
My glory-circled throne,
I left for earthly night,
For wand'rings sad and lone.
I left, I left it all for thee.
Hast thou left aught for Me?

I suffered much for thee,
More than thy tongue can tell,
Of bitt' rest agony,
To rescue thee from hell.
I've borne, I've borne it all for thee.
What hast thou borne for Me?

And I have bro't to thee,
Down from My home above,
Salvation full and free,
My pardon and My love.
I bring, I bring rich gifts to thee.
What hast thou bro't to Me?

Text: Frances Ridley Havergal

Music: Philip P. Bliss



Periodicals postage paid
at Janesville, WI
and additional offices



July 26 - August 1, 2015
SDB General Conference Sessions

Lancaster Bible College
Lancaster, Pennsylvania

President Bill Probasco



Bible Quizzing at Conference!

Calling all Churches and Associations!

Can you put together a Bible Quiz team
to compete at General Conference this year?

Bible quizzing is a great way to learn the scriptures as well
as a fun fellowship experience. Besides, it's an Amish tradition!

Teams of 5 will compete to see who knows the Bible! The quiz will focus
on the book of Philippians using the KJV. You need to be familiar with the book
as well as be able to cite verses.

For more information, please contact
Conference President Bill Probasco
(wjprobasco@comcast.net)
or check our Facebook page SDB2015!