

The

S

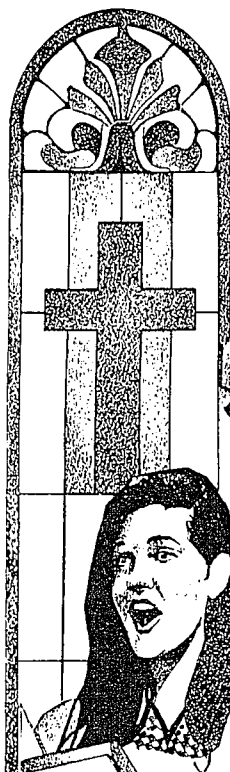
abbath

News for and about
Seventh Day Baptists

R

ecorder

May 1993



*True to the
Sabbath*

*True to
our God*



1993 Sabbath Emphasis

Mission to Jamaica

Sue Cartwright of Little Genesee, N.Y., has a real burden for our Jamaican SDB brethren. She plans to return to that country in July with as many office supplies and vegetable seeds as she can take. Would you please help?

Designate your contribution as, "Jamaican Mini Missions Project," and send to:

Richburg SDB Church
Mr. D. Wesley McCrea, Treas.
201 Stevens Drive
Wellsville NY 14895

Blizzard blasts Sunshine Mountain

During the "Storm of the Century," March 12-13, ice, snow, and gale-force winds toppled a massive oak tree on the grounds of Sunshine Mountain in Chatawa, Miss. Unfortunately, it landed right on the house trailer of Keith and Jennifer Bond.

Thankfully, no one was hurt. Now, the Bonds need help with their housing needs. Please send your donation to:

Sunshine Mountain
P.O. Box 37
Chatawa MS 39632



BY CAR: I-10 from Phoenix to Redlands. Get off University Exit. Turn right. Follow signs to registration. Phoenix to Redlands: 6 hours.

CONFERENCE TRAVEL TIPS

I-15 from Las Vegas to Redlands. Take I-215 to San Bernardino. In San Bernardino take I-10 East to Redlands (about 10 miles). Get off University Exit. Turn left. Follow signs to registration. Las Vegas to Redlands: 5.5 hours.

BY AIR: Fly into Ontario International Airport. Pick ups will be made if you put in a request on your registration form. No pick ups will be made at Los Angeles International. If you fly into L.A., be prepared to pay for shuttle service to Ontario. Cost: \$25.00 per person. Reservations may be made by calling Super Shuttle at (909) 517-6600.

BY TRAIN: Amtrak runs regularly in San Bernardino. Pick ups will be made if you put in a request on your registration form.

BY BUS: Greyhound makes regular stops in San Bernardino. Pick ups will be made if you put in a request on your registration form.

Contact persons:
Pastor John and Ruthie Peil
1346 N. Sycamore Ave.
Rialto, CA 92376
(909) 874-4643



**Order
your
new
SDB
T-shirts
Today!!**

- Only \$8.50 each!! (includes shipping)
- Excellent quality Hanes® white shirts with red and black lettering
- Adult sizes S-XL

Send your check made out to "Sabbath Promotion Committee" to:

The Sabbath Recorder



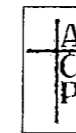
May 1993
Volume 215, No. 5
Whole No. 6,774

A Seventh Day Baptist publication

The Sabbath Recorder (ISSN 0036-214X) (USPS 474460) is published monthly (combined July & 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. Second-class postage paid at Sun Prairie, WI 53590.

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

This is the 148th 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.



Kevin Butler
Editor

Leanne Lippincott
Assistant Editor

Contributing Editors

Calvin P. Babcock, Ernest K. Bee Jr., Charlotte Chroniger, Rodney L. Henry, G. Kirk Looper, RuthAnne Peil, Don A. Sanford, James A. Skaggs.

WRITERS: Please type manuscripts double spaced. Only manuscripts that include a stamped, addressed envelope can be returned. 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.

Features

True to the Sabbath, True to our God by Rev. Larry Graffius	4
Practical Sabbath application by Sharon Wauls	8
Conference information and registration forms	13-16
Pre-Con forms	17-18

Departments

Women's Society	9	Focus	20
Pearls from the past	10	Local news	21
SR Almanac	11	Testimony	23
Christian Education	12	Family flux	24
The Beacon	19	Editorial	27

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:

- the saving love of Jesus Christ.
- the Bible as the inspired word of God and a record of God's will for man. The Bible is our authority both for our faith and our daily conduct.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. Every member of the church has the right to participate in the decision making process of the church.

The seventh day

God commanded that the seventh day (Saturday) be kept holy. Jesus agreed by keeping it as a day of worship. We observe the seventh day of the week (Saturday) as God's Holy Day as an act of loving obedience—not as a means of salvation. Salvation is the free gift of God through Jesus Christ.

It is the joy of the Sabbath that makes Seventh Day Baptists just a little bit different. If you would like more information, write: Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. Phone (608) 752-5055; FAX (608) 752-7711

True to the Sabbath, True to our God

by Rev. Larry Graffius
Sabbath Promotion Committee Chairman

The sky is clear and starry.
Crickets and tree frogs chirp in the
background, as the embers of the
campfire give off a soft glow. Young
campers stand in a circle, with
their "right over left," and join in
a song that is familiar to some,
totally unknown to others:

"W-e-e-e young folks are Seventh
Day Baptists
And proud we are of the name;
United from Cali' to 'Rhody,'
The state whence our forefathers
came.
We'll strive to be true to the Sab-
bath,
We'll strive to be true to our God.
And whether at home or afar we
shall r-o-o-a-m,
We'll guide our lives by His Word."

How many times have you had
that experience? For me, it brings
back great memories of camps, re-
treats, and youth meetings with
hundreds of young people that I
have known and shared that pledge
with.

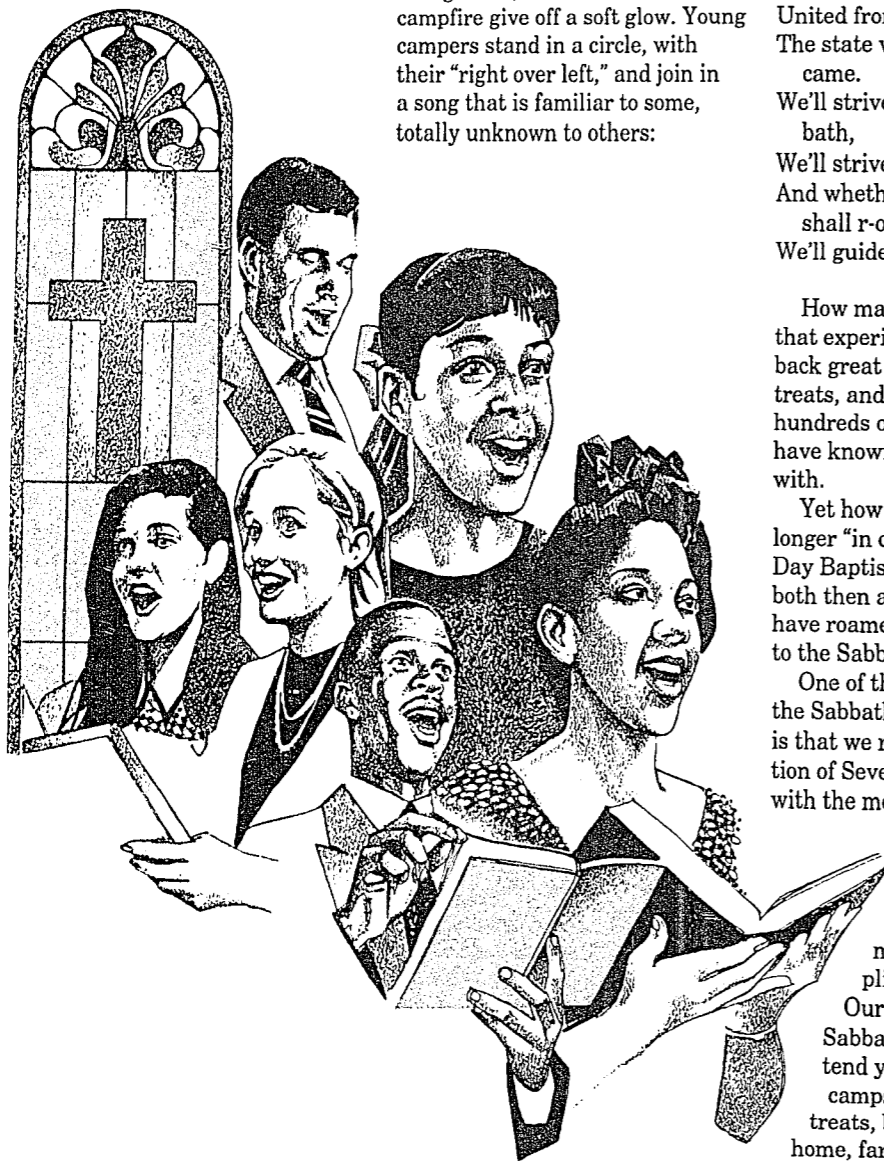
Yet how many of them are no
longer "in circulation" as Seventh
Day Baptists? In spite of the lyrics,
both then and now, far too many
have roamed afar, no longer true
to the Sabbath or true to our God.

One of the primary concerns of
the Sabbath Promotion Committee
is that we reach our next genera-
tion of Seventh Day Baptist youth
with the message of commitment to

Sabbathkeeping.

Even though we
sing the words in the
song, we do not see the
meaning and truth ap-
plied in our lives.

Our youth may grow up in
Sabbathkeeping homes, at-
tend youth group meetings,
camps, Conferences, and re-
treats, but when they leave
home, far too many are not re-
maining in Seventh Day Baptist



churches. How can we change that
pattern?

What will we do to save this gen-
eration from spiritual bankruptcy?
Is there anything we can do to turn
back the erosion of Christian prin-
ciples that has taken place in our
country during our lifetime?

Yes, there is. We may not be able
to overturn laws, unseat evil men
from power, or change unbiblical
standards and policies. But there
is one place where we can make a
pronounced difference in our com-
munities and nation: our homes.
There, we can teach our children
the most basic and most important
principle of life—that we "guide our
lives by His Word."

The Children of Israel were just
about to enter the Promised Land
when Moses reminded them of the
principles of godly living, "Don't
forget these things." So let us instill
in our children the supreme value
of Sabbathkeeping. (This, of course,
is based on two assumptions: That
you yourself are committed to the
Sabbath as a valid Christian prin-
ciple, and that you believe that it is
a principle that ought to be taught
to your children. If these do not ap-
ply to you, then we have a more se-
rious problem than we realized.)

The setting for Deuteronomy is
very dramatic. The nation of Israel
is camped on the east bank of the
Jordan River. They have wandered
through the wilderness for 40
years. God led these people out of
Egypt, through the Red Sea, and
gave them the law at Mt. Sinai.
Now, after four decades of wander-
ing, they are preparing at long last
to enter the Promised Land.

It is here, at the threshold, that
Moses calls them all together for
his last great teaching. It is the
"Mother-of-All" Bible conferences.

Knowing that he is about to die,
and that they will be entering the
Land of Canaan without him,

Moses spends many days, even
months, reviewing with them the
most important principles of God's
Word. He goes over the law and
its meaning for them once again.
(Deuteronomy literally means "sec-
ond law," or a second presentation
of the law.) These are Moses' last

the Israelites. It was a restatement
of things that they already knew.
But Moses knew this important
principle of human behavior: It's
not that we need to be told, but
that we need to be reminded. Tell-
ing a child once is not enough. It is
unrealistic for us to think that we

**Our children need to hear
the standard from us.
And they need to see it modeled.
They need to have it reinforced
by the things we do.**

instructions to the teenagers he is
about to send off to the "School of
Hard Knocks."

*"Hear now, O Israel, the decrees
and laws I am about to teach you.
Follow them so that you may live
and may go in and take possession
of the land that the Lord, the God of
your fathers, is giving you. Do not
add to what I command you and do
not subtract from it, but keep the
commands of the Lord your God
that I give you.... Observe them
carefully, for this will show your
wisdom and understanding to the
nations" (Deut. 4:1-2, 6).*

1. Model the standard.

In order for us to effectively pass
on the Sabbath principle—or any
Christian principle—we must first
of all declare and model, repeat-
edly, the standard of the Sabbath.
They must hear from us the rules,
the rhymes, the reasons.

And they must hear it often.
Anyone who is a parent knows
this to be true. Telling something
to your kids *once* is simply not
enough!

Deuteronomy, the Second Law,
was a repeating of the standard for

need never remind our children of
the rules.

Even as adults, we need to be
reminded. When you were first at-
tracted to your mate, you said those
three little words that made her
heart skip a beat: "Let's eat out!"
I mean, "I love you!" But saying
it once was not enough. You need
to say it again and again.

Likewise, our children need to
hear the standard from us. And
they need to see it modeled. They
need to have it reinforced by the
things we do: "No, we do not do that
sort of activity on the Sabbath. Be-
cause we are Sabbathkeepers, we
have a different attitude and a dif-
ferent set of activities on this day
than the rest. We won't be going
off to the mall before sundown. We
won't be heading to the store on
Sabbath Day. We won't be spending
time at the office or on the job, be-
cause God's Word says we should
rest on the Sabbath." Our kids
must hear "the Sabbath lecture"
from us, repeatedly. *"We'll strive to
be true to the Sabbath; We'll strive
to be true to our God."*

Moses wasn't afraid to give this
"lecture" to the Israelites, even

though they'd heard it all before. He knew that when it came time for them to leave his guidance and make their own choices, they needed to have godly standards firmly implanted in their hearts.

Declare and model the standard of Sabbathkeeping repeatedly.

2. Be alert to signs of erosion.

Before releasing his "children" into a foreign environment, filled with wickedness, ungodly influences, occult practices, immoral people (sounds like they were headed for San Francisco or Chicago or...!), Moses warned them to be careful, to beware of complacency or compromise:

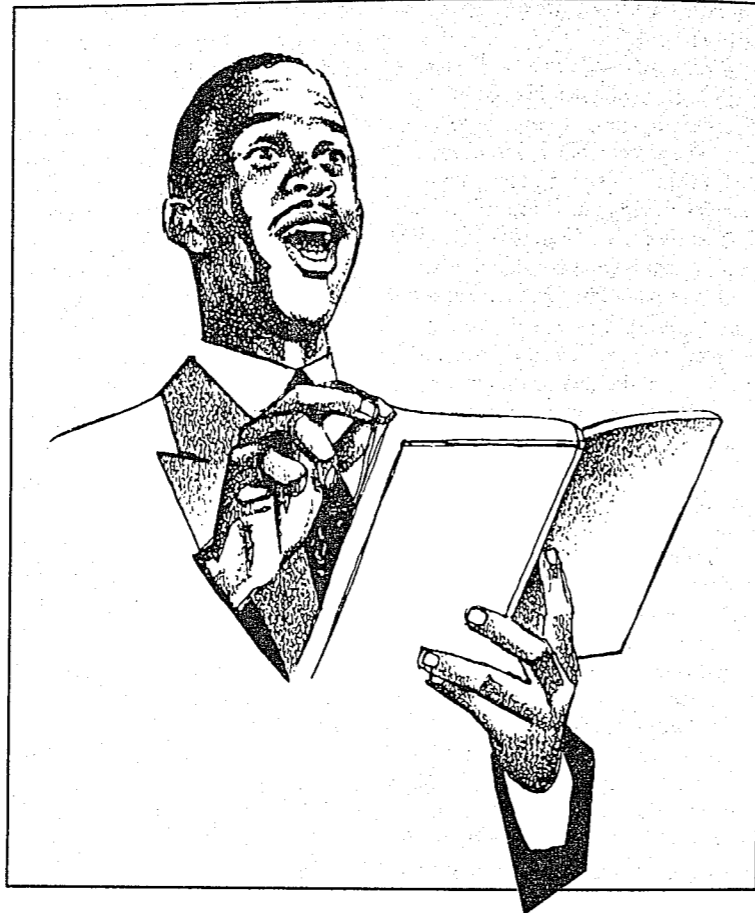
"Do not add to what I command you and do not subtract from it... Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them slip from your heart as long as you live" (vv. 2,9).

Let us realize that no one is immune to erosion. Erosion is not something that can be spotted at a glance. It happens slowly, gradually, over several seasons.

Usually when we finally discover that erosion is taking place, it is well developed and requires drastic measures to stop or reverse it. So it is much better to keep on the lookout for it, watching for subtle hints.

Watch for little compromises. Inconsistencies. Moses warned the Israelites, "After you have lived in the land a long time, after you've raised your family, and then have grandchildren, watch out!" (see v. 25). Time has a way of eroding principles. Watch out! It is so easy to be inconsistent, to shrink from your commitments.

We must be careful, because the ever present danger is to let down our guard. To relax the standard.



To fudge a little. And there goes the standard.

This is particularly true of our Sabbathkeeping. We start out with just the smallest compromise on what we believe to be true to our God. We cut just a small corner; just this once we'll make an exception.

Then the very same thing happens to our Sabbath standard that happens to a piece of cloth when you cut off the corner—it begins to unravel. It begins to come apart, one thread at a time, until the whole garment is no longer usable.

Be alert to the signs of erosion. Moses said, *"Be careful, and watch yourselves closely so that you do*

not... let them slip from your heart."

That is what happens to a great many spiritual principles. We don't guard them, we don't protect them from compromise or erosion. And before we realize it, they just slip from our heart. It's not that we rebelliously drop them or set them aside. But they just slip from our heart because we did not hold them near and dear as something of great worth.

We must be true to the Sabbath and true to our God by being faithful in our Sabbath practice. Watch for signs of erosion. Don't let this "golden truth" slip from our hearts.

3. Admit it when you slip.

Now, a word of caution and ad-

vice. You will slip. You will fail to keep the Sabbath standard.

There will come a time when you fall short of it in your own life. When you do, admit it. When you slip, apologize, and then restate the standard.

Moses tells about his own failure:

"The Lord was angry with me... and he solemnly swore that I would not cross the Jordan and enter the good land the Lord your God is giving you as your inheritance. I will die in this land; I will not cross the Jordan..." (vv. 21,22).

You are going to break the standard you have set forth. You just are. Admitting it serves the very important function of reinforcing the standard's importance. Your admission will say to your kids, it's not only a rule for you, but it applies to me also. "If you break the Sabbath principle, you are violating God's will. And if I break the Sabbath principle, I am violating God's will."

Apologizing serves to rebuild trust and authority. It builds esteem when we can be honest enough with our kids to apologize to them. It rebuilds their trust in you when you can go before them and say, "I blew it. I was wrong in what I did. And I am sorry."

Restating the standard serves to build security in them—they know that the rule hasn't changed, even though it was broken. Say to your family, "This was wrong; the rule was broken. What I should have done was..." Then restate the standard.

4. Expect them to keep the standard.

When you teach your children about the Sabbath—and especially when you need to correct them or turn down a request—take that opportunity to emphasize to your chil-

dren that you expect them to keep the standard, both now and when they are adults.

They need to hear from you this transgenerational message: "I want you to be true to the Sabbath and true to our God, and I want you to teach your children the same principle."

"...do not forget the things your eyes have seen or let them slip from your heart as long as you live."

**It is not just for
our generation,
but for
our children,
and for their children.
Let's communicate
that we not only want
them to follow
God's Word about
the Sabbath,
but that we want them
to teach it
to their children.**

Teach them to your children and to their children after them (v. 9).

In his book, *Dad, the Family Coach*, Dave Simmons describes "Father Power." He tells how our fathers have influenced our lives. That influence, good or bad, continues to be passed on to our children, and even on to our grandchildren. "Father Power" means that our lives will impact the course of events for as long as the next 200 years!

So let's use our "Father Power" to instill in our children this very sacred truth: being true to our God

means being true to the Sabbath. It is not just for our generation, but for our children, and for their children. Let's communicate that we not only want them to follow God's Word about the Sabbath, but that we want them to teach it to their children.

Do you have any antiques or heirlooms in your home? Do you have a family keepsake—a piece of furniture, perhaps—that belonged to your parents or grandparents? Now it belongs to you.

Was it given to you in good condition? Was it well cared for and looks almost new? Or perhaps, although it is still quite functional, it is very old and shows its age after years of use.

Perhaps as this piece was given to you, stories and meaningful memories were also passed on. Consequently, it has come to have great value to you. You take great care of it yourself, keeping it dusted, cleaned, and polished. Someday, you would like to pass it along to your children.

But what if the piece had come to you in a very casual way? And let's say that it was not cared for at all. It is marred, scratched up from abuse, and maybe even broken in a place or two. Would you still take special care of it? You may not even keep it yourself, let alone pass it on. You might just sell it, or discard it altogether.

That "heirloom" is our Sabbath. How well have we kept it?

Will we pass on to the next generation a priceless heirloom? Or will we pass on a broken and splintered piece with no meaning, no value, and hardly worth keeping?

We young folks are Seventh Day Baptists. Let us ever be "True to the Sabbath, True to Our God." ❧



What will they remember?

we talked about God? Will they remember those godly principles that were modeled by the people around them?

Will they look back fondly on remembrances of summer camp, going to Conference, and making friends from around the country? Will they have good feelings about being the "PKs" (preacher's kids) in Shiloh, N.J.?

As we celebrate Mother's Day and Father's Day in our homes and churches, I hope that we can rejoice in all the special memories of our fathers and mothers. If there are no special memories, but only bad feelings or bitterness or hatred, I hope that we can express forgiveness and a willingness to forget a painful past.

As we remember our mothers and fathers, let us thank the Lord (and them) for the spiritual training they gave each of us, and for the models they were of the Lord.

If we have mothers or fathers who don't have Jesus in their hearts, let's use this time to pray for their salvation. Let's make a concentrated effort to pray for those mothers and fathers we know, including our own, who need to experience the saving love and forgiveness of the Lord.

How have you reacted to the teaching and instruction from your parents? How

are you teaching and instructing your children? Hopefully, our children are receiving good and godly counsel—instruction that will benefit them and is pleasing to the Lord.

We are thrilled that someone who has a special ministry to mothers and fathers will be our speaker at the Women's Banquet at Conference. Barbara Johnson, of Spatula Ministries, will be sharing with us about the special calling she has to hurting and struggling families. *Women, you will not want to miss this exciting presentation!*

Make every effort to get to Conference—you'll be so blessed by the experience—and make your reservations for the Women's Banquet. Keep praying, too, for the SCSC (Summer Christian Service Corps) program which will be carried out this summer.

Thank you for your support and prayers! SR



"Hear, my son, your father's instruction, and do not forsake your mother's teaching; Indeed, they are a graceful wreath to your head, and ornaments about your neck" (Prov. 1:8-9 NASB).

I must be getting old. I find myself reminiscing about many things.

Since the death of my grandparents, I often remember special events in my life that were very dear to me. I remember special people who influenced my life in a positive way; people who touched my life and helped me become the person I am today.

I enjoy looking at pictures of the past and hearing stories of days gone by. I appreciate in a new way the events in my past, and the people who left me with special memories.

I hope I am creating memories for my children and for all the young people who cross my path. As I interact with my family every day, I wonder what they will remember as they grow older. What situations or events will make an impact on their minds?

Will they remember their youth group classes on Friday nights, and the teachers who spent time loving and encouraging them? Will they remember the songs they learned in children's choir and youth choir? Will they remember the cinnamon rolls we made, and the special dishes we used for Sabbath?

Will they remember the times

Will they remember the songs they learned in children's choir? Will they remember the cinnamon rolls we made, and the special dishes we used for Sabbath?

Practical Sabbath application

by Sharon Wauls

Sharon Wauls is Chaplain at the Franklin Pre Release Center in Columbus, Ohio. The Columbus SDB Church ordained Sharon as a chaplain on March 27, 1993. These comments on the Sabbath come from her ordination statement.



Sharon Wauls' ordination as chaplain in Columbus, Ohio.

To remember the Sabbath and keep it holy is to remember what God has done by originally creating me perfect and in His image; it is to remember that God cares for me constantly (although it may not feel like it at all times); and that God will ultimately restore me unto Himself.

The Sabbath we acknowledge is the seventh day; a time of worship, communion with God, and a time of holy rest. Personally, to rest on the Sabbath means that I focus all my attention and energies upon God,

and cease from worrying about what I want.

I acknowledge a call and devotion to a contemplative lifestyle which enables me to focus on God's presence with me at all times. As I live out this contemplative call to prayer, I am able to experience (as much as God's grace will allow) the Sabbath rest on the seventh day of

the week as well as on the other six days.

A person who is contemplative, contemplates God and shares the fruit of their contemplation with others. To contemplate is to meditate and think intently about God.

Another way of explaining this is written on page 99 of Samuele Bacchiocchi's book, *Divine Rest for Human Restlessness*: "By remembering and cultivating the presence of Christ in all of one's activities

(whether these be worshiping, talking, eating, walking, reading, listening to music, visiting, etc.), the believer experiences and celebrates the holiness of the Sabbath; that is, the manifestation of God's personal presence in one's life. The consciousness of the nearness of God quickens and brings into life all that is purest and best." SR

Sabbath prayer of the unemployed

Six days shall work be done: but the seventh day is the sabbath of rest, a holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings (Leviticus 23:3).

Six days shall work be done,
and yet
I have no work at all to do.
None need my labors nor
my sweat,
My talents held as small and few.

Exempt from the dear Lord's
command,
I need not lend my hand to plow,
But like blind Milton merely
stand,
Let others have the what and how.

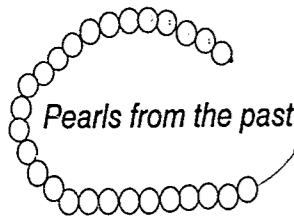
Dear God, look on the unemployed
As well as on the convocation.
Give us too sabbath, who enjoyed
Throughout the week unpaid
vacation.

Redeem the mosque and syna-
gogue,
And churches filled with active men,
The factories, towns and trucks that
clog
The roads both there and back
again.

Bless them their worship and
their work,
Bless them their well-earned right
to rest,
But bless whom have no task
to shirk
And yet love sabbath and its quest.

With neither work nor worship I
Must meet Thy coming here below.
Alone, my solitary eye
Awaits at home the sabbath glow.

—Thomas McElwain



Pearls from the past

Snowhill Sabbath "Blues"

by Don A. Sanford, historian

"We are often told by those who favor the enactment of laws against working on Sunday, that such laws are not designed to restrict the privileges of Sabbath-keepers, and ought not therefore to meet with their opposition. No doubt this declaration is made in good faith, by persons who really think that they are doing God service in advocating Sunday laws, and that we are wounding the cause of religion by opposing them... All laws in favor of the first-day of the week, when consistently carried out, are necessarily unjust and oppressive in their bearing upon those who observe the seventh-day."

This statement, in the July 16, 1846, *Sabbath Recorder*, relates to the persecution of the German SDB community at Snowhill, Pa.

About a year before that writing, certain "lewd fellows of the baser sort" created a riotous disturbance at one of the religious meetings of the Seventh Day Baptist Society. Some of the Society's neighbors (not Sabbathkeepers) reported the incident to the authorities, resulting in fines and imprisonment.

The next year, some of those "lewd fellows" sought revenge. They entered a complaint against the members of the Society for working on Sunday, and had them brought before the justice of the peace. The Society members were fined according to the 1794 "blue law," which had seldom been enforced. The Sabbathkeepers thus were forced to refrain from labor on both Sabbath and Sunday; Sabbath by God's command, and Sunday by the state's decree.

On Sunday, June 21, 1846, during the busiest part of the haying season with threatening weather, several members who had fields cut went about the harvesting of their crop. They had been advised by their neighbors that if any complaints arose, they would back their friends up in court.

Their persecutors, however, formed a company who took to the roads to get the list of those who were working on that Sunday. (That their intent was not completely holy was evidenced by the fact that on their rounds they stopped at a tavern for liquor.) Fourteen persons were singled out for persecution and brought to the court for trial. Dr. William Fahnestock reported:

"We are glad to state that the religious portion of the community in the immediate neighborhood of the Society do not sympathize with the persecutors, but with the Sabbath-keepers. They have shown their sympathy during the past winter by signing petitions to the Legislature for relief, and they show it now by giving no countenance to these movements. Of course religious men would be as likely as anybody to feel annoyance at having their neighbors at work on Sunday, but yet they suffer no inconvenience from it. Why should others complain? This whole transaction deepens our conviction of the truth of what we have said heretofore, that the laws now in existence against working on Sunday are good for nothing else but to enable blind bigots and designing hypocrites to wreak vengeance upon those who conscientiously observe the seventh day."

The legal battle continued for about two years. The Supreme Court of Pennsylvania finally handed down its decision in the case of *Specht v. the Commonwealth*, upholding their conviction. Even the presence of the noted Thaddeus Stephens as lawyer for the defense could not reverse the decision, for this was prior to the enactment of the Fourteenth Amendment to the Constitution. This amendment prohibited individual states from making or enforcing laws which "abridge the privileges or immunities of citizens of the United States," or which deprive a person of "life, liberty or property without due process of law," or which denied "equal protection of the law."

One might have expected the situation to have eased after the case was decided, but a few months later, another notice appeared in *The SR* (Oct. 1848), stating that three persons had been arrested and imprisoned at Snowhill.

"This was for gathering grain on a Sunday during harvest, when it was suffering very much from the heavy rain. Had they been nominal observers of Sunday, they might have been acquitted on the plea of necessity, as provided by the act of 1794. But they were connected with a Society which observes the Sabbath; hence the law is enforced with all its rigor, and these three men have paid the penalty of its violation by suffering imprisonment six days."

In a day when many people are calling for legislation to curb the desecration of any day of sanctity, it is well to review the past efforts to reach conformity at the expense of conscience. **SR**



SR Almanac

Where we
have been...

One year ago—May 1992

A Sabbath Hymn Contest yields some new words and music to lift up the Sabbath. "Words only" winner is Beth Kolstad; "Words and original music" winner is Joyce Martin.

Historian Don Sanford uncovers a Sabbath hymn from a 1657 book by SDB pastor Thomas Tillam.

Sanford's *Conscience Taken Captive* reviewed in *The Baptist Quarterly*, a journal of the Baptist Historical Society in Oxford, England.

Retired *SR* editor Leon Maltby shares his success in changing some errant footnotes regarding the Sabbath in the newest American Bible Society Bible translation.

Five years ago—May 1988

Area Spiritual Workshops draw many pastors with the focus on "Our Near-by Mission." Host churches were in Los Angeles, Calif.; Nortonville, Kan.; and Richburg, N.Y.

Gerhard Claas, General Secretary of the Baptist World Alliance, dies from injuries sustained in a traffic accident.

Pastor George Calhoun writes on the "Vice-grip of Sin," based on Psalm 51.

Missionary Thomas McElwain begins widespread literature distribution in Finland.

Jamaica's new T.I.M.E. (Training in Ministry and Extension) program deemed a success.

10 years ago—May 1983

SDB U.S. Senator Jennings Randolph announces his decision not to run for re-election. Randolph retires after 27 years as a senator, and 14 years as a congressman.

Report on the 1983 Australasian Conference held in New Zealand.

Sabbath Emphasis Day theme is "The World Needs the Sabbath."

Rev. Fran Saunders writes of the Sabbath as "the most precious jewel."

Philippine Missionary Rodney Henry completes writing an Evangelist Training Course book, and begins work on a book concerning the spirit world and the Filipino Christian.

25 years ago—May 1968

Florence Bowden guest edits an issue directed at youth. Authors include R.T. Fetherston, Bill and Barbara Barber (Barbara also provided the illustrations), Charles Bond, Joyce Sholtz, and Albyn Mackintosh.

Beverly Kilts submits prize-winning essay for Sabbath Rally Day, "Why I Keep the Keystone Commandment."

Dr. Ben Crandall retires from the SDB Board of Christian Education. He was the only life member of the Board, and the preceding Education Society.

Connie Coon named as Assistant in Evangelism by the Missionary Board.

50 years ago—May 1943

Rev. Frederick F. Stoll, organizer and pastor of the Irvington, N.J., German SDB Church, dies at age 77.

SDB missionaries to China, Dr. George Thorngate and the Eugene Davises, placed in Japanese internment camps near Shanghai.

The Young People's column, edited by Jeanett Dickinson, offers practical ministry hints in articles entitled, "Why Not Try This?"

The Milton (Wis.) College Glee Club loses many men due to military service. Prior to a planned concert, "many of the old-timers within reasonable distance were asked to help."

Story relates how Joseph Goodrich would graciously refuse payment for Sabbath meals at his Milton House, much to the surprise of guests. "No guest ever left Mr. Goodrich feeling that the Seventh-day Sabbath was a 'legal yoke, a destroyer of spirituality, and adverse to the liberty that is in Christ.'"

...where are we headed?

Pray...

- for an uplifting Sabbath Emphasis Day
- for courage to stand for our convictions
- that our literature would touch many
- for our precious children and youth
- for our Christian education efforts
- for our new churches and groups
- that we remain "True to our God"

Remembering the Sabbath

by Ernest K. Bee Jr.
Board of Christian Education

The ancient commandment enjoins the people of God to "Remember the Sabbath Day, to keep it holy." Remembering is not limited to only an hour or two of worship activity. It clearly commands the observance of a special holiness, one complete, particular day each week—the Sabbath.

Thoughtful Christians, searching Scripture for a word to develop personal spiritual discipline or social justice, remember or rediscover God's gift of the Sabbath. Such Christians are delighted with the discovery of the Sabbath with all its rich theological implications. They seek to apply to our society the principles which they have discovered in the Sabbath command.

The Christian Church drifted from remembering the Sabbath during its first four centuries. It sought to form a distinctive "Christian" day to avoid accusations of being Jewish. The Sabbath fasting and prayers were, in time, largely abandoned by the Church in its quest to define itself as separate.

As Christians sought spiritual simplicity, they turned to the study of Scripture and noticed the command to remember the Sabbath Day. Since Sunday had been promoted as the "flag" day for Christians, the vast majority applied the Sabbath principles they discovered to Sunday. Noting that self-interest is never absent from our observations, Charles Partee observes, "...when we look down the well of history, among other things, we always see our own faces. In addition, over time we find our memories modified by our needs. Further, if we tell a story a certain way often enough, we come to believe it happened that way."¹

Accepting the concept (principles) without embracing its nature (particularities) creates a se-

lective memory. It is the difference between remembering the Sabbath and attending worship. Such is the problem with the church growth focus on "target audience needs," which neither focuses upon the Sabbath's sociological principles of equality, nor on its theological particularity of holiness. Charles Arn suggests an option of more than one worship service to accommodate the schedules of the unchurched. He suggests it might be on Saturday or Thursday evening.²

An "option sabbath" to meet the individual's needs is also the suggestion of Eugene Peterson, the Presbyterian pastor whose writings frequently focus upon the need for spiritual discipline. Peterson has discovered spiritual principles in his study of the Sabbath.³ In his book, *Working the Angles*, Peterson presents the pastor's dilemma of a "compassionate attentiveness to the demands of the people," and God's demand for our attention to prayer and holiness.

Peterson presents an individualistic option "sabbath" as the solution to these competing demands. He writes that the fourth commandment "is one of the ironies of history that our age, which prides itself on its appeal to reason, is most disregarding of the one commandment that is supported by reason—a double reason actually, one historical and the other theological."⁴

Yet, Peterson misses the theological particularity of the Sabbath, which is God's holy day, and personally selects Monday as his sabbath. As an advocate of the "one day in seven" principle rather than remembering the Sabbath Day, Peterson makes the *individual* the central focus, rather than God.

Walter Brueggemann, an Old Testament scholar, finds that the

Sabbath commandment "functions as the center and interpretative focus for the entire decalogue, and therefore the center of Israel's ethical reflection. The command looks back to the rest of God.... The commandment looks forward to the practice of the human community."⁵

Brueggemann finds Jesus' interpretation of the Sabbath commandment conditioned by the exodus experience. This sought to build a covenant community liberated from bondage, nevertheless bonded to each other under God. Brueggemann fails to develop this insight or incorporate the Sabbath into his thesis of a third world—life in God's world.⁶

Charles Partee comments further about memory: If you cannot remember where you have been, you cannot figure out where you want to go. It is a poor sort of memory that works only backward; a good memory works forward.... In large measure our memories define who we are—especially those memories we choose for purposes of self-identity.

Remembering, or rather its backward look, is a useless act of nostalgia unless we merge it with a forward look that forms and interprets our life with God. Remembering the Sabbath is a forward working, self-identifying, other-directed experience—life in God's world. *SR*

¹Charles Partee, *Wait A Moment: The Rest Is History*, address delivered on 11/10/92, at the Pittsburgh Theological Seminary.

²Win Arn *Growth Report*, No. 39.

³Eugene H. Peterson, *Working the Angles: The Shape of Pastoral Integrity*. Eerdmans, 1987, 46-58.

⁴Ibid., 50.

⁵Walter Brueggemann, *Interpretation and Obedience: From Faithful Reading to Faithful Living*. Augsburg, 1991, 151.

⁶Clifford W.P. Hansen, *Baptist Sabbathkeepers: A Servant People*, an address delivered to the SDB General Conference in Minneapolis, Minn., 8/16/62.

YOUTH PRE-CON REGISTRATION

Who— Youth, ages 15-18 (or completed grade 9)
Where— Pacific Pines Camp, Crestline, California
When— 5:00 p.m. August 4—1:00 p.m. August 8
Director—Pastor Eric Davis
Cost— \$80.00

Registration Shut-off
July 12, 1993
Late Registration Fee
\$10.00

Make checks payable to Pacific Pines Camp (please do not send Pre-Con fee with Conference registration). Send fee (or pay on arrival), along with this registration form to:
Pastor David Thorngate, SDB Church, 5901 Chicago Ave., Riverside, CA 92506

Please bring—sleeping bag, personal items, bathing suit, warm jacket, Bible, notebook. *Do not bring radios.*

Name: _____ Address: _____

Home phone: () _____ Home Church: _____

Transportation by: private car bus _____ time: _____

\$80 fee enclosed Will pay at camp

I need transportation: to General Conference to _____ (not attending Conference)

I will make certain I am in good health before leaving for Pre-Con (and Conference) and will not take unnecessary chances in risking the welfare of others or myself.

I have a medical condition that requires special care. I will bring the appropriate medicines and will inform the staff of possible special needs. Describe if you wish:

****Camper's Medical Information Form (page 18) required; Please send with registration****

Signature: _____ Date: _____

Parent's Signature: _____ Date: _____

YOUNG ADULT PRE-CON REGISTRATION

Who— Young Adults, ages 18-35
Where— University of Redlands, Redlands, California
When— 5:00 p.m. August 4—1:00 p.m. August 8
Director—Pastor Bernie Wethington
Cost— \$100.00

Registration Shut-off
July 12, 1993
Late Registration Fee
\$10.00

Make checks payable to SDB PRE-CON (please do not send Pre-Con fee with Conference registration). Send fee (or pay on arrival), along with this registration form to:
Elizabeth Maddox-Perez, 2560 Amy Way, Riverside, CA 92507

Please bring—personal items, bathing suit, jacket, Bible, notebook. *Do not bring radios.*

Name: _____ Address: _____

Home phone: () _____ Home Church: _____

Transportation by: private car bus _____ time: _____

\$100 fee enclosed Will pay at campus

I need transportation: to General Conference to _____ (not attending Conference)

I will make certain I am in good health before leaving for Pre-Con (and Conference) and will not take unnecessary chances in risking the welfare of others or myself.

I have a medical condition that requires special care. I will bring the appropriate medicines and will inform the staff of possible special needs. Describe if you wish:

Signature: _____ Date: _____

1993 Youth Pre-Con Medical Form

Pacific Pines Camp, Crestline, Calif.

Form to be returned with registration by July 12, 1993

Camper's Name _____ Date of Birth _____
 Address _____
 City _____ State _____ Zip Code _____
 Emergency Phone Number _____

(Parents must fill out and sign this form.)

Date Camper was immunized against: Rubella _____ Diphtheria _____
 Small Pox _____ Polio _____ Last Tetanus Toxoid _____

Does the Camper wear eyeglasses? _____. Is the Camper under a
 doctor's care for any illness? _____. What medication, if any, is
 now being taken? _____. Will this medication be sent to camp? _____

PLEASE TO NOT SEND MEDICATIONS OTHER THAN THOSE ORDERED BY YOUR DOCTOR.

Is Camper allergic to: Bee or insect bites? _____; Poison Ivy,
 Sumac, or Oak? _____; Penicillin? _____; Other
 Medications? _____. Specify _____

Are there any dietary restrictions? _____

Is Camper physically permitted to swim? _____. Any physical
 limitations? _____

Name of Family Doctor _____ Ph.# _____

Has the Camper had: Chicken Pox _____; Measles _____;
 Measles Vaccine _____; Mumps _____; Mumps Vaccine _____

Has the Camper had or been subject to: Heart trouble? _____;

Convulsions or fainting spells? _____; Rheumatic fever? _____;

Sleepwalker? _____; Bladder or kidney trouble? _____;

Asthma or wheezing? _____; Frequent stomach upsets? _____;

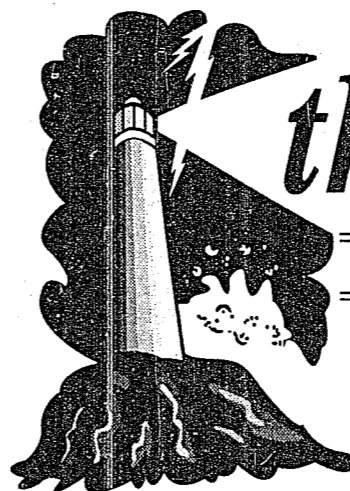
Serious illness (specify) _____;

Serious operations (specify) _____

EMERGENCY TREATMENT AUTHORIZATION

In case of emergency I hereby give permission to the Physican selected
 by the camp director to hospitalize, secure proper treatment for, and
 order injections, mediations, anesthesia or surgery for my child as
 named above.

Signed _____ Dated _____



the BEACON

Produced by the Youth Committee of the Board of Christian Education
 For and by members of the SDB Youth Fellowship

May 1993

Conference is coming!

You're Saving Your Money for
 Conference in California, but the
 Plane Ticket Costs More Than the
 \$50 You Saved...

NEWS FLASH!!

You need to catch a ride with
 someone who is *driving*. Start ask-
 ing around now; check with kids in
 other churches and find yourself a
 ride. Good times await you in sunny
 California! Here's a look at the
 schedule:

Director Eric Davis is putting to-
 gether a terrific Pre-Con at Pacific
 Pines Camp. We'll be near Lake
 Gregory with its big water slides
 and beach so you can work on your
 tan (bring sun-screen). If you've
 been camping with Eric before, you
 know it will be great!

Dates: August 4-8 Cost: \$80



California YF campers enjoying an outing at Lake Gregory.



Pastor Eric Davis, Pre-Con director.

YF evening activities during Conference hope to include:

Sunday: President's Reception and Gym Night

Monday: Miniature Golfing at Fiesta Village

Tuesday: Basketball Game— the Pastors vs. the Youth

Wednesday: Pro Magic Show

Thursday: Youth Banquet

Huntington Beach Night Games and Bonfire

Friday: Free afternoon at Knott's Berry Farm; back in
 time for 7:00 p.m. Communion Service

Friday Night: "Praise & Holler, Sing Out & Jam" (bring instru-
 ments)

Saturday Night: Ice Skating in Ontario

Gate fees are paid for all YFers for off-campus outings. Buses will be
 provided. Curfew is, of course, midnight.

And don't forget to attend the daytime meetings!



Simple message, tough sell

by Kirk Looper

Isn't it grand that we serve such a great Heavenly Father? We can count on Him for all our needs and security—throughout eternity.

Some people do not know that they have this security through Jesus Christ. Other religions, and even other Christian denominations, have no understanding of this basic belief. One book of the Bible is set aside principally for the understanding of this belief: study 1 John to determine for yourself the reality of eternal salvation.

It is such a simple message, and an important one. But not all of the people in the world are getting this message. Some are getting the salvation message, then are led to believe that they must *do* a number of other things to keep this promise. This makes it an unjust and qualifying gift.

The job of reaching and teaching is made more difficult when the missionaries are faced with this

promise of grace. Many believers have been convinced that eternal salvation cannot be so easily gained. Our missionaries have a difficult time in communicating the giving of this free gift from our Heavenly Father.

When we come upon religions that do not believe this way, we encounter ridicule and possibly danger. Some of our churches in other countries are having a very difficult time in keeping their converts and, in some cases, their churches. We need to pray and support these missionaries, placing their lives on the line for Jesus Christ and the teachings we promote through our Seventh Day Baptist churches.

We suffer "nothing" in the United States compared to what some in foreign countries face. Many are poorly clothed, go hungry, and contract illnesses that are relatively unknown in the United States.

***We need to pray
and support these missionaries,
placing their lives on the line
for Jesus Christ
and the teachings we promote through
our Seventh Day Baptist churches.***

problem. Some new believers feel that a difficult trial or precious price must be paid—on the human level—for such a gift. They are led into a servanthood to rules and decrees in an effort to remain in a state of grace.

Isn't it good that we know the difference? Nothing one *does* will earn the gift of salvation and the

Kenya has had a terrible bout with malaria. Almost 90 percent of the inhabitants are infected. Zambia is infested with cholera, malaria, and dysentery. Last year, an average of 50 people per month died in one village. This appears to be the way it is in most villages.

Poor drug supplies and inadequate dispensing led to many

deaths. During a recent drought, infected water sources, poor food supplies, high unemployment, and illness resulted in migration and loss of life.

In Zimbabwe the conditions are similar, especially with the medicines and food. It became so bad that Pastor Mwalughali had to quit his job and go to South Africa to locate work. We have not heard from Zimbabwe for three months. We pray that we have not lost our churches in that country.

What are we to do? We do not have the funds to help these countries. With all of their struggles, the leaders are not able to keep the churches together. We need your prayers and, where available, your donations toward our medical and relief funds in the Missionary Society.

Please pray for the countries in Central Africa which are beginning to come out of the drought. It is not too late to help them. Many have no seed to plant for the future.

Pray for our brothers in Indonesia. The formation of the Conference there is slow, and they have a great need for funds and study materials. I plan a visit to that country soon. Pray that I am able to get the correct type of visa, and that the door will be opened to organize the Conference.

Continue to pray for our Indian brothers. Pray for the clinic in Kerala, and for the orphanage under construction in Andhra Pradesh.

Pray for our projects in the United States and Canada. Pray for our home field workers and the travel mercies needed as they help groups and churches organize and reach out. Praise God from whom all blessings flow! *SR*

A lively church in Alfred Station

by Ernest K. Bee Jr.

The Alfred Station, N.Y., SDB Church is a lively church of active people, led by a loving pastor. Pastor Kenneth Chroniger completed his first year here in August, and the church celebrated an increase of 16 in average worship attendance over the previous year.

We are also enjoying the community's increasing appreciation for our Sabbath observance. Pastor Ken's joyful greeting and genuine caring for each person continues to open doors and hearts to the Gospel message of God's love.

In October, we began our 1992-93 church year saying "Thank you" to one of our active members, Deacon Berwyn Reid. Berwyn retired from the church treasurer position, which he has held for the past nine years (1984-1992). We are grateful to Berwyn for his *many* hours



Berwyn Reid

counting the money, keeping the books, writing the checks, sorting out ever-changing and increasingly complex IRS regulations, and caring for the financial affairs of our church.

Berwyn continues to serve with the diaconate, and keeps winning medals and ribbons in the masters

division of regional and state swim meets. (He has won gold or silver medals in the University of Rochester Masters Invitational, the New York State Senior Games, and the Empire State Games.)

School's White Christmas Gift ministry to help local families with clothing needs.

Angie Butts, our missions keyworker, has promoted the church's "Bibles for Africa" pro-

Seven teams have been formed to provide what Pastor Ken calls "Covenant Care" for our active congregation.

The first weekend in October, our church hosted the semi-annual Allegheny Association meetings, with our own Reid Mattison as moderator. At Camp Harley Sutton on Sabbath afternoon, a highlight was the presentation of the plan to remodel the camp bathrooms.

Another active member of our church, and president of the Camp Trustees, George Bottoms, presented the architect's drawing for the \$48,000 addition to the main lodge. (With the denominational Senior Saints doing the construction, the trustees expect to cut the cost to \$25,000.) Our church voted a \$2,000 gift from the Clarke Memorial Fund, and pledged an additional \$2,000 for the Camp Harley Sutton Building Fund.

Our Christian Social Action keyworker, Jean Pierce, supervises food collections on the last Sabbath of each month for distribution by the Alfred or Almond Food Pantries.

The Union Industrial Society, under the leadership of President Kay Chapman, organized the annual November harvest sale and dinner. This raised over \$1,200 to help support their ministries. Luan Ellis coordinated the Sabbath

program. This project seeks to provide Bibles for people in Africa through the American Bible Society. Money raised by our church is going to Malawi.

The Youth Fellowship, under the leadership of President Heather Chroniger and Advisor Arlene Bee, has struggled with the snow this winter. Before the snow arrived, the YF invited the church to a "No Trick, We-Treat Party" in October.

Our church is involved in the denominational MORE 2000 program. A list of structure and ministry suggestions from our MORE 2000 Leadership Team provided the diaconate with the impetus to develop a Caregiving Ministry.

Seven teams have been formed to provide what Pastor Ken calls "Covenant Care" for our active congregation. The Caregivers are currently training for a friendship and crisis ministry to each other.

We believe this program will help us fulfill our Alfred Station church mission statement: "We will watch over each other for good, build up together in Christ, grow in grace and a further knowledge of truth, and be instrumental in bringing persons to a saving knowledge of Jesus Christ." *SR*

Lambert Lynch ordained at All Nations

The All Nations Seventh Day Baptist Church in the Los Angeles area has a new minister: Pastor Lambert Lynch. The beautiful and memorable ordination service was held on December 19, 1992, at the All Nations church.

Lambert's loving wife, Vivienne, is in agreement with her husband's religious convictions. The Lynch family left their native Jamaica 27 years ago and came to Los Angeles. They became members of the Los Angeles SDB Church, and later united with All Nations. Lambert first served as an associate pastor.

The Lord has blessed Pastor Lynch with many spirit-felt sermons. One can see that he enjoys delivering our Father's message. Pastor Lambert is enthusiastic about doing the will of God and telling the Good News about our Lord and Savior Jesus Christ.

Our church members are few in number, but we are a devoted group. We conduct Bible studies at the homes of new families, hold prayer meetings on Sabbath afternoons and Wednesday evenings, and operate a prayer chain. We have a Nurture Ministry for church members, and our children and adults are involved in Scripture verse memorization.

Some upcoming activities include: tract and flyer distribution in the neighborhood; youth ministry and summer camp; and radio ministry broadcasting.



Pastors lay hands on Lambert Lynch at his ordination.

The All Nations church kindly asks to be placed on your prayer list as we are praying for you. May we all—at that Great Day—dwell in the House of the Lord forever. *SR*

Church offers tutoring, support

by Jasmine J. Lynch

Sabbath, March 6, is a day the West Palm Beach, Fla., church will long remember.

The guest speaker in our worship service was Pastor Russell Johnson, Director of Extension for National Missions. He brought us a message of encouragement and challenge, "Facing the Giants in Your Life." By the end of the message, we knew to use our experience, the tools God has given us, and to let God be in control as we face the many giants in our lives.

The worship service was followed by a fellowship lunch, and at 4:30 p.m. we had our first "Musical Extravaganza." Various artists from the community were invited, including two youth choirs—one from a middle school, and the other from a Baptist church.

The three goals of the concert:
• to expose the community to some of our talented middle school

students (the ones we hope to prevent dropping out of school—why we implemented our tutorial program).

• to introduce the community to our Free Tutorial and Parent Sup-

We were very pleased with the support, and hope some of the seeds we sowed will bear fruit.

port Group, and to solicit more students and volunteer tutors.

• to honor the tutors who have worked in the program.

Although we did not get any new volunteers, Seventh Day Baptists became known to all who attended and read the program.

Our sponsoring church, the Miami SDB Church, and several members of the community attended. We were very pleased with the support, and hope some of the seeds we sowed will bear fruit. Pastor Johnson and Pastor Andrew Samuels presented certificates to 18 tutors and peer-tutors.

On Sunday, the church members met with Pastor Johnson, who was here responding to a call for help in reaching the community. We spent several hours discussing an outreach project to be sponsored by the Missionary Society, with Pastor Johnson as the director.

Everyone was encouraged, and we look forward to the development and implementation of this project in the fall. Please pray for us as we embark on the community outreach, asking God to lead all those who will give of their time and expertise. *SR*

Don't take your organs to heaven! Heaven knows we need them down here!

by Paul Osborn

Three years ago, my diabetes doctor told me that my kidneys were approaching the "at risk" stage. She recommended that I make an appointment at the University of Wisconsin Hospital Transplant Clinic for an evaluation. I kept stalling, feeling rather ambivalent about the prospect of getting a transplant and all that would involve.

Finally last fall, she asked me if I had religious objections to a transplant. I couldn't think of any, so in November, Muriel and I went for an evaluation. They assured me



Pastor Paul Osborn

that I was a good candidate for a kidney transplant.

Listening and reading, we came to the conclusion that since dialysis was only a "half life," why not live life to the fullest? My name went on the waiting list.

From what they said, I was expecting to get to the top of the list sometime in 1994, or possibly late this year. But at 4:30 Friday morning, February 26, I stumbled out of bed to answer the phone. I was flabbergasted to hear, "Paul Osborn? We have a kidney for you!"

Within nine hours, I was being wheeled into the recovery room with a new kidney already functioning! Certainly not much time to think. I was still ambivalent.

Everything went well. Friends from coast-to-coast had been praying for me—and Muriel.

The sermon I was supposed to preach that Sabbath was "Off-loading Stress Through Prayer!" I must have practiced that sermon, because I felt no spiritual, mental, emotional, or psychological stress at all; only the usual physical stress that comes with any major surgery. I should have felt pretty positive. And yet, ambivalence was still present.

The kidney functions well, my blood test shows I am doing better, and there is no sign of rejection. The medication and monitoring are easy for me after 45 years of diabetes management. But why that vague unease, that ambivalence?

I remembered my original thought when first hearing that my own kidneys would cease to function, and I would need an alternate method to stay alive. "I would rather suffer dialysis than use someone else's kidney!" The fact that the kidney would come from the body of a person who was already dead didn't bother me. What did bother me was that somebody would have to die so I could continue to live!

All I know about my new kidney was typed on a plain piece of paper: a 39-year-old female died of a brain hemorrhage at a New York City hospital. That sounds like tragedy to me. Did she sign her "Donor's Card," or had her loved ones made that decision at a time of sorrow and grief? However it happened, I

am grateful for that "Gift of Life!"

In our haste to get to the hospital that Friday morning, I didn't think to consider the source, so it wasn't until later that I began praying for their comfort. I wrote a letter stating my feelings and prayers, and sent it by way of the procurement office. That made me feel a little more positive. I should not hesitate to accept the gift that was so freely given!

And being a preacher, wouldn't you know what I thought of next? Sure. Christ suffered and died so that I might live eternally. This kidney will sometime cease, but not Christ's gift of life.

I wonder why so many hesitate to accept that which is so freely given? Perhaps because they don't want to owe anybody anything. "I'd rather do it myself!" they say. Or maybe they think they aren't worthy of such a costly gift. Well, we can't gain our own eternal life—nor will we ever be worthy of it—without accepting it as a Gift!

Someday I might do a thorough Scripture study about the relationship of the physical and spiritual body. For right now, it is enough to leave it in God's hands. I want to be a good steward of the physical body, including the new kidney, and use it for His glory!

And I want to say "Thank you so much!" to those who were, and are, praying for me. One of the doctors tried to tell me that my good rate of recovery meant that I was lucky. I told him, "It is the Lord!" *SR*

Paul Osborn pastors the Albion, Wis., SDB Church. The article's title comes from a hospital pin Paul likes to wear.

December	\$760,698
November	\$697,306
October	\$633,915
September	\$570,523
August	\$507,132
July	\$443,740
June	\$380,349
May	\$316,957
April	\$253,566
MONTHLY GOAL	\$190,174
March	\$126,783
February	\$63,391
January	

1993 income needed—\$760,698.
Per month gift income needed—\$27,783.
Total needed each month—\$63,391.50

Licensing in SDB churches

by Rev. Albert N. Rogers

Responding to our March issue concerning the pastoral search process, retired Pastor Al Rogers lifts up the practice of licensing gifted individuals in our congregations. Our Director of Pastoral Services, Rodney Henry, agrees.

There are natural leaders in every church. They teach our classes, help to decide questions that come up in business meetings, and represent the church in working those decisions out in the community. They may speak out in the democratic process which ought to be followed in Seventh Day Baptist churches.

At least once a year, consideration should be given to licensing individuals in the church fellowship, looking toward their fuller stewardship in the church and denomination. Is there someone who should be encouraged to prepare for full-time Christian leadership? Should the church issue a license to that individual?

This action should be taken prayerfully after consideration by the diaconate. Does this person have the talents and potential for

leadership? Can he or she serve as a leader in Sabbath School, retreats, camp, or service projects? Is he or she accepted by the group as a leader? Are there problems that might arise if this person were licensed?

Licensing is the first step toward full-time Christian leadership. It is a vote of confidence by the church. It can be appropriately given to any young or mature member who has the confidence of the church.

Experience in leading prayer meetings, Sabbath School, or camping programs is helpful in preparation for full-time leadership. Financial assistance for college, and helping the licentiate attend General Conference may also be ways of showing the church's confidence in the individual's capabilities and talents.

The diaconate should be alert to the potential of the young people growing up in the church. A young person finishing high school will appreciate the church's interest in a future career. Financial help is a means of encouraging the licentiate to prepare for ministry in college and seminary.

Marriages

Zinn - Edwards.—Martin Zinn and Carol Edwards of Salem, WV, were united in marriage on November 20, 1992.

Rogers - Martin.—Stephen David Rogers and Jill Adana Martin were united in marriage on December 20, 1992, at the Salem, WV, Seventh Day Baptist

Church. The Rev. Dale Thorngate officiated, with the Rev. Charles Graffius assisting.

Spreadborough - Davis.—Robert Spreadborough and Katherine Davis were united in marriage on March 17, 1993, in Boulder, CO. Eric Davis, Katherine's son, was the officiating pastor.

Accessions

Battle Creek, MI
James Galanaugh, pastor
Joined after baptism
Erica Discher

Joined after testimony
Jeffery Roberts
Laurie Roberts
Pastor Barron Baugh
Robin Baugh

Kirkwood, MO
Jon Warren, pastor
Joined after testimony

Phillip Frankford
Kristal Frankford

Milton, WI
George Calhoun, pastor
Joined after baptism
Grace Crandall
Robert Amundrud

Richburg, NY
Stephan Saunders, pastor
Joined after baptism
Jamie Pitts
Eric Pitts

Sunshine Mountain Chatawa, MS
Ralph Hays, pastor
Joined after testimony
Sally Day
Lynne Moak
Judy Rachal
Willie Rachal

Toronto, Ontario
Herlitz Condison, pastor
Joined after baptism
Hugh Dean
Byron Walker
Andrea Marsh

Nadine Gilmore
Phoebe Fyffe
Tiffany Fyffe
Natasha Reynolds
Diane Lindo

Joined after testimony
Alfreda Myers
Erica Richards

Westerly, RI
David Taylor, pastor
Joined after baptism
Daniel LaPointe

Births

Lewis.—A son, Brian Patrick Lewis, was born to Gregory and Sherry (Gordon) Lewis of Conway, AR, on February 10, 1993.

Monroe.—A son, Joseph Aaron Monroe, was born to Jeffrey and Donna (Pearson) Monroe of North Little Rock, AR, on March 8, 1993.

Kenyon.—A son, Josiah Aaron Kenyon, was born to Kevin and Sandra (Carey) Kenyon of Coudersport, PA, on March 13, 1993.

Loofboro.—A daughter, Caitlin Nicole Loofboro, was born to Alan and Donna Loofboro of Carthage, TX, on April 5, 1993.

Welch.—A daughter, Chelsey Emily Welch, was born to Robert and Ronda (Jacobson) Welch of Ashaway, RI, on February 28, 1993.

Lawton.—A son, Timothy Wear Lawton, was born to Jeffrey and Nadine (Wear) Lawton of Bradford, RI, on April 6, 1993.

Hoy.—Janet Sue Hayes Hoy, 57, of Mannington, W.Va., died on January 4, 1993, at her home. She was born on February 22, 1935, the daughter of Pauline A. (Williams) Swiger of Mannington and the late Paul B. Swiger. Janet was a member of the Salem, W.Va., SDB Church.

In addition to her mother, she is survived by her husband, Robert Hoy; two sons, Charles Wayne "Chuck" Zopfi of Fairmont, W.Va., and Scott Benjamin Zopfi of Mannington; one daughter, Rebecca Ann Hayes of Mannington; one brother, Paul W. "Bud" Swiger of Roswell, Ga.; three stepchildren, three grandchildren, 11 stepgrandchildren, and two stepgreat-grandchildren.

Funeral services were conducted by the Rev. Dale Thorngate, assisted by the Rev. Clifford Hanson. Interment was in the K of P Cemetery at Salem.

Kenyon.—Alice (Miner) Kenyon, 81, of Ashaway, R.I., died on

Obituaries

February 6, 1993, at the Westerly (R.I.) Hospital. She was born in Groton, Conn., on January 14, 1912, the daughter of Eugene L. and Annie (Gilbert) Miner.

Alice was a member of the Second Hopkinton (R.I.) Seventh Day Baptist Church and a former member of Ashaway Grange.

Survivors include two daughters, Shirley L. Burrige of Herndon, Va., and Phyllis K. Konop of Harvard, Mass.; one sister, Marjorie Kenyon of Dunnellon, Fla.; four grandchildren, and three great-grandchildren. She was predeceased by her husband, Arling Ayers Kenyon, and one sister, Julia Kenyon.

Funeral services were held in the Avery Funeral Home, Hope Valley, R.I., followed by burial in the First Hopkinton Cemetery, Ashaway.

Davis.—Harriet L. (Franklin) Davis, 81, of Battle Creek, Mich., died on February 24, 1993, at

KEVIN'S

ORNER

Snowed-in Sabbath

Where were you during the infamous and deadly blizzard that socked the eastern United States on a mid-March weekend?

Fortunately, for the Bonds at Sunshine Mountain (see box, inside front cover), they were not in their back bedrooms.

Rod Henry and I had arrived in West Virginia on that Friday to lead out in some MORE 2000 training for the Salem and Lost Creek churches. Nice weather flying in. Flying out was a whole different adventure. (Which I could share if I had more time and pages...)

The weekend began as planned as I settled in with Pastor Dale and Janet Thorngate in Salem; Rod with Pastor Larry and Jan Graffius in Lost Creek.

By Sabbath morning, we were already covered with several inches of snow—and it never stopped “dumping” on us all day! No church. No Sabbath School. No MORE 2000 meetings. (Thankfully, we taught the pastors to do further training with the church groups.)

Our meetings may have been cancelled, and the larger fellowship may have been cancelled, but the Sabbath was not cancelled. In fact, it could be classified as one of the best Sabbaths I've experienced lately.

As the various church members were notified of the cancellation, I could almost hear them responding, “Oh, now we can really have a Sabbath rest!” That was my feeling, too.

Are we being true to the Sabbath?

When I was pastoring at the Madison, Wis., church, our promotional campaign used the phrase, “Come to us, and have the *REST* of your weekend!” We wanted to attract churchgoers who wanted more free time on Sundays, and those interested in a Sabbath rest.

But could we, as a church, provide a truly restful Sabbath?

Are we being true to the Sabbath, or are we just being true to the Church? True to busy activities? Have we become a “Saturday version” of a jam-packed Sunday church day?

As we watched the snow bury Salem that Sabbath, we had a chance to meditate on God's Word, read a great Sabbath article together, reflect, and rest!

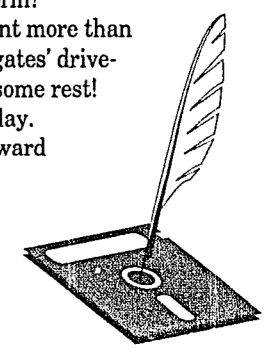
I appreciate Sharon Wauls (page 8), our first ordained African-American woman, and her contemplative spirit. I find it hard to contemplate on little things, let alone on things of God.

But on that one, snowy Sabbath in Salem, I could reflect on many spiritual and personal items. A real refreshing, restful, rejuvenating time. And to be stuck with a great cook (not Dale) didn't hurt a bit.

Let's look at our Sabbath days. Let's examine our worship services. Are they directed at the Lord and designed to glorify Him? Are we offering our people a time to rest and rejuvenate—or are we adding more programs and pressure to perform?

Like the young fella who spent more than five hours shoveling the Thorngates' driveway that Sunday—we can use some rest!

We know we have the right day. Let's have the right attitude toward that day.



Coming soon in the *SR*:

Full-color issue—

A reprint of our 140th anniversary piece will be sent to all readers. This will also be used as our promotional film follow-up mailing.

Springhill Manor. She was born on February 24, 1912, in Oneida County, N.Y., to Herbert A. and Leila (Palmiter) Franklin. She graduated from high school in New York State and from Milton (Wis.) College. She was a homemaker.

Harriet was a member of the Battle Creek SDB Church and its diaconate and choir; a Sabbath School teacher and superintendent; church historian and clerk; assistant treasurer; and a member of the Board of Christian Education.

She was married 49 years to Arnold A. Davis, who died in 1985. She assisted her husband as Camp Holston caretaker for 10 years, and helped him deliver taped sermons to shut-ins for more than 26 years.

Survivors include two sons, Owen F. Davis of Des Plaines, Ill., and Ervin S. Davis of Sudbury, Mass.; four grandchildren, and two great-grandchildren. In addition to her husband, Arnold, she was predeceased by one son, Oliver, who died in 1981.

Funeral services were held on March 1, 1993, at the Battle Creek SDB Church, with the Rev. James Galanaugh officiating. Burial was in Memorial Park Cemetery.

Wilson.—Gertrude E. Wilson, 85, of Middletown, Conn., died on February 24, 1993, at Highview Health Care Center, Middletown.

She was born in New Britain, Conn., the daughter of Frederick and Hattie (Neumann) Beckley. She lived in the Middletown area most of her life and was a member of the Pine Street Gospel Chapel.

Gertrude was a humble, quiet, gentle, pleasant, good-hearted, and hard-working wife, mother, and grandmother.

Survivors include her husband of 65 years, Douglas R. Wilson; two sons, David of West Haven, Conn., and Jonathan of Middletown; one daughter, Donna Nedley of Middletown; one brother, William Beckley of Middletown; seven

grandchildren, and six great-grandchildren.

Funeral services were held on February 26, 1993, at the Doolittle Funeral Home, with Pastor William Bowyer officiating. Burial was in Pine Grove Cemetery.

Snyder.—Georgeiana A. Snyder, 71, of Coudersport, Pa., died on February 26, 1993, in Charles Cole Memorial Hospital, Coudersport.

She was born on April 3, 1921, in Richburg, N.Y., the daughter of Willis and Agnes (Genung) Cole. She married Steven L. Snyder on December 3, 1942, in Coudersport.

Georgeiana had been employed by the Potter County Journal and Midland Optical of Coudersport. She was last employed as an inspector at Pure Carbon in Coudersport.

She was a faithful member of the Hebron SDB Church for nearly 50 years, where she served as church treasurer, trustee, teacher, Sabbath Recorder correspondent, church newsletter reporter, and president of the Women's Society. Willing to serve wherever needed, she continually found ways to encourage and help her neighbors and church family. She was also a member of the Hebron Grange.

In addition to her husband, she is survived by three sons, Michael of Dresden, Pa., Paul of Coudersport, and Walter of Scranton, Pa.; two brothers, Milo Cole of Smethport, Pa., and Ernest Cole of Portsmouth, N.H.; four sisters, Marie Weimer of Erie, Pa., Dorothea Wallace of Kissimmee, Fla., Gertrude Huntington of DeLand, Fla., and Gladys Jordan of Belmont, Pa.; nine grandchildren, and several nieces and nephews. One brother, Earl Cole, preceded her in death.

Funeral services were held on March 1, 1993, at the Hebron SDB Church, with the Rev. Michael Burns and the Rev. M.H. Vincent officiating. Burial was in Hebron Cemetery.

Brannon.—Minnie Marie Brannon, 92, died on March 9, 1993.

She was born on March 31, 1900, in Farnam, Neb., the daughter of Ruben and Hannah (VanHorn) Davis. She was raised in Farnam, graduated from Farnam High School in 1919, and received a teaching certificate from Kearney (Neb.) State College.

Minnie was married to Riley Brannon on October 31, 1921, in North Loup, Neb., where they made their home. Riley died on August 31, 1978. She was a member of the North Loup SDB Church.

Survivors include two sons, Warren of Freeville, N.Y., and Homer of O'Neill, Neb.; two daughters, Dorothy Lawton of Westerly, R.I., and Neva Hunt of Lakewood, Colo.; 14 grandchildren, six step-grandchildren, and 23 great-grandchildren.

Funeral services were held on March 12, 1993, at the North Loup SDB Church, with the Rev. Kenneth Burdick officiating. Burial was in the Hillside Cemetery near North Loup.

Morgan.—Bessie Mae Morgan, 92, of Ashaway, R.I., died on March 23, 1993, at the Westerly (R.I.) Hospital.

She was born in Lebanon, Conn., on May 24, 1900, the daughter of Arthur P. and Catherine (Palmer) Turner. She was married to the late Kenneth T. Morgan.

Bessie was a member of the First Hopkinton SDB Church, Ashaway, where she had served as president of the Ladies Aid Society. She was also a member of the Ashaway Homemakers, and the Sons of Union Veterans Auxiliary.

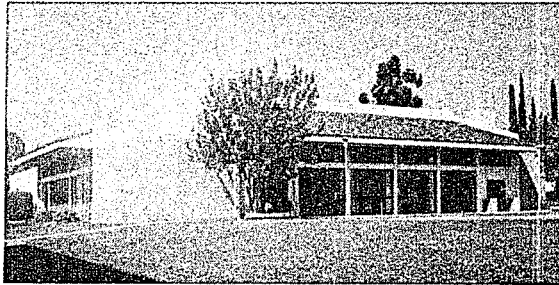
Survivors include one son, Robert D. Morgan of Ashaway; one brother, Edward Turner of Pawcatuck, Conn.; two grandchildren, and three great-grandchildren.

Funeral services were held on March 30, 1993, in the Buckler-Johnston Funeral Home, Westerly. Burial was in Oak Grove Cemetery, Ashaway.

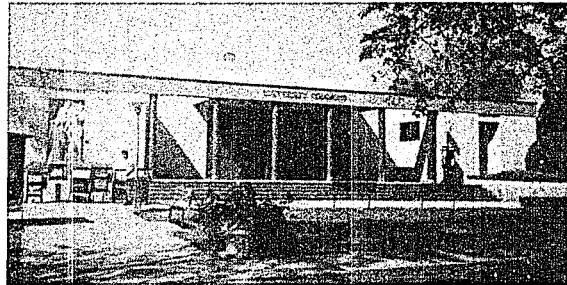
The Sabbath Recorder (ISSN 0036-214X) (USPS 474460)
3120 Kennedy Road
P.O. Box 1678
Janesville, WI 53547-1678

Second Class postage paid at
Sun Prairie, WI 53590

Conference in California

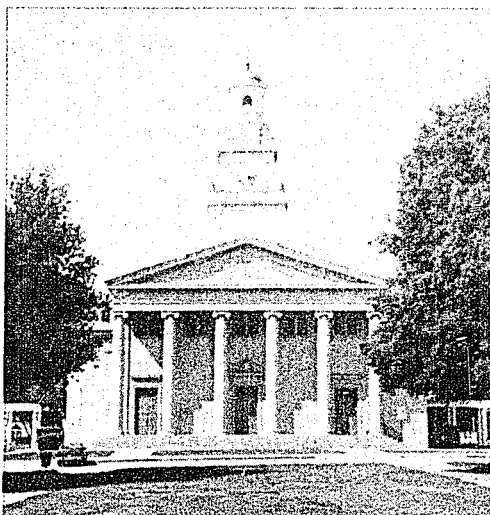


New Orton Center for all daytime meetings.



*University Commons for daily meals
with plenty of seating space.*

*Dorms have a
small lounge
and bathrooms for
both sexes
on each floor,
sometimes more
than one.
All rooms are
air-conditioned.*



*Memorial Chapel is a
beautiful sanctuary for
evening worship.
Large stained glass windows
and carved wood panels
make one appreciate
God's gifts
and talents
given to us.*

***University of Redlands
August 8-14, 1993***