

Conference
Forms Inside

The

S

abbath

News for and about
Seventh Day Baptists

May 1998

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**Virtues
of the
Sabbath**



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:

- salvation by grace through faith in Jesus Christ.
- the Bible as the inspired word of God. The Bible is our authority for our faith and daily conduct.
- baptism of believers, by immersion, witnessing to our acceptance of Christ as Savior and Lord.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. Every church member 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.

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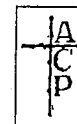


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Features

The Ten Virtues of the Sabbath 4-7
by Jean Albion

Use this challenging and biblical model to better experience God's Holy Day.

A portable fatherland 8-9
by Don A. Sanford

As the westward migration carried people away from the home church, they found the Sabbath was still with them.

Conference registration forms 14-16

*Registration instructions, p. 14
Off-campus housing info, p. 23 and back cover*

Pre-Con registration forms 17-18

*Youth and Young Adult Registration, p. 17
Youth medical form, p. 18*

Departments

Seek spiritual maturity	10	Focus	20
<i>A young family shares their Sabbath experience</i>		<i>Daydreams into reality</i>	
Women's Society	11	Local news	21-22
<i>O day of rest and gladness (or stress and sadness?)</i>		<i>Lost Creek, W.Va.</i>	21
		<i>West Palm Beach, Fla.</i>	21
		<i>Salem, W.Va.</i>	22
Pearls from the Past	12	SR Reaction	23
<i>From Sabbath to Sunday</i>		<i>Readers like family issue</i>	
President's Page	13	Family flux	24-25
<i>President John Bevis' personal Sabbath testimony</i>		<i>Accessions, marriages</i>	24
		<i>Obituaries</i>	25
The Beacon	19	Kevin's Korner	27
<i>Sculling on the Schulky</i>		<i>The ministry of rest</i>	

The Ten Virtues of the Sabbath

by Jean Albion

Our lives are often consumed in activity without any feeling for the joy of the moment. It's time to step back from the busyness of life to gain perspective on its meaning.

Sabbath is an opportunity for "time out" from the pressures of work and the cares of the week. It allows us to make time for those people and experiences that matter most to us; to turn our attention onto our Almighty God.

In His infinite wisdom, God knew that man would need a special day to "come away"—to pull back from the busyness of the world, to sing God's praises, to thank Him for who He is and for the daily blessings He bestows, and to worship Him.

Sabbath is also a day to hear God's Word, and to receive a greater understanding of His purpose for our very existence and His overall plan for mankind. It's a day to celebrate, to fellowship with our brethren and, on occasion, to break bread together.

And so, God created the Sabbath.

To give us a greater understanding of His Holy Day, let us explore the ten virtues God instilled in the Sabbath.

1

The First Virtue: *The Sabbath is CREATED.*

God created the Sabbath. It was created for man, and Jesus is Lord of the Sabbath.

Yes, He created six other days as well. Sabbath, the seventh day, was just another day. Or was it? Is it today?

God put a lot of thought into creating the seventh day as the Sabbath. Besides His ability to create,

we have the first insight of the characteristic of God—Love.

God poured His fathomless love for us into the Sabbath. Love is a link uniting man with God. The seventh day Sabbath is a symbol of His love as Creator, as Savior. Thus, true Sabbathkeeping is a link of love, binding the believer to the Lord, and bestowing the joys and delights of divine love.

The Sabbath was instituted to commemorate Creation and to bring man into communion with God—not to just remember Creation, but to remember the Creator of the universe and the Author of Life.

The Sabbath is a very special day, wouldn't you say? God created!

2

The Second Virtue: *The Sabbath is BLESSED.*

After creating the seventh day Sabbath, God blessed it. It became a blessing

to all who would recognize it and accept it as God's special day and observe it as He intended.

Before all the history of the great prophets of old, before all the stories of these great men—Noah and the flood, Moses and the 40-year "camp-out" in the wilderness, Abraham, Isaac, Jacob, David and Goliath, Jonah and the whale, and on and on—there was Sabbath. Created and blessed by the Almighty Jehovah.

God put His stamp of approval—His hallmark—on it by blessing it, by making it different, by setting it aside from all the other days.

What does this say to you? Do you feel truly blessed, set apart, on this special day? God made it for

you, and that makes you special, too. You are the "apple of His eye."

3

The Third Virtue: *God SANCTIFIED the Sabbath.*

Just what does it mean to sanctify something? Webster puts it this way:

"To reserve for sacred use, to consecrate unto God; to set aside; to separate from the world."

To sanctify something is to declare that it belongs to God. As the Sabbath is sanctified, set apart, so are His Children.

In an ethical sense, there are three parts to sanctification:

- 1) Positional sanctification—possessed by every believer from the moment of conversion (a perfect standing in Holiness).
- 2) Progressive sanctification—the daily growth in grace, becoming in practice more and more set apart for God's use.
- 3) Ultimate sanctification—attained only when we are fully and completely set apart to God.

The Sabbath is a day set apart; a day in perfect standing in holiness. It is a day to grow in grace, wisdom, and knowledge so as to be used by God. A sanctified day!

4

The Fourth Virtue: *God made the Sabbath HOLY.*

The next Sabbath virtue the Bible tells us about is that God made it

holy. A holy day, different from the rest.

One of the most profound words in the Bible is *holy*. It is a word that represents the divinity as well as the mystery and majesty of God. It is unique.

One of the first times the word *holy* is used in the Bible is found in Exodus 20:11. "God blessed the seventh day and made it *holy*."

One word to sum up all the characteristics of our God is *holy*. God is "glorious in holiness." He acts with His *holy arm*. His words and promises are *holy*. His Spirit is *holy*.

God is holy, and all things connected with God are holy. The Sabbath is *holy*.

5

The Fifth Virtue: *The Sabbath is a SIGN.*

The Sabbath is a sign between God and man that the Lord sanctifies

His Children; a sign that we are a people set apart. We are God's own possessions—a peculiar treasure.

The Sabbath is a sign that we are His people (Exod. 31:13). And in verse 17, God spoke to Moses and instructed him to say to the Children of Israel, "You shall surely observe my Sabbaths for this is

a sign between me and the sons of Israel forever, for in six days the Lord made heaven and earth, but on the seventh day He ceased from all labor and was refreshed."

In these verses, God gives us two reasons the Sabbath is a sign: 1) It is a sign that He is the One who sanctifies—sets apart as His very own, and 2) The Sabbath is a sign of God as Creator.

God gave certain signs to the Israelites as reminders to obey God's Laws:

- A sign in time—the Sabbath.
- A sign on the flesh—circumcision.
- A sign in the food they were to eat.
- A sign on their clothing.
- A sign on the doorpost of their homes.
- A sign on the foreheads and arms—"And you shall bind them as a sign."

6

The Sixth Virtue: *The Sabbath is a COVENANT.*

The Sabbath is one of the vital covenants God made with His people.

A covenant is a binding agree-

ment of God's promise to man. "...So the sons of Israel shall observe the Sabbath throughout their generations as a *perpetual covenant*" (Exod. 31:16).

The seventh day Sabbath has never changed and never will change. It is perpetual.

Chapter 40 of Ezekiel describes the Millennial Kingdom. In chapter 46:3, it says: "The people of the land shall also worship at the doorway of that gate [gate of the inner court] before the Lord on the Sabbaths..."

7

The Seventh Virtue: *The Sabbath is a HOLY CONVOCATION.*

"For six days work may be done; but on the seventh day

there is a Sabbath of complete rest, a *holy convocation*. You shall not do any work; it is a Sabbath to the Lord in all your dwellings" (Lev. 23:3).

In Exodus, the seventh day is spoken of as a "holy assembly." Whenever God's people gather on a Sabbath day to praise and worship God, it is a *holy convocation*.

8

The Eighth Virtue: *The Sabbath is a TEST.*

Now we come to the nitty-gritty, the real "meat" of all the virtues. The

Sabbath is a *test*.

After God gave the Ten Commandments, Moses said to the people, "Do not be afraid, for God has come in order to *test* you and in order that the fear of Him may remain with you, so that you may not sin" (Exod. 20:20).

God is not the only one testing

Put(ato) to the test

A farmer wrote a letter to a newspaper editor, saying that he didn't believe God would destroy him for breaking the Sabbath. "Why," he said, "I prepared my soil on the Sabbath, I planted my potatoes on the Sabbath, I cultivated them on the Sabbath, I harvested them on the Sabbath, and I have the biggest crop of potatoes around here."

No one seemed to be able to answer this Sabbath-breaking farmer until a timid widow wrote to the newspaper, saying, "You tell Mr. Jones that God does not make full settlement in October."

you. Satan tests you all the time by throwing temptations your way. His busiest time of the week starts Friday night—the beginning of the Sabbath. He lays out all these fun things to do: basketball games, football, parties.

Satan keeps so many away from

Sabbath, but provided that extra amount on Friday? Could you adjust to that situation in order to please God? To obey and honor Him, and to love Him?

Jesus said, "If you keep my commandments, you will abide in My love." "If you love Me you will keep

is small and the way is narrow that leads to life, and few are those who find it" (Matt. 7:13-14).

The less traveled road or the busy highway? The narrow gate that leads to life, or the broad one that leads to destruction? You have a choice!

We must look to the Sabbath if we are to restore to our lives the sense of serenity and sanctity which the Sabbath abundantly and joyfully offers.

Sabbath School by telling them that by missing the class, they can sleep in another hour or two. Besides, "One hour of church is enough," he says.

Some people stay away from church altogether. "It's raining." (Or snowing.) "It's too hot." (Or cold.) "I think I'm coming down with a cold." "I have to work." "Company is coming." The list of excuses goes on and on. Which ones have you used?

Stop and take stock of yourself and the reasons you fail to keep God's day holy.

The Israelites were constantly being *tested*. They had to see, by example, that God meant what He said. His wisdom and knowledge showed that He knew what was best for them.

Giving the manna was a miracle of God's everlasting love for His people, feeding them for 40 long years in the wilderness. Not only was this a miracle in itself, it was miraculous in the way He did it, and why He did it.

These hard-headed people had to be shown that God meant what He said about not working on the Sabbath; that their meal for Sabbath day was to be prepared the day before.

What if God took away all the food you had planned to cook on

my commandments." (See John 14:15, 15:10; 1 John 3:22-24.)

Do you feel you are being *tested* today? How much do you love God?

9

The Ninth Virtue:

The Sabbath is a DELIGHT!

School is out! You have passed your tests (or have you been found wanting?).

Now, take *delight* in God's Holy Day. He meant for you to enjoy it.

In these verses (Isa. 58:13-14), God makes three promises:

- 1) You will take *delight* in the Lord. True and abiding happiness.
- 2) God will make you to ride on the heights of the earth.
- 3) He will feed you with Jacob's heritage.

*Somewhere ages and ages hence:
Two roads diverged in the wood,
and I—
I took the one less traveled by,
and that has made all the
difference.*

Jesus said it this way: "Enter by the narrow gate; for the gate is wide and the way is broad that leads to destruction, and many are those who enter by it. For the gate

10

The Tenth Virtue:

The Sabbath is a day of REST.

Last but not least, we come to the tenth virtue: the Sabbath is a *rest*. It is a day

of renewal, both physical and spiritual. A day to come away from all world care; to set aside a week of work and all our business. A day to commune with God and renew our physical strength and to grow spiritually.

God did not need to rest after creating all His work. Creating the universe didn't make Him tired. It was created by His Word. He spoke, and it came into being. God *rested*. He ceased from His work of creation. "Having completed all His work, He *rested* and was refreshed" (Exod. 31:17).

But what did the universe and man still lack? Rest (Hebrew—*menuhah*). Thus came the Sabbath; came *menuhah*.

Tranquility, peace, and repose were created on the seventh day.

A great pianist was once asked by an ardent student, "How do you handle the notes as well as you do?" The artist answered, "The notes I handle no better than many pianists, but the pauses between the notes—ah! That is where the art resides."

In great living, as in great music, the art may be "in the pauses." Surely one of the enduring contributions God made to the art of living was the Sabbath—"the pause between the notes."

And we must look to the Sabbath if we are to restore to our lives the

sense of serenity and sanctity which the Sabbath abundantly and joyfully offers.

God set the example. He *rested* and was refreshed. Christ hallowed the Sabbath by resting in the tomb. As the Sabbath (*rest*) at the end of Creation expressed the satisfaction and joy of the Godhead over a complete and perfect creation, so the Sabbath (*rest*) now at the end of Christ's earthly mission expresses the rejoicing of the Deity over the complete and perfect redemption restored to man.

In light of Christ's teaching and ministry, the Sabbath *rest* epitomizes the blessings of salvation which the Savior provides to burdened souls.

The Israelites of the Exodus failed to enter the Promised Land of *rest* because of disobedience.

Today, we have the weekly Sabbath, plus God has renewed His promise of future *rest* for His people.

G. Von Rad writes, "The Sabbath has a three-dimensional meaning: It commemorates first the creation. Later, it came to symbolize the promise of entry into the land of rest, and its prophecy of another Sabbath which has not yet come about."

Conclusion

"People who don't know what they stand for will fall for anything." It doesn't require any strength to "go with the flow." Anybody can do that.

On the other hand, refusing to compromise spiritual values demands an exceptional commitment.

2 Timothy 2:15 says that Christians who stand firm in the faith know what they believe. They hide God's Word in their hearts (see Psalm 119:11).

Christians who stand firm persist in their determination to focus on Christ.

Christians who stand firm are committed to faithfully supporting God's work with their prayers, at-

tendance, service, and finances (see Heb. 10:23-25).

Are you standing firm in your commitment to the Sabbath? If you are "straddling the fence," now is the time to take one side or the other. Jesus said, "I would that you were hot or cold. So because you are lukewarm and neither hot or cold I will spit you out of my mouth" (Rev. 3:16).

Time is very short before the coming of the Lord. "Behold I am coming quickly and my reward is with me, to render to every man according to what he has done" (Rev. 22:12).

"Blessed are they that keep His commandments. All whose sins are forgiven and whose names are therefore written in the Book of Life, have a right to enter into the city and eat of the tree of life" (Rev. 22:14). ✠

Jean Albion is a member of the Battle Creek, Mich., SDB Church.

Psalm for Sabbath

The 23rd Psalm portrays a day of perfect rest. "...I shall not want." We are fed and clothed.

"He makes me to lie down in green pastures." Relax, put your feet up. Quiet your mind, and lay down your heavy burdens.

"He leads me beside quiet waters." Think of an inlet or a pond where one might sit and meditate on God's Word and just listen to what God has to say. Here in this quiet place, "He restores my soul." We are spiritually refreshed.

"He guides me in the paths of righteousness." Here the Holy Spirit appears to guide, to lead, to teach.

"...walk through the valley." God is always with us, through the bad times as well as the good. Know His presence by drawing closer to Him.

"Thy rod and Thy staff they comfort me." A rod is a symbol of strength, authority, and power. It gives us a sense of safety and security.

The staff is used to draw sheep closer into the fold. In the Christian life, the Holy Spirit—the Comforter—draws us together into a warm, personal fellowship with one another. The staff is used to guide; another attribute of the Holy Spirit.

"Thou preparest a table..." Isaiah tells us "the Lord of Hosts will prepare a lavish banquet for all peoples on this mountain." This is Mt. Zion, the center of millennial government. In Revelation we read, "Blessed are those who are invited to the marriage supper of the Lamb." You have received the invitation. Have you responded?

"Thou hast anointed my head with oil." Here again, the presence of the Holy Spirit is made known—we are filled to overflowing. How blessed we are!

The benediction for the Sabbath is, "Surely goodness and mercy shall follow you all the days of your life, and you shall dwell in the house of the Lord forever." Amen.

—Jean Albion

A portable fatherland

by Don A. Sanford

In 1953, Rabbi Jerome Malino spoke to a Seventh Day Baptist Ministers' Conference in Alfred, N.Y. As he delved into the history of the Jewish people in relation to the Sabbath, he shared two concepts which have remained in my mind over the past 45 years.

First, he said: "More than Israel has kept the Sabbath, the Sabbath has kept Israel." Secondly, he called the Sabbath "a portable fatherland."

Sabbath keeps the Jews

These concepts became crucial during the time of the captivity, when most of the Jewish nation was taken from their homeland and settled on the banks of the Tigris and the Euphrates Rivers in Babylon. Their center of worship—the Temple in Jerusalem—had been destroyed, and they were left homeless as a people.

But the one thing they could take with them was the Sabbath. While the Jews were captive in Babylon, the synagogue developed, and the Sabbath became the adhesive force that preserved them as a people.

God was not dependent upon them to keep the Sabbath; it was consecrated at Creation. The Sabbath was an integral part of time itself and would continue to the end of time. Therefore, the Jewish

people did not keep the Sabbath; it was the Sabbath which kept them, which made them a distinctive people.

Secondly, the Sabbath was not geographically restricted to the Promised Land, nor to the Temple in Jerusalem. It was as much sacred time in Babylon as it was in their homeland. Throughout the centuries of their existence, and in every land where they have settled, the Sabbath has remained with them.

Sabbath keeps early SDBs

As I have studied and written about the nearly three and a half centuries of Seventh Day Baptist history, these two parallels are repeatedly reflected. We have not kept the Sabbath, but it has been the Sabbath that has kept us as a distinct people of God.

In England, men such as William Saller, Peter Chamberlen, and Edward Stennett did not invent the Sabbath; it was there for the discovery, and it set them apart from the other churches of the English Reformation.

In Newport, R.I., in 1664, Samuel and Tacy Hubbard did not think up the idea of the Sabbath on their own—it was revealed

to them from their study of the Bible. A few years later, in 1671, a church was born, and it gave them a unique identity. It kept them, and it has continued to keep Seventh Day Baptists as a distinct denomination.

The westward migration

As the pattern of westward migration carried the genealogical and spiritual children and grandchildren away from the home church, they found the Sabbath was still with them. Their records show that many of them treasured the annual homecoming celebrations at Hopkinton in Rhode Island, Piscataway or Cohansie in New Jersey, or Newtown in Pennsylvania.

But the sojourners were not dependent upon the mother churches, for they established churches of



As the pattern of westward migration carried the genealogical and spiritual children and grandchildren away from the home church, they found the Sabbath was still with them.

their own across the Appalachians into central and western New York, or into New Jersey, Pennsylvania, and western Virginia. These, in turn, took the Sabbath with them in further stages into Wisconsin, Nebraska, Colorado, and the Pacific, as well as to the south and into lands across the seas.

Then a change took place about the end of the 19th century when sociologists declared that the frontier was now "closed." The census of 1890 showed that there was now no inhabitable regions which had less than a certain prescribed number of inhabitants.

The "scatteration" principle

There were still migrations, but no longer did one find the types of migrations which called people to the prairies of the Middle West. No longer were there colonization associations such as those that established the North Loup church in Nebraska, or the Colony Heights settlement in California (the nucleus that later became the Riverside church). Instead, the pattern of migration was what Herman Clarke called "scatteration."

In 1915, the American Sabbath Tract Society commissioned Clarke to make an extended tour of the upper Midwest to visit the LSKs (Lone Sabbathkeepers). He combined this tour with visits to some of the many orphans that he had helped place in that region. (See the "Pearls" column in the March '98 SR.) He logged 3,816 miles by rail, 257 by carriage, and uncounted miles by foot. In one of his observations, he said:

On this trip I found... that very few withstand the temptation of the LSK's away from religious privileges, and at least 57% of the first and second generations apostate. Especially the children when grown. Most people need the atmosphere

of their faith. What profit is it to gain the whole world, all the lands possible and worldly advantages so called, and lose their souls and sacrifice their children's salvation? When will SDBs cease their "scatteration"?

Can Sabbath keep us today?

If the 19th century was characterized by colonization (when families took the Sabbath with them as a "portable fatherland"), and the 20th century has been characterized by "scatteration," perhaps the 21st century can take a fresh look at the concepts expressed by Rabbi Malino.

Instead of asking how we can keep the Sabbath, and teach our children how to keep it, we should be asking, "How can the Sabbath keep us?" If God thought it was important enough to include Sabbath in the very heart of the Ten Commandments—a bridge between the commandments dealing with our relation to God and those dealing with other people—it must have relevance to both these vertical and horizontal relationships.

Both the biblical and the historical records are clear as to what happens when man becomes so obsessed with prescriptions of how to keep the Sabbath that he fails to see how the Sabbath can keep him in right relations with both God and man.

And if the Sabbath is seen as a "portable fatherland," not limited by geographic boundaries, how can we confine our ministry to the geographic area which surrounds those places where we have established churches?

Kinship for all SDBs

For the past several years we have stressed the importance of our covenant-kinship relationships within our churches. This is a needed base from which we can operate,

but what of those beyond this close fellowship?

In just the last year, the Seventh Day Baptist Center in Janesville, Wis., has sent over 125 packets of information to people asking about our denomination. These requests have come from 31 different states and nine foreign countries.

In addition, the Historical Society has responded to specific questions from over 200 letters or e-mail communications. Perhaps half of these have been genealogical requests, but an increasing number have come from our denominational Website. A considerable number are Baptists who have discovered the Sabbath; others are those who have been convinced of the Sabbath, but cannot accept some of the doctrines or polity of other Sabbatarian churches.

Often the question is asked, "Where is the nearest church where we can fellowship?" It is discouraging to have to say it is several hundred miles from them.

Even some whose principal interest is genealogy want to know more about the faith of their ancestors. One letter asked if there were still any members of the Maxson family in our churches, with the added statement, "If there are, I'd like to hear from them." I've often wondered what would happen if all the SDBs with Maxson roots responded to that request!

Today's challenge

In the age of electronic communications, is there not some way that we could network churches and individuals across the country, or around the world, so that no person has to be classified as a "Lone Sabbathkeeper?"

If the Sabbath is truly a "portable fatherland" unlimited by geography, why have we acted as though it was geographically limited? *SR*



Seeking Spiritual Maturity: FAMILY LIFE
An annual emphasis of the SDB General Council

Family "Bonding" on the Sabbath

by Philip Bond

The Bonds of Shiloh, N.J., shared this Sabbath testimony in the March 1980 SR. The boys, Ward and Chris, were about 6 and 3 at the time the story first appeared.

Right before our first son was born, it suddenly occurred to me that, as a parent, I'll be responsible for helping him form ideas about all kinds of important things. As these thoughts flooded my mind, I realized one of these important concepts was God! Of course, a part of this idea is His day—the Sabbath.

At first, I looked to my wife, Jan, but she had the same doubts and fears that I had. We looked to God in prayer. It was a special time of closeness as the three of us faced the future together. Conversations with Christian friends and family helped us, too, as we began to gain much-needed confidence.

One of our first realizations as young parents was that Ward was learning through watching us. Now Chris is learning that way also. They watch and listen, then mimic what they've observed. What a humbling experience this has been!

We find that the "habit" of church attendance is already established. They look forward to Sabbath day. It's because the day has always meant fun with friends they've made at church. It also means special things are going to happen, and the day will be different from other days.

They're developing the sundown to sundown concept. At supper time on Friday, we light a "Sabbath candle." It burns in the center of our table, reminding us of good things to come. If the boys remember before we do, they'll tell us, with voices filled with excitement, "It's the night we're supposed to light the Sabbath candle!"

After supper, the boys rush around talking about the ride on the church bus. Uncle Ron, the bus driver, usually picks us up on the way to get the bus. We enjoy the ride as we travel through the country picking up the very ac-

tive young people. Once we arrive, Chris enjoys his friends in the nursery. Both Jan and I are involved, so the boys see the evening as a time when we all meet God at His house at the end of a busy week.

During the week, Ward often asks, "When is the day we go to church going to come?" Now, finally, it has come. He and his friends enjoy singing, stories, and handicrafts about God's way of living. As he returns home after a busy evening, he knows morning will bring the rest of God's special day.

Sabbath morning is different at our home. We get up later than usual and move at a slower pace. Jan gets a break as I take over in the kitchen making bacon and eggs or pancakes. For a real treat, I warm up some of Jan's fantastic cinnamon buns. After a quiet breakfast, with music playing in the background, we finish preparing for church. Then off we go together.

In church, Ward watches as our friends and loved ones worship together. He always enjoys the children's sermon and is likely to remember the object talked about. As we discuss it with him, the point of the sermon is reinforced. When his choir sings, he can share in the service in another way. He feels a part of the worship service especially on these days. Both the watching and taking part

cont. on page 24



Women's Society page by Donna Bond

"O day of rest and gladness" (Or "stress and sadness"?)

*"O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright;
On thee the high and lowly,
Through ages joined in tune,
Sing 'Holy, holy, holy,' to the
great God triune."
"New graces ever gaining
From this our day of rest,
We reach the rest remaining
To spirits of the blest;
To Holy Ghost be praises,
To Father and to Son;
The church her voice upraises
To Thee, blest Three in One."**

"I can always tell who the preachers' daughters are on the Sabbath," declared the director of the 1965 SDB Pre-Con in western New York state. Since it was Sabbath, we challenged him. The man very promptly and accurately identified us.

For years, I assumed he could tell by the joyful, serene expressions on our angelic faces.

As an adult, I am not so sure. While God intended for us to call the Sabbath a delight (ref. Isaiah 58:13-14), my observation is that our expectations, attitudes, and practices sometimes make Sabbath a stressful day, especially for pastors' families.

The rush to be "first to arrive, last to leave"; the pressure to be eloquent, good-looking, convincing and charming; the chance that there might be guests for dinner, followed by a committee or YF meeting; and the watchful eyes on PK deportment and attire may conspire to lessen the delight that your parsonage family finds on Sabbath.

Pastors' families again come under fire in determining which Sabbath eve and afternoon activities are "appropriate." Pastors walk a fine line between violating the most conservative member's code, or offending those who interpret "call the Sabbath a delight" to mean: "Do whatever you want." (Read the *whole* passage, folks.)

PKs are often pressured into explaining the Sabbath behavior of their peers. ("If it's against your religion, why is so-and-so doing it? Doesn't she go to your church?")

As pastors move from one pastorate to another, inconsistent practices among church families are compounded by differences between congregations. ("Why is going to a restaurant on Sabbath such a 'sin' now, when we did it all the time before we moved?")

As a child growing up in SDB parsonages, I did not choose to become a Sabbathkeeper; as a young adult, I consciously chose to remain a Sabbathkeeper and made decisions accordingly.

I visualize Sabbath as a "light" day, count weeks by the number of Sabbaths, feel out of sync all week when I miss church on Sabbath, and eagerly anticipate my weekly "nap without guilt." A co-worker once said to me, "You wish every day was Sabbath!"

My offspring—grandchildren of two SDB pastors and great-grands of another—are on the threshold of making their own life choices. I may have to accept some differences in their Sabbathkeeping, but



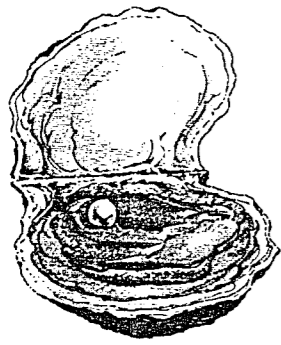
I know that "true to the Sabbath, true to our God" was engraved upon their hearts during their formative years.

Do your expectations of your pastor's family place *undue* stress on them? Do you experience Sabbath as a "day of rest and gladness"? What makes it special for you?

How has God blessed you in Sabbathkeeping? Do you need to make any changes in your attitude and/or practice?

Pray that you and your family (and your pastor's family) will experience a day of rest and gladness this week. *SR*

*Christopher Wordsworth, 1807-1885, vv. 1 & 4.



Pearls from the Past by Don A. Sanford, historian

From Sabbath to Sunday

In his book, *Spiritual Sabbathism*, SDB pastor and foremost Sabbath crusader A.H. Lewis (1836-1908), lists four basic motives for Sunday worship in the post apostolic church:

- 1) There is the instinctive need for a weekly rest.
- 2) There was a tremendous influence of the Mithraic Sunday in Asia Minor.
- 3) There was a strong hatred for anything considered Jewish.
- 4) There was the early belief that Sunday was to be celebrated as the Resurrection Day.

1. The need for rest has relatively little religious value except as it is used. Physical rest could be applied to any day of the week with equal value. The modern world has accepted this in taking other days off.

Many people, from ancient times to the present, have incorporated the act of worship on their day of rest, often for no other reason than the convenience of time. The fact that man has an instinctive need and desire for rest is not sufficient to claim Sunday, or any other day, as a Holy Day.

The reason for Sabbath observance cannot be separated from its religious foundation; and this, Sunday does not have. Only the Sabbath has been blessed by God.

2. The second motive represents compromise. The worship of the sun has been prominent among pagans of all ages and all continents, but at the time that Christianity

was gaining a foothold in the world, Mithraism dominated the religious scene of much of Asia and parts of Europe and Africa.

There were a number of superficial similarities between Mithraism and Christianity. Many early converts to Christianity had difficulty in distinguishing between the two religions. They saw nothing inconsistent in adapting Christianity to some of the customs of these mystery religions.

We still speak of a "seventh heaven" which is very definitely a remnant from a highly developed

angelology of Mithraism. The very name of the Christian festival of "Easter" comes from the pagan god Astarte. The date of our celebration of Christmas is derived from the winter solstice, or the time when the sun begins its rebirth as the days get longer.

Sunday, whose very name means "day of the sun," was a festival day with a holiday spirit. In a pleasure-starved society, any festival to lighten up the drab existence of their daily lives was hard to give up.

Thus Sunday observance existed side by side with the Sabbath, although one was a holiday and the other a holy day. Many leaders reasoned that since the people were already observing a celebration of this day, why not give it a Christian meaning?

But such compromise falls far short of God's expectation for man. It is similar to the compromise which the Children of Israel made

in the wilderness as they erected the Golden Calf because they were exposed to that form of worship in captivity.

3. The third motive is rooted in antagonism and rejection. Antisemitism is not new to the 20th century, for the Jews have had many enemies. The Jewish leaders' part in the crucifixion of Jesus and their rejection of Christianity put them at odds with the early Church, and their actual persecution of Christians is shown in some of Paul's experiences.

Many people have incorporated the act of worship on their day of rest, often for no other reason than the convenience of time.

The Judaizers hounded Paul's steps, trying to insist that one had to become a Jew before he could become a Christian. The Christian's break with the synagogue led eventually to a break with the Sabbath. But this did not occur till years after the Bible was written. If it occurred during the time of Paul, there is no accounting for the silence which we find on this matter. Most certainly Paul would have mentioned it in his struggle against the Judaizers.

Historically, one of the biggest problems Sabbathkeepers had in reaching others with the Sabbath was the fact that they were labeled as Jews and fell under discrimination and persecution.

Some beliefs can be hidden, but worship on the Sabbath and working on Sunday set them apart from the majority. This would have been particularly true in ancient Rome where just as Sunday was the day

cont. on page 26



The President's Page

by John D. Bevis

My Sabbath testimony

I consider myself fortunate to have been reared in a Sabbath-keeping home.

The Sabbath was welcomed at sundown on Friday evening with a special meal, Scripture reading, and prayer. On Sabbath day, there was always a gathering with other believers—Sabbath School, a worship service, and a time of fellowship with friends.

Visitors at the Sabbath service were invited home to share a Sabbath dinner. In the afternoon, friends would gather for a nature walk in a park or share in Bible games, stories, and singing. The Sabbath ended with a time of worship at sundown.

I think back on those days and am thankful for being taught the uniqueness of the Sabbath—a special 24-hour day of worship, study, music, and fellowship; a time to give our Father God our undivided attention. Routine activities or ones that seemed to hinder communication with God were discouraged. Sabbath was a day of rest for the television.

Sacrifices and blessings

However, this way of Sabbath observance did call for sacrifice. Some school and community activities went ahead without my involvement. Shopping was postponed for another day. Sometimes, especially for youth, difficult choices had to be made.

One of the blessings to come out of this was family solidarity and a special bonding with the church family as well. The church attempt-

ed to provide special activities for the youth, even though there were few of us at times. We looked forward to summer camp and making new friends from more distant churches.

Made to feel "special"

We young people knew we were "different" because of our Sabbath-keeping, but I think somehow we felt "special." Rarely did I feel deprived because of Sabbathkeeping.

I was taught what many today would consider a strict observance of the Sabbath. I am sure one can be too strict, turning the Sabbath into a legalistic burden. On the other hand, one can be too lax, and the Sabbath loses its special status in our week. It becomes just another day.

There is a balance in proper Sabbath observance. However, I believe our tendency today is toward laxity, and many are not willing to consider giving this day to God with our undivided attention.

The benefits of good Sabbath observance far outweigh the sacrifices we seem to make. I have been a Seventh Day Baptist for 30 years. Having moved around a lot, I have held membership in five different congregations.

Traveling far to meet with "family"

One of the sacrifices I have observed in all these churches is the large number of people who are willing to drive great distances to be with the "family" on Sabbath day. Currently, I live about two hours away from the church. And

many in our church drive an hour. In fact, most do.

While worshipping with the New York City church last December, I asked some of the members how long it had taken them to come by auto, bus, or subway. All said at least an hour, many more.


Why are we willing to make this sacrifice? Because the blessing of Sabbath worship with God's family far outweighs the distance. (Another thing I have observed: Guess who arrives first? Those who come the greatest distance!)

Sanction from the Bible

Our Sabbath worship has Biblical sanction and comes with the promise of many blessings. Whatever sacrifice we feel we are making is outweighed by the knowledge that we are in the will of our Father and thus we will find our "joy in the Lord." There is a joy in obeying our Father's will. "If ye love me, keep my commandments" (John 14:15).

Most of us live a hectic pace. We have many family, school, and job responsibilities. How very thankful we should be to greet the Sabbath as it comes at the end of each week, "O Day of Rest and Gladness." It is a unique day of rest, spiritual refreshment, a family day, a day for gathering with God's family for worship and renewal—a time for giving God our undivided attention.

And finally, it is a foretaste of the Sabbaths we will celebrate someday in God's coming Kingdom (read Isaiah 66:22-23).

Happy Sabbath! 

General Conference Registration Instructions

West Virginia Wesleyan College,
Buckhannon, WV (304) 473-8255
July 26-August 1, 1998

•Deadline for pre-registration: July 1

Any registration postmarked after July 1 will require a \$10 late registration fee for each adult (12 & up) and \$5 for children (5-11).

•On-Campus registration:

In the Benedum Campus Center beginning at 10:00 a.m., Sunday, July 26, through 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 1, 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 1998. In order to give special recognition to first-time Conference attendees, we ask you to 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 fees for use of college facilities, materials that are produced and circulated, and insurance on each person at Conference, or at Conference activities. It also gives us an accurate count of the number of people in attendance.

Room:

NO LINEN SERVICE!

Towels, sheets, blankets, or pillows will not be provided. Costs are the same for adults or children sleeping in beds. Children are allowed on the floor at no charge.

No dormitory rooms are air-conditioned. Summer evenings in West Virginia are sometimes cool, but you may want to bring a fan.

One older dorm has private bathrooms for some rooms, shared baths for others. Please request "Aggie Hall" if you prefer this dorm.

There are a few air-conditioned efficiency apartments available on campus. The six two-bedroom apartments are \$300 for the week; they have four single beds, a couch, and lots of floor space. The four three-bedroom apartments are \$450 for the week; they have five single beds, a couch, and lots of floor space. These may be rented by the week. If anyone not listed on the top of your registration form will be staying in your apartment, please list them in the blank provided.

Lost Key charge: \$25 for each key not returned.

Meals: Meal tickets for the entire week include dinner Sunday, July 26, through breakfast Sunday, August 1. There is no charge for children under 5.

A snack bar on campus will be open at most mealtimes. There are also several fast food restaurants within two miles.

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

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

7. RV Hook-ups. Spaces will be provided on campus with electrical hookup only for \$7.50 per night. Restrooms/showers in nearby dorms are available.

•Transportation:

8. Attendees traveling by air will be picked up at Benedum Airport, Clarksburg/Bridgeport, W.Va. Bus depot is at Clarksburg. If you require transportation, please notify us of arrival and departure times, either by pre-registration (on attached form) or by contacting us by July 1 (address and phone below).

•Nursery services:

A nursery room will be provided throughout the week of Conference in the building adjacent to the chapel. Parents using the nursery are asked to help for half a day sometime during the week. Volunteers are always welcome!

Send completed form to:

Richard & Nellie Jo Brissey
171 E. Main St.
Salem, WV 26426
(304) 782-3525

Seventh Day Baptist General Conference Registration—1998

1. NAME:	LAST	FIRST	INIT.	G	SEX	AGE	1st	SDB CHURCH (or Organization representing)	(Information for your name tag) CITY/STATE if different from below
Child's School Grade completed								Mark if your first Conference	
Address _____ Phone: (____) _____									
Special Requests (e.g., single room, ground level, elevator) _____									
Name of Sponsor (All youth under 18) _____									

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

2. (Full Week Plan)	# persons	rate	amount	3. (Per Day Plan)	# persons	#days	rate	amount
•Registration:	Adults _____	x \$32.00 =	_____	•Registration:	Adults _____	x _____	\$4.50 =	_____
	Children (age 5-11) _____	x \$10.00 =	_____		Children (age 5-11) _____	x _____	\$1.50 =	_____
•Lodging:	Adults _____	x \$65.00 =	_____	•Lodging:	Adults _____	x _____	\$9.50 =	_____
	Children (in beds) _____	x \$65.00 =	_____		Children (in beds) _____	x _____	\$9.50 =	_____
	Children, on the floor _____	x Free =	_____		Children, on floor _____	x _____	Free =	_____
•Apartments:	Two-bedroom apt. _____	@ \$300.00 =	_____	•Meals:	Adults _____	x _____	\$15.25 =	_____
	Three-bedroom apt. _____	@ \$450.00 =	_____	[Circle days: M T W Th F Sa]	Children (age 5-11) _____	x _____	\$12.50 =	_____
•Meals:	Adults _____	x \$102.00 =	_____	[Circle days: M T W Th F Sa]	TOTAL 3) _____			
	Children (age 5-11) _____	x \$83.00 =	_____	4. Women's Banquet: # with meal tickets / without meal tickets	_____	x \$3.00 /	_____	x \$9.00 4)
	TOTAL 2) _____		_____	5. Youth Banquet: # with meal tickets / without meal tickets	_____	x \$3.00 /	_____	x \$9.00 5)

*If requesting an apartment, please list on lines above the names of people—other than those at the top of this form—who will be staying in your apartment. EVERYONE MUST STILL REGISTER with a form, for insurance and name tag purposes. If you expect to stay in someone else's apartment, indicate here whose apartment.

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

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

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

Send form to: Richard & Nellie Jo Brissey, 171 E. Main St., Salem WV 26426

TOTALS	
Regis., Housing, Meals =	_____
After July 1, late fee: \$10 x each adult =	_____
\$5 x children 5-11 =	_____
Less amount prepaid =	_____
Balance Due =	_____
Checks to: "SDB Host Committee"	

Guidelines for Christian Conduct at General Conference

SDB General Conference Regulations and Rules:

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

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

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

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

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

Attention Youth!

We, the undersigned, have read the General Conference rules and regulations and agree to comply with them during the 1998 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 8, 1998**

Where— CAMP JOY, Berea, West Virginia

When— 4:00 p.m., July 22—1:00 p.m., July 26

Director— Pastor Andrew Camenga

Cost— \$80.00 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: _____ time: _____

Transportation by: private car bus Will pay at camp

\$80.00 fee enclosed I need transportation: to General Conference to _____ (not attending Conference)

I will make certain I am in good health before leaving for Pre-Con (and Conference) and will not take unnecessary chances in risking the welfare of others or myself.

I have a medical condition that requires special care. I will bring the appropriate medicines and will inform the staff of possible special needs. Describe:

****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 8, 1998**

Where— West Virginia Wesleyan College, Buckhannon, WV

When— 4:00 p.m., July 22—1:00 p.m., July 26

Director— Pastor Gordon Lawton

Cost— \$110.00 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: _____ time: _____

Transportation by: private car bus Will pay at campus

\$110.00 fee enclosed I need transportation: to General Conference to _____ (not attending Conference)

I will make certain I am in good health before leaving for Pre-Con (and Conference) and will not take unnecessary chances in risking the welfare of others or myself.

I have a medical condition that requires special care. I will bring the appropriate medicines and will inform the staff of possible special needs. Describe if you wish:

My birthdate is _____ (month, day, year).

Signature: _____ Date: _____

1998 YOUTH PRE-CON MEDICAL FORM
CAMP JOY, Berea, West Virginia

Medical Form must be returned with registration by July 8, 1998. 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 Joy 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 1998

Sculling on the Schulky

by Larry Graffius

In Philadelphia, Pa., the Schuylkill River (pronounced Skoo-kle) winds majestically through the city on its way to the ocean. The river is wide and smooth, making it an excellent surface for "sculling." Boat houses line the river bank, and every year dozens of teams compete in these intense races.

A scull is a long narrow rowboat which can seat a team of eight to 12 oarsmen in a line. Everyone in the boat faces the same direction, with the exception of one person. That person is the most important member of the team. Amazingly, that person never handles the oars. He is the coach.

As the boat speeds forward in the race, the only person who sees the finish line is the coach. He sits in the rear and faces forward. The rowers all face the rear of the boat so that as they pull on the oars, the boat is propelled forward.

For a sculling team to be successful, every person must be in exact synchronization. They practice for hours every day to learn precise rhythm and teamwork. Every movement, every stroke of the oars, every pull and recovery, is under the command and direction of the coach.

The key to victory is for every member of the team to give their undivided attention to the coach. The don't turn around to see how far they have to go. They don't

look to the sides to see where the competing boats are. They don't look to the shore to check how fast they are moving. All of those concerns are the responsibility of the coach.

The only thing the rowers are responsible for is to pull the oars in exact unison. To do this, they must focus completely—exclusively—on the coach.

That's what they learn in practice. That's the secret of a successful sculling team: *giving the coach your undivided attention.*

In life, our coach and leader is Jesus Christ. And our goal is to learn how to keep our eyes, and our heart, fixed on Him. Hebrews 12:2 says, "Let us fix our eyes on Jesus, the author and perfecter of our faith." We must learn to hear His instructions to us, learn to understand what He wants us to do, and apply it in our daily life situations.

Furthermore, we must learn not to be distracted by the things

around us. We dare not turn our attention away to such things as popularity, or pleasure, or sexual temptations. We must never take our eyes off of Jesus. He is the one who knows the way. He is the one who is directing us.

In giving us the Sabbath, God has provided us with a unique opportunity to really sharpen our focus. It is time when we can spend an entire day free of distractions and outside concerns. We can go to church and focus on Him in worship. We can join with others in Bible study during Sabbath School classes. We can get together with friends in youth group. On the Sabbath, we are given the wonderful opportunity to give God our undivided attention.

Check out Isaiah 58:13-14. God is basically saying, "On the Sabbath, focus on me! Don't go your own way. Don't do what you please. But use this special day, the Sabbath, to focus exclusively on me."

Questions for thought and discussion

- 1) What is sculling? How is a successful rowing team like a good Christian?
- 2) How is Sabbathkeeping like sculling?
- 3) What are some of the things that may distract you from following Christ? How can you keep your focus on Him?



FOCUS on Missions

Daydreams into reality

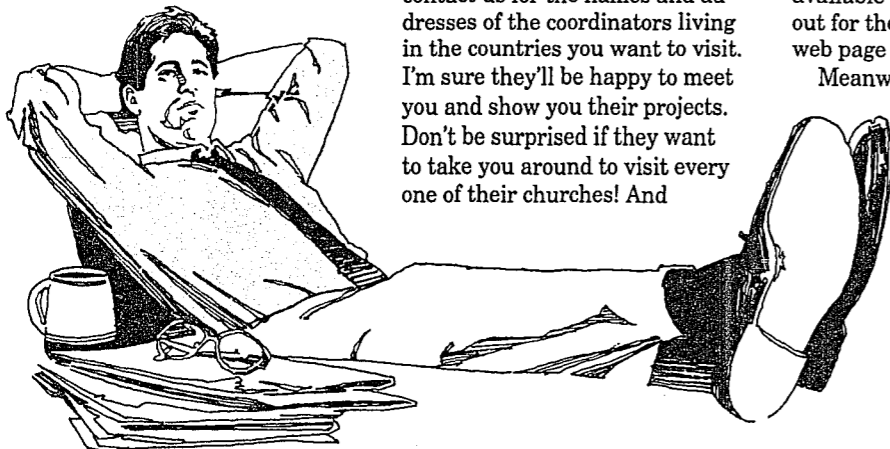
by Kirk Looper

When I first wake up with the sun streaming through the window, I often lie in bed and think about my responsibilities for the day. As I review what I need to do, I start fitting in "the wants" that could be done. I soon find myself off in dreamland, visualizing how to go about getting funds, equipment, and supplies.

As I daydream, I wonder where projects will eventually lead. I also ponder their origins. Many projects start from "seeds" planted in my mind by interested people, or I think of ways to help specific projects already in action. Then reality strikes, and I get out of bed to tackle the day.

Isn't that typical? To daydream about what we would like to happen? The trouble is, that's all it is—a daydream. It remains only a possibility until we get up and begin working toward its fulfillment.

We need dreamers, but we also need those who can visualize that dream enough to help. Then everyone connected has to work to fulfill it. Too many of the daydreams begun in our denomination fall far short of the desired goals.



On our national scene, we sometimes hear of a few people or a small group wanting to start a fellowship or church. This daydream is short-lived when we don't have enough personnel to follow up the request and work with them. And this is often the problem.

**We need dreamers,
but we also
need those who
can visualize that
dream enough
to help.**

If you are willing to visit a new group or contact, write the Missionary Society office (119 Main Street, Westerly RI 02891). Let us know that you are interested in the growth of our denomination in the USA and Canada.

On the international scene, our Conference members are supporting many projects and works in a number of countries.

If you plan to travel overseas, contact us for the names and addresses of the coordinators living in the countries you want to visit. I'm sure they'll be happy to meet you and show you their projects. Don't be surprised if they want to take you around to visit every one of their churches! And

they just might be able to take you to places you want to see better than commercial guides. You can boost their morale just by showing interest in their work.

Some people, such as Pastor Stephan and Vicki Kube of Australia, plan their vacations around sites near SDB churches. They have a regular route they follow so that they'll be able to worship each Sabbath in a Seventh Day Baptist church. We all could do the same, even in our own country.

With e-mail becoming so prevalent, it is a dream of our sister Conferences to have their own computers so they can have an e-mail access. This would allow us to correspond with each other at no cost. We already have an e-mail address from Mexico (colorin@tamps1.telmex.net.mx), and I'm sure Pastor Rosalio Camacho would love to hear from you.

I'm anxious to hear from other Conferences, as they purchase new computers and sign onto an internet carrier. As soon as the Missionary Society web page is completed, we'll have their e-mail addresses available on our site. Keep an eye out for the announcement of the web page and address.

Meanwhile, let's not forget the daydreams of the present and future leaders of our sister Conferences and churches. Helping them helps us. May God grant us wisdom to know how we can help fulfill a daydream for one of our sister churches. *SR*

Living love in Lost Creek

by Angie Osborn

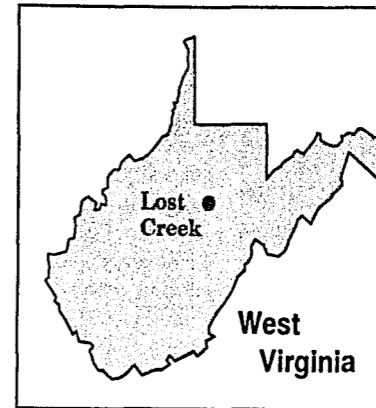
In his book, *Conspiracy of Kindness*, Steve Sjogren outlines how Christians can show God's love to the world in fun and practical ways. While participating in the 1997 50-Day Spiritual Adventure, the Lost Creek, W. Va., Seventh Day Baptist Church was exposed to this "new" method of evangelism and began to put it to use.

With the help of our Summer Christian Service Corps team (John Mark Camenga and Nathan Walker), the church began to experiment with some servant evangelism projects in the summer. The SCSCers, along with project director, Susan Davis Bond, did a "sidewalk sweep" for elderly people in the Lost Creek area. Joining forces with the Youth Fellowship, the SCSC team also held a free car wash in the church parking lot.

But the biggest summer project was Summerfest—a free picnic for the community. Hot dogs, hamburgers, and side dishes were served, while area Christian singers provided entertainment on the church lawn.

On November 1, 1997, the diaconate sponsored an Outreach Orientation Sabbath. The sermon focused on outreach, and Sabbath School time included workshops where tools for outreach were presented. At the conclusion, the diaconate challenged the various groups in the church to plan and implement a servant evangelism project in the next six months.

The Ladies Aid jumped right in and decided to do at least one project each month for the next year! Projects implemented so far include serving dinner at the Clarksburg Mission in November; preparing and delivering food boxes to area shut-ins in December; preparing an "appreciation lunch" for the



items to Community Action, and providing snack trays to area businesses. Along with each project, tracts or cards are distributed (printed with a Bible verse, the church's name and address, and a reference to showing God's love in a practical way).

In addition to their summer projects, the Youth Fellowship put their servant hearts into action in December, preparing food and goodie boxes. On Christmas Eve, the youth, along with some parents, delivered the boxes to some needy families in the Lost Creek area. What a wonderful way to spend Christmas Eve! All those who participated felt truly blessed.

As we continue to reach out in practical ways, the people of the Lost Creek church are finding that evangelism can be fun and exciting as we show God's love to those in our community. *SR*

State Road Workers in January; making and delivering Valentine goodies to the Crestview Nursing Home in February; and providing popsicles and Christian stickers for two area day-care centers in March.

Plans for the future include distributing helium balloons with tracts at the mall, donating baby

New pastor installed in Florida

by Jasmine J. Lynch

It was a glorious Sabbath day, February 21, 1998, as the West Palm Beach Baptist-Seventh Day Church in West Palm Beach, Fla., installed Pastor Alvin Bernard as its new bi-vocational pastor.

Pastor Bernard holds a bachelor's degree in theology and had been a member of the Miami, Fla., SDB Church for the past two years. During that time, he preached once a month at the West Palm Beach church. So he wasn't new to us; just new in that position.

West Palm Beach had been praying for a pastor for over three years because Pastor William Vis, who came to Florida to retire 17 years ago, never had a chance to. He

spent 10 years helping to build the Miami church, and the past seven helping to establish the West Palm Beach-Seventh Day Church.

Pastor Bernard answered the call according to God's timing, although I must confess that, along the way, we questioned His timing as our patience was running out.

The installation day will not be forgotten. Pastor Rod Henry, Director of Pastoral Services for the denomination and Dean of the Council on Ministry, delivered a dynamic and challenging sermon. He also gave the charge to the Bernards and the congregation.

He urged us to examine our rela-
cont. on next page



Ordained church leaders surround Pastor and Mrs. Alvin Bernard as he is installed as pastor in West Palm Beach, Fla.

God to do what he asks."

Pastor Andrew Samuels of the Miami church performed the Act of Installation, reminding the congregation that the pastor is a man, not a super-human being. He's a man sent from God with a Heavenly commission, who should love the people and closely identify with

them, and make sure he stands on the Rock. Music filled the building as the Miami church brought musician Dean Salvog to play the keyboard; Mary Jane McPherson, the piano; and Steve McPherson, the bass guitar. Special music was provided by

tionship with God and our brothers, since we "can't have a right relationship with God without having a right relationship with other Christian brothers." The challenge is to be a leader with integrity and character, like Moses—"a leader with integrity and character can get

One Accord, a newly-formed singing group from the Miami church. One Accord joined with Miami's choir and children's choir to present an evening concert.

Representatives from the Low Country Christian Church (Charleston, S.C.), the Bradenton and Daytona Beach, Fla., SDB churches, plus several visitors from the community, helped make the occasion memorable.

Our prayer is that Pastor Bernard, along with his congregation, will be instruments in the hands of our Creator to win many souls to His Kingdom. Please pray for the work, and help us welcome Pastor Bernard into the Seventh Day Baptist family.

Until he relocates, Pastor Bernard can be reached at: 19620 N.W. 7th Ave. Miami, FL 33169 Phone (305) 655-1213

Pastor pays tribute to church's young people

From the winter issue of the *Salem Sentinel*, newsletter of the Salem, W. Va., SDB Church.

From my vantage point in the pulpit, I delight in seeing that whole third of the sanctuary to my left filled, shoulder to shoulder, with young people. It is the fullest section (young people sit closer together than adults), and it is now overflowing into the other sections—an inundation, an infiltration?

A look at the attendance book reveals that nearly every week, over one-third of the congregation is under the age of 25 (and few of those under 10). We have a new youth choir (20 young people ages 8 to 18) that practices every Sab-

bath afternoon to prepare more music for our worship experiences.

They decided to have a Youth Friend Day and invite their friends to church. That day, two-thirds of the congregation was under 25. But if you'll check the guest book list, you'll note that Friend Day is not the only time they bring friends.

What are we to make of this in the face of all we see, hear, and read about the graying of America, the aging baby-boomers, and all that? The violent generation, the bankrupt culture, the forgotten children, and all that?

It means we have some wonderful young people on the right track. It means they have some effective parents, grandparents, Sabbath School teachers, church family

role models, professors, counselors, friends in the background.

It means we have a message of hope and encouragement. It means we have a fellowship of nurturing love.

We could take it to mean other things. These kids will graduate (four this year, more the next), go off to school and jobs all over the world. Where does that leave us? And we set them up for it!

We (not they)—we and they—all of us—"We are a chosen generation... that we should show forth the praises of him who hath called us out of darkness into his marvelous light." To that mission we are called—chosen. How else can the light be spread?

—Pastor Dale Thorngate

Campgrounds near the Conference site

(More housing info on back cover)

• Zickefoose Mobilehome Park \$75.00 per week price includes 2 adults & 2 children	12 Island Ave., Buckhannon, WV 26201 1 mile from Wesleyan College	(304) 472-3646 (304) 472-3344
• Stonecoal Campground \$10.00 w.o. water and sewer, no electric \$12.00 w/water and sewer, no electric	I-79, Exit 99, 7 miles from Buckhannon	(304) 472-7226 (304) 472-3593
• Audra State Park \$11.00 per night, bathrooms, no hookups	Rt. 119, 15 miles northeast of Buckhannon	(304) 457-1162
• Broken Wheel \$12.00 per night for tents \$15.00 per night w/electric and water	I-79, Exit 96, 15 miles from Buckhannon	(304) 269-6097
• Hefner's Mobile Home Park \$12.00 per night w/water, electric, sewer (3 full hookups)	I-79, Exit 99	(304) 269-7787
• Stonewall Jackson Lake \$17.00 per night, Senior Citizen discount	I-79, Exit 91, 24 miles from Buckhannon	(304) 269-0523
• Whisper Mountain \$15.00 per night w/electric	I-79, Exit 91, Roanoke, 24 miles from Buckhannon 33 miles south of Buckhannon	(304) 452-8847 (304) 493-6353 800-225-5982
• Holly River State Park \$54.00 per night in lodge \$15.00 per night camping w/electric, plus \$5.00 handling fee	Rt. 50, Harrisville (near Youth Pre-Con)	800-225-5982

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 Kevin,

I just finished reading the March Recorder and felt led to drop you a note. The whole issue was well done with the family emphasis.

Of course, the last page really touched me. Since I am a part of the extended Davis family, I could relate to what you wrote. Also, I felt such a warmth to be reminded of the love and strength that this particular family has to give, and has always given, down through the years. Thank you.

Lucille Maltby Jennings
Carlsbad, CA

Dear Kevin,

Several folks have commented to me about my salvation testimony in the February Recorder. Perhaps I should have added that I do not make a practice of basing

my faith on the hymn book, but only on the Word of God.

It just happened that God used the words of a particular hymn to make clear spiritual truths that I had been taught, and to help me understand my own insufficiency and His great grace.

Most of the dear saints who were my role models and teachers in the Milton Junction (Wis.) SDB church have gone on to glory, but seeds they planted are now bearing fruit.

Linda Hays
Chatawa, MS

Dear Kevin,

When I loaned my copy of the SR to my niece, she was so enthusiastic about the articles she said, "I have to subscribe. It's the best I've seen!"

Will you kindly send a subscription to her?

For over eight months, my Bible study group has been concentrating on Ephesians. I would like to thank Pastor Steve Osborn for his article, "Tuned In to the Trinity," in the November '97 issue. His interpretation of Paul's teachings about unity and salvation through the Trinity added richness to our studies.

I look forward to Kirk Looper's Mission Notes as I picture our groups of SDBs around the world, struggling to work for Christ.

And, of course, I always turn to Kevin's Korner, where I often find a smile—even if it comes from a \$60,000 black Cadillac hearse!

Sincerely,
Ruth Kenyon Tate
White Plains, NY

help the Sabbath gain meaning for him.

"The day we go to church" also brings Sabbath School, which is a favorite time for Ward. They talk about God in a way a young guy can understand. He shares what he is learning with us through the pictures that hang on the refrigerator door. Sometimes we reread the stories, and he fills in the parts he remembers. It's an enjoyable and important time together.

Even at his age, Chris talks about the friends he sees in the nursery and at church. He shows a sense of belonging, speaking of "his church" and "his room" as he tells of his adventures. These times when he shares are special to us.

Sabbath Day often brings a special blessing—a family reunion. The boys' Granddad and "Mar-Mar" open the door to their home and in come the rest of the extended family. We share the week's heartaches and joys during the meal—a time we all look forward to. Friends

may join us, or we may join them. Whatever the case, we count on Christian fellowship over good food on Sabbath.

Most Sabbath afternoons bring nap-time, usually for all of us. When the "Sabbath rest" is over, it's understood that a special family activity is the order of the day. We may go for a walk in the nearby woods, take a bike ride, play games inside or out, go on a picnic by the Delaware Bay, play at Jersey Oaks Camp (our church camp), watch the animals in the free Bridgeton Zoo, or share the time with friends or a shut-in. Whatever is done, it's done together, it's fun for all, and it makes God's day a special time for warm feelings.

Supper time comes whenever we get hungry rather than at the regular time. It's relaxed and simple, just like the evening that follows. It's a quiet close to a special day.

What we've shared with you is this: Sabbath day is meaningful to our family because it's a day full of

fun activities, special food, friends, family, study of God's Word, Christian fellowship and, most of all, filled with a special consciousness of God's presence. This wonderful day closes as the sun fades, and we listen as the boys lie on their bunk beds talking to God. It's mostly thank-yous for special things that made His Sabbath a delight. \mathcal{R}

Accessions

Marlboro, NJ
Larry Graffius, pastor
Joined after baptism
Kye Knox

Miami, FL
Andrew Samuels, pastor
Joined after testimony
Cynthia Miller

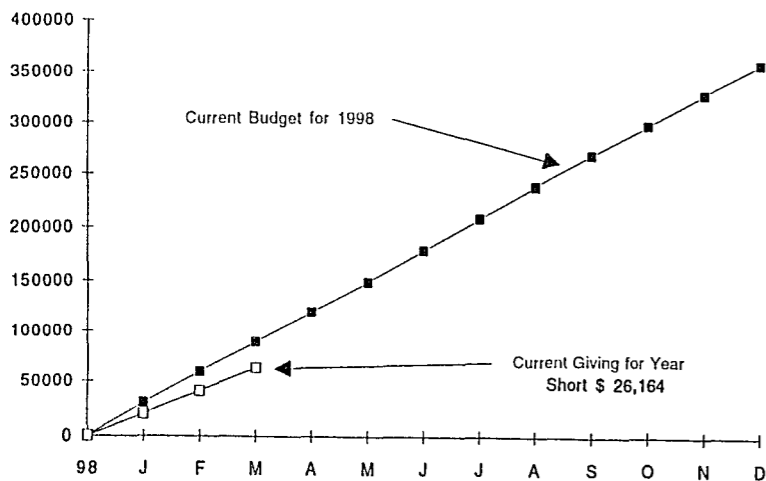
Marriages

Rood - Nordloh.—Philip Duane Rood and Sheri Irene Nordloh were united in marriage on January 31, 1998, at the First Baptist Church of Boulder, CO. Pastor David Thorngate of the Boulder Seventh Day Baptist Church officiated.

Malcolm - Bernard.—Garfield Malcolm and Megan Bernard were united in marriage on February 14, 1998, in Miami, FL. The bride's father, Pastor Alvin Bernard, officiated, assisted by Pastor Andrew Samuels.

Steele - Phillips.—Richard Steele and Mary Phillips were united in marriage on February 15, 1998, at the Boulder, CO, Seventh Day Baptist Church, with Pastor David Thorngate officiating.

Current Giving 1998



Obituaries

Davis.—Alma Davis, 101, died on January 25, 1998, in her sleep at the Nortonville, Kan., Village Villa Nursing Home, where she lived the past few years.

She was born on November 15, 1896, on the Seventh Day Lane near Nortonville, the daughter of Jesse and Hannah (Fogg) Maris. She attended the Lane Country School and graduated from Nortonville High School in 1916.

Alma and Carol Davis were married on March 27, 1918, in Nortonville, and they farmed in the Nortonville area. He died on November 23, 1966.

Survivors include one son, Edwin, of Nortonville; one daughter, Gladys Neuhaus, of Tecumseh, Kan.; seven grandchildren, and 14 great-grandchildren. In addition to her husband, she was preceded in death by one son, Alfred; one brother, Edwin Maris; one granddaughter, and a great-granddaughter.

Services were held on January 28, 1998, at the O'Trimble Funeral Home, with a friend, Rev. Bill Newport, officiating. Burial was in the Nortonville Cemetery.

Lippincott.—Warren W. Lippincott, 80, of New Enterprise, Pa., died on January 31, 1998, at Nason Hospital following an extended illness.

He was born on March 4, 1917, in Garwin, Iowa, the son of Luen and Inez (Van Horn) Lippincott. He was a graduate of Milton (Wis.) College, and served as an Air Force glider pilot during World War II. He married Elda M. Dimond on January 20, 1943, in Sedalia, Mo.

Warren was a former employee of Detwiler's Dairy in New Enterprise, and Penn Air, Martinsburg, Pa. He also owned and operated a barber shop in New Enterprise for several years. He was a member of the Southern Cove Senior Citizens, and the English Seventh Day Baptist Church, New Enterprise, where he served as a deacon and Sabbath School teacher.

In addition to his wife, survivors include two sons, Kenneth of St. Louis, Mo., and Roger of New Enterprise; one daughter, Juanita Platt, of Everett, Pa.; one brother, Darwin, of Elwood, Neb.; three sisters, Della Fern Davis of Verona, N.Y., Ernestine Linnes of Janesville, Wis., and Thelma Hall of Sherrill, N.Y.; six grandchildren, and two great-grandchildren. He was preceded in death by one brother, Leslie.

Funeral services were held on February 3, 1998, at the German SDB Church, New Enterprise, with Rev. Christian Mattison officiating. Burial was in the Salemville (Pa.) Cemetery.

Davis.—Alinda Bell Davis, 80, of Stow Creek Township, died on February 12, 1998, at the Friends Home in Woodstown, N.J.

She was born in Quinton Township, the daughter of Earl Meyers and Elise (Remster) Bell. She was a 1935 graduate of Salem (N.J.) High School. A resident of Stow Creek most of her life, she was a homemaker of great renown.

Alinda was active with the Cumberland County 4-H, serving for more than 25 years with the Stow Creek Cowboys and Singing Chefs clubs. She was a member of the Cumberland County Home Demonstration Club, and served for 35 years as a Bridgeton (N.J.) Hospital Volunteer. She was also active in the Marlboro, N.J., Seventh Day Baptist Church, where she taught Sabbath School for 25 years.

Survivors include one daughter, Dr. Jean (Davis) Owen of Salisbury, N.C.; two sons, Jere of Hopewell Township and Jeffrey of Stow Creek; two sisters, Florence Lawrence of Quinton, and Dorothy Reig

of Telford, Pa.; two brothers, Albert and Sherwood Bell, both of Quinton; five grandchildren, and six great-grandchildren. She was predeceased by three brothers—Leroy, Wallace, and Eugene.

Rev. John DuBois, assisted by Rev. Larry Graffius, officiated at memorial services on February 21, 1998, at the Freitag Funeral Home in Bridgeton. Burial of cremated remains was at the Shiloh, N.J., SDB Cemetery.

Davis.—F. Rollo Davis, 83, of Stow Creek Township, died on February 18, 1998, at the Friends Home in Woodstown, N.J.

He was born in Stow Creek, the son of Frank Glaspey and Mary (Fogg) Davis. A lifelong dairy farmer, he was a member of the class of 1932 at Bridgeton, N.J., High School.

For 25 years, Rollo was 4-H Club leader of the Stow Creek Cowboys. He served as a member of both the Stow Creek Board of Education and the Planning Board, was a director of the Cumberland County Fair, and a longtime member of the Cumberland County 4-H Advisory Committee. He was a lifetime member of the Marlboro, N.J., Seventh Day Baptist Church.

Survivors include one daughter, Dr. Jean (Davis) Owen of Salisbury, N.C.; two sons, Jere of Hopewell Township and Jeffrey of Stow Creek; five grandchildren, and six great-grandchildren. He was predeceased by one brother, Joseph, and by his wife, Alinda, who died on February 12, 1998.

On February 21, 1998, Rev. John S. DuBois, assisted by Rev. Larry Graffius, officiated in a joint memorial service for Mr. and Mrs. Davis at the Freitag Funeral Home in Bridgeton. Interment of cremated remains was at the Shiloh, N.J., SDB Cemetery.

of the sun, and Monday was the day of the moon, Saturday was the day of Saturn, the Roman god of agriculture. According to Webster's Dictionary, the festival of Saturnalia was "an unrestrained, often licentious celebration: orgy."

4. The fourth motive appears historically as justification or rationalization for a practice which was instigated by antagonism, and found expression in a compromise in order to fill a human need. In law, this would be called *ex post facto*—after the fact. Having found themselves by custom and tradition worshipping on Sunday, new believers sought biblical support for their position.

There is no hint in the Scriptures that Jesus' appearance to His disciples on the first day of the week was to be regarded as an act of sanctification for that day. The earliest record we have of regular worship on Sunday comes from Justin, who in the year 150 A.D. referred to Sunday as:

"The day on which we hold our common assembly because it is the first day on which God having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day arose from the dead."

In this statement, one can note that Justin considered Sunday as a day of common assembly rather than a day of specific rest and worship. Furthermore, there is a certain inconsistency in his position as he appeals to Creation for Sunday observance, but fails to recognize the very central thought of Creation which speaks of God's action in consecrating the Sabbath.

The edict of Constantine is the first official recognition of Sunday as a day of rest. In his famous decree issued in March 321 A.D., the Roman Emperor decreed:

"All judges, city people and craftsmen shall rest on the ven-

erable day of the Sun. But countrymen, may without hindrance attend to agriculture, since it often happens that this is the most suitable day for sowing grain or planting vines, that the opportunity afforded by divine providence may be lost, for the right season is of short duration."

This edict was political, rather than religious. It was issued by a ruler who accepted Christianity as a superstition which granted

Having found themselves by custom and tradition worshipping on Sunday, new believers sought biblical support for their position.

victory in battle. Yet curiously enough, it has been accepted as authoritative for a large segment of the Christian Church.

Note the contrast with the Fourth Commandment. The word given to Moses was one of complete rest for those working in the fields—including the ox and other beasts of burden. Whereas in the latter decree of Constantine, farmers were exempt, since that day was often a good day for planting and harvesting.

It is lamentable that the Reformers of the 16th and 17th centuries did not make more of the Sabbath as they revolted from the authority of the Church and sought a return to biblical authority. The records show that few of the early reformers thought of Sunday as a Christian Sabbath in any spiritual sense. They kept it for convenience sake and from a humanitarian motive. It was good for the people to rest.

Calvin rejected the "one day in seven" theory by saying, "This is only changing the day in contempt

of the Jews, while they retain the same opinion of the holiness of the day."

In England, Tyndale asserted that "since men are lords of the Sabbath, it was in their power to change it to Monday or any other day."

One of his contemporaries, Fryth, stated, "We are in a manner as superstitious of the Sunday as the Jews were in Saturday; yea, and we are much madder, for the Jews have the Word of God for their Saturday, and we have not the Word of God for us, but rather against us."

But not all Christians could take this view of "no-sabbathism" with its holiday atmosphere. With the coming of Puritanism and more complete reliance upon Scripture, the question of the Sabbath again came to the foreground in the 17th century. In this movement there appeared three alternative positions:

- Return to the biblical Sabbath and keep it holy.
- Adopt the position of Catholicism and grant full authority to the institution of the church.
- Find a compromise.

It was about this time that some chose the first alternative and returned to the Scriptures. This gave rise to Seventh Day Baptists around 1650 in England and 1671 in America.

The Anglican church tended to acknowledge the authority of the church, substituting the king for the pope.

A great majority of the Puritans and Separatists followed the third alternative, which attempted to transfer the authority of the Sabbath commandment to Sunday.

At best, this third alternative has remained a compromise. It has given the majority of Protestantism a great dilemma, weakening its witness in a world which needs the spiritual uplift of a Sabbath holy unto the Lord. \mathcal{R}

KEVIN'S

CORNER

Imagine a frayed, flickering wick peeking out of a tired clump of melted wax. Pointing toward the dying glow comes a brand new candle, its unspent wick just at the moment of catching fire from the old flame.

Such is the captivating photo on the cover jacket of Gordon MacDonald's book, *Restoring Your Spiritual Passion* (Oliver-Nelson, 1986).

In the book, Pastor MacDonald reflects on a defining moment early in his ministerial career:

"One Saturday morning I sat in our kitchen obviously rattled and withdrawn, and my wife, Gail, was trying to discern

what it was that was bothering me. Suddenly, she asked one question too many, and I broke into weeping. Even now, I remember the next two hours vividly because it seemed as if I would never be able to stop the flow of tears...

"For the previous two weeks I had minimized my sleep because of busyness; thus I was physically exhausted. I had allowed my schedule to become so packed that I had ignored any times of personal worship; thus I was spiritually empty.

"In what seemed to be a remarkable coincidence, I had presided at two funerals of indigent men who had died on the city streets and whose lives and deaths seemed to me to be so terribly meaningless. The experiences had profoundly affected me. Additionally, I had been reading a then well-known author who was launching an attack on matters of personal belief important to me, and I was not responding well to his logic.

"On that Saturday morning I was a dried-out man. My resources were nonexistent. Years and accumulated experience later, I would know better than to get backed into such a corner. But I didn't know that then. It was a difficult way to learn an important lesson about being empty" (pp. 51-52).

Are you feeling physically exhausted or spiritually empty? Have you gotten "backed into a corner" and don't know where to turn?

Is it time for a rest?

In Mark 6:30-31, the apostles gathered around Jesus to report on all of their ministry activity. But so many other people crowded around them that they didn't even have a chance to eat. Sounds like they were "backed into a corner." Jesus implores them, "Come with me by yourselves to a quiet place and get some rest."

What a wonderful invitation!

J.H. Jowett once commented on this scenario from Mark's account, calling it "The Ministry of Rest." With a succinct three-point response, Jowett answers the question, "What will deliberately contrived seasons of spiritual rest do for the stunned and distracted soul?"—

1. They will help us to realize the reality of the invisible.
2. We shall gain a bird's-eye view of the field of life and duty.
3. We can obtain the restoration of our squandered and exhausted strength.

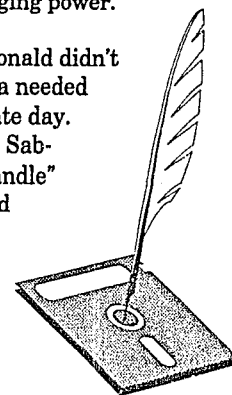
Here's my own version of this triad: "Taking an inspired break will help you"—

1. Get back in touch with God.
2. See life from His perspective.
3. Face life with His recharging power.

Too bad that Gordon MacDonald didn't realize that his revelation for a needed rest came on a most appropriate day.

The rest and renewal of the Sabbath re-lights our "spiritual candle" to face another week of life and ministry.

Allow the Sabbath to point a new wick in your direction.



Buckhannon area lodging

Rates, information, and distance from Wesleyan College

Motels

Tax is 9%. Ask for SDB Conference discount.

- | | | |
|---|---|--------------------------------|
| • Bi-Centennial Motel
\$52.95 - 55.95 | 90 E. Main St., Buckhannon, WV 26201
2 blocks from Wesleyan College | (304) 472-5000
800-762-5137 |
| • Baxa Hotel-Motel
\$36.00 - 45.00 | 21 N. Kanawha St., Buckhannon WV 26201
5 blocks from Wesleyan College
(everything is new) | (304) 472-2500 |
| • Centennial Motel
\$152.60 - 207.10 (per week) | 22 N. Locust St., Buckhannon, WV 26201
6 blocks from Wesleyan College | (304) 472-4100 |
| • Colonial Hotel-Motel
\$36.00 - 44.00 | 24 N. Kanawha St., Buckhannon, WV 26201
1 mile from Wesleyan College | (304) 472-3000
800-209-8140 |
| • Comfort Inn
\$49.00 - 55.00 | I-79, Exit 99, 12 miles from Buckhannon
(group rate if reserving multiple rooms) | (304) 269-7000
800-221-2222 |
| • Super 8 Motel
\$31.00 | I-79, Exit 99, 12 miles from Buckhannon
(rates will increase the first of April) | (304) 269-1086
800-800-8000 |
| • Weston Motor Inn
\$150.00 - 200.00 (weekly rate) | I-79, Exit 96, 15 miles from Buckhannon | (304) 269-7902
800-225-5982 |
| • Wilderness Plantation Inn
\$51.95 - 55.95 | I-79, Exit 105, 30 miles from Buckhannon
(some rooms: waterbeds, king size, whirlpool) | (304) 884-7806 |

Bed and Breakfast

- | | | |
|---|--|--------------------------------|
| • A Governor's Inn | 76 East Main St., Buckhannon, WV 26201
next to campus; small rooms, shared baths | (304) 472-2516 |
| • Henderson House | 29 Sedgewick St., Buckhannon, WV 26201 | (304) 472-1611 |
| • Post Mansion | 8 Island Ave., Buckhannon, WV 26201
1/2 mile from Wesleyan College | (304) 472-8959
800-301-9309 |
| • Deer Park
\$65.00 Sun.-Thur.
\$90.00 - 150.00 Fri.-Sat. | Heavener Grove Road, Rt. 33, Buckhannon
10 miles from Wesleyan College | (304) 472-8400
800-296-8430 |
| • Natural Seasons
\$65.00 | I-79, Exit 96
15 miles from Wesleyan College | (304) 269-7902
800-225-5982 |
| • Ingeberg Acres
\$59.00
\$70.00 for the cottage | I-79, Exit 105, 30 minutes from Buckhannon
www.tiac.net/users/mann | (304) 269-2834 |

(Campground listing on page 23)