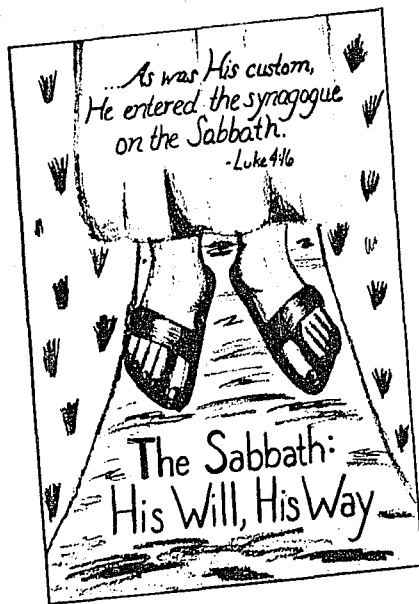


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Recorder
May 1994
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1844-1994

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"I am trying to trace my genealogy, and I think that my great-great-grandfather, Clark Maxson Burdick, was a member of a Seventh Day Baptist church in central New York State in the mid-19th century. Can you send me all the information you have on him?"

Such is the nature of many of the requests that come to the Historical Society for research. But at one time or another, central New York had 18 different churches. To check these records for names was time-consuming, particularly when not all of the church clerks had perfect handwriting. Furthermore, handling the nearly 200-year-old records or subjecting them to photocopying was destructive to their preservation.

Thus about a year ago, Ilou Sanford undertook the voluntary task of compiling the thousands of names into a single volume which could be used by researchers. That volume, consisting of over 100 pages, is soon to be published by Heritage Books, Inc. of 1540 E. Pointer Ridge Place, Bowie, MD 20716-1859. A pre-publication price of \$19 has been set, with the retail published price at \$24 after July 1, 1994.

Church records vary, depending on the clerk. Some records give not only the name and date of joining, but may also include the person's spouse or parents, and the date of dismissal, whether by death or by letter to another church. The membership rolls included are only those which have been deposited with the Seventh Day Baptist Historical Society and do not include the more recent records. Churches included are: Adams Center; First, Second, and Third Brookfield; DeRuyter; Diana; Houndsfield; Lincklaen; Otselic; Pinckney; Preston; Richland; Scott; Syracuse; First and Second Verona; and Watson.

Similar work is progressing on churches in western New York.

The **S**abbath **R**ecorder



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Who are Seventh Day Baptists?

If you've never read *The Sabbath Recorder* before, you might be wondering who Seventh Day Baptists are. Like other Baptists, we believe in:

- 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

A spacious Sabbath rest

by Ron Farr

I wept quietly as I drove home that night. All day long I had listened to the stories of emotionally wounded people at the state hospital. One smiling, unkempt woman introduced herself as the Virgin Mary. People made fun of the

woman's grandiose identity, but still she clung to it as the one thing that helped her endure her abysmal feelings of worthlessness.

A young man, a guilt-ridden drug abuser, shared his struggle to live with himself. He had stabbed

his father to death two years earlier while under the influence of LSD. He could hardly get the words out, and I could hardly take them in.

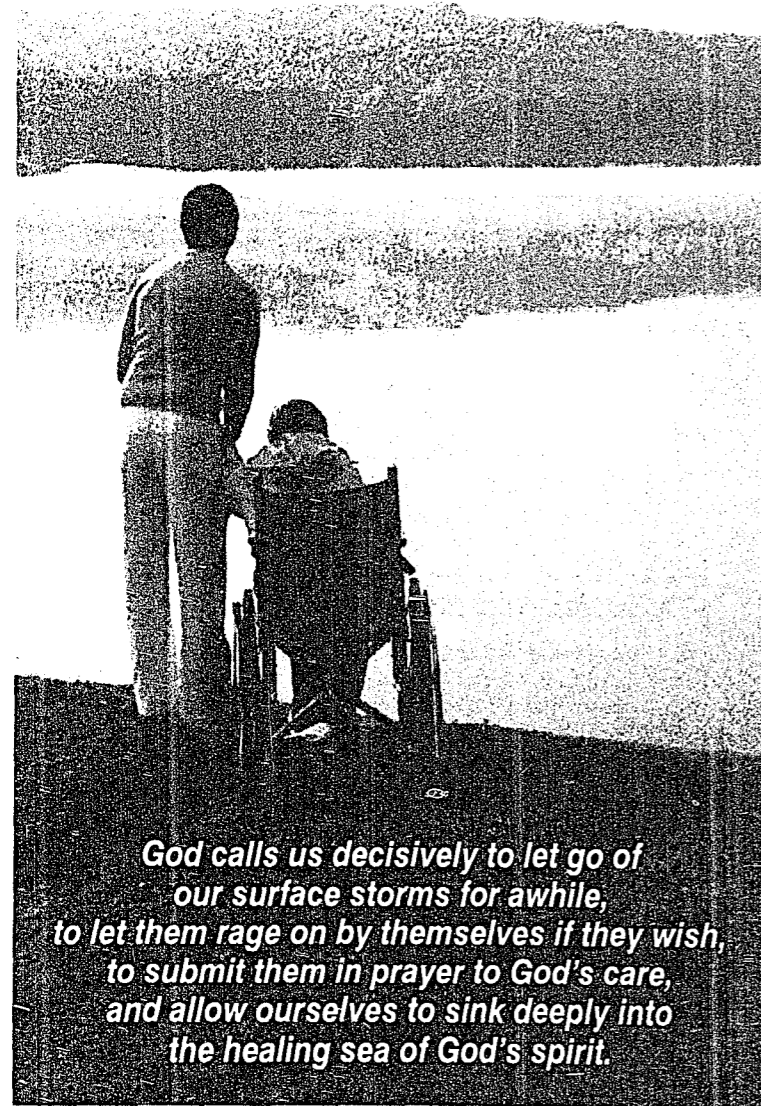
"I have much more to say to you," Jesus told his disciples, "more than you can now bear" (John 16:12). Isn't this the nature of any ministry? Christ calls each of us, laity and clergy alike, to find ways to minister to the brokenness of our workplaces, neighborhoods, or world.

The more we enter into the hearts and dilemmas of others, the more suffering we uncover, and the more we are wounded by our own compassion for them. Everyone, like Jesus, like each hospital patient who shared his or her story with me, has "much more to say" if we dare listen. Their voices of hurt pursue us like Abel's blood crying out from the ground.

The more we hear, the more we want to reach out. Yet, no matter how many hours of service we put in, the undertow of ministry pulls us out into even deeper waters. We soon find ourselves struggling just to stay afloat in a turbulent ocean of human need that extends as far as the eye can see.

All our efforts to minister to such colossal brokenness begin to feel like nothing more than a few drops in the bucket. Jesus warned us that it would be this way. He said, "You will always have the poor among you" (John 12:8). Christ always has more to show us—more need, more hurt, more injustice, "more than you can now bear."

We grow weary in the struggle. We discover through our efforts to uphold others that we ourselves are burdened and needy people, too. Behind the tired, expressionless



God calls us decisively to let go of our surface storms for awhile, to let them rage on by themselves if they wish, to submit them in prayer to God's care, and allow ourselves to sink deeply into the healing sea of God's spirit.

faces we wear as we drive home after a long day, we are quietly enduring our frayed nerves, the pressures and deadlines we are up against, our anxiety over the uncertain health of one of our children, or the nagging unresolved friction in our marital relationships.

Jesus knows how hard it is for us to attempt any ministry. He knows the burdens we carry. That is why he says to his disciples, "Come with me by yourselves to a quiet place and get some rest" (Mark 6:31). "Learn from me... and you will find rest for your souls" (Matt. 11:29).

We hear a similar voice speaking to us through the fourth commandment: "Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work" (Exod. 20:8).

Resting in prayer

This sacred Sabbath stillness in which we let go of our physical and mental labors, and get rest for our souls, is a deep part of prayer. It originates out of the very fabric of God's nature, for, as we are told, God "rested on the seventh day" (Exod. 20:8).

God rests. Jesus rests. Jesus invites us to rest. God commands us to rest. We need to rest. Yet how many of us actually find true rest?

Sadly, even prayer for most of us is not rest. On the contrary, it is generally something we have to gear ourselves up to do, because in it we're usually problem-solving, decision-making, or working out our futures. Our prayer times are often just a continuation of the inner noise and struggle of our lives.

Though personal struggles are frequently the starting point for prayer, it is clear that Jesus calls us to continue our descent into prayer to the place where we can truly "find rest for our souls." Prayer is not just a place of mental labor, but a place of release and rest—a kind of "portable Sabbath" in the words of Harvey Cox. The

problem is, however, that though we inwardly long for such an inner Sabbath, it is no easy thing to rest and let go in the manner that Jesus calls us.

There is a terrific amount of momentum in our lives—like that of a freight train, relentlessly driving us and keeping us from resting in the present moment. We feel inwardly compelled to be productive, to be responsible, to be on time, to make

The idea of Sabbath resting in prayer runs counter to the whole mentality of the Protestant work ethic with which many of us have been raised.

a good impression, to be liked or needed, to make our mark, to reform that in the world which offends our sense of justice. We feel pressure to satisfy the expectations that others have of us, and to fulfill our own expectations and desires.

The freight train of our restless minds and hearts is not easily stopped. And we're not always sure we want to stop it.

Indeed, most of us seem to have an ambivalent relationship with the idea of rest. We feel guilty about doing "nothing" and resting before we've cleared up things in the world. Many of us exhibit a drivenness that implies, on the one hand, an anxious over-valuing of our own individual actions for the welfare of the world, and on the other hand, a lack of trust that God is also working in a much larger framework for wholeness and justice.

The idea of Sabbath resting in prayer runs counter to the whole

mentality of the Protestant work ethic with which many of us have been raised. When we are not being productive—always "doing" something to which we can point and say, "I did that!"—an anxious part of us starts to question our self-worth and feels that in our inactivity we are "nothing." Strip me of all my busyness and my achievement-directed actions and ask me to rest for a few minutes, and I begin to feel I am making a terrible plunge into nothingness. I fear that I might disappear altogether!

In an odd sort of way, it is painful for us to rest because resting means just sitting with things as they are for awhile; just sitting with our own unresolved struggles and anxieties; just sitting with our neighbor's untended wounds and tears. In the silence of rest, we are forced to recognize our own limits and see all our underlying conflicts and bruised places that we've blinded ourselves to through the diversion of our busyness.

There are so many forces and fears within us, pulling us like that freight train away from a simple Sabbath resting in prayer! Yet our deep need for such rest cannot be denied and cries out to be honored.

When there is a storm at sea, those who are caught in it have their hands full. They concentrate on nothing else but the exhausting task of staying afloat in the midst of gale force winds and high waves. However, if anyone in that storm could descend safely into the depths of the ocean, he or she would find a deeply peaceful world of silent and gentle currents seemingly unaffected by the raging storm above.

Usually we live on the stormy, broken surface of life. But God also calls us to the silent, ocean depths of prayer. There we find our balance. There we radically relinquish our guarded agenda, our struggles, our burdens, our limited viewpoints, and the momentum of our lives, and just rest in God—living

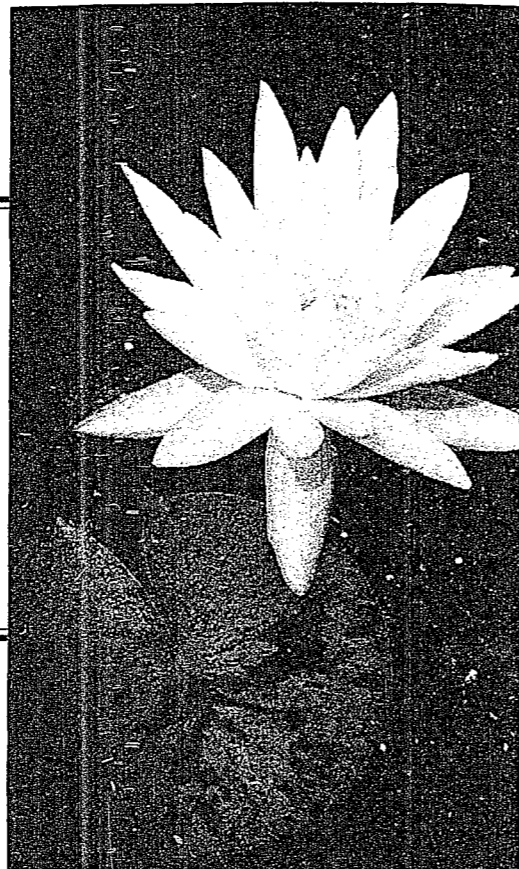
out Jesus' words, "Father, into your hands I commend my spirit" (Luke 23:46).

God calls us decisively to let go of our surface storms for awhile, to let them rage on by themselves if

near the river's edge that has come to rest gently upon the calm moving surface of the river's current.

The Hebrew term

The more often we abandon ourselves to God's rest, the more space we give God to enter us and inwardly change us. God inevitably stirs us to bring God's rest to those who have no rest from loneliness and oppression.



they wish, to submit them in prayer to God's care, and allow ourselves to sink deeply into the healing sea of God's spirit. This is something we need to take the time to do daily, and something that God will teach us how to do over time.

The spaciousness of rest

It is in the spaciousness of our Sabbath silences that we begin to unwind and decompress. It is in these silences that our pores become unplugged and the numbness of our exhausting struggles drops away like the blinding scales that dropped from the eyes of Paul before he was baptized.

It is in these silences that we take on different eyes—Sabbath eyes that are relaxed and open enough to find God in "being" as well as in "doing," eyes that can see the deep worth of each moment as it is, rather than always peering ahead to moments lying beyond that might be more "promising."

It is in these sacred Sabbath silences that we find our centers again, and touch upon the compassionate, life-giving Center of the Cosmos. Here we come to rest upon God's mercy like an autumn leaf

for "mercy" comes from the root word meaning "womb." In prayer, when we rest in God's mercy, we are resting ourselves as if we are in God's womb. Just as an

unborn child rests in the womb of its mother and silently receives an endless supply of nourishment, warmth, and protection, so when we in prayer let go and rest in God's mercy, we find that God enfolds us in the divine womb, and there nourishes us, heals us, restores us, and gives birth to us again.

The Sabbath rest, however, is not just for our personal revival. Resting in God is not just for "me." God holds *all* creation in that mercy-womb, not just those who have made the descent of prayer. The more often we abandon ourselves to God's rest, the more space we give God to enter us and inwardly change us. God inevitably stirs us to bring God's rest to those who have no rest from loneliness and oppression.

We Christians are ordinary people with needs and limited re-

sources who are called by God to minister to others on the raw edges of life. We need the inner Sabbaths of prayer. We need to rest our souls periodically in the wellsprings of God's Spirit.

A tree cannot stand in the storm without its roots embedded in the depths of the earth. We cannot stand in the storms of ministry without resting our roots deep in the healing silences of God. **SR**

Ron Farr, with his wife Patty, is co-pastor of Emmanuel Congregational Church United Church of Christ in Watertown, N.Y. He is a retreat leader and speaker on the subjects of prayer, community spirituality, and empowering ministries of the laity. This article first appeared in Weavings, Mar/Apr '93. Reprinted with the author's permission.

What is our Sabbath priority?

by Mike Ahlborn

Someone once said that "a rut is just a grave with the ends knocked out." I believe this to be a reasonable statement, since some ruts in life can be so deep and so tough to get out of, that one has to die to self to get free.

Many people believe and uphold the Sabbath, finding it practical and relevant for today, and count it to be a valid part of God's Holy Ten Commandments to be observed. After much study and research, and after experiencing life with and without the Sabbath, I can say that I wholeheartedly agree. We need the Sabbath. To borrow a slogan, "It's a law we can live with!" Okay so far?

Well, I believe there are Sabbath ruts that can develop if we aren't on guard. Now I may not win "Mr. Nice Guy of the Month" for writing this, but I believe it's the truth. So, here it goes...

Sabbath priority

Sabbath ruts stem primarily from one cause, so I'll start with it. If we die to self in this area, our lives will be completely changed.

Many people who honor and ob-

serve the Sabbath are troubled by what activities are acceptable and unacceptable: by how much preparation should go in to preparing for the Sabbath, by how much Christian work they should be doing, whether they can shop or go out to eat, whether it's okay for the dairy farmer to milk his cows, etc. And how do we satisfy those kids who have so much pent up energy? Must we bind them to a chair and not allow them to move except to use the bathroom?

Forgive me, but God didn't tell us to *act* holy, He said to *be* holy as He is holy. Holiness in us isn't produced by trying to be holy—that's impossible. How do we come to holiness? Only God Himself can do this work in us, and only if we maintain a strong relationship with Him through our faith in Christ. But isn't this the point?

What good is it to observe the Sabbath if you have a weak relationship with the Lord of the Sabbath? The Sabbath was set apart by Him and for Him, and man can benefit as well by its observance. However, if God isn't our Sabbath priority—our priority every day for

that matter—what spiritual good is achieved by our works?

Since we aren't holy, can we keep the Sabbath holy? Hardly. We'd have a worse chance of doing that as someone who doesn't know how to swim being told to swim across the Atlantic Ocean. Without a living and strong relationship with the God of the Sabbath, it just can't be done, period. I would desire as good a relationship with God as some of the "Sunday" brethren I've known. Yes, we need to rethink the whole Sabbath question.

The Sabbath isn't so much about *us* as it is about the Lord. It's not about what *we* want, but about what *He* wants. We don't go by *our* definition of holiness, but His. *He* must become our focus, not the day.

When we're consumed with doing what pleases Him, when His will has become our highest desire, then observing the Sabbath won't be a burden or a problem. You see, man wasn't made for the Sabbath; he was made for God's pleasure. God wants to find His delight in us. We should stop to consider how it delights God when we set aside His day, making it holy by setting aside all of our agendas

It seems crazy how we often get caught up in showing others how really spiritual we are by our Sabbath piety—



yet inside we can hate and despise the Sabbath for the way it cuts against the desire of the flesh.

and cares for Him. Will we be blessed? YES! Bless God and you will be blessed.

It seems crazy how we often get caught up in showing others how really spiritual we are by our Sabbath piety—yet inside we can hate and despise the Sabbath for the way it cuts against the desire of the flesh. When we mess up our priorities, we can feel so limited, so confined, so burdened down by the Sabbath that it becomes bondage to us.

Many Sabbath-observers today are more excited to see the Sabbath end than to see it begin. Why? Because their time is spent indulging the flesh with television, sports, hobbies, work, or whatever it is their supposed fulfillment happens to be. Therefore, building a relationship with God is drudgery.

May God help us when we put on our "holy clothing" and preach to the world and "Sunday-Keepers" about the Sabbath, and look down our long pious judgmental noses at non-observers, and then go about the Sabbath in private as though it's "dullsville." Let's picture ourselves on the Day of Judgment explaining to God why we thought building a relationship with Him was dull.

If we really loved doing the Father's will, and were finding our fulfillment in performing it, we would be able to successfully preach it to others. They would judge its merit by the powerful liv-



When we focus upon the God of the Sabbath and concern ourselves with His good pleasure, we immediately find personal fulfillment and Sabbath purpose. Our souls are refreshed, our bodies are rested, and our spirits can soar in blessed communion with God and His Son as we set all other things aside to enter into the Holy of Holies.

ing relationship we'd have with Jesus, and many would want what we have. If we lost our voices and our ability to write, and the only way we could preach the Sabbath was by our life, how many converts would we have? As one man aptly stated, "Your life is screaming so loudly, I can't hear your words."

Without God

Take the God of the Sabbath out of the Sabbath experience and what do you have? A legalistic law requiring a day to be different from all the rest, from which, if kept to

the absolute letter, none could receive much more satisfaction than napping and waiting for the sun to go down.

And you could only do the napping if it was something that gave you no pleasure—you'd have to despise it a little at least.

This all sounds ludicrous, but it's exactly where many folks find themselves. What kind of activities can we do on the Sabbath that will meet the requirements of the Law? What can we allow our kids to do? When we focus solely on the Sabbath it becomes extremely tough.

However, when we focus upon the God of the Sabbath and concern ourselves with His good pleasure, we immediately find personal fulfillment and Sabbath purpose. Our souls are refreshed, our bod-

ies are rested, and our spirits can soar in blessed communion with God and His Son as we set all other things aside to enter into the Holy of Holies.

May we remember the Sabbath day, to keep ourselves separated unto the Lord, seeking His perfect will and favor. May He be glorified. *SR*

Mike Ahlborn is editor of ACTS, missionary magazine of the General Council of the Churches of God (7th Day). This was Mike's September 1993 editorial. Used by permission.

The Sabbath in my life with Christ

by Conference President Leon Lawton

I was taken to church every Sabbath since before I can remember. Mother made a small rag doll—"my church doll"—which only came out of the drawer to go with us to church. It was something special.

However, mother left the home when I was 8, and I was raised by my father. He continued to regularly attend Sabbath services and the Sabbath eve (Friday) Bible study and prayer service. I recall curling up in the theater-type seats and going to sleep, to awaken the next morning in my bed at home.

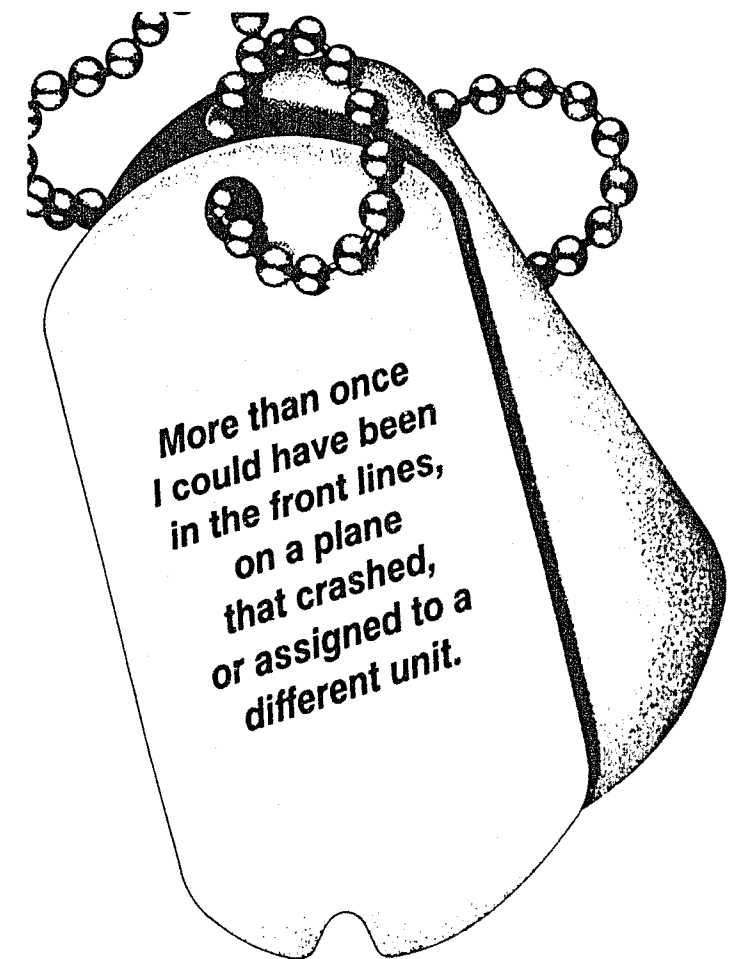
The Sabbath was special in other ways, too. I never recall my father doing any shopping that day. In the spring, we drove back roads and picked wild flowers. In summer we went to a semi-private beach at Gull Lake to play with my sister. Winters, we visited a home in the afternoon to play our instruments along with the piano.

I became a Cub Scout at age 9, and went to scout camp each summer. Dad always came to camp early Sabbath morning and we went to church, returning late in the day. Even when I became an Eagle Scout we did this.

My first "work" was selling magazines—*Colliers*, *American*, *Women's Home Companion*, and *Radio Guide*. But there were no deliveries on Sabbath. A Sunday newspaper route provided no conflict with the Sabbath.

When we went on trips to visit family in Wisconsin or West Virginia, the plans included our being where we could worship at a Seventh Day Baptist church. I do not recall that we traveled on the Sabbath.

Thus it was natural to join with four or five other Sabbathkeepers



in high school band and not be available to march with the band on Sabbath, or attend the games on Friday night. Other school functions on that night or Saturday were also skipped, even though I played in three bands, the orchestra, and sang in the choir and glee club.

In high school the paper route became "old," and so I sought a regular job. Looking over the possibilities that included being free on the Sabbath, I applied at a small store and fruit market just two

blocks from school. It was open seven days a week from 7:00 a.m. to midnight.

Though the manager rather dismissed me when I mentioned not being able to work on Friday night or Saturday, my response startled both me and him: "Just let me come in for the next three days and work for nothing—then you can decide." I did that, and on Thursday I was hired at 15 cents an hour. I worked there the three years of high school and on Sundays after entering Western Michigan College (now

University) in nearby Kalamazoo.

World War II began in September 1939. By the time I graduated from high school, the United States was involved, and the draft was drawing young men my age into the military. In the summer of 1943 my time came, and I was inducted as a 1-AO (conscientious objector).

My first Sabbath in the Army was at Fort Custer, Mich., less than three miles from home. So I went into the orderly room and asked if

a Christian."

I tried several other answers: been baptized, read the Bible, prayed, taught Sabbath School class, didn't smoke or drink, etc., etc. But he did not accept any of these and just repeated the same question.

At last I asked him, "Because I accepted Christ?"

He replied, "Yes! Why didn't you say that at first?"

This experience made my rela-

of awareness of His blessings and care, and caused me to rededicate my life to Him.

I returned to college at Western Michigan. Through a letter and booklet, "Have You Considered the Ministry?" from H.C. Van Horn, editor of the *Sabbath Recorder*, the challenge came.

Subsequently, the Lord gave me a fine wife—Dorothy Brannon from the North Loup, Neb., SDB church—and we moved to Salem, W.Va., where I continued my education. My pastor, Loyal Hurley, counseled that "If you can stay out of the ministry, stay out!" I thought I could, but God led otherwise.

From Salem we moved to Chicago where I entered Northern Baptist Theological Seminary. There I had another renewal during a revival, with a renewing by the Holy Spirit as I confessed and made restitution on matters that needed it.

In over 40 years of ministry, the Lord has affirmed His love and care again and again and led me in the pastorate, missionary work, and missionary administration. When given the Gospel, how one can live without knowing Christ and serving the Lord is a mystery to me. And this includes remembering the Sabbath day to keep it holy. *SR*

tionship with Christ the vital fact and was a time of renewal of my faith and commitment.

After this assurance, the scriptures became more vital. I was more aware of how the Lord had led and blessed previously. Subsequent events during my army days attested to His leading and care.

More than once I could have been in the front lines, on a plane that crashed, or assigned to a different unit. Others who went overseas with me were in France on D-day, or in front line battle. But this did not happen for me. In fact, all during my time in the army I was able to be free of duty on Sabbaths! But I had to ask for it, and keep it.

Returning to England from France, I was in the London area and thus attended the Mill Yard SDB church. Later in Brussels, Belgium, an SDA church was a weekly blessing. In Holland, I made contact with Seventh Day Baptists and had fellowship with them.

At the time, such an understanding was dim, but as I returned to civilian life and reviewed those nearly three years, it led to a time

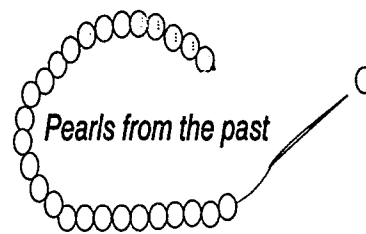
As I returned to civilian life and reviewed those nearly three years, it led to a time of awareness of His blessings and care, and caused me to rededicate my life to Him.

I could be given opportunity to go into town for church. The response was positive, *IF* someone from outside would come and sign me out. My father was called and he came for me. We also were able to take a Seventh-day Adventist recruit who was seeking the same opportunity.

Basic training was at Camp Grant near Rockford, Ill. There, too, I had Sabbath freedom and was able to visit SDB churches in southern Wisconsin. After basic, I went to Europe as a medical replacement and always was able, after speaking to my commanding officer, to have Sabbath free of duty. Experiences in basic and on the way overseas confirmed God's blessing.

Before D-day in southern England, I was confronted by a fellow soldier who was known as "Preach." He asked if I knew I was a Christian. After giving an affirmative answer, he asked, "How do you know?"

My response was, "I am a church member." His reply was, "I didn't ask you if you were a church member, but how you knew you were



Sabbath change "suicidal"

by Don A. Sanford, historian

seventh day of the week. The concluding editorial summarized the Catholic reaction to the inconsistency of the Protestantism of the day:

We have in this series of articles, taken much pains for the instruction of our readers to prepare them, by presenting a number of *undeniable facts* found in the word of God, to arrive at a conclusion absolutely irrefragable. When the Biblical system put in an appearance in the 16th century, it not only seized on the temporal possessions of the Church, but its vandalic crusade stripped Christianity, as far as it could, of all the sacraments instituted by its founder, of the Holy Sacrifice, retaining nothing but the Bible, which its exponents pronounced *their sole teacher* in Christian doctrine and morals.

Chief amongst their articles of belief was, and is today, the permanent necessity of keeping the Sabbath holy. In fact, it has been for the past 300 years *the only article* of the Christian belief in which there has been a plenary consensus of Biblical representatives. The keeping of the Sabbath constitutes the sum and substance of Biblical theory. The pulpits resound weekly with incessant tirades against the lax manner of keeping the Sabbath in Catholic countries, as contrasted with the proper, Christian, self-satisfied mode of keeping the day in Biblical countries. Who can ever forget the virtuous indignation manifested by the Biblical preachers through the length and breadth of our country, from every Protestant pulpit, as long as the question of opening the World's Fair on Sunday was yet undecided?...

These superlatively good and unctuous Christians, by conning over their Bible carefully, can find their counterpart in a certain class of good people in the days of the Redeemer, who haunted him night and day, distressed beyond measure, and scandalized beyond forbearance, because he did not keep the Sabbath in as straight-laced manner as themselves...

But when we add to all this the fact that whilst the Pharisees of old kept the *true Sabbath*, our modern Pharisees counting on the credulity and simplicity of their dupes, *have never once in their lives kept the true Sabbath* which their Divine Master kept to His dying day, and which His Apostles kept, after His example, for thirty years afterwards, according to the Sacred Record.

This most glaring contradiction, involving a deliberate sacrilegious rejection of a most positive precept is presented to us today in the action of the Biblical Christian world. The Bible and the Sabbath constitute the watchword of Protestantism; but we have demonstrated that it is *the Bible versus their Sabbath*. We have shown that no greater contradiction ever existed than their theory and practice. We have proved that neither their Biblical ancestors nor themselves have ever kept one Sabbath day in their lives...

What Protestant can, after perusing these articles, with a clear conscience, continue to disobey the command of God, enjoining Saturday to be kept, which command his teacher, the Bible, from Genesis to Revelation, records as the will of God?

cont. on page 24

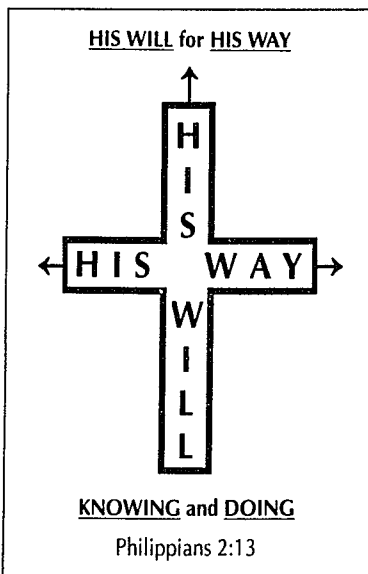
At the time of the 1892 World's Fair, considerable opposition from many Protestant churches arose concerning the fair's being opened on Sunday. The "Pearls from the Past" column for September 1892 featured the Seventh Day Baptist witness during the Exposition as "An Oasis in a Desert of Gloom."

At the time of the International Convention of the Christian Endeavor, Dr. A.H. Lewis protested the lack of recognition of Seventh Day Baptists on the official program. He was informed that the omission was intentional because our position on the Sabbath was in direct opposition to the Christian Endeavor efforts to promote better Sunday observance, particularly in regard to closing the World's Fair on Sunday. (The SR, Nov. 1, 1892.)

At the same time, a series of editorials appeared in the *Catholic Mirror* which pointed out the inconsistency of the Protestant Churches in their almost fanatical support of Sunday in opposition to Biblical requirements of the Sabbath. A reprint of some of these editorials were published in a 32-page pamphlet entitled:

**The Christian Sabbath:
THE GENUINE OFFSPRING OF
THE UNION OF THE HOLY SPIRIT,
AND THE CATHOLIC CHURCH,
HIS SPOUSE.
THE CLAIMS OF PROTESTANTISM
TO ANY PART THEREIN
PROVED TO BE
GROUNDLESS, SELF-
CONTRADICTORY AND SUICIDAL.**

The first editorials traced the Biblical position on the Sabbath, maintaining its observance in both Old and New Testaments on the





SCSC needs your help

"Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example to those who believe" (1 Timothy 4:12).

It is so exciting to have the young adults of our denomination willing to get involved in the life and ministry of our Seventh Day Baptist churches. They are volunteering to be part of the Summer Christian Service Corps (SCSC).

expenses, and the Women's Board—with guidance from General Council—has decided to make a concentrated effort to alleviate this financial problem.

Mary Jane McPherson and I have been asked to be responsible for SCSC fund-raising. We have accepted the challenge wholeheartedly, but we need your help. Among the ideas we are considering include: 1) printing more SCSC cookbooks, 2) reprinting the SDB Women's devotional which was published several years ago, 3) selling

items (please price them!) for our SCSC display. All proceeds go to the SCSC fund.

In the past, some of the churches have sponsored "SCSC Suppers" (Soup, Crackers, Sandwiches, Cookies/Cakes). Could your church organize an SCSC Supper this year?

Is there a former SCSCer in your area? Invite him or her to speak some Sabbath morning about the blessings and challenges of "the Corps." Have a fellowship meal after the worship service, featuring recipes from the SCSC cookbook. Take a special offering for SCSC, or make a pledge to send a gift of money each month to our Women's Board Treasurer Marie Davis (RD 3, Box 291, Bridgeton, NJ 08302).

Pray for the Women's Board and for the newly formed SCSC Fund-Raising Committee. Pray for the SCSC Committee and Training Staff as they prepare for this year's group of workers and projects. And please make a special donation to the SCSC program. Help us to provide a wonderful opportunity of service for our young adults and churches. *SR*

Please make a special donation to the SCSC program.

Help us to provide a wonderful opportunity of service for our young adults and churches.

These young people are willing to go through rigorous training to prepare them to teach Bible School, lead in our camps, work with a Sabbath School class, share their spiritual journey. They are willing to give of themselves for the work of the Lord. They are willing to stretch and grow, and live the life of a disciple.

The Women's Board is very appreciative of churches and individuals who have given prayer and financial support to the SCSC program throughout the years. We are so thankful that you were willing to make a difference in the life of a young person.

And now, we need your support more than ever. The cost of training one SCSCer for a summer project is about \$1,000. This cost includes transportation, insurance, food, and training materials. *SCSC giving has not kept up with SCSC*

SCSC refrigerator magnets, T-shirts, bookmarks, etc. *What do you think would be a good SCSC fund-raiser?*

We will be having the Craft Sale at Conference again this year. Please send many of your craft



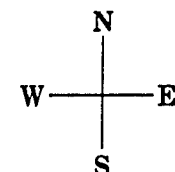
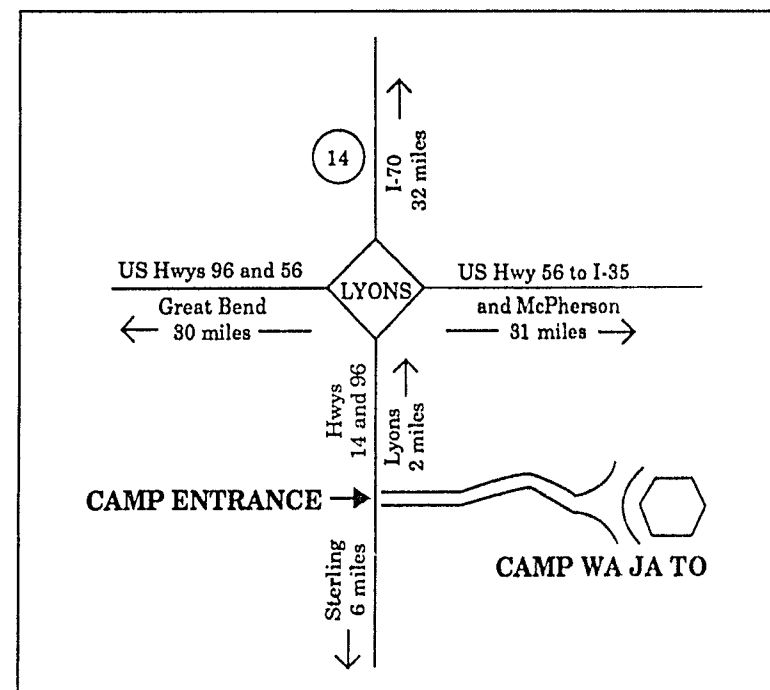
Come to Kansas for Conference 1994

Seventh Day Baptist General Conference
Bethany College—Lindsborg, Kansas
August 7-13, 1994

Directions to Youth Pre-Con

Camp WA JA TO is located south of Lyons on Highway 14, just 2 miles from the Highway 56 intersection.

First Christian Church
Box 75A
Lyons, KS 67554
Phone: (316) 257-2071 or 257-2408



REGISTRATION INSTRUCTIONS

Seventh Day Baptist General Conference

Bethany College
Lindsborg, KS
August 7-13, 1994
Reg. Desk (913) 227-3311

Phil & Peggy Van Horn
P.O. Box 286
North Loup, NE 68859
(308) 496-3401

•Deadline for pre-registration: July 15

Any registration postmarked after July 15 will require a \$10 late registration fee for each adult (13 and up), and \$5 for children (3-12). All requests for meals and housing must be processed by the college two weeks prior to Conference. Pre-registration lines are much faster because your required name tag and information packet will be waiting for you.

•On-campus registration: in the Ericson Classroom adjacent to Stroble-Gibson Centennial Center.

•Hours to register: Sunday, August 7, from 10:00 a.m. to late evening. Monday-Friday, from 9:00 a.m. to 5:00 p.m., and after the evening service.

If you are coming just for Sabbath, August 13, please pre-register. (See "Line 3" on form.)

•About the Registration form:

1. Please list *all names* as you want them to appear on the official name tags, last name first. Ages must be given for those under 18, as well as last school grade completed as of June, 1994. In order to give special recognition to first-time Conference attendees, please identify yourself.

There is **no charge** for children 0 to 2 years of age. However, *all names must be listed* to ensure that everyone attending Conference is covered by insurance.

2. & 3. Full week or per day.

Registration fee: Everyone attending Conference, either full or part-time, is required to pay the registration fee. It covers the fee for use of the college facilities, for the materials that are produced and circulated, and for insurance on each individual at Conference, or at Conference activities. It also gives us an accurate count of the number of people in attendance.

Room: Linens (provided in room fee) include sheets, pillow and pillow case, towels and a washcloth. There are two beds in most rooms, and the college will allow two people, through age 11, to sleep on the floor (your own bedding).

Meals: Meal tickets for the entire week are \$96.25 (adult). This includes dinner on Sunday, August 7, through dinner on Sabbath, August 13. Children (3-12) for the same period of time are \$48.15. Children under 3 years of age are free.

Meals by the day are \$15.00 (adults), \$7.50 (children 3-12), and children under 3 years of age are free. You may purchase meals at the door.

	Adults (13 and up)	Children (3-12)
Breakfast	\$3.85	\$1.95
Lunch	\$4.90	\$2.45
Dinner	\$6.25	\$3.15

4 & 5. Banquet Tickets. Please register for the Women's and/or Youth Banquets so we know how many to plan on. (Banquet prices are discounted with meal tickets.)

6. Off-campus Housing: Attendees choosing off-campus housing, please indicate your location and phone number.

7. RV Hook-ups: See form for information.

•Transportation:

8. Attendees traveling by air will be picked up at Salina or Wichita, KS. If you require transportation to or from the airport or bus, please notify the committee of arrival and departure times, either by pre-registration, or by contacting the transportation chairman: Ruth Burdick, (308) 496-3411. Requests for transportation must be made by July 15th.

•Nursery Services:

Nursery will be provided throughout Conference week. Hours of operation will be posted at the nursery. Parents using the nursery are asked to help for half a day some time during the week.

•Lost Key charge:

There will be a \$20 charge for each lost key.

Seventh Day Baptist General Conference Registration—1994

1. NAME	LAST	FIRST	INITIAL	Child's School Grade Completed	SEX	AGE	Mark X if 1st Conference	Mark D if Delegate	CHURCH

For additional children, use extra paper.

Address _____

Special Requests _____

Name of Sponsor (All youth under 18) _____

Fees: Adults (Age 13 and over); Children (Ages 3-12); [Children, under 3, FREE—please list all names above]

2. Full Week Plan	# persons	rate	amount	3. Per Day Plan	# persons	rate	amount
•Registration:	Adults _____	x \$69.50	= _____	•Registration:	Adults _____	x \$9.95	= _____
	Children (age 3-12) _____	x \$29.75	= _____		Children (age 3-12) _____	x \$4.25	= _____
•Lodging: (Air-cond.)	Adults _____	x \$105.00	= _____	•Lodging: (Air-cond.)	Adults _____	x \$15.00	= _____
	Children (in beds) _____	x \$91.00	= _____		Children (in beds) _____	x \$13.00	= _____
(Non A/C)	Adults _____	x \$70.00	= _____	(Non A/C)	Adults _____	x \$10.00	= _____
	Children (in beds) _____	x \$56.00	= _____		Children (in beds) _____	x \$8.00	= _____
Children, on the floor (provide your own bedding)	_____	x Free	= _____	Children, on the floor (provide your own bedding)	_____	x Free	= _____
•Meals:	Adults _____	x \$96.25	= _____	•Meals:	Adults _____	x \$15.00	= _____
	Children (age 3-12) _____	x \$48.15	= _____		Children (age 3-12) _____	x \$7.50	= _____
TOTAL	TOTAL	2)	_____	TOTAL	TOTAL	3)	_____

4. Women's Banquet: # with meal tickets / without meal tickets _____ x \$2.25 / _____ x \$8.00 4)

5. Youth Banquet: # with meal tickets / without meal tickets _____ x \$2.25 / _____ x \$7.50 5)

6. If housing off-campus. Location: _____
 please indicate: _____
 Phone: _____

7. RV Parking spaces Please contact:
 Malm's Smoky Valley Plaza
 in Lindsborg, Kansas (913) 227-2932

8. Transportation assistance is needed between _____ (city)
 and the Bethany campus.
 Arrival: Air # _____ Bus # _____ Date _____ Time _____ (a.m.) _____
 (p.m.) _____ (Carrier) _____
 Depart: Air # _____ Bus # _____ Date _____ Time _____ (a.m.) _____
 (p.m.) _____

****Send form to: Phil & Peggy Van Horn, P.O. Box 286, North Loup NE 68859****

TOTALS	
Regis., Housing, Meals =	_____
After July 15, late fee: \$10 x each adult =	_____
\$5 x children 3-12 =	_____
Less amount prepaid =	_____
Balance Due =	_____
Checks to: "SDB Host Committee '94"	

Guidelines for Christian Conduct at General Conference

SDB General Conference Regulations and Rules:

Generally, wherever Seventh Day Baptists have held their sessions of General Conference, they have left behind a strong witness for the Christ whom they serve and a spirit of good will because of their high level of morality and attitude of cooperation.

In order to maintain our witness for Christ, in order that our people may be spared from social pressures that might otherwise involve them in unapproved activity, and in order to help conscientious parents and sponsors of young people at Conference to give proper supervision, and out of respect for those who need a good night's sleep in order to fulfill their Conference responsibilities, the following regulations have been drawn up by the Youth Ministries Committee of the Seventh Day Baptist Board of Christian Education and approved by General Council.

- All unmarried young people under 18 years of age in attendance will have their own parents or a sponsor over 25 years of age who are also in attendance at Conference. All young people will be assigned to rooms on the same floor of the same dorm as their sponsors. It is the responsibility of the youth to be certain that if dorm rates are different, the sponsor and youth will cooperatively choose the dorm selected, (i.e. non air-conditioned vs. air-conditioned, etc.).
- Parents or sponsors assume full responsibility at all times for the conduct and discipline of the young people whose sponsorship they accept. Such responsibility does not extend to direct supervision when youth are engaged in a scheduled

Conference activity. But the sponsor's responsibility does cover necessary transportation to and from any activity if not provided. This responsibility includes actions day and night in the dorms.

- Local rules of the school and facility are binding on all Conference attendees unless changed by the Host Committee or the General Council.
- Curfew hours will be established for the consideration of others, for health reasons, and will mean that each individual will be in his own assigned room and quiet at that time. Such consideration should be the sign of a maturing Christian.
- Socializing between boys and girls is to be limited to public areas so that no one may have reason to question even the most innocent of intentions.
- A Disciplinary Council composed of two National Youth Ministries Committee members, two Host Committee members and a member of the General Council shall be established before Conference convenes. The General Council member shall be chairman.
- The Disciplinary Council shall meet at the call of the chairman to deal with infractions of the Guidelines for Christian Conduct. Discussion shall be confidential and shall include input from the person(s) involved (and their adult sponsors in the case of youth). Action requiring discipline may result in the person(s) being required to leave the Conference facility (under the supervision of the adult sponsor) at their own expense.

Attention Youth!

We, the undersigned, have read the General Conference rules and regulations and agree to comply with them during the 1994 Seventh Day Baptist General Conference.

As the parent of _____, I further agree that my child is legally responsible to the undersigned sponsor, and that said sponsor may also make any necessary decisions regarding medical services.

Parent _____ Date _____ Youth _____ Date _____
 Sponsor _____ Date _____

YOUTH PRE-CON REGISTRATION

Who— Youth, ages 15-18 (or completed grade 9)
 Where— Camp WA JA TO, Lyons, Kansas
 When— 5:00 p.m., August 3—1:00 p.m., August 7
 Director—Pastor David Thorngate
 Cost— \$80.00

Registration Shut-off
 July 15, 1994
 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:
 Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, NY 14803

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

Name: _____ Address: _____

Home phone: () _____ Home Church: _____ time: _____

Transportation by: private car bus will pay at camp

\$80 fee enclosed 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 18-29 or currently in SCSO
 Where— Bethany College, Lindsborg, Kansas
 When— 5:00 p.m., August 3—1:00 p.m., August 7
 Director—Pastor Andrew Samuels
 Cost— \$100.00

Registration Shut-off
 July 15, 1994
 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:
 Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, NY 14803

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

Name: _____ Address: _____

Home phone: () _____ Home Church: _____ time: _____

Transportation by: private car bus will pay at camp

\$100 fee enclosed 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: _____

1994 Youth Pre-Con Medical Form

Camp WA JA TO, Lyons, Kansas

Medical Form must be returned with registration by July 15, 1994.

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 Physician selected
by the camp director to hospitalize, secure proper treatment for, and
order injections, medications, anesthesia or surgery for my child as
named above.

Signed _____ Dated _____



FOCUS
on Missions

Overseas projects are progressing

by Kirk Looper

As information comes into the Missionary Society office, we try to keep people posted on the progress of our many projects and fields. Sometimes this is very difficult because the information is too scarce for a detailed update. Other times, we receive new information before the old information has been sent out.

An update on the India Orphanage was included in the April *Missions* and distributed to churches through *Lead-Line*. Some information on The Gambia was included in a previous *Focus*. We now have news about a Haitian church that is interested in Seventh Day Baptists.

Indonesia

Good news from Indonesia! I am told that they are receiving some aid for their ministry. However, they are a little behind on their

We were invited by the United Baptist Church in Indonesia, where we met with all of their leaders, teachers, doctors, pastors, experts, and four foreign missionaries. The missionaries included two Americans who have already been in Indonesia for 34 years, and the other two are from Korea and Japan.

"During the sessions, we got to know each other more closely as one body. Their General Secretary introduced us and said that this new group already had taken a stand to move from 'blood type A' and had chosen to join 'blood type B' (from Adventist to Baptist). All of the attending delegates clapped their hands.

"We now see something different from what we saw in our former church. All of the five different groups among Indonesian SDAs are fighting each other, but now all seven different Baptist groups in

for them as they do the Lord's work.

Peru

We continue to keep in touch with Fernando Zevallos in Cajamarca, Peru. Communication is slow because he is unable to write in English.

Continue to pray that the Lord will find a workable solution to the problems in Peru, and that my correspondence with Mr. Zevallos will help him understand SDB beliefs and polity. Mr. Zevallos lives in a beautiful land, much like the areas in California nestled between the coast and mountains.

England

Members of the Birmingham church continue to pray and work, hoping to buy the building in which they are presently meeting. The payment deadline is close at hand, and they remain short of funds. Please continue to pray for God's will in this venture.

If the sale goes through, this will be the second SDB building in England. Also, let us continue to pray that the Lord will provide growth in the churches and groups in England.

Zambia

A continuing praise item is the response from the churches in Zambia. They send their thanks and appreciation, wishing God's blessings upon all who have sent items for their churches. Such generosity has enabled them to continue their outreach to those around them. Typewriters and a photocopier are still needed. They send their love and fellowship. *SL*

***The magnitude of their task
must be a real burden
as they reach out
to new fields and try to educate
those already in their churches.***

visitation to new areas and churches. It takes much financing and materials when they travel to the other islands. They give thanks for the materials they have received.

In Pastor Sahetapy's latest letter, he states, "During February 1-3, Pastor Max and I attended a seminar in Central Java-Salatiga.

Indonesia have one voice and are in one accord as brothers in Christ."

How good it is to see that these men can have a sense of humor when their work continues to accumulate! The magnitude of their task must be a real burden as they reach out to new fields and try to educate those already in their churches. Let us continue to pray

SR moves west, into computers

by D. Scott Smith, *Sabbath Recorder* editor 1982-1989

My first issue of the monthly *Sabbath Recorder* took six weeks to prepare. I knew I would need to do better.

Beginning in well-organized chaos

I arrived in Janesville, Wis., to become the new editor of *The Sabbath Recorder* in May of 1982. This was amid the well-organized chaos of moving the denominational offices from Plainfield, N.J.

My title was Editor/Historian, as I was serving a dual role for both the American Sabbath Tract Society and the Historical Society.

While helping Librarian Janet Thorngate assemble the collection's shelving, one room in the new building called out for my help—lower level, northeast corner. It was jammed full of equipment, boxes, files, and light tables.

A bulky blue machine that I recognized to be a piece of typesetting equipment squatted ominously in the corner. I had no idea how it worked. Down in the garage level basement, the moving company had delivered a jumble of machine parts that I knew to be a paper folder, but only an act of God would be able to put that collection together again.

I will admit to you now, I was certain I could edit a monthly magazine. But putting together this jigsaw puzzle of starting over in Janesville was a frightening and thrilling challenge. I was young and did not know any better—so, with the help of volunteer leadership and prayer support from across the denomination, we slowly constructed a new "publishing center" in the Seventh Day Baptist Center.

Though I made many early mis-

takes (God bless Seventh Day Baptists' patience), one of the first things done correctly was the day that Leanne Lippincott became part-time artist, editor, helper, and savior of my sense of humor. She remains the assistant editor, and I believe now boasts the longest tenure of all individuals currently employed by denominational agencies. Well done.

When I was editor of *The Sabbath Recorder*, the deadline to deliver the magazine to the printer was the 20th of each month. My first issue was due July 20, 1982.

On the 18th, my wife, Jeanie, went into labor with our first son. Aaron was born on the 20th—the issue was two days late to the printer. It is marvelous how God puts markers in our lives. I could forget my own birthday, but never July 20.

For almost seven years, making sure that *The Sabbath Recorder* arrived in every Seventh Day Baptist home was my high priority. I considered it a privilege and a great responsibility to serve in that role.

Today, when I discover a new issue in my mailbox, I am reminded

of all the effort that our current *Recorder* staff is going through for each issue. The magazine's arrival also reminds me of the debt of gratitude I owe to Seventh Day Baptists for allowing me to serve as editor.

I learned a thing or two

One of the rewards of serving as *Sabbath Recorder* editor for seven years is that I am allowed to share



Editor D. Scott Smith in 1982.



Unloading the "chaos" of equipment at the new SDB Center in Janesville.

with you a few of the things that I learned during that time. In some respects, the editor of the *Recorder* has a unique view of the denomination—at the same time broad and restricted.

Change has been positive—the broad view

Baptists cherish what is sometimes called the "association" principle. Though we are a collection of autonomous Baptist churches, we believe that working and fellowshiping together is important to both our effectiveness and our individual spiritual growth. Thus was born our General Conference out of the New England Yearly Meeting and our regional Associations.

The Sabbath Recorder, in its variety of formats, has been a vital connecting link that has held our churches together in fellowship. It remains an important communication tool in our mutual efforts. However, even though it is 150 years old, it is not sacred. It must continue to function as an effective communication tool or it will lose its reason for being. Our current staff does a wonderful job of providing Seventh Day Baptists a high quality, inexpensive monthly communication vehicle.

The magazine must be allowed to continue its evolution, just as it has for its entire 150-year life.

Imagine, in the future you will pick up your electronic news pad and call up *The Sabbath Recorder* screens that were downloaded electronically while you slept.

The magazine has made major adjustments that involve new technologies during its long lifetime. I cannot speak of the many technological advances that were made prior to my watch, but I can tell

The Recorder is only a tool. Perhaps you have heard the saying, "All politics is local." It took me about five of my seven years in denominational service to figure out that "all church growth is local." It sounds so simple, yet we often forget that efforts on a national (or even international) level are worth little to us unless they give local church members the tools that they

**Even though it is 150 years old,
it is not sacred.
It must continue to function as an
effective communication tool
or it will lose its reason for being.**

you that when I arrived in Janesville, Leanne and I taught ourselves how to operate that frightening big blue typesetting machine.

It operated something like a one-line memory typewriter, printing what you typed as it came to the end of the line. If you missed a stroke, it had to be retyped and pasted in.

All of our layouts for the printer's camera were done by hand, cutting and pasting the typeset material. It took two of us weeks of full-time effort (after the material was edited) to finish the "paste-ups."

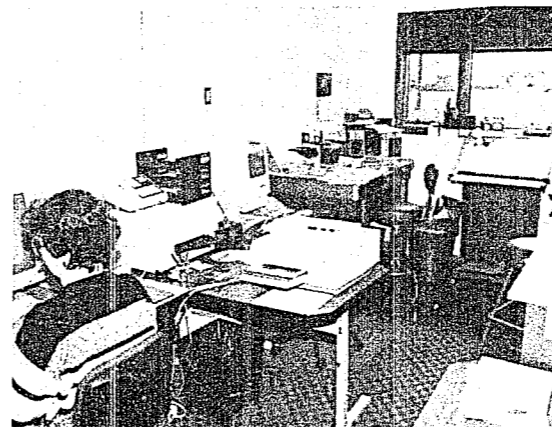
By 1986, *The Sabbath Recorder* was being edited, designed, and final artwork was being prepared—all on computer. I know that this kind of dramatic change has continued, and must be allowed to continue, if the publication is to remain viable.

needed to share the saving grace of Jesus with their next-door neighbor.

I am happy to say that most of our denomination's efforts are now focused in this way. Seventh Day Baptists have had a history (since the late 1800s) of relying on national boards and agencies to get the evangelistic job done.

The Sabbath Recorder, with its occasional special issues, is an exceptionally well-adapted tool to place in the hands of individuals who want help telling others about the Christians known as Seventh Day Baptists. With creative leadership, the *Recorder* can continue to be an efficient use of our communication dollar. *SR*

D. Scott Smith edited *The Sabbath Recorder* from July of 1982 to February of 1989. Scott is a consultant with Healthcare Philanthropy, Inc., assisting hospitals and other not-for-profit organizations with capital fund raising efforts. He and his wife Jean and their three children, Aaron, Kevin, and Carlie, live in Ord, Nebraska.



Leanne Lippincott and the SR get into computers.

Plainfield's eventful two months

by Ruth Parker

What a wonderful two months the Plainfield, N.J., church had, beginning with our Revival and Yearly Meeting November 10-14, 1993. Pastor Joe Samuels conducted revival services for four evenings with the help of the Rev. Ronald Elston of Missouri, and Errol and Flo Spells of Michigan. (The Yearly Meeting of eastern New York, New Jersey, and eastern Pennsylvania SDB churches on November 12-13 overlapped the revival.)

On Sabbath evening, an enjoyable Gospel concert by the New York City SDB choir and other singers was attended by 133, including a number from the community who were invited by telephone. Attendance at all the services was

good, and many came forward to accept Christ or to be healed. After the concert, almost everyone came forward to join in an encouraging

Gordon and Brenda were married by Pastor Joe in a beautiful ceremony on December 11.

Our Christmas offering on De-

**Attendance at all the services was good,
and many came forward
to accept Christ or to be healed.**

prayer for Pastor Joe, and share testimonies to the influence he has had on their lives.

Following their testimonies, four candidates were baptized during the Sabbath service on November 27: Buford and Jenni Oliver, Gordon Bruce, and Brenda Thomas.

cember 18 was sent to the Harlan Smalley family in Wisconsin, who lost everything in a fire.

On Christmas Day, the Youth Fellowship, led by Marlene Campbell, presented an enjoyable Christmas program, complete with costumes. With Jackie Fongh as narrator, five men and three women took the parts of the characters found in the Luke account and described their involvement in the narrative. The stories were interspersed with hymns and special music. A luncheon had been prepared by Joyce Samuels and the Samuels family in appreciation of the congregation.

On New Year's Day, 10 new members were accepted by vote of the church, received, and welcomed before the Communion and Covenant service. They are Gordon and Brenda Bruce, Jacqueline Fongh, Marvalyn Grant, Lincoln and Maureen Halstead, Buford and Jenni Oliver, and Viola Vassell and her son, Lascelles. (Viola is Joyce Samuels' mother.)

The next day, a 1:00 p.m. prayer and fasting service, led by Pastor Joe, kicked off our SDB Week of Prayer. Four evening services were led by lay members. Thus ended our two months of services that were especially eventful. *SR*

Church of God 7th Day, offered a special prayer for Bro. Bennett. We have since heard from Val, telling of the pastor and members of the congregation meeting his plane. We are looking forward to more reports of his work.

On February 26, 1994, our regular 13th Sabbath afternoon program by the Sabbath School took a certain member by surprise. Deacon Fred Ayars was honored for his 10 years as teacher of the adult Sabbath School class. (Deacon Ayars had "retired" from that position at the end of 1993.) Nearly everyone present mentioned something that made Deacon Ayars "special," and the Sabbath School presented him with a plaque. *SR*

Hope encourages and surprises

by Rolli Thurman

On January 22, 1994, a Sabbath afternoon Encouragement Program was held at the Hope SDB Church in Philadelphia, Pa., for Brother Val Bennett, long-time member, trustee, and moderator. Bro. Val was soon to depart for Guyana for two years of service to the Seventh Day Baptist work there. He hopes to put his building and engineering skills to good use.

The Gospel Heralds sang, Pastor Joe Samuels was the key speaker, Sister Yvonne Henry was the leader, and Deacon Fred Ayars spoke. Deaconess Virginia Ayars presented Bro. Val with a photo album depicting highlights of the Hope SDB Church over the years. Elder Henry, of the Philadelphia

SR Reaction

Opinions do not necessarily reflect the views of the SR or all SDBs.
Letters may be edited according to space and editorial style.

Dear Editor:

I enjoyed reading your feature articles in the February 1994 issue on eternal salvation. This topic is one I have not studied in depth, and the scriptural presentation was very helpful.

There is one insight I gained in previous Bible study concerning the "chosen" concept, or that of predestination. When first reading of predestination in Rom. 8:29-30 and Rom. 9:21-24, my mind concluded that if certain individuals heard the Gospel message and rejected it, they would end up in hell. Knowing friends and relatives who fall into this category, this concerned me a great deal. But then the Holy Spirit was gracious enough to open my eyes. Just because someone has consistently rejected Christ for several years does not mean they will never accept Him. Therefore, we rarely know who has eternal security since we are not omniscient.

Not knowing the heart of man, we should then focus on letting our lights shine and planting the Gospel seeds, watering and harvesting them as long as we live, that we may see His kingdom increase. It is also never safe to assume that those who warm the church pews weekly will make it to heaven. In these difficult days ahead, we may experience a shaking of the earth (Heb. 12:25-27) which may cause many to fall away.

Thanks for a spiritually stimulating and edifying magazine.

Yours in Christ,
Barb Welch
Wayland, NY

Mr. Butler:

Subject: Article comparing Adventists and Baptists.

My family has four generations of Adventists. I attended several Adventist colleges and universities. I teach a Sabbath School class and am a board member.

Gaps may appear between what institutions say and do. The article in the September *Sabbath Recorder* accurately describes the practice of Adventists beliefs.

Ellen White is treated as authoritative. W.W. Prescott, an Adventist pioneer, is quoted in an Adventist history book as saying, "If a man does not believe in the verbal inspiration of the Bible, he is still in good standing; but if he says he does not believe in the verbal inspiration of the testimonies, he is discounted right away." Some Adventists believe Ellen White is equal to the Bible.

Adventists believe the current church of Christ has non-Adventists. Adventist eschatology teaches there is a true church. At the end of time, Adventists say God will save a remnant. This remnant church keeps the Sabbath and believes Ellen White is the Spirit of Prophecy mentioned in Rev-

elation 19:10. Because Adventists emphasize eschatology, that view of the church gets more public attention. The eschatological view is clearly documented by Bible study guides and doctrinal textbooks.

While Adventists do not have a creed, the 27 fundamental doctrines tend to be treated by some Adventists as a creed.

Yours truly,
Gary Simpson
Barrhead, Alberta

Dear Kevin,

I read with interest the article in the April SR by W.L. "Lou" Acker.

I know a converted Jew who was rejected by his family, which even held a "funeral" for him. In this person's conversion, he gave up being a Jew to be a Christian. Now as a Christian, he has been taught that Jesus died on the cross to save us from the Law in addition to our sins.

SDBs are in an ideal position to reach out to all people for our Lord. Not to "Gentilize" the Jews or "Judaize" the Gentiles, but to reach out to all people with God's saving grace. After all, it is God's grace that saves us all (Eph 2:8-9).

Keep up the good work. The last several issues of the SR have included excellent discussions and doctrinal teachings. God bless you.

Thomas C. Taylor
Old Fort, NC

December	\$785,904
November	\$720,412
October	\$654,920
September	\$589,428
August	\$523,936
July	\$458,444
June	\$392,952
May	\$327,460
April	\$261,968
MONTHLY GOAL	\$196,476
March	\$130,984
February	\$65,492
January	

1994 income needed—\$785,904.
 Per month gift income needed—\$28,372.
 Total needed each month—\$65,492

Pearls, cont. from page 11

The teacher demands emphatically in every page that the Law of the Sabbath be observed every week, by all recognizing it as "the only infallible teacher," whilst the Disciples of that teacher have not once for over 300 years observed the Divine precept!

The editorial then turned its attention to the Catholic position stated in the first caption of the title which affirmed "the Christian Sabbath as the genuine offspring of the Holy Spirit with the Catholic Church."

The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her Divine mission, changed the day from Saturday to Sunday. We say by virtue of her Divine mission because He has so called Himself, "the Lord of the Sabbath," and all Christians pretend to believe, commanded all, without exception, to hear His Church under penalty of being classified by Him as "the heathen and publican." The command is, "Let him hear the Church," not let him read the Bible, for the Bible as such did not exist when the Saviour spoke these words; but the Church, His own creation, already existed on earth before His death, for He says, "On this rock I will build My Church." The Protestant world gives these words, to use a nautical phrase, "a wide berth"; they take no stock in them. Their notion of Christianity does not include a divinely ordained teacher, and they shut out from their minds any arrangement made by the Redeemer even, that may happen to clash with their preconceived notions. Their Gospel leaves them free to accept or reject all and every truth, even though Christ had said, "He that believeth not, shall be damned."

But the Protestant says: How can I receive the teachings of an apostate Church? How, we ask, have you managed to receive her teaching all your life in *direct opposition* to your recognized teacher, the Bible, on the Sabbath question?

Then after affirming the position of the Catholic Church as the last creation of the Creator, and its authority "against which the gates of hell should not prevail," the editorial turned to the second proposition stated in the title. "The claims of Protestantism to any part therein proved to be groundless, self-contradictory and suicidal."

This teacher *most emphatically forbids any changes in the day for paramount reasons*. The command calls for a "perpetual covenant." The day commanded to be kept by the teacher *has never once been kept*, thereby developing an apostasy from an assumed fixed principle, as self-contradictory, self stultifying, and consequently as suicidal as it is within the power of language to express. Nor are the limits of demoralization yet reached. Far from it. *Their pretense* for leaving the bosom of the Catholic Church was for apostasy from the truth *as taught in the written word*. They adopted the written word as their sole teacher, which they had no sooner done than they abandoned it promptly as these articles have abundantly proved, and by a perversity as willful as erroneous, they accept the teachings of the Catholic Church in direct opposition to the plain, unvaried and constant teaching of their sole teacher in the most essential doctrine of their religion, thereby emphasizing the situation in what may be aptly designated "a mockery, a delusion and a snare." **SR**

Obituaries

Pearcy.—Elizabeth Bond Pearcy, 87, of Salem, W.Va., died on February 13, 1994, at her home following an extended illness.

She was born on September 2, 1906, in Nile, N.Y., the daughter of the late Ahva J.C. Bond and Ora E. (Van Horn) Bond. On June 6, 1935, she married Evert R. Pearcy.

Elizabeth was a graduate of Plainfield, N.J., High School, and earned a bachelor's degree from the School of Music of New York University. From 1929 to 1937, she was a music instructor at Salem College. She then taught music in public schools at St. Marys and Center Point, W.Va., and at the West Virginia Industrial Home for Girls in Salem. She gave private piano lessons for many years, and served as church organist or pianist for various congregations in towns where her family lived.

As a young woman, Elizabeth was baptized and joined the Salem Seventh Day Baptist Church while her father was the pastor there. The church ordained her as a deaconess in 1966 after she and her husband returned to Salem. She served the church for many years as pianist and organist.

In addition to her husband, Evert, survivors include one son, John, of Cary, N.C.; one daughter, Helen Phillips of Thousand Oaks, Calif.; three sisters, Ahvagene Clarke of Chalfont, Pa., Wilna Wilson of Westerly, R.I., and Mary Lewis of Rockford, R.I.; and four grandchildren. She was preceded in death by a daughter, Ann, and two sisters, Virginia Spicer and Nellie Parry.

A memorial service was conducted at the Salem SDB Church on March 5, 1994, by the Rev. Dale D. Thorngate.

McCrea.—L. Maurice "Mo" McCrea, 63, of Richburg, N.Y.,

died on March 2, 1994, at the Olean (N.Y.) General Hospital, following an apparent heart attack at home.

Born on June 25, 1930, in Richburg, he was the son of Lloyd and Winifred (Saunders) McCrea. He married the former Grace Baker on August 12, 1956, in Richburg.

Maurice was a graduate of Richburg Central School and attended Westbrook Academy in Olean. He was a veteran of the U.S. Air Force, serving in the Korean conflict. He was employed by Dresser-Rand Corp. in Olean for 37 years, retiring in September 1992. He was later employed by Sal's Market in Richburg.

He was a member of the Richburg Seventh Day Baptist Church, where he served as a trustee, Sabbath School teacher, and played handbells. He was also a member of the choir, and member and treasurer of the SDB Board of Christian Education.

Maurice was coordinator of the Guiding Eyes for the Blind of Allegany County; member of the Richburg Fire Department, where he served as past chief and secretary; was instrumental in starting the First Aid squad in Richburg; and was a life member of the Allegany County Firemen's Association.

He also served as a baseball coach for the Bolivar, N.Y., Little League for many years; was a charter member of the Allegany County Heart Association; served on the Richburg Central School Board of Education for 18 years; was a member of the Allegany County BOCES Board of Education for five years, serving as president for one year; and was an avid sportsman and craftsman.

In addition to his wife, Grace, survivors include two daughters,

Ellen M. Pitts and Cindy M. Smith, both of Richburg; two brothers, D. Wesley McCrea of Wellsville, N.Y., and C. Robert Stohr of Richburg; four grandchildren, and several nieces and nephews.

Funeral services were held on March 5, 1994, at the Richburg SDB Church, with Pastor Stephan Saunders and the Rev. Ernest K. Bee officiating. Burial was in Maple Lawn Cemetery, Bolivar.

Hanke.—Gladys M. (Ling)

Hanke, 91, of Battle Creek, Mich., died on March 6, 1994, at Marshall Manor, where she had lived for 15 months.

She was born on May 31, 1902, in Dodge Center, Minn., the daughter of Martin and Coral (Tappan) Ling. She moved from Dodge Center to Bloomer, Wis., as a child, and then to Battle Creek in 1924. On November 27, 1922, she married Ernest L. Hanke. He died on June 20, 1942.

Gladys was an oven operator at Post Division of General Foods Corp. from 1948 to 1965. She enjoyed traveling and had visited each of the 50 states. She also enjoyed dancing and music. Gladys was a member of the Seventh Day Baptist Church.

Survivors include one daughter, Wanda Walton of Battle Creek; one son, Rolland, of East Leroy, Mich.; three brothers, Everett of Battle Creek, Dalyn of Hastings, Mich., and Lloyd of Newaygo, Mich.; seven grandchildren, and six great-grandchildren. In addition to her husband, Ernest, she was preceded in death by a son, Wesley, and one brother, Elburton.

Funeral services were held on March 9, 1994, at Farley-Estes Funeral Home, with the Rev. James Galanaugh officiating. Burial was in Assyria Cemetery.

Pastor, denominational leader, with the Lord

The Rev. Neal Dow Mills, 96, of White Cloud, Mich., died peacefully in his sleep on February 22, 1994, at the White Cloud Adult Foster Care Home.

He was born in Lincklaen Center, N.Y., on October 2, 1897, to the Rev. Orpheus S. and Josephine (Coon) Mills. When he was 3, the family moved to a new pastorate in Milton Junction, Wis., because of his mother's illness. She died of consumption when Neal was 5 and his sister, Elma, was 3. Orpheus later married Lorena Greene of Dodge Center, Minn., who raised the two children.

Neal grew up in Milton Junction and graduated from Milton (Wis.) College in 1921 with a B.A. degree in math and science. He taught high school in Rhinelander, Wis., and was principal at Interlaken, N.Y. He received his M.A. degree from Alfred (N.Y.) University in 1925. Like his grandfather, Amos W. Coon, one of the founders of Alfred University, he had a strong commitment to education. During World War I, he was a conscientious objector.

Feeling called to the ministry, Neal returned to Alfred to attend the School of Theology where he received his B.D. degree in 1931. His first pastorate was in Piscataway, N.J. In 1935, he accepted a call to DeRuyter, N.Y. On July 3, 1937, he married Martha Gates. Two years later, daughter Miriam was born. In 1943, they moved to



Rev. Neal D. Mills
1897-1994

New Auburn, Wis., where he served that church for five years.

The Missionary Society needed someone to open a secondary school in Jamaica. In 1948, Neal and his family moved to Kingston, Jamaica, where he became the first principal of Crandall High School. His love of music enabled him to direct the school chorus. A cantata based on Handel's "Messiah" was presented to a full house as a public fundraiser. He also trained a male quartet, which often went on evangelistic tours to various SDB churches throughout the island.

Neal returned to the U.S. in 1953 to become the executive secretary of the Board of Christian Education in Alfred. In 1956, he accepted the pastorate of the Rockville and Second Hopkinton churches in Rhode Island.

Ten years later, Neal and Martha accepted an invitation to return to Jamaica for a short term to carry on the work at Crandall High School while Courtland and

Frankie Davis came back to the States on furlough. The Mills came home a few months earlier than expected because of Martha's ill health.

In 1969, Neal became the pastor of the Brookfield and Leonardville, N.Y., churches. Five years later, with Martha's encouragement, he retired from the ministry at the age of 78. They purchased a home in DeRuyter, across the street from the church, and lived there until Martha's death in 1982.

In 1985, Neal moved to a home for the elderly in White Cloud so he could be near his niece, Norma Rudert, and her family. As good fortune would have it, the home was located across the corner from the SDB church, so Neal could easily walk over for Sabbath services.

Neal's loyalty to the denomination and his faithful, unwavering trust in God were present throughout all of his nearly 50 years of ministry. His highest commitment was always to "serve the Lord with gladness." His ministry also included a strong commitment to social action.

Survivors include one daughter, Miriam, of Norwich, Conn.; and two nieces, Norma Rudert of White Cloud and Joan Richards of Bath, Mich. In addition to his wife, Martha, he was preceded in death by one sister, Elma Mattson.

Memorial services will be held in White Cloud and DeRuyter. His ashes will be interred in Hillcrest Cemetery, DeRuyter.

KEVIN'S

ORNER

"Please, do come in, pastor."
"Th-th-thank you..."
"Here, why don't you lie down on this couch. There you go. Now, I understand that you're under some stress..."
"STRESS?!? Who, ME???!?!!"
"Please, you should try to relax, or I'll need to tighten those straps."
"Okay."
"Let's do a little word-association, shall we?"
"Okay."
"Let's start with, 'Church.'"
"Okay."
"Pastor, we're starting the word-association..."

"Okay."
"Church."
"Okay."
"Hmm... How about, 'Family.'"
"Okay."
"Hmm... 'Sabbath.'"
"Sermon preparation!! Worship preparation!!..."
"Pastor—"
"Leading worship!! Greeting the people!!..."
"Um, pastor—"
"Fielding the criticism!! Family news updates!!..."
"Excuse me, pastor—"
"Fellowship dinner!! Getting 'roasted' at dinner!!..."
"WHOA! Now, forgive me, pastor, but I thought that the word 'Sabbath' came from the Hebrew, *shabbat*. And what does that mean?"
"Rest."
"Hmm... This may take a few more sessions..."

Whatever happened to the meaning of Sabbath?
Whatever happened to that day of rest?

This little scenario was inspired by a cartoon I saw in the latest *Leadership* magazine. Cartoonist Andy Robertson portrays three members of a church worship team looking up in awe as God's voice thunders out this "commandment"—

"...and on the 7th day thou shalt clear the platform, check the sound system, replace the broken guitar string, change the microphone battery, select the chorus transparencies, prepare the chord sheets, replace the broken overhead projector lens, tune the piano, attach the new drum heads, lead two worship services... and rest."

So, I repeat the question—whatever happened to that day of rest?

Well, I know for a fact that the day of rest is still with us. The problem lies in what we have "done" to it!

I am not asking you to give up your Sabbath morning worship responsibilities. I am asking you to maintain your focus on *why* and *for Whom* you're doing all the preparation and running around. Please find that needed (commanded) time of reflection and rest.

As many of our churches celebrate Sabbath Emphasis Day on the 21st, I hope that it is a "high day" for you; but not in the sense that it becomes so busy and burdened in lifting up the Sabbath that we miss the sense of the rest, worship, beauty, and marvelous GIFT of "time apart" that the Lord intended.

Happy Sabbath.

Accessions

North Loup, NE
Kenneth Burdick, pastor
Joined by letter
Scott Smith
Jean Smith

Births

Stamp.—A son, Matthew Donald Stamp, was born to Duane and Korina Stamp of Verona, NY, on May 3, 1993.

Happle.—A daughter, Kayla Marie Happle, was born to Fred and Kathy Happle of Oneida, NY, on February 26, 1994.

Montgomery.—A son, William Tyler Montgomery, was born to Jane (Allen) and Brent Montgomery of Madison, AL, on March 12, 1994.

"New" Sabbath Hymn

Remember the Sabbath.

Fanny J. Crosby.

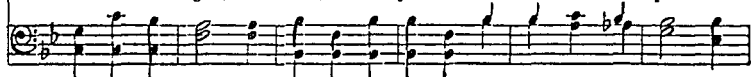
Ira D. Sankey



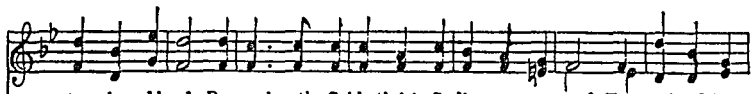
1. We thank Thee, O Lord, for a Sabbath of rest; A day of all others the
2. Our fa-thers re-joic'd in Thy Sabbath, O Lord; They walk'd in Thy counsels, be-
3. We thank Thee, O Lord, for a Sabbath of rest; A day that so rich-ly Thy
4. And when the last Sabbath shall fade from our sight, Pre-pare us to en-ter the



bright-est and best; A day that observed and re-spect-ed should be,—'Twas
lived in Thy word; They clung to the Bi-ble, their staff and their guide, And,
pres-ence hath blest; A day when our vig-or and strength, we re-new, While
man-sions of light; And there, with the just and the faith-ful to spend A



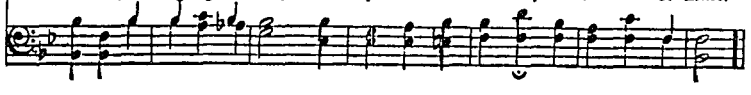
made for Thy wor-ship, 'tis sa-cred to Thee.
trust-ing Thy promise, in tri-umph they died. } Re-mem-ber the Sab-bath, thro'
on-ward, and up-ward, our path we pur-sue.
Sab-bath in glo-ry, that nev-er shall end.



out our broad land; Remember the Sabbath, 'tis God's own command; Transmitted from



Si-nai, in language divine;—"Six days shalt thou la-bor, the Sab-bath is mine."



Yes, you read it right. Fanny Crosby and Ira Sankey combined their talents to create an excellent Sabbath hymn. When Historian Don Sanford discovered a handwritten copy of this music and noticed the famous composers, he excitedly started an investigation. Thanks to Oscar Burdick at the Pacific School of Religion, the hymn was verified and copies were sent to the Center. The 1901 copyright falls beyond the 75 year protective period, so it is considered as public domain. Enjoy this "new" addition to your Sabbath music repertoire!