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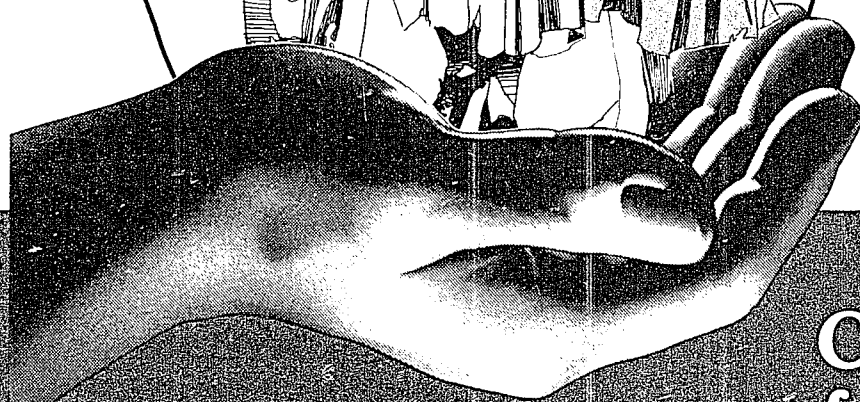
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*News for and about  
Seventh Day Baptists*

April 1997

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**Caring  
for the  
Caregiver**

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SDB  
Web site!**

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North American Baptist Women's Union  
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October 1 through October 4, 1997  
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San Diego, California

Worship  
Bible Study  
Speakers



Workshops  
Music  
Fellowship

Registration Materials Available January 1997  
from  
NABWU PO Box 6630 McLean, VA 22106-6630 USA  
Telephone/Fax (703)893-2710

**Hunting for  
Health Insurance?**

For those who have problems finding adequate health insurance, the Christian Social Action Committee has a list of alternative possibilities. For a copy of the list, contact SDB Christian Social Action Committee, Marie B. Zwiebel, Secretary, 192 Liberty Street, Salem, WV 26426, or phone (304) 782-1974.

**Upcoming Events**

- |  |   |
|--|---|
| <b>May 3-4</b><br>Allegheny Association<br>Hebron, Pa.   | <b>June 2-19</b><br>Summer Institute: History<br>and Polity, Janesville |
| <b>May 4</b><br>Historical Society<br>Annual meeting     | <b>July 14-20</b><br>SDB World Federation<br>meetings, Jamaica          |
| <b>May 9-11</b><br>Eastern Association<br>Marlboro, N.J. | <b>July 30-Aug. 3</b><br>Pre-Con Camps,<br>McPherson, Kan.              |
| <b>May 17</b><br>Sabbath Emphasis<br>Day                 | <b>August 3-9</b><br>General Conference<br>Lindsborg, Kan.              |

**Conference Costs  
at Bethany College  
Lindsborg, Kansas**

**August 3-9, 1997**

	Adults		Age 5-11	
	Daily	Week	Daily	Week
Registration	10.00	69.45	3.50	24.50
Housing (air-cond.)	15.00	105.00	15.00	105.00
(non-a/c)	10.00	70.00	10.00	70.00
Meals	15.50	108.50	7.75	54.25

Children 4 and under,  
no charge for food or registration.

Children up to age 18  
may sleep on the floor at no charge.  
They must register and furnish  
own bedding.

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



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**Who are Seventh Day Baptists?**

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

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

**The seventh day**

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

It is the joy of the Sabbath that makes SDBs 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; E-mail: sdbgen@inwave.com

## Your feelings as a caregiver

*"If you have decided to care for an elderly person in your home, you deserve enormous credit. The task is probably more difficult than you first imagined it to be. But at the same time, you are probably more capable than you ever thought yourself to be. You have a great deal of common sense, and what you don't know, you can learn" (Troccchio, 1981).*

Whether you are providing care in your home or are commuting to provide care where your elder lives, you have a big job. There are certain aspects of the situation that may become discouraging—no matter how much you want to help, no matter how much satisfaction helping brings you.

### Common reactions

Here is a list of common reactions to being a caregiver, followed by some ideas about how to help yourself feel better:

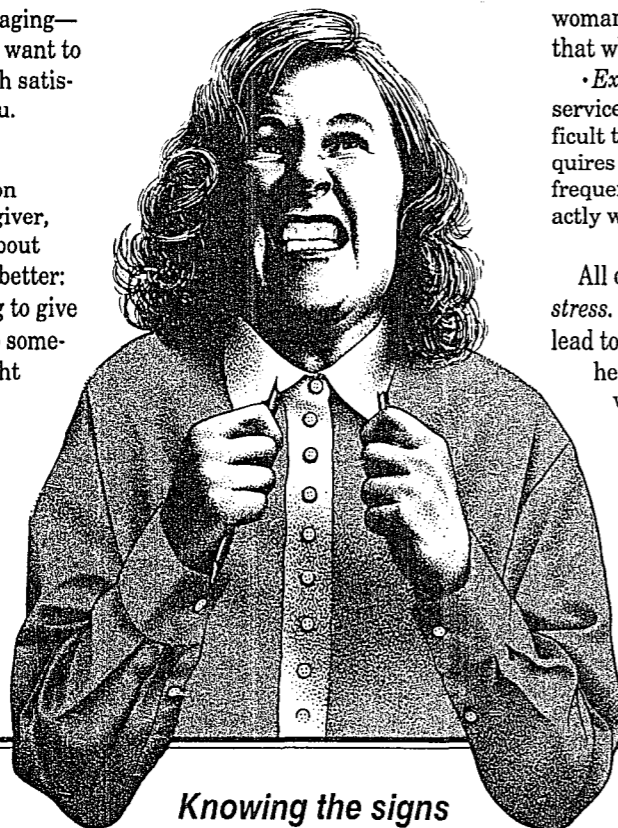
- **Resentment** at having to give care, always attending to someone else's needs. "I thought I'd finally have some time to myself when Susan grew up. Instead, I have less time than ever since Mom's stroke."

- **Exhaustion** from the never-ending nature of the tasks. Personal care, cooking, and housework

can feel like a treadmill—there are few places to stop and see what you have accomplished. "I work so hard, but there's always laundry waiting to be done, the next meal to fix."

- **Sadness** that the role your elder used to play in your life has changed. Whether you care for your spouse, parent, other relative, friend, or neighbor, chances are that this illness has affected your relationship. "I never expected to have to give my husband the kind of care I gave my children."

- **Frustration** that you don't have time for your own needs and plea-



**Knowing the signs of stress can help you recognize when you have been demanding too much of yourself.**

ures. "When will it be my turn? And will I be healthy enough to enjoy it when it comes?"

- **Guilt** that you wish for more gratitude than your elder can express. "She could at least say 'thank you' when I bring in the meal."

- **Anger** that others don't offer more help. "Jean has always gotten lots of praise for being such a devoted daughter, but where is she now?"

- **Pain** at seeing the person you care for deteriorate, being less able than in former times. "She was such an independent, capable woman. It hurts to see her in that wheelchair."

- **Exasperation** at the social service system—which is difficult to pin down—often requires lengthy interviews, and frequently cannot provide exactly what your elder needs.

All of these factors can create stress. Unrelieved stress may lead to a decline in your own health and emotional well-being, and it may affect other members of your family.

### When is it too much stress?

- **Knowing the signs of stress** can help you recognize when you have been demanding too much of yourself.

Feeling irritable, worried, pessimistic, preoccupied, having trouble sleeping, having physical symptoms such as diarrhea or constipation, or being unpleasant to people you care about can be signs that you are experiencing too much stress.

- **Negative feelings**, such as pain, anger, and resentment, can make us sick if we don't release them.

### What can help?

- **Getting adequate rest and good nutrition** prepares you to face each day. If caring for your older adult prevents you from sleeping, perhaps another family member could come in once a week to let you get a full night's sleep.

- **Exercising** regularly, like taking a good walk, helps to relieve tension. If getting outside is difficult, you might exercise with one of the TV exercise shows.

- **Getting away** gives you needed time off for activities you enjoy, relaxing alone or with others. Ask someone else to take over for you on a regularly scheduled basis. Knowing that every Tuesday evening is yours can help.

- **Allowing others to help** is a sign of strength, not weakness. If you do it all yourself, you risk running out of steam. Ask others to help you and let them know how good it feels to get even a little help. They may enjoy feeling useful.

- **Talking** about your frustrations can be helpful. Telling someone about the things that are bothering you may not change the situation, but it can make you feel better.
- **Going easy** on yourself. Getting upset with yourself for feeling sad or angry can make it all the harder. You are probably feeling just what others in similar situations feel.

- **Setting milestones** that you can achieve. Plan to spend 15 minutes doing something important to you and then do it. Try not to link your sense of accomplishment to the health or mood of the person you care for.

**Mutual support from others can reassure you that your feelings are normal. It can help you feel less alone.**



- **Reorganizing** your work to make it easier in any way possible to give yourself a change of pace.

- **Writing** down your feelings in a "for your eyes only" notebook can help.

the feelings that you've been holding in.

### Getting rid of some stress

There are many ways to release stress and negative feelings. Here are just a few:

- **Breathe** deep, full breaths all the way down to your abdomen, then breathe out. Imagine the fresh air going through your mind, taking all tensions and negative feelings out of your body as you exhale.

- **Listen to music**—take a few minutes to sit down, listen, and concentrate only on the sound of music you find especially relaxing. Tape recordings of ocean sounds or mountain streams are available in large music stores.

- **Relax** your body by tightening the muscles in your face very tightly and then relaxing them. Now do this with your neck, then shoulders, arms, abdomen, buttocks, legs, feet—one muscle group at a time.

- **Imagine** that all tension is leaving your body, starting at your head and working down to your toes.

- **Imagine** the person you are angry with sitting across from you. Now start talking, putting your feelings into words. Let out

### Mutual support

*Mutual support* from others can reassure you that your feelings are normal. It can help you feel less alone. All over the country the idea of "support groups" has caught on.

People struck by cancer, parents of handicapped children, and many others are getting together to discuss feelings, problems, and solutions. People even help each other arrange free time.

They find that they are their own experts. They can help one another because they truly understand the situation. There may be an organized group in your community that can provide reassuring contact with others, information, and education. Try talking by telephone if getting together in person is difficult.

You might ask a nurse or other helper who comes to care for your elder about this. Chances are that others not far from you have similar concerns. **SR**

*From "Aging, Living, & Caring: A Handbook for Elders, Families, and Friends." Houston, Texas: TRIMS Gerontology Center, 1985, pp. 8-11.*

## How to manage caregiving

Any caregiver knows that care-giving isn't easy. Taking care of an older adult can have an impact in almost every aspect of your life.

According to The National Family Caregivers Association (NFCA), "If you feel that somehow you've lost control, you're not alone. The strains of caregiving can confound even the most organized person."

The NFCA suggests, "It may be that the techniques of care management offer a way for you to regain command over your caregiving situation."

The family caregiver can use some of the same techniques practiced by professionals to organize the care-

giving process. For example, the first step in care management is an assessment of the older adult's current and potential future needs. Often, the best place to start in determining those needs is with a Geriatric Assessment.

Once the older adult you care for has been assessed, you will have a better idea of the types of needs he or she has.

Since caregiving is often filled with unexpected situations and events beyond your control, many caregivers have found great value in preparedness. The techniques listed below will help your preparation.

### Techniques you can use

From the "Take Care!" publication of the National Family Caregivers Association, Kensington, Md.

1) Educate yourself on the nature of the disease or disability you're dealing with. Understanding what is happening to your care recipient will make you better able to judge the kind of resources you'll need.

2) Write down your observations and evaluations of your care recipient's strengths and deficits. This assessment will not only help you come to a realistic view of the situation, it will be a handy baseline reference to chart the progression of symptoms and changes. (It's also not a bad idea to write down your own strengths and deficits so you can be realistic about your own need for help and support.)

3) Hold a family conference and decide who will handle what chores if more than one family member is involved. Making sure everyone knows his or her responsibilities keeps misunderstandings to a minimum, and saves one person from bearing the brunt of all the work.

4) Keep good records of emergency numbers, daily medication,

special diets, back-up people, and other pertinent information relating to the care of your loved one. Update as necessary. This record will be invaluable if something happens to you.

5) Research services in your area, including respite care, adult day care, nursing facilities, volunteer programs, and churches. Look at them from a dual viewpoint—which ones are there to help your care recipient; which ones exist to help you.

6) Join a support group, or find another caregiver with whom to converse or correspond. In addition to emotional support, you'll likely pick up practical tips.

7) Start advance planning for difficult decisions that may lie ahead. *Now*, before your care recipient needs such care, look into where you would turn for a custodial nursing facility or hospice care. It's much tougher to think decisions through when and if the situation turns desperate.

Don't neglect to discuss wills, advance directives, and powers

of attorney. These instruments give the care recipient the opportunity to make his/her wishes known, but they can be signed only when a care recipient is competent, so it's best not to delay.

8) Develop your own support system. Be willing to tell others what you need and to accept their help.

9) Establish a family regimen. When things are difficult to begin with, keeping a straightforward daily routine can be a stabilizer, especially for people who find change upsetting and confusing.

10) Approach some of your hardest caregiving duties like a professional. Instead of seeing yourself as a spouse or child, step back and try to insulate yourself from the sense of loss such duties remind you of, concentrating instead on the practical aspects of getting the job done as efficiently as possible. Sometimes your best defense is to distance yourself a bit so you can accomplish the difficult tasks without allowing them to take a constant emotional toll.

## A caregiver and her needs

by Helen R. Green

I didn't know my mother in Wisconsin was having "slight strokes." All I knew about was her memory loss and osteoporosis.

"At home" in the Verona, N.Y., Seventh Day Baptist Church, I was loving the volunteer prison ministry that friends and I were doing. One of my brothers in Milton, Wis., phoned me in early December, 1991. "It's not safe for Mother to live alone. We need you here."

Love and duty called. However, it was traumatic to even think of bidding farewell to the other volunteers and prisoners. I had nightmares about leaving them and cried.

Friends helped me pack and off I went, arriving December 23 to live with Mother at her home in Milton.

### A new life, new ministry

Frail and unsteady, Mother was dependent on others to make decisions. Monday through Friday she watched out the window for her ride to the Senior Citizens' noon dinner. I went a few times, but really needed that "free" time to buy groceries and do errands.

At home, she followed me around, asking what she could do to help. I learned to give her one

suggestion at a time and to repeat it. "We'll each need a fork."

Mother recounted old family incidents and sayings again and again. I accepted this repetition and laughed with her.

### All choked up

Every Sabbath, we went to the Milton Seventh Day Baptist Church for worship, Sabbath School, and fellowship lunch. During the hymns, I admired Mother's accurate alto singing (in her late 80s).

This made the loss of my singing voice especially hard. When I

got to Milton I became hoarse, and my throat hurt trying to sing. Asked to sing in the church choir, I couldn't. My two brothers, their wives, and my sister in Missouri were still singers. At times I felt envious and left out.

A doctor looked at my vocal chords and declared them stiff "due to deterioration caused by the aging process." That was discouraging!

I recognized my jealousy of my singing relatives as sin, and asked the Lord to forgive me and teach

*As I noticed Mother's losses, I felt sadness and loss of Mother as she used to be. Then I had to accept it.*





me to relax and enjoy listening to music. God answered those prayers.

### Consternation, confirmation

When reading the Bible, the words no longer spoke to me. I felt distant from God. In adult Sabbath School discussions I made negative comments, so tried to keep still.

Due to leaving New York, I experienced the "Stages of Grief." They include sense of loss, anger, loneliness, depression, not confiding in anyone, weariness, lack of will to live, etc. My anger was directed at the brother who asked me to come, and also at God. It did help that I knew about the stages of grief from Granger Westberg's book, *Good Grief*.

Some of my self-pity and resentment arose because it seemed that the lives of my brothers and their wives were going on as previously scheduled, while my life was so radically changed. I hear and read

about caregivers who became bitter because of heavy burdens they carried, while relatives were not doing their share. Louisa May Alcott felt this way, according to a biography I just read.

In my case, I know the others (including sisters-in-law Denise and Liz) were doing many things to help, too numerous to describe

I liked exploratory walks at the local school's environmental area and the beautiful Rotary Gardens in Janesville. I was privileged to attend excellent orchestra, organ, and choral concerts, usually taking Mother.

In winter, I was mostly in the house. I escaped into books and old movies on TV. My friend

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***I went through a period of fear about my future. I was feeling old. Would I have Mother's problems? Who would take care of me?***

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here. I had happy times with each one, learned to know them better, and am sure the Lord wanted me there.

### Passing the time

Mother's reading tapered off. I tried ways to make life more interesting, such as cribbage or dominoes, but they were too hard for her. I enjoyed doing picture puzzles as she watched.

I decided that just sitting beside her, looking at photos or reading out loud, was companionable and worthwhile. A few friends from church spent time with her doing these things.

From the house, we had a good view of my colorful flower and vegetable gardens, and the trees and shrubs, many of which Dad had planted. My favorite hobby was gardening and pruning, which provided escape, exercise, accomplishment, something to talk about, and a closer feeling with God.

My brother Frank attached a basketball hoop on the garage. It was a pleasure to shoot my basketball and often "win." My brother Paul helped by taking Mother and me for rides to see crops and cattle and discuss farming.

Kathy urged me to take Monday night sewing classes. The family arranged for Mother's care. I knew the Lord provided that class! Nearly everyone was a caregiver and having her "night out." We laughed a lot and shared ideas.

### Not the same person

Mother's conversational skills were so limited that I had to start most topics. At church and other events, she mostly smiled at people. A friend of her vintage said to me, "I don't understand why your mother doesn't talk to me anymore." I explained that Mother's many strokes damaged her mind and not all of her brain cells could function, so she had difficulty thinking what to say.

As I noticed Mother's losses, I felt sadness and loss of Mother as she used to be. Then I had to accept it. Sometimes I was frustrated, thinking she wasn't trying hard enough to do something. At some point I accepted that she was doing her best.

Mother had been an accomplished pianist and organist. The last time she played, I led her to the piano bench and she sat with her hands in her lap. She asked, "What do I do now?" I pointed to the simple hymn, asked her to play, and

## Some resources

In Wisconsin, Nancy urged me to attend informational meetings of the Alzheimer's Association. Mother was not diagnosed with it, but had similar problems.

Excellent meetings gave me facts such as how to cope with swallowing difficulties. I recommend the *Alzheimer's Association Materials Public Catalog*. Call 800-272-3900 to locate your area chapter. *The 36 Hour Day* by Nancy Mace and Peter Rabins was a book often recommended for caregivers of

persons with Alzheimer's or related diseases and memory loss in later life.

Marilynn Larkin's book *When Someone You Love Has a Stroke* lists organizations that help caregivers and patients. I also like the book *150 Most-Asked Questions About Osteoporosis* by Ruth Jacobowitz (1993). Kathy gave me Rosalind Carter's 1994 book *Helping Yourself Help Others: A Book for Caregivers*, and it was encouraging.

—Helen Green

she slowly struggled through it once. There seemed to be no pleasure in it for her.

It brings tears to my eyes now as I remember her almost unbelievable words, "What do I do now?" What a tragic change in my bright Mother.

### Health concerns, hers and mine

Mother fell several times, and I had to help her up off the floor. My brothers were "on call," but not always reachable. Twice, in desperation, I called neighbors to lift and carry her to bed. My back began to ache and then my left hip developed sharp shooting pains.

Mother had her most serious stroke while the relatives were away. I called the church to get men to remove Mother's bed and friend Nancy ordered a hospital bed. She got a free Hoyer Lift so we could lift Mother. A wheelchair was borrowed from church. Nancy also lent a bath bench, walker, and lovely "hospital" gowns.

Sometimes caregivers wear out, age drastically, and are physically

harmed for the rest of their lives. Fortunately, Paula Davis worked in Janesville and lived with us awhile, cheerfully helping some with Mother.

Then the doctor recommended a Home Health Aide service, which is paid by Medicare. We had at least five hours a week help from aides, a nurse, and a physical therapist. They were young, skilled, cheerful, loving, and added variety to our days.

We also hired a delightful Christian, Char, for about 10 hours a week. She was skilled in Mother's care and did laundry, cleaning, or whatever I asked. We hired other good help when Char wasn't available.

### Will this happen to me?

I went through a period of fear about my future. I was feeling old.

Would I have Mother's problems? Who would take care of me? I worried about finances.

Eventually I was in Rod Henry's Sabbath School class on Abraham's life. Every week on the chalkboard

was: "God Will Provide For Me." I kept reading that and listening. That class helped calm fears and strengthen my faith in God's care.

I knew there was prayer support from Christian relatives and friends, and loving interest from many people. The prayers of my sister Georgia and her husband meant much to me. A neighbor I barely knew lovingly said she prayed for Mother and me every day. I threw my arms around her and cried.

When I took a much-needed vacation, my brothers alternated nights sleeping in the spare bedroom and helping Mother. They continued the "night shift" after my return. I guess they realized why I was so tired. It must have been hard for them, too.


### Death and rebirth

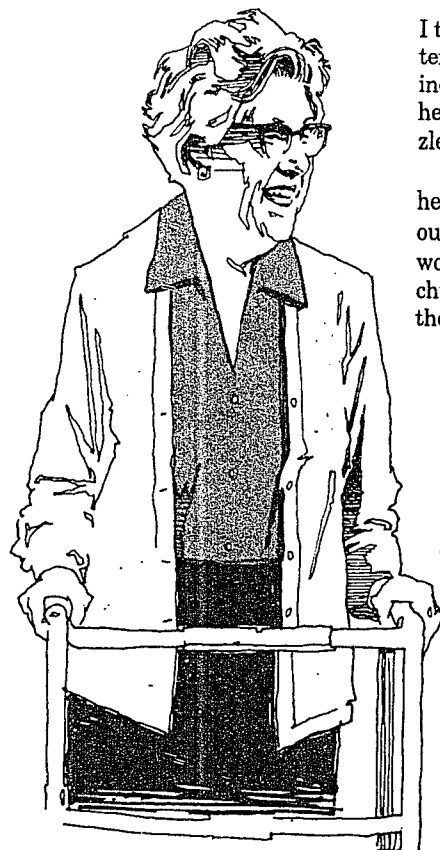
Eventually, I worried because Mother was eating so little. The nurse said Mother's whole system was shutting down, meaning that she was close to death.

About then, Mother was suffering extreme pain. Friends urged us to contact Hospice. Their nurse got a prescription from the doctor which eased her pain. Mother passed away about 6:00 a.m. the next day in her own bedroom, as we hoped she could.

Mother was 90 when she left us for eternal rest on January 11, 1996. Being with Mother during her last four years, I learned to love her more warmly and affectionately.

Was my inability to sing due to fatigue and tension? During the summer my voice improved as I prepared to return to New York state. Scriptures meaningful to me were Proverbs 3:5-6 and Jeremiah 29:11-13.

I moved in October 1996 to Rome, N.Y., to be near the Verona SDB Church and many dear friends, and to help with the prison ministry the other volunteers had faithfully continued. 



## Help at home

by Louise Stout

Suppose a friend, relative, or doctor suggested that you needed some extra help at home. Your response might be, "But I'm fine on my own."

You may be right. However, for all of us, there comes a time when we need help—regardless of age!

Older adults and their caregivers are currently enjoying the benefits of a wide expansion of home care services available. Home care has changed dramatically over the last 20 years from only skilled care (nurses or therapists), to include "supportive" care to help you remain in your own home.

### What's available?

The first step toward hiring a professional caregiver is to become educated about what types of help are available.

There are three general levels of care available from home care agencies. Each agency varies in the way it provides and charges for these levels of care; some agencies only provide certain levels of care.

•The first option from home care agencies is for help with home chores and other household tasks, and/or a friendly visitor. These types of services are often termed "homemaker" or "companion" services.

Homemakers and companions can help you by doing those chores you cannot do—temporarily or permanently—but generally do not perform personal care services.

•A second type of assistance is obtained from a personal care worker or a home health aide. These workers may or may not be licensed, depending on the structure and licenses of their company. They help to conserve energies by helping one to bathe or dress or

perform other personal care duties. They also can do some *light* housework and meal preparation.

Home health aides may also do medically-oriented tasks, such as simple bandage or dressing changes, and application of prescribed ointments.

•The third level of assistance available from home care agencies is skilled medical care. This involves a wide range of services, including skilled nursing care.

### What to ask

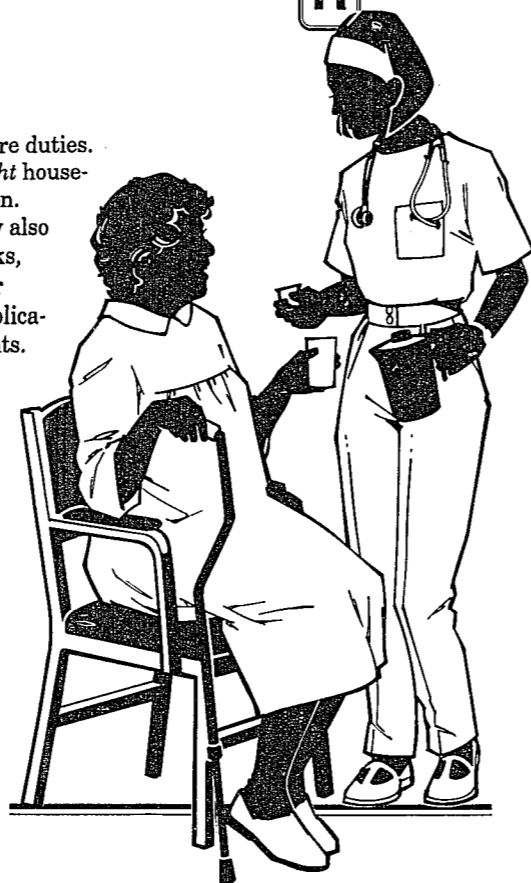
Deciding what kind of help to request may be confusing. To simplify it, make a list of the older adult's needs and difficulties. Talk to the older adult's physician, or a hospital discharge planner in terms of what may be needed following an illness or injury.

When selecting a home care agency, remember two basic principles: "quality" and "reliability." Ask for references and the company's history in the community, what different levels of care and services the company provides, and evaluate how that matches your individual needs.

Talk frankly about charges, insurance coverage, and what will be covered by insurance.

### Don't hesitate

Investigation of your home care options is the best preparation for



**Make a list of the older adult's needs and difficulties. Talk in terms of what may be needed following an illness or injury.**

the time when home care may be a necessity. Learning about the variety of services available can help you now and in the future. SR

*Louise Stout, RN, is a marketing representative for Meriter Home Health. Reprinted from "The Caregiver Connection," a quarterly publication from Meriter Retirement Services, Inc., Madison, Wis.*

## Caring and coping: Understanding and managing difficult behavior

by Betty J. Kramer

Researchers have been investigating the phenomenon of "caregiver stress" for over two decades now and there is no doubt that providing care to family members with dementia is particularly stressful.

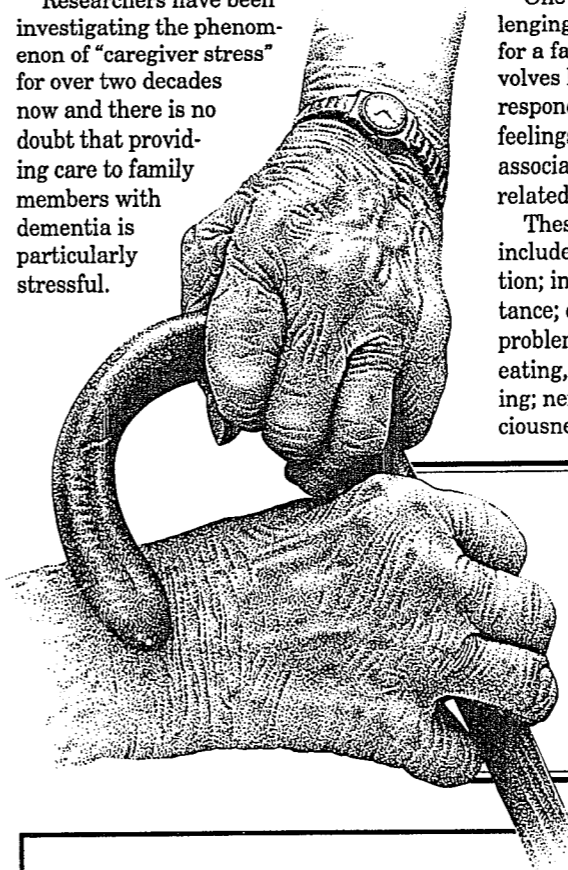
One of the most challenging aspects of caring for a family member involves learning how to respond to the symptoms, feelings, and behaviors associated with dementia-related illnesses.

These behaviors may include wandering; agitation; incontinence; resistance; depression; sleep problems; difficulty with eating, dressing, and bathing; nervousness; suspiciousness; hallucinations;

and angry, agitated behavior.

Please note that it is not the behavioral problems themselves that cause caregivers to become severely depressed, stressed, or physically ill, but rather the caregiver's not knowing how to cope with these problems. This is really not surprising when you consider that caregivers have received little or no training for this very complex and new career—a career of caregiving—that may last anywhere from 3 to 20 years or more.

Many caregivers find that they learn a great deal by trial



**There is no doubt that providing care to family members with dementia is particularly stressful.**

## The caregiver experience

Author Rita Robinson provides the following list of caregiver traits in her book, *When Your Parents Need You: A Caregiver's Guide*.

If any of the following sentences describe you, you have become a caregiver for your parent (or parents):

- You worry about your parent being left alone at home.
- Your parent needs help preparing a meal and keeping the house straightened.
- Your parents ignore personal hygiene if

you don't remind them.

- You're in contact with your parents' physicians.
- You perform tasks such as simple gardening and yard work that your parent once took care of.
- Your parent needs your services for transportation and scheduled activities.

And if these next sentences also describe you, caregiving is having a significant impact on your life:

*(cont. next page)*

and error, and often become highly skilled in responding individually to their family member.

Difficult behaviors can vary tremendously from one person to another throughout the progression of the various diseases. The ability of caregivers to support family members with dementia at home is directly related to their ability to deal with these behaviors.

It may be helpful for caregivers to try to understand why the person with dementia is behaving in a particular way. If caregivers can determine what may be causing or triggering the behavior, they may be better able to respond to it and perhaps prevent it from occurring in the future.

A difficult behavior may be caused by many reasons. Sometimes it may be related to changes taking place in the brain or to the individual's physical and emotional health. For example, medications, impaired vision or hearing, depression, and acute illness may greatly affect behavior. Or the person may not be feeling physically well.

In other instances, there may be factors in the environment triggering the behavior, such as too

much stimulation or not enough structure. In some situations, a task, such as taking a bath or getting dressed, may be too complex.

Additionally, individuals with dementia often become agitated

yet learning to manage these behaviors is critical to reducing stress.

Understanding why a behavior is occurring, developing a plan for responding to the behavior, and

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**Individuals with dementia often become agitated or angry because they do not understand what is expected of them, or they may be frustrated with their inability to make themselves understood.**

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or angry because they do not understand what is expected of them, or they may be frustrated with their inability to make themselves understood. Many problems can be managed with good communication skills.

Caregivers are constantly reminded that it is important to try to relax and minimize their stress. Extremely challenging behaviors can make this task difficult, and

being creative and sharing ideas with others may help caregivers cope with the most challenging aspects of providing care. *SR*

*Betty Kramer, MSSW, Ph.D., is an assistant professor at the University of Wisconsin-Madison, School of Social Work. From "The Caregiver Connection," Madison, Wis.*

### Caregiver experience, cont. from page 11

- You are taking time off from your job to care for a parent.
- If you are a woman, you have changed your routine as far as dress and makeup—changing to one that takes less time.
- Your vacations are spent caring for a parent.
- You feel tired and stressed, either getting little sleep or wanting to sleep much of the day.
- You have relinquished some of the fun things you used to do, and have not kept up with friendships and family gatherings.

- Your spouse or children have complained about your lack of attention to them.
- You are beginning to resent the parent you are helping to care for.

Taking on the responsibility of your elderly parent's care can consume your time if you let it. And if you are dealing with a parent who has a debilitating medical condition such as a stroke, you may find that you have suddenly lost control of your life. The caregiver's role is suddenly thrust upon you and you do not have much choice in the matter. *SR*



Women's Society page by Charlotte Chroniger

## Encourage the encourager

*"Casting all your anxiety upon Him, for He cares for you" (1 Peter 5:7 NASB).*

For a number of years my mother worked for our pastor's family in Iowa. The pastor's wife had multiple sclerosis, and the family needed extra help caring for her.

My mother wondered at the time what the Lord was preparing her for by giving her this opportunity to serve. The Lord was preparing my mother for her own future, when she would need to care for my grandmother, grandfather, and my father during the last years of their lives.

Her life was almost put on hold while she attended to the demands of caring for someone who needed help. That was her ministry—to care for others—and the Lord gave her the strength to carry on.

In our church in Shiloh, N.J., we have several families who currently care, or have cared, for a family member with medical needs. These dear Christians have focused their lives on caring for their loved one. They try to provide love and encouragement during very difficult times.

These caregivers are always present to minister to the many needs of their family member. They change their schedules and rearrange priorities. There are times when they are tired and overwhelmed.

What can we as a church do to help and encourage caregivers as they care for someone with great needs?

Many times our church members took food or flowers to the home, or volunteered to stay with the homebound person so the caregiver could



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**Just as some people have been given the ministry of caring for someone, there are individuals who have been given the ministry of encouraging and supporting the caregiver.**

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get a break. Many times our church members provided transportation for the family or visited on a regular basis. Many times our church members prayed for, sent cards to, and expressed their love and concern to the caregivers and to those needing the special care.

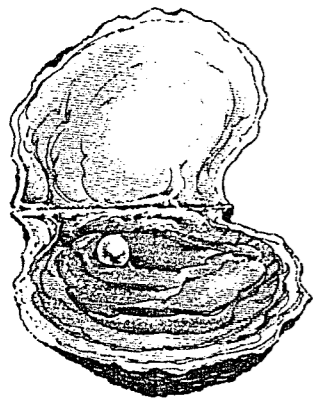
Just as some people have been given the ministry of caring for someone, there are individuals who have been given the ministry of encouraging and supporting the caregiver.

Think of the families in your congregation or in your community. Is there anyone who has to give

around-the-clock care to a loved one? Is there anyone who is struggling with a severe illness in the family? Is the Lord providing opportunities for you to share His love and mercy and comfort with those going through very difficult times?

Are you the one who is caring for a family member? Ask the Lord to provide someone to minister to you as you care for a loved one, and allow others to help you in your ministry.

We truly need each other and the Lord to get through the struggles and challenges of life. *SR*



Pearls from the Past by Don A. Sanford, historian

## A genealogist's dilemma

When does a genealogist replace a longstanding tradition with historic fact?

It was well over 50 years ago that I became aware of my lineal descent from Samuel and Tacy Hubbard, leaders in the first Seventh Day Baptist Church in America. Probably my first introduction to Samuel's distinguished heritage came when I read from the list of our English ancestors in the first volume of *Seventh Day Baptists in Europe and America*:

26. *Hubbard, Thomas*. Thomas Hubbard is not known to have been a Sabbath-keeper, but for the truth's sake he was burned at the stake, March 26, 1555, in the reign of Bloody Mary, Queen of England. We refer to him here because he was the ancestor of Samuel Hubbard, one of the seven who united to form the first Seventh Day Baptist Church in America at Newport, RI.<sup>1</sup>

As my study of history took me through the English Reformation, and the persecution during Queen Mary's attempt to restore England to Roman Catholicism, I could relate to it more personally as I realized that my own grandfather (with ten "greats" attached) was one of those martyred. I even bragged about it in class.

I found further confirmation of this martyrdom when I delved into my Burdick genealogy. Nellie Johnson, in her book *The Descen-*

*dants of Robert Burdick of Rhode Island*, wrote that Ruth Burdick's father, Samuel Hubbard, "was born in 1610 at Mendelsham, Suffolk County, England, and was the son of James and Naomi (Cocke) Hubbard, daughter of Thomas Cocke of Ipswich. His grandfather, Thomas Hubbard, was burned at the stake May 26, 1555 in Essex County, England for refusing to recant his Protestantism. His fate is related in Fox's *Book of Martyrs* (Book III, ch. 14) under the name Thomas Higbee."<sup>2</sup>

Frank Mueller, in *The Burdick Family Chronology*, enlarges upon this as he wrote:

Thomas Hubbard (Higbee) was a gentleman residing at Horndenon-on-the-Hill in Essex County, England, of good estate and great estimation, zealous and religious in the true service of God. This led to his seizure and imprisonment. He was burned at the stake on March 26, 1555, during the religious wars in England, rather than recant his protestant beliefs.

It is believed that the story of Thomas Higbee in Fox's *Book of Martyrs* (vol. 3, page 704) actually refers to Thomas Hubbard, grandfather of Samuel Hubbard, father of Ruth (Hubbard) Burdick. Thomas Hubbard (Higbee) was tried at St. Paul's in London before Bonner, the Bishop of London, on February 17, 1555. The chief accusation against him was that he denied belief in the actual presence of the body of Christ in the bread used in the sacrament of the Lord's Supper.<sup>3</sup>

Susie Davis Nicholson, in her 1979 edition of the book, *Davis, The Settlers of Salem, West Virginia*, similarly refers to Thomas Hubbard as being a gentleman residing at Horndenon-on-the-Hill

in England, but gives a slightly different date:

"Discovered by an informer to Bishop Bonner, he was seized, imprisoned, and burned May 26, 1555. It is believed that the story of Thomas Higbee in Fox's *Book of Martyrs*, refers to him."<sup>4</sup>

Margaret Parks Ewing, in her genealogical book, *Langfitt and Davis British and Colonial Ancestry*, repeats this story and adds the statement, "Undoubtedly, his persecution influenced the religious life of further generations of the Hubbard family. It was believed by his grandson that his fate was related in Fox's *Book of Martyrs* (Book III, 764) under the name Thomas Higbee."<sup>5</sup>

*The Langworthy Family*, by William S. Langworthy, also claims descent from the martyred Higbee.<sup>6</sup> John C. Crandall, in his genealogy of the descendants of Elder John Crandall, quotes from William Langworthy's "splendidly compiled genealogy" that "according to Fox's 'Book of Martyrs' vol. 3 page 704—which Samuel referred to as fact—Thomas Hubbard father of James (listed as Thomas Higbee) was burned at the stake during the reign of Queen (Bloody) Mary in 1555."<sup>7</sup>

When I became historian for the Seventh Day Baptist Historical Society and began research for my writings, I became concerned over several discrepancies in the account and its documentation. I examined two reliable sources that were at hand: our 1684 copy of *The Book of Martyrs*, and copies of Samuel Hubbard's Journal.

There was no problem finding the account of the trials and burning of Thomas Higbee, which occupied 83 column inches from volume 3, pages 160-163. His principal heresies in the eyes of the church were

cont. on page 26



# SR Almanac

A look at where we have been  
from the pages of *The Sabbath Recorder*

### One year ago—April 1996

Sabbath School teachers and superintendents lend their experience to theme, "Sabbath School How-to's." Writers include Margaret Allen, Madeline Fitz Randolph, Phyllis Mattison, and Steve Osborn.

Board of Christian Education Executive Director Ernest Bee provides article on "A Golden Rule Superintendent."

SDB group in Ghana, Africa, searches for a meeting place; Conference in the Philippines rejoices at near-completion of their large structure.

Photos share the story of Riverside, Calif., church's 100th anniversary celebration.

Obituary pays tribute to Rev. Charles H. Bond, who passed away in February.

### Five years ago—April 1992

Pastors Mynor Soper, Bernie Wethington, and Steven James focus on Conference theme: "Lifting Up Jesus."

Christian Education page highlights Natural Evangelism Training retreats.

Missionary Society reviews the past on its 150th anniversary.

West Palm Beach, Fla., SDB Church organizes in December.

Coverage continues of the January World Federation meetings in New Zealand.

### 10 years ago—April 1987

Features by Linda Harris and Rev. Steven Crouch uphold the advantages—and discourage the judgmentalism—in seventh-day Sabbathkeeping.

New SDB Youth Fellowship Handbook made available by the Board of Christian Education.

*The Beacon's* "Youth Group of the Month" is from White Cloud, Mich.

Local church news comes from Miami, Fla.; Naylor, Mo.; and Salem, W.Va.

The Christian Social Action Committee provides update on recent relief distributions.

### 25 years ago—April 1972

"Mission Notes" issue brings reports from all SDB overseas missionaries.

The Mountain View SDB Church in Kingston, Jamaica, dedicates their building.

Pastor Harold King to leave Little Genesee, N.Y., and Hebron, Pa., to accept call to Kansas City church and further education.

Conference President Paul Osborn lists recent visits and shares plans for future travels.

Photos show old and new buildings of the Putnam County (Fla.) church.

### 50 years ago—April 1947

Rev. James L. Skaggs retires after 39 years of continuous pastoral service.

Rev. Lester Osborn embraces the doctrine of Jesus Christ with five "V's": Virgin Birth, Virtuous Life, Vicarious Suffering, Victorious Resurrection, and Visible Return.

Guest editorial by Victor Skaggs asks, "Are Pastors Supermen?"

George Utter, editor and publisher of the *Westerly (R.I.) Sun*, returns from month-long postwar Naval exercise cruise. He reports that life at sea sharpens one's spiritual awareness.

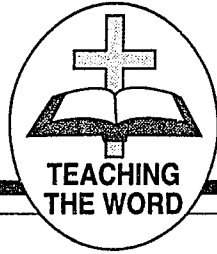
Rev. Elmo Fitz Randolph, Milton, Wis., conducts evangelistic services in North Loup, Neb.

...where are we headed?

### Pray for—

- those providing care for others
- your Sabbath School teachers and students
- the work of SDB agencies
- our positive Sabbath witness
- July's World Federation meetings in Jamaica
- local outreach ministries
- His Holy Spirit to inhabit our churches





# Pre-Con Campers

## 1997 Youth Pre-Con Camp

Dates: July 30, 4:00 p.m.—August 3, 1:00 p.m.

Campers: Ages 15-18 (or completed grade 9)

Location: McPherson College, McPherson, Kansas

Theme: "Take Me to Your Leader"

Director: Pastor Eric Davis

Staff: Pastor David Thorngate  
Christina Thorngate  
Pastor Scott Hausrath  
Tanya Henry  
Matt Berg

Fee: \$120.00

## 1997 Young Adult Pre-Con Camp

Dates: July 30, 4:00 p.m.—August 3, 1:00 p.m.

Campers: Ages 18-29 (or in SCSC)

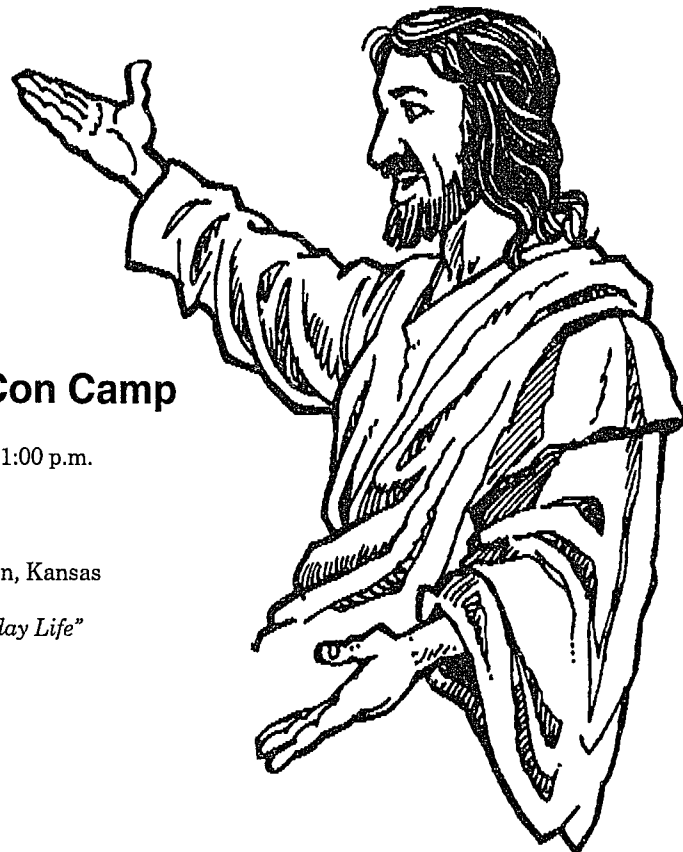
Location: McPherson College, McPherson, Kansas

Theme: "Walking with Jesus in Everyday Life"

Director: Pastor David Taylor

Staff: Margaret Taylor  
Pastor Harold King  
Kathi King

Fee: \$120.00



*Mail your registration form from the May Sabbath Recorder*



Dr. Rosa W. Palmborg, Grace Crandall, Anna West, Mabel West, Dr. and Mrs. George Thorngate, and Sarah Becker. Names that Seventh Day Baptists all over the world can look to with pride. These seven people were tools that God used to accomplish great things in China.

How many of these names do your children know? Are they mentioned in Sabbath School to illustrate bravery, commitment, suffering, and vision?

It is time to teach our young people that, not many years ago, SDBs illustrated these truths. Thankfully, the Board of Christian Education had the foresight to develop a Sabbath School unit to help our youth connect with mission work. And a children's musical produced by Lannette Calhoun stresses the importance of missions.

The book, "China Letters," is filled with character lessons. Do we have other publications that may help our youth understand that SDBs are more than just a local church or an organization in the United States? Do you share the missions reports with your family and church?

God has used Seventh Day Baptists to spread the message of Christ. Let your young people know we have a rich heritage, not just a long genealogy. God blesses those who lead children into His service.

Since this is the sesquicentennial of the work in China, I would like to share a story by Sarah Becker. (She served as a missionary in China and Malawi.)

### My 14 months in China

by Sarah Becker

I arrived in Shanghai the second week in November in 1947, and was welcomed with some fire-

crackers at the Mission Compound. This was the 100th year since Seventh Day Baptists had started missionary work in China.

After visiting some of our neighboring mission medical facilities and meeting their staff, I was taken to Liuho. There I was welcomed by Dr. Esther Pan. We became very good friends. She spoke very good English. Dr. Pan and her nurse, Lauze, had opened an outpatient clinic recently at the church and were kept quite busy.

The hospital was about a quarter of a mile from the church. It consisted of one long building with two large wards, one for men and one for women, a private room, a two-bed room, an operating room, an X-ray room, and a utility room. This hospital had been built with money given mostly by former patients who wanted Grace Hospital rebuilt. (All of the former buildings had been broken down and the bricks taken to a hill outside Liuho and built into a military fort by the Japanese during their occupation.) The new hospital had just been finished, and I was asked to get it ready to open.

We worked hard to sew pillows and mattresses from cotton ducking, and stuffed them with rice straw. We hemmed sheets and made pillow cases. We were given woolen blankets and lovely bedspreads with brightly colored flowers. We had metal beds and a bedside stand next to each bed. We really looked nice when the opening day came. Alas the weather turned cold and the wind had come up before the ceremony was over. Everybody came for lunch at the church.

Word spread fast that Grace Hospital at Liuho was ready for patients and soon we had our hospital filled. Dr. George Thorngate came

from Shanghai quite often on Sunday to do X-rays and pneumothorax treatments for those patients who needed it.

After morning medical rounds, Mrs. Mary Chang and I held Bible studies in the wards. (She translated for me.) In the evening, after supper, Dr. Pan would gather all the workers and teach us Bible Stories.

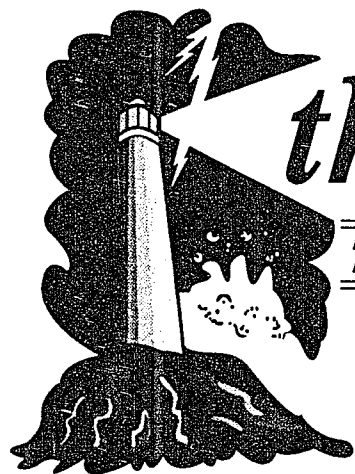
For Sabbath, one of the Leaders in the Shanghai church would come out and bring us—the Liuho church members—a very encouraging message. Their singing was so wonderful! The church prayer meeting was always held very early in the morning, long before daylight. These Christians were sincere!

By July, it was decided that I should study Chinese with a tutor up on the Mogan San mountain-side. The mission had a house there, and Dr. and Mrs. Thorngate had it repaired so that we could stay there. Philip, the youngest Thorngate son, and a classmate of his, a Chinese girl, our work-helper, my teacher, Helen Thorngate, a mechanic and I traveled on a big truck to the foot of the Mountain. Then our gear had to be carried the rest of the way.

This was a very busy time for all of us. The boys found jobs in the library in the mornings and as lifeguards at the swimming pool in the afternoons. My teacher and I had two long sessions daily, and I learned a great deal. I was sorry when it ended. We locked the doors and closed the shutters on the windows and left all our things for a group of young people from the Shanghai church to use a few days later.

When I returned to Liuho, Dr. Pan told me all about the rumors

cont. on page 26

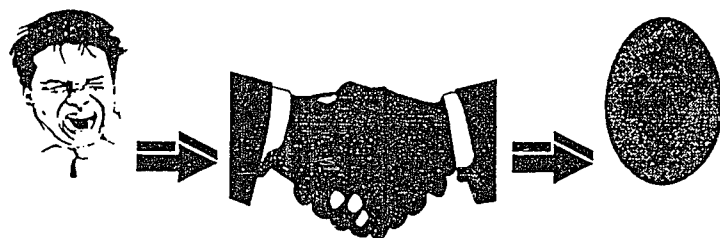


# the BEACON

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

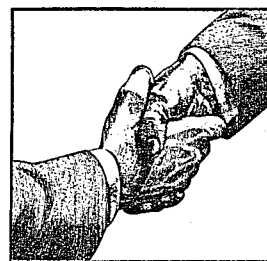
April 1997

## Seventh Day Baptist Youth Fellowship COVENANT



*In the spirit of this year's emphasis on "Covenant Building," we share with you the covenant of the Milton, Wis., youth fellowship.*

- ✓ We will respect, accept, and never neglect: God, each other, our leaders, and ourselves (i.e., no put-downs, no fighting, listen, be sensitive, etc.).
- ✓ We will take a stand for sexual purity by avoiding sexual activity and PDA (public display of affection), and by dressing modestly and appropriately.
- ✓ We refuse to abuse alcohol, tobacco, and illegal drugs.
- ✓ We will not allow inappropriate language, cursing, or dirty joking to come from our mouths.
- ✓ We will participate as a part of the group to the best of our abilities any time we are in attendance, and will remain with the group at all times (including worship).
- ✓ We will strive to maintain positive attitudes.
- ✓ We will respect the authority of our leaders and the church that hosts us. (This includes not wearing hats in the church.)



*Seeking Spiritual Maturity: COVENANT BUILDING*  
An annual emphasis of the SDB General Council

## Church fellowship

*Part four of Don Sanford's historical study, "Establishing a Church Covenant."*

Fellowship and mutual concern for others within the covenant relation is at the very heart of most covenants. Often that fellowship is expressed in both the vertical relation with God and the horizontal relationship with one another.

Sometimes the other elements of discipline, worship, and responsibilities are woven together in the statement, for these are all seen as a part of the covenant fellowship. Thus the 1671 Covenant of the Newport Seventh Day Baptist Church continued:

*We Entered into Covenant with the Lord and with one another, and give up our selves to God and to each other, to Walk together in all God's Holy Commandments and Ordinances according to what the Lord had Discovered & Should Discover to us, to be his Mind for us to be obedient unto; with Sence upon our Hearts of great need to be watchful over one another, Did promise so to do, and in Building and Edyfing each other in our Most Holy Faith.*

One of the most comprehensive Covenant statements of the fellowship within the church was that adopted by our Shrewsbury, N.J., church in 1774 (continued in the Salem, W.Va., church). After stating 13 articles of faith as a basis of community, they added nine articles, including promises:

14th. We give ourselves unto the Lord and to one another to be guided and governed by one an-

other according to the Word of God.

15th. We do promise and engage to walk in all holiness, godliness, humility, and brotherly love, as much as in us lies, to render our communion delightful to God, comfortable to ourselves, and lovely to the rest of the Lord's people.

16th. We do promise to watch over each other's conversation and not suffer sin upon our brother as God shall discover it to us or any of us, and stir one another to love and good works, to warn, rebuke, and admonish one another, with meekness, according to the rules left to us of Christ in that behalf.

17th. We do promise in an especial manner to pray for one another, and for the glory and increase in this church and for the presence of God in it, and the pouring forth of His spirit on it, and protection over it for His glory.

18th. We do promise to bear one another's burdens, to cleave to one another, and have fellowship with one another, in all conditions, both outward and inward, as God in His Providence, shall cast any of us into.

19th. We do promise to bear one another's weaknesses, failings and infirmities, with tenderness, not discovering them to any without the church, nor any within, unless according to Christ's rule, and the orders of the Gospel provided in that case.

20th. We do promise to strive together for the truth of the Gospel and purity of God's word and ordinances, to avoid cause of differences and envying, endeavoring to keep the unity of the spirit in the bond of peace.

This is the covenant we now

solemnly enter into in the love and fear of God; in testimony and ratification whereof we sign our names.

The Daytona Beach, Fla., SDB Church, in a Covenant adopted in 1932, followed its statement of the *Bible as the guide of faith and practice*, the keeping of the *Commandments of God*, and a *walk in the faith of Jesus* with a statement which extended their sense of commitment beyond themselves:

*Art. 2: To watch over each other for good, to the intent that we may be built up together in Christ, grow in grace, and a further knowledge of Truth, and be instrumental in bringing mankind to an understanding of the Scriptures and to a saving knowledge of our Lord and Saviour, Jesus Christ.*

*Art. 3: To work toward the goal of a full and complete adaptation of the teachings of Scriptures and the principles of Christianity to all of the world's activities—social, economic, political—to the end that both individually and collectively mankind may become increasingly better because of the influence of this Church and our lives.*

A more commonly accepted expression of the church fellowship aspect of the Covenant is suggested in the *Manual of Procedures*:

*To watch over each other for good, to the intent that we may build up together in Christ, grow in grace and a further knowledge of truth, and be instrumental in bringing men to a saving knowledge of our Lord and Saviour, Jesus Christ. SR*



## Willing to "play your triangle"?

by Owen Probasco

A children's message given recently at our Sabbath morning worship service told of a young lad who wanted to join the band. He imagined himself in some prominently visible position playing the snares or the trumpet.

But by the time he arrived on the scene, the only instrument available was the triangle—you know, that little piece of twisted metal with a string and a striker!

Reluctantly, he accepted the instrument and "joined the band." During the long, long interludes between the times he was to "sound" the triangle, he got in the habit of doing crossword puzzles, daydreaming, or otherwise utilizing his time. Then, one day, he forgot to play his triangle.

The conductor stopped the band and asked *who* forgot their music? Who forgot their role? Who forgot their responsibility? Who disrupted the whole musical presentation?!

Full participation. Have you ever wondered just how successful God's Church might become with such

action—or the accolades that God might pour upon us—if such a miracle should occur?

What does full participation mean? It's everyone with a job to do, and everyone doing it! Everyone willing to step forward and be counted, covering the little jobs as well as the big ones. Who knows? Maybe a little assignment to you is a tremendously big job to or for someone else!

Have you ever been tempted to "sit back" when an opportunity presented itself? Have you waited for the other person to step forward, in some instance when, down deep, you knew that God wanted you to do that thing for which He had prepared you?

Oh yes, the job usually gets done. But maybe, just maybe, God expected YOU to provide the music, the talent, the elbow grease, the *love* required for the task.

It is vitally important to "be ready" when such opportunities present themselves, but it is exponentially more important to "be willing" and then to act. Not for yourself, but for our God. He arranges *your* opportunities, and He'll arrange the opportunities for the other person. Each of us needs to do our part.

The phrase, "play your triangle" reminds me of the theme for our upcoming General Conference sessions, August 3-9 in Lindsborg,

Kan. Our triangle includes the threefold commitment of tuning in, being turned on, and enjoying the triumph—three cornerstones of a very important triangle.

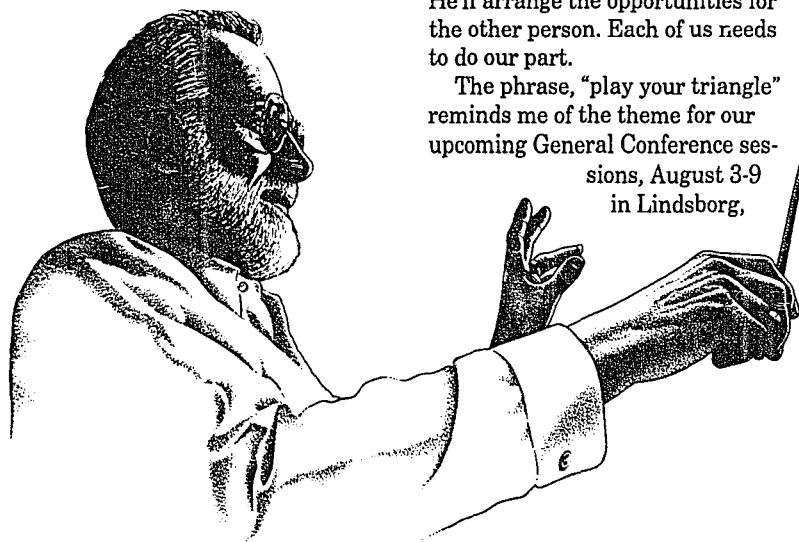
Each part leads to, each strengthens, each enhances the Christian life. Solid, strong, and secure: the learning experience of being tuned in to God, the active participative function of being turned on by the Holy Spirit, and the rock-sure personal knowledge that we are triumphant in Christ. Each of these functions fully complement the other two.

We have previously discussed aspects of being tuned in and turned on. These actions lead directly to the *triumph* that Christ provides. But, how does that triumph support and invigorate the other aspects of our "triangle"?

"Triumph" can be separated into two significant and complementary words. As we examine it in detail, we find two words that admonish and encourage at the same time: **TRY Umph!** We need to apply that philosophy to our daily walk and to our daily work as we play out our assignment.

Certainly, everyone doesn't have the same responsibility in life, but we all have some responsibilities. Everyone doesn't have the same skills in life, but we have abilities that are unique to us individually. And, most important of all, we do have the same Savior Who has the same love and desire to have us walk with Him, to spend time with Him on a daily and eternal basis. Yes, we have the same *triumph* waiting for us in Glory. God arranged the whole thing. So—alike but different—let us each and everyone "play our triangle" for the Lord!

See you in Lindsborg! *SR*



## Love, friendship strong in Shiloh

by Donna Bond

"Love and Friendship" was the theme for the annual Youth Week Service held on February 8, 1997, at the Shiloh, N.J., SDB Church.

The popular song, "Love in Any Language," served as the organ prelude, setting the stage for what was to come. Frank Mazza Jr. called us to worship with a prayer poem, "Worthy of My Friends." Mary Jane Jernoske and Teri Ostberg treated us to a duo of vocal duets, "Everything" and "Friend in My Eyes."

The congregation participated in the singing of "Love Lifted Me," followed by a responsive reading, "Love Preeminent," based on 1 Corinthians 13 led by Ryan Wendell. Pastor Don Chroniger led us in prayer, and then we sang, "What a Friend We Have in Jesus." Special music featured Ryan Wendell at the piano.

Frank Mazza Jr. challenged us in the giving of friendship as he introduced the offertory with a true anecdote about a new immigrant who was being notified that his time was up at the YMCA. When he told the YMCA clerk that he was not worried because God would pro-

vide, the clerk offered him his own son's vacated room!

For the younger children's benefit, Brad Campbell and Tyler Chroniger presented Sharon Campbell with the "Million Dollar Sweepstakes." Sharon's response was, "We're already winners. We have Jesus!"

The "sermon" portion of the service was a skit, "God's Tapestry," performed by six young women—Sylvia Bond, Casey Burdsall, Jamie Green, Mary Jane Jernoske, Kristen Turner, and Lauren Turner. They portrayed ladies of various ages, backgrounds, and experiences, working together on a quilt as they had been for a number of years.

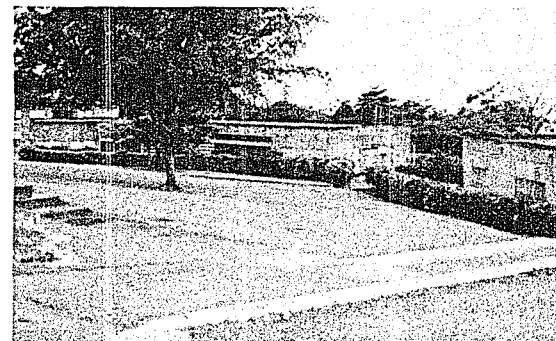
As each of them told her story related to a patch on the quilt, a comparison was made between the finished product (the quilt) and the tapestry of their friendships through the years. One young lady was impatient that the quilt was "never" going to be finished. The others gently reminded her that it was not the finished product that mattered but what they brought to it.

Sabbath School teacher Ann Polo presented each youth with a red carnation signifying the blood of Jesus, and a white carnation symbolizing the purity of their futures.

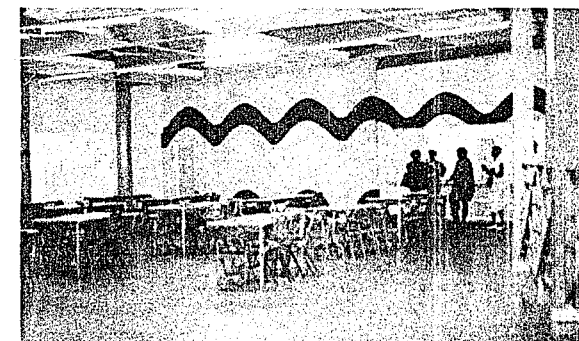
Congregation members were then given the opportunity to share their experiences and "words of wisdom" with the youth concerning friendships. Great-grandmother Lora Harris challenged us all to begin each day with prayer. Conference President Owen Probasco challenged the youth to choose a spouse who could be a best friend for life. Deaconess Dodi Moncrief shared her testimony of friendship when she needed radiation treatments in Philadelphia for 37 consecutive days and was never without at least one offer for transportation.

The 1997 Youth Week Service ended with an inter-generational friendship circle around the sanctuary and the singing of the "Youth Rally Song." Pastor Don dismissed us with a benediction, and we joined in sweet fellowship around the dinner tables. *SR*

## World Federation coming to Jamaica



Passley Gardens Conference Center in Portland Parish.



Dining area at Passley Gardens. More Federation news on page 23.

## Pastor plays professor

by S. Kenneth Davis

When the program for the debate class at Manatee (Fla.) Community College fell through, the professor hastily looked through the yellow pages for a substitute. And there, behold, was a number for Seventh Day Baptists. He had heard of such, but to his knowledge he had never seen one, nor expected to.

Such was my introduction to Professor Jim Marsh. With precious little time to prepare, I was thankful it was a subject I was conversant with:

a) Where did they come from? *The president of our Historical Society better know.*  
b) How did I become acquainted with them? *I was born into it.*  
c) Why did I become an SDB preacher? *If I don't know, who does?*

d) Do you keep other "Old Testament" laws? *The Sabbath existed before the O.T. We distinguish among moral, ceremonial, and dietary laws. We see the Ten Commandments as moral laws.*

And then there was God and the Bible and why Christians don't

agree. The hour and 40 minutes went by before we knew it. The only comment I wasn't ready to deal with was the 3-year-old son of one of the students whose contribution was, "I'm hungry."

My evaluation: I was excited about the exposure and interest.

Prof. Marsh's: "Will you come back in the spring term?"

### Combined celebration

The church in which we meet serves three congregations, all of them quite small. The facility belongs to the United Brethren in Christ. They use the building Sunday morning, some Sunday nights, and Monday mornings. The Spirit of Life Church uses it Wednesday night, Sabbath afternoons, and Sunday afternoons. And we are there Sabbath mornings.

The pastor of the host church was eager for us to get acquainted, so he proposed a joint Christmas Eve service. One problem: many members of the other two churches don't get out of work till 5:30. Most of our members don't get out of the

house after 5:30 in the winter time. Eyes that have seen life as long as ours don't see it that well anymore—especially after dark.

So, that terminated that idea, right? Wrong! If the mountain won't come to Mohammed, Mohammed goes to the mountain. Our host pastor invited the two congregations to our Sabbath morning service before Christmas. Said the other pastor, "We ought to worship on the Sabbath at least once a year."

I got the task of arranging the service, which included mostly seasonal carols; the nativity story from Matthew, Luke, and John; and special numbers by members of all three congregations. It worked so well, we are now working on a Resurrection "sunrise" breakfast and service. Not really "sunrise"—remember our eyes and the dark—but as soon after sunrise as feasible. *SR*

—Pastor Ken Davis writing in the "Suncoast Sound," newsletter of the Bradenton, Fla., SDB Church.

## SR Reaction

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

Kevin,

I do wish you had used a different illustration in the February SR to go with Mrs. Willmarth's poem. The sophisticated face and nails seemed so inappropriate for her. Mabelle was a very ordinary but wonderful person.

Frances Clarke  
Alfred, NY

Dear Kevin,

I have just reread the SR Reaction (Feb. 1997) for the 3rd or 4th time and thought that I would tell you my feelings on the "Christmas thing."

About 15-20 years ago, when there was yet a single Los Angeles SDB Church, there was a man who regu-

larly attended who also had the strongest of feelings about Christmas, Easter, and the Communion service. He put together a 30-page treatise on the matter and sent me and others a copy.

He wasn't a bad guy, but he did have very fixed opinions on the subjects. He sprinkled the treatise liberally with terms like idolatry, idol worship, pagan practices, etc., which are words one uses to really put somebody down. He convinced no one and got no positive responses.

Whether or not we should celebrate Christ's birth could lead to quite a discussion, I suppose. One thing seems certain to me: it was celebrated when it occurred, by the angels

even. Not to mention the miles that the wise men traveled.

In the LA church, we avoided a lot of conflict over the matter by referring to Christ's birth as the Nativity season, and to Easter as the Resurrection period. It seemed to help a lot.

I believe I am correct when I say that our polity allows for an honest difference of opinion and interpretation on matters. I also believe that I am correct when I say that, as a church, we steer away from being condemnatory or judgmental on matters that are controversial at best.

Thanks again for the work that you do.

Ben Peil  
Apple Valley, CA

## SDB world news: from Jamaica and Europe

by Janet Thorngate

For the Seventh Day Baptist World Federation, the pace quickens during these months preceding the quinquennial sessions to be held in Jamaica, July 14-20.

As final travel arrangements are made for delegates from the various Conferences, President Gabriel Bejjani completes program plans, and the Host Committee in Jamaica prepares to meet the delegates at the airport in Kingston.

Host Committee Chairman Prudence Robinson has sent photos of the Passley Gardens Conference Center in Portland Parish where the sessions will be held (see page 21). It is on the campus of a College of Agriculture, Science, and Education near the Caribbean coast.

Since space is limited, anyone wishing to attend as an observer should immediately write to Rev. Dale Thorngate at 171 E. Main St., Salem, WV 26426 USA—or phone

(304) 782-3525. Cost for observers for the week, including room and meals, is \$210 US.

### Kubes visit in Europe

The bulk of the World Federation budget (supported entirely from contributions) focuses on bringing delegates together to communicate face-to-face. Therefore, funds for officers or representatives to visit the individual Conferences is quite limited.

Thus, when Stefan and Vicky Kube made a lengthy personal trip from Australia to Europe last summer, the World Federation Executive Committee asked them to take greetings on behalf of the Federation.

In Poland, Stefan's home country, the Kubes visited churches in Warsaw, Bydgoszcz, and then the Conference meetings in Bielsko. "The venue was again 'Teatr Polski,' with about 400 people filling the newly renovated auditorium and galleries. The messages in word and music were dynamic... There were delegates from

Ukraine, Moldavia, Czech Republic, and Germany."

Next they visited churches in the Ukraine, including three newly-built churches in the province of Zakarpatje. Stefan spoke in the church in Tjerebla, and they attended a baptism of 15 people with a congregation of about 450. From there they visited Sabbath-keeping families and groups in Germany, Austria, and Holland (Vicky's homeland), including the churches in Leeuwarden and a joint meeting of Amsterdam and Haarlem congregations.

In England they spent a Sabbath with the Mill Yard Church in London and another in Birmingham where Pastors Chapman and Lynch, respectively, invited Brother Kube to preach. "We were treated throughout our trip with great Christian hospitality and love. The purpose of our trip was to bring and receive spiritual encouragement....

"We are also thankful that the Lord is blessing us here in Sydney with good Sabbath meetings, especially since we

moved to a more central location in Parramatta. We praise the Lord for a good cooperation and spirit of unity, which is needed for growth and progress."

Stefan Kube is editor of *LINK*, a quarterly newsletter of the Australasian Conference of Seventh Day Baptists. *SR*



Pastor Emanuel Wiscek, President of the Polish Conference.



A youth choir sang at the Polish Conference sessions in Bielsko, July 1996.



## Accessions

**Bay Area, CA**  
*Steven Crouch, pastor*  
 Joined after baptism  
 Heidi Crouch  
 Sarah Crouch  
 Alicia Mackintosh  
 Eric Mackintosh  
 Joined after testimony  
 Lori Lind  
 Mark Lind

**Washington, DC**  
*William Shobe, pastor*  
 Joined after testimony  
 Michelle Crandall

Larry Bird  
 Joined by letter  
 Nathan Crandall  
 Lori Bird

**West Palm Beach, FL**  
*William Vis, pastor*  
 Joined after baptism  
 Kerry-Ann Dixon  
 Albert Dean Moreland  
 Joined after testimony

Helen Gosling  
 Myron Gosling  
 Stanford Jarrett

## Births

**Bowman.**—A son, Steven Bernard Bowman II, was born to Steven and Alaiki (Harris) Bowman of Washington, DC, on August 9, 1996.

**Andres.**—A daughter, Gabrielle Ethlyn Andres, was born to Paul and Diane (Harvey) Andres of Washington, DC, on October 31, 1996.

**Lucas.**—A daughter, Amber Marie Lucas, was born to Matthew and Heather (Badger) Lucas of Battle Creek, MI, on January 27, 1997.

**Cruzan.**—A daughter, Lauren Kate Cruzan, was born to Matthew and Rachel Cruzan of Bangor, PA, on January 29, 1997.

## Marriages

**Gage - Burdick.**—John Lee Gage and Andrea Marie Burdick were united in marriage on December 16, 1996, in Reno, NV.

## Obituaries

**MacVeigh.**—H. Richard MacVeigh, 58, of Valley Falls, N.Y., died on January 28, 1997, at his home.

He was born in Hancock, Mass., on June 26, 1938, the son of Wayne D. and Rotrude H. Richardson MacVeigh. He was the husband of the former Sandra Crandall.

In 1943, Dick moved from Hancock to Stephentown, N.Y. He was a 1956 graduate of Berlin (N.Y.) High School, and attended Hudson Valley Community College.

Richard also lived in Petersburg and New Lebanon, N.Y., and Houston, Texas, before moving to Valley Falls. He was employed as a draftsman for E.D. Jones and General Electric, and by Allegrone Construction, all in Pittsfield, Mass. At the time of his death, he was a carpenter for Vanderhyden Hall in Wynantskill.

An avid bowler, hunter, and fisherman, Dick was a member of the Town and Country Rod & Reel in Berlin. He was also a member of the Berlin Seventh Day Baptist Church. For over 12 years, he coached the Red Sox team of the New Lebanon Little League.

In addition to his wife of 35 years, survivors include one son, Peter, of Valley Falls; two daughters, Mary Hernandez of Stillwater, N.Y., and Rotrude Carnes of Pitts-town; one brother, C. Thomas MacVeigh of Stephentown; seven grandchildren, one great-grandchild, and nieces and nephews.

Funeral services were held on February 1, 1997, at the Berlin SDB Church, with Pastor Matthew Olson officiating. Burial was at the Seventh Day Baptist Cemetery in Berlin.

**Haskins.**—Lena T. Haskins, 91, formerly of Hebron, Pa., died on February 12, 1997, at Charles Cole Memorial Hospital.

She was born on April 26, 1905, in Hebron, the daughter of Alva W. and Lillian (Dingman) Thompson. On August 11, 1956, she married Raymond Haskins. He died on April 14, 1964.

Lena was a lifelong resident of the area and a graduate of Coudersport (Pa.) High School and Mansfield (Pa.) Normal School. She was a school teacher for 41 years, teaching in area country schools in Dingman Run, Hebron Center, Sweden Valley, Coneville, Emporium, and Hydorn School in Hebron. She retired from the Coudersport School District.

Lena was a member of the Hebron Seventh Day Baptist Church for 71 years, where she sang in the

choir and served as clerk for a time. She was also a member of the former Hebron Grange, Eulalia Chapter 148 Order of the Eastern Star, Retired Teachers Association, and the State and National Education Associations.

Survivors include one brother, William W. Thompson of Coudersport; one sister, June Schnepf of Clermont; and many nieces and nephews. In addition to her husband, she was preceded in death by one sister, Dorothy Van Pelt, and one brother, Roy D. Thompson.

Funeral services were held on February 14, 1997, at the Hebron SDB Church, with Rev. Michael Burns officiating. Burial was in Hebron Cemetery.

## Pastor, professor, ecumenical leader dies

Rev. Dr. Clifford Wayne Peterson Hansen, 83, died on February 22, 1997, at Almost Home, Inc., in Buckhannon, W.Va.

He was born on October 19, 1913, in Nevada, Iowa, the son of Mabel (Boose) and Herbert Peterson. After his mother's death, he was adopted by (Aunt) Oleena and Iver Hansen in 1922.

Dr. Hansen received a B.A. degree from Pacific Union College in California, and his Ph.D. in 1967 (with a major in Biblical Literature) from Dropsie College for Hebrew and Cognate Learning in Philadelphia, Pa. His dissertation topic was "The Ideology of the Sabbath in Biblical Israel: A Study in Comparative Religion." He was a member and elder in the Salem (W.Va.) Seventh Day Baptist Church, where he served as pastor from 1953-1966.

Before coming to Salem, Rev. Hansen served as an Adventist pastor for 10 years in California, Hawaii, and Pennsylvania. He taught courses in religion and philosophy at Salem College, and developed and taught a course in Biblical Literature



Rev. Clifford Hansen  
1913-1997

for the local educational television station.

From 1967 to 1984, he was Professor of Philosophy and Religion at Wilberforce (Ohio) University, and served as chairman of the Humanities Division. He also taught Bible courses at Payne Theological Seminary in Wilberforce. He was bestowed the honor of Professor Emeritus.

After retiring from college teaching in 1984, the Hansens returned to West Virginia, living in Jane

Lew and remaining active in the church.

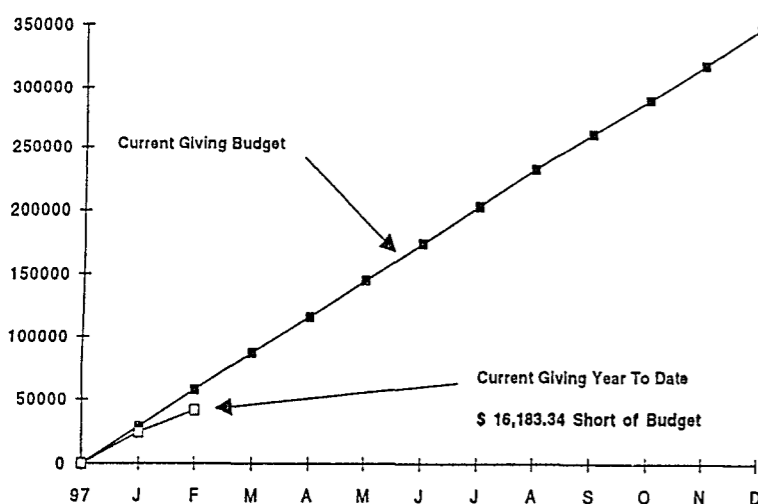
For many years, Dr. Hansen was a member and chairman of the SDB Committee on Ecumenical Relations, including activity for 12 years in the World Council of Churches. He represented SDBs as a member of the U.S. Conference for the World Council and as a delegate to the Second Assembly of the Council in Evanston, Ill. (1954), and to the Third Assembly in New Delhi, India (1961).

Other activities included leadership in the Washington, D.C., Project of the Southeastern Association, and editorship of the *Sabbath Interpreter*, a periodical dealing with Sabbath and Biblical studies.

Survivors include his wife, Mildred E. Hansen; one daughter, Esther Bond of Jane Lew; one son, Charles, of Flint, Mich.; five grandchildren, and one great-grandson.

Dr. Hansen's body was donated to the Human Gift Registry of West Virginia University. A memorial service was conducted at the Salem church on March 22, 1997, with Rev. Dale Thorngate officiating.

## Current Giving 1997



## Genealogist's dilemma, cont. from page 14

his appealing to the Scriptures and refusal to accept the sacrament of Communion to be the actual body and blood of Christ. He was thus condemned and burned at the stake on March 26, 1555.

Thomas Hubbard also appears in that same volume. He and his wife, along with 14 others, were "persecuted and driven out of the Town of Mendelsam in the County of Suffolk in 1556." The charges against them were:

First, They did hold and believe the Holy Word of God to be sufficient unto their salvation.

Secondly, They denied the Pope's usurped Authority, and did hold all that Church of Antichrist to be Christ's Adversaries...

Thirdly, They did hold that the Ministers of the Church by God's Word might lawfully marry.

Fourthly, They held the Queen to be as church Head, and wicked Rulers to be a great Plague sent by God for sin.

Fifthly, They denied man's Free-will, and held that the Pope's Church did err... rebuking their false confidence in works and their false trust in man's righteousness...<sup>8</sup>

The location of Mendelsham agrees with Samuel Hubbard's Journal which states that he was

"born in Mendelsham in Suffolk County" and that "Thomas Hubbard of that place was his grandfather, who is mentioned as he supposed in the book of martyrs vol. 3. p. 704." Samuel later wrote: "Such was the good pleasure of Jehovah towards me I was born of good parents; my mother brought me up in the fear of the Lord, in Mendelsham, catechizing me & hearing choice ministers..."<sup>9</sup>

It would seem highly improbable that Thomas Hubbard and Thomas Higbed were one and the same person. One who lived in Essex County and was executed there in 1555 could hardly reappear in 1556 to be driven out of Mendelsham where the Hubbard family had its roots.

One can only conjecture that someone knowing that Thomas Hubbard was listed in the *Book of Martyrs* found a reference to a Thomas H., and assumed that this was Thomas Hubbard. Once this appears in print, it is picked up by others who are anxious to prove an ancestry of faith "even unto death." The Historical Society still gets inquiries concerning this identity crisis in one's ancestry.

As new histories are being written—such as *A Choosing People: The History of Seventh Day Baptists*, and *Entering Into Covenant: The History of the Newport SDB Church*—some more accurate information can be presented.

Even older books, as they are revised, can help people gain perspective on historical misrepresentation. Such was the case of Susie Davis Nicholson's 1992 revision published by the Salem Bicentennial Committee which states that "Thomas Hubbard was expelled from Mendelsham in 1556 because of religious beliefs. He and his wife returned there sometime during the reign of Elizabeth I. He is not to be confused with Thomas Higbed, who was burned at the stake in 1555."<sup>10</sup>

Genealogists, take note: Ideas which have been believed for generations are not always accurate, even though they may be tempting fruit on your family tree. As far as possible, search out the primary records. They may surprise you. *SR*

<sup>1</sup>*Seventh Day Baptists in Europe and America*, Vol. I, p. 77.

<sup>2</sup>Nellie Johnson, *The Descendants of Robert Burdick of Rhode Island* (Syracuse, NY, 1937), p. 5.

<sup>3</sup>Mueller, *The Burdick Family Chronology*, (Burdick International Ancestry Library: Sarasota, FL, 1990), pp. 203-204.

<sup>4</sup>Nicholson, Davis, *The Settlers of Salem, West Virginia* (Gordon Printing, Inc., Strasbourg, OH), p. 334.

<sup>5</sup>Ewing, Langfitt and Davis *British and Colonial Ancestry* (Baltimore: Gateway Press, 1987), pp. 62-63.

<sup>6</sup>William Franklin Langworthy, *The Langworthy Family* (Tuttle Publishing Co., Rutland, VT, 1940), p. 316.

<sup>7</sup>John Courtland Crandall, *Elder John Crandall of Rhode Island and His Descendants* (New Woodstock, NY: by author, 1949), p. xviii.

<sup>8</sup>Fox, *Ecclesiastical History Containing the Acts and Monuments of Martyrs* (London: Company of Stationers, MDCLXXXIV), Vol. 3, pp. 590-591.

<sup>9</sup>Samuel Hubbard's Journal, transcribed by the Rhode Island Historical Survey Project, Providence, RI, January 1940, pp. 5 & 33.

<sup>10</sup>Nicholson, Davis, *the Settlers of Salem, West Virginia* (Salem, WV, 1992), p. 683.

## 150 years in China, cont. from page 17

the outpatients brought about the Communists coming down from the North. This all increased and fighting drew nearer all fall. The Liuho school children finally began marching and singing new songs and shouting slogans. We had soldiers as outpatients, and our local police came often to see me to make sure I was okay.

Finally, Dr. Thorngate's car and driver came for me. The U.S. gov-

ernment had issued a call that all U.S. citizens were to come home now.

Mrs. Nettie West had celebrated her 90th birthday that summer, and Mabel West had fallen and fractured her hip and was in a body cast. But Dr. Thorngate was able to arrange our passage on the USS J.C. Breckenridge, the last American ship out of Shanghai. *SR*

# KEVIN'S

## ORNER

I just received a news release that listed the results of a recent survey. The findings will be shared with the U.S. Congress in May.

The National Survey of Caregivers was sponsored by the National Alliance for Caregiving, the American Association of Retired Persons, and Glaxo Wellcome, Inc. I was astounded by some of the numbers.

The survey found that nearly one in four households (23.2%) in the United States—22.4 million households—is involved in family caregiving. Census figures show that these numbers will rise dramatically as the elderly population more than doubles between now and the year 2050, to 80 million.

Among the survey's findings:

• Average time spent caregiving each week is 18 hours; almost half of caregivers devote 8 hours weekly to the duties of caring.

• Intense caregiving is going on in a quarter of the 22.4 million households, with 4.1 million households providing at least 40 hours per week of unpaid, informal family assistance to an older relative (usually a woman caring for her mother). Another 1.6 million households provide 20-40 hours weekly.

• Caregivers are spending out-of-pocket about \$2 billion per month for groceries, medicine, and other cash supports related to caregiving.

• More than 40% of caregivers for older family members are also caring for children or youth under age 18.

• Almost two in three caregivers (64%) are employed full or part time. About half of those interviewed told researchers that caregiving responsibilities result in their arriving at work late, leaving early, or taking time off during workdays.

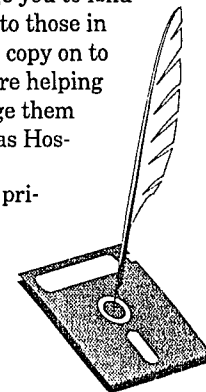
The survey—conducted by the ICR Survey Research Group, Media, Pa.—included 1,509 telephone interviews conducted last August and September. The focus was on informal caregiving, defined as "providing unpaid care to a relative or friend who is aged 50 or older to help them take care of themselves."

If this form of caregiving occurs in one out of four households, then many Seventh Day Baptists are affected by this month's topic. I know of several.

And if this form of caregiving occurs in one out of four households, then nearly every Seventh Day Baptist can name a friend or relative in this situation.

For you "observers," I challenge you to lend a helping hand and listening ear to those in the midst of caregiving. Pass this copy on to them. And for your friends who are helping a terminally ill relative, encourage them to call on those angels disguised as Hospice workers.

For those of you providing the primary care, please take to heart the following from "The Co-op Networker" newsletter, Mercy Family Practice Center in St. Louis. May the Lord bless your faithfulness.



## A caregiver's bill of rights

### I have the right...

- to take care of myself. This is not an act of selfishness. It will give me the capability of taking better care of my relative.
- to seek help from others even though my relatives may object. I recognize the limits of my own endurance and strength.
- to maintain facets of my own life that do not include the person I care for, just as I would if he or she were healthy.
- to get angry, be depressed, and express other difficult feelings occasionally.
- to reject any attempt by my relative [either conscious or unconscious] to manipulate me through guilt, anger, or depression.

- to receive consideration, affection, forgiveness, and acceptance for what I do for my loved one for as long as I offer these qualities in return.
- to take pride in what I am accomplishing and to applaud the courage it has sometimes taken to meet the needs of my relative.
- to protect my individuality and my right to make a life for myself that will sustain me in the time when my relative no longer needs my help.
- to expect and demand that as new strides are made in finding resources to aid physically and mentally impaired older persons in our country, similar strides will be made toward aiding and supporting caregivers.



## AN EXPRESSION OF APPRECIATION TO MURIEL SHOLTZ OSBORN

... *"a woman who fears the Lord is to be praised"*

*Proverbs 31:30b*

On behalf of the Seventh Day Baptist General Conference and the Center Staff at Janesville, recognition and appreciation is expressed for your faithful service to Seventh Day Baptists and the larger community in which you have exemplified the love of Christ. We particularly commend you for:

- *over forty-five years as co-worker in the ministry with your husband;*
- *over eight years as office secretary to the General Council and the staff at the Center;*
- *consecrated devotion to family and to students in classrooms;*
- *and for a life-time of dedication and love for the Lord which has been an inspiration to all who have known and loved you.*

These words, preserved on a lovely free-standing plaque, were presented to Muriel at the home of her daughter, Karen Payne, in Claremont, Minn.