

Upcoming Events

May 17 Sabbath Emphasis Day	July 14-20 SDB World Federation meetings, Jamaica
June 2-19 Summer Institute, Janesville	July 30-Aug. 3 Pre-Con Camps, McPherson, Kan.
June 13-14 Southwestern Assoc., Doniphan, Mo.	August 3-9 General Conference Lindsborg, Kan.

Attention Pastors!
You're invited to—

Summer Institute

June 2-19, 1997
at the SDB Center,
Janesville, Wis.

*SDB History and Polity taught by
Janet Thorngate and Rod Henry.
Come and take a refresher course!*

Join us for Conference at Bethany College in Lindsborg, Kansas

August 3-9, 1997

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*[Will also serve as our Conference
phone number in August.]*

The Sabbath Recorder



May 1997
Volume 219, No. 5
Whole No. 6,818

A Seventh Day Baptist publication

The Sabbath Recorder (ISSN 0036-214X) (USPS 474460) is published monthly (combined July & August) by the Seventh Day Baptist General Conference's Tract and Communication Council, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. This publication is distributed at no cost to members and friends of Seventh Day Baptist churches and is made possible by donations from its readers. Periodicals postage paid at Sun Prairie, WI 53590.

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

This is the 152nd year of publication for *The Sabbath Recorder*. First issue published, June 13, 1844. Member of the Associated Church Press. *The Sabbath Recorder* does not necessarily endorse signed articles.



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WRITERS: Please type manuscripts double spaced. Only manuscripts that include a stamped, addressed envelope can be returned. Unsolicited manuscripts are welcomed; however, they will be considered on a space available basis. No remuneration is given for any article that appears in this publication. Paid advertising is not accepted.

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Our thanks to Matthew Olson, Berlin, N.Y., for providing the cover artwork. The same graphic graces this year's Sabbath Emphasis Day bulletins.

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

You remembered

by Risa Clapper

About a year ago, I was feeling discouraged about our small church not growing. I thought, "Lord, your blessing is on our church; even visitors always leave inspired. Our pastor and members all long to be used by You. More people should be ministered to in the special way that I am each week.

"Are we wasting our time? Our efforts? Is there any hope that our vision for growth will happen?"

Even during the praise time at the beginning of our worship service I was having these thoughts. Then I observed many hands extended as a praise offering to the One whom we came to worship.

I sat quietly holding my young child, observing the others as they stood and sang out in joyous song. Suddenly, the negative thoughts fled as a picture came clearly to my mind:

It was our little congregation with our hands raised toward heaven. All around us were people doing what people do on Saturdays. They were washing cars and shopping at a large outdoor marketplace. There were ball games, and a lady was vacuuming her house. As I saw our hands extended in the midst of all this hectic activity, I heard the Lord say, "You remembered! I am pleased!"

Suddenly, it didn't matter to me that there were not many of us. God was pleased!

I couldn't help but mention this vision right away at our testimony time. To share with our small group that God was pleased became a blessing to the congregation as well.

I have considered this vision often, for it has put within me a desire to do things that others are not doing. Like getting up in the middle of the night and spending an hour in prayer while most of the nation is sleeping.

Many of my Christian friends worship on Sundays. I feel God has truly blessed numerous Sunday churches. Could it be like when the Jews rejected Jesus, and He chose to bless and speak to the Gentiles since the Jews didn't want much to do with Him?

Sunday observers indeed see partly. (But so do I!) Most don't understand the origin or the blessing of the Sabbath, even though it's one of the Ten Commandments written in stone by the finger of God. They truly don't know that Sunday was a man-made law brought into effect hundreds of years after Christ's death. I even heard one person relate how God gave Moses extra manna

so the Children of Israel didn't have to collect it on *Sunday*.

Most Sabbath observers are Jews, and some are just plain "Sabbathkeepers." The latter may be more in love with this "knowledge of truth" rather than the "Author of truth"—ones who love knowledge more than Jesus.

I believe God didn't have a choice but to bless those who innocently forgot His true Sabbath. When Jesus is first in their lives, how can He pass over them? But thank God for the small remnant who truly love Him *and* have remembered His Sabbath as well!

So we watch the Sunday church thrive. This is the convenient day to keep. The day that *appears* to have all of God's blessing. Indeed, in many ways it has been blessed.

Let us envision God's smile as



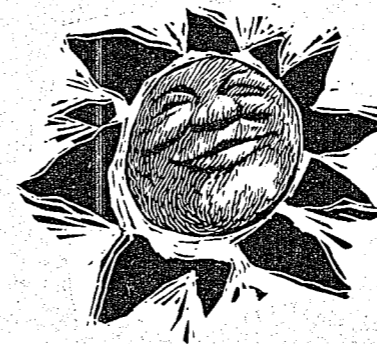
Thank God for the small remnant who truly love Him and have remembered His Sabbath as well!

He looks at our small churches that remember Him on His Holy Sabbath, even as the rest of the world does their own thing. Let us continue to be faithful, even though it is not easy, nor convenient.

Let us continue to envision growth, for where there is no vision the people perish. Let us be happy with coming together, even in small numbers, to bless the Lord, and to have His face shine upon us as we obey His Word.

I have heard it said that we will possibly wear jewels for different rewards. If this is so, I see a jewel for God's Children who have separated from the world and remembered God's Holy Sabbath. As He places it in our crown, I can picture our Savior smiling and saying, "You remembered!!" SR

Risa Clapper, a homemaker who lives in Centreville, Va., is a member of the Washington, D.C., SDB Church. She and her husband, Barry, have two daughters—Marissa, 11, and Cassandra, 3.



Sabbath peace

by Owen Probasco

When early morning waves of sound
Begin their rippling o'er the ground
To usher in the day;
And first pin-pricks of early dawn
Go frolicking across the lawn
As sunlight wends her way;

When tiptoe-ing with twinkling eyes,
The sunbeams sparkle as they rise
And darker shades turn blue;
I am completely mystified
As God unveils His countryside
Unto my hungry view.

The sun's sharp fingers pierce the dew
Which scatters with a golden hue
Reflected everywhere;
And pearly drops of early morn
Evaporate, to be reborn
In light, refreshing air.

I sense the blanket of the night
Reluctant as she takes her flight
From pillows of her rest;
Yet knowing well she'll be returned
When daylight once again has burned
And faded in the West.

And thus I rise to greet the peace—
like down of golden fleece
That trickles from above;
My being sings with joy anew
To think I have a Father who
Provides all this, and love.

The Sabbath, then, is like the birth
Of sunlight, spreading on the earth
Its golden glowing trails;
And on this day I understand
That God has given unto man
A love that never fails.

Owen Probasco is a member of the Shiloh, N.J., SDB Church, and this year's Conference President.

SDB historian prompts further thinking in other Baptists

by Jack U. Harwell

This first appeared as the January 23, 1997, editorial in Baptists Today; Jack Harwell, editor.

Gentle but jolting reminders come along occasionally to remind us that we need to be careful about our many automatic assumptions in religious life. Such a reminder came in a recent exchange of letters prompted by a news article in this publication.

In our November 28 issue, we printed a fine news article by Mark Wingfield, telling about a speech at the annual board of directors meeting of the Lord's Day Alliance of the USA. The message was generally an upbeat account of how many groups in America are beginning to see anew the value of observing Sunday as a day of rest. Many of us applauded the story; it was printed in many periodicals.

But at least one group of Baptists was bothered by the article. And they have a right to be. They are the Seventh Day Baptists. Their distinguished historian is Don A. Sanford of Janesville, Wis.

Don has written for *Baptists Today* before. He is a superb Christian individual. Whether we agree with Don's biblical interpretations or not, he has every right to hold them. And he just may be more right than some of the rest of us. He deserves to be heard, at the least.

Don Sanford wrote to *Baptists Today*: "I have a problem with the use of 'Sabbath' when applied to that which is not the biblical Sabbath. Both the Old and New Testaments clearly use the Sabbath in reference to the seventh day of the week, not the first. Baptists have

from their beginnings in the early 17th century been known as a people of the Bible. They have viewed the 10 Commandments as foundational and neither Jesus nor Paul refuted them."

Don continued: "One concept which is often missed in the fourth commandment as given in Exodus 2:8-11, is the phrase, 'therefore the Lord blessed the Sabbath day and made it holy.' It was God's blessing which made it holy. The biblical reference to blessing implies a certain finality which cannot be changed.

"The account of Isaac's bestowing his blessing upon Jacob, rather than Esau, is a prime example. Once it was pronounced, it could not be revoked and given to another, even though his original intention was to bless Esau.

"The climax of creation, no matter how it may be interpreted in the context of science, is God-centered and ends with two blessings: God blessed man, and He blessed the Sabbath upon which He rested. This I believe is irrevocable and cannot be changed by man nor by the Church if we are to remain true to the Bible as Baptists have claimed."

Don Sanford's fascinating letter continued: "I do not expect any great change in the practice of the Christian churches, and we shall remain a small minority. Yet I believe we have a concept of the Sabbath as holy time which the Protestant churches might find helpful in today's desperate search for an answer to the encroachment of secularism."

This eminent Baptist historian shared a letter first written in

1843, skillfully laying out why Seventh Day Baptists believe the Sabbath is the seventh day of the week and not the first. Southern Baptist historian Leon McBeth, in his book, *A Source Book for Baptist Heritage* (Broadman Press, 1990), wrote: "One would be hard pressed to find a better defense of the Sabbath.

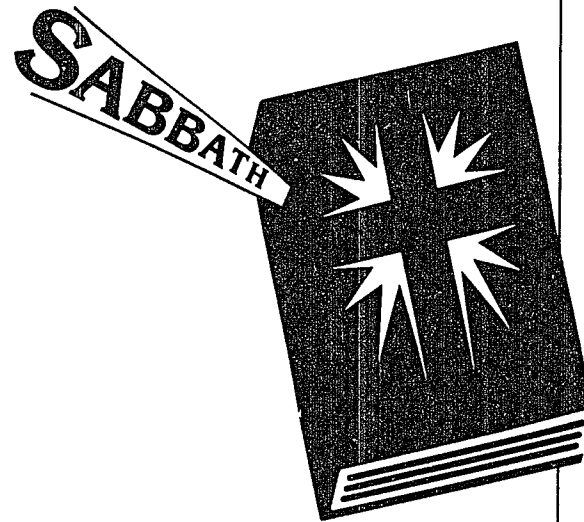
"The address is calmly stated, biblical in emphasis, and fraternal in tone. The authors included an appeal for first day Baptists to adopt seventh day views and, failing that, to show more understanding for their sabbatarian brethren" (pg. 543).

Recently, leaders of the SDB Conference sent a circular letter to over one dozen major Baptist groups in North America, calling for "a renewed search of the scriptures for God's answer to man's restlessness... (and) ...a rediscovery of the importance of a seventh-day Sabbath rest which is in tune with God's plan of creation and redemption as revealed in the Bible."

For the mutual edification of our readers, we quote here the Seventh Day Baptist Statement of Belief on this vital topic:

"We believe the Sabbath of the Bible, the seventh day of the week, is sacred time, a gift of God to all people, instituted at creation, affirmed in the Ten Commandments, and reaffirmed in the teaching and example of Jesus and the apostles. We believe the gift of Sabbath rest is an experience of God's eternal presence with His people. We believe that in obedience to God and in loving response to His grace in Christ, the Sabbath should be faithfully observed as a day of rest, worship, and celebration." SR

Did the Sabbath make it into the New Covenant?



by R. Gregory Lincoln

To find the answer to our question, we first need to go to the foundational book of Genesis, the book of beginnings.

Genesis is called the book of beginnings for it gives the foundation for many beliefs:

- Creation
- Marriage
- Sin and Death
- The Christian Faith
- The Sabbath

When Jesus said (recorded in Mark 2:27-28), "The sabbath was made for man," and "...the son of man is Lord also of the sabbath," His basis behind these statements was undoubtedly built upon the Genesis record.

Let's look at this great passage:

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made (Genesis 2:1-3).

From this simple yet powerful passage of Scripture, we will find our answer to the question, "Did the Sabbath make it into the New Covenant?"

Some observations

Please note the following observations from the Genesis passage:

- On the seventh day God rested.
- Because God rested on the seventh day, He blessed and sanctified it (made it holy).
- With an act that would ring throughout the ages, God set apart (sanctified) the seventh day as unique and *especially* blessed. (*Don't you want to be a part of the day that God uniquely blessed?*)
- The seventh day was blessed and set apart before sin entered the world.

After looking at these observations, a question arises. Why would God bless and sanctify the day *He* rested upon rather than the other days? Why not bless and sanctify the day *man* was created? Or the day the *sun* was created? Why the day of rest?

The answer is simple, because He was giving a gift to His creation—a special day (occurring weekly) of rest, fellowship, and a day to especially remember creation (a memorial).

Is it reasonable to conclude that God was giving

a sabbath to mankind? Observe what He says in Exodus 20:8-10—
Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son... nor thy stranger that is within thy gates: For in six days the

in Exodus, we can make another startling observation: *the seventh day is the Sabbath of God.*

To sum up what has been stated:
In the beginning, God blessed and set apart the seventh day as His Sabbath to be enjoyed by and for the benefit of His creation.
 If you don't believe this, please

Why would God sanctify the day He rested upon rather than the other days? Why not bless the day man was created? Or the day the sun was created?

LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it (Exodus 20:8-10).

Question: What was the reason, given by God, that Israel was to observe the seventh day Sabbath?

Answer: Because *He did*—pure and simple!

God told the Israelites that they were to *remember* (the word “remember” indicates that it was already established) the seventh day, to keep it *holy* and do no work on it *because it was the sabbath of God, blessed and sanctified at creation.* God told the Israelites to rest on the seventh day and keep it holy *because He did!* Therefore, it is reasonable to conclude that God gave the seventh day as a sabbath—a gift to His creation.

Additionally, if the reason the Israelites were to keep the Sabbath (i.e. because God did) is still valid today, then we should keep it also! For example, if God told the Israelites not to worship idols *because He hated it*, and if God still hates idol worship today, should we not abstain from worshiping idols? Of course we should!

Combining the Genesis record with the passage

answer this question: Why would God bless and set apart a specific day and then forget it for the rest of time? He wouldn't! God never does anything without a purpose.

So we have our answer to the question, “Did the Sabbath make it into the New Covenant?” Of course it did! It is part of the plan of God, given as a gift to His people from the very beginning.

Would you not agree that you need one day a week to get out of the rat race? Would you not agree you need at least one day a week especially designated for fellowship and worship? *Accepted the gift of God—He ordained it for you!*



But that's the Old Testament

Yes, it is Old Testament. But, are not the moral principles of God and the character of God unchanging, and transcends covenants? For example, God is love, Old Covenant or New Covenant, God is love, and everything He does will be based on that unchanging principle. Likewise with the Sabbath. The Sabbath was established at Creation and transcends covenants.

Another example: Marriage (one man, one woman with sexual fidelity). Is it part of the New Covenant? “Yes,” you will probably answer. Why is that? You may answer, “Because it is taught in the New Testament.”

But my question is this: Did it originate with the New Covenant? Of course not. It is part of the design of God, part of His moral principles that transcend covenants and was established at Creation! Likewise is the Sabbath.

One more question: Did the principle behind the Sixth Commandment originate with the Old Covenant? Of course not. God has always wanted His people to love one another—not murder one another!

But no rest was needed at creation

Some believe that in “paradise” no rest was needed because work was caused by the curse placed on man after he sinned. Therefore, it is concluded, the Sabbath couldn't have been set up at Creation.

First, the concept that man didn't work before sin entered the world is nonsense. Look at the enormous commission God gave to Adam and Eve in Genesis 1:28. God told them to subdue and have dominion over everything on earth. God was basically saying, “Take all of the earth's resources and employ them.”

Was this something that could be accomplished without work? Of course not.

God didn't create mankind to be a bump on a log. Is that your de-

sign? Of course not! Man is created to rule and reign.

Is work a curse? Who believes work is a curse? I don't! However, I do believe that thorns and thistles are. Thorns and thistles are the result of sin, and have caused man to sweat (work very hard) for his food, but work itself is not a curse (see Genesis 3:18-19).

But Christ is our rest

Some believe that the Sabbath was a shadow of the rest to come in Christ. However, this ignores the fact that the Sabbath was instituted as a gift *before sin entered the world.* How could it be a shadow if no redemption was needed at the time it was given?

The basic problem with this thinking is that it mixes theological oranges with apples. The rest in Christ *primarily* emphasizes spiritual rest, while the rest of the Sabbath *primarily* emphasizes physical rest.

Let me ask two questions:
 • *Is there one verse in the Bible that states the seventh day Sabbath was a shadow of our rest in Christ?*
 • *Do not Christians still need a weekly Sabbath rest?*

One other fact: We're still in the midst of the most heated battle ever to be spawned (1 Peter 5:8; Ephesians 6:12; 1 Timothy 6:12; 2 Corinthians 10:4). I look forward to the day when Revelation 20:10 is fulfilled, when Satan will be cast into the lake of fire!

What's the point? The point is we're still looking for our ultimate rest in Christ, when every enemy of our soul will be destroyed. For those who insist the Sabbath is a shadow, consider that perhaps it's pointing to that ultimate rest to come.

May God bless us as we search for the truth!

Sabbath facts/questions:

• The Sabbath isn't a symbol of

rest—it is rest!
 • Is the seven-day cycle a mystery to anybody?
 • No change in the Sabbath was ever recorded.
 • The seventh day is the Sabbath of God.
 • The Sabbath transcends Covenants.
 • Any day that God specifically blesses I want to be a part of!
 • The Sabbath was a gift by God to mankind.
 • The Sabbath was not a sign of the Old Covenant—it was given before the Old Covenant existed!
 • Jesus said the Sabbath was made for man and that He was Lord of it! **SR**

Greg Lincoln is editor of ACTS, the missionary magazine of the General Council of the Churches of God (7th Day), Meridian, Idaho. This article appeared in ACTS in January 1997, reprinted with permission.

Quotable quotes from SDB pastors and leaders

(These quotations, except those by Saunders and Smith, are from Sabbath papers prepared for SDB Summer Institute July, 1977. Thanks to Steven Crouch for retrieving them for the Sabbath Emphasis Day packet of material.)

“To cease from the cares and labor of daily existence and experience Sabbath rest is like stepping out of time into eternity, because thoughts and actions are then turned upon God, who is eternal. There is no magic involved, as in the pagan religions with their cultic objects or taboos, yet the experience of God's Sabbath cannot be duplicated on any other day than the seventh. The reason is in God's appointment.”
 —Kenneth Burdick

“God established a weekly invitation to deliberately disregard our mundane worries of the week and respond to His call to Sabbath rest and refreshment. There are two reasons that it is a day of blessing: Because God has chosen this *particular* day in which to lift us up into the heav-

enly places and ride upon the heights of the earth; and because man responds in obedience and turns aside from his own pleasure on that day. Herein is man blessed. Herein does God rejoice. Herein is a very special harmony between God and man.”
 —Larry Graffius

“Joy is at the heart of Christian conviction, and joy (delight) in God's Sabbath is no exception. As we rejoice in God's appointed time, we discover a delight in the Lord that causes us to rise to great heights of spiritual insight and faith. How we need to delight ourselves in Him by delighting in His Sabbath Day!”
 —Herbert Saunders

“By setting this day apart from others as special, God is telling us that when the Sabbath begins, we can lay aside those matters that concern us during the week

and concentrate on God. It is a natural tendency for us to take our work home with us, to have it on our minds over the weekend. But God is saying that we can let go of it completely over the Sabbath, not even think about it, and He will bless us.”
 —Steven Crouch

“I personally accept the Bible as authority for the conduct of my life. I also accept Jesus Christ as my Lord and Savior. Therefore, I find Sabbath rest, centered in my relationship to God, to be a natural part of my life.”
 —Dale Thorngate

“Intellectual—even Scriptural—discussion about the Sabbath/Sunday issue means nothing if I am not enjoying a blessed Sabbath experience myself.”
 —Kenneth Smith



Ladies looking to Lindsborg

"Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in Heaven" (Matthew 5:16 NASB).

Many women from across America will let their lights for Christ shine in Lindsborg, Kan., during General Conference meetings. May our efforts glorify the Father.

Some of the opportunities for our SDB women at the August Conference include:

The Tuesday Noon Business Luncheon.

We will discuss the proposed By-Law changes (all of your churches have received the proposed changes—please review them and have at least one representative of your church at the luncheon), adopt the budget, hear an update on Summer Christian Service Corps (SCSC), and elect new officers.

The Conference Committee on Women's Interests.

All of you are encouraged to attend this committee, led by Luan Ellis of Alfred Station, N.Y. You will hear about the specifics of the Women's Board and its ministries, discuss some of the changes in the SCSC program, decide where to send the Love Gift monies (each church's women's group is asked to make a special donation to the Love Gift project, where money is given to mission-type needs), and ask any question you may have of the Board officers.

The Wednesday Evening Women's Banquet.

Our speaker will be Dorothy

Goulding from the SDB Australasian Conference. There will be an SCSC testimony and special music. The two-meat buffet will cost \$8.00 for those without a meal ticket, and \$2.00-\$3.00 for those with a meal ticket. The banquet cost will be the same as it was in 1994, when 117 women enjoyed the Women's Banquet at

people and our churches throughout the years.

Conference Nursery.

The Women's Board supplies money so that a Conference nursery is available to our families with young children. If you love children and are willing to offer some time to help, see Nursery Coordinator

**We will discuss the proposed
By-Law changes, adopt the
budget, hear an update on Summer
Christian Service Corps (SCSC),
and elect new officers.**

Bethany College. We look forward to the lovely favors which are being made by our ladies in the Riverside, Calif., SDB Church.

The SCSC Craft Table.

The Women's Board's biggest financial obligation is to the SCSC program. To help raise funds, we sponsor a craft table at Conference. Each women's group is encouraged to bring crafts to sell, with prices on your items, please. We will need some of you to work at the craft table during the times it will be open. You can sign up to serve once you get to Conference.


The SCSC Program.

You will get to meet 21 committed young people who want to serve their Lord and 11 of our churches in a special summer ministry. You will meet the training staff and some of the SCSC Committee members. You will have the opportunity to praise the Lord for opening avenues of service to our young

Jeanie Smith once you get to Lindsborg. (As a former participant of the Conference Nursery program, I can't tell you how much I appreciated having a safe place for my children so I could attend some of the sessions. God bless the nursery workers!)

As we look forward to our week in Lindsborg, you can help us by:

- praying for those women who will lead us during the week in whatever capacity. May the Lord give them wisdom and direction.
- making your craft items to be sold at the SCSC craft table.
- deciding how much you would like to contribute toward the Love Gift and the on-going needs of the SCSC program.
- praising the Lord for the \$1,200 that has been given for the Women's uniforms in Zambia.

God bless you as you make plans to come to Lindsborg in August! 



"Remember the Sabbath Day..." by Owen Probasco

This Almighty God who made up His mind at the time of creation remains constant through the years! The God who "blessed the seventh day and sanctified it" (Gen. 2:3) is still unchanging in His opinion regarding the seventh day Sabbath.

Oh yes, He reaffirmed His position when He simplified and verified His outline for behavior to Moses and the Israelites, but in no sense of the imagination did He change His position, His statement, His instruction, or His hope for mankind.

God's Son, Jesus Christ my Savior, also made a clear but significant statement when He said in Mark 2:27, "The Sabbath was made for man, and not man for the Sabbath." In other words, as I see it,

mankind was already there—already in existence when God determined to give us an additional gift and an added blessing.

Because of His love, the Sabbath was ordained, established, brought into existence for man—in order to allow for that special growth, that special glow, that special association with God on the day that He (God) also rested!

He shared it, He blessed it, He established it. And then, He asked mankind to keep it holy; to refrain from work with a clear conscience in order to concentrate, to contemplate, and to be refreshed by taking the time to share and worship Him (God).

So, my feelings about God's Sabbath?—

SATISFACTION floods through my being that I am worshipping on the day of His choice.


ASSURANCE brings confidence that I am sensitive to the day that He set apart for worship.

BLESSINGS engulf me as I share with fellow-worshippers this chosen day to meet with God in special ways.

BELONGING enhances my day with assurances that I am not alone. Christ and others are also there.

ABUNDANCE allows me to know that my life is filled with joy and abundant peace as I worship my Lord.

THANKFULNESS causes my emotions to overflow with delight as I share in worshipping Christ with fellow-believers.

HUMILITY hugs my spirit tight as I feel protected by the cupping of my Savior's nail-pierced hands. 

How can I relay what the Sabbath means to me? I would like to rephrase that question to one that is even more difficult to answer: "What does the Sabbath mean to God?"

How do Christian folks around the world answer this? The Sabbath is the Lord's. He instituted it at the time of creation, He blessed it through the years, and He exhorted His chosen people to honor and respect it, and keep it holy.

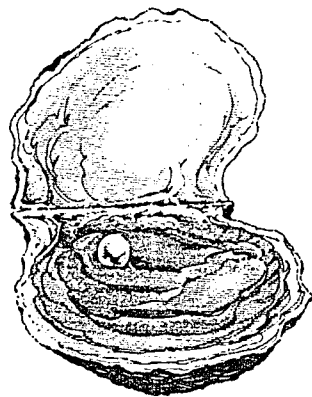
Just because God emphasized His holy day to His chosen people does not indicate, in any way, that others should desert it! Long before the "Commandments" were given at Mt. Sinai, the Sabbath was honored and revered in accordance with God's will by all those who honored and respected their Creator.

Through the years, the Lord must have nodded approvingly as His Sabbath was honored and kept with respect.

Through the years, He must have smiled as His only Son honored the Sabbath, went to "church," and revered His Scriptures in faith, belief, and practice.

Through the years, God must have shaken His head sadly as mankind in general deserted His Holy Sabbath day for their myriad of reasons.

And yet, I feel strongly that a small gleam of pride, a sense of some satisfaction, a fatherly "Yes" might occasionally escape His lips as He sees those who have accepted His Son Jesus Christ as their personal Savior, also honoring His request and directive to keep the seventh day Sabbath as a special means of honoring Him.



Pearls from the Past by Don A. Sanford, historian

Milton College legacy

enth Day Baptist church in 1840. Four years later, the resolve to bring education into the frontier settlement came to fruition when a school was organized.

For the first few years, Joseph Goodrich had sole management of the school and paid for all of its expenses beyond the meager tuition fees charged. He persuaded Bethuel Church, the first teacher of the school in Alfred, to come to Milton and repeat his work there.

In 1848, the Wisconsin legislature incorporated the school as DuLac Academy. The first building erected by Joseph Goodrich was used as both a school and church. When it became unusable, classes met in homes until Main Hall was opened in 1855. Two years later, Goodrich Hall was built.

Although never officially an SDB college, Milton's connection with Seventh Day Baptists has been strong. The school was founded by SDBs, and a majority of the faculty and trustees during its first century were of that faith.

In 1858, the trustees asked the pastor of the Milton church, William Clarke Whitford, to assume charge for the fall term. He completed the year, and then resigned as pastor to become the school's principal. When the academy was granted its college charter in 1867, Whitford was elected president, a post he held for over 40 years.

Until 1954, all the presidents of Milton College were Seventh Day Baptists. Five presidents were drawn from the ranks of the denominational ministry. Through 1923, a majority of the students were from SDB families scattered across the nation, and from missions in China, Holland, and Africa.

Even after the percentage of SDB students dipped below 50 percent, Seventh Day Baptists retained a numerical plurality until

World War II depleted, and then inflated, enrollments. In 1953, one third of the Milton College Choir consisted of Seventh Day Baptists.

Of equal significance was Milton College's contribution to the life and mission of the denomination. Over 80 men and women who took at least part of their undergraduate work at Milton College have served in SDB pastorates. At least 28 residents or alumni of Milton were elected General Conference presidents, and many more served on General Council or the "Commission," as it was then termed.

Over the years, many Miltonians have been members and executives of denominational boards and agencies. Sessions of General Conference were hosted by Milton 15 times, using college facilities.

During the latter part of the previous century, the evangelistic efforts which produced the most denominational growth were spearheaded by Milton alumnus Abram H. Lewis, a prolific writer and lecturer on Sabbath reform. Many of the student evangelistic quartets were made up of both men and women who were part of the strong music tradition developed at Milton College. Others from the school of music have enriched the music of not only Seventh Day Baptist churches, but other churches where they have served as organists and choir directors.

An enviable legacy has been given, but how can it be maintained and passed on? Even before the closing of its doors, many were unaware of the rich heritage that was a part of Milton College. For thousands, perhaps millions, of people, the only visibility for Milton was a quarterback (Dave Krieg) who made it big in the NFL. Even students of his vintage were unaware of Milton's Seventh Day Baptist connections.

cont. on page 26



FOCUS
on Missions

China mission MD remembered

by Kirk Looper

As part of our emphasis on missionary work in China, Dr. George Thorngate IV of Pebble Beach, Calif., shares the following:

"As you may know, my parents were in China on three different occasions. The first time was from 1923 to 1932, then 1929 to 1943 (Mom until 1941), and lastly, 1946 to 1950. Each time was terminated¹ by military and/or military-political conflicts.

"Neither of my parents could be called evangelists, although they were both Seventh Day Baptist icons of Christianity. That title of 'evangelist' belonged to the Rev. H. Eugene Davis. He performed all the functions of a missionary pastor.

"During their first term in China, my mother was responsible for much of the financial recordkeeping. She also dealt with the household staff, and wrote most of the reports to the Missionary Society concerning Grace Hospital and the mission establishment at Liu-ho. In addition, she was mother to four sons, three of whom were born in Liu-ho. Among her many other duties, she frequently helped my father in his medical work.

"Except for a very rare attempt at preaching a sermon in the Liu-ho church, my father was very busy with the practice of medicine. He was also very good at maintaining the excellent community relations that had been established by Drs. Crandall and Palmborg. This, in itself, was no simple task.

"At first Dad's practice consisted of a wide spectrum of diseases and traumatic conditions. I recall going with him to see a patient living on a junk that was tied up to other junks on a river/canal. After climbing over the two nearest to the bank, we were helped over a narrow plank and onto the deck of the boat furthest out. Dad was ushered into the dark and smelly interior while I was left to wait on deck. Soon he emerged to say that it was too late, the patient

was dead. But despite the lack of a miracle, the boat family was loudly appreciative of Dad's visit.

"It soon became apparent that the most prevalent disease was pulmonary tuberculosis. Dad found that there was no facility in that part of China that accepted tuberculosis patients for treatment, so it was decided that Grace Hospital in Liu-ho would become that first institution.

"A new hospital wing was built and dedicated to the in-patient treatment of pulmonary tuberculosis. A Dutch X-ray/fluoroscope machine and darkroom was installed, and specific therapeutic paraphernalia were collected. Some of the instruments were made by local craftsmen based on pictures and drawings found in medical journals from USA and Europe, and modified to suit the situation by Mom.

"About that time my mother's sister, Miriam Shaw, arrived. In addition to her degree from Milton [Wis.] College, she had just received her RN from the Battle Creek [Mich.] Sanitarium. She organized the School of Nursing and supervised the nursing care of all the patients in the hospital."

Work such as this did not seem to be the exception on mission fields, whether in China or elsewhere. By the time SDB missionaries were forced out of China, their work (and the devout commitment of Chinese Seventh Day Baptists) had resulted in many followers. The converts were rugged and persevered over the years, but now only a remnant of SDBs remain in China.

These brethren meet periodically in homes for fellowship. We need to keep praying that they will soon be free to organize and develop churches so they can meet and worship God. May the Lord bless those in China who are willing to wait for that time! \mathcal{S}

***My father was very busy
with the practice of medicine.
He was also very good
at maintaining the excellent
community relations
that had been established by
Drs. Crandall and Palmborg.
This, in itself, was no
simple task.***

May 1997 marks the 15th anniversary of the closing of Milton (Wis.) College, but the closing did not mark the end of its impact on Seventh Day Baptists.

When the Joseph Goodrich and Henry Crandall families settled on what was then known as Prairie DuLac, they brought with them the religious and cultural climate of the East. It was reported that when Joseph Goodrich suggested the move from Alfred, N.Y., his wife, Nancy, responded:

Have you considered that this means leaving a pleasant community? That it means leaving the privileges of church and school? Why should we place hundreds of miles between us and the many things that we hold so dear, that are so profitable for our children?

To which, Joseph answered:

Would it not be possible to have schools and churches in the new land? Assuredly it would be unwise to deny our children the right to learn and grow up in an atmosphere of religion, but would it not be a service that we should render to this new community if we could take these into the new homeland?

On that first Sabbath in March 1839, the Goodrich family and the nine who accompanied them, together with the Henry Crandalls who had already settled, met for worship and set in motion a plan which led to the founding of a Sev-

Seventh Day Baptist General Conference

Bethany College
Lindsborg, KS

August 3-9, 1997

Reg. Desk (913) 227-3311

Phil & Peggy Van Horn
P.O. Box 286

North Loup, NE 68859

(308) 496-3401

• Deadline for pre-registration: July 15

Any registration postmarked after July 15 will require a \$10 late registration fee for each adult (12 and up), and \$5 for children (5-11). All requests for meals and housing must be processed by the college two weeks prior to Conference. Pre-registration lines are much faster because your required name tag and information packet will be waiting for you.

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

• Hours to register: Sunday, August 3, from 10:00 a.m. to late evening. Monday-Friday, from 9:00 a.m. to 5:00 p.m., and after the evening service.

If you are coming just for Sabbath, August 9, please pre-register. (See "Line 3" on form.)

• About the Registration form:

1. Please list *all names* as you want them to appear on the official name tags, last name first. Ages must be given for those under 18, as well as last school grade completed as of June, 1997. In order to give special recognition to first-time Conference attendees, please identify yourself.

There is **no charge** for children 0 to 4 years of age. However, *all names must be listed* to ensure that everyone attending Conference is covered by insurance.

2. & 3. Full week or per day.

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

Room: Linens (provided in room fee) include sheets, pillow and pillow case, towels and a washcloth. There are two beds in most rooms, and the college will allow two people, through age 18, to sleep on the floor (your own bedding).

Meals: Meal tickets for the entire week are \$108.50 (adult). This includes supper on Sunday, August 3, through breakfast on Sunday, August 10. Children (5-11) for the same period of time are \$54.25. Children 4 years and under are free.

Meals by the day are \$15.50 (adults), \$7.75 (children 5-11), and children 4 and under are free.
Please note: Due to our need to guarantee a certain number of guests, all returned meal tickets will be subject to a 30% forfeiture fee.

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

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

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

• Transportation:

8. Attendees traveling by air will be picked up at Salina or Wichita, KS. [Please note: From Wichita, there will be a \$16 one-way charge, collected at Conference.] If you require transportation to or from the airport or bus, please notify the committee of arrival and departure times, either by pre-registration, or by contacting the transportation chairman: Ruth Burdick, (308) 496-3411. Requests for transportation must be made by July 15th.

• Nursery Services:

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

• Lost Key charge:

There will be a refundable deposit charged for each room key.

Seventh Day Baptist General Conference Registration—1997

1. NAME:	LAST	FIRST	INIT.	G	SEX	AGE	1st	SDB CHURCH (or Organization representing)	CITY/STATE if different from below

Child's School Grade completed _____

Mark if your first Conference _____

Address _____

Special Requests _____

Name of Sponsor (All youth under 18) _____

Fees: Adults (Age 12 and over); Children (Ages 5-11); [Children, under 4, FREE—please list all names above]

2. Full Week Plan	# persons	rate	amount	3. Per Day Plan	# persons	#days	rate	amount
• Registration:	Adults	x \$69.45	=	• Registration: Adults	x	x	\$10.00	=
	Children (age 5-11)	x \$24.50	=	Children (age 5-11)	x	x	\$3.50	=
• Lodging: (Air-cond.)	Adults	x \$105.00	=	• Lodging: (Air-cond.)	x	x	\$15.00	=
	Children (in beds)	x \$105.00	=	Children (in beds)	x	x	\$15.00	=
(Non A/C)	Adults	x \$70.00	=	(Non A/C)	x	x	\$10.00	=
	Children (in beds)	x \$70.00	=	Children (in beds)	x	x	\$10.00	=
Children, on the floor (provide your own bedding)	x	Free	=	Children, on floor (own bedding)	x	x	Free	=
• Meals:	Adults	x \$108.50	=	• Meals:	x	x	\$15.50	=
	Children (age 5-11)	x \$54.25	=	Children (age 5-11)	x	x	\$7.75	=
TOTAL			2)	TOTAL				3)

4. Women's Banquet: # with meal tickets / without meal tickets _____ x \$2.00 / _____ x \$8.00 4)

5. Youth Banquet: # with meal tickets / without meal tickets _____ x \$2.00 / _____ x \$8.00 5)

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

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

8. Transportation assistance is needed between _____ (city) and the
 Bethany campus. [From Wichita, a \$16 one-way charge will be collected at registration.]
 Arrival: Air # _____ Bus # _____ Date _____ Time _____ (a.m.) _____
 (p.m.) _____ (Carrier) _____
 Depart: Air # _____ Bus # _____ Date _____ Time _____ (a.m.) _____
 (p.m.) _____

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

TOTALS	
Regis., Housing, Meals =	_____
After July 15, late fee: \$10 x each adult =	_____
\$5 x children 5-11 =	_____
Less amount prepaid =	_____
Balance Due =	_____
Checks to: "SDB Host Committee '97"	

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 1997 Seventh Day Baptist General Conference.

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

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

YOUTH PRE-CON REGISTRATION

Who— Youth, ages 15-18 (or completed grade 9) \$10.00 Late Fee after July 3, 1997
 Where— McPHERSON COLLEGE, McPherson, Kansas

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

Director— Pastor Eric Davis

Cost— \$120.00 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: _____
 \$120 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 18) required. Please send with registration
 I have completed grade _____
 Signature: _____ Date: _____
 Parent's Signature: _____ Date: _____

YOUNG ADULT PRE-CON REGISTRATION

Who— Young Adults, ages 18-29 or currently in SCSC \$10.00 Late Fee after July 3, 1997

Where— McPHERSON COLLEGE, McPherson, Kansas

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

Director— Pastor David Taylor

Cost— \$120.00 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: _____
 \$120 fee enclosed Will pay at camp _____
 I need transportation: to General Conference to _____ (not attending Conference)
 I will make certain I am in good health before leaving for Pre-Con (and Conference) and will not take unnecessary chances in risking the welfare of others or myself.
 I have a medical condition that requires special care. I will bring the appropriate medicines and will inform the staff of possible special needs. Describe if you wish: _____
 My birthdate is _____ (month, day, year).
 Signature: _____ Date: _____

1997 YOUTH PRE-CON MEDICAL FORM
MCPHERSON COLLEGE, McPherson, Kansas

Medical Form must be returned with registration by July 3, 1997. 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, medications, anesthesia or surgery for my child as named above.

Signed _____ Dated _____



the BEACON

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

May 1997

Out of your cage... into the Sabbath

by Dan Richards, Texarkana, Texas

There is a lot more put on the youth of this day than used to be. The pressure of being prepared for your future is so intense at times, that you can't just enjoy growing up.

Because of this pressure, a lot of our youth are busy looking busy and getting nowhere. (You're not alone, we adults do it too.) A good exercise for us is to identify the things we stay busy with, and then rate each one for its importance.

In his book, *In the Grip of Grace*, Max Lucado tells of a "conversation" between a canary in a cage and a lark on the window sill. The lark looks in at the canary and asks, "What is your purpose?"

"My purpose is to eat seed."

"What for?"

"So I can be strong."

"What for?"

"So I can sing," answers the canary.

"What for?" continues the lark.

"Because when I sing I get more seed."

"So you eat in order to be strong so you can sing so you can get seed so you can eat?"

"Yes."

"There is more to you than that," the lark offers. "If you'll follow me, I'll help you find it, but you must leave your cage."

Why do you keep the Sabbath?

Because God tells me to.

Why? Because He knows I need a break from the rest of the week.

Why? Because I work oh so hard.

Why? Because it's the only way to get ahead in this world.

Why? That's just the way it is.

So... tell me the real reason you keep the Sabbath. *Because I need a break from the rest of the week!*

The Sabbath is so much more than a break

from the rest of the week. Come and enjoy the Sabbath the way God intended, but you will have to leave your worldly concept behind and step out in God's world.

God doesn't want to demand worship of us. Can that really be worship? God wants us to worship Him because we want to, not because it is demanded.

Break down your Sabbath day into what you do with the day. For each of the things you do, decide the motive behind it: is it for yourself or for God?

Sabbath day can get to be as hectic as our weekdays are, just in a different way. Because it is a different kind of "hectic-ness," we don't realize that we have taken ourselves out of the Sabbath. When we focus everything about the day on God—because of our love for Him—then we can experience what God intended the Sabbath to be. *Worship, rest, and a new kind of joy.*

A large billboard along Highway 10 in Louisiana catches everyone's eye. It stands high above the ground near the Mississippi River bridge. Jesus hangs on the cross, head bowed. The caption underneath says, "It's your move!"

That is what He is saying now. "It's your move." Step out of the cage that you are trapped in and enjoy an explosion of joy in a new Sabbath experience. *SR*



Journey to a living Covenant

When Pastor Bernie Wethington came to White Cloud, Mich., in September 1995, he spoke often of our covenant relationship and our responsibilities toward each other. Little did he know that the church had no active memory of our written Covenant.

Later, he learned through the grapevine that one inactive member did recall that two former pastors had tried to activate the Covenant in our congregation's life. Obviously, something needed to be done since none of the active members had any recollection of those efforts.

In the fall of 1995, the pastor had a couple of sermons on the importance of our covenant relationship. We had several new people and families attending who considered the covenant relationship just what they were seeking.

We discussed the difference between a creedal church, which holds doctrines and creeds as of utmost importance, and a covenantal church, which encourages relationships based upon unity rather



The "Covenant Keepers" of the White Cloud, Mich., SDB Church.

A major obstacle to this dream became apparent. Like all congregations, we had some "dirty laundry"—some "skeletons in the closet" that needed to be cleansed before we could seriously call ourselves Covenant people.

The pastor met with the deacons and deaconesses and outlined the importance of righting wrongs; owning corporate responsibility for past sins, slights, and errors; and seeking to heal all hurts in

But this covenant spirit did not reside in those not in attendance.

So the diaconate accepted the pastor's call and proceeded prayerfully (without any public notice of their efforts) to seek out all former and inactive members with offers of repentance and apologies for past wrongs. Some of the wrongs may have been innocent, some inadvertent, some unknown, some hard to repent. But to the diaconate's credit and blessing, they followed through with this painstaking ministry of reconciliation. We wanted no hindrance to our claim of covenant purity.

The pastor also went to these non-attending members with corporate apologies and offers of restitution. We wanted to right as many wrongs as we could.

Once this ministry of reconciliation was completed for all of the church family, the pastor presented a five-part series on covenants. With this preparation and groundwork, our congregation was ready to discuss the Covenant as a living document.

The first issue to confront: Did we want to retain our Covenant as it was, or did we want a fresh document?

To the diaconate's credit and blessing, they followed through with this painstaking ministry of reconciliation. We wanted no hindrance to our claim of covenant purity.

than uniformity. Everyone agreed that as Seventh Day Baptists, we are Covenant people and proud that there is no demand for creedal conformity.

It was decided that before our church's 80th birthday in October 1997, we would again become active Covenant people and have some form of a Covenant affirmation.

our relationships. He asked them to prayerfully consider this as a ministry of reconciliation.

Rev. Rod Henry had come to White Cloud some time ago and conducted a most beneficial seminar on conflict resolution. All of the current attenders had a spirit of cooperation and were in fact living the Covenant, even though we didn't realize a written one existed.

The old Covenant was distributed and discussed over a period of weeks. The congregation decided to rework the old Covenant since we still agreed with it in principle. By updating the wording and making a few changes in emphasis, we changed a "dead" document into a "living" Covenant.

During a series of Sabbath afternoon meetings, everyone was invited to help formulate the new

expression of our relationship with each other. Since word nuances change over the course of 80 years, most of the former thoughts were retained but the wording became more contemporary.

The two most significant changes were: 1) Deleting the reference to the Commandments since we are not "legalists," and we want others to know us as "people of God's grace," and 2) Evangelism

now received its own statement, and was moved from paragraph 3b to paragraph 2, thus highlighting its importance to our congregation.

A comparison of these two documents illustrates that, as a congregation, we are still maintaining the "faith of our fathers." What was intrinsically important to our church down through the years is still important to us.

It was decided that the Covenant was more vital to our congregation than formal church membership. We therefore encouraged one another to be "Covenant Keepers."

Since some people have aversions to signing documents, they, like the rest of us, demonstrate this valuable relationship by their actions. Some of us are also "Signers of the Covenant" so posterity will know of our good intentions. A "Keeper" does not have to sign the Covenant in ink, but a "Signer" is expected to be a "Keeper."

Within this discussion, we related the Covenant to church attendance, participation, and membership. It was decided that no one had to sign the Covenant, although everyone in active participation was considered a Covenant Keeper. The signing and the keeping of the Covenant were personal, heartfelt responses by each consenting believer.

Some members who are still estranged from the congregation have chosen not to sign. We decided to continue to love them and work more toward total reconciliation. At least in our hearts and consciences, we have done all we can to bring them back. We were keeping the Covenant in these efforts and are still hesitant to break the formal relationship with these members of our church family.

We accepted this new Covenant on October 6, 1996, one year after the pastor brought it forth as something to consider. We began 1997

New Covenant

(Paragraph numbers are not part of the documents, but are for comparison only)

Since we have accepted Jesus Christ as our Savior and Lord, and substantially agree with *The Seventh Day Baptist Statement of Belief*, we joyfully covenant together:

- 1) To accept the Bible as our source of faith and practice,
- 2) To share our faith with others so that they, too, might experience God's grace and the forgiveness of sin,
- 3) To watch over each other for good, to build each other up in Christ, and to encourage the use of spiritual gifts.
- 4) To worship together on the Lord's Sabbath, the seventh day of the week,
- 5) To honor the sacraments of baptism and communion,
- 6) And to faithfully share in the mission, work, and expenses of the Church.

Former Covenant

Having been brought, as we trust, by Divine Grace, through no works of our own, into fellowship with the Lord Jesus Christ, and having accepted Him as our salvation from sin, we solemnly and joyfully covenant with one another:

- 1) To keep the commandments of God and walk in faith with Jesus Christ.
- 2) To accept the Holy Scriptures as the infallible Word of God, and our only rule of faith and practice.
- 3) (a) To watch over each other for good, to the intent that we may build up together in Christ, grow in grace and knowledge of truth, (b) and be instrumental in bringing men to an understanding of salvation through our Lord and Savior, Jesus Christ.
- 4) To partake of the Holy Sacraments, participating in Christ's resurrection through baptism by immersion, and experiencing the assurance of God's forgiveness through the Lord's Supper "until He comes."
- 5) To celebrate God's everlasting gift of each Sabbath Day as our time of refreshing, for He, the Lord Most High, is here.
- 6) And to cheerfully attend the appointments of the Church and to bear its burdens and expenses, sharing our God-given gifts according to the will of God.

with a special Sabbath evening Agape Feast—Covenant Affirmation. Everyone in attendance was invited to become a "Covenant Keeper," and those who wished to sign the new Covenant did so.

It now resides under glass on the entrance table of our sanctuary and is highlighted every first Sabbath

of the month when others are invited to become both "Keepers of the Covenant" as well as "Signers of the Covenant."

We gleaned two important lessons from this experience. First, you can't proceed without the righteous leading of the diaconate. And secondly, this procedure cannot

be rushed. Every person must be in proper relationship with each other, and every person must be heard during the entire covenant-making process.

Being mindful of these two guidelines, the remaking of a Covenant is a wonderful experience and a richly rewarded journey. *SR*

Columbus celebrates 20 years

Psalm 150, verses one and two, certainly give insight into what the First Seventh Day Baptist Church of Columbus, Ohio, experienced on December 14, 1996.

It was the 20th anniversary of our church's official organization. The day was centered around what God had done, yet did not exclude looking forward to what God has yet to do in the life of our church.

The day included many musical offerings of praise: a trumpet and piano duet by Pastor Robert and Becky Van Horn; an organ solo by Brett Greene; a vocal solo by Perry Cain; a quartet made up of Martha and Wesley Greene, and Becky and Darwin Van Horn; a piano and violin duet by Martha and Brett Greene; and a vocal solo by Darwin Van Horn.

While music was an important part of the worship experience, we were definitely fed from the Word. Pastor Dale Thorngate (first pastor of the congregation) challenged the church with thoughts about "A Church for the 21st Century." With a total of 65 people, past members and present, it made for a very special day as we fellowshiped together.

The day would not have been complete without a little fun thrown in. Susie Fox composed a ballad (see box) which seven of our congregation joined together to perform. Jugs for the jug band, a banjo, bare feet for stomping, and joy sprung forth as we sang our hearts out. You should try it and see if you don't get the same joy!

Remembrance times were shared by Ernest Bond, Pastor Dale and Janet Thorngate (slide presentation), Pastor Perry Cain, and Rev. Sharon Wauls. Present pastor, Robert Van Horn, shared thoughts on the future as well as a video which the church's Explorer's Club (a children's Bible study group made up of mostly non-churched kids) had made on the story of Daniel.

The importance of our Covenant relationship was shared as we read the promises that we have made before God, to God, and to our local church body.

We look forward to seeing what God will lead our church to become as He opens new doors of ministry and brings in new people, as the work of building His Church continues. *SR*

(To the tune of the theme song from "The Beverly Hillbillies" TV show.)

Let me tell y'all a story of a family named Bond
A bunch of Mountaineers of which we're very fond.
God said "Ohio is the place you oughta be!"
So they loaded up the kids and they moved the family!

(Bonds that is... Karen, Doris, Richard, Becky)

They met the Shepards and lots of other folk
The Columbus group was carrying the yoke.
It grew and it grew and then began to search
They found Pastor Dale and started a church!

Ten years later Pastor Perry is the man
Leading the church to fulfill the Master's plan.
Singin' and prayin' and fun along the way
An ex-ample not to forget the Seventh Day.

(Sabbath that is... blessed by God, made for man)

We moved to Westerville in eighty-nine,
With Pastor Robert we're doing mighty fine.
We're servin' God through laughter and tears
Pra-a-isin' the Lord for *another twenty years!*

(Y'all come back now... y'hear?)

Making the most of our senior years

by Leland W. Bond

One of the rewarding experiences for me as a pastor, and now as a retiree, has been to observe how many members of the Bradenton, Fla., SDB Church are making the most of their senior years.

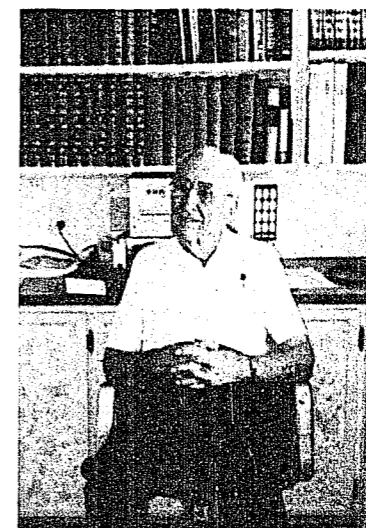
Dr. Keith Davis and his wife Margaret moved to the west coast of Florida more than 20 years ago following his retirement. Dr. Davis grew up as a farm boy in North Loup, Neb., where he learned many mechanical and building skills.

After working with his father for a few years, he decided to become a medical doctor. Keith moved to Colorado to get his advanced education. It wasn't easy, since he was older than most of the other students. He persevered and achieved his goal.

**Dr. Davis found
something
else to
test his skills
and to tune
his mind.**

His first practice was in the small town of Silverton, Colo. As the only doctor for miles, and even though he was a general practitioner, he did all the surgery, delivered all the babies, treated all forms of illness, and was the administrator of the hospital. This experience tested all his skills and abilities.

Like many others, he was called to serve his country as a Naval doctor during World War II and again during the Korean War. He practiced general medicine in Denver until he retired.



Dr. Keith Davis surrounded by books in his home office.

Dr. Davis was a charter member of the Denver SDB Church. He served as a member of the Commission for our denomination. He will also be remembered as the writer of the "Mini Messages," stewardship talks that were designed to be read in each church for 52 weeks.

During his busy years, he found time to build two motor homes, beginning with only a truck or bus chassis. The Davises traveled extensively for several years and, in the meantime, moved to Pine Island, Fla. They liked to fish, so he remodeled a boat and kept the engines running. He also remodeled

his home. Again, he was using skills he had learned as a young man.

For a number of years, they traveled each Sabbath to Bradenton to help establish a church there. This trip was almost 100 miles one way. At the same time, they led a monthly meeting and Bible study with Sabbathkeepers in Punta Gorda.

Because of health reasons, they would no longer be able to make those long weekly trips. Also, it was no longer safe to take the boat out into the bay. They decided to sell their home, boat, and motor home and move to Bradenton.

What was a person to do who had been so active? What can an 87-year-old do when he has severe heart conditions, macular degeneration, glaucoma, and other ailments?

Well, Dr. Davis didn't give up. He found something else to test his skills and to tune his mind.

He was particularly fond of Leonardo da Vinci's mural of "The Last Supper." He also had a molded copy of the masterpiece.

Researching the life of da Vinci and the history of his painting, and without any previous experience, he set out to carve this famous scene in wood. What took weeks to finish is a demonstration of what can be done if one is determined. *SR*



Dr. Davis' handcrafted wood carving of "The Last Supper."

Accessions

Columbus, OH
Robert Van Horn, pastor
 Joined after testimony
 Evelyn Gibson
 Norman Gibson
 Joined by letter
 Christine Wagner
 Robert Wagner

Dallas/Ft. Worth, TX
Earle Holston, pastor
 Joined after testimony
 Michael Odom

Marlboro, NJ
Larry Graffius, pastor
 Joined after baptism
 Joanne Davis

Kate Bennette
 Heath Miller
 Helene Miller
 Joined after testimony
 Carlos Taylor Sr.
 Sandra Taylor
 Cala Taylor
 Carlos Taylor III

Stonefort, IL
Arthur Burkhamer, pastor
 Joined by letter
 Arthur Burkhamer
 Emily Burkhamer
 Jane Burkhamer
 Martha Burkhamer
 Rachel Burkhamer
 Heath Moffet
 Heather Burkhamer
 hamer Moffet

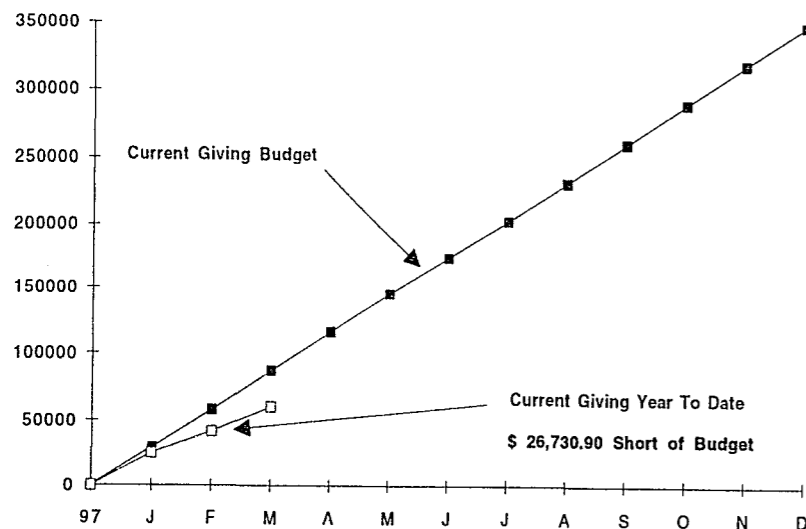
Westerly, RI
David Taylor, pastor
 Joined by letter
 William Harrison III
 Hilda Harrison

Faithful Servant Muriel Osborn passes

Longtime pastor's wife, teacher, and denominational secretary, Muriel I. Osborn, died at her daughter's home in Claremont, Minn., on March 30, 1997. Muriel's obituary will appear in next month's *Recorder*. She was 70.

Memorial gifts are suggested to the American Cancer Society, and the SDB Board of Christian Education for teacher training.

Current Giving 1997



SR Reaction

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

Dear Mr. Butler:

I followed the Christmas debate with interest. The Messianic congregation I attend does not celebrate Christmas. That is fine with me, because Christmas has little personal meaning.

While Christmas is not a Biblical holy day, we can allow people the freedom to celebrate Christmas, if they find spiritual meaning in the day. A Biblical principle is that we should not judge people by the holy days they keep.

Christmas and I have a lot in common. We both have a pagan origin. At times, God uses people and things of pagan origin to serve Him. When churches celebrate Christmas by eating cake and having parties, God is not served. Some churches have altar calls at Christmas, and give food and gifts to the impoverished. Any church that uses Christmas to promote the Gospel or relieve suffering is serving God.

I appreciate the debate about Christmas. We need to evaluate our activities to ensure we are honoring the Lord.

Yours truly,
 Gary Simpson
 Alberta, Canada

Obituaries

Joiner.—Rev. Lacey Joiner, 80, of Stonefort, Ill., died on February 1, 1997, at home.

He was born on May 15, 1916, in Rosiclare, Ill., the son of Obe and Lydia Lacey Joiner. On August 6, 1934, he married Ruby Parrott.

Lacey accepted Jesus at an early age, and both he and Ruby attended Moody Bible Institute. He ministered in Indiana, Wisconsin, Minnesota, Montana, Florida, Wyoming, Nebraska, and Illinois. He was a first-rate carpenter, building homes in many of his pastorates.

Rev. Joiner pastored the Stonefort Seventh Day Baptist Church for several years after his retirement, and became convinced of the seventh day Sabbath. (Both his father and grandfather were Sabbathkeepers.) After his health failed, he and Ruby joined the Missionary Church in Stonefort so they could have a pastor. During retirement, he also pastored at Reid's Chapel.

In addition to his wife, survivors include three sons, Rolland of Grif-fith, Ind., Michael of Bloomington, Ill., and David of Stonefort; one daughter, Rigina Koelling of Lakeland, Fla.; two sisters, Leona Stevens and Pearl Ratliff; nine grandchildren, and three great-grandchildren. He was preceded in death by three brothers and one sister.

Services were held on February 6, 1997, at Felty Funeral Home in Carriers Mills, Ill., with Rev. Keith Bunfill officiating. Burial was in Garris Cemetery, near Stonefort.

Pfeiffer.—Anna Pfeiffer, 98, of North Bergen, N.J., died on February 22, 1997, at the Fritz Reuter Altenheim.

She was born on February 16, 1899, in Tuttlingen, Germany, the daughter of Albert and Marie (Rudischhauser) Diebold. As a young adult, Anna emigrated to the U.S., arriving on Christmas

day—thus her early nickname, "Christmas Anna."

Anna married Hermann Gustav Pfeiffer in 1932, and their home in Verona, N.J., became a place of hospitality.

Anna taught a large children's Sabbath School class, and helped with many service projects of the German Seventh Day Baptist Church of Irvington, N.J. After World War II, she joined others in sending aid to those devastated by the war in Europe. In 1951, she and her husband sponsored the emigration of Heinz Hauser, who became a lifelong friend.

Anna was a special friend to children. Several generations called her "Tante Anna" (Aunt Anna), and she delighted in watching them grow into Christian adults, partly because of her godly influence and strong Christian witness.

During General Conference in 1981, Anna was among those of the Irvington congregation honored by the Women's Society for "lives of dedicated devotion and service." She continued to serve the Lord as a faithful member of the Raritan Valley SDB Church in Bridgewater, N.J.

Survivors include niece Eleanor Wachterhauser and grandnephew Mark Wachterhauser of Flemington, N.J.; other nieces in Florida, Connecticut, Virginia, and Germany; friends Heinz and Helen Hauser of West Caldwell, N.J.; Rudolph and Marilyn Schober of Basking Ridge, N.J.; and her church family in Bridgewater. She was preceded in death by her husband and several siblings.

Funeral services were held on February 24, 1997, at the Leber Funeral Home in Union City, N.J., with Pastor Jeanne Yurke officiating. Following cremation, her ashes were interred at the Hollywood Memorial Park Cemetery in Union, N.J.

Lederer.—Rena Beth Lederer, 90, of Boulder, Colo., died on February 27, 1997, in Boulder.

She was born on September 12, 1906, at the Boulder Sanitarium, which ultimately became Community Hospital. When she was 13, her parents—Alfred T. and Lillian I. (Van Horn) Wheeler—bought an old carriage house in Boulder. Beth lived there for the next 65 years.

On October 22, 1936, she married Joseph C. Lederer in Golden, Colo. She spent most of her life as a housekeeper and child-care provider. She was a lifelong member of the Seventh Day Baptist Church of Boulder, which her grandfather founded.

Since Beth's father was Boulder's first ranger for mountain parks, she was destined for a life outdoors. In 1908, he staked a claim in what is now the Indian Peaks Wilderness Area. After low-level radioactive vanadium clay was discovered instead of gold, Beth and her sister, Oletha, helped their father drive his mule train to the site. They also helped chop firewood and mine the valuable clay.

Beth continued to check on the family claim each year. While in her 60s, 70s, and 80s, she rode a horse the 12 miles to Wheeler Basin, often staying ahead of the young wranglers. In the words of a son-in-law, "She was a great lady."

Survivors include her two daughters, Joan Hedghes of Leesville, S.C., and Wanda Hummel of Loveland, Colo.; five grandchildren, and 13 great-grandchildren. In addition to her husband, she was preceded in death by one daughter, Irene Rood, and two grandchildren.

Funeral services were held on March 3, 1997, at Crist Mortuary, with Rev. David Thorngate officiating. Services concluded at Mountain View Memorial Park.

Fortunately, we have an opportunity to make this legacy more visible. The New Alumni Association of Milton College took title to Old Main Hall when the school's assets were being liquidated to pay off its indebtedness. Through a Preservation Committee and donations over the past 15 years, repairs have proceeded.

The old Century Room, kitchen, and other areas of the basement have been refurbished and are now being used on many occasions. Last year, the second floor hallway was redone, and the chapel was restored in memory of Professor Bernhard Westlund, who directed music at the college for 40 years.

Next to that chapel was the office of Professor D. Nelson Inglis, better known to his students and acquaintances as "Prof. Si." At the

request of the SDB Historical Society, this room has been designated the "Seventh Day Baptist Room"—a place where some of the shared legacy of the denomination and the college can be made visible for alumni and other visitors.

Prof. Si represents many who had strong ties with both the college and the church. Of his 50 years of teaching in the foreign language field, 46 were at Milton College.

For 76 years, Prof. Si was a member of the Milton SDB Church. During that time, he served in many church offices, was ordained to the diaconate, and licensed to preach. On the denominational level, he was president of the Sabbath School Board, chairman of the Finance Committee, and denominational treasurer. He was elected president of General Conference in 1936.

Thus, as one moves from the academic classroom into the religious realm of the chapel, a visitor may pause for a moment and browse at the office of one who was dedicated to both areas of life—heart and mind. Prof. Si represented both.

This "Pearls" invites you to bring to reality a tribute to the past, so that others may share in this legacy. If you have memorabilia or labeled pictures which can help tell the story of this relationship—or suggestions of how the space can be best utilized—we would like to hear from you.

Furthermore, the SDB Historical Society is ready to channel your contributions to help fund this project or other areas where the legacy of Milton College may be preserved and made visible to succeeding generations. *SR*

Pastors examine kinship system

by Rod Henry

Sixty-seven Seventh Day Baptist pastors and spouses gathered at the Daytona Beach (Fla.) SDB Church from March 11-15 for Pastors' Conference 1997. The church had just finished their new facilities in time to host us.

The theme was "Pastoring in a Kinship System." Rev. John Peil had introduced the concept of Seventh Day Baptists as a kinship system at General Conference last summer. This was a follow-up on his theme.

Our morning times of worship and prayer were led by Eric Davis of Riverside, Calif. Morning messages were given by our newest pastors—Eric Davis, Andrew Camenga, Scott Hausrath, and Nathan Crandall. They were asked to provide words of encouragement for us, and they did this well.

The evening worship was pro-

vided by retired pastors Chuck Graffius, Ken Davis, and Edgar Wheeler. Pastors were challenged and encouraged by these worship experiences.

On Friday evening, Dale and Janet Thorngate presented an excellent program on their trip to South Africa. On Sabbath, we joined with the Daytona Beach church in celebrating the dedication of their new facility.

We began the conference by seeing that God has always related to His people as a kinship system. The Israelites were a kinship system because they were the Children of Israel (Jacob). The New Testament church was also a kinship system.

The positive aspect of a kinship system is that we act like a family. There is closeness and warmth. The "downside" is that it tends to

be restrictive to new people.

We all agree that understanding the nature of the kinship system is not an excuse for not reaching out to new people. We talked about how to assimilate new people into our family-oriented churches. We are going to need to work at opening our fellowship circles to make room for new families.

During Pastors' Conference, we spent a good deal of time in prayer each day. We prayed individually, in small groups, and by Associations. We prayed for openness to God's plan for our pastorates, our churches, and our denomination. We know that God can—and will—do wonderful things with Seventh Day Baptists if we open our hearts, lives, and churches. *SR*

Rev. Rod Henry is Director of Pastoral Services, and Dean of the Council on Ministry.

KEVIN'S

ORNER

Lately, I've thought about adding some letters after my name. Oh, I already have a B.S. and an M.Div., but I'm looking for more.

No, not a Ph.D. or a D.Min. And don't worry, I'll still be an SDB.

But I'd like to be an SWL, and work toward becoming a DXer by collecting QSLs.

Come again?

As with any special field of interest, there's a certain lingo with acronyms and initials to which only insiders are privy. (You know, like COM, TCC, NET, MORE 2000, SCSC, et al. for us SDBs.)

I've always been interested in radio broadcasting and have a healthy radio collection to back up that interest (right, dear?). But until now, it's been limited to AM and FM. And I mean *limited*. I just learned that AM/FM represents only one-fiftieth of the available radio frequencies!

That's when I decided to become an SWL: a short-wave listener. I want to tap into the other 49/50ths of the radio spectrum.

After picking up the latest *Popular Communications*, a monthly magazine dedicated to radio monitoring, I've become more "in tune" (sorry) with the radio hobbyist's terminology. Hence, my desire to become a DXer (one who listens to broadcasts from a long distance) and then write for QSLs, reception report cards from those far away stations.

The April issue carried an editorial written by Jock Elliott, titled, "A Modest Proposal—to Save Ham Radio." (I hope this doesn't offend non-pork folks...)

Elliott lists some of the rising concerns over the future of amateur radio. Cellular phones and the Internet are hornning in on once-sacred radio frequencies. "Old-timer hams" are feeling threatened.

When Elliott offered a bit of positive strategy, some things clicked with me.

He first proposes that ham radio offers a real sense of community. When he switches on his rig, Elliott knows "instantly I'm among friends." He recognizes voices before he hears the call signs, and others recognize his. "We not only know each other, but we care about each other."

Secondly, Elliott believes that ham radio offers incredible potential for public service. He cited weather and traffic emergencies where ham operators assisted the authorities with valuable instant information.

How would Jock Elliott save ham radio? "By playing our two strongest cards: community and public service." He also says that ham clubs "ought to do more outreach" to the public. "We need to remove some of the mystery surrounding our hobby and emphasize that it involves people talking to people."

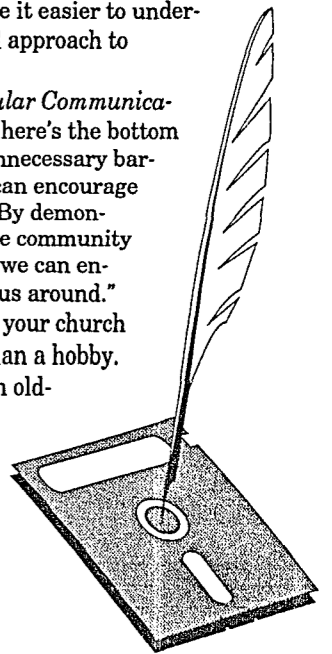
Does that sound like the kinship system of Seventh Day Baptists?

When someone steps into one of our churches, shouldn't they feel that sense of community? And shouldn't we tap into our awesome potential for public service?

Elliott also recommends lessening the strict requirements for radio licenses, making it easier for more people to get interested and involved. With our non-creedal system, shouldn't Seventh Day Baptists make it easier to understand a covenant-based approach to church?

The editorial in *Popular Communications* finishes with, "So here's the bottom line: By lowering the unnecessary barriers to ham radio, we can encourage more people to join us. By demonstrating our value to the community through public service, we can encourage people to keep us around."

I hope and pray that your church participation is more than a hobby. And whether you are an old-timer or someone just "tuning in" to SDBs, let's open the "prayer waves" and broadcast the positive aspects of these Sabbath-keeping Christians called Seventh Day Baptists.



Fun in Florida—Pastors' Conference '97



The Daytona Beach church doubled its available space with the new addition (left)—completed just in time for the conference.



The ladies lunged at the lasagna first, thanks to an early separate meeting.



"The Leaning Tower of Pizza." I can't believe they ate the whole thing! Rod Henry (left) and the Council on Ministry treated the pastors and their hosts to a big pizza party. Calvin Babcock helps to hold the tower; Don Rudert helps to hold Calvin. (Thanks to Norma Rudert for the incriminating photo.)



Many of the Seventh Day Baptist pastors and spouses who fellowshipped in Florida.