

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

News for and about  
Seventh Day Baptists

May 1996



*A Sabbath  
Romance*

## Sixth Day Night

Sweet to the soul the parting ray,  
Which ushers placid evening in,  
When with the still expiring day,  
The Sabbath's peaceful hours begin;  
How grateful to the anxious breast,  
The sacred hours of heavenly rest!

I love the blush of vernal bloom,  
When morning gilds night's sullen tear;  
And dear to me the mournful gloom  
Of autumn—Sabbath of the year;  
But purer pleasures, joy sublime,  
Awaits the dawn of holy time.

Hush'd in the tumult of the day,  
And worldly cares, and business cease,  
While soft the vesper breezes play  
To hymn the glad return of peace;  
O season blest; O moments given,  
To turn the vagrant thought to Heaven.

What though involved in lurid sight,  
The loveliest forms in nature fade,  
Yet mid the gloom shall heavenly light  
With joy the contrite heart pervade;  
O Thou great source of light divine,  
With beams ethereal gladden mine.

Oft as this hallowed hour shall come  
O raise my thoughts from earthly things,  
And bear them to my heavenly home,  
On living faith's immortal wings—  
Till the last gleam of life decay  
In one eternal Sabbath Day!

—from *The Seventh Day Baptist  
Missionary Magazine,  
November 1824*

Seattle's heart has always been the deep, lovely harbor around which the city grew, Elliott Bay. Among many other attractions along the waterfront park is the **Seattle Aquarium** on Pier 59, featuring a domed room inside a larger tank full of sharks, snapper, salmon, and the largest species of octopi in the world. The aquarium's **Omnidome Theater** provides dramatic cin-

ema-in-the-round depictions of nature spectacles. Enjoy spectacular views of the Olympic Mountains in your choice of several cruises, including:

- **Spirit of Puget Sound**, Pier 70. Cruise beautiful Elliott Bay while enjoying a buffet and live entertainment. (206) 443-1442
- **The Victoria Clippers**, Pier 69. Frequent departures to Victoria, B.C., only 2 1/2 hours away. Also San Juan Island service and sunset cruises. (206) 448-5000

**Pike Place Market** is the oldest continuously operating farmer's market in the United States, offering an astonishing variety of ethnic and regional foods, imported goods,

handmade wares created by 200 craftspeople and artisans, and a unique "museum of humanity" experience. (206) 682-7453.

**The Underground Tours** show old Seattle with its colorful past, mostly one story down, before it was rebuilt after the Great Fire of 1889. The tours begin at Doc Maynard's Public House in the city's restored Pioneer Square, and run for one and one-half hours. Phone (206) 682-4646 for reservations.

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For more information, phone: Olympia/Thurston County Chamber of Commerce, (800) 753-8474  
Seattle/King County Visitors Bureau, (206) 461-5840

## The Sabbath Recorder



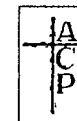
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### Who are Seventh Day Baptists?

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 Sabbath Romance?

by Edward A. Hansen

I recently began a new time schedule at my work. When most of you are demonstrating your sanity by sleeping soundly, I am pulling myself out of peaceful slumber to be at work by 5:30 in the morning.

Five-thirty is an awful time to begin work. My new schedule has me working four 10-hour shifts. It is not as easy adjustment.

The good news is that I am off on Tuesdays in addition to the weekends. Having Tuesday off is great. Last Monday night, as I was beginning to drift off into a full night's sleep, I thought about how I would not have to go to work, but instead have some quality time with the Lord.

Tuesday morning, after helping

Peggy with the kids, and making her some coffee before they left for the day, I went to my neighborhood

**Are you enjoying the romance of the Sabbath? If Sabbath is going to be the day God intended it to be, we must simplify our Sabbath activities.**

McDonalds, had a so-so breakfast, and began some time with the Lord. While I usually get up early

on the weekdays to spend time with Him, my time at "Macs" is more relaxed and more in depth.

Setting aside the things I must accomplish to have quality time with God is wonderful. This last week, I spent well over two hours with Him before I left, and wanted to stay longer.

My time spent with God on Tuesdays is unique. It is quiet, serene, and full of joy as I contemplate the Sovereign King and Savior of my life.

When I arrived home last Tuesday, I called Peggy and left her a message since she was not available to come to the phone. I expressed so much satisfaction at my time in a fast food restaurant, she

later wondered aloud if I was going to become a Third Day Baptist.

Peggy's comment started my mind to thinking: why is Tuesday more of a time of romance with Jesus than the Sabbath? Why indeed?

For one thing, I knew I needed to make some changes in my life to make God's Holy Day more what it should be. With Peggy's input and experience (having lived in Jewish homes), we have begun to make our Sabbath more of a time set apart to the Lord, worshiping Him, praising Him, resting.

However, I am convinced more needs to be done. I have a friend who remarked that the romance of the Sabbath left him, in large part, because of the way our church body spends Sabbath together week by week. Are you enjoying the romance of the Sabbath?

What I am going to suggest is contrary to what I have advocated in the past. Yet, if the Sabbath experience is truly going to be a "romance" with

our Lord God Almighty, I believe some changes are in order.

Sabbath days in the Denver church are not restful. Countless times I or someone else has said out loud as we got into our cars to return home mid or late Sabbath afternoon, "My, wasn't that a restful Sabbath!" (Meaning, of course, that it was *not!*)

Very simply, if Sabbath is going to be the day God intended it to be, we must simplify our Sabbath activities. The church is guilty of doing things on Sabbath Day that can be done on other days of the week.

Perhaps what is most detrimental to true Sabbath Romance is our conducting business meetings and department meetings on Sabbath. This practice, which I have long advocated, needs to be reversed! I do not believe the Lord looks at these things as being conducive to having a worshipful and restful Sabbath experience—a Sabbath Romance, if you will.



Extending our time at church for "business" reduces the time we could potentially spend with our families or others; it takes away time that could be better spent reading the Scriptures, praying, fellowshiping, or relaxing.

The preparation required for our fellowship times and our fellowship meals are not conducive to a Sabbath Romance. It is often much *too much work!* (Perhaps some do not remain for the meals because it is so much work.) Sabbath time would be better spent readying one's heart for worship rather than being concerned about what needs to be done or prepared for a church meal.

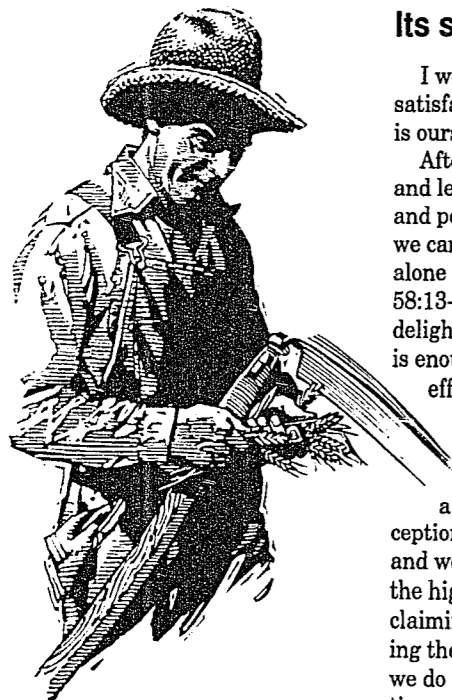
Some of our choir members need to leave their homes by 8:00 a.m. or earlier to make choir practice on time. Could this, in part, be the reason few with children participate in the choir? We need choir members right now. Would a mid-week practice allow more to participate without the hassle of getting an entire family out the door in time for 9:00 a.m. practice?

Do we desire a Sabbath Romance? Are we willing to make changes to stir that romance? Let us hope so. *SR*

*Edward Hansen is associate editor of The Messenger, newsletter of the Denver, Colo., SDB Church, where this article first appeared.*

# What people say about the Sabbath and...

From the April 22, 1946, Sabbath Rally issue of *The Sabbath Recorder*.



## Its satisfactions

I would like to testify to the real satisfaction and joy and rest which is ours.

After a day filled with worship and leading a class in Bible study, and possibly visiting a sick friend, we can enjoy the rest which He alone can give. Isaiah 56:7-8 and 58:13-14 give promise of just such delights and pleasure, which alone is enough compensation for all the effort put forth.

The preparation for the Sabbath and the Sabbath eve prayer meeting sets up a glad anticipation for the receptions and duties of the Sabbath, and we feel that we are riding upon the high places of the earth. We are claiming the promises and receiving the rewards even though what we do is commonplace and often times crude.

—R.C. Brewer  
Riverside, Calif.

## Farming

The Sabbath should be dear to the farmer because he is working in partnership with God. He sows the seeds and works the soil, but only God can give the increase. The farmer can plan his work to worship God on His holy Sabbath, and it should be very sacred to him because of his dealings with nature in his everyday tasks.

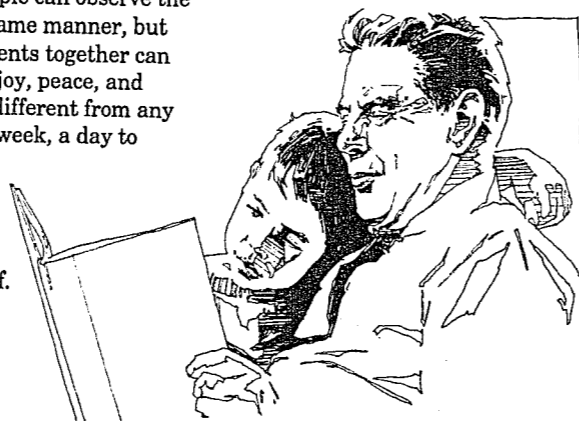
God instituted the Sabbath to bring man into communion with the Creator of the world and the Author of life. The Sabbath is a symbol of God's presence in time and a pledge of eternal Sabbath rest. The world needs God's holy Sabbath.

—Jerome Boyd  
Woodbury, Pa.

## The home

Because homes and circumstances are never alike, we can only strive to reach a common goal of "love and reverence for God's holy day." No two people can observe the Sabbath in the same manner, but children and parents together can make it a day of joy, peace, and worship—a day different from any other day in the week, a day to be desired and loved, a day set apart.

—Maleta Curtis  
Riverside, Calif.



## Lone Sabbath keeping

We put too much stress on rural living; that has been my opinion for some time. It is true there are more temptations in the city than in the country, but many people cannot stand the rigors of farming.

The trades offer much in the way of a livelihood to those who are honest about their Sabbath observance to their customers. Men in high places here have said to me, "I try never to interfere with a man's religious life because I have some definite convictions on that score myself." If it is mutually understood from the start, it will cause no one embarrassment but will tend rather to leave a feeling of trust in each other.

The opportunity for a Sabbath-keeping Christian in the sign painting trade, for example, is excellent. A five-day week is possible; and if one contracts, he can demand any time he wishes. The work is pleasant and requires only a small investment. A general understanding of advertising and some ability are the essential, initial qualifications.

—O.A. Davis  
Phoenix, Ariz.

## Vocations

*"He that hath my commandments, and keepeth them, he it is that loveth me" John 14:21.*

It gives me joy to testify to the thrill that keeping Sabbath has given me through the years. One of the prime contributing factors to the share of success that has been mine in the business world is to be accredited to Sabbathkeeping.

One phase of my experience is illustrated in the story of two

friends of mine, Jacob Wright and Lee Abbey.

They decided to keep Sabbath at about the same time and were both working for the Canadian Pacific Railway as mechanics. Jacob went to his superior and requested that if it were possible, he would like to refrain from work on Saturdays. His lack of confidence and lack of determination to live what he claimed to believe caused him soon

to be without a job.

Lee also went to his superior and told him about his religious experience and beliefs, and ended by stating that in the future he would not be at work on Saturdays. His forthright sincerity impressed the foreman and he was soon promoted. Today he is chief master mechanic in that district.

—Albyn Mackintosh  
Los Angeles, Calif.



## Missions

First generation Christians are striving to build an indigenous church on Christ's teachings. They ask for Bibles but have no desire to inherit our mistakes or those creeds and forms that are the outgrowth of our peculiar histories, quarrels, and compromises. They haven't the slightest interest in being Roman Catholics, Scotch Presbyterians, or Southern Methodists.

It is the unique privilege of Seventh Day Baptists to point out to these new churches the spiritual value of the Bible Sabbath and its observance as a principle of Christian living. The challenge calls for immediate and decisive action.

—Miriam Shaw  
Alfred, N.Y.

## Social service

I am keenly aware of the advantages of living in this country with socially conscious Christians. In some countries, comparatively little has been done by native religious sects to correct the evils of ignorance, pestilence, and starvation.

These conditions should be the immediate concern of Seventh Day Baptists. Seldom will we have such an opportunity to demonstrate the social teachings of Jesus.

—H.O. Burdick  
Alfred, N.Y.

## The ministry

The Sabbath was instituted for man's good. Its occurrence every week is a reminder to man of God.

Jesus honored the Sabbath and used it for worship, and to proclaim the good tidings of the kingdom. Paul preached both to Jews and Gentiles on the Sabbath. It still affords opportunity for worship and the spread of the Gospel of Christ.

—Verney A. Wilson  
Nortonville, Kan.

## Share Sabbath blessings

by Rev. Kenneth Chroniger

felt compelled, as an *imperious duty*, to speak to their generation concerning the Sabbath. It is also our *imperious duty* to speak to our generation as clearly.

First, we must believe that the Sabbath is something serious. If a person makes an idol, takes the Lord's name in vain, steals, bears false witness, murders, or commits adultery, this is serious. However, if they do not observe the Sabbath, is it just a matter of opinion?

Sharing what God has given us in the Sabbath is not an option. The Sabbath is a blessing that God has provided to us. Because we observe the Sabbath, this blessing is ours. Therefore, we are responsible for allowing others the privilege of knowing this blessing.

Some say, "I'm not prepared to tell others why I know the Sabbath is right. I can tell them what I feel about the Sabbath, but how do I show them from the Bible?"

Here are some steps you can take to learn the biblical foundation for your faith.

• Read and study our Seventh Day Baptist tracts and

pamphlets concerning the Sabbath. Examine tracts like "Pro and Con," "Remember," "If it was good enough for Paul..." "By What Authority?" and "The Seventh Day of the Bible." Study booklets like "God's Holy Day."

• Look up the word Sabbath in a Bible concordance. Read every Scripture that talks about the Sabbath, and write any questions that the Scripture presents.

• Some mark their Bibles with a presentation of the salvation plan to help others find a personal relationship with God the Father through the Lord Christ. Do the same with the Sabbath—create a "marked path" to explain to others why Sabbath observance is God's will for humankind today. *SR*

*From The Quest, newsletter of the Alfred Station, N.Y., SDB Church.*

Some say, "Pastor, you talk too much about the Sabbath. You should simply talk about the love of God, the grace of our Lord Jesus Christ, or the fellowship of the Holy Spirit. Talk about loving your neighbor or about the kingdom, but quit talking so much about the Sabbath."

In 1843, the delegates to the SDB General Conference adopted a resolution presented by Paul Stillman, emphasizing the need to talk about the Sabbath:

Resolved, in view of the imperious duty devolving upon us to publish the truth of God to the world, that it is advisable to make an appeal to the various orders of Christians, in reference to the Sabbath of the Bible, urging them to a thorough examination of the subject, as one of great importance to the cause of God.

Our spiritual forebears



Women's Society page by Charlotte Chroniger

## Simply faithful

*"And so the whole universe was completed. By the seventh day God finished what he had been doing and stopped working. He blessed the seventh day and set it apart as a special day, because by that day he had completed his creation and stopped working" (Genesis 2:1-3 TEV).*

*"Observe the Sabbath, and keep it holy" (Exodus 20:8 TEV).*

Recently I had a Sunday keeping person ask me about the difference between our church and her church.

"What about this Saturday, seventh day stuff?" was her question.

I told her that, like other Baptists, Seventh Day Baptists believe in salvation through faith in Jesus. We practice baptism by immersion for believers. Our main difference is the day of worship.

We believe that God's resting on the seventh day following creation and the fourth of the Ten Commandments are the examples we are to follow. The seventh-day Sabbath is Saturday, or more accurately, sundown Friday to sundown Saturday.

As we talked more about our beliefs, it occurred to me that our choice to keep the Sabbath holy is not based on pages and pages of theological doctrine. It is based on God's example in creation and God's Law for His people—two very simple facts.

And yet many people have difficulty accepting the Sabbath teaching. Is it because it is too simple a concept; to believe in something because God said it was right?

The Bible tells us that sometimes the simple things confuse

the wise. Sometimes the simple concepts are difficult to understand or believe.

It is not always easy being a Sabbathkeeper. It is not always easy to keep sundown Friday to sundown Saturday as a holy time.

Some churches provide youth groups, Bible studies, or worship services on Friday evenings to help families begin the Sabbath in a special way. Other churches have a special activity to close the Sabbath, while all of our churches provide worship and Sabbath School experiences on Sabbath day. What does your church do to help families have a blessed Sabbath experience?

Besides having a conviction about the Sabbath, we need to consciously make choices that will affect our Sabbathkeeping. The world will continue to force us to make choices about our Sabbath activities. But as we remember Who has instructed us to keep the Sabbath, we can be assured that He will guide and help us to be faithful in our Sabbathkeeping.

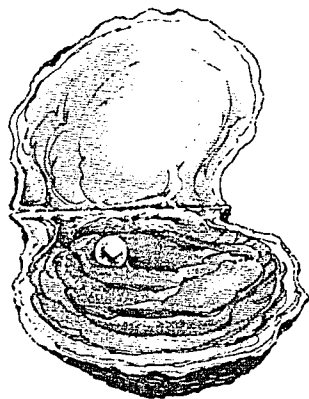


P.S. Praise the Lord for His day of Sabbath rest! But we still have six other days to work for His kingdom. Can you use one of those days to begin making craft items for the Summer Christian Service Corps (SCSC) craft table at Conference?

Because of the large number of SCSC workers this year, we will need additional funds to carry out the training and transportation of our wonderful young people. You could sponsor a fund raiser for SCSC. How about a Soup, Cracker, Sandwich, and Cookie supper? How about making a financial gift to the SCSC program in memory or in honor of someone?

Your investment in the lives of Seventh Day Baptist young people will bring you great dividends—and great blessings. Send your special gifts to Marie Davis, 38 Cook Road, Bridgeton, NJ 08302. *SR*





Pearls from the Past by Don A. Sanford, historian

## "New" Sabbath notions

among SDBs. A mass of tracts and books were written and widely circulated. Among the writers who appeared to have been most influential in promoting the Sabbath was William Bliss Maxson (1785-1865).

In 1832, Maxson wrote "A Treatise on the Institution, Perpetuity, and Unchangeable Nature of the Weekly Sabbath." This tract was divided into seven sections, each asking and answering a specific question.

The answer to the third question ("Has the Sabbath ever been abolished, or the Sabbatical law repealed?") is characteristic of his approach. He wrote in part:

1. It is absolutely against every mode of correct reasoning, to suppose the observation of a weekly day of rest... should ever be abolished by the same authority which at first enjoined it.

teachings of the Seventh Day Baptists, but combined it with the eschatology (or end time doctrine) preached by William Miller. Using the prophecies of Daniel, Miller predicted the return of Jesus on October 22, 1844. When the "Great Disappointment" passed, there was a readjustment of the expectation—not so much as to the time, but to the action involving the cleansing of the heavenly sanctuary and what came to be known as "investigative judgment" to prepare a cleansed people. LeRoy Edwin Froom, in his four volume history, *The Prophetic Faith* (Review and Herald Publishing Assoc. 1946-54), wrote:

Although the seventh-day Sabbath came to the attention of a group of Adventists through the Seventh Day Baptists, it was the light on the sanctuary and

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**"Seventh-day Adventism  
was born when  
Millerism met Seventh Day  
Baptist teachings."**

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2. The Sabbath is evidently declared by St. Paul, Heb. iv, 9, to be a type of "rest [or sabbatism] that remains for the people of God." This is acknowledged on all hands to refer to the future rest of the saints.

3. As the law of the Sabbath originated in paradise, it must be the perpetual and universal obligation. It contains no limitations, and therefore it can never expire.

4. We conclude that the weekly sabbath is not a mere ceremony, but a moral institution of perpetual obligation, from its being inserted in the very heart of the decalogue.

Bates and other early Adventists were influenced by the Sabbath

the prophecy of Daniel 7:25 coupled with Revelation 14:9-12 that invested it with a significance and importance that the Sabbath had never had among Seventh Day Baptists. They had long held that all the Ten Commandments are moral, not ceremonial; that they are unchangeable, being a revelation of the character of God, and that the change of the Sabbath was made by the papal church without authorization from God. Their position in this was impregnable.

But Mrs. Preston in Washington, New Hampshire, simply

*cont. on page 23*

In 1994 Yoshio Murakami, a Japanese student at Drew University in New Jersey, completed his doctoral thesis on the topic: Ellen G. White's Views of the Sabbath in the Historical, Religious, and Social Context of 19th Century America. In his conclusion (p. 244), he stated:

"Ellen White's views of the Sabbath took shape within the context of mid-nineteenth century American culture. Seventh-day Adventism was born when Millerism met Seventh Day Baptist teachings. Joseph Bates was the founder of Seventh-day Adventist Sabbath theology. Based upon the teachings of Seventh Day Baptists, Bates originated eschatology-oriented Sabbath doctrine. Ellen White basically took over his views of the Sabbath and 'canonized' them through 'visions' in the later 1840s."

It is generally recognized by both Seventh Day Baptists and Seventh-day Adventists that it was through Rachel Oakes (later Preston), a member of the Verona, N.Y., SDB Church, that the seventh-day Sabbath was introduced to a group of followers of William Miller in Washington, N.H. She had moved there to be near her daughter. What is sometimes missed in this account is the fact that it was not so much her personal witness, but the material that she shared.

The period from 1820 to 1850 was a time of extensive publication



# SR Almanac

Where we  
have been...

### One year ago—May 1995

"Sabbath has meaning for the world today," reprinted from 1977, features former Conference President Ted Horsley and pastors Alton Wheeler, Herbert Saunders, and Duane Davis.

Conference President Myrna Cox shares her Sabbath testimony.

Don and Linda Graffius answer questions of how the Sabbath is a special day for their family.

Lesson one from recently revised tract "God's Holy Day" presented.

New sign and plaque identifies Max Hall in Berlin, N.Y., honoring longtime servants Paul and Ruby Maxson.

### Five years ago—May 1991

Sabbath emphasis issue features testimonies by high school students Kristin Rood and Tim Johnson.

Rod Henry's new Sabbath study series begins.

"Pearls" column lists many recent books which note items of SDB history.

New Summer Youth Director, Andrew Camenga, announced.

Pastor Andrew Samuels ordained in Miami, Fla.

Report of recent "marriage" merges the Texarkana and Fouke, Ark., SDB churches.

### 10 years ago—May 1986

Summer Institute paper, "The Sabbath as a Relationship," presented by Sharon Wauls.

Executive Secretary Dale Thorngate proposes that "Leaders must have vision."

World Federation Conferences featured in "Getting acquainted" column: the Philippines and Australasia.

B. John V. Rao sends extended report on the SDB Conference of India.

Ilou Sanford writes of the Van Horn "Dutch connection."

### 25 years ago—May 1971

Elaine "Jinx" Kuehn guest edits special issue on current topics. Other writers include Barbara Hays,

Rose Davis, Jared Van Horn, and Dennis Cox.

Detailed church news comes from White Cloud, Mich., and Riverside, Calif.

Mid-Continent youth hold retreat in North Loup, Neb.

U.S. President Richard Nixon calls on nation's religious leaders to help solve drug abuse crisis.

New SDB fellowship organizes in central Ohio area.

Recent seminary graduate Russell Johnson accepts call to pastor Alfred, N.Y., church.

### 50 years ago—May 1946

National Family Week observed.

Pastor Neal Mills, New Auburn, Wis., broadcasts radio devotional talk, "Security in the Atomic Age."

New series, "Randolph speaking," begins this month. Congressman Jennings Randolph informs readers of church-related legislative happenings from Washington, D.C.

Don Sanford's essay for Youth Week wins second place in New York state. Contest sponsored by United Christian Youth Movement.

Former and present SR editors, Herbert Van Horn and K. Duane Hurley, attend Associated Church Press meeting in nation's capital.

...where are we headed?

Pray—

- for renewed Sabbath convictions
- with thanks for faithful church leaders
- for our youth and young adults
- that the Sabbath of the Bible rings clear
- for our new fellowships and branch churches
- for a stronger kinship system
- for our leaders in government service

# A Sabbath testimony

by Pastor John M. Peil

I was raised in a Christian family that attended church on the seventh day Sabbath. The Sabbath has always been a part of my life.

When I was a child, the Sabbath was a day to attend church and then, in the afternoon, to beg my parents to let me play while they

**All the high school sports in the Nebraska town where I was raised were played on Friday night or Sabbath day. The 24-hour Sabbath was a reality that I had to deal with each school year.**

napped. It took time, but if I was diligent, I could play with my friends. My parents decided they would never be able to sleep if they did not let me out of the house.

As an adolescent, the issues began to change. All the high school sports in the Nebraska town where I was raised were played on Friday night or Sabbath day. The 24-hour Sabbath was a reality that I had to deal with each school year. At first, I played on Friday nights, but it was always a problem. Then, in between the 11th and 12th grades, my 3-year-old brother was hit by a car and died. That was a life-changing event.

I rededicated my life to Jesus Christ and then informed my coach that I was going to quit the team since I could not play on Friday nights or Saturdays. In the end, I was able to skip the 24-hour Sab-

bath games and play in the others. From that day on, the Sabbath has not been something I struggle with. It is a reality that is a part of my life.

As a young adult, one of the questions raised while looking for work or attending college was whether I could keep the Sabbath. The Sabbath had become a part of my life. When I married, I married a Sabbathkeeper from the Riverside, Calif., Seventh Day Baptist Church. (A good church, but not as good as the Los Angeles Seventh Day Baptist Church!) We decided, first, to attend church on the Sabbath and, secondly, to raise our children to keep the Sabbath. Whenever we moved, the issue was always whether a Seventh Day Baptist church was near enough to attend each week. Then I felt the call of God to become a Seventh Day Baptist minister. From then on, no matter where we moved, we could keep the Sabbath.

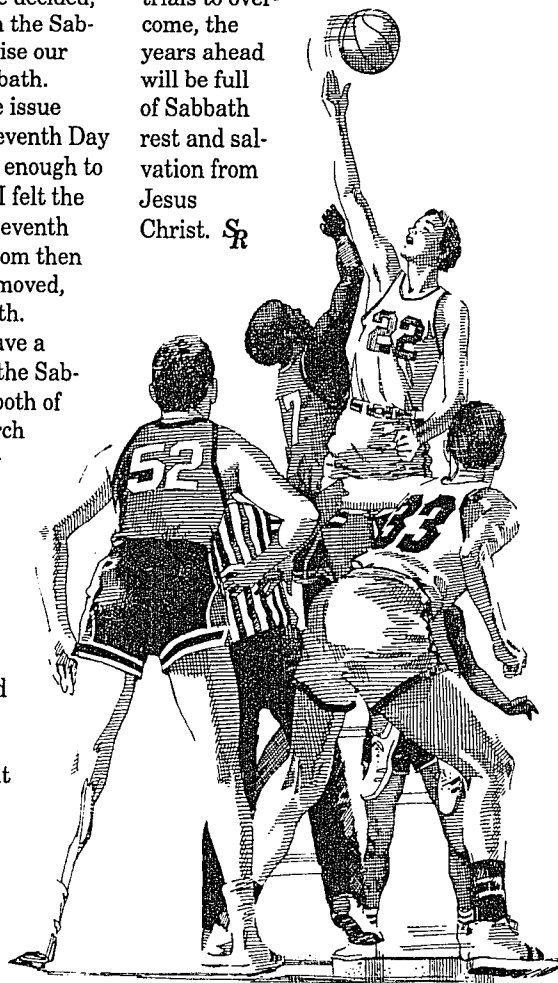
I feel blessed of God. I have a career where I can keep the Sabbath, a marriage where both of us agree and attend church on the Sabbath, and children who attend church with us each week, even after marriage. My daughter and her husband, Dave, and their 7-month-old child attend church on the Sabbath.

Last year, my son tried out for a singing group in his high school. It was very difficult to get in, but his first statement to the leader was that he could not attend competition on Saturday because it was his Sabbath. My son is still in the group,

and he still foregoes the Sabbath competitions.

Each stage of my life has meant something different for keeping the Sabbath. This next stage—working to put children through college and watching while they begin their careers—is exciting, but up ahead is retirement. As husband and wife, we have agreed that when that time comes, we will live near a Seventh Day Baptist church.

I believe that the last years will be as full of blessings as the previous years. Although there will be trials to overcome, the years ahead will be full of Sabbath rest and salvation from Jesus Christ. *SR*



**FOCUS**  
on Missions

# Water, clothing essential for life

by Kirk Looper

Letters and photos continue to come into our Missionary Society office, telling us of exciting activities overseas. The following are updates from our sister Conferences in Africa.

## More wells dug, more wells needed

Shallow wells are a mainstay in the Central Africa region. Water from the wells is used for both animal and human consumption, and for the gardens. Some

garden owners will carry water several miles to water their garden.

The bigger farm crops are watered from larger and deeper sources.

Our African brethren express appreciation for the funds used to hire people to dig wells, both shallow and deep. The deep wells are better for two reasons: they do not lose the water table as quickly in dry weather, and the water is less apt to get contaminated.



## Zambia baptizes many

Pictured is the well-used baptismal pool at the annual Conference meetings held in Zambia. Many believers came forward for baptism.

The evangelism potential during these meetings is tremendous because many of the people attending are not members of any church. Some of them attend the meetings because they have very little else to do. It is not unusual to have several dozen people come forward to dedicate their life to Christ or announce a rededication.

It is so encouraging to hear about the new members who have joined the Seventh Day Baptist churches around the world. They thank you for the used clothing, Bibles, and tracts that are sent to aid in the evangelism process. Work continues to aid the orphans and widows.



## Uniforms unite and identify

Cloth sent to Zambia was used in sewing uniforms for the church. The ladies wear skirts made of blue print material and white blouses. The woman on the right wearing a light blue blouse and dark blue skirt indicates she is a leader in the Zambia church.

All of the material was sent to Zambia by individuals from different conferences such as England and the United States. There is great meaning in being identified with a specific group. This is easily done by wearing a uniform. Most countries outside of the United States use uniforms to designate that students attend a particular school. *SR*

# SDB General Conference—Registration Instructions

Saint Martin's College, Lacey, WA, August 4-10, 1996

## Deadline for pre-registration: July 15

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

### Hours to register:

Registration will begin on Sunday, August 4, at 2:00 p.m. and will continue until after the evening service. Hours Monday-Friday will be 9:00 a.m. - 5:00 p.m. and again after the evening service.

If you are coming just for Sabbath, August 10, 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, 1996. In order to give special recognition to first-time Conference attendees, please identify yourself.

There is **no charge** for children through 5 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.

**Meals:** Meal tickets for the entire week include dinner Sunday, August 4, through breakfast Sunday, August 11. There is no charge for children under 5.

Meals will be served two ways during the entire Conference: the traditional cafeteria style, and a soup/salad/sandwich bar will be available during lunch and dinner hours.

If you buy a meal ticket, you will not be charged the 8% sales tax.

Individual meals may be purchased at the following prices, which include sales tax:

Breakfast	\$4.30
Lunch	\$7.00
Dinner	\$8.65

**Rooms:** Costs are the same for adults and children sleeping in beds. Children are allowed on the floor at no charge. Lodging is limited on campus, so get your registration in early!

There are two types of rooms available, the traditional dorm style room and family style 4 plex's.

The traditional dorm has 2 single beds per room with a community bathroom down the hall.

The family style lodging is a 4 plex of bedrooms with a bathroom between each set of two bedrooms and has a common living room in the center of the 4 bedrooms. Each bedroom has 2 single beds.

Please indicate room and/or roommate preference under "special requests" section of registration form.

**LINEN SERVICE:** Towels, sheets, blankets, and pillows will be provided.

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

**RV Hookups:** There are 24 RV Hookups with power and water available for \$7.00 per site per day.

There is also space available for open field dry camping (no water or power) for \$2.00 per site per day.

Restrooms and showers in the nearby conference center may be used.

### 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. Totals:

Transfer the combined totals to page 2 of the registration form and complete the totals box. Make checks payable to "SDB Host Committee '96."

### 7. Off-campus housing:

Attendees choosing off-campus housing, please indicate your location and phone number on the back of the registration form.

### 8. Transportation:

Attendees traveling by air will be picked up at Sea-Tac International Airport. The bus depot is in Olympia. The Amtrak depot is in Lacey. If you require transportation, please notify us of arrival and departure times, either by pre-registration, or by contacting transportation chairman, Dave Alldredge (206) 854-4766. 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!

Send completed form to:

**Dave & Debbie Alldredge**  
26004 - 108th Avenue SE  
Kent, WA 98031  
(206) 854-4766

## Seventh Day Baptist General Conference Registration—1996

1. NAME:	LAST	FIRST	INITIAL	Child's School Grade Completed	SEX	AGE	Mark X if first 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 and children over the age of 5 are the same price; [Children, under 5, FREE—please list all names above]

2. Full Week Plan	amount	3. Per Day Plan	amount	rate	# persons	# days	rate	amount
•Registration:	Adults	x	\$54.25	=		x	\$7.75	=
	Children	x	\$24.50	=		x	\$3.50	=
•Lodging:	Adults	x	\$120.75	=		x	\$17.25	=
	Children (in beds)	x	\$120.75	=		x	\$17.25	=
	Children (on floor)	x	FREE	=		x	FREE	=
•RV Hook-ups:	# sites	x	\$49.00	=		x	\$7.00	=
	# sites	x	\$14.00	=		x	\$2.00	=
•Meals:	Adults	x	\$106.35	=		x	\$16.00	=
	Children (6 and over)	x	\$106.35	=		x	\$16.00	=
4. Women's Banquet:	# with meal tickets					x	\$5.50	=
	# without meal tickets					x	\$12.50	=
5. Youth Banquet:	# with meal tickets					x	\$3.25	=
	# without meal tickets					x	\$10.25	=
6. Total:							\$	



7. If housing off-campus: Location: \_\_\_\_\_ Phone: \_\_\_\_\_

8. Transportation assistance is needed between \_\_\_\_\_ (city) and Saint Martin's College campus.

Arrival: Air # \_\_\_\_\_ Bus # \_\_\_\_\_ Amtrak # \_\_\_\_\_  
 Date \_\_\_\_\_ Time \_\_\_\_\_ Carrier \_\_\_\_\_  
 Departure: Air # \_\_\_\_\_ Bus # \_\_\_\_\_ Amtrak # \_\_\_\_\_  
 Date \_\_\_\_\_ Time \_\_\_\_\_ Carrier \_\_\_\_\_

\*\*Send completed form to: Dave and Debbie Alldredge, 26004 - 108th Ave SE, Kent, WA 98031\*\*

TOTALS	
Regis., Housing, Meals =	_____
(Carried from p. 1, #6)	_____
Late fee after 7/15 : \$10 =	_____
Less amount prepaid =	_____
Balance Due =	_____
Checks to: "SDB Host Committee '96"	

## 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 1996 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

\$10.00 Late Fee after July 15, 1996

Who— Youth, ages 15-18 (or completed grade 9)  
 Where— CAMP MCCULLOUGH, Kent, Washington  
 When— 4:00 p.m., July 31—1:00 p.m., August 4  
 Director— Pastor Scott Hausraath  
 Cost— \$90.00

Make checks payable to SDB PRE-CON (please do not send Pre-Con fee with Conference registration). Send fee with Registration & Medical Forms to:  
 SDB Board of Christian Education, P.O. Box 115, Alfred Station, NY 14803

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

Name: \_\_\_\_\_ Address: \_\_\_\_\_  
 Home phone: ( ) \_\_\_\_\_ Home Church: \_\_\_\_\_  
 Transportation by:  private car  bus \_\_\_\_\_ time: \_\_\_\_\_  
 \$90 fee enclosed  Will pay at camp  
 I need transportation: \_\_\_\_\_ to General Conference \_\_\_\_\_ to \_\_\_\_\_ (not attending Conference)  
 I will make certain I am in good health before leaving for Pre-Con (and Conference) and will not take unnecessary chances in risking the welfare of others or myself.  
 I have a medical condition that requires special care. I will bring the appropriate medicines and will inform the staff of possible special needs. Describe:  
 \*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

\$10.00 Late Fee after July 15, 1996

Who— Young Adults, ages 18-29 or currently in SCSC  
 Where— ST. MARTIN'S COLLEGE, Lacey, Washington  
 When— 4:00 p.m., July 31—1:00 p.m., August 4  
 Director— Pastor David Taylor  
 Cost— \$124.00

Make checks payable to SDB PRE-CON (please do not send Pre-Con fee with Conference registration). Send fee with Registration Form to:  
 SDB Board of Christian Education, P.O. Box 115, Alfred Station, NY 14803

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

Name: \_\_\_\_\_ Address: \_\_\_\_\_  
 Home phone: ( ) \_\_\_\_\_ Home Church: \_\_\_\_\_  
 Transportation by:  private car  bus \_\_\_\_\_ time: \_\_\_\_\_  
 \$124 fee enclosed  Will pay at campus  
 I need transportation: \_\_\_\_\_ to General Conference \_\_\_\_\_ to \_\_\_\_\_ (not attending Conference)  
 I will make certain I am in good health before leaving for Pre-Con (and Conference) and will not take unnecessary chances in risking the welfare of others or myself.  
 I have a medical condition that requires special care. I will bring the appropriate medicines and will inform the staff of possible special needs. Describe if you wish:  
 My birthdate is \_\_\_\_\_ (month, day, year).  
 Signature: \_\_\_\_\_ Date: \_\_\_\_\_

**1996 YOUTH PRE-CON MEDICAL FORM**  
**CAMP McCULLOUGH, Kent, Washington**

Medical Form must be returned with registration by July 10, 1996. Please type or print.

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. ALL MEDICATIONS SENT WITH A CAMPER MUST BE ACCOMPANIED BY YOUR DOCTOR'S SIGNATURE ON WRITTEN ORDERS INDICATING DOSAGE AND FREQUENCY.** Camp McCullough will provide a trained First Aid person who will dispense any and all medications.

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 Physician 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 \_\_\_\_\_



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Augsburg Fortress announces *Intersections*, an adult small group series that connects faith and life by combining everyday, personal experience with basic biblical truths. Twelve theme-based studies get at the heart of what people are questioning, struggling with, and celebrating every day.

One in four adults is involved in some type of church-based small group. Small groups offer an opportunity for personal growth, growing in faith, and connecting with others.

*Intersections* Small Group Series encourages an informal, conversational atmosphere that helps group members build a stronger community, providing an avenue for them to get to know and support one another as they grow in faith.

Some of the topics include prayer, peace, divorce, and communication. Eight resources are geared toward active discipleship through Bible study. Four resources will help support people through common life experiences and crisis—making them ideal for

reaching out to the unchurched.

In addition, the 144-page, step-by-step guide, *Starting Small Groups—and Keeping Them Going*, will be useful for starting or continuing successful small group ministry. This comprehensive guide offers practical steps for beginning small group ministry, training leaders, and supporting leaders and groups.

Order *Intersections* and *Starting Small Groups* from Augsburg Fortress, by calling (800) 328-4648. ✠

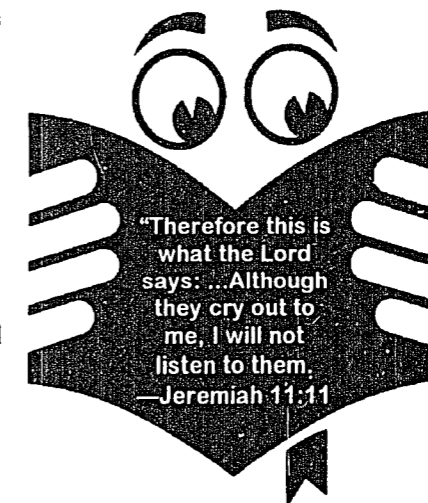
*Bible Q & A:*

**When does God refuse to hear our prayers?**

God sees, hears, and knows everything—including our prayers. Nothing escapes His attention. Why then did God say He would not listen to the people's cries for help? There are several possible reasons.

In this case, God did not respond because judgment was unavoidable. Judah had disobeyed God's laws and ignored His pleas for so long that judgment was, in effect, already on the way. Their cries were too little, too late. God even told Jeremiah not to pray for the people (11:14; 14:11-12)—that not even Moses and Samuel could have persuaded Him to offer further compassion to them (15:1).

It's also possible that people sometimes sabotage their own prayers. The Bible mentions several attitudes and actions that can short-circuit our prayers:



sin (Deut. 1:45; Psalm 66:18; Isaiah 59:2; Jer. 14:10-12), disobedience (Prov. 28:9), hypocrisy and insincerity (Isaiah 29:13; Mal. 1:7-9), wrong motives (Matt. 6:5-6; Luke 18:11-14; James 4:3), lack of faith (Heb. 11:6; James 1:6), and even marital problems (1 Peter 3:7).

Finally, what sometimes appears to be no answer to prayer may actually be a delayed answer (Daniel 10:12-13). Other times, God may deny our request in order to give us something better than

what we knew to ask for.

*Taken from The Quest Study Bible, NIV (Zondervan Publishing House, 1994), available at your local bookstore or by calling (800) 727-3480.*



# the BEACON

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

May 1996

## Youth lead worship, Voices of Praise in concert

### Attention all youth groups

The Seattle, Wash., Seventh Day Baptist Church has come up with an idea for raising money for Conference activities, and we would like to invite you to join us.

We will be hosting a Bible Verse-a-Thon, where each member of the Youth Fellowship will memorize as many verses (or chapters!) as they can. People in the church will pledge either by the number of verses—or chapters for larger youth groups—that the youth group memorizes (this is a combined effort), or make a flat donation. We will then pick a date and a time for the youth group to quote their "stuff" before the congregation.

What a great opportunity to raise money for Conference and spend some time in the Word!

If you have any questions, please write or call:  
Nicole Cooper  
653 W. Nickerson St. #101  
Seattle, WA 98119  
(206) 284-1650

The youth, assisted by their advisor, Susie Butts, led in worship at the Alfred Station, N.Y., Seventh Day Baptist Church on Sabbath, February 10.

Rachel Chroniger presented the morning message, expressing what the Bible means to her. Other

### A "Thank You" is extended to those who made the outreach a success.

youth who assisted in worship were Tim Palmiter and Kim Johnson. Stephanie Sholtz, a senior at Nazareth College in Rochester, N.Y., presented the children's message on God's faithfulness.

Worship began with the prelude played by the Chime Choir, "He's Got the Whole World in His Hands."

At the end of the service, a 25-voice Gospel choir from the Toronto, Canada, SDB Church, *Voices of Praise*, presented two songs: "Near to the Heart of God," and "I'll Rise Again."

The choir and others from Toronto joined us for a fellowship dinner. They also were served supper at the church prior to their concert that evening at Alfred University's Nevins Theater.

A "Thank You" is extended to

those who made the outreach of the *Voices of Praise* a success: those who prayed, who brought extra food to the fellowship meal, who shared in hosting our brothers and sisters from Toronto overnight, who attended the concert, and who invited others.

The concert attracted SDBs from area churches, community people, college and university students and professors—some 180 persons. The choir presented not only music but also a clear message of God's love and caring.

Reprinted from *The Quest*, newsletter of the Alfred Station SDB Church.



## You're watching S.D.N.

by Donna S. Bond

Youth Sabbath in Shiloh, N.J., gets better every year, and 1996 was no exception! Even the proverbial "couch potatoes" found their time well spent on February 10 as eight youth staged their own version of a full day of television under the direction of S.D.N. (Seventh Day Network) Program Director Bill Probasco.

The fun began with "Good Morning, Shiloh!" hosted by Debbie Moncrief and Chris Bond. They featured two special guests: "Adam," donning (apparently) nothing more than a very large fig leaf, shivering but totally unselfconscious—until he bit into an apple; and "Methusalem," introduced as approaching his 970th birthday—until he dropped dead before our very eyes and was dragged offstage.

"The Gospel According to Levi" was then rendered by its author, Levi Bond, as he shared passages from "Christmas 1," "Easter 2," and "Sabbath." This tongue-in-cheek description of modern holiday/religious practices in King James language offered food for thought.

Speaking of food, the morning shows were sponsored by John the Baptist. Describing the various types of baptisms he does, he then declared, "Where do I get my energy? From Locust Flakes!" pulling a cereal box labeled "Locust Flakes" from behind his back. A mother (Sharon Campbell) and young son (Brad Campbell) then enacted a touching scene with the mother praising its nutritional value, while the boy smacked his lips and vowed that he would grow up just like his hero, John the Baptist.

"Kiddie Round-Up" was hosted by Kellie Mazza, as nearly 20 children gathered at her feet onstage to learn how to keep their hearts pure and full.

At the first "pledge break," the program director entreated viewers to open their wallets to ensure the continuation of such excellent programming.

The morning line-up of fine shows concluded with a moment of prayer and then a commercial for a brand new album, proudly displayed by the program director and entitled, "Shiloh Church Live." To demonstrate the unequalled musicianship of the Shiloh church, we were asked to raise the rafters with "Isn't the Love of Jesus Something Wonderful?"

First in the line-up for the afternoon was a rerun entitled, "Gilligan Finds a New Way Off the Island." Following the familiar theme song, the scene opened with the Professor rigging a telephone from a banana, and the Skipper chastising Gilligan for ruining every chance they ever had in 30 years to get off the island. Later, Gilligan came running in with a Bible he had found on the shore. Mary Ann explained that the Bible, promising eternal life in heaven, had finally opened the way for the castaways to get off the island—as Gilligan devoured the banana phone!

After another musical contribution to "Shiloh Church Live," the afternoon soap opera, "One Life to Give," employed audience participation as we read our cue cards, shouting to Pilate, "We want Barabbas!" "Take Him away!" "Crucify Him!" A scene with Jesus and the two thieves on their crosses dramatized the seven last words of Jesus. As the room darkened, "One Life



"Ginger" (Mary Jane Jernoske), "Mary Ann" (Sylvia Bond), "Gilligan" (Chris Bond), "The Skipper" (Ron Campbell Jr.), and "The Professor" (Debbie Moncrief), appeared at Youth Sabbath in Shiloh.

to Give" closed with a recording of Stained Glass singing, "Arise My Love."

A second "pledge break" set the stage for the "SDB Evening News" with Levi and Sylvia Bond serving as anchors. This news program had an all-too-familiar ring to it as it recounted the Blizzard of '96. Just as Levi whined, "Hasn't that been the top story for two months?" a special news bulletin credited the blizzard with blowing a certain pleasure boat on a three-hour cruise off course, stranding seven castaways on a tropical island...

The special news bulletin was interrupted as "Noah" (Ryan Wendell) appeared with his weather forecast for the next 40 days. The anchors, of course, scoffed at poor Noah; after all, what does a 600-year-old know about anything?

Following the news, another easily identified theme song introduced everyone's favorite game show—"Jeopardy"! Mary Jane Jernoske impersonated Alex Trebek, while the lucky contestants were chosen on the spot from the studio audience to ask questions matching such mind-bogglers as: "Area of Shiloh in square miles," "Day God rested," "Capital of New Jersey,"

"Business in Shiloh that sells fruit," "Last U.S. President before Bill Clinton." Richelle Macrae was the grand champion, defeating Pastor Don Chroniger and Cindy DuBois. Everyone in the house undoubtedly could have won the final Jeopardy round in the "Shiloh Church History" category: "Football team most often mentioned in church." ("Who are the Seattle Seahawks?" Thanks, Bill!)

Yet another pledge break (Does Bill ever get enough money?) and another popular TV theme song led us into prime time, featuring "Church Time." A furry-chinned, plaid-cled "Al Borland" (Levi) tried to prevent "Tim the Tool

Man" (Bill) from ruining yet another project—a wooden Bible rack.

As Tim disappeared behind a screen, the music of a power saw was heard as scraps of paper flew onstage. ("I've heard of 'spreading the Word,' but not with chunks of wood attached!") Jesus appeared, admonishing Al and Tim to use their Bibles everyday instead of putting them on a shelf. ("If the disciples forgot their Bibles, did they just have Paul write a quick letter?") Jesus was then invited to come back next week to help Al and Tim convert a coffeemaker into a communion dispenser.

The evening programs were sponsored by a squirt-bottle

cleanser dubbed "God's Forgiveness"—the only product that could remove "S-I-N" from the backdrop, far exceeding its look-alike competitors, "Lies" and "Denial."

Following the final commercial was the "Late Nite" talk show, "Biblically Correct with Ron Campbell." Mr. Campbell, substantially better covered than in his previous role as Adam, challenged us to consider whether we are really church members with such items as: "If your pew conforms to your back,..." "If your pastor's phone number is programmed into your telephone memory,..." "If you sing hymns in the shower,..." "If you hear someone waltz in late and you know it is one of the Dickinson girls,..." "If you associate Memorial Day with chicken pot pie,..." "you might be a church member!"

In signing off at day's end, (Thank you, Ward Bond, for manning the sound/lighting systems), all worshippers joined hands in a friendship circle around the sanctuary and sang the S.D.N. theme song, the "Young People's Rally Song." As we promised to "encourage, inspire, and watch over" our young people and each other, we were all very much aware of something else we in Shiloh do in our fellowship: Enjoy!  $\mathcal{R}$

## Old Stonefort turns 125

by Jeanette Appel

The Old Stonefort, Ill., Seventh Day Baptist Church will celebrate its 125th year on Friday and Sabbath, May 17-18, 1996.

Eight charter members organized the church on March 5, 1871: Matthew Bracewell, James H. McSparin, Pleasant Kirby, Robert Lewis, Eliza Wood, Jane Cook, Narcissa Kirby, and Minerva Lewis. A detailed account of the organization will be presented by Deacon Leland Lewis on Friday evening.

A pioneer home/log schoolhouse served as the first meeting house. It stood in Little Saline Cemetery less than one-half mile from the present church. The second meeting place was the home of Aunt Louisa Johnson, just across the road from us. With few exceptions, services have been held regularly throughout the years.

Ministers over the years have been:

Robert Lewis, the first pastor  
James Bailey  
F.F. Van Cleve  
M.B. Kelly  
F.F. Johnson

W.A. Blackman  
J.A. Davidson  
Ellis R. Lewis  
Vernie Wilson  
Oliver Lewis  
A. Addison Appel  
Charles E. Lewis  
Carlos L. McSparin (Joseph Lewis, assistant pastor)  
George McClusky  
Lacey Joiner  
John Carpenter  
(Rev. Claude Hill made many trips from Farina, Ill., during the 1940s and '50s to minister, also.)

To celebrate the anniversary, Sabbath day activities will include special singing, a sermon, and communion, with a basket dinner at noon. The afternoon service will have a time for reminiscing and group pictures, plus the Echoes of Calvary quartet. Pictures of pastors and former congregations will be on display.

We extend a cordial welcome to everyone to help us celebrate this anniversary, and pray God will keep our church functioning in His service.  $\mathcal{R}$

### Old SRs wanted in Australia

Back issues of *The Sabbath Recorder* (1970s and '80s especially, or older) eagerly sought in Australia. Small or large collections of any issues will be greatly appreciated. Send today to:

T. Butter  
1/35 Baird St.  
Westubbo NSW 2830  
AUSTRALIA

## General Council meets at SDB Center

General Council met March 21-24, 1996, at the SDB Center in Janesville, Wis. Those attending included:

### Elected Members:

Rev. Herlitz Condison  
Myrna D. Cox  
Rev. Leon Lawton  
Mary Jane McPherson  
Conference President Rev. John Peil  
President-Elect Owen H. Probasco  
(Also ex-officio member)

### Ex-officio Members:

Calvin P. Babcock, Executive Secretary, General Services Administrator  
Ernest K. Bee Jr., Executive Director of the SDB Board of Christian Education  
Donna S. Bond, President of SDB Women's Society  
Kevin J. Butler, Director of Communications, Tract and Communication Council  
Rodney L. Henry, Director of Pastoral Services  
G. Kirk Looper, Executive Director, SDB Missionary Society

Muriel I. Osborn, SDB Center secretary, took the minutes.

### Update given

The Council's agenda included an update on *Seeking Spiritual Maturity*. Ernest Bee reported on the 1996 theme, "Faithful in Bible Study," and the executives reported on their participation in keeping with that theme.

### Other business

It was recommended that the Conference Kids' Kampfire program be continued under the auspices of the Associated Conference program.

Information updates were given by the Conference President, President-Elect, the Executive Secretary, and the various boards and agencies.

It was voted to send a letter of appreciation to Daryl and Barbara White for their dedicated service with the NET (Natural Evangelism Training) program.

Arrangements are to be made for the General Council to meet

with the Pre-Con campers (youth and young adult) on the Sabbath afternoon before Conference.

Council members agreed to send a letter of thanks to the family of J. Paul Green Sr. for the *Towner's Male Choir* books, given as a memorial gift to General Conference.

Beginning in 1997, a line item for Associated Conference expenses will be added to the Host Committee budget.

The Council voted to renew the contract of the Executive Secretary/General Services Administrator, Calvin Babcock, for three years, effective June 1996.

The Executive Secretary was authorized to purchase a copy machine to replace the one now in use at the Center. (Parts are no longer available for the current machine.)

A paper on the "Seventh Day Baptist Kinship System" was discussed. (The paper was written by John Peil and Rod Henry.)  $\mathcal{R}$

Reprinted from the *Lead-Line*.

### Pearls, cont. from page 10

urging the claim of the unchanged seventh-day Sabbath, did not have much initial success. Only in the sanctuary setting did it [the seventh day Sabbath] begin to grip hearts. The belief that men were living in the judgment hour, and were to be judged by the great unchanged standard of the judgment, with the coming of Christ drawing near, drove home the conviction that the Lord was calling men to obey all his commandments (Vol. 4, p. 960).

As Murakami interpreted this difference in Sabbath theology:

"[Mrs. White's] Sabbath views meant to her the test of loyalty to God and the determiner of salvation. Her Sabbath views covered a cosmic scale, unseen, but a real and fierce battle, imminent eschatological climax of history and the remnant-identity. Mostly because of such urgent, wartime Sabbath views, Ellen White was peculiar among contemporary Sabbatharians in not advocating 'the Sabbath as a foretaste of heaven' idea or Sabbath-benefits arguments" (p. 246).  $\mathcal{R}$

## Births

**Fink.**—A son, Paul Jacob Fink, was born to Rodney and Dale Fink of Verona, NY, on March 6, 1996.

**Worden.**—A daughter, Courtney Marie Worden, was born to Chris and Crystal (Williams) Worden of Burwell, NE, on March 10, 1996.

**Buchanan.**—A son, Blake Jordan Buchanan, was born to Mike and Kim (Bethel) Buchanan of Tunnel Hill, IL, on March 12, 1996.

## Accessions

**Blountville, TN**  
Edward Sutton, pastor  
Joined by testimony

Lenore Brissey  
David M. Ellis  
Edythe W. Ellis  
Amy Fansler  
Cherri Gray  
Martha Gray  
Nola Mae Gray  
Becky Russell  
Ben Russell  
David Russell  
Fay Russell  
Steve Russell  
Elizabeth Witt  
Joined by letter  
Barbara Balcom  
Lawrence Bledsoe  
Lelia Blevins  
Mary Carneal  
Leigh Anne Crouch  
Nathan Crouch  
Michael J. Fansler

Fanny S. Hurst  
Tony Malone  
Jasen Malone  
Joann Odom  
Roger Odom  
Rev. Edward Sutton  
Marietta R. Sutton  
Fay Thomas

**Kirkwood, MO**  
Henry Thomas, pastor  
Joined after testimony  
Henry Thomas  
Fern Thomas

**Milton, WI**  
George Calhoun,  
pastor  
Joined after baptism  
Abbi Marteny  
Joined after testimony  
Mark Bentz  
Linda Bentz  
Gary Curry

Joined by letter  
Gary Scholl  
Mary Scholl

**Portland, OR**  
Jerry Vaught, pastor  
Joined after testimony  
June Helbert  
Kenneth Helbert

**Verona, NY**  
Steven James, pastor  
Joined after testimony  
Chris Brazie  
Tammara Brazie  
Odessa Davis  
Adam Falkenmeyer  
Joshua Falkenmeyer  
Melanie Fink  
Thomas (T.J.) Fink  
Jill Petrie  
Sarah Petrie  
Timothy Poirier

Vickie Poirier  
Susan Stamp  
Katie Warner

## Marriages

**Linn - Heymach.**—Gregory Michael Linn and Tiffany Nichol Heymach were united in marriage on July 22, 1995, at the Shepherd's Fold Ministry Seventh Day Baptist Church, Blountville, TN. Rev. Edward Sutton officiated.

**Stover - Yerdon.**—Kenny Ray Stover and Rebecca Mae Yerdon were united in marriage on November 18, 1995, at St. John's Lutheran Church, Rome, NY. Pastor Russ Johnson officiated.

## Obituaries

**Rood.**—Irene Rood of Boulder, Colo., went to meet the Lord on November 10, 1995, at her home, surrounded by family and friends. She was 45.

She was born on October 4, 1950, in Boulder, the third daughter of Joseph and Beth (Wheeler) Lederer. She graduated from Boulder High School in 1969, and completed two years of college—one at Milton College in Wisconsin, and the other at Colorado University.

Several years later, Irene went back to school at Boulder Valley VOTEC to train as a medical assistant, graduating in March of 1985. From then until February of 1993, she worked as a medical assistant and medical transcriptionist.

Irene had a strong faith in Jesus Christ and was an active member of the Seventh Day Baptist Church of Boulder. In the summer of 1969, while serving the denomination as a volunteer, she met her future husband, Philip Rood, who was also in volunteer service. They were married on August 1, 1970. After a brief sojourn in Chicago, they moved back to Boulder to stay.

Next to her faith, being a wife and mother was of primary importance to Irene. His first son, Christopher, was born in March of 1974. Her second son, Timothy, arrived in November of 1975. Cooking was her joy, and wonderful foods filled her kitchen, especially on Jewish holy days.

Birds and flowers were among Irene's special interests, particularly the mountain varieties. Every hike in the mountains with her was punctuated with pauses to identify a bird or check a flower. The mountains themselves held special beauty for Irene, especially Wheeler Basin, where her grandfather had built a cabin. Other special places included Rocky Mountain National

Park, Yellowstone Park, Alaska, and Israel.

Music was also a big part of Irene's life. She played the organ at church, and played for many years in the church bell choir. She sang in many choral groups, including the church choir and the Boulder Messiah Chorale. Her favorite group was the praise band, Hallel, from the Boulder SDB Church, where she played lead guitar. Praise music and contemporary Christian music held an important place in her life.

In addition to her husband, Phil, and sons Chris and Tim, survivors include her mother, Beth; and two sisters, Joan and Wanda.

We all look forward to meeting her again when we join her in our Father's Kingdom.

**Ayars.**—Rex V. Ayars, 81, of Shiloh, N.J., died on November 11, 1995, at the Cumberland County Medical Center, where he had been a patient for the past five years.

He was born in Roadstown, the son of E. Mulford and Irene (Davis) Ayars. A graduate of Bridgeton, N.J., High School, he was retired from Farm-Rite, where he had been a bookkeeper for many years.

Rex was the husband of Lois (Brown) Ayars, and had been a resident of Shiloh most of his life. He was a member of the Seventh Day Baptist Church of Shiloh, where he served as a deacon and church treasurer for many years.

In addition to his wife, Lois, survivors include two sons, David and Paul; one daughter, Sharon McBride; and four grandchildren. He was predeceased by his first wife, Earline (Main) Ayars, who died in 1971.

Memorial services were held on November 13, 1995, at the Shiloh

SDB Church, with Rev. Donald Chroniger officiating. Cremation and inurnment was at Laurel Lawn Crematory in Bridgeton.

**Sutton.**—F. Brady Sutton, 85, of New Milton, W. Va., Doddridge County, died on December 9, 1995, at the Veteran's Hospital Center in Clarksburg, W. Va.

"Brady" was born on April 13, 1910, at the family farm on Lick Run, Doddridge County, to Samuel "Brady" and Idell Elizabeth (Willis) Sutton. He married Nancy "Helen" Fitzpatrick of Williamson, W. Va.

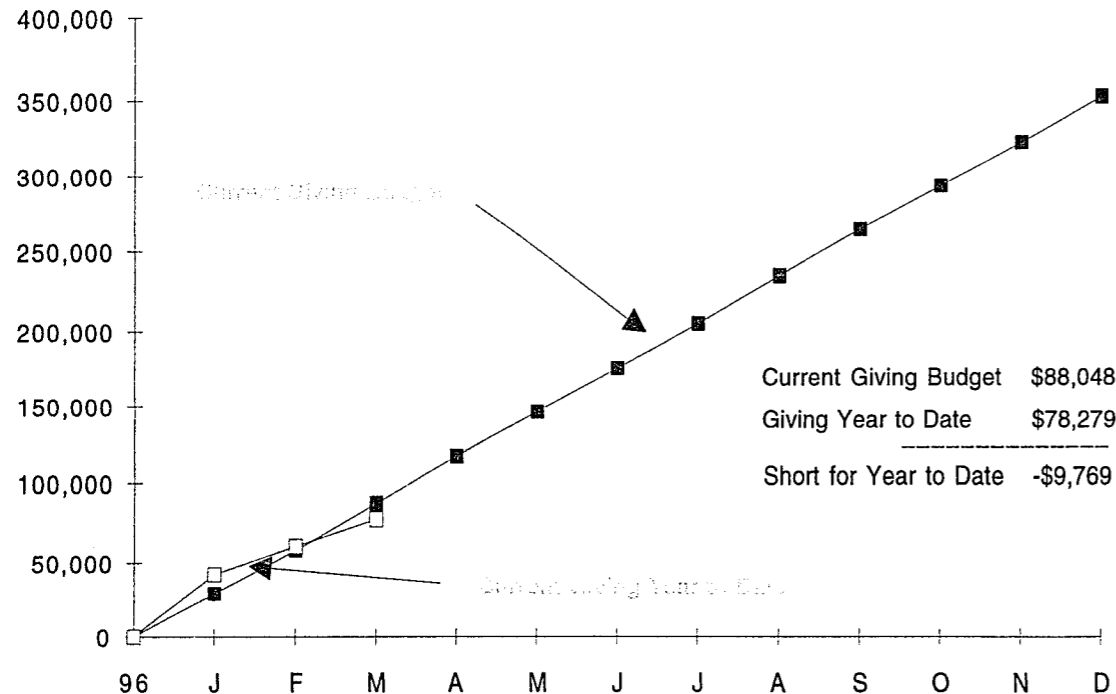
Brady was a retired equipment operator and enjoyed working on the family farm where he lived. He delighted family and friends with stories about his colorful and varied life experiences, including playing semi-professional football, his military service, "hobo-ing" during the Depression, and hunting.

He was a member of the Middle Island Seventh Day Baptist Church, New Milton, and a member-at-large of the "Snake State" chapter of the DAV.

Survivors include his wife, Helen, of New Milton; three sons, John Brady of Fairmont, W. Va., Joel T. of Wheeling, W. Va., and James F. of Bethel Park, Pa.; two brothers, Walter Glen of New Milton, and George Edwin of Youngstown, Ohio; nine grandchildren, three step-grandchildren, and one great-granddaughter. He was preceded in death by an infant daughter, one brother, and two sisters.

A memorial service was held on December 16, 1995, at the Middle Island SDB Church, with Pastor Don Richards officiating. He was assisted by Rev. Dana Sutton, Brady's nephew.

**Stephan.**—Melvin Stephan, 78, of Lafayette, Colo., died at Boul-





der (Colo.) Manor Care Center on January 13, 1996.

He was born in Nortonville, Kan., on March 4, 1917, the son of Claude and Rosa (DeLand) Stephan. He married Frances Billingsley on June 15, 1940, in Elkton, Md. In 1973, he moved to the Lafayette area from Wheat Ridge, Colo.

Melvin worked as a building inspector for VA Compliance Inspecting for about 10 years, retiring in 1986. He was a life member of the VFW and American Legion Posts in Louisville, Colo., and the DAV. He was also past master and 45-year member of Mt. Zion Lodge in Nortonville, and a life member of the Seventh Day Baptist Church.

Survivors include his wife, Frances, of Lafayette; four sons, Rev. Melvin Stephan of Salem, N.J., Donald of Redondo Beach, Calif., Robert of Westminster, Colo., and John of Tijeras, N.M.; one daughter, Donna Rogers of Alfred Station, N.Y.; two sisters, Lila Saunders of Milton, Wis., and Austa Coalwell of LaCombe, La.; one brother, Marvin, of Junction City, Kan.; 10 grandchildren, and six great-grandchildren. He was preceded in death by two brothers and one sister.

**Forte.**—William J. Forte Sr., 51, of Shiloh, N.J., died suddenly on January 27, 1996, at Shore Memorial Hospital in Somers Point, N.J.

A lifelong area resident and longtime Shiloh resident, he was born in Bridgeton, N.J., the son of Catherine Edelstein of Vineland, N.J. He was raised by his grandparents, James and Mary Forte.

A 1963 graduate of Bridgeton High School, William worked as a crew leader for Atlantic Electric, his employer for the last 17 years. Prior to that, he worked for Seven-Up in Bridgeton, and managed Captain Bill's Seafood in Salem, N.J.

He was a sportsman and an avid

bowler. He bowled in the Thursday Night League at Bowl-O-Drome in Bridgeton, and was a former player and manager for Shiloh Market in the Tri Creek Softball League. He was also a former member of the Fraternal Order of Eagles in Salem. He attended the Seventh Day Baptist Church of Shiloh.

In addition to his wife and mother, he is survived by two daughters, Andrea C. Fowler of Bridgeton and Natalie C. Forte of Shiloh; one son, William Jr. of Millville, N.J.; two brothers, Larry and Scott Edelstein of Vineland; and one sister, Hope Westcott of Newfield, N.J.

Funeral services were held on January 31, 1996, at the Freitag Funeral Home, Bridgeton, with Rev. Donald L. Chroniger officiating. Interment site is the Seventh Day Baptist Cemetery in Shiloh.

**Burdick.**—Marion E. (Durfee)

Burdick, 77, of Ashaway, R.I., died on February 24, 1996, at The Westerly (R.I.) Hospital. Born in Pawcatuck, Conn., on April 9, 1918, the daughter of Horace B. and Ruth (Hecker) Durfee, she had lived in Ashaway since 1946. She graduated from Stonington, Conn., High School in 1936. She married Roy E. Burdick on April 23, 1938, in Westerly. He died on October 16, 1991.

Marion worked at the George C. Moore Co., and retired from the former Warner Brothers Co. in 1960. She was a 40-year member of Ashaway Grange No. 50, Patrons of Husbandry, serving as treasurer for many years. She was later named treasurer emeritus. She was active in scouting as a Girl Scout leader and as a den mother for the Ashaway Cub Pack. She also served as a 4-H leader.

Marion was a member of the First Seventh Day Baptist Church of Hopkinton, Ashaway, where she had been active in the Ladies Aid.

Survivors include two sons, Robert R. of Pawcatuck, and David T.

of Ashaway; three daughters, Jean M. Heinemann of Carolina, R.I., Lois E. Batty of Wyoming, R.I., and Sandi White of North Stonington, Conn.; two brothers, Horace B. Durfee Jr. of Pawcatuck, and Harold L. Durfee of Westerly; three sisters, Edith I. Durfee of Ashaway, Ethel A. Saunders of Florida, and Ruth A. Mitchell of Westerly; 17 grandchildren, and 12 great-grandchildren. She was predeceased by two brothers, Clarence I. and William E. Durfee.

Funeral services were held on February 27, 1996, in the Gaffney-Dolan Funeral Home, Westerly. Burial was in River Bend Cemetery.

**Oakley.**—Mildred P. Oakley, 97, died on March 3, 1996, at the Leader Nursing and Rehabilitation Center in Madison, Wis.

She was born on November 26, 1898, in Albion (Wis.) Township, the daughter of Fred Erwin and Vinnie (Ream) Palmiter. She graduated from Edgerton (Wis.) High School, and was a 1921 graduate of Milton (Wis.) College, where she earned a bachelor of arts degree. On August 8, 1923, she married Carroll F. Oakley. He died in 1969.

Mildred joined the Albion Seventh Day Baptist Church in 1913. A longtime Milton resident, she transferred her membership to the Milton SDB Church in 1924. She remained a member of that church for 72 years. Before moving to Madison five years ago, Mildred had also lived in Manhattan, Kan., and Milwaukee and Janesville, Wis. In addition to being a homemaker, she had been employed as a teacher, librarian, and bookkeeper.

Survivors include one son, Clyde, of Madison; two granddaughters, and four great-grandchildren.

Funeral services were held on March 7, 1996, at the Milton SDB Church, with Pastors Earl Cruzan and George Calhoun officiating. Interment was in Evergreen Cemetery, Albion.

# KEVIN'S CORNER

While reading Ed Hansen's "Romance" article (page 4) in the Denver church newsletter for the first time—and knowing the theme for this month's *Recorder*—I kept thinking, "I wanna reprint this!"

Each successive topic hit home for me. "I wanna reprint this!"

This could easily be talking about me and my church. "I wanna reprint this!"

Then the article got very church-specific and somewhat indicting. I thought, "Can I really reprint this? How did the Denver church react to it?"

To find out, I called Pastor Jim Galanaugh. After rubbing my face into the fact that it was 70° and he had

played a great round of golf that early March week (as I looked out at our remaining snow banks), we got down to business.

While I expected to hear that Ed was hoping for tar and feathers to be in-fashion again, Pastor Jim announced that the church had accepted Ed's article quite favorably. The timing and atmosphere was just right for this word of admonition. And members had started taking appropriate moves to clear up the Day of all the busyness.

Jim also got excited because this new direction was fitting in closely with his desire for the Denver church. "We have 40 other churches on this street, and I

wondered why in the world people would want to come here!" Jim confessed. In his quiet time, God reminded him of how many people call and visit each week searching for a seventh-day Sabbath church.

"It was right there in front of me all the time. We have got to quit hiding behind the Sabbath and make it a High Day as it should be.

"I want to create an atmosphere of joy and rest—to make the Sabbath a pattern, an attitude. We need to fall in love with it again!

"Let's feature what the Lord has given to us!"

For the past two years, the Coordinating Leadership Team has highlighted a spiritual discipline as together we Seek Spiritual Maturity. The Sabbath is not scheduled to be featured until 1999.

Well, let's get a head start and focus on the Sabbath discipline (and gift) every week. Let's rekindle our romance with the Day that not only sets us apart from many believers, but remember the Day the Lord set apart for everyone's benefit.

"Let's feature what the Lord has given to us!"

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*In the next SR:*

—The Role of the  
Diaconate

What is your D.Q.?  
Diaconal discipline

---

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## Important Memo:

**To: FRIENDS OF  
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**From: EDITOR KEVIN BUTLER**

**DID YOU KNOW THAT THE SABBATH RECORDER  
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THE SABBATH RECORDER IS PART OF THE TOTAL  
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**I HOPE THAT YOU HAVE BEEN ENJOYING THE  
MAGAZINE DURING THIS PAST YEAR AND WILL  
BE ABLE TO MAKE A TAX DEDUCTIBLE DONATION  
TO THIS PART OF OUR SEVENTH DAY BAPTIST  
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**GRACE AND PEACE,**

*Kevin*

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