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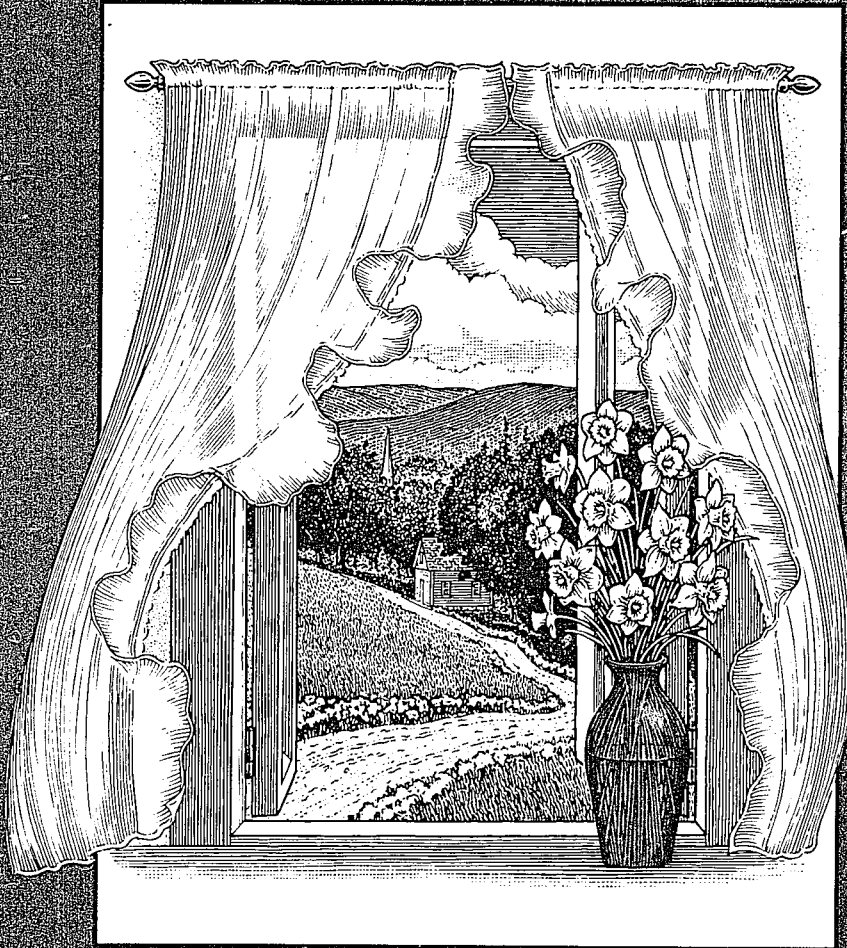
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*News for and about  
Seventh Day Baptists*

May 1995

R

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**Sabbath  
has  
meaning  
for the  
world  
today**

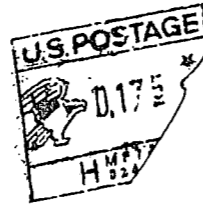
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**Conference  
Registration Forms  
Inside**

## Church seeks bi-vocational worker

The West Palm Beach, Fla., Baptist-Seventh Day Church is seeking someone who feels called by the Holy Spirit to work with our church leaders and members to help with the Kids Club, lead out in youth recreational activities, do home visitation, plan evangelistic meetings, and assist in church programs. Job opportunities are great, the weather is fantastic, the members are enthusiastic, and a number of contacts have been made in the community. We need someone to do the follow-up work.

For more information, call Pastor William Vis (407) 433-4717 or Jasmine Lynch (407) 684-2183.



## Help trim our postal costs!

Do you receive two copies of the *SR* and need only one?

Do you receive one copy and don't really want it?

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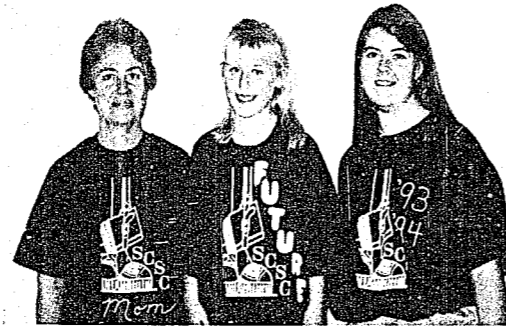
You can help us trim costs by trimming the mailing list! Please contact us soon and help us be good stewards.

## Personalize your support for SCSC!

Are you looking for a special way to demonstrate your support for the Summer Christian Service Corps? The SCSC Committee now offers personalized black T-shirts with white lettering and logo, made to your order! Each shirt displays the SCSC logo and letters. Jan Bond, a shirt design specialist, will then add the additional message of your choice.

If you are an SCSC "veteran," you may want to add the years of service to your shirt; a parent of a worker may like to show support with a "Mom" or "Dad" message; or a younger sibling or friend may wish to announce "future" plans for SCSC. (See picture.)

If you don't wear T-shirts yourself, consider buying them for your grandchildren. Or consider making a donation of any amount for the Summer Christian Service Corps. The Committee has assigned 21 workers to eight projects for 1995—double the number of some of our more recent years. At an approximate



(L. to r.) Jeanne Dickinson, SCSC "Mom"; Jennifer Layton, "Future SCSC worker"; and Lora Dickinson, SCSC "Veteran."

cost of \$1,000 per worker, we need to sell a lot of T-shirts and receive other contributions to support the future of our denomination and God's children who are touched by His SCSC workers.

Please send orders for your shirts, along with \$10 plus \$3 for postage, to:

Marie Davis, Treasurer  
SDB Women's Society  
38 Cook Road  
Bridgeton, NJ 08302

\*\*\*  
Don't forget to specify size (L, XL, 2X) and your message (if any)!

### SCSC T-Shirt Order Form

Name \_\_\_\_\_

Address \_\_\_\_\_

Church \_\_\_\_\_ Amount Enclosed \$ \_\_\_\_\_

Please customize my T-shirt to read: SCSC...

Mom  Dad  Alumnus/alumna 19 \_\_\_\_\_

Project Director  Supporter  Grandparent

Other \_\_\_\_\_

# The Sabbath Recorder



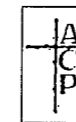
May 1995  
Volume 217, No. 5  
Whole No. 6,796

### 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 150th 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.



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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.

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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

# The Sabbath has meaning for the world today

## A panel discussion with SDB leaders

Reprinted from *The Sabbath Recorder*, November 1977

At the invitation of North American Baptist Fellowship (NABF) leadership, this panel discussion was shared at the October 1977 NABF meeting in Washington, D.C. Presenters from the SDB national staff included K.D. Hursley, executive secretary; Herbert Saunders, dean; and Thomas Merchant, historian.

The authors of the discussion (and their leadership role at the time) were: Rev. Alton Wheeler, pastor at Riverside, Calif.; Rev. Herbert Saunders, dean of the Center on Ministry; Dr. Edward Horsley, Denver, Colo., church member and former Conference president; and Rev. Duane Davis, pastor at Seattle, Wash.

**Alton Wheeler:** Some of you may have read in the November 5, 1976 issue of *Christianity Today* magazine an editorial by Dr. Harold Lindsell entitled, "Consider the Case for Quiet Saturdays." What was the point of the article?

**Herb Saunders:** The editorial suggested that responsible Christian leaders discuss this proposal: "We propose that Saturday be set aside as a day of rest for all peoples. Those who choose to join in corporate worship of God that day could do so, others could spend time in their own way." This editorial was written in response to an earlier Lindsell editorial in May, 1976 entitled: "The Lord's Day and Natural Resources."

Our purpose here as a panel is not to propose, nor give assent to, any legislated quiet Saturdays—in

other words, Saturday blue laws. Our purpose is to identify our belief in the Sabbath as having meaning for the world today.

**Wheeler:** With this as background, let's launch into the exploration of a Biblical base for the Sabbath concept. What is the Biblical foundation ingredient?

**Duane Davis:** There are several Biblical reasons, we believe, that the Lord wants us to observe His seventh-day Sabbath. It begins with God's place of the Sabbath in creation and His establishment of the Sabbath when the people were searching for their new freedom in the wilderness.

As we continue through the Bible, we are reminded by the prophets and by Jesus' example that the Sabbath is to be freed from man-made traditions that had been piled up all around it. The apostles kept the Sabbath and observed it as they shared Christ throughout the known world. We see it linked to the eternal Sabbath rest that God gives to His people.

**Ted Horsley:** Christ's endorsement of the Sabbath helps us understand that it had vital functions for man from a physiological standpoint and from the standpoint of mental hygiene. It was designed by God for man's purpose—not for God's purpose—and it continues to function in that way.

**Davis:** God gave the Sabbath for physical rest—rest for individuals, the family, and the household members. Even the land and the animals were given a rest. The reason for such rest was to "remember the Sabbath to keep it holy," because God set it apart as a reminder of creation.



**Saunders:** We believe also that Jesus is God. If we believe that Jesus is God and that He was in the beginning with God, then His Great Commission—stating that we ought to "teach them to observe all things whatsoever I have commanded you"—ought to be a key to our understanding. If He is God, then certainly His authority is real and should be honored.

**Wheeler:** Might the acknowledgement of the Sabbath as God's day shift modern man's emphasis from the worship of creation over to the worship of Creator?

**Horsley:** In a recent address, an obviously liberal theologian divided Christianity into two camps; what I would call the evangelicals and what he called "main-line protestant Christians." The "main-line protestant Christians" he said, evidence the "triumph of scientific and rational thinking" which has "down-graded or even eliminated revelation." This would indicate that Job's ancient question, "Can a man, by thinking, find out God?" has finally been answered and their answer is "yes."

We are led to believe that man has displaced God and now is able to provide his own revelation. Man is now able to continue to "evolve along with his environment" and create his own heaven on earth, thus worshipping creature rather than Creator.

Man now worships himself. God saw the danger and provided a safeguard against it. With the establishment of the Sabbath came the continuing memorial to His creative power, the recognition of man's dependence on Him in whom we live, and move, and have our being—the clear evidence that God had revealed himself. God is a source of revelation as well as the source of life.

**Saunders:** Aren't we talking, then, about a shift from autocracy to theocracy, where God is in control? We have a personal need for God, and the whole concept of the "holy" is being one in completeness with God. It is not *we* that live, but *Christ* in us, living to discover what God has to say to us.

**Wheeler:** We are lifting our eyes above the horizons of human events and history. We look to God, who gives us a point of reference for every verity of life including our appreciation of the Sabbath.

**Horsley:** It is a mark of God's sovereignty in this world and our acceptance of His sovereignty both in the world and in our own lives.

**Davis:** The Lord spoke through Ezekiel when He said, "I give my Sabbath to be to them that they might know that I am the Lord." Week by week, year by year, century by century, God gives us that sign that He is our creator and we are to look to Him.

**Wheeler:** What are some of the spiritual derivatives of obedience to God through Sabbath observance?

**Davis:** There is a real need for commitment and discipline in the Christian life. It's popular today to say, "I'm a born-again Christian." A great many people claim to have an experience with God. But when you scratch the surface you discover that there is a real hurting inside and a real question about what that claim means. People are guided and influenced a lot more by their own pleasures and self-gratifications than to have a real obedience in life. God is calling for us to discipline our lives in obedience to Him.

There is real correlation between His Sabbath and commitment. God has a connection between the

things we decide to do for Him and the commitment that helps us in other areas of our lives as well. There are spiritual derivatives from obedience in love. The Sabbath takes on new creativity and meaning in the life which blossoms for spiritual benefit.

**Saunders:** Attitude and motivation are involved here, too. We don't keep the Sabbath in order to receive the spiritual derivatives, but to free us to what God wants us to be. We are free to receive the benefits that are there.

**Horsley:** It was in that same spirit that God gave the Ten Commandments—to set us free. One can't live in harmony by killing, stealing and lying, and one can't live in harmony with God by creating false gods and not keeping the Sabbath. It was in the spirit of freedom and acceptance that He gave those rules for living harmoniously.

**Wheeler:** The ideal relationship is the motivation of love. Through such motivation we feel identity and harmony with Him.

**Davis:** In practical terms, God wants us to study His Word and get it down in our hearts. The Sabbath gives us opportunity for Scripture reading, prayer, meditation and fellowship. So there is a spiritual derivative directly from the Sabbath, because He shares it with us.

**Saunders:** The Sabbath brings us "rest without guilt." We can experience consecrated rest without feeling guilty about it. God says: "Take a rest, take some time, take a moment to free yourself to be what I want you to be."

**Horsley:** Isn't it true, however, that any Sabbath, whether it is Wednesday, or Sunday, or Saturday, or any other day can provide

the same benefits you're talking about?

**Saunders:** No, because the Sabbath is God's idea. God has given us something that is in His power to give. And whatever He is willing to give, He is going to bless in a particular way. It's not *my* taking a rest, but God's saying to me: "Take a rest." It's God's idea, not mine.

**Wheeler:** The benefits are a result, not of what *we* do for the Lord, but of what *the Lord* had done for us. The Sabbath has been given to benefit us, to help us, to strengthen us, and to regenerate us. Is He still the point of reference?

**Saunders:** He is the point of reference. Without Him there can be no Sabbath.

**Wheeler:** Are there any other benefits that are derived from Sabbath observance?

**Saunders:** Dr. Lindsell's article identified ecology as a benefit for such observance. In terms of maintaining our natural resources and recognizing that everything God made at creation was "very good," the Sabbath was given to remind us that we ought to keep God's creation that way. If we can contem-

plate God and the beauty of His creation during a 24-hour period, we're going to be much less desirous of destroying it. If we had kept the Sabbath as God intended, we probably would not be in the ecological crisis we're in today.

**Wheeler:** What then, is the effect of Sabbath observance on our urban and rural societies? Does the Sabbatic concept meet our needs in this technological age?

**Saunders:** Our modern society is looking for some kind of respite. The Sabbath helps us to come to the point where we can know and love God in a very special and real way. It is the refreshing and revitalizing presence of God.

The Sabbath addresses itself to the kind of neurotic behavior that is destroying the family.

The Sabbath reminds us to take a moment, discover what life is all about, find out what God has to say to us, and if He has something to say, obey it and understand it and rejoice in it.

Someone wrote: "One of the great responsibilities of the church today is to create time for joy. To create joyful time. Joy that celebrates the goodness of God and the goodness of life which God has given us. Joy that takes with a

cheerful seriousness the privilege of being thankful." The Sabbath does that for us.

**Horsley:** Is it fair to say that only busy people can really appreciate the Sabbath?

**Saunders:** The busier they are, the more they would appreciate it.

**Wheeler:** Are we willing to accept the observation that in this fast-moving technological age, there is a place for the Sabbath?

**Saunders:** It is imperative! People cannot continue at such a rapid pace and not burn themselves out. The Sabbath comes as God's intended respite from the fast pace of society.

**Davis:** Isaiah 58 reminds us that the Sabbath is a delight, honoring the Lord. We need to think about the kind of joy that God wants us to have—a delight and joy in Him.

**Wheeler:** Man has no more or less time than he ever had. We find our pace of life exhilarated when it is a matter of choosing priorities. It is possible for the Sabbath to find its intrinsic value in modern times, if we realign our priorities.

*cont. on page 23*

**If we can contemplate God and the beauty of His creation during a 24-hour period, we're going to be much less desirous of destroying it.**



## Living by convictions, not by convenience

*A testimony for Sabbath Emphasis Day, by Myrna Cox, General Conference President*

Since I was born into a Seventh Day Baptist Family, going to church on "Saturday" was just the thing you did. Sabbath Day was a church and family day.

This involved a lengthy trip as the church was located in downtown Denver and we lived out in the country. We often entertained people in our home for dinner after church. Putting miles on the car and gasoline in the tank was never an issue with my parents.

As my sisters and brother and I grew older, another trip was made every Monday night to Christian Endeavor. We took as many friends as the car could hold! We always listened to "The Lone Ranger" and "Sky King" on the radio to pass the travel time. The "Shadow" was on the air for the trip back home.

Summertime always included ten days of summer camp at Camp Paul Hummel and two weeks of Vacation Bible School at church. I can remember even now, what a wonderful pastor and friend we had in Francis Saunders.

The "Sabbath" and "natural" were synonymous. I never thought about it as convenient or not convenient. It was a pleasant time of my life. As far as being convicted of the Biblical truth, I accepted it because that was what my parents and grandparents believed.

When I became a teenager, I found that the Sabbath was not so convenient. I had trouble with my conviction toward it. I found that as I gained new friends and got involved in new activities, I could not adequately explain to them why I didn't participate in school activities on Friday night or Sabbath.

I was popular enough, but I still

felt left out! I often wondered what the odds were, considering our small denomination of SDBs, that I should be born one of them.

The summer between my junior and senior years, I played on a girl's softball team. We were really good and never lost a game. The games were always weekday events so the Sabbath was not an obstacle!

That same summer, our church was having some evangelistic meetings and the Rev. Loyal Hurley came to preach. He stayed with my grandparents who lived across the street from us. I was thrilled when he would play catch with me and I would practice my "pitching."

He was such an easy person to talk with that I soon shared with him my rather lukewarm feelings about the Sabbath. I will always remember Isaiah 58:13-14 because of Loyal Hurley.

I had been baptized at age 12 and accepted Jesus. But again, it was the sort of thing you did at age 12. I seemed to be a slow learner in understanding "spiritual" things! Rev. Hurley helped me to have a real understanding of what it meant to say "Jesus was Lord of my life."

I found as I matured, married a Seventh Day Baptist, worked outside the home, and became a mother, the Sabbath was always convenient and grew to be a day of blessing! This is not to say that our family never experienced hardships, trials, and illnesses. During these times, the Sabbath was there as a refuge.

I never had a job where I had to work on Sabbath Day and yet my career as an executive secretary and bookkeeper always flourished.

I also found that as I share the gospel of Christ with new Christians, the Sabbath is not an inconvenience. To someone who has never worshipped on any day, the Sabbath is an added joy to them. It is the only day God blessed!

I believe that the worst thing that could happen to anyone is to have lived and died and never known Christ! The second worst thing may be to have never experienced the joy of the seventh day Sabbath! Some people may disagree with the latter comment, but if you have truly experienced the joy of the Sabbath, you know what I am talking about.

Sharing the "joy" of the Sabbath with someone who has not experienced it is like sharing Christ with someone who does not know Him.

I thank God for parents and pastors who consistently kept me focused during my youthful days. I thank God for His Spirit who now keeps me focused and convicted! As part of the teaching team for Natural Evangelism Training, I have taught the phase on the "Sabbath" many times. This has increased even more my assurance in the Biblical teaching for the Sabbath and my conviction of it. God created it, Jesus kept it, and the Holy Spirit has sanctified it.

Jesus said in Mark 2:27-28, "The Sabbath was made for man, not man for the Sabbath. So the Son of Man is Lord even of the Sabbath." Jesus is Lord of my life and Lord of my Sabbath. This erases the word "convenient" as part of my vocabulary and makes "Living By Our Convictions" real and joyful. I want to "Joyfully Serve Him" and observe His holy day. *SR*

## A special day for my family

by Don and Linda Graffius, New Enterprise, PA

### 1. What does your family do to make the Sabbath a special day?

For us, Sabbath starts close to sundown on Friday evening. We try to have our "chores" done by then. All school books and business items are put in the closet and forgotten usually until Sunday morning.

On Friday evening, we have "Game Night." Each of the kids choose a game; we play as a family. If we've gotten a special G-rated video, we will join as a family to watch. Usually we limit TV viewing on Sabbath to Christian videos or Christian TV (no TV before church).

Before church we listen to "Adventures In Odyssey," a Focus on the Family radio broadcast. On Sabbath morning we turn on the Christian radio station and listen to Southern Gospel music while we dress, eat, and clean up the dishes. Saturday night we have pizza.

### 2. Do you have any special Sabbath traditions or practices? For example, what is unique to your family; what do you do (or not do) on Sabbath?

On Friday evening, without ceremony, we light a Sabbath candle during our meal. Of course the great debate is who will light it and then who blows it out! This candle is lit during breakfast and lunch on Sabbath Day, too.

For Sabbath morning breakfast we have "Sabbath Cereal"—sugar cereal like Cocoa Puffs® or Lucky Charms®. These are not served during the week. We also try to have sweet rolls. We usually have someone join us for lunch on Sabbath.

Our children (ages 9, 15, 17) have not attended school events on Friday evening or Sabbath (up to close to sundown—not too strict on that, about 5:00 p.m.). Our oldest has twice taken college entrance exams on Sunday after requesting a new test date. These are normally given on Sabbath. They have been on school sports teams, but have tried to choose ones that have few or no Friday night/Saturday afternoon games. If there were games, they did not attend.

For one Friday evening activity, we looked up Scriptures about the Sabbath and discussed what they meant and how we should apply them.

We do not go to town shopping for clothes, etc. or grocery shop (unless it's an emergency) on Friday evening or Saturday.

Yes, a Sabbath nap is normal for Mom and occasionally Dad.

### 3. How do you keep the Sabbath as a holy day?

Of course, we attend church and Sabbath school regularly. Bi-weekly, the kids attend Youth Fellowship and Juniors. We participate as teachers and students.

I believe that these items set this day apart as holy to God by teaching and learning about God, Jesus, the Holy Spirit and His Word.

We have picked up four other children for six years to take to church.

We believe this is spreading God's love and teaching it to kids who wouldn't be going to church.

The kids are encouraged to attend weekend Youth Christian retreats. They are also encouraged to participate in church responsibilities such as leading worship, giving children's messages, special music, Sabbath School secretary, teacher, etc. Occasionally Don goes with another deacon on visitation.

### 4. Imagine you are talking with a friend who discovers that you keep the seventh day Sabbath. He or she asks you, "Why is that? What does it mean to you? What benefits do you feel you receive by observing the Sabbath?" How would you reply?

I keep the Sabbath because it is a way to show God that I love Him and believe that He is in control. I believe He told us to do it. When Sabbath comes, we rest, change pace, and change focus. It helps put our lives into focus. The Sabbath prepares us to "take a stand" now, so that we will be prepared for future persecution, if necessary. I (Linda) like the idea of being a "peculiar people," set apart and different.

We believe God created it, that Jesus abided by it, and that the disciples continued to worship on Sabbath. Man (Constantine) changed it for his own purposes. God never changed it to Sunday. The "Chosen People" Israel still abide by it. *SR*

*When Sabbath comes,  
we rest, change pace, and  
change focus. It helps put  
our lives into focus.*

## God's Holy Day

by Lester G. Osborn

*"God's Holy Day" has been a popular SDB tract over the years. First written by the Rev. Lester G. Osborn in 1956, the booklet has recently gone to press for its ninth edition. For this month's Sabbath emphasis, we present the first of seven lessons from "God's Holy Day." Copies of the study booklet may be obtained from the SDB Center for 50 cents each.*

### Origin and Early History

The instinct for a weekly day of rest and worship is woven into the fiber of every nation and race. And small wonder—for God made it so "in the beginning."

The Divine rhythm of a healthy life is six days of labor and one day of rest.

### A. The Institution of the Sabbath—Genesis 2:2-3

1. The earth was a formless mass, "waste and void"—desolate and empty, covered with dense watery vapors. But "the Spirit of God was hovering over the waters." In six days, God brought order out of this chaos, making it fit for habitation. Then God created man on the sixth day, after preparing everything man would ever need for his physical well-being.

2. But man—created in the image of God—is a spiritual being. He needs more than physical comforts. So God established a religious institution for his spiritual well-being—the Sabbath.

3. Analysis of Genesis 2:2-3.

a. Fact—the blessing and sanctifying of the seventh day.

b. Factor—God, the Creator.

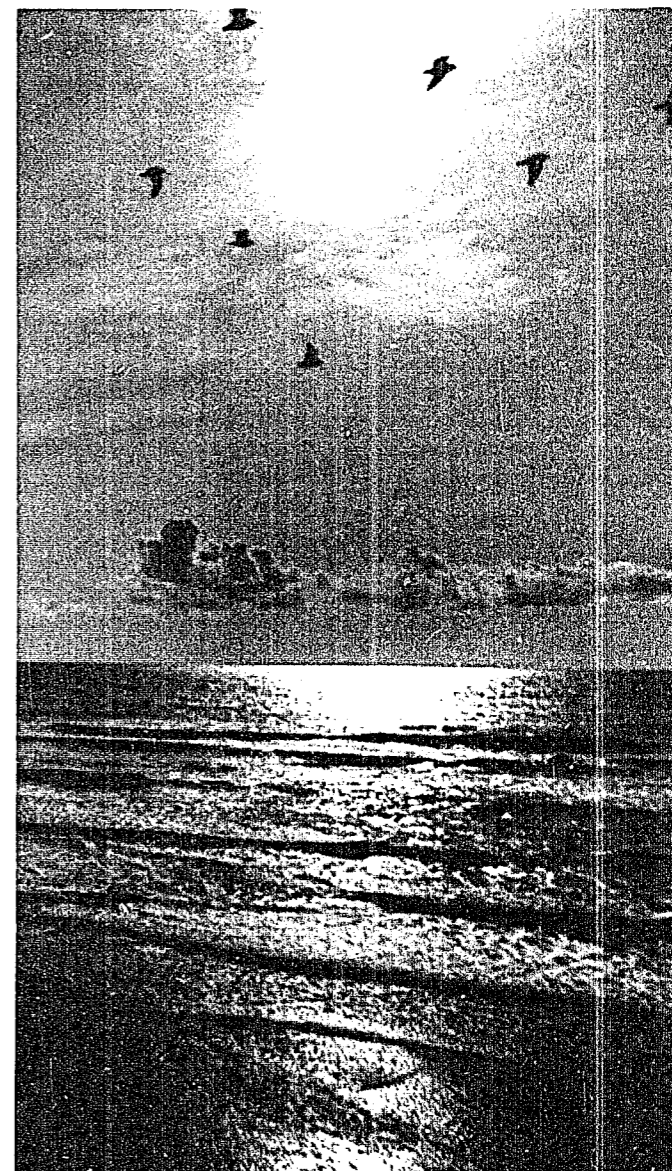
c. Reason—God "rested" on that day.

d. Purpose—to make the seventh day the Sabbath.

(Note: In Hebrew, a little untranslatable word—"eth"—signifies that the word following it is the definite and direct object of the verb. It occurs here before "the seventh day" and before "it," thus

showing that it was the seventh day which was set apart and given a special "blessing.")

4. The week is an arbitrary division of time. The earth moves in relation to no heavenly body in a cycle of seven days. This seven-day



cycle has never been lost (see Genesis 7:4,10; 8:10,12; 29:27). Nations both ancient and modern have this seven-day week, and two-thirds of them call the seventh day "Sabbath."

5. Mark 2:27—"The Sabbath was made"—it had its origin in a distinct act.

### B. For Whom Was the Sabbath Made?

1. Mark 2:27, "The Sabbath was made for man." The Greek uses the generic term, "anthropon"—the race of mankind.

2. Was the Sabbath created just for the Jews? What nationality was Adam? He lived at least 2,000 years before Abraham, the forefather of the Jews.

True, the Sabbath was committed to the Jews (see Nehemiah 9:12-14, "made known to them your holy Sabbath"), just as the Scriptures, monotheism, and the prophecies were committed to them—to keep for the world. But the Jews have no monopoly on the Sabbath any more than they have on Christ, who according to the flesh was a Jew.

### C. The Purpose of the Sabbath.

1. Creation's birthday—Genesis 2:2-3; Exodus 20:8-11.

2. Sign that God, the Creator, is our Covenant Lord—Ezekiel 20:12,20.

3. For man's well-being—Mark 2:27. Man requires rest, physical and mental. Experiments have shown that man lives longer and accomplishes more when he rests one day in seven (cf. Exodus 31:15; 43:21). Man needs spiritual refreshment, too. The Sabbath gives him a time for fellowship with God, time to study God's Word, associate with God's people, and serve in the cause of Christ.

### D. The Sabbath (a) compared to the sabbaths (b).

1. Different in time of institution.  
a. At the Creation, based on a weekly cycle.  
b. At Sinai, based on phases of the moon.

2. Different application.  
a. Universal and eternal.  
b. Local, national, temporal.

3. Different in position in Mosaic code.  
a. One of the Ten Commandments, written by the finger of God.  
b. Written in a book by Moses.

ground" (Exodus 3:5). Here He says, "keep your feet from breaking the sabbath"—don't trample it underfoot. God's presence in the day, as in the bush, makes it holy. One may worship and commune with God better on the day in which He is present in a peculiar way.

### F. Has the Original Sabbath Been Lost?

We can trace chronology back to Christ. He certainly knew which day was the seventh. From New Testament times back to the Creation, we see these three steps: Luke 23:56, He "rested on the Sabbath in obedience to the command-

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**God blessed and sanctified the seventh day, thus making it the Sabbath. He never did this for any other day.**

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a. Kept inside the ark of the covenant.  
b. Kept in a pocket on the side of the ark of the covenant.  
a. One of the fundamental laws of the theocracy.  
b. One of the "ordinances."

4. Different in the emphasis placed upon them in Old Testament.  
a. Death penalty for violation. Prophets protested formalism in its observance.  
b. Desecration was considered very serious.

5. Different in place in Jesus' teaching.  
a. He taught how it should be kept—spiritual Sabbathkeeping (Matthew 12:10-12; Mark 28; John 7:22-23).  
b. He did not treat the importance of the "sabbaths."

### E. God's Holy Day—Isaiah 58:13.

God told Moses from the burning bush, "Take off your sandals, for the place where you stand is holy

ment"; Exodus 20:8-11, the fourth "Commandment"; which refers back to Genesis 2:2-3.

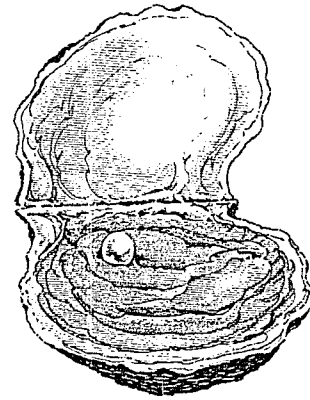
However, we need not go back further than the Exodus and the wilderness wandering, for God designated the Sabbath by a threefold miracle connected with supplying manna every week for 40 years.

In addition, the seventh days coincide in our calendar and in the Jewish calendar, which are entirely independent.

### Conclusion

God blessed and sanctified the seventh day, thus making it the Sabbath. He never did this for any other day, nor did He undo it for the seventh. What God does is for all time, for God does not change.

It is interesting to note that "sanctified" is the same word used of the cities of refuge, which were publicly proclaimed. Thus Genesis 2:2-3 seems to refer to a public proclamation—practically declaring a law for the Sabbath. Sanctification of the Sabbath occurred at Creation, not at a later time. *SR*



My mother led our Junior Christian Endeavor and taught my Sabbath School class for many years. On at least one occasion, she repeated the story told by Harriet (Mrs. T.J.) Van Horn. This story was first printed as a tract by the American Sabbath Tract Society in 1912 and reprinted in 1917, 1945, and 1949. No doubt it is familiar to many of our veteran readers. In somewhat abbreviated form, I repeat it as a "Pearl from the Past."

### Her Wedding Ring

It was twilight hour at the close of a beautiful Sabbath day, a mother and daughter were watching the fading glory of the setting sun. They had been exchanging thoughts fitted for such a quiet hour, while the daughter leaned upon the mother's knee. Now silence had fallen softly.

Idly turning the flashing rings upon her mother's gentle hand, Grace suddenly asked:

"Mother, why do you wear this quaint old-fashioned little ring, when you have such beautiful jewels?"

"I thought you knew, dear, that that is my wedding ring, the gift of your dear father on our marriage day. To me it is dearer than all the jewels in the world."

"But why did he not give you for your wedding ring one of the diamonds you wear, instead of this plain circlet?" persisted the girl.

"My child, this was your father's choice, and for that reason I hold it

Pearls from the Past by Don A. Sanford, historian

## My "wedding ring"

sacred. Its simple band of gold is a symbol of the purity, the unchanging and precious character of the love between us. As a sign of that bond I wear it, and the richest gem could not embellish it. When he placed it on my finger, the words of the marriage covenant were said which bound us together as husband and wife, and thus it became the sign of the covenant between us. I shall wear it till death."

"No wonder you love it, mother," softly answered the young girl. "I never realized it had so deep a meaning." Then musingly she added, "'Sign of the covenant!' Wasn't that what the pastor read this morning in church? What did he mean when he called the Sabbath day the 'sign of the covenant?'"

"Get your Bible, Grace, and turn to the sixth chapter of Exodus, and read the first seven verses.

*"I have established my covenant with them, . . . And I will take you to be my people, and I will be to you a God."*

"Doesn't that sound almost like the marriage service?"

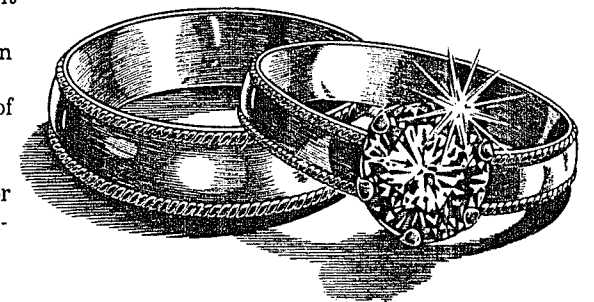
"Why, yes, mother, it does. And I remember Jesus calls Himself the Bridegroom. Here it is in Matthew 9:15. Again in Jeremiah 3:14, 'Turn, O backsliding children, saith the Lord; for I am married unto you.' Then John the Revelator speaks of the church coming down from God out of heaven prepared as a bride adorned for her husband. How interesting!"

"Now," said the mother, "if you read the story of Creation, you will find that before sin ever came to

blight the world, God had ordained those two holiest institutions, the home and the Sabbath."

"Why, mother, I thought the Sabbath was made when the Ten Commandments were given," exclaimed Grace.

"No. That is a common error. It was wrong to take life when Cain slew Abel, centuries before Moses received the law, 'Thou shalt not kill.' It was wicked to steal when Jacob cheated his brother Esau of his birthright-blessing, long years



before 'Thou shalt nor steal' was thundered from Mount Sinai. You see, Grace, the Giving of the Law was only the *clear statement of great eternal truths*, intended to safeguard men from disaster."

"Mother, I always thought that when God said, 'Thou shalt not,' He was a terrible Ruler who would punish us if we did not obey. Now I love Him for His great kindness in trying to keep poor little me from danger. And yet, mother," she added thoughtfully, "while I can see a reason why we should all keep these commandments, to avoid trouble, what *good* does it do to keep the Sabbath?"

"Ah, Grace, you just said you love Him because He pointed out to us these other finger-posts to safety. This is the *only thing He asks us to do* in those Ten Words which does not have a self-evident

*cont. on page 23*



# Ladies—come to West Virginia!

*"Let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together... but encouraging one another..." (Hebrews 10:24-25 NASB).*

Our family always looks forward to attending Conference each year. It's an adventure to travel to a different part of the country, and it's a blessing to see old friends and meet new people.

Conference is a time for reflection, challenge, and revival as we seek to minister to our local congregation and community for the Lord. It's also hard work and long hours for many people.

Conference is an exciting week, and I'm sure this year's event will be no exception.

The Women's Banquet will be held on Wednesday of Conference week. A delicious turkey dinner is being planned, with a cost of \$8.25 if you don't purchase a meal ticket, and \$2.30 with a meal ticket.

We are happy to report that Barbara Barber of our Westerly, R.I., church will be the guest speaker.

Barbara is a fine quilter, and will talk about some of the Bible-theme quilts that she has made. We will also enjoy special music and a Summer Christian Service Corps (SCSC) testimony.

The SCSC Committee reports that 21 workers and eight projects have been approved for this summer. With a cost of approximately \$1,000 per worker, we need around \$21,000 to fund SCSC for 1995. Because of this, we need your help to make the SCSC Craft Sale the biggest one yet.

Last year, about \$800 was raised for SCSC through the craft sale.

Items that especially sold well included hand-painted cards, hand-carved wooden items, tote bags, homemade jewelry, state magnets, afghans, and larger craft items.

Please ask the people of your congregation to donate items for the craft sale. Price your items ahead of time, and encourage some of your people to help supervise the craft tables throughout Conference week. They can sign up when they get to Conference.

SCSC T-shirts will also be sold. Bring some extra money to buy shirts for those who cannot come to Conference but who still support the SCSC program.

Plan to participate in the Women's Board Annual Business Meeting Luncheon and the Women's Interest Committee.

Most of all, *pray*. Pray for:

- Conference President Myrna Cox and the program participants
- Financial needs for the SCSC program—can you give?
- SCSC workers, project directors, host churches, training staff
- Board President Donna Bond,

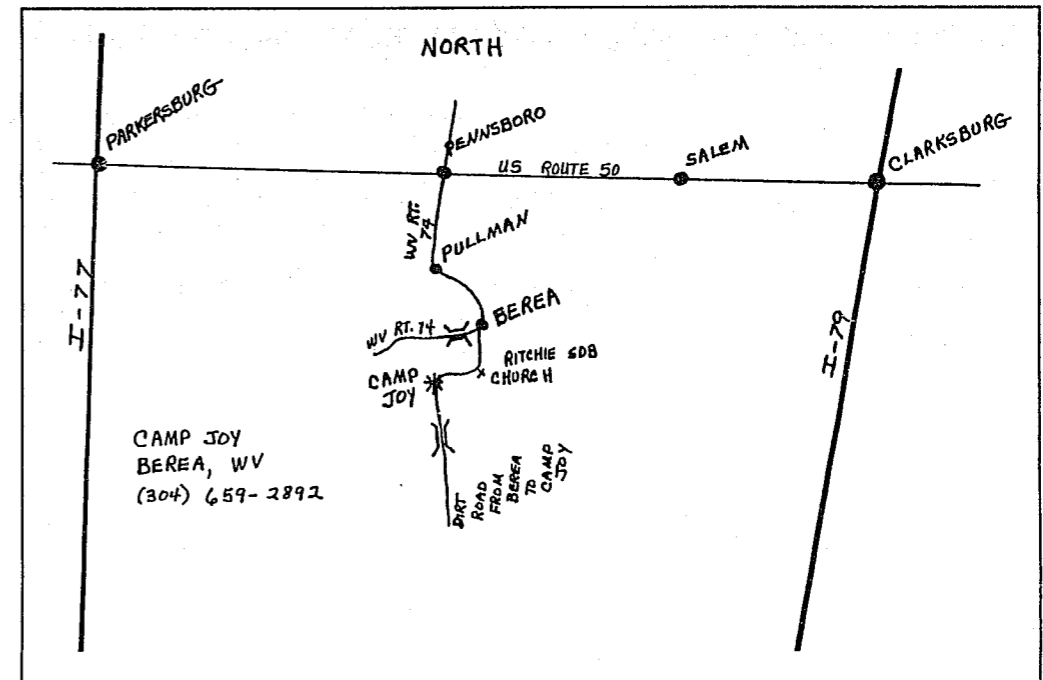


**Barbara is a fine quilter, and will talk about some of the Bible-theme quilts that she has made.**

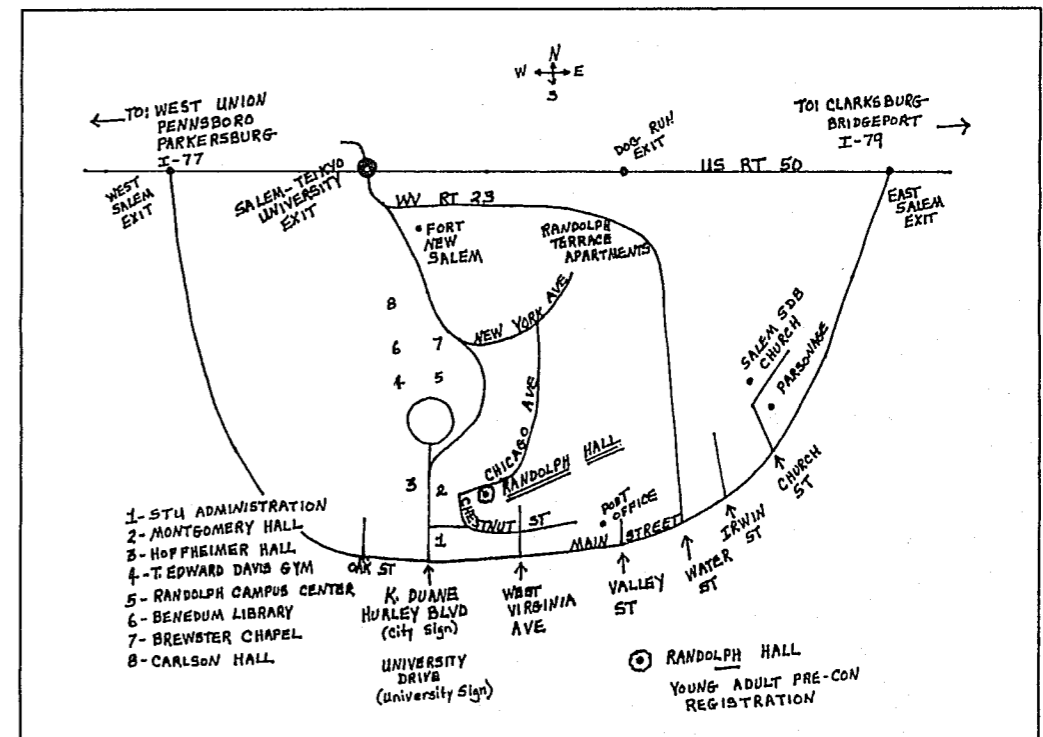
who will attend the NABWU meeting in Argentina in late July and early August. In her absence, Vice President Ruth Probasco will provide leadership for Board activities at Conference.

May the Lord provide the way for many of you to attend Conference in Buckhannon!

## Youth Pre-Con map to Camp Joy



## Young Adult Pre-Con map to Salem



# SDB General Conference—Registration instructions

West Virginia Wesleyan College, Buckhannon, WV, August 6-12, 1995

## •Deadline for pre-registration: July 15

Any registration postmarked after July 15 will require a \$10 late registration fee per family.

•Hours to register: Due to campus use by another group, registration will not begin until 2:00 p.m. on Sunday, August 6, and will continue until late evening. Hours are 9:00 a.m.-5:00 p.m. and after the evening service, Monday-Friday.

If you are coming just for Sabbath, August 12, please pre-register.

## •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, 1995. In order to give special recognition to first-time Conference attendees, please identify yourself.

There is no charge for children through 2 years of age. However, all names must be listed to ensure that everyone attending 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 cost of college facilities, materials that are produced and circulated, and insurance on each individual at Conference and related activities. It also gives an accurate count of the number of people in attendance.

Great news! The SDB Memorial Board has issued a grant of \$10 towards registration for every person who attends Conference—whether for one day or all week. [Be sure to thank the Board members!]

Meals: Meal tickets for the entire week include dinner Sunday, August 6, through breakfast Sunday, August 13. There is no charge for children under 3.

A snack bar on campus will be open at most mealtimes. There are also several fast food restaurants within two miles. Individual meals may be purchased at the college cafeteria for the following prices:

	Adults	Child (3-12)
Breakfast	\$4.00	\$2.85
Lunch	5.00	3.50
Dinner	6.50	4.55

Room: Costs are the same for adults or children sleeping in beds. Children are allowed on the floor at no charge. There are a limited number of air-conditioned rooms available, very few on ground floor. Register early! Summer evenings in West Virginia are usually cool, but you may want to bring a fan!

There are several air-conditioned efficiency apartments available. Two-bedroom apartments are \$50/night for four beds, a couch, and lots of floor space! Three-bedroom apartments (six beds) are \$75/night. Call if you have questions. If interested, request "Apartment" on the form.

One older dorm (non-air conditioned but shady and cool) has private bathrooms for some rooms, shared baths for others. Please request "Aggie Hall" if you prefer this dorm.

**NO LINEN SERVICE!** Towels, sheets, blankets, or pillows will not be provided. [A limited number of pillows and blankets may be available if you are unable to bring your own. Please request on the form.]

Lost key charge: There will be a \$25 charge for each key not returned.

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 hookups. Spaces will be provided on campus with electrical hookup only for \$7.50 per night. Rest rooms/showers in nearby dorms are available.

For full hookups at \$12.50 per night, Zickefoose Trailer Court is just one mile from campus. See listing of campgrounds on back cover.

## •Transportation:

8. Attendees traveling by air will be picked up at Benedum Airport, Clarksburg/Bridgeport, WV. Bus depot is at Clarksburg. If you require transportation, please notify us of arrival and departure times, either by pre-registration, or by contacting transportation chairman, Richard Brissey (304) 782-2039. Requests for transportation must be made by July 15.

## •Nursery services:

A Nursery room will be provided throughout the week of Conference. Parents using the nursery are asked to help for half a day sometime during the week. Volunteers are always welcome! Additional paid staff is still needed. Please contact Chris Sias if you are interested: (304) 782-1336.

Send completed form to:  
**Larry and Jan Graffius**  
PO Box 241  
Lost Creek, WV 26385  
(304) 745-4481

## Seventh Day Baptist General Conference Registration—1995

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 \_\_\_\_\_

Phone: \_\_\_\_\_

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	#days	rate	amount
•Registration:	Adults	x \$39.90	=	•Registration:	Adults	x	x \$5.70	=
	Children (age 3-12)	x \$22.75	=		Children (age 3-12)	x	x \$3.25	=
•Lodging: (Air-cond.)	Adults	x \$87.50	=	•Lodging: (Air-cond.)	Adults	x	x \$12.50	=
	Children (in beds)	x \$87.50	=		Children (in beds)	x	x \$12.50	=
(Non A/C)	Adults	x \$59.50	=	(Non A/C)	Adults	x	x \$8.50	=
	Children (in beds)	x \$59.50	=		Children (in beds)	x	x \$8.50	=
Children, on the floor	x	Free	=	Children, on floor	x	x	Free	=
•Meals:	Adults	x \$98.30	=	•Meals:	Adults	x	x \$14.75	=
	Children (age 3-12)	x \$66.75	=		Children (age 3-12)	x	x \$10.00	=
TOTAL			2)	TOTAL				3)

4. Women's Banquet: # with meal tickets / without meal tickets  
x \$2.30 / x \$8.25 4)

5. Youth Banquet: # with meal tickets / without meal tickets  
x \$.55 / x \$6.50 5)



6. If housing off-campus, Location: \_\_\_\_\_ please indicate: \_\_\_\_\_  
 Phone: \_\_\_\_\_

7. RV Hookups (electrical):  
 On campus—  
 \$7.50 x \_\_\_\_\_ (days) = \_\_\_\_\_

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

TOTALS	
Regis., Housing, Meals =	_____
Late fee after 7/15 : \$10 =	_____
Less \$10 each person =	_____
(Thanks, Memorial Board!)	
Less amount prepaid =	_____
Balance Due =	_____
Checks to: "SDB Host Committee '95"	

\*\*Send form to: Larry and Jan Graffius, PO Box 241, Lost Creek, WV 26385\*\*

### 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 attenders 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) \$10.00 Late Fee after July 10, 1995  
 Where— CAMP JOY, Berea, West Virginia  
 When— 5:00 p.m., August 2—1:00 p.m., August 6  
 Directors— Amanda and Nelson Snyder  
 Cost— \$70.00 Make checks payable to SDB PRE-CON (please do not send Pre-Con fee with Conference registration). Send fee with this Registration Form to:  
 Marie Zwiebel, 192 Liberty Street, Salem, West Virginia 26426

Please bring—flashlight, sleeping bag, personal items, bathing suit, jacket, Bible, notebook.  
 Do not bring radios, tape decks, and food.

Name: \_\_\_\_\_ Address: \_\_\_\_\_  
 Home phone: ( ) \_\_\_\_\_ Home Church: \_\_\_\_\_  
 Transportation by:  private car  bus \_\_\_\_\_ time: \_\_\_\_\_  
 \$70 fee enclosed  Will pay at camp  
 I need transportation: \_\_\_\_\_ 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 15) required! Please send with registration\*\*  
 I have completed grade \_\_\_\_\_  
 Signature: \_\_\_\_\_ Date: \_\_\_\_\_  
 Parent's Signature: \_\_\_\_\_ Date: \_\_\_\_\_

## YOUNG ADULT PRE-CON REGISTRATION

Who— Young Adults, ages 18-29 or currently in SCSC \$10.00 Late Fee after July 10, 1995  
 Where— SALEM-TEIKYO UNIVERSITY, Salem, West Virginia  
 When— 4:00 p.m., August 2—1:00 p.m., August 6  
 Directors— Pastor James and Diane Galanaugh  
 Cost— \$90.00 Make checks payable to SDB PRE-CON (please do not send Pre-Con fee with Conference registration). Send fee with this Registration Form to:  
 Marie Zwiebel, 192 Liberty Street, Salem, West Virginia 26426

Please bring—personal items, bathing suit, jacket, Bible, notebook. Do not bring radios, tape decks, and food.

Name: \_\_\_\_\_ Address: \_\_\_\_\_  
 Home phone: ( ) \_\_\_\_\_ Home Church: \_\_\_\_\_  
 Transportation by:  private car  bus \_\_\_\_\_ time: \_\_\_\_\_  
 \$90 fee enclosed  Will pay at campus  
 I need transportation: \_\_\_\_\_ 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:  
 My birthdate is \_\_\_\_\_ (month, day, year).  
 Signature: \_\_\_\_\_ Date: \_\_\_\_\_

**1995 YOUTH PRE-CON MEDICAL FORM**  
**CAMP JOY, Berea, West Virginia**

Medical Form must be returned with registration by July 10, 1995.

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 \_\_\_\_\_

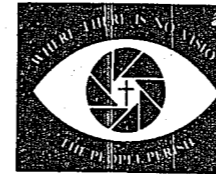
Are there any dietary restrictions \_\_\_\_\_  
 Is Camper physically permitted to swim? \_\_\_\_\_. Explain any physical limitations? \_\_\_\_\_

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 \_\_\_\_\_



**FOCUS**  
 on Missions

**Church buildings important overseas**

by Kirk Looper

**England**

In December, we received notice of the death of Pastor Albourne Peat of the Mill Yard SDB Church near London. The fate of the Mill Yard church is not yet known, but anxieties were expressed about it remaining a Seventh Day Baptist church.

Let us pray that the church members will not allow it to move into another denomination. It exists as part of our denominational history and is considered important in the early understanding of the Bible Sabbath.

Rev. Owen Lynch, the executive secretary, reported that they were able to purchase a building that was a former mission church of St. Bede. It is located in Birmingham. The keys were turned over to the Seventh Day Baptist Church of Birmingham on August 18. Praise the Lord for His generosity to these loyal Christians!

Members of the Birmingham SDB Church became involved in the needs of our sister Conferences by sending boxes of clothing and assorted articles to Zambia.

Brother and Sister D.K. Elsey obtained and sent material for the uniforms needed by the women's board in Zambia. Funds were sent from the church, too.

The gifts were appreciated and used in the evangelistic outreach of Zambia. Praise the Lord for the work and sacrifice of individuals and churches to help our sister churches in their need.

**Finland**

The work in Finland continues as before with the addition of a stronger evangelistic outreach in the Helsinki area. The Missionary Society helps with the expenses

during the year. Sometimes extra funds are sent for Bibles and materials to go toward Pastor Risto Sorsa's work in Russia. Most recently he has been working with the churches in Estonia.

The leader of the SDB church in Estonia has changed religions, leaving the deacons in charge. Pastor Sorsa has been working with Heino Leon, a deacon for the Estonia parish. Please pray for strength and encouragement for Pastor Sorsa in his work in those two countries, and Deacon Leon in his efforts to hold the parish in Estonia together.

**Mexico**

Regular communications existing between the United States and the Mexico churches allows us to get an idea of what is needed in their churches.

Only recently we learned that Rev. Rosalio Camacho had been involved in an automobile accident that totaled his car but only bumped him about some. Praise God that he did not get hurt any worse.

However, the loss of transportation is real and he will be required to purchase another vehicle. At this point we are not even sure he has the finances to do so. Let us pray that God will afford a miracle to furnish Rosalio the needed transportation allowing him to reach the churches and students to whom he ministers.

**Kerala, India**

During my visit to India in January, I toured a parcel of land and a building that was being considered as the site of their Conference ministries. It appears that the Kerala State does not want to recognize

them as a viable religious group until they have a building for their headquarters.

Since real estate is so expensive, they decided to combine their three ministries into one building. They want a building large enough to house their place of worship, clinic, and Conference business offices.

One parcel of land we saw was being used as pasture land and was barren of trees. It would need to be built up and then the building constructed. We also looked at a building located on about an acre (U.S.) of land, situated on a primary traffic route. It was large enough to house all three ministries and cost less than purchasing land and constructing a building half its size.

The land around the building contains an established grove of coconut and rubber trees. Both groves should continue to provide income for another 10 years or more. The building has poured cement walls and floors common to that latitude and climate. It will need some renovation but nothing extensive. They would be able to move in with very little trouble.

Presently they are trying to raise funds to purchase the building. They will need help from sister Conferences to make the purchase because their Conference is very small. Anyone wishing to help with this project is welcome to contribute whatever they can afford.

The donations can be sent to either the Missionary Society (address below) or the Riverside, Calif., church to be included in the collection that will be sent to Pastor K.C. Zachariah in June or July.

A report of my trip to India is available upon request. Write to the SDB Missionary Society, 119 Main Street, Westerly, RI 02891.



# the BEACON

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

May 1995

## Youth Week a success at Shiloh

Youth Week at the Shiloh, N.J., church, February 5-11, was packed with fun-filled activities.

Included were our usual pursuits at the Youth Center (pool tables, table tennis, and snacks) for grades 7-12 on Tuesday, and again on Thursday for grades 4-6. These events were only the lead-in to the busy weekend ahead.

Every year, the youth are in charge of the worship service. Our aim for this year's Youth Sabbath was to be anything but boring.

To keep the congregation off balance and attentive, they were greeted with a handshake along with a blank bulletin and a pencil. This left the audience unsuspecting when a second offering was collected, enabling the girls and guys to each have a turn as ushers. Scattered throughout the service were random announcements.



Senior High class (l. to r.): Chris Bond, Kellie Mazza, Debbie Moncrief, Levi Bond. Front center: Sylvia Bond. Others not pictured: Megan Sheppard.

A highlight was a message not for the children, but for the adults. This parody of a children's message featured selected adults and parents. Included were Carol Wendell and her sister, Lois Mazza; Sandy Layton; Owen Probasco; Richelle and Bob McCrae; Charlotte Chroniger; and brothers Ron, Phil, and Tim Bond. The spotlight focused on two particular "stars" when Margaret Bond had to come down front to remove her eldest (51-year-old son Ron) for misbehavior and fighting with his brothers!

Three well-performed skits replaced a sermon on this particular Sabbath Day. The first, under the direction of teacher Jeff Sheppard, was enacted by the Junior High class. About the middle of the service, a second skit was performed by members of the Senior class, led by Bill Probasco. Shortly before the benediction, members of the Senior High class performed our third skit.

Following the skit, Kellie Mazza gave a brief testimony. And, of course, our benediction included the "Young People's Rally Song," sung standing in an outstretched circle around the sanctuary.

Following the service, the youth were honored at an Emphasis Dinner. We rounded out the evening with volleyball at the Shiloh gym.

Early Sunday morning, about 22 youth and adults gathered for the first annual Ski Trip. It definitely had its ups and downs—with more downs than ups! Most of us had never been skiing before, so it was quite a learning experience.

Special attention was given to: learning how to stop, speeding down the slopes, and attempting the expert trails. All of this was captured on photographs, giving everyone at the church the chance to see us at some of our finest and most picturesque moments!

The Shiloh youth wanted to share their experiences and what they have learned. We found that it is not easy to plan a church service or to lead one. It requires practice, creativity, and spiritual involvement. Being together gives us good friendships to lean on and grow from.

Youth week is an excellent opportunity to see God at work, and to witness what He can do in the lives of today's youth.

P.S. We collected over \$110 from our second offering! Maybe your church should try it too!!



Junior High class (l. to r.): Frank Mazza, Mary Jane Jernoske, Ryan Wendell, Casey Burdsall, Ron Campbell. Front center: Kristen Turner. Others not pictured: Tara Woolbert, Kori Zahn, Josh Richie.

## The President's Page

"Joyfully Serve..."

## Joy in the desert

by Myrna Cox

As I write this article for the May "President's Page," I am sitting in the desert below Phoenix, Ariz., on the United States/Mexico border. We are camped at Organ Pipe National Monument, six miles from the border crossing to Puerto Peñasco.

This is one of our favorite spots. We have been coming here every spring break for over 25 years.

This year, due to the rains, the wild flowers and blooms on the cacti are outstanding. You can also be guaranteed a glorious sunset every evening. The abundant sunshine and tranquility is interrupted only by the singing of birds. It truly lends itself to contemplating this month's theme: "The Sabbath."

The following list was posted at the Information Center. While it is

there to remind us of ecological rules, I felt an analogy might be made between the "Sabbath" and the "plastic bottle."

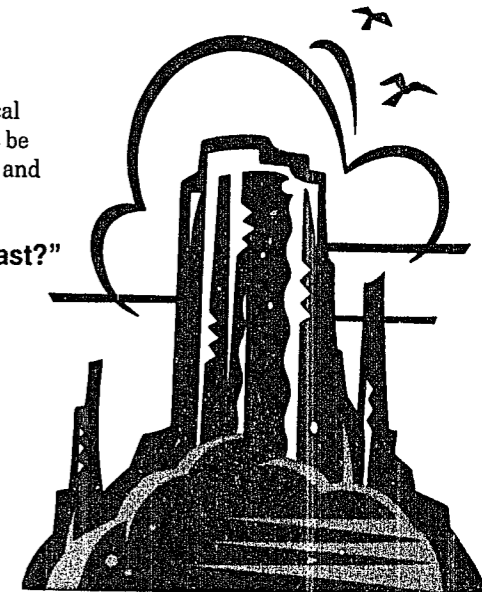
### "How Long Will Litter Last?"

- Cigarette Butts: 1-5 years
- Aluminum Cans & Tabs: 80-100 years
- Glass Bottles: 1,000,000 years
- Plastic Bags: 10-20 years
- Plastic Coated Paper: 5 years
- Plastic Film Container: 20-30 years
- Nylon Fabric: 30-40 years
- Leather: Up to 50 years
- Wool Sox: 1-5 years
- Orange & Banana Peels: Up to 2 years
- Tin Cans: Up to 50 years
- Plastic Six Pack Holders: 100 years
- Plastic Bottles: Indefinitely

Organ Pipe Cactus National Monument

In the creation story in Genesis 2:2-3, we find that "God rested on the seventh day; He made it holy and blessed it." In Exodus 20, He gave the Ten Commandments to Moses. Verse 8 says, "Remember the Sabbath day by keeping it holy."

When Jesus came, He said in Matthew 5:17-20, that He "did not come to abolish the laws, but to fulfill them." Then, in Mark 2:27-28,



He said, "The Sabbath was made for man, not man for the Sabbath..." Notice He did not say that the Sabbath was made for the Jews. He said the Sabbath was made for *Man*, and nothing in the law will disappear until everything God has planned is accomplished!

If the Sabbath is like a plastic bottle and is going to last indefinitely, then how you fill your plastic bottle (or use your Sabbath) becomes paramount to God's plan. One cannot discard, or treat as no consequence, the practice of Sabbathkeeping. Loving observance of the Sabbath truth is our responsibility and privilege.

"If you keep your feet from breaking the Sabbath and from doing as you please on my holy day, if you call the Sabbath a delight and the Lord's holy day honorable, and if you honor it by not going your own way and not doing as you please or speaking idle words, then you will find your joy in the Lord" (Isaiah 58:13-14a NIV). **SR**

## "Max Hall" gets use, honors saints

Next to the Seventh Day Baptist parsonage in Berlin, N.Y., stands a small, two-story white house. It doesn't look like anything special. No one lives there. In fact, we get a kick out of watching salesmen unsuccessfully trying to get someone to answer the door.

The building belongs to the SDB Church of Berlin, and is known to locals as "Max Hall."

Though the building is unobtrusive, it is highly used by the church and community. It houses Children's and Teen Sabbath School. It is home to the Berlin Community Food Closet. Two teen Bible studies meet there every week.

Headstart uses the building one day a week. Adult Bible studies and committee meetings are held at least once a week. In the summer, it is used for Community Vacation Bible School.

In spite of all of this, people have difficulty finding "Max Hall." So this fall, a sign was erected in front

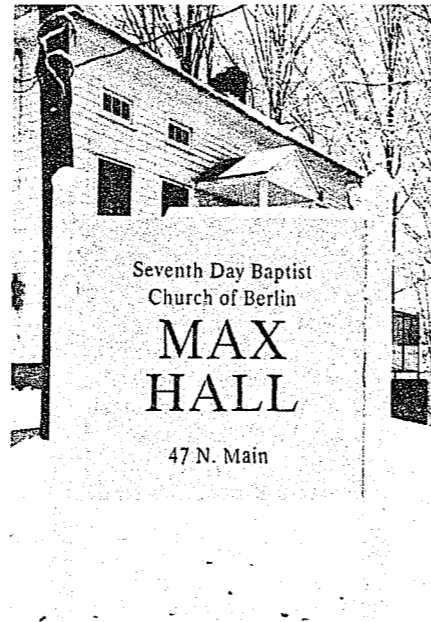
of the building as part of our church's goals, which grew out of MORE 2000 (Mission of Revival and Evangelism).

The sign served two purposes. First, it made the building more visible to the community. Second, it allowed the church to formally recognize Paul and Ruby Maxson, who were instrumental in obtaining the building for the church many years ago.

In addition to the sign, a plaque was installed inside the front door with the following inscription:

### Maxson Fellowship Hall

*This building,  
Maxson Fellowship Hall,  
is so named in honor of  
Rev. Paul and Ruby Maxson,  
who served the Seventh Day  
Baptist Church of Berlin  
for 32 years.  
1940-1971*



We are excited because of the new visibility Max Hall has, and pleased to be able to honor Rev. Paul and Ruby Maxson's contribution to the Berlin SDB Church. ✠

## Church, pastor celebrate 10th anniversary

by Ruth Parker

The Plainfield, N.J., church honored Pastor Joe and Joyce Samuels for their 10th anniversary of serving this congregation. The delightful celebration was held on February 25, 1995, with an attendance of 130.

The all-day program was coordinated by Jackie Fongh, one of the church's new members, and Deaconess Kay Maltby.

Deacon Tom Sheffield led the worship service, while Pastor Joe and Joyce sat at the front of the congregation. Tributes were given by Deacon Woodley Dewar;

Rudolph Samuels, Pastor Joe's brother; Joyce's sister, Anita Loney, who sang a lovely solo; Vera Stewart of the New York City SDB Church; and Buford Oliver, another of our newest members.

A soprano solo was shared by Julia Coleman of the Hope SDB Church, Philadelphia, Pa. Greetings from the Jamaica Conference were read by Cormeth Lawrence, also of the Hope church. Our church moderator, Douglas Wheeler, presented gifts to the Samuels.

Pastor Joe's nephew, Pastor Andrew Samuels of the Miami, Fla.,

SDB Church, gave the message on "Encouraging the Shepherd." Mary Jane McPherson of the Raritan Valley SDB Church, Bridgewater, N.J., played the closing song on the piano—"Bind Us Together."

Pastor Kenroy Cruickshank of the Hope church offered the blessing before the fellowship dinner, which was partially furnished by the Raritan Valley church. After the dinner, Deacon Ronald and Kay Maltby led a time of sharing when others expressed their appreciation of the Samuels. An appreciation basket was also presented. Dessert followed the Samuels' response. ✠

## The Sabbath, cont. from page 6

**Horsley:** Can we really relate Biblical Sabbath observance with Sabbath observance today?

**Saunders:** Yes! Sabbath observance brings us to a point of being responsible to God. When we realize that God is in it—that God has an intended purpose for it, and that it was His idea in the first place—then we become responsible to Him. God will make it possible for a person to relate in a very specific way to Him.

**Davis:** The Biblical principles of the Sabbath are eternal. Jesus Christ is the same, yesterday, today, and forever. As we look at the quality of observance that He had as our living example, we can see His Sabbath interpretation when He said: "It is lawful to do good on the Sabbath." That's the kind of Sabbath that is going to go through all kinds of future shocks and stand eternal.

**Wheeler:** I hear being said that it is not only possible to observe the Sabbath in this technological age, but it is *imperative*—not only for our own sanity and health and spiritual well-being, but to maintain this very essential and pri-

mary relationship to God, to His creation, and to His eternity.

**Saunders:** Perhaps the real question is: Who is most important? Am I most important, or is God? If God is most important in our lives then our response to Him—in response to what He wants for us, and wants us to be—is the imperative.

**Wheeler:** One more question: Is there any way to share the Sabbath without seeming to be legalistic or legislative?

**Saunders:** The Sabbath is a positive expression of God's will for man. It's not meant to stifle man, but to free him to be what God wants him to be. It's not a legalization to be what God wants one to be. It's accepting the gift that God has for you.

**Horsley:** This comes into the context of whether or not the revealed will of God is legalism. God has given us guidelines for living harmoniously. John, who knew something about the love and grace of God, said, "In practice, the more a man learns to obey God's laws, the more truly and fully does he express his love for Him." Obedience

is the test of whether we are really living for God or not. The will of God is not legalism.

**Wheeler:** It is identifying with God to the point that we "will to will" the will of God. We love to live in harmony with Him. The motivation is love, identity, fulfillment, and wholeness. It is sharing not merely a life span on earth—full and free and beautiful and fruitful—but sharing eternity with Him. That's what we are saying.

**Saunders:** That's the kind of relationship I seek.

**Davis:** Jesus is Lord of life and Lord of all.

**Wheeler:** We have tried to clarify the Biblical basis, the relatedness to God in all of this, and the observation that the Sabbath can be observed in this technological age, and our hectic pace can be altered. There is a way to translate the Sabbath—to live it, to enjoy it, to benefit by it, and share it with others as a gift to them—if we simply identify ourselves with God our creator, our Heavenly Father, the Father of love in whom we live, and move, and have our being. ✠

## Pearls, cont. from page 11

reason. Let us look closely to see if we can find a good reason for keeping the fourth commandment.

"In Exodus 31:13, 16, and 17 He says:

*"Verily my Sabbaths ye shall keep; for it is a sign between men and you throughout your generations... Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever."*

"Oh, mother, that makes the Sabbath day like a wedding ring, doesn't it?"

"Most surely, dear girl. And think of the infinite consideration of our God who chose this 'wedding ring'—not rich jewels or princely gifts that only the wealthy might bear, but he chose the seventh day, something which comes to every creature alike. No man is so rich that he can hoard them up. No man so poor that the day cannot come to him each week. And it is God, the Creator, the 'Bridegroom' who bestows the 'ring'—this 'sign of the covenant'—and only asks that *we keep it unsullied, and holy.*"

Then after explaining more fully that the old covenant and the old

laws are written into the heart, the mother ends by asking:

"Shall we dare to choose some other 'sign of the covenant'—substitute some gem of our own preference for the wedding ring—to wear as a symbol of the love that binds us to Him? Or shall we lovingly, gratefully, reverently wear *His choice*, which He made when he said, 'The seventh day is the Sabbath of the Lord thy God?'"

"Dear mother," answered Grace, "I will try all my life to 'keep holy' the Sabbath day, and in my heart always think of it as my 'Wedding Ring.'" ✠

## Remember *The Sabbath Recorder* to keep it moving

If *The Sabbath Recorder* were to end like the story of "The Three P's" in the April issue, what would you do? Remember, *The Sabbath Recorder* is our main journal keeping Seventh Day Baptist ties together, letting us know what's going on in our churches around the world. What if it didn't appear in the mailbox anymore?

At one time, our publication was weekly, and then we had to cut back to once a month. As the funds sink low, I sure hope that we are not sitting back to see a bimonthly issue. The news would be so old, and we would go to a lukewarm stage, drifting from the faith until the doors of our churches started closing, one by one.

Wouldn't that be a shame for people who were called by God to stand for His truth, letting other Sabbathkeeping groups carry on His work? I believe it will be a wonderful resurrection day when we meet our fellow ancestors, the Anabaptists, who stood true till death. We can tell them that we, too, sacrificed to carry on the truth.

Please, brothers and sisters of the SDB faith, search your hearts and pray to find out what you can sacrifice to give an extra gift to the SR.

The next time you decide to treat yourself to an especially good meal at a restaurant or some special "goodie," ask yourself if you can skip that one. Set the cost of it aside and mark it on your

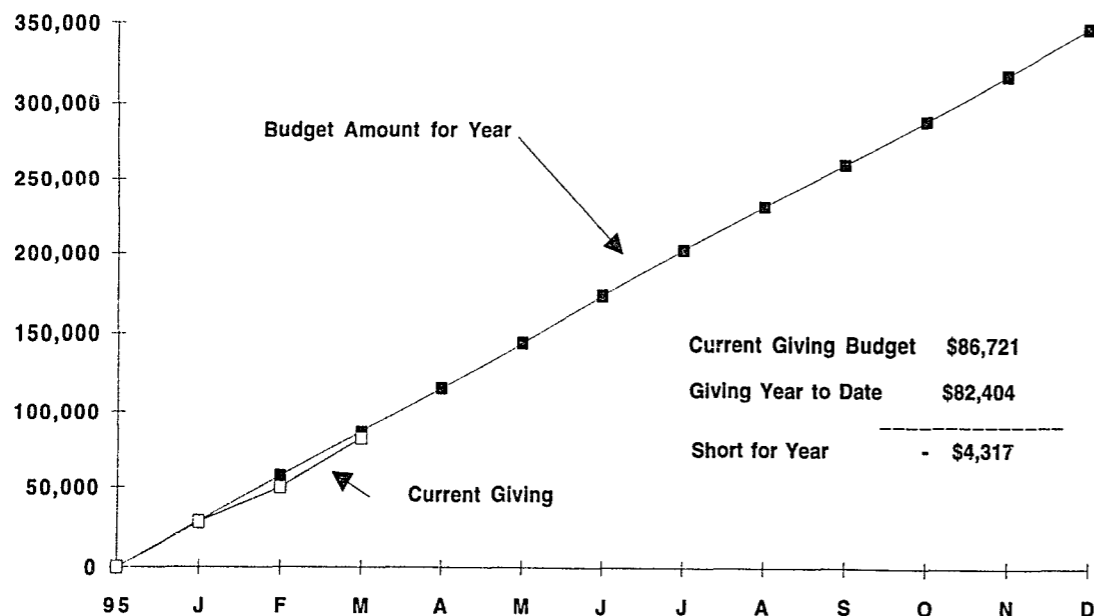
tithe envelope for *The Sabbath Recorder*. I know the Lord will bless you for such a sacrifice.

"What shall a man profit if he gains the whole world and loses his own soul?" I can remember many times denying myself some things just to give a little more to the Recorder. I love *The Sabbath Recorder* as it is the only way to keep all my family around the country informed of the Seventh Day Baptist work and keep them close to Jesus. Like salvation, *The Sabbath Recorder* is a free gift, but the publication is very costly. Please, disciples of Jesus, make your sacrifice to the SR today.

Yes, "Remember *The Sabbath Recorder* to keep it moving."

C. Whitey White

## Current Giving 1995



**Whitford.**—Celia (Cottrell) Whitford, 96, died in the Oconee Geriatric Center, Seneca, S.C., on November 30, 1993.

She was born on February 6, 1897, the daughter of Mr. and Mrs. John B. Cottrell. She graduated from Alfred University, and was

employed as a Spanish teacher at Plainfield (N.J.) High School.

Celia married Paul A. Whitford, and they had two children, Roger and Joan. She was a lifelong member of the Plainfield, Seventh Day Baptist Church.

Survivors include one daughter,

Joan Van Buren of Salem, S.C., and three grandchildren.

Burial was on August 3, 1994, in Hillside Cemetery, Scotch Plains, N.J.

**Dixon.**—Mary Pauline (Isaacson) Dixon, 90, died on June 10, 1994, in Bergen Pines County Hospital, Paramus, N.J.

She was born on December 3, 1903, in Omaha, Neb., and spent her youth near Minot, N.D. On January 31, 1927, she married Horace Dixon in New York City. Their family moved to Fardale, N.J., in January of 1951, then to Mahwah, N.J., in January of 1954. Horace died in February of 1953.

Mary joined the Plainfield Seventh Day Baptist Church in the late 1960s. She attended services there whenever possible.

Survivors include three sons, Ronald of Ridgefield Park, N.J., Gary of Manchester, N.H., and Barron of Mahwah; and two granddaughters.

On the evening before her funeral, Pastor Joe Samuels and three other church members joined family and friends for an informal review of Mary's life. The funeral service was conducted by her son, Barron, on June 15, 1994, in the Conyers Funeral Home, Hackensack, N.J. Burial was in Redeemer Cemetery, Mahwah.

**Guyer.**—Axthle S. Guyer, 75, of New Enterprise and Lancaster, Pa., died on July 27, 1994, at St. Joseph Hospital, Lancaster.

He was born on December 26, 1918, in Woodbury, Pa., the son of Nelson S. and Elizabeth (Wineland) Guyer. He married Carol Kagarise on March 26, 1947.

Axthle was employed by Interstate Motor Freight Systems for 29 years, retiring in 1983. He was a member of Teamsters Union Local 261, New Castle, Pa. He was also a

## Accessions

**Montrose, CA**  
(Foothill Community)  
Scott Hausrath, pastor

(Editor's note: Pastor Hausrath assured us that, "No, we didn't have a mass revival. In the process of be-

coming a separate church, we finally got the opportunity to become 'official' members of Foothill Community Church. I thought the SR might like to note this milestone." It is certainly our pleasure.)

Joined after testimony

Estelle Abbebe  
Alfredo Aguilar  
Josefa Aguilar  
Luz Behan  
Carol Blaeholder  
Evelyn Haskell  
Scott Hausrath  
Randy Henry  
Esther Lewis  
Ralph Mackintosh  
Dede Mackintosh  
Heather Mackintosh  
Dustin Mackintosh  
Jonathan Mackintosh  
Juanita Mendes  
Paul Owen II  
Floy Owen  
Paul Owen III  
Jan Owen  
Jeremiah Owen  
Aaron Owen  
Micah Owen  
Benigno Panahon Jr.  
Cynthia Panahon  
Raymond Panahon  
Gerrard Panahon  
Benigno Panahon III  
Ray Wilcox  
Tirisa Wilcox

## Births

**Barber.**—A son, Grant Merced Barber, was born to David and Diana Barber of Duarte, CA, on December 7, 1994.

**Horton.**—A daughter, Shannon Marie Horton, was born to Clara Horton of Texarkana, AR, on January 17, 1995.

**Brown.**—A daughter, Jennifer Elaine Brown, was born to Clint and Beth Brown of Texarkana, AR, on February 20, 1995.

**Davis.**—A daughter, Ashley Marie Davis, was born to Thomas and Joanne Davis of Bridgeton, NJ, on February 23, 1995.

**Davis.**—A son, Jason Evan Davis, was born to Jonathan and Meg Davis of Bridgeton, NJ, on February 26, 1995.

member of the Bell Seventh Day Baptist Church, Salemville, Pa. He was an Army Air Corps veteran of World War II.

Survivors include his wife, Carol; two sons, Sherman A. of Papua, New Guinea, and Wendell R. of New Enterprise; two daughters, Wanda Guyer Ness of Lancaster, and Janice K. Weatherby of Leola, Pa.; two brothers, Jacob A. of New Enterprise, and Mahlon F. of Martinsburg; one sister, Ruth Russell of Hemet, Calif.; 10 grandchildren, six step-grandchildren, four great-grandchildren, and four step-great-grandchildren. He was preceded in death by three brothers, Wineland L., Irvin, and William E.; and one sister, Naomi Guyer Longenecker.

Funeral services were held on August 1, 1994, at the German SDB Church in New Enterprise, with Pastor Christian Mattison officiating. Burial was in Salemville Cemetery, New Enterprise.

**Tyler.**—Alexis Michael Tyler, 31, died on November 11, 1994, in Midfield Hospital, Vineland, N.J. He was born on May 10, 1963, in Pontiac, Mich., the son of John and Lucy Tyler. He lived in Plainfield, N.J., for 26 years.

Alexis worked as a cook in a nursing home, and was a member of the Plainfield Seventh Day Baptist Church.

Survivors include his parents, John and Lucy of Newnan, Ga.; three brothers, Loren Fields of Franklin, Va., Andre of Newark, N.J., and Clifford of Plainfield; and two sisters, Mary Fields of Plainfield, and Renee Tyler of Fairburn, Ga.

Services were held on November 17, 1994, at Judkins Colonial Home, Plainfield, with the Rev. Joe A. Samuels officiating. Burial was in Emporia, Va.

**Erickson.**—Pearl Harris (Peckham) Erickson, 85, of Homosassa,

Fla., died on January 15, 1995, at her home.

She was born in Ashaway, R.I., on March 23, 1909, the daughter of Charles D. Sr. and Ida Mary (Harris) Peckham. She was a resident of Fort Ann, N.Y., for many years before moving to Homosassa in 1994, and was married to Ingvald Arthur Erickson. He died in July of 1977.

Pearl had been a teacher in the public schools in Glens Falls, N.Y., and was a member of the First Seventh Day Baptist Church of Hopkinton in Ashaway. She was also a member of the Battle Hill Chapter, and Women of the Moose in Crystal River, Fla.

Survivors include two sons, Ragnar Elisha Erickson of Sacramento, Calif., and Gunnar Martin Erickson of Homosassa; one brother, Col. (Ret.) Elisha Orren Peckham of Wakefield, R.I.; four grandchildren, several great-grandchildren, and several nieces and nephews. In addition to her husband, she was predeceased by one brother, Charles D. Peckham Jr.; and two sisters, Jane P. Sherman and Bertha P. Madsen.

Burial was in the Peckham family plot at First Hopkinton Cemetery, Ashaway.

**Thompson.**—Ann F. Thompson, 75, of Coudersport, Pa., died on February 17, 1995, in Sweden Valley Manor following a long illness.

She was born on February 1, 1920, in Washington County, Pa., the daughter of Stephan and Ellen Draga Feshanko. On April 24, 1943, she married Roy D. Thompson. He died on November 23, 1988.

Ann had been employed by the former Brownhill Kramer Hosiery Mill of Coudersport, and later worked for Pure Carbon Corp. in Coudersport, retiring in 1985. Since 1959, she had been a member of the Hebron, Pa., Seventh Day Baptist Church. She was also a member of the Eulalia Chapter No. 148 Order

of Eastern Star, and the Hebron Grange.

Survivors include one son, Roy A. of Coudersport; four sisters, Mary Flenniken of Carmichaels, Pa., Marge Peters of Baltimore, Md., and Helen Shashura and Olga Bennett, both of Brownsville, Pa.; three grandsons, and many nieces and nephews. In addition to her husband, she was preceded in death by one son, Jack D., in November of 1979; and by one sister and one brother.

Funeral services were held on February 20, 1995, in the Hebron SDB Church, with the Rev. Michael L. Burns officiating. Burial was in Hebron Cemetery, Crandall Hill.

**Leighton.**—Elsie (Arnold)

Leighton, 80, of Ashaway, R.I., died on February 24, 1995, at the home of Helen Brayman. She was the widow of Kenneth Leighton.

She was born in Westerly, R.I., on October 12, 1914, the daughter of Daniel and Hannah (Brown) Arnold. She had lived in Wakefield, R.I., for many years before moving to Ashaway.

Elsie had been employed at the former Stillwater Worsted Co., Ashaway, and at *The Westerly Sun* for many years. She was a member of the First Seventh Day Baptist Church of Hopkinton in Ashaway, and had been a Sabbath School teacher for many years. She also edited the church newsletter, "The Call."

She was a member of the Ashaway Grange for more than 60 years, and had been awarded a Golden Sheaf for membership.

Survivors include two sisters, Virginia Crandall of Westerly, and Dorothy West of Pawcatuck, Conn.; and one brother, Harold Arnold, of North Stonington, Conn.

Funeral services were held in the Buckler-Johnston Funeral Home, Westerly, on February 27, 1995. Burial was in River Bend Cemetery, Westerly.

# KEVIN'S CORNER

No prophet had ever been more successful. Then, Jezebel comes along and threatens to kill him.

Instead of standing up to Jezebel and Ahab one more time, Elijah "heads for the hills"—literally! He loses his nerve and runs for his life. He gets into the wilderness and says, "I have had enough, Lord. Take my life; I am no better than my ancestors" (1 Kings 19:4).

After all of his enormous success, Elijah was exhausted and depressed. He felt a sense of worthlessness and thought he couldn't cope any more.

Do you recognize the syndrome? Elijah was probably going through burn-out.

My wife and I attended a ministry retreat which featured Pastor Jerry Gunnels. Jerry helped us deal with discouragement. Drawing from his rich personal experience and biblical examples, Jerry arrived at some great conclusions.

How should we handle the "Crisis" of discouragement? Understand that it's going to happen! Pointing to Elijah, Moses, and Jonah, there are going to be some "down" times.

We looked at the "Causes" of discouragement. Sometimes it's just plain physical exhaustion. We often want to point to a "lack of faith," when it's simply a loss of energy! At other times it is personal animosity: Satan using people to attack us, or the avenue of our mind causing us to doubt our calling, our place in His Kingdom work.

And the "Cures" for discouragement: Accept the facts—you're human. Admit your limitations. Acknowledge your dependence on God. Affirm God's blessings. Advise yourself that God is in control.

God came to Elijah's rescue!  
First, God gave him a wonderful gift—SLEEP!!  
He caused Elijah to just "crash"; to catch up on his sleep. Then He gave him some great food, too!  
Do you see what that is? Rest and nourishment!

Then, God took Elijah on a "retreat." A religious retreat.

Elijah went to Horeb (Mount Sinai)—the most sacred mountain in Hebrew history. This is where Moses received the Commandments and instruction of the Lord.

At Horeb, God revealed Himself to His prophet.

The Bible says that "God passed by"—not in the tremendous storm, or earthquake, or fire—but in the silence. The Lord spoke to Elijah in that "still, small voice." (Literally, a "Voice of Gentle Stillness.")

God listened to all of Elijah's concerns and complaints, and then God told Elijah what he had to do to overcome the situation.

God gave him rest and nourishment, a listening ear, and advice for what to do next.

Renewed, Elijah was sent back into the battle with divine help.

God still answers our needs as He answered Elijah's!

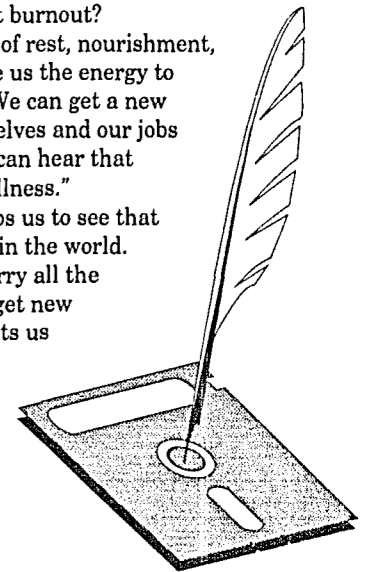
Rest and nourishment and retreat are vitally important.

Could we view the Sabbath as this kind of prescription against burnout?

Our weekly time of rest, nourishment, and retreat can give us the energy to "have at it" again. We can get a new perspective on ourselves and our jobs and situations. We can hear that "Voice of Gentle Stillness."

The Sabbath helps us to see that God is still at work in the world. We don't have to carry all the burdens alone. We get new energy that He wants us to have.

Take time to listen for that "Voice of Gentle Stillness." In the Sabbath stillness, there is hope.



## Buckhannon Area Lodging and Camping

### *Rates, information, and distance from Wesleyan College*

#### Motels

*Tax is 9%. Ask for SDB Conference discount.*

<b>Bi-Centennial Motel</b> \$39.95-63.95	88 E. Main St., Buckhannon, WV 26201 2 blocks from Wesleyan College	(304) 472-5000
<b>Colonial Hotel-Motel</b> \$27.00-40.00	24 N. Kanawha St., Buckhannon 1 mile	(304) 472-3000
<b>Baxa Hotel-Motel</b> \$30.00-40.00	21 N. Kanawha St., Buckhannon 1 mile	(304) 472-2500
<b>Centennial Motel</b> \$27.95-45.95	22 N. Locust St., Buckhannon 1 mile	(304) 472-4100
<b>Comfort Inn</b>	I-79, Exit 99 13 miles; 20 minutes	1-800-221-2222
<b>Super 8</b>	I-79, Exit 99 13 miles; 20 minutes	1-800-800-8000

#### Bed & Breakfast

<b>Post Mansion</b> \$80.00	8 Island Ave., Buckhannon 1/2 mile; discount for entire week	1-800-301-9309
<b>Deer Park</b> Sun.-Thu. \$50.00 Fri.-Sat. \$95.00	Rt. 33, Buckhannon 10 miles	(304) 472-8400
<b>Henderson House</b> \$35.00	54 College Ave., Buckhannon next to campus; small rooms, shared bathrooms	(304) 472-1611
<b>Ingeberg Acres</b> \$59.00	P.O. Box 199, Valley Chapel, WV 26446 approx. 15 miles from Lost Creek	(304) 269-2834

#### Campgrounds

<b>Zickefoose Trailer Court</b> \$12.50/bathhouse & full hookups. Will take reservations only 2-3 wks. in advance; 1 mile	12 Island Ave., Buckhannon	(304) 472-3646
<b>Audra State Park</b> campsites, river recreation; 15 miles	Rt. 119 Northeast of Buckhannon	1-800-CALL WVA
<b>Holly River State Park</b> cabins & campsites/beautiful mountain setting; 33 miles; 45 minutes	South of Buckhannon	1-800-CALL WVA
<b>Whisper Mt.</b> \$10.00-14.50; complete facilities, highly recommended; 24 miles	5 miles from I-79, Exit 91, Roanoke 26423	(304) 452-8847
<b>Stonewall Jackson Lake</b>	I-79, Exit 91, Roanoke 24 miles	(304) 269-0523 days (304) 269-0520 eves
<b>Stonecoal Campground</b>	Rt. 7, Buckhannon 7 miles; very nice; good fishing	(304) 472-7226 or 472-3593
<b>Bell's Campground</b>	219 South from Elkins, Huttonsville 40 miles from Buckhannon	(304) 335-2997
<b>North Bend State Park</b>	Harrisville cabins & campsites near Youth Pre-Con	1-800-CALL WVA

*For more information, contact Larry & Jan Graffius at (304) 745-4481*