

# S

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News for and about  
Seventh Day Baptists

May 1999

# R

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## Fifth Sabbath blessings

Plus:  
Why so few Sabbatarians?  
SDBs/SDAs compared  
WordArt: The SDB logo



### 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.

If you would like more information, write: The Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. Phone (608) 752-5055; FAX (608) 752-7711; E-mail: sdbgen@inwave.com and the SDB Web site: www.seventhdaybaptist.org

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- Age; sex
- Specify special condition
- Tangible ways your church has been of most help to you
- Ways in which they could help you
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- Any other appropriate info

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# The Sabbath Recorder

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**Kevin Butler**  
Editor

**Leanne Lippincott**  
Assistant Editor

#### Contributing Editors

Calvin P. Babcock, Ernest K. Bee Jr., Donna Bond, Rodney L. Henry, G. Kirk Looper, Norma Rudert, Don A. Sanford.

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## Features

**Fifth Sabbath blessings** ..... 4  
by Dale Thorngate  
*How one church keeps Sabbath worship from becoming routine.*

**Why so few Sabbatarians?** ..... 5  
Edited by Kevin Butler  
*Sabbath convert Rev. Madison Harry takes a no-nonsense look at our numbers. (From an 1890 SR article.)*

**Seventh Day Baptists and Seventh-day Adventists Compared** ..... 8  
*Historical and theological differences between two groups that are often mistaken for each other.*

**WordArt: The SDB logo** ..... 10  
by Larry Graffius  
*For more than 100 years, our SDB logo has been an identifying mark. But what does it stand for?*

**Conference registration forms** ..... 14-16

**Pre-Con registration forms** ..... 17-18

## Departments

<b>Women's Society</b> <i>Make it your nature to nurture</i>	11	<b>Pastor Profile</b> <i>Jeanne (Wilhelm) Yurke</i>	21
<b>Pearls from the Past</b> <i>Madison Harry's Sunday-to-Sabbath struggle</i>	12	<b>Local news</b> <i>Maiden Hall, Jamaica North Loup, NE</i>	22
<b>President's Page</b> <i>Are you heading for Hope?</i>	13	<b>SR Reaction</b>	22
<b>The Beacon</b> <i>What WOULD Jesus do?</i>	19	<b>Family flux</b> <i>Accessions, marriages, births, Obituaries</i>	24-25
<b>Focus</b> <i>School job one in The Gambia</i>	20	<b>Kevin's Korner</b> <i>Are you a slave to time?</i>	27

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## Fifth Sabbath blessings

by Dale Thorngate  
 Reprinted from the spring 1999 Salem Sentinel,  
 newsletter of the Salem, W. Va., SDB Church

Every Sabbath is special—a gift. Sometimes the blessing comes from the restful meditation time during familiar quiet ritual. Sometimes in the amazing arpeggios of 40 chimes rung by 40 hands of all sizes. Sometimes in prayerfully shared concerns, other times in laughing fellowship. Sometimes the blessing comes

in a refreshingly different Sabbath experience.

Since even our Sabbaths can tend to become scheduled routine, the deacons have encouraged us to plan—or not plan—for a creative experience each 5th Sabbath. (They've also moved their own monthly meetings from Sabbath afternoons to Sunday mornings. That provides for more family time or visiting time, or just unscheduled time.)

### Nontraditional worship

This year began with a five-Sabbath January. Christine Sias, Christina Cain, and Vickie Barnes agreed to plan a nontraditional worship service. Meanwhile, the Social Committee had decided we should have a Sabbath Welcoming Service and asked David Leda and Fredette Bland to lead it.

Both groups individually decided on an informal "unplanned" worship experience, inviting people to share as they felt led—all in the same Sabbath!

Sabbath eve began with a formal call to worship and meditation, then blossomed into rich sharing of favorite hymns, Scripture, original poems, and remembrances of former Sabbaths and Sabbath customs.

As is *not* their custom, the choir had decided not to sing on Sabbath morning, thus had canceled practice on Friday night. This meant that the spontaneity of those special Sabbath

**Since even our Sabbaths can tend to become scheduled routine, the deacons have encouraged us to plan—or not plan—for a creative experience each 5th Sabbath.**

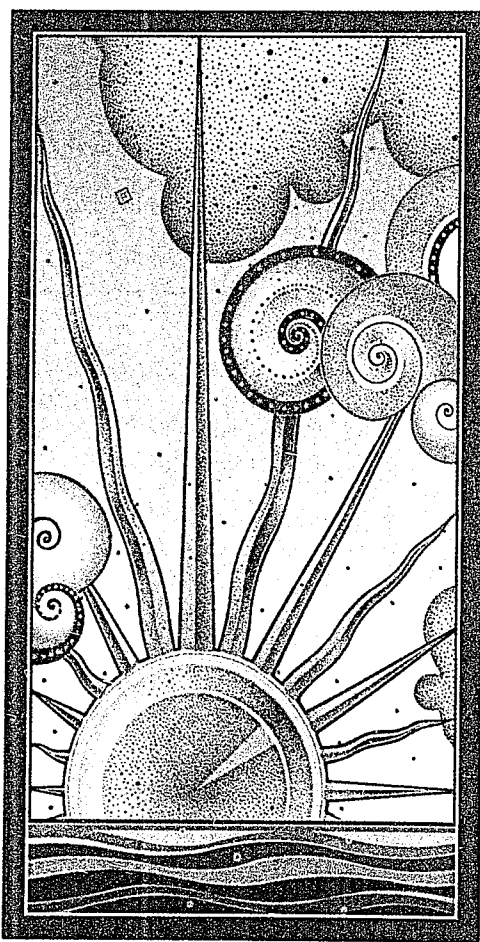
eve moments need not be broken by time constraints.

Sabbath morning dawned with no printed bulletin, no familiar "order of worship"—only expectation. Those listening later to the tape had to guess not only what was about to happen but who was doing it, singing it, ringing it, strumming it, praying it, saying it... We all were. It took two tapes and Sabbath School was dispensed with.

### Sabbath serendipity

As the 9th and 10th graders concluded, it was a serendipity Sabbath. *Serendipity*, they say, is the gift of discovering unexpected joy. It might be called God's grace—or just a Sabbath blessing. **SR**

*Dale Thorngate is pastor of the Salem SDB Church.*



S a b b a t h

## Why so few Sabbatharians?

Edited by Kevin Butler

"Why so few Sabbatharians?"

As a newcomer to Seventh Day Baptists, Rev. Madison Harry (see *Pearls from the Past*, page 12) asked this question in 1890. Harry went on to pose more questions and posit even more answers and theories.

His article, "Why has not God blessed Sabbath-keeping Christians more?" appeared in *The Sabbath Recorder* on August 28, 1890. A revised version became a separate American Sabbath Tract Society booklet in 1894. The following is from his introduction:

"Why has not God blessed Sabbath-keeping Christians more?"

This is both a perplexing and painful question to all who "delight in the law of God, after the inward man." The meager success of Sabbatharians deters many from joining with us, though convinced of the scripturalness of our position, and not a few have abandoned our cause on that account.

This is a sad and depressing fact. Why is it? Is it God's will it should be so? How much of our little success is necessary or unavoidable, and how much is due to our inefficiency as an aggressive power and evangelizing agency? This is a practical question. If it is due to the first cause wholly, then we are blameless. If in any degree to the latter, then "sin lieth at the door." We surely, if possible, should know how this matter stands. How much of our meager success is necessary and unavoidable?

### Some palatable causes for our smallness

Rev. Harry listed the following as "some of the causes that have efficiently retarded our progress."

I. The advocates of a pure religion



have always been few, compared with those who have departed from the simplicity of the faith. This is true of every dispensation.... [He cites Noah and Abraham as examples.]

II. Some reforms must *needs be last*. They are never complete. They proceed step by step....

III. There are several special reasons why Sabbath reform is slow or last.

Harry noted that Sunday-keeping was, perhaps, the "first violent departure from the plain command of God," commencing even before infant baptism or effusion (pouring). He also viewed Sunday-keeping as "the point of formal entrance by Satan into the realm of Christianity."

"The number *ten* signifies completeness," Harry explained. "The Decalogue (the ten words) is the circle of man's duties. Satan has broken that circle at the Fourth Commandment. He has compelled the Christian world to acknowledge his right at that point."

### God's will to be small?

"Now having considered some of the principal discouragements in our way," Harry then inquired "if they are a sufficient account of the small

success of Sabbatharians in the world? Has it been God's will it should be so?"

He answers by pointing out that "the most violent persecutions did not prevent the spread of the Gospel in the early period of the Christian era, nor in later times. Even the Sabbath cause seems to have made progress at different times, especially in England shortly after the Reformation.... Truth must command its own recognition, even by the offering of the blood of its friends if need be."

### What we are doing wrong

In light of the above, Harry asks, "Are we not compelled to believe that there is some other account of the little success of Sabbath-keepers, than the powerful opposition and persecution they have met? Be patient with me brethren, if I now say that this hindering cause lies in the methods and spirit of Sabbatharians. Allow me then to call attention to some discouraging facts that have forced themselves upon my attention in my short experience among them." (*The remaining excerpts are Harry's words; I added the sub-titles—Ed.*)

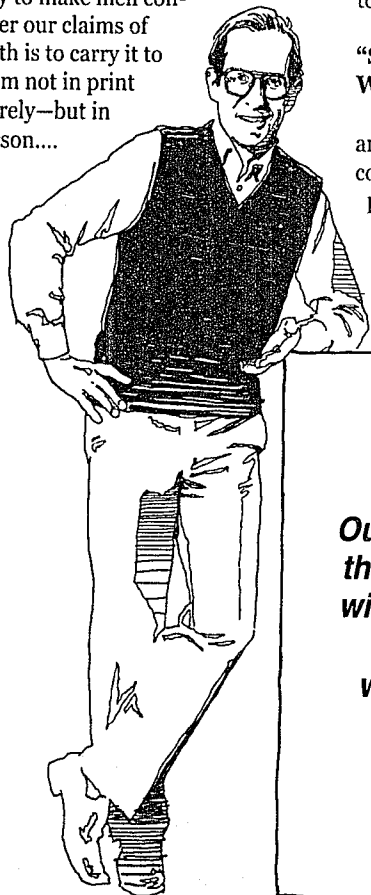
**"We have the truth!"  
 Well, do something with it**

1. Christian denominations which

are strongly convinced that they have the whole truth are very liable to console themselves with this flattering conviction: "Why, we have the truth, and of course we must succeed," and because they believe and feel thus, give themselves little concern about spreading the truth.

Because a man has a plow of the most approved pattern is not proof that he will raise a better crop than his neighbor with his wooden mould-board plow. Why? The first admires and boasts of his plow and doesn't do much else, while the latter makes good use of his.

So brethren, because we *know* God says: "The Seventh-day is the Sabbath of the Lord," and keep it, is not the assurance of our success. Nor will publishing tracts and circulating them insure it. The only efficient way to make men consider our claims of truth is to carry it to them not in print merely—but in person....



**Our possessing  
the whole truth  
will not convert  
the world;  
we must use  
the truth.**

If we have more truth than others, by so much ought we to be more active, vigorous and self-sacrificing. Our responsibility is greater, our weapons are mightier, because we have the whole word of God, and our spiritual blood ought to be purer because it is not vitiated by so much error.

Truth is a leavening power, an active force, and must find expression or die. The purest water held at rest will stagnate, and if the "whole counsel of God" is to prevail in the world, it must be carried through it, and to it, in living vessels.

The Gospel cannot be sent by carrier-doves; somebody must "go." Let us not be deceived. Our possessing the whole truth will not convert the world; we must *use* the truth. We must bring it in living vessels to them.

**"Sabbath truth cannot prevail!"  
Where is your faith?**

2. Another source of weakness among Seventh Day Baptists is the conviction that Sabbath truth cannot prevail. Elder A.H. Lewis thinks the majority of them have never yet risen to the conception that our views can prevail.

That they should feel so is somewhat natural and almost to be expected. All the powers of earth and hell have been especially combined against them. Not only the world, but the whole church, corrupted by tradition, have been joined in unholy wedlock against them.

We have been peculiarly "the sect everywhere spoken against" and so legislated against, hunted, fined, bruised, and peeled incessantly, until at last Sabbatarians were quite willing to hide away in some secluded spot where they might be tolerated and believe and practice according to their convictions, and also quite as willing that the rest of the world should move on in the possession and under the domination of traditions. They have scarcely asked or expected more than that they might enjoy the privilege of keeping God's Sabbath among themselves.

Now it is evident that if we are not profoundly desirous of success of the whole truth, and have not also a strong faith in the success of the Sabbath, it will never prevail—at least in our hands. "According to your faith be it unto you."

**"Move to a Sabbath church!"  
No, move and build one**

3. [We] have mainly depended upon the colonization plan for building up in new places. It is our reproach in the eyes of other denominations, and the proof to them of the impracticability of our views.

Is that the way Christianity started in the world? Is it on that plan that any reformation worth naming ever did succeed? Think of Paul taking twenty or thirty Christians from Judea and colonizing them at Phillipi, for instance, in order to establish a church! The Christian body that pursues that policy will never take the world—*never*.

That policy is the proof that they don't expect to do so. And therefore few indeed are the Seventh Day Baptist churches that have been built up

in new communities by evangelizing them to Christ and the Sabbath.

Our people depend mainly on importation of the Sabbath element into new places to organize and build up new churches. Moreover, our people are unwilling to move into some new places. It does not seem to occur to them to put their letters into the nearest struggling church—they don't know whether it will succeed or not, and they prefer to wait until they perhaps move into the neighborhood of some strong Sabbatarian church.

Now, the moral effect of this spiritual practice is to teach our young people that it is about impossible to keep the Sabbath, except in Sabbath communities. Here, no doubt, is the secret cause of so much Sabbath defection. Our young people, imbibing this spirit and seeing this policy, naturally conclude that when they move into Sabbathless places, they cannot—need not—keep the Sabbath....

They are taught by the spirit and policy of a denomination that Sabbath-keeping is out of the question except in the presence of a well-established Seventh Day Baptist Church. Two things are wanting here: sacrifice, and faith in the future triumph of all God's law.

**"Come to us!"  
Go to them!**

4. Another serious lack in our spirit, and defect in our method, is the absence of purpose and a plan to evangelize the surrounding neighborhoods and country where our churches are established.

So far as I am able to discover, the custom of our churches is to have one regular preaching service a week, viz.: in the forenoon on Sabbath day. I confess brethren, I was greatly surprised at this. Sixth-day night is usually given to prayer-meeting, and Seventh-day night to a singing or some entertainment. If Sunday churches were to do likewise, that is have preaching services in the fore-

noon on Sunday, their success in gathering in would perhaps not be more than half what it is....

One instance will illustrate. In less than twenty miles of one of our strongest western churches, a minister of the Gospel had lived for seventeen years in the same county, and had spoken in public in various places in the county, and up to the time of his keeping the Sabbath,

themselves into these places and shine away the darkness, or salt the interest that is "ready to die."

We never shall, never can, bring the world back to the whole Word of God while we cling to the custom—unwittingly contracted, perhaps—of segregating in a few desirable localities....

And now pardon me if I say we need the spirit of the Scotch preacher

**Because we know God says:  
"The Seventh-day is the Sabbath of  
the Lord," and keep it, is not the  
assurance of our success.**

some three years ago, had not even heard of said Seventh Day Baptist Church. And yet this is a large and vigorous church, but so far as I know is not regularly holding any missionary post far or near.

How can we expect to evangelize the world with such a policy as this, or rather want of any policy? Is it any wonder that other denominations despise us, and consider us clannish? They see us huddling together and trying to own every farm in our immediate neighborhood, or every house and lot on a certain street, or in the vicinity of our church, and get the idea that the only way to be a Sabbatarian is to go and do likewise.

**Be salt and light**

Now if we are "the light of the world," let us not put all the light under one bushel; if we are "the salt of the earth," let us not put all the salt on one piece of meat. The Seventh Day Baptists have both more talent and wealth than I expected to find. And there are thousands of places in the land sadly in need of light and salt.

Let us send it to them in the shape of a living epistle, and if we can't send one, no doubt many might go

who divided the text, "They that turn the world upside down have come hither also" as follows: "1) The world is turned wrong-side up. 2) It must be turned right-side up. 3) And we are the chaps to do it."

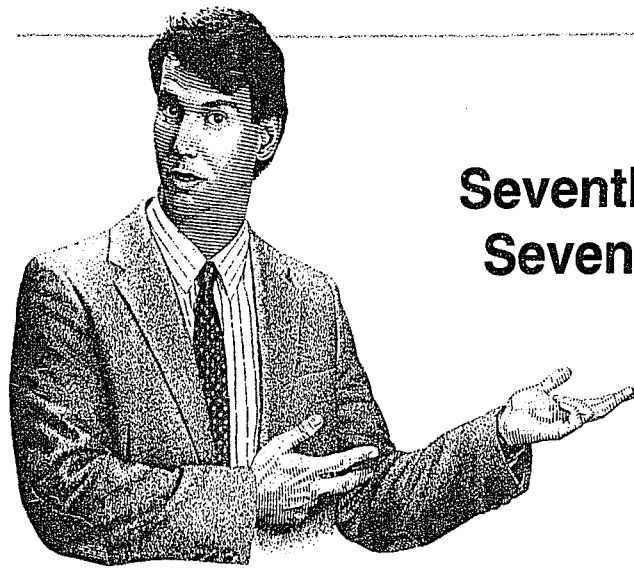
**We have a special mission**

We must believe that we have a special mission, and that that mission is to the whole world, and not in the exceedingly few localities of our churches. It is futile to wait for the world to get ready to receive the Sabbath. "The field is already white unto the harvest."

"Pray the Lord for laborers." "Go ye out into the highways and *compel* them to come in." Surely we need one huge camp meeting, and to "tarry at Jerusalem until we are endowed with power from on high" that then we may "go into all the world and preach the Gospel to every creature."

We lack evangelizing power. We need "power with men and God." But we surely never will receive it until we rise to the conviction "that every plant which my heavenly Father hath not planted shall be rooted up," the Sunday-Sabbath and all.

How many of us are ready to say, "Here am I, Lord, send me." ✠



## Seventh Day Baptists and Seventh-day Adventists Compared

Many people confuse Seventh Day Baptists with the much larger, but also much younger, Seventh-day Adventists. While there is agreement in some areas, there are considerable historical and theological differences.

**Seventh Day Baptists** trace their origin to the mid-17th century separatist movement in England. Emphasizing the Scriptures for doctrine and practice, some of those separating from the Church of England concluded that keeping the seventh-day Sabbath (Saturday) was an inescapable requirement for biblical Christianity. The first Seventh Day Baptist Church in America began when the study of the Scriptures caused others to come to the same conclusion and thus withdraw from their Sunday-keeping Baptist brethren in 1671. The movement was not founded upon the writings or leadership of any single person. Even today, Seventh Day Baptists recognize no authoritative leaders or prophets.

**Seventh-day Adventists** appear nearly 200 years after the Seventh Day Baptists. They trace their roots to the first half of the 19th century and the teachings of William Miller, whose interpretation of Daniel's prophecy calculated that Christ's return would come in 1844.

When the prophetic note proved to be a "great disappointment," many of his followers continued with modified interpretations of his end-times theology and also incorporated teachings of the Seventh Day Baptists concerning the Sabbath. These two basic strains of thought were solidified through the visions of Ellen G. White, who became the authoritative prophet of the movement. Mrs. White, though shunning the title of prophetess, spoke with near absolute authority during her lifetime. At an 1857 Conference, her testimony to the church was "received as the voice of the Lord to His people" (*Review & Herald*, Nov. 12, 1857).

### Similarities

Both denominations practice baptism of believers by immersion.

Both observe the Biblical Sabbath, the seventh day of the week.

Both express a non-liturgical form of worship.

Both are concerned with religious freedom and the separation of church and state.

### Differences

#### —The Bible

**Seventh Day Baptists** hold to the historical Protestant principle

that the Bible is the final authoritative source in matters of faith and practice, and that Christ is the supreme interpreter of God's will for mankind.

**Seventh-day Adventists** hold to the Bible as the source of their faith, but also believe that Ellen G. White was an inspired prophetess, and that her writings and interpretations are to be received as authoritative in the church.

#### —Christ's return

**Seventh Day Baptists** hold that Christ will return to earth in power at an undisclosed time. They believe that a detailed understanding of prophetic texts is a matter of individual interpretation.

**Seventh-day Adventists** place great emphasis on accepting the interpretation of the apocalyptic writings which they believe to be correct. Many believe that only those who live up to their concept of "present truth" will be prepared for "translation" when Christ appears.

#### —Church organization

**Seventh Day Baptists** hold to the congregational form of organization, where the power rests with the local congregation in its decision making, including the call and support of ministers. Their General Con-

ference of churches operates on the principle of "advice and consent" for cooperative programs, fellowship, and spiritual enrichment.

**Seventh-day Adventists** hold to an episcopal form of organization in which the power and many of the decisions flow from the top down.

#### —Biblical interpretation

**Seventh Day Baptists** cherish the individual interpretation of the Scriptures under the guidance of the Holy Spirit. For this reason they allow latitude in the understanding and application of the Scriptures.

**Seventh-day Adventists** hold to a more creedal position, expecting a more detailed uniformity in their members' beliefs and practices.

#### —Dietary laws

**Seventh Day Baptists** make a distinction between the moral laws of the Old Testament (such as the Ten Commandments, given for all mankind) and the ceremonial laws (given for the developing Israel nation). Hence they do not consider that such things as dietary laws are still obligatory.

**Seventh-day Adventists** consider that regulations such as the Old Testament dietary distinctions between clean and unclean meats are still required of Christians.

#### —Faith and works

**Seventh Day Baptists** agree with other Protestants that Christ's atoning work was finished on the cross. The gift of eternal life, based on God's grace and not our own works, assures a future free from condemnation. They reject the emphasis on and interpretation of the "investigative judgment."

**Seventh-day Adventists** lay great stress on the "third angel's message" (Revelation 14:9-12). They consider that Christ entered the heavenly sanctuary in 1844 and that an "investigative judgment" of human lives is now going on in heaven. They may feel responsible to confess each sin and live a righteous life, thus calling into question their assurance of salvation.

**Seventh Day Baptists** approve of the tithing model, but do not make it obligatory. They teach that as faithful stewards of God's creation, a fair proportion of their income is given voluntarily as an act of worship.

#### —Stewardship

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ful stewards of God's creation, a fair proportion of their income is given voluntarily as an act of worship.

**Seventh-day Adventists** hold tithing of income to be obligatory (for support of ministry), supplemented by offerings.

#### —State of the dead

**Seventh Day Baptists** in general believe that upon death, the souls of the righteous go to be with God. They believe that the redeemed will be given spiritual and glorified bodies at the Resurrection.

**Seventh-day Adventists** teach that both the spirit and the body fall asleep in death, not to waken until Christ returns. Until that day, the dead are (literally) unconscious.

#### —The Sabbath

**Seventh Day Baptists** have preached from the very beginning their distinctive doctrine of the Sabbath as a blessing for mankind and an experience of God's eternal presence with His people. Obedience to His command is a loving response

to His grace in Christ. They believe that the Sabbath should be faithfully observed as a day of rest, worship, and celebration.

**Seventh-day Adventists** have been in agreement with the Biblical Sabbath of their historic heritage, but have cast it into the judgmental framework of the heavenly sanctuary doctrine, giving it a major role in determining one's salvation.

#### —Ecumenical relations

**Seventh Day Baptists** have been ecumenical in their relations with other denominations, feeling that while believers may be mistaken in some of their practices and belief, they are followers of the Christ who died that all might be saved. Seventh Day Baptists do not associate Sunday observance with "the Mark of the Beast" mentioned in the book of Revelation.

**Seventh-day Adventists** historically have subscribed to the remnant theology which limits salvation to a select few. In their "great controversy" between Christ and Satan, substituting the pagan Sunday for the Biblical Sabbath is interpreted as the Mark of the Beast, excluding many from the elect. This has tended to restrict their associations with other denominations.

Characterizing Seventh-day Adventist beliefs is difficult because of movements within the church today which interpret the writings of Ellen White differently. Also, the summary of Seventh Day Baptist beliefs touches on areas not specifically addressed by the Conference's Statement of Belief, thus it is a characterization of the beliefs of the majority of churches and individuals. **SR**

*This new comparison will soon appear in tract form under the same title.*



## WordArt: The SDB logo

by Larry Graffius

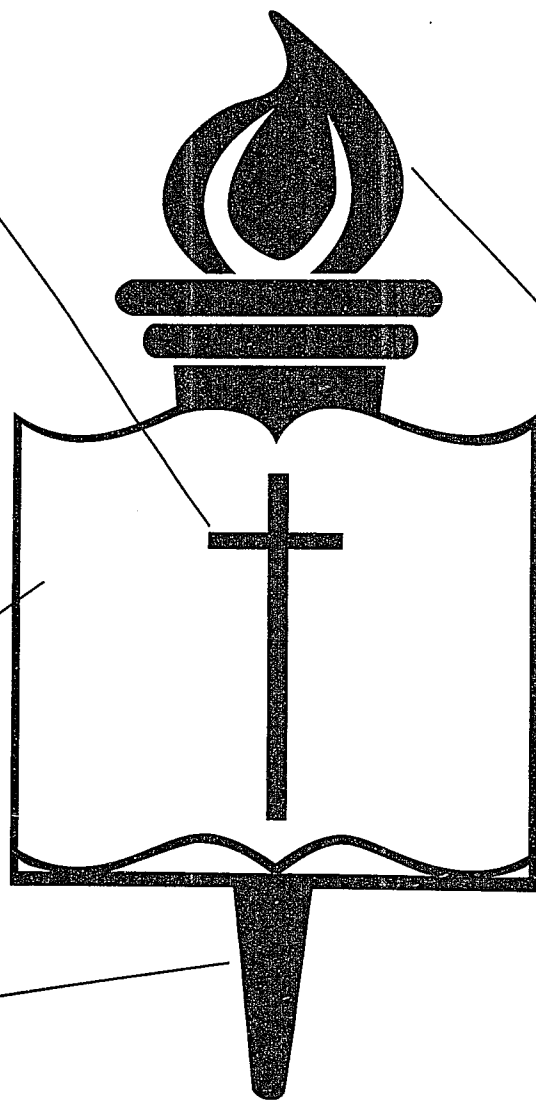
The Seventh Day Baptist logo is the symbol we use to represent our churches, our ministries, our Conference. For over 100 years we have placed a logo design on our stationary and literature as a visual identification mark; it is our signature.

What does our logo stand for? What does it intend to communicate? Let's look at the components and their meanings.

At the heart of the logo, the central focal point is **the Cross**. The cross represents our Lord and Savior, Jesus Christ. It is deliberately and appropriately placed in the center, for it is the central element of our faith. We believe that Jesus is the Son of God and because of His atoning death, we can have eternal life. Jesus Christ is the head of the Church and He is the Lord of our lives.

The basis of this belief, and the foundation of all that we practice, is the Word of God, **the Bible**. Seventh Day Baptists resoundingly affirm the truth that Scripture alone is our final authority in matters of Christian living and personal belief.

Inseparable from knowing and believing is proclaiming to others the good news of God's love to us in Christ. **The Torch**



represents our commitment to evangelism, teaching, and living godly lives before others. Through Christian education and by sharing our faith with others we respond to Jesus' call to go into all the world and make disciples.

Finally, the empowerment for all that we are and do comes through the Holy Spirit, represented by **the Flame**. He is the dynamic enthusiasm at work within our lives; He is God living through us!

Our logo speaks volumes in a very small space! We proudly display it as the symbol for the General Conference of Seventh Day Baptists, USA and Canada. **SR**

*Larry Graffius is pastor of the Marlboro SDB Church in Bridgeton, N.J. Larry also chairs the denominational Sabbath Promotion Committee.*



Women's Society page by Donna Bond

## Make it your nature to nurture

May is traditionally the month for reflecting on motherhood. I remember a particular Mother's Day sermon titled, "The Motherhood of God." Huh?

I had not pictured Pastor John Camenga as a "women's libber," nor did I doubt that he knew the difference between mothers and fathers. *This is going to be interesting*, I thought.

It was. Pastor John's thesis was that the very nature of God is to nurture, which is stereotypically a feminine trait. However, God is the perfect nurturer, always available and always caring, dispensing both mercy and discipline but never manipulating or controlling. Even the very gift of God's Sabbath demonstrates His compassion.

Someone has said, "God couldn't be everywhere, so He invented mothers."

While not theologically sound, this maxim is both clever and comforting. Consider the 6-year-old male, injured at school but keeping a stiff upper lip—until his mother arrives. Or perhaps you remember praying near the end of the ninth month that "this baby will come before my Mom has to leave."

Alas! Longing for Mom is not universal. I asked my son last fall if he didn't wish his mother could be with him when Uncle Sam performed some oral surgery on him. Airman Bond had the nerve to answer, rather matter-of-factly, "No."

Despite my bruised ego, his response indicated that he had attained the ultimate goal of nurturance: independent adulthood.

Sometimes human moms require a substitute. One evening late last year, our daughter called from college to convince us that she was quite

sick. (I'll spare you the juicy details!) Around midnight, she called again to say that her roommates did not like what three of their five senses were telling them and didn't we think she should go to the emergency room?

"Better safe than sorry," we replied. "Do you need us?"

"No," our daughter responded. "There's nothing you can do, and I'll be out before you could get here anyway," she said with her usual optimism.

Hindsight is 20/20. We should have made the 70-minute drive!

Sylvia spent the entire night with two IVs in her arm and two sleepy roommates at her side. About a month later, we learned that the brand-name hot dog she had eaten was being recalled for a deadly bacteria which kills one victim in five. Thank God Angela and Erin were available, alert, and caring.

Alas again! Not everyone is skilled at nurturing. I asked our school psychologist a question, quoting a familiar phrase from many of his reports on troubled adolescents: "Does anyone *not* struggle with nurturance issues?"

Ed's response was that many of us do "struggle with nurturance issues" as very few people really know how to nurture effectively (although the problem may be in the child's *perception* of "nurturance issues" rather than bad parenting).

Nurturing is not even a popular virtue in some circles. One new stepmother quoted

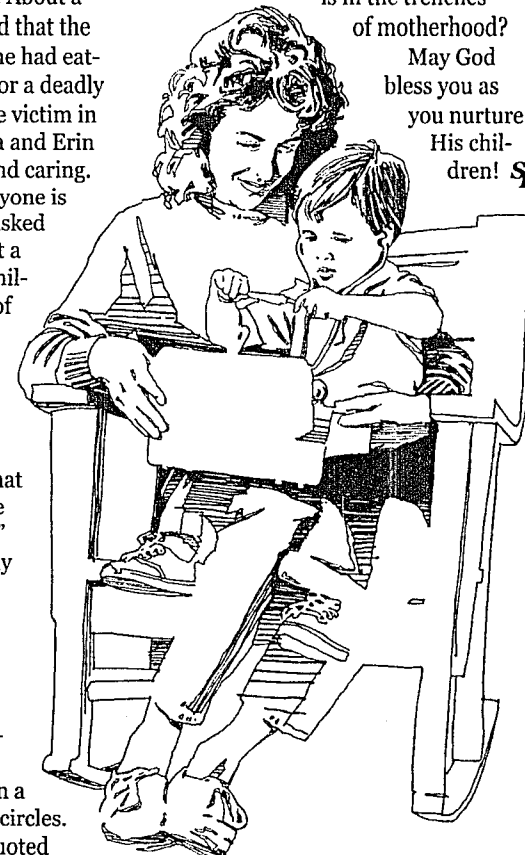
her family counselor as saying, "You mean you use your *personal* time to make pies for him?"

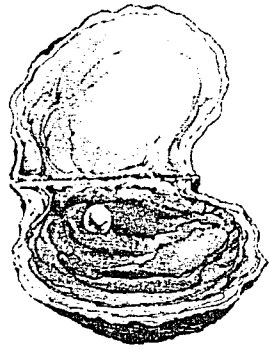
I am reminded of Paul's admonition for "older women to counsel younger women" (Titus 2:3-4). Is there a tactful, non-intrusive way for successful mothers to teach newly-inducted moms how to nurture their children? Can less experienced mothers accept suggestions without being defensive?

How can those who have contact with emotionally malnourished children show affection without risking a lawsuit? Do you ever provide positive reinforcement for someone who

is in the trenches of motherhood?

May God bless you as you nurture His children! **SR**





Pearls from the Past by Don A. Sanford, historian

## The Sunday-to-Sabbath struggle

for deferring obedience; or at least they leave the question as to what duty is, an open one.

"It is true that the way of obedience is the only way of safety and true happiness, but it takes time to learn this and put it to the test. This is true with respect to all truths, the acceptance of which involves a radical change in faith and practice."

In his letter, Harry wrote of some of the anguish he went through in his struggle of faith. Excerpts follow:

"I assure you that to accept all

"I believe the burden of the minister of Jesus Christ is, preach Christ and him crucified; and I just as fully believe that this message is robbed of its full measure of power and glory, because God's law is robbed of its convicting power.

"You asked me what led me to the Sabbath. First, I always, since entering the ministry, believed that the Bible was the only and sufficient guide, and never could feel quite sure that the Sabbath was changed to the First-day. I often desired to preach on the Sabbath, but dared not do so,

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**The question is sometimes asked why it is so difficult for men who are convinced of the truth of the Sabbath to embrace and observe it. The struggle is often long and severe.**

---

As an inheritor of generations of Seventh Day Baptist heritage, I often wondered why the Christian Church, as a whole, rejected the seventh-day Sabbath when it seems so biblically obvious. In many of the ecumenical conferences I have attended, there have been those who have admitted that we were right, but...

In December 1888, the editor of *The Sabbath Recorder*, Rev. L.A. Platts, received a letter from Madison Harry. Harry had been well-schooled in the ministry of another denomination but followed his conscience and became a Sabbatarian. Platts printed Harry's letter in the *Recorder*, prefacing it with the following:

"The question is sometimes asked why it is so difficult for men who are convinced of the truth of the Sabbath to embrace and observe it. The struggle is often long and severe before the will is brought into obedience to the behest of the reason and the conscience. Let us not judge too harshly, or condemn too severely, this apparent indecision. The reasons are many. On the one side are life-long habits of thought and conduct, the consciousness of being in harmony with the majority, the ties of friendship, the memory of many happy experiences, and the prospects of large and pleasant fields of usefulness.

"On the other side are strange and untried paths, almost certain ostracism by friends and former companions, great uncertainty as to opportunities for useful labor, and a doubtful prospect as to the support of one's self and family. These, in some form or other, furnish plausible arguments

the truth as God reveals it, requires much humility, sacrifice, and trial. I have learned this in accepting the Sabbath of the Bible.... At no time in my life were my worldly prospects so hopeless, and the future so dark, as when I commenced to keep the Sabbath. Speaking after the manner of men, everything was against such a step. But I dared not do otherwise than God commanded. I went forward, 'not knowing whither I went,' having almost nothing but the 'keep my commandments' as my assurance of reward.

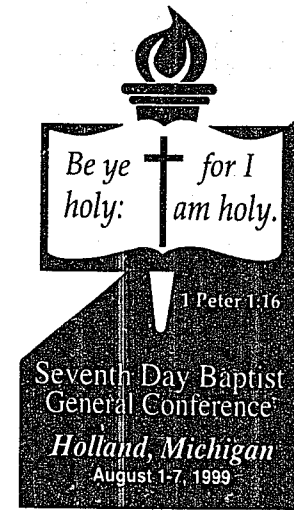
"As my reward from men, I received coldness, contempt, and persecution, and even a minister took advantage of my temporal misfortunes and afflictions to find occasion against me. Even some, for whom I travailed in spiritual birth, and for whom I could have died, sought to do me much injury...

because I never felt that I could show Scriptural authority for the change.

"About ten years ago I read an examination of all the texts alleged as proof of a change, in 'Andrews On the Sabbath.' I then saw that a Scriptural defense of Sunday was almost hopeless, and rather endeavored to be oblivious to the subject, and even to forget the Scriptural phase of the subject, and strengthen my Sunday attachment by the historical arguments usually adduced, and the usual objection against the 'old Jewish Sabbath.'

"For a few years, seeing and meeting no Sabbatarian opposition, I thought but little about the matter, until about 1885 when the Seventh-day Advents [sic] commenced operations in an adjoining neighborhood, and about the same time, the regular issue of the *Outlook* commenced to

cont. on page 26



## The President's Page

# Are you heading for Hope?

by Norma Rudert

On Monday morning, Paul Manuel will outline "The Road Map of Holiness" as presented in the Old Testament when God was teaching His people about His holiness. Then

### The Sabbath

The Sabbath eve service will be nontraditional. We hope it will be an experience of Sabbath delight and true worship for all.

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**If you enjoy handshakes and hugs, fantastic fellowship, marvelous music, and powerful preaching, Hope College in Holland, Mich., is the place for you this summer.**

---

Have you highlighted August 1-7 on your calendar, spoken to your employer, and arranged for someone to water the plants and feed the dog? All worthwhile activities require advance planning, and our annual "family gathering" at General Conference is important for many reasons.

If you enjoy handshakes and hugs, fantastic fellowship, marvelous music, and powerful preaching, Hope College in Holland, Mich., is the place for you this summer.

### The business

In the Interest Committee meetings and business sessions at Conference, each person has an opportunity to bring up any matter he or she feels is important to the work of the denomination. I imagine the old New England town meetings may have been similar. The General Council wants to hear your ideas—so come and speak up! We are very democratic.

### The Bible studies

In keeping with this year's theme, the Bible studies will all build on the premise that personal holiness is to be found in our journey as we learn more of God's way and then let His way become our way of living. ("Let" is an important word, in spite of its size, because "let" gives God permission to work in your life.)

Pete and Nancy May will point out "Potholes and Pitfalls," and Robert Van Horn will direct us to "Service Stations."

Victor Burdick deals with a serious subject in "Detours and Flat Tires," a discussion of the various kinds of suffering that can result in effective ministry for the Gospel. Finally, on Friday, we will be treated to "Refreshments on the Road" with Scott Hausrath.

### The messages

The keynote message on Sunday night will be given by Pastor Andrew Samuels in "The Mandate for Holiness." During the week, the nightly sermon titles spell out the word "holy." (You'll have to hear these sermons to complete the thoughts.)

"H"—The Heart of Holiness is...

Bill Burks

"O"—The Obligation of Holiness is... Steven James

"L"—The Light of Holiness is...

David Taylor

"Y"—The Yoke of Holiness is...

Justin Camenga

David Clarke has agreed to coordinate Sabbath School classes, small enough to permit plenty of good discussions. The culmination of the week's study and worship time is "The Rewards of Holiness" by John Peil on Sabbath morning.

### The music and more

Inspiring music by the Conference Choir, as directed by Amanda Snyder, will lift your spirits. Oscar Burdick at the enormous pipe organ may even raise the rafters of Dimnent Chapel. I can hardly wait!

For the younger set, the Host Committee has lined up great activities: bowling, a movie, swimming, and (we hope) a special picnic and vespers on the shores of beautiful Lake Michigan. SDBs of all ages just love being together.

And that's why you should not be Hope-less in August. These and other blessings await you in Holland, so just turn the page and head for Hope! **SR**





**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"

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

7. Transportation assistance is needed between \_\_\_\_\_ (city) and the  
 Hope College campus.  
 Arrive: Air # \_\_\_\_\_ Bus # \_\_\_\_\_ Train # \_\_\_\_\_ date \_\_\_\_\_ time \_\_\_\_\_ (a.m.) \_\_\_\_\_ (p.m.) (Carrier) \_\_\_\_\_  
 Depart: Air # \_\_\_\_\_ Bus # \_\_\_\_\_ Train # \_\_\_\_\_ date \_\_\_\_\_ time \_\_\_\_\_ (a.m.) \_\_\_\_\_ (p.m.)

\*\*Send form to: Patti Wethington, PO Box 38, White Cloud MI 49349\*\*

**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.

1. 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.).
2. 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.

3. Local rules of the school and facility are binding on all Conference attendees unless changed by the Host Committee or the General Council.
4. 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.
5. 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.
6. 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.
7. 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 1999 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  
 Where— CAMP MANTOU, Cassopolis, Michigan July 9, 1999  
 When— 4:00 p.m., July 28 - August 1, 1:00 p.m.  
 Director— Pastor Andrew Samuels  
 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/tape decks.

Name: \_\_\_\_\_ Address: \_\_\_\_\_

Home phone: ( ) \_\_\_\_\_ Home Church: \_\_\_\_\_

Transportation by:  private car  bus \_\_\_\_\_ time: \_\_\_\_\_

\$80 fee enclosed  Will pay at camp

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

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

**\*\*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  
 Where— HOPE COLLEGE, Holland, Michigan July 9, 1999  
 When— 4:00 p.m., July 28 - August 1, 1:00 p.m.  
 Director— Pastor Scott Hausrath  
 Cost— \$130.00 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. Linens and pillow provided.

Name: \_\_\_\_\_ Address: \_\_\_\_\_

Home phone: ( ) \_\_\_\_\_ Home Church: \_\_\_\_\_

Transportation by:  private car  bus \_\_\_\_\_ time: \_\_\_\_\_

\$130 fee enclosed  Will pay at campus

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

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

My birthdate is \_\_\_\_\_ (month, day, year).

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

**1999 YOUTH PRE-CON MEDICAL FORM**  
**CAMP MANITOU, Cassopolis, Michigan**

Medical Form must be returned with registration by July 9, 1999. 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.**

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 1999

**What WOULD Jesus Do???**

Youth Lesson for "Sabbath Renewal Day"  
 Mark 2:23-3:5

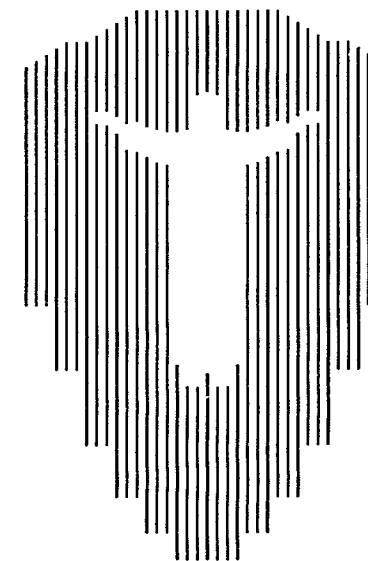
by Matthew Berg

I believe as young Seventh Day Baptists we too often think of Sabbath as something we "got to do" as kids in SDB homes, rather than something we "get to do."

We can learn from Jesus in this way. Sabbathkeeping is not about something we "have" to do; it's something we "get" to do once a week in observance of the day God gave us to remember Him and what He is doing in our lives.

Let's look at a passage from Mark's Gospel. (For other versions of the story, see Matthew 12:1-14 and Luke 6:1-11.)

What is Mark trying to tell us about Jesus and what he thinks of the Sabbath? As was often the case, Jesus was under careful examination by the Pharisees. They watched everything that he and his disciples did. In this story, two things happen that the Pharisees see as breaking the law: Jesus' disciples were picking grain on the Sabbath, and Jesus himself healed a man's withered hand on the Sabbath.



We read this roughly 2000 years after it happened, and it's easy to ask, "What is wrong with that?" But remember, in Jesus' time there were still rigid guidelines as to what was and wasn't allowed on Sabbath day. I think that these two stories about Jesus show what we ought to think about what's important and what's not on the Sabbath.

**What's important (Mark 2:23-28)**  
*Look to examples of the past, seek after their wisdom*

In our passage Jesus looks to King David, whom the Pharisees respect greatly. In our SDB heritage, most

of us have parents or grandparents who have been Sabbathkeepers for years. Ask them to tell you about being a Sabbathkeeper as a young person, and ask them what they think is important.

Here Jesus challenges the Pharisees to open their eyes and see what a great person of faith from the past (in this case David) thought about that matter. Don't hesitate to ask your parents or other "older" people you know and respect about their thoughts on the matter.

*The Sabbath was made for Man, not Man for the Sabbath*

In Mark's account of what Jesus says, these oh-so-famous words for Sabbathkeepers ring so true. Take time to think of what your typical Sabbaths consist of in terms of a routine...

Does it reflect something that we look forward to doing, or something that is a chore? Jesus—as he often did—cut to the core of the issue, "The Sabbath was made to work for you, not against you." (The new Matthew James Version paraphrase!!)

*Our Savior and Lord (and principle example) makes the rules, not the Law*

This is an important statement that Sabbathkeepers often miss:

*cont. on page 26*

**Coming next month:**  
 An all youth-related SR!



**FOCUS**  
on Missions

# School is job one in The Gambia

by Kirk Looper



*This Gambian worker adds a trench for the new school. Contributions to the Missionary Society helped to more than triple the available classroom space.*

In the United States, we take education for granted. Everyone who wants to can attend school for the 12 years it takes to graduate with a high school diploma. But in many other countries where we have Seventh Day Baptist churches, "free" public education is considered a blessing since it is not available to everyone. This is the case in India, the Philippines, and in many of the countries in Africa.

In one African nation, SDBs have embraced education as a cornerstone of their ministry. The Gambian Conference has registered as a "non-government organization," with a school as its primary project.

After I visited the fledgling Conference in The Gambia, a school-

funding request was placed in one of our Missionary Society's publications. Within a few weeks, responses started coming in. Soon, enough donations were collected to construct the school building. Later donations helped purchase books, paper, pencils, and other school supplies.

God was so good in helping with this project. Which brings up a question: Why does He allow some projects to move forward rapidly, while others receive no financial support?

To stake out the foundation of the school building, a crop of millet had to be cleared and leveled. They used a

small structure—a cement building measuring 14 by 30 feet—for the first classrooms. Then they added walls and floors to come up with a building that measures 30 by 50 feet. The school now has enough room for all six grades. It also features a covered, wrap-around walkway that allows the children to keep out of inclement weather.

One of the church members periodically shot footage of the building process with an 8mm camera, which was then incorporated into a tape showing the complete process. If you would like a copy, mail your request to the Missionary Society office, and we will be glad to ship it. It is interesting to see the process and materials that were used to build the school.

It was a happy time when the Seventh Day Baptist-sponsored school opened. Many children who previously could not afford to attend school now can. And since the school is close to where they live, the children don't have to take a bus or a taxi.

The school continues to need funds for school supplies and teaching materials. Most of the teachers attend the Seventh Day Baptist church, and teach Christian beliefs and morals along with the other information the students are expected to assimilate. They consider this a vital part of their community outreach.

A fax machine allows the Gambia Conference to communicate easier and faster, both with the Missionary Society office here in the U.S., and with other Conferences and groups. They can also receive copies of translated and original materials that need only to be photocopied. We are pleased that someone was willing to underwrite this purchase, which plays a major role in several aspects of their ministry.

As soon as they obtain a computer and printer, the task of translating/developing and printing masters for duplication will be greatly simplified.

We thank God for those of you who are willing to share your resources. Because of your generosity, outreach efforts—like those in The Gambia—will be more successful. **SR**

*SDB Missionary Society  
119 Main St.  
Westerly, RI 02891  
Phone: (401) 596-4326  
E-mail: sdbmissoc@edgenet.net*

## Pastor Profile



**Name:**

Jeanne (Wilhelm) Yurke

**Birthdate and place:**

September 3, 1953 Lancaster, Pa.  
(I was actually born on September 4, but the birth certificate was filed incorrectly.)

**Current pastorate:**

Raritan Valley SDB Church, Bridgewater, N.J.

**Family:**

Bernie, husband of 15-plus years (11/05/83)

**Education:**

Public schools in New Jersey and Pennsylvania; Macalester College in Minnesota (B.A. in sociology); Eastern Baptist Theological Seminary in Pennsylvania (M.Div.); Summer Institute and some course work at New Brunswick Theological Seminary in New Jersey.

**Former pastorates/employment:**

Ministered in the Seventh Day Baptist Church of Christ in Plainfield, N.J., as Administrative Assistant, Assistant Pastor, and Interim Pastor; served at the former SDB headquarters in the sound studio, publishing house, and Historical Society.

Non-SDB employment has included: radio broadcaster, switchboard operator, church custodian, van driver, GED and ESL teacher, geriatric health care provider, coffee house worker and manager, nursing home activities director, and social worker.

**My first job was:**

Taking care of a vacationing neighbor's pet box turtle.

**Personal hero:**

I most admire people who do the right thing, even when it costs them dearly.

**Favorite Bible passage:**

Psalm 61:1-4

**Favorite author:**

Dr. Bernard Yurke (as his proofreader, I've read almost everything this research scientist has written in the past 16 years!)

**Most people don't know (about me):**

Right after the Berlin Wall came down, heralding the reunification of Germany, I preached in Hamburg. All right, so it was Hamburg, New Jersey, but still...

**When I have time, I enjoy:**

Making music.

**A great answer to prayer was:**

The most recent one. God keeps doing such amazing things, that as soon as I write down one answer, something else just as great happens!

**A church project I'm excited about:**

Raritan Valley's 25th anniversary celebration in the year 2000!

**My vision for SDBs:**

Spiritual maturity will become our hallmark, and love will be our legacy.

## Who is Fox Auto?

by Kevin Butler

Something out of the ordinary caught my eye as I flipped through the monthly packet of bulletins from the North Loup, Neb., SDB Church.

Perusing the "Prayer Concerns" list, I recognized long-time church members and certain world or political situations which needed prayer. Then, down at the bottom, I saw "Fox Auto." *Hmm, must be a new family in church, I thought. Kind of a strange name, though...*

Another bulletin listed "Ken's Salvage and Repair." The next one carried the "Big H Bait Shop." Years of training in observation led me to

this conclusion: Why, the church has local businesses sponsoring their bulletin!

### Local visitors to the church have helped spread the word about the prayer ministry.

Not quite. With last year's arrival of Pastor Chris Mattison, the North Loup church has begun praying for local businesses and organizations—from the North Loup fire department to the corner bar.

"It's the old idea that people don't care how much you know until they know how much you care," Pastor Mattison shared with me recently. "This really helps us focus our minds on our neighbors. It's the mission of the Church—to have Christ shine through us!"

Local visitors to the church have helped spread the word about the prayer ministry, begun in October. "I have heard favorable responses from the café, EMTs, and fire department, thanking us for remembering them," the pastor reported.

"It's one way to help those who are prayed for, while helping the church focus on reaching out." **SR**

## SR Reaction

Dear Mr. Butler,

I am a Sabbathkeeping minister (80 and retired) in the Denver, Colo., organization of the Church of God. I receive your magazine and find it very good spiritually; a fine format.

May God bless your efforts for Him and may Sabbathkeeping Baptists long continue. My people were Seventh Day Baptists, learning of the Sabbath at the Leonardville, N.Y., church around 1885.

I preach for some churches that don't have ministers, and use some of your articles. Pray for me as I pray for your efforts for Him.

Pastor Wm. H. McCann  
Dundee, MI

*May we hear from you?  
See our address inside the  
front cover, or e-mail us at:  
sdbmedia@inwave.com*

## Maiden Hall center work continues

by Gem Fitz-Henley

Work is continuing on the Conference Center in Maiden Hall, Jamaica.

The "decking" (putting the roof on) has been completed on the four upstairs rooms, which measure approximately 30 by 30 feet. Our goal in March was to finish decking the office and bathrooms, which comprise another area of similar size.

Work days are held every Sunday and holiday, as well as some weekdays.

Recently, we received a six-figure donation (equivalent to \$3,000 in U.S. currency) from a Jamaican SDB. We thank God for these funds, and for every other dollar donated. We need many more donations to complete the decking on the audito-

rium, which is about three times as large as the area already finished.

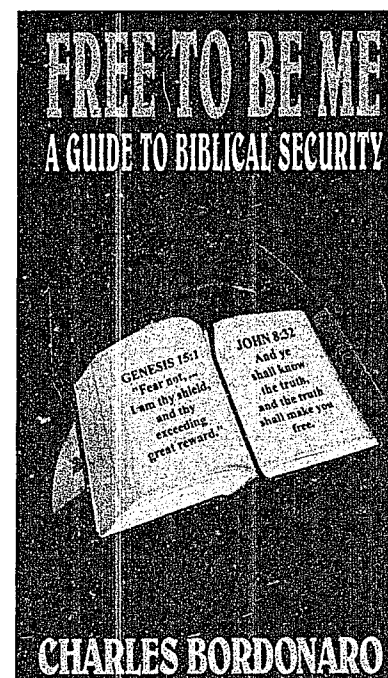
Our thanks go to all of the individuals and churches which have contributed to the Maiden Hall construction project. The San Diego, Calif., SDB Church continues to be a faithful supporter. They will accept donations (as will the Missionary Society) and forward them to the Jamaica Conference.

Please continue praying, working, and giving so that we can complete this project.

San Diego SDB Church  
PO Box 33514  
San Diego, CA 92163-3514

SDB Missionary Society  
119 Main St.  
Westerly, RI 02891

## Book Review



## Free To Be Me

by Charles T. Bordonaro

*Free To Be Me* is written from a practical theological point of view. The author weaves biblical truths together, causing the reader to easily understand the scriptural path into a lifestyle of security with the Lord.

While many books have been written on the topic of eternal security, *Free To Be Me* deals with security as a lifestyle. Thus, everyday areas of family, peers, church relationships, employment, trials, and fruitfulness are all addressed. Charles Bordonaro shows how believers in Christ have the opportunity to develop security in all their relationships and activities.

Bordonaro's unique approach, linking future security to the performance of everyday activities, is a refreshing study. Each chapter is filled with iron-clad biblical proof for the necessity of the lifestyle of peaceful

security with Christ. The book teaches that following God's plan removes fear from the heart of the believer. Traditions and opinions are represented as weak and temporary foundations. True biblical strength and security is shown to be built upon the truth and conviction offered by the eternal Son of God.

*Free To Be Me* explores the reason why both believers and unbelievers fail to possess the feeling of security as they live. The author gives the remedy for the problem of insecurity. Though not intended to be a book dealing with the psychological woes of society, the author deals with the basic needs which all people possess.

The writer argues that if people do not find security in the Lord Jesus Christ, insecurity continues to prevail. *Free To Be Me* teaches that the basis for security is the foundation provided by Christ. Faith in Christ is taught as the es-

sential pathway into a lifestyle of peace and security.

Bordonaro presents the ministry of the local church as an opportunity for peaceful cooperation, rather than

### 'Free To Be Me' teaches that the basis for security is the foundation provided by Christ.

dictatorial control and ungodly competition.

After putting the truths learned from this book into practice, believers will obey Christ because they love Him, not because they feel guilty.

*Free To Be Me* is available from Beacon Light Publishing, Inc., PO Box 1612, Thousand Oaks, CA 91358, Phone: (805) 583-2002. The price is \$9.95 plus 82 cents Calif. tax, and \$2.50 shipping and handling. **SR**

## Baptist World Congress promises great music

Mark Paulsen (right) plays the "didgeridoo," musical instrument of the Australian aboriginals. You'll hear this and other unique international music at the 18th Baptist World Congress, January 5-9, 2000, in Melbourne, Australia.

Registration forms are available from the Baptist World Alliance, 6733 Curran St., McLean, VA 22101-6005, USA.



Phone: 703-790-8980. Fax: 703-893-5160.  
E-mail: Congress@bwanet.org and on the BWA website: www.bwanet.org

Calling all

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Correspondents!

Please let us know if you need more SR information forms. Or you may bypass all that and send your updates by e-mail—[sdbmedia@inwave.com](mailto:sdbmedia@inwave.com)

Thanks for keeping us informed!

## Marriages

**Cornue - Petrie.**—Brian Cornue and Sarah Petrie were united in marriage on June 26, 1997, in the backyard of her parents' home in Verona, NY. The Rev. Steven James officiated.

**Bethel - Adams.**—Steve Bethel and Natalie Adams were united in marriage on December 19, 1998, at the Stonefort, IL, Seventh Day Baptist Church, with Pastor Arthur Burkhamer officiating.

**Birt - Blank.**—Jeffrey Birt and Lorine Blank were united in marriage on December 27, 1998, at the Waterbury Memorial Presbyterian Church in Oriskany, NY, with the Rev. Lowell Avery officiating. Also participating were Rev. Steven James and Rev. Russell Johnson.

## Accessions

**Bay Area, CA**  
*Steven Crouch, pastor*  
Joined after baptism  
Maura Myers

**Daytona Beach, FL**  
*John Camenga, pastor*  
Joined by testimony  
James Daniel  
David Hening  
Hope Hening  
Joanne McCall  
Keith McCall  
Linda McCall  
Norman McCall

**Dodge Center, MN**  
*Dale Rood, pastor*  
Joined by letter  
Chet Bond  
Joined after baptism  
Karlene Neher

**Lost Creek, WV**  
*Stephen Osborn, pastor*  
Joined after baptism  
Mary Beth Lawrence  
Joined after testimony  
E. Jay Anderson

## Births

**Abel.**—A son, Scott Michael Thomas Abel, was born to Scott and Joey Abel of Rome, NY, on August 18, 1998.

**Davis.**—A son, Duane Sanford Davis, was born to David L. and Doreen (Sanford) Davis of Renton, WA, on February 19, 1999.

**Stall.**—A son, Ty Daniel Stall, was born to Daniel and Kelly Stall of Colorado Springs, CO, on March 22, 1999.

## Obituaries

**Kenney.**—Julia Carlene (Irish) Kenney, 85, of Rockville, R.I., died on December 11, 1998, at the Westerly (R.I.) Health Center, after a lengthy illness.

A lifelong resident of Rockville, she was born on May 21, 1913, the daughter of George Carlton and Lyra Adell (Babcock) Irish. She married John E. Kenney on December 20, 1934. They were married 34 years.

Julia worked as an office manager for a number of businesses in Westerly, including the law firm of the late John Ferguson, the John Ahr Ford Co., and the Misquamicut Club. She retired in 1985. She also had been a bookkeeper for the Watch Hill Fire District.

She was a member of the Rockville Seventh Day Baptist Church.

Survivors include one daughter, Carlene Siegrist of Bremerton, Wash.; one son, Gregory, of Rockville; seven grandchildren, four great-grandchildren, and several nieces and nephews. In addition to her husband, she was preceded in death by one sister, Lucy Armstrong; one daughter, Diana Pavelski; and a great-grandson.

Funeral services were held on December 17, 1998, at the Avery Funeral Home in Hope Valley, R.I. Interment was in the Rockville Cemetery.

**Prest.**—Edelgard D. Prest, 63, of Verona, N.Y., died on January 27, 1999, at her home.

She was born on March 3, 1935, in Troy, N.Y., the daughter of Edwin and Lydia Downie. In 1968, she was united in marriage to Gerald A. Sholtz. He died on June 9, 1980. On July 25, 1982, she married Charles S. Prest.

Edel was a teacher in the Rome (N.Y.) City School District for 11 years. Prior to that, she had worked at Gift Country in Oneida, N.Y., for many years. She was a graduate of

the State University of New York at Potsdam.

She was a member of the Verona Seventh Day Baptist Church, where she was a past president of the church's Ladies Aid Society, past Sabbath School Superintendent, and served on many church committees.

In addition to her husband, survivors include her parents of Hamilton, N.Y.; three daughters, Pamela Rini of Central Valley, N.Y., Karen Sholtz of Syracuse, N.Y., and Gayle Sholtz of Buffalo, N.Y.; two stepdaughters, Christine Sholtz of Westerville, N.Y., and Lois Prest of Atlanta, Ga.; one stepson, Charles Jonathan Prest of Blossvale, N.Y.; two sisters, Irmgard Feola of Rome and Margaret Banks of Vermillion, S.D.; and several nieces and nephews.

Funeral services were held at the Verona SDB Church on January 30, 1999. Interment was in New Union Cemetery.

**Epp.**—Blanch Ilene Epp, 70, of Angwin, Calif., died on February 2, 1999.

She was born on March 26, 1928, at her uncle's farm near Visalia, Calif., the daughter of Fred and Grace (Trumble) Gearing. She married Eugene Epp on August 25, 1946. They lived in Hollister, Calif., for many years before retiring to Angwin.

While in Hollister, Blanch and her husband participated in the Monterey SDB Fellowship. In the late 1950s and early 60s, she helped start the Bay Area Seventh Day Baptist Church and was a charter member. The move to Angwin brought them closer to the church's meeting place, but poor health prevented her from attending often. Their travels included a visit to the Holy Land.

Survivors include her husband, mother, and one daughter, Barbara Hassard, all of Angwin; one brother,

Walter Gearing of Loma Linda, Calif.; and one granddaughter.

A funeral service was held at the Seventh-day Adventist Church of Angwin, conducted by her daughter, granddaughter, and their husbands. Burial was at the St. Helena (Calif.) Cemetery.

**Bonser.**—Bill (William G.) Bonser, 50, of Claremont, Minn., died on March 6, 1999, as a result of an accident while cutting a tree limb at his home.

Bill was born on May 6, 1948, in Rochester, Minn. After graduating from Dodge Center High School in 1967, he worked in a local department store and attended umpire school in Florida.

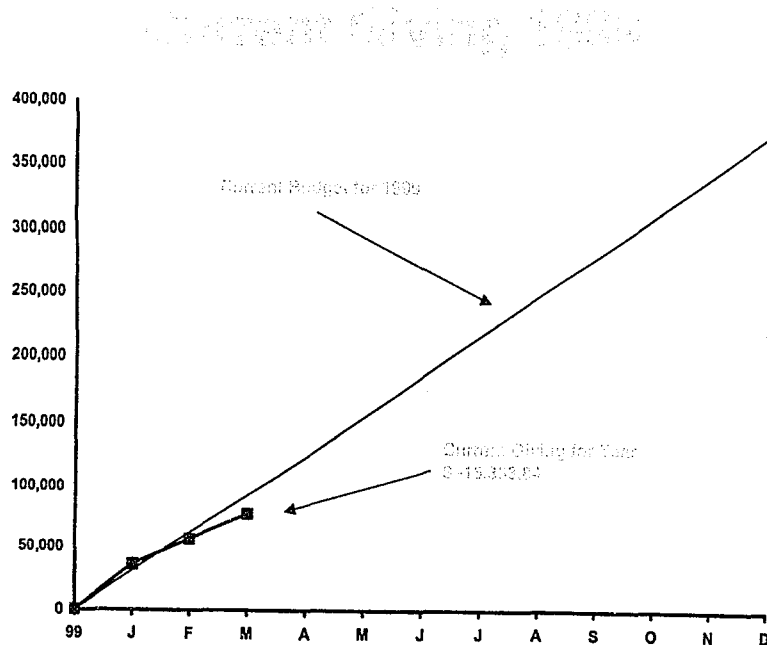
On April 19, 1978, he married Jeanie Hermel of Kilkenny, Minn.

He worked as a truck driver for several local businesses, and as a school bus driver. At the time of his death, he was employed as a bus driver by the Owatonna (Minn.) Bus Company.

Bill was an avid sports fan and umpired many local baseball games. He also enjoyed golf, and hunting with bow and arrow. He was a member of the Dodge Center Seventh Day Baptist Church.

In addition to his wife, survivors include one daughter, Cassandra ("Cassie"); one son, Derek; his mother and stepfather, Alice and Chuck Krohn of Dodge Center; three sisters, Bonnie Cymore of Tustin, Calif., Vivian Kloppstein of Kasson, Minn., and Barbara Mogen of West Concord, Minn.; and two brothers, Bob of Kasson and Burt of Alpha, Minn. He was preceded in death by his father, George Bonser.

Funeral services were held at St. Francis de Sales Roman Catholic Church in Claremont. Revs. James Seitz and Dale E. Rood officiated. Burial was in St. Francis de Sales Cemetery, Claremont.





**What WOULD Jesus, cont. from page 19**

Remember who makes the rules now; it's God in the Flesh, Jesus Christ. So don't go trying to live by the letter of the Law—it will only bring you grief, not joy. Remember the intent for the Sabbath. It's supposed to be a delight! (Isaiah 58:13-14).

**What's NOT important (Mark 3:1-5)**  
*It's not what you can't do, it's what you can*

This one is pretty self-explanatory. Jesus here is much more concerned with what he is doing (healing), rather than what he shouldn't be doing (worrying about breaking the rules). Don't worry about breaking the rules. God has written those rules on your heart (see Ezekiel 36:26-27);

you will know if it's honoring God or not.

*Don't be afraid to do something new*

Going back to our last example of what's *not* important, we need to focus more on things that traditionally might be thought of as breaking the Sabbath. God knows your heart. If the Spirit is leading you to do something different on Sabbath, then I believe it's more important to be allegiant to HIM than to all the dirty looks we might get from those expecting an explanation for what we are doing.

I once took part in a Young Adult Activity where we actually took rakes and shovels and offered to help

clean up neighbors' houses near the church. We got a lot of strange looks when we went ahead anyway and did it ON THE SABBATH. And you can't imagine the blessing we received by helping our neighbors!!!

*To save life or to kill*

Although I don't think this is what Jesus was talking about, this line spoke to my heart, especially as it relates to the Sabbath.

Are we to focus on the things which we *can't* do, and thus emphasize killing our own joy and delight in the day? Or do we focus on the newness of life that we are given as a gift each week to renew and live our life for Jesus?

I think the latter is what Jesus would want us doing. Amen!!! **SR**

**Sabbath struggle, cont. from page 12**

come to me. My attention was again called to the subject, more intently than ever before.

"I then began to investigate the subject more seriously. I looked up the defenses of Sunday in tracts, articles, etc., and found that the unscripturalness of Sunday is to be found in the various contradictory and antagonistic views, and concessions, and admissions, and violent assumptions of Sunday advocates themselves. In fact, I saw clearly that Sabbatarianism could well say, 'Their Rock is not as our Rock, our enemies themselves being judges.'

"These facts, joined to the growing conviction that the Bible is the only guide, and that 'the way is so plain that wayfaring man, though a fool, need not err therein,' at last compelled me, about the first of June, 1887, to commence keeping the Sabbath of the Bible.

"The *Outlook*, more than any other human agency, helped to bring me to a candid and impartial investigation

of this subject, and I hope its issues will continue to enlighten far and wide."—M. Harry

The *Outlook* Madison Harry referred to was a monthly periodical edited by A.H. Lewis in Sabbath promotion, beginning in April 1882. In 1884, its purpose was more sharply defined with the name *Outlook and Sabbath Quarterly*. From 1893 to 1897, it was published as the *Evangel and Sabbath Outlook*.

The magazine was intended to reach the well-educated, and some 55,000 copies were regularly sent to clergy in the United States and Canada. One special issue opposing the Blair Sunday Bill pending in Congress was sent to 65,000 lawyers in addition to the clergy.

Rev. William C. Daland, who served in SDB pastorates on both sides of the Atlantic before becoming President of Milton (Wis.) College, also credited the *Outlook* with convincing him of the Sabbath while he was a student in seminary. **SR**

**In the next  
Sabbath  
Recorder:**

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**A special all-youth issue featuring—  
Essays, Testimonies  
and Jokes  
Reports from exciting  
SDB youth ministries**

*Plus:* a tribute  
to Pastor Keith Julson  
who died late last year

Please watch your mail  
for a personal invitation to  
help us celebrate the 155th  
anniversary of the *SR*

**KEVIN'S**

**Slaves to time?**

We've all heard the biblical reasons for keeping the Sabbath. The strongest ones come right from the Ten Commandments found in Exodus and Deuteronomy.

In Exodus, the Sabbath commandment harkens back to the theology of Creation, where God rested on the seventh day. The Deuteronomy passage calls us to remember the Lord liberating His chosen people from Egypt.

Thus, we have two clear reasons for keeping the Sabbath day. One is to worship the Master of all creation and time, and the other is to take a regular rest—liberating

us from our bondage and work.

I remember hearing someone mention a third yet related reason. It amplifies the first commandment ("You shall have no other gods before me"), and it has to do with time and work.

And it hits me right between the eyes.

We need the Sabbath because God knows how we can become slaves to time.

Guys, how many times has your wife asked you, "Why can't you just relax??"

We could mimic a high-and-mighty theologian and explain that the Lord *wants* us to be working and not idle. But "not being idle" can turn into an idol! How many of us have become slaves to time, and bow down to the idol of work?

Think about it: do you ever feel guilty when you're not working; when you're not paying homage to the clock on the wall?

The Sabbath began as a perfect symbol for us to "be," and not to "do." And yet the symbol—created to keep us away from work and time worries and idols—eventually became an idol unto itself. With the best of intentions, man tacked on hundreds of rules that obscured the simple glory of the Day.

Then Jesus came. He sought to liberate the Sabbath back to its original purpose, which was to liberate mankind. Keeping the regulations had assumed nearly as

much importance as the Day, or even the Giver of the Day. Jesus tried to have us recall just Who was Lord of the Sabbath.

Whenever Jesus "worked" on the Sabbath (plucking heads of grain out of necessity or healing someone out of love), the Pharisees pronounced their judgment and hastened to plot his death. They could not admit that they had allowed the Sabbath to assume too much importance.

Blind Pharisees!

But before we cast the first stone, let's take a test on our idolatry problem. If the Sabbath is truly a break from work, cannot we liken it to a vacation?

Think of your last family vacation. Did you race at a such a hectic pace and work so hard to have fun that you were worse off when you got home than before you left? If so, it sure sounds like time and work were still very much in control.

For a real vacation to live up to its name, it needs to be a complete change. Vacationers need to release their "master" (time) for the duration. Wouldn't the days go better if you were free to do whatever you wanted for that time—sleep, play, exercise, hike, visit with your friends and family?

One can only appreciate the gift of time after being freed from its tyranny for awhile.

A good vacation should also help get our spiritual priorities in line. If we can say to the Lord, "I shall have no other gods before You," then He has regained His supreme position in our life. Not time. Not work. Not rules.

May your "vacation" at the end of this week help you recover the perspective that a loving and caring God is your true Master.

## Holland Area Lodging

### Holland, MI 49423

Tax is 8%. Ask for week-long discount.

#### Conference Center

- |  |                              |                |
|--|------------------------------|----------------|
| •Haworth Conference and Learning Center (\$89) | 225 College Ave. (on campus) | (800) 903-9142 |
|--|------------------------------|----------------|

#### Bed and Breakfast

- |                                    |  |                |
|------------------------------------|--|----------------|
| •Centennial Inn (\$100)            | 8 East 12th St. (2 blocks)                             | (616) 355-0998 |
| •Bonnie's Parsonage (\$100)        | 6 East 24th St. (1 mile)                               | (616) 396-1316 |
| •Dutch Colonial Inn (\$90 - \$150) | 560 Central Ave. (1 mile)<br>www.bbonline.com/mi/dutch | (616) 396-3664 |
| •Brick Inn (\$70 in 1998)          | 74 W. 24th St. (1 mile)                                | (616) 396-0401 |

#### Motels

All are located on or near US 31 and are approximately 3 miles or 10 minutes to campus.  
Some include breakfast. Rates quoted are 2P/1B.

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|--|----------------------------|----------------|
| •Blue Mill Inn<br>\$58                 | 409 US 31 at 16th St.      | (616) 392-7073 |
| •Budget Host Wooden Shoe Motel<br>\$60 | 465 US 31 at 16th St.      | (800) 283-4678 |
| •Holiday Inn<br>\$109                  | 659 East 24th St. at US 31 | (800) 279-5286 |
| •Super 8 Motel<br>\$59                 | 680 East 24th St.          | (800) 800-8000 |
| •Days Inn<br>\$70                      | 717 Hastings St.           | (800) 329-7466 |
| •Best Western-Holland Inn<br>\$67      | 482 E. 32nd St. at US 31   | (800) 428-7666 |
| •Comfort Inn<br>\$109 - \$119          | 422 E. 32nd St. at US 31   | (800) 228-5150 |
| •Country Inn by Carlson<br>\$84        | 12260 James St.            | (800) 456-4000 |
| •Fairfield Inn by Marriott<br>\$76     | 2854 West Shore Dr.        | (800) 228-2800 |
| •Hampton Inn of Holland<br>\$108       | 12427 Felch St.            | (800) 426-7866 |

#### Campground

- |                             |  |   |
|-----------------------------|--|---|
| •Dutch Treat<br>\$13 - \$20 | Zeeland, MI (3 miles)<br>Call at least 1 month early<br>so SDBs can be together. | (217) 356-8745<br>Steve & Dixie Packard<br>SDB reservation liaisons |
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