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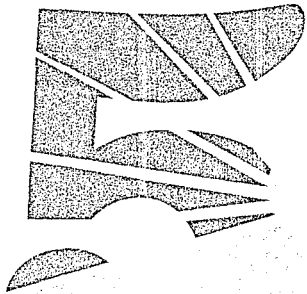
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*News for and about  
Seventh Day Baptists*

March 2000

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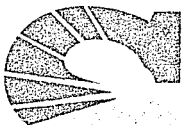
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**Positive  
Principles  
for keeping**

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**A D D A T T W**



### 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

### Summer Institute on SDB History and Polity

May 30 - June 16,  
2000

Seventh Day Baptist Center  
Janesville, Wis.

Taught by  
Janet Thorngate  
and  
Gabriel Bejjani

This year's session will be  
open for laity to audit. Please  
contact Rev. Gabriel Bejjani  
for more information:  
(909) 682-2002

### New Directory

The Seventh Day Baptist  
Directory covering the year  
1999 is now available at the  
SDB Center in Janesville, Wis.

The cost is \$8.75 per direc-  
tory, which includes postage.  
For those who pick up a  
Directory, the cost is \$7.50  
each.

### Robe of Achievement

The Women's Society is accepting nominations for the Robe of Achievement for 2000. Criteria for the resumé may be found in previous issues.

Send all nominations to:

Elizabeth Bidwell, P.O. Box 136, Shiloh, NJ 08353

Deadline: March 31, 2000

## Historical Society Annual Meeting

The annual meeting of the Seventh Day Baptist Historical Society will be held at the SDB Center in Janesville, Wis., on Sunday, May 7, 2000, at 2:00 p.m., in connection with the Annual Meeting of the Board of Directors.

The Society serves the denomination in the collection, preservation, and communication of SDB history. As a membership corporation, its work is financed by membership dues, endowments, contributions, and the sale of its books.

Any member of a Seventh Day Baptist church may become a Contributing Member for a \$10 annual fee, or a Life Member for \$100, payable to the Historical Society at the SDB Center, PO Box 1678, Janesville, WI 53547.

# The Sabbath Recorder

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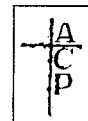


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## Positive principles for keeping Sabbath

The Bible commands us to "Remember the Sabbath day, to keep it holy." The Bible clearly understands the Sabbath to be the seventh day of the week (our modern day Saturday), and that it is to be kept from evening to evening (Friday night to sundown Saturday).

But how is it to be kept today? Let us suggest five positive biblical principles for New Testament Sabbathkeepers.

### Principle



#### Keep it holy

##### Make it special for God

*Exodus 20:8*

*(Deut. 5:12)*

"Remember the Sabbath day, to keep it holy."

What am I doing to make this day special for God? To dedicate it to seeking God? What day-to-day chores can be set aside in order to have time for seeking God and the things of God?

### Principle



#### Rest on it

*Exodus 20:9-11*

"Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall not do any work... For in six days the Lord made heaven and earth... and rested the seventh day."

How do I make Sabbath restful? Do I use it for both physical and spiritual rest? Am I truly refreshed and renewed after Sabbath?

### Principle



#### Make it a day of sacred assembly

*Leviticus 23:3*

"...The seventh day is the Sabbath of rest, a holy convocation."

Do I gather with God's people on the Sabbath? Do I join with God's people in worship on that day?



### Principle



#### Make it a delight

*Isaiah 58:13-14*

"If you turn away your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shall honor Him... then you shall delight yourself in the Lord..."

Is your Sabbath a day of light, a day of joy, a day to really look forward to?

### Principle



#### Do good on it

*Mark 3:4*

"And (Jesus) said to them, 'Is it lawful to do good on the Sabbath days or to do evil? To save life, or to kill?'"

Is your Sabbath a people day? A day to do good for others? An unselfish day?

*Published as a tract by the Dodge Center, Minn., Seventh Day Baptist Church, Dale E. Rood, pastor.*

## 5 Positive Principles for keeping Sabbath

- 1—Keep it holy  
*(Exod. 20:8)*  
What am I doing to make this day special for God?
- 2—Rest on it  
*(Exod. 20:9-11)*  
Am I truly refreshed and renewed after Sabbath?
- 3—Make it a day of sacred assembly  
*(Levit. 23:3)*  
Do I gather with God's people on the Sabbath?
- 4—Make it a delight  
*(Isa. 58:13-14)*  
Is my Sabbath a day of joy?
- 5—Do good on it  
*(Mark 3:4)*  
Is my Sabbath a day to do good for others?

Feel free to cut out these reminders—and get a bonus quiz on the other side

—Dale E. Rood, 1999

# How keep the Sabbath?

by Rev. Lester G. Osborn

*(Reprinted from the March 5, 1945, Sabbath Recorder.)*

"It's so hard to know what I should and should not do on the Sabbath. How can I know if a thing is all right?"

This question has been asked by many who rule out social affairs and sports and the work of the week. Here are five words which suggest a test. Think them through.

**Exclusion—**

Does it crowd out known duties or responsibilities? Does it take time

which might be used to better advantage in the Lord's work?

Does it keep me from some Christian service? Remember, the Sabbath is the Lord's day, not ours.

general has no Sabbath conscience. Mankind needs a Sabbath.

Dare we, as Christians, take our place with those who care nothing for the Lord in neglecting His holy day?

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**"It's so hard to know what I should and should not do on the Sabbath. How can I know if a thing is all right?"**

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**Necessity—**

It is necessary? Be honest about this, for many things, on second thought, could be included in the other six days if we really wanted to, and if we planned our time rightly.

The seeming necessity may be due to the wrong use of the six working days which God has set aside for our use. Such things as studying, mending, pressing, going to the doctor could come under this head. Are these "our work" or the Lord's?

**Expediency—**

What will our example do to others? The world in

Will our action cause someone else to stumble?

**Recreation—**

Will it rest us or sap our energies? Will it truly help in the recovery from fatigue? Will it send us back to our everyday work better fitted?

This, the physical, is the lowest standard of judgment. We must take the "far look" and fix our eyes on spiritual things.

**Spiritual Growth—**

Our inner beings must be nourished. We need time for thinking of the things that be of God, spiritual things.

Will this feed my soul? Will it make me a better Christian? Will it contribute to my spiritual welfare?

We feel that the correct answer to these questions will decide beyond any doubt as to whether a thing is in harmony with the spirit of the Sabbath and pleasing to the Lord of the Sabbath. **SR**

## How Keep the Sabbath?

Questions to think about before engaging in Sabbath Day activities.

**•Exclusion**

Does it crowd out proper duties or Christian service?

**•Necessity**

Is this "my work" or the Lord's?

**•Expediency**

Will this action cause someone else to stumble?

**•Recreation**

Will this rest me or sap my energy?

**•Spiritual Growth**

Will this make me a better Christian?

—Rev. Lester G. Osborn  
Sabbath Recorder  
March 5, 1945

# The spirit of the Sabbath

by R. Gregory Lincoln

*"In the beginning God created the heaven and the earth... And on the seventh day God... rested... and God blessed the seventh day, and sanctified it: because that in it he had rested from all his work..." (Genesis 1:1; 2:2, 3)*

For many who observe the Sabbath, the above verses give the foundation for belief. They reveal the blessed gift that God gave to all humanity. With a sovereign act that would ring throughout the ages, God set apart the seventh day as a day specially blessed and separated for sacred use.

I believe God, in His infinite wisdom, was accomplishing more than one thing when He ordained the seventh day Sabbath.

There are at least three benefits the Sabbath would bring: One, rest; two, a memorial of creation; and three, a special day of fellowship with God. God knew that humanity would benefit from these three things. The Sabbath truly was a gift.

However, we must remember that while Scripture does reveal the Sabbath was made for man—for his benefit, never designed to be a burden but a blessing—it also reveals that the seventh day is the Sabbath of the Lord God Almighty (see Exodus 20:10a; and Mark 2:27-28).

Because the seventh day is the Sabbath of God, some ramifications come to mind. First, He sets the rules concerning its observance. (Consequently, one should be careful how that day is observed.) And second, to



**With a sovereign act that would ring throughout the ages, God set apart the seventh day as a day specially blessed and separated for sacred use.**

tread on the Sabbath is to tread on Him to Whom it belongs.

In light of these ramifications, we would benefit from asking ourselves some questions. Does God really care how the seventh day is observed? Is there such a thing as proper and improper observance?

The answer lies in thoughtful reflection upon the Sabbath's very essence—for once the purpose and true essence of the Sabbath is understood, the answers to the above questions become clear.

**And on the seventh day God rested**

When God rested on the seventh day, was it out of necessity? Was God exhausted

**Because the seventh day is the Sabbath of God, some ramifications come to mind. First, He sets the rules concerning its observance. And second, to tread on the Sabbath is to tread on Him to Whom it belongs.**

from creating such a vast and infinite universe? Was He tired?

After creating stars as the sand of the sea did God need a breather? God forbid! What a nonsensical thought (see Isaiah 40:28)! Obviously, God did not need to rest. But why did He? The answer: To set an example for humanity.

God rested because He wanted humanity to rest—pure and simple. Even before sin entered into the world,

God, in His infinite wisdom, knew that man would benefit from a day of rest. God had told mankind to rule and to reign upon the earth—to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth—to take the earth's resources and employ them. This would be no small job for which humanity would need a weekly rest.

When God established the Sabbath, He emphasized rest. In fact, the

*cont. next page*

very word "sabbath" can mean "rest." Consequently, the principle of rest is vitally important if we are to understand how to keep the Sabbath holy.

### Humanity must rest

To properly observe the Sabbath, humanity not only *should* but *must* rest. There are many practical ways this principle is lived out in our daily lives. For example, one's secular employment should be ceased on the seventh day, one's secular planning and worldly desires should take a 24-hour vacation, one's mind should be set upon the great truths of the Bible instead of the great turmoils of the world. Rest, beautiful rest, from the

### Rest, beautiful rest, from the cares of this world is an important principle in receiving the blessing of the Sabbath.

cares of this world is an important principle in receiving the blessing of the Sabbath.

As the people of God, our desire should be for everyone to receive the blessings of the Sabbath. This truth is remarkably brought to light in the Fourth Commandment when it says, "...in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates" (Exodus 20:10b).

### The Sabbath was meant for everyone

Remember, as a gift to humanity, the Sabbath was and is meant for everyone. There are many practical ways we can live in harmony with this fact. For example, one should never encourage and support the secular work another person does on the Sabbath; one should never ask someone else to do what they themselves would not do; one should make sure that everyone in their control is resting on the Sabbath.

When Sabbathkeepers employ others to cook and clean for them by going out to eat at a restaurant on the Sabbath, the above three principles are violated. The first principle is violated by such activity, for their mere presence (and tipping) encourage the worker. The second principle is violated also. Sabbathkeepers would never work in the restaurant themselves but gladly accept the services of others. This is hypocrisy.

Can you imagine the Sabbathkeeper telling the waitress that God's desire for her is to not work on this day? The waitress would go away completely confused, for the words send one message, but the actions send a completely different message. (This is similar to when a nurse at an abortion clinic witnesses to a mother that abortion is murder all the while assisting the doctor in the act.)

The third principle is also violated, for you control by your *own words* the *action* of the workers.

Of course, some will say that you are not in control of workers at a restaurant, for you don't have complete control of them (i.e., they'll work whether you're there or not). This, however, is a legalistic approach.

Look at the Fourth Commandment. While it is true that the *letter* of the law speaks only to those who are within your gates, the *spirit* of the law speaks to all those you have

*As a gift to humanity, the Sabbath was and is meant for everyone. For example, one should never encourage and support the secular work another person does on the Sabbath.*

influence over. And do you not have influence over the waitress? If nobody came to the restaurant that day, she would be influenced not to work.

But you say, "I am only one person, not able to make a difference." I say, just as one should vote in an

election, so one should vote by their action on whether or not the restaurant should be open for business as usual on the seventh day.

The principle of rest must be observed in order to receive the blessings God intended from the Sabbath. This is important because the Sabbath will lose significance as the

**While it is true that the letter of the law speaks only to those who are within your gates, the spirit of the law speaks to all those you have influence over. And do you not have influence over the waitress?**

people of God stray from the biblical plan of observance.

### Arguing from the exception

Most of the time when discussing with others biblical and nonbiblical observance of the Sabbath, those who hold liberal beliefs argue from the exception rather than the rule. Wanting to justify their behavior, they look to the "ox in the ditch," rather than "the herd in the field."

I believe God has never condemned anyone for working in emergency situations on the Sabbath—to pull their "ox out of the ditch." Further, there are many things that *do* require physical work on the Sabbath.

There are, absolutely, exceptions. But exceptions will never justify treating the Sabbath as just another workday. The point is this: *Let's not define the rule by the exceptions; let's not throw the baby out with the bath water!*

The people of God must also be careful not to *put* their ox in the ditch. For example, some insist they must eat out on Sabbath while on vacation otherwise they and their family will go hungry (i.e., the ox in the ditch scenario). However, at the same time they ignore what God calls the Preparation Day—the sixth day of the week.

How hard is it (especially in our society) to buy a Styrofoam cooler and stop at the grocery store on Friday for supplies? "No way," they

**There are, absolutely, exceptions. But exceptions will never justify treating the Sabbath as just another workday.**

say, "that's a pain!" Well, to those who say that, I reply, it all boils down to how serious you are about the Sabbath and what God instituted it for.

### "Impossible to keep"?

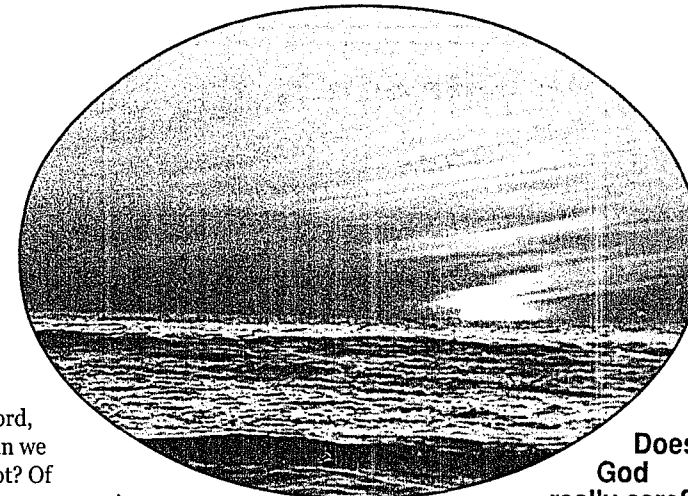
Sadly, from among those who claim to be proponents of the Sabbath come some of the most startling attacks against it. One such attack is the idea that the Sabbath command is, for all intents and purposes, impossible to keep.

This argument is based on a hypothetical situation in which everybody is a Sabbathkeeper. Based on this hypothetical situation, it is concluded, among other things, that Sabbathkeepers would be employed in a vast array of secular employment, for there are too many "necessities" (i.e., *absolute* necessities) that cannot be ceased: public transportation, restaurants, electricians, utilities, etc.

Basically, in reference to the principle of rest, the Sabbath would be treated like any other day—*such as Sunday is treated by the majority of those who worship on Sunday.*

Let's stop and examine the hypothesis upon which this argument is based.

If we can assume that all are Sabbathkeepers, would it be reasonable to assume that all are God's children? Why not? Let's do so, for the sake of argument. So, if the United States is a nation 100% born-again, sanctified, washed in the blood, redeemed by the Lamb, new creatures in Christ Jesus, then we can expect some mighty blessings from the



**Does God really care?**

Lord, can we not? Of course we can!

We can assume there will be no crime because all have Jesus as their Lord, which means no police officers are needed to protect the populace; in fact, all can be laid off permanently!

Next, we could probably assume, based on Old Testament promises, that sickness and disease would be nonexistent in the United States. Obviously, all doctors and related fields would have to find employment elsewhere. Wait, wait, wait! This is absurd, right?!

We could play hypothetical games all day long, but what good will it do

*Would not a nation of believers directed by God be able to find a way to rest every seventh day? Of course!*

us? We live in reality, not a fantasy-land. Likewise, our doctrine must be based on the Word of God—not the reasonings and hypotheses of man.

Besides, even if the hypothesis was true, would not a nation of believers directed by God be able to find a way to rest every seventh day? Of course! They practically do it already. And remember, God never would have instituted the Sabbath rest if it was going to be impossible to observe.

Does God really care how the seventh day is observed? Of course He does or He wouldn't have set it apart as sacred!

Is there such a thing as proper and improper observance? Absolutely. Remember, God has set the example for us and desires *all* people to follow His example. We must live *consistently* with this truth.

My heart is saddened that so many in the Church are losing sight of the biblical principles concerning and surrounding the Sabbath. It's an area of great importance. I believe, without a shadow of a doubt, that the Sabbath will lose significance as the people of God stray from the biblical plan of observance. And when that happens, the people of God will miss the great gift that God gave with a sovereign act that will continue to ring throughout the ages.

I pray the Church will take the necessary steps to ensure the truth of true Sabbath observance. I believe a call to change in thought and behavior is needed in this area. Will you join with me in this effort to stand for the truth? I pray you will. **SR**

*This article first appeared in ACTS (Advocating Christ The Savior)—the official missionary magazine of the General Council of the Churches of God (7th Day), Meridian, Idaho—in November, 1996.*



## Sabbath witness in the South

by Don A. Sanford

The biographical sketch of James F. Shaw in Volume 3 of *Seventh Day Baptists in Europe and America* simply states that he was "born in Walker County, Ga., on February 16, 1845, son of William P. and Rhoda Hardin Shaw; married Samantha A. Masser, 1862, who died in 1908; married 2nd Mrs. Lizzie M. Turner, 1912; founded town of Fouke, Ark., 1889, as S.D.B. colony; aided in organizing several S.D.B. groups in Southwest; organized Southwestern Association, 1888; died Fouke, Ark., April 13, 1918."<sup>1</sup>

These facts only serve as an outline for a significant life in the history of Seventh Day Baptists.

James Shaw was one of the ministers who responded to the questionnaire in the 1906 *Sabbath Recorder* which asked ministers whether they felt any hereditary tendency to ministry, and what influences led them to their chosen profession. Shaw wrote:

So far as I have the history of my father's ancestry, there were no preachers. They were English nonconformist stock and emigrated to America chiefly from a desire for greater religious liberty. On my mother's side, I come from Huguenot ancestry who fled out of France from papal persecutions

son. Under these circumstances they were trained in Indian fighting, and had but little time for church matters, and so produced no preachers.

**"When I was being baptized, one of the deacons prophesied that a minister was being baptized. Learning of this may have led my mind more in that direction."**

and are descended from old Protestant stock. After settling in South Carolina, they followed the pioneer movement westward with Boone, Shelby, Levier, and Robin-

My parents were members of the Baptist Church at LaFayette, Ga.... I fully gave my heart to the Lord at the age of thirteen, and was baptized into the fellowship



James F. Shaw  
1845-1918

of the same church with my parents. When I was being baptized, one of the deacons prophesied that a minister was being baptized. Learning of this may have led my mind more in that direction.

Clifford Beebe records for us the circumstances of Shaw's acceptance of the Sabbath while serving as a Baptist pastor in the Texarkana, Ark., area.

The deacon, a shoe-cobbler, sat in his shop at work on a Sunday, when his pastor [James F. Shaw] strolled by, and being a man with a stern moral sense, entered the shop to remonstrate with the deacon as to his Sabbath-breaking. Whether from conviction or contrariness (people later remem-

bered him as of a controversial nature), or purely from a desire to justify his conduct, the deacon challenged the preacher to prove him from the Bible either that

In his response to the 1906 questionnaire in the *Sabbath Recorder*, Shaw concluded by saying:

Forty years have passed since my ordination, most of them fill-

**Although not the first church of this faith in the Southwest, the Fouke church became the center from which Seventh Day Baptist influence spread.**

Sunday is the Sabbath, or that it is a sin to work on Sunday.

"That's easy," thought the pastor, and accepted the challenge, set a date for meeting and vanquishing the deacon, began to study on the subject. But the more he studied, the less he found in defense of his position, and finally had to admit to the deacon that it just wasn't there.

Many a less conscientious man would have let it rest there, but not he. The next Sunday a startled congregation heard their pastor announce from the pulpit that he was convinced from the Bible that the Seventh Day was the Sabbath of the Lord, for Christians as well as for Jews, and would they unite with him in keeping it. They would not, as a church. And so on May 17, 1884, we find twelve dedicated men and women organizing the Seventh Day Baptist church of Texarkana.

Although not the first church of this faith in the Southwest, it became the center from which Seventh Day Baptist influence spread. Elder Shaw, who was both printer and preacher, used both pulpit and press to spread this truth throughout Arkansas and East Texas, publishing for years *The Sabbath Outpost*, organizing churches, and sponsoring a general meeting which developed into the Southwestern Association.<sup>2</sup>

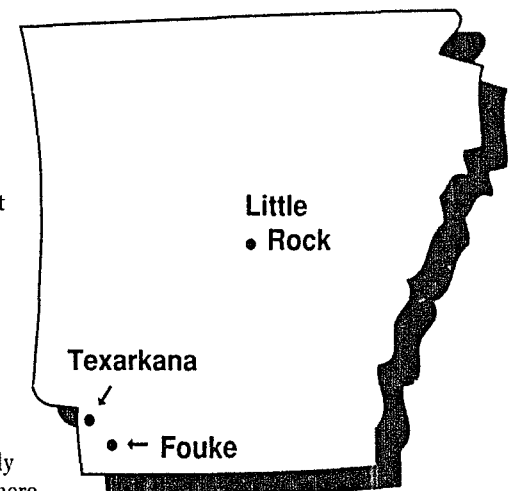
ed with hardships, but they have been full of pleasures, save the last seven, when the relegation away from opportunity has brought me the greatest trial of all my life.

One does not have to read many of his reports to grasp the hardships which Shaw endured working in that area. He pioneered a colony at Fouke and invited Seventh Day Baptists from across the nation to settle there where land was cheap. He platted out the town with such street names as Alfred, Milton, Newport, Babcock, Potter, Bampfield, and Lewis. Even Main Street was named for A.E. Main. But, as he wrote in 1889,

We are in the midst of the most stringent times in financial matters the South-west ever saw. The poor people throughout the land are in distress. Labor of all kind is shut down and no employment for the toilers. Our Sabbath-keepers who have come here to settle are much discouraged.... I have invested all my means to keep them up until I feel the pressure sorely myself. I invited them here, not knowing the hard times just coming on us. If they are forced away to other points just

now, the cause will suffer greatly. I have prayed and hoped and looked for better times, and still trust that they will come. In trying to put things on a basis to make our cause permanent here, I have done the work of three men in the last three months, have worked till my brain reeled, sleep went from me, and I was so threatened with paralysis at one time, that my physician insisted that I must give up all labor for a time. I did this for three or four days only. I feel greatly improved at present, though not entirely relieved from all languor. I may fall soon, but I thank the Father in Heaven, that he has blessed my labors in the last few years in the South-west. I do quite often feel with Paul that "For me to live is Christ, but to die is gain."<sup>3</sup>

On one occasion in January of 1891, Shaw and his family lived in an unfinished house being built by a printer. When the rented house the printer was using burned, Shaw had to move from his domicile and live in a tent. They stayed there until "two rooms of my house were so far finished as to permit our going into



ARKANSAS

them without stove or other heating facility. Our brethren came while we were yet in the tent and built for us a log kitchen by which we were able to dispense with the tent."<sup>4</sup>

Since the colony thought the area's red clay would be ideal for brickmaking, that was one of the few industries they attempted. The policy was that people were hired only if they were willing to take bricks for their pay, or agreed to wait for their money until the bricks were sold.

Shaw hired a member of the church, Daniel Smith, to work for the brick company. Eventually, he complained about not getting paid, and held Shaw personally responsible.

One day, as Pastor Shaw returned home along the railroad tracks, Smith confronted the minister. "After a little conversation he knocked Shaw down and pounded him in a most brutal manner." At a meeting of the Fouke church, the following resolution was unanimously passed:

Whereas, Daniel W. Smith, a member of this church, did say that Elder J.F. Shaw was a liar and a scoundrel, and was requested by this church to appear before the church and prove his statement, which he refused to do, and

Whereas, the aforesaid, Daniel Smith, did after that brutally, and as far as we can learn, without any provocation, assault Elder J.F. Shaw, breaking his bones and inflicting other severe bodily injuries; therefore,

Resolved, that we hereby express our sympathy for Bro. Shaw; and our confidence in his Christian character. And we now withdraw our fellowship from Daniel Smith, as one unworthy the name of a Christian.<sup>5</sup>

Pastor Shaw also met opposition from others in the community. In 1890 he reported that "The first-day people seem contented in the idea of the Sunday Sabbath, and some of them express horror at Sabbatarians doing work on that day; yet there is no Sunday that the shooting of guns is not heard in all directions, and a great deal of riding to and fro pleasure seeking." One man who was convinced of the Sabbath was told by his neighbors, "For God's sake, if he believed it himself, not to teach his children such stuff."

He also reported that a neighboring pastor had been lecturing his people on the names of the days of the week, advising them to drop the heathen names and adopt the Bible names—1st, 2nd, 3rd, 4th, 5th, 6th, and Sabbath. But he insisted that the first day is the Lord's day.

"I do not know yet what significance he can give to the use of the name Sabbath to the seventh day, while denying that it is to be kept as such," Shaw commented, "but we feel that the stand he takes is an advance toward truth, though unconscious he may be of it."<sup>6</sup>

Rev. James Franklin Shaw was the most influential leader in the work in the Southwest. Although many of the churches that he established did not exist for long, seeds were sown, and a number of denominational leaders came from that area.

He exemplified the pastor who takes the message of Ezekiel to heart: "Thus says the Lord God, and whether they hear or refuse to hear, they will know that there has been a prophet among them" (Ezek. 2:4b-5).

Shaw laid the foundation for the Fouke Academy, which for many years provided an education in an area where public schools were inadequate. This also brought united effort from the denomination through the Young People's Board, the Women's Board, and the Missionary Board. **SR**

<sup>1</sup>*Seventh Day Baptists in Europe and America, Vol. 3, p. 228.*

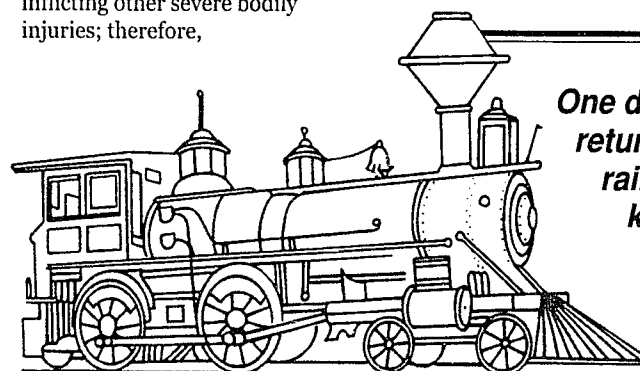
<sup>2</sup>*Clifford Beebe, Reminiscence of Early Days, 2nd ed. (Janesville, WI: SDB Historical Society, 1986), p. 4.*

<sup>3</sup>*"From J.F. Shaw," Sabbath Recorder, April 1, 1889, p. 227.*

<sup>4</sup>*"From J.F. Shaw," Sabbath Recorder, January 29, 1891, p. 68.*

<sup>5</sup>*"Brutal Assault upon Elder J.F. Shaw," Sabbath Recorder, April 14, 1892.*

<sup>6</sup>*"From J.F. Shaw," Sabbath Recorder, May 15, 1890, p. 308.*



**One day, as Pastor Shaw returned home along the railroad tracks, Daniel Smith knocked him down and pounded him in a most brutal manner.**



## Women of Faith Conference: a faith booster!

*From time to time, one of our women is privileged to attend a conference or seminar and is kind enough to share her new insights with us.*

*Althea Rood of Dodge Center, Minn., reports on her experiences attending two "Women of Faith" Conferences. She encourages the rest of us to participate, and tells us how to get more information.*

I attended the Women of Faith Conference in Minneapolis, Minn., both in October 1998 and October '99. If I were to characterize the impact on my life, I would liken it to a "booster shot of faith."

The first time, money from the Tuition Fund\* for pastors' wives made it possible for me to attend.

Featured speakers at Women of Faith Conferences include Patsy Clairmont, Barbara Johnson, Marilyn Meberg, Luci Swindoll, Sheila Walsh, and Thelma Wells. Music is led by "Point of Grace" and the Women of Faith Worship Team from Integrity Music.

Other guest speakers attend regional conferences. In 1999, they included Babbie Mason, Chonda Pierce, Dr. Leslie Parrott, and Joni Eareckson Tada.

The theme in 1998 was "Bring Back the Joy." Last year it was "Outrageous Joy."

Being part of a 17,000-18,000-voice "choir" was uplifting, and the speakers were real and dynamic. I was especially challenged by Sheila Walsh. She shared how to "drag our will into the will of God" as she told of her spiritual pilgrimage, which included an emotional breakdown forcing her to rely on God completely. Sheila was even a host on "The 700 Club" television program be-

fore her hospitalization, but her mental illness gave her the opportunity to experience God's grace in a new dimension.

My favorite speaker was Patsy Clairmont. I especially appreciated her sense of humor and her ability to share the Word of God in a dynamic way. She entered carrying a huge bunch of knotted, tangled, and colored rubber bands and said that she was dragging her emotions along with her.

Her primary point was that we need to learn not to give in to our feelings but allow God to teach us how to be balanced persons. We need to rely on God to give us love for those we interact with. She stated repeatedly that, "We cannot change another person! I can only change myself with the power of God!"

Patsy's scriptural example was Moses, whom she described as a "basket case" (whining and crying in the Nile), a "bushwhacker" (killing the Egyptian), a "bench warmer" (wanting to stay with the sheep rather than following the voice of God for a new adventure), and a "bondsman" (dragging his will into the will of God to be seen in his life so that others could be drawn to God).

Again, paralleling the life of Moses, she reminded us of the "cleft of the rock"—the place of brokenness, where we experience God at a deeper level and where we become desperate for God to do His work in us!

The lives of all these "women of faith" were encouraging to me because I saw that in the midst of their greatest trials and brokenness, God had triumphed in their lives. It encourages me to expect God to do the same for myself and others around me.

Their lives demonstrated scriptur-

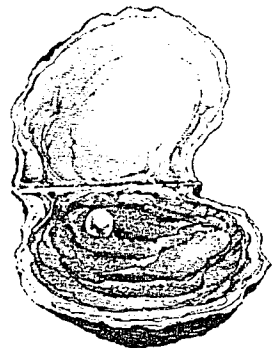
al principles like Romans 8:28: "And we know that in all things, God works for the good of those who love Him, who have been called according to His purpose." And 2 Corinthians 12:9-10: "But He said, 'My grace is sufficient for you, for my power is made perfect in weakness.' Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.... For when I am weak, then I am strong."

When I attended the Conference again last October, I took a group of friends with me. This included a teacher friend because I desired to have her hear a clear presentation of the Gospel. (Marilyn Meberg has given the clearest and most unforced presentation of the Good News that I have ever heard during the two years I've attended.) This Gospel presentation gave me an excellent opportunity to talk with my fellow teacher about her relationship with the Lord.

I would heartily recommend these conferences for any women. They happen at various locations throughout the United States from January through October. Actual dates and locations can be found on the internet ([www.women-of-faith.com](http://www.women-of-faith.com)) or by calling (1-888-49-FAITH).

This year, the theme is "Extravagant Grace." If you desire a faith booster, or want to share your faith with someone else—try a Women of Faith Conference in *your* area! **SR**

\*Funds are available from the Women's Board to assist pastors' wives and other SDB women in denominational ministry in attending such events. For guidelines or an application, please contact Ruth Probasco, Women's Board President, at 858 Barrett Run Rd., Bridgeton, NJ 08302, or call (856) 451-6844.



Pearls from the Past by Don A. Sanford, historian

## The meter's still running

"Make a selection of hymns; and issue proposals for publishing the same, and if sufficient encouragement be given, that they publish it."<sup>1</sup>

Two years later, that committee reported that selections had been made and the book was printed. In the introduction to that hymnal, the editors stated:

"Notwithstanding the great variety of books of this kind with which the Christian world abounds, the denomination of Christians which observe the seventh day of the week, for the weekly Sabbath, has not been able to find one which could be uniformly admitted into general use by its worshipping assemblies... It is also not a small inconvenience to be confined to the use of such compilations as were expressly calculated for the accommodation of those denominations which differ from them, either in sentiment, or in the externals of religion.

"We trust that no friend of Christ will be offended with the doctrine exhibited in this little work; we have aimed at holding

For over 300 years, Seventh Day Baptists have been a singing people.

At the time of the Separatist movement in England during the 17th Century, many Protestants viewed the singing of hymns as akin to the ritual of the Church of England, contained in the Book of Common Prayer, and thus limited their songs of praise to the Psalms and other Biblical passages.

Seventh Day Baptists were among those who saw in the hymns a freedom to express their own religious experience and share their beliefs with others in corporate singing.

Most of the hymns of lasting value conveyed religious experiences and beliefs which crossed denominational lines. But two distinctives set Seventh Day Baptists apart from the majority of their contemporaries—believer's

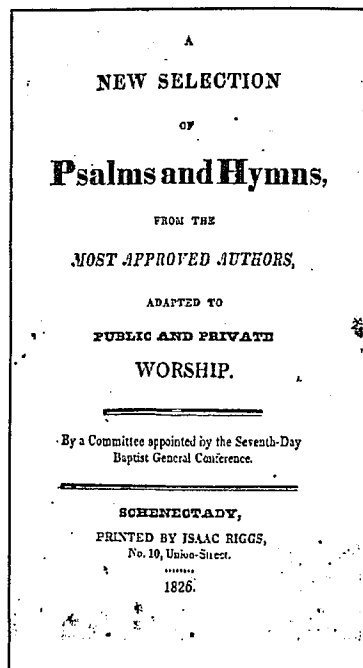
**Seventh Day Baptists were among those who saw in the hymns a freedom to express their own religious experience and share their beliefs with others in corporate singing.**

baptism by immersion, and the biblical seventh-day Sabbath. Among the works of Joseph Stennett (1663–1713) were a number of hymns expressing his testimony to these two distinctive doctrines.

Over a century later in America, in 1824, the Seventh Day Baptist General Conference appointed a committee to select hymns which would include these two beliefs.

forth the truths of the Bible, without admitting invectives against such as have different views."<sup>2</sup>

The collection contains 600 early hymns which are arranged by theological content. These include such topics as the Being and Perfection of God; Creation and Providence; the Holy Scriptures; Moral and Ceremonial Law; Christ's Incarnation and



*Title page of the 1826 Seventh Day Baptist hymnal.*

Ministry; and Doctrines of the Gospel; Others cover the Spread of the Gospel; Private, Family and Public Worship; the Sabbath; Baptism; plus 30 other categories. In short, one could go through these hymns and receive a doctrinally sound theology.

One might ask, how could nearly 600 hymns be included in a small hymnal 5-1/2 inches high, 3-1/2 inches wide, and 1-1/4 inches thick? Simple! There is no music printed. Instead, each song carries the designation of the meter of the verse just as most hymnbooks in use today.

Following 1826 usage, C.M. is designated for common meter of eight syllables in the first and third lines, and six in the second and fourth lines of a verse. Hymns in which each line is composed of six syllables are marked S.M. for short meter, and those with eight syllable lines are designated with L.M. or long meter.

*cont. on p. 26*



# SR Almanac

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

### One year ago—March 1999

Articles on "Christian Environmentalism" help answer the dilemma of "How to love the earth without being labeled 'New Age.'"

Don Sanford shares about the "Miracle of the Maple." Resources from the Associated Baptist Press list suggestions for living a more "creation-friendly" life.

Details listed about the SDB Invitation to Conversation program.

Conference President Norma Rudert asks, "Why are you a Seventh Day Baptist?"

Update and photos come from our Conference in Indonesia.

Rev. Elmo Fitz Randolph writes on the Third Commandment.

Principal from the SDB High School in Jamaica, Wayne Crandall, named a new director of the Board of Christian Education.

Miss America of 1973, Terry Anne Meeuwson, shares her testimony at the Little Genesee, N.Y., SDB Church.

Memorial services held in Paint Rock, Ala., Leonardsville, N.Y., and Berea, W.Va., for Rev. Leslie Welch who died in January.

### 50 years ago—March 1950

Rev. Harmon Dickinson of Ashaway, R.I., writes of church members arriving too late to get into a Billy Graham crusade meeting in Boston, Mass.

In response to the U.S. government's approval to develop the "H-bomb," an editorial states that "'H' stands for Hereafter."

This year's Minister's Conference, sponsored by the Board of Christian Education, to be held near Milton, Wis., in May.

Rev. Kenneth Stickney assumes joint pastorate of the Rockville and Second Hopkinton, R.I., churches.

Wardner Fitz Randolph flies to Guiana, South America, to begin a month of service at the SDB mission there.

A wire recorder is used to broadcast class sessions to students' wives at the School of Theology in Alfred, N.Y.

### Five years ago—March 1995

Issue introduces many SDBs to the 50-Day Spiritual Adventure, "Facing Down our Fears." Lou Diaz, George Calhoun, Leon Lawton, and Anna Cruzan Hickman are feature writers.

Concert of Prayer format shared for the Seeking Spiritual Maturity theme of prayer.

Youth activities among our sister Conferences in Africa highlighted.

General Conference Publicity Committee promotes Salem, W.Va., area as a "Heritage Pilgrimage" for SDBs.

Board of Christian Education page announces vacancy in the *Helping Hand* editorship.

### 10 years ago—March 1990

Richard Evans, George Calhoun, and Shelley Shobe comment on "healing."

Dorothy Parrott reviews Ken Blue's book, *Authority to Heal*.

Bibles sent to Russia from SDB mission in Finland. Coverage of Shiloh, N.J., Christmas activities and Golden Anniversary of Rev. Charles and Margaret Bond.

Report of three new churches in Shanghai, China.

Exciting basketball ministry taking place at New Life church in Durham, Conn.

### 25 years ago—March 1975

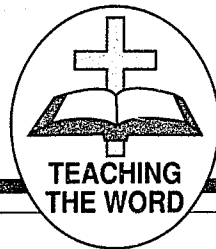
Rev. Everett Harris presents a message of the resurrection.

*...where are we headed?*

**Pray—**

- that we become better stewards of the earth
- to grow daily on life's spiritual adventure
- for those planning General Conference activities
- that God's healing power be manifested
- for our youth worldwide
- for our pastors' work, stamina, and families
- with thanks for each new day





## Christian Education

by Andrew J. Camenga

### Board of Christian Education publications for sale

Item	Qty.	Price each	Total
<i>Seventh Day Baptist Heritage</i> (each tract)	___	\$ .10	___
<i>The Helping Hand in Bible Study</i> (quarterly, per year)	___	9.00	___
<i>The Sabbath Visitor</i> (Children's weekly bulletin, per year)	___	3.00	___
<i>Baptism: Ordination to Christian Vocation</i> (35 pages)	___	1.00	___
<i>Natural Evangelism Training Handbook</i> (NET)	___	10.00	___
<i>The Teaching Leader</i> (book) by Ernest K. Bee Jr.	___	5.00	___
<b>Sabbath Nurture Series</b>			
(13 lessons for the Sabbath School <i>each</i> )			
Pre-School Teacher (includes posters)	___	\$ 5.00	___
Pre-School Student	___	2.00	___
Pre-School Songbook	___	3.00	___
Primary Teacher (includes posters)	___	5.00	___
Primary Student	___	2.00	___
Junior Teacher (includes posters)	___	5.00	___
Junior Student (includes take-home papers)	___	3.00	___
Junior High Teacher	___	4.00	___
Junior High Student	___	2.00	___
Senior High Teacher	___	1.50	___
Senior High Student	___	1.50	___
<b>Missions and Ministry Nurture Series</b>			
(13 lessons for the Sabbath School <i>each</i> )			
Primary Teacher (with posters & audio tape)	___	\$ 7.00	___
Primary Student	___	2.00	___
Junior Teacher (with posters & audio tape)	___	7.00	___
Junior Student (includes take-home papers)	___	3.00	___
Junior High Teacher (includes handouts)	___	4.00	___
Junior High Student (Missions magazine)	___	2.00	___

Please send this form (photocopies acceptable) to:

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PO BOX 1678  
JANESVILLE WI 54547-1678

or phone: (608) 752-5055  
Fax: (608) 752-7711  
e-mail: sdbmedia@inwave.com

Your address and phone number

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(Since we need to add shipping charges, please do not prepay orders.)



**FOCUS**  
on Missions

## Gambia with more students, needs

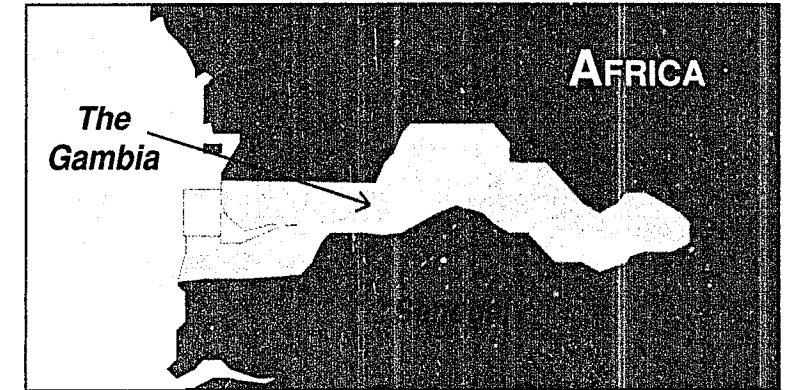
by Kirk Looper

The Gambia is a small finger of land projecting into the interior of Senegal. It is located on the western coast of Africa and follows the Gambia River through a fertile valley laden with lush vegetation.

This country covers 4,127 square miles and has a population of 601,000 people. Geographically, it is close in size to Connecticut (5,018 square miles), but not near that state's 3 million population. Nevertheless, those living in The Gambia are just as friendly and hospitable as those in Connecticut.

The dedication and work ethic of the Gambians place them among the most ambitious and fruitful of the area's people. They continue to look for ways to provide for their families and, at the same time, benefit their country. Those whom I have met have strong family values and still retain a high degree of patriotism. The changing environment I witnessed in the city of Banjul indicates a forward-moving economy.

The work that is being done in the Seventh Day Baptist churches and schools in The Gambia also il-



"School reopened officially October 1, 1999, and we are in the process of registration of the new students. God Almighty and the help of our friends within other Conferences made it possible for us to go through the academic year successfully, even though we had to face some financial constraints in respect to staff (teachers' salaries) which I sometimes have to bear from my own little resources from my photography work.

"As usual, we do conduct our worship both in Banjul and in Darankalamin, where our school is based.

to enable me to procure another secondhand good one, to enable me to continue our regular visits to our members, who are mostly parents of our pupils in the school."

It is evident that the work in The Gambia is moving along rapidly. They have close to 500 students enrolled and want to expand their building so the older children can attend. Their plans also include a vocational school in which the students may progress to a full-ability job when they finally complete the school.

Presently, the students must travel many miles to the higher grades, which prevents them from finishing their education and relegates them to the lower paying and less prestigious labor jobs.

We want the members of the SDB churches and their Conference leaders to be on a high enough level to interact with those in leadership and administrative level jobs. Otherwise, our churches will always be composed of lower economic-level people who have little expectation of attaining higher positions. This is mirrored in the income of the Conference, which in turn affects the speed and degree of evangelism. **SR**

**Work being done in the SDB churches and schools in The Gambia illustrates an attitude of progressiveness that promotes a more favorable community.**

lustrates this attitude of progressiveness that promotes a more favorable community. Pastor S.Y. Sarfo wrote:

"Thanks be to God and to the friends for the donation of school materials and secondhand clothing which has been distributed to our needy children and parents."

Plans are also ahead for evangelical work within the neighborhood villages.

"Our main problem is transportation, since my old vehicle has been sold at a very meager amount due to its condition. I do hope the Good Lord will open an avenue somewhere

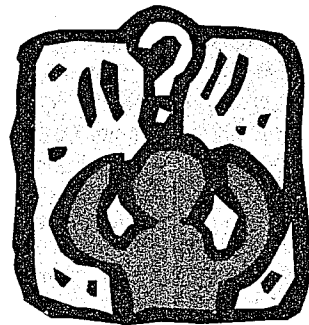


# the BEACON

Produced by the Youth Committee of the Board of Christian Education  
For and by members of the SDB Youth Fellowship March 2000

## How well do you know your Bible?

by Aubrey Appel



Put your Bibles away for this quiz and no cheating; You-Know-Who is watching!

- How many books are there in the entire Bible?  
A. 49  
B. 66  
C. The square root of 1
- What was transformed into a snake by God for Moses and Pharaoh's court to see?  
A. Moses' staff  
B. A monkey wrench  
C. Aaron's staff
- Of the twelve spies who returned from Canaan the first time, which two wanted to attack it?  
A. Moses and Aaron  
B. Ben and Jerry  
C. Joshua and Caleb
- What was Samuel's (the Old Testament prophet) mother's name?  
A. Hannah  
B. Manna  
C. Anna
- Which prophet told King David he was in deep trouble with that whole Bathsheba thing?  
A. Nathan  
B. Samuel  
C. Larry the Cucumber
- Who is the youngest king ever recorded in the Bible?  
A. Jehoshaphat  
B. Tut  
C. Josiah
- Who wrote most of the book of Psalms?  
A. de Talk  
B. Solomon  
C. David
- Which is the last book in the Old Testament?  
A. Zechariah  
B. Malachi  
C. Genesis
- Who was king of Israel when Jesus was born?  
A. King Herod  
B. King Saul  
C. King Ahab
- Who wrote the book of John?  
A. Matthew  
B. Paul  
C. Probably John, but I am not 100% sure.

Answers: 1. B 2. C 3. C 4. A 5. A  
6. C 7. C 8. B 9. A 10. C  
Give yourself one point for each question you got correct.

### Score:

10-9 points: You are a Bible genius! Way to go. You obviously know your Bible inside and out. Keep up the good work.  
8-5 points: Well, you know some stuff, but you could be a little better. Don't worry though, you aren't far from total Bible genius.  
4-0 points: Well, I am not going to lie to you. Let's face it. This is sad. But don't worry, God still loves you!



Young Adult Connection

## My plans vs. God's plans

by Mindy Barnes

situations like the one I was facing.

When it came right down to it, it was something that had to be decided between me and God. It was really hard to listen to what I thought God wanted me to do, because it was not what I wanted to do.

I finally made the decision. I chose not to join cross-country. I figured that I could run on my own when I wanted to and still enjoy the sport without being on the school team.

I still felt that I was missing out on something wonderful because I had to give up my Saturdays for God. Silly, huh? When you live for Him, you shouldn't worry about missing out because that is the exact opposite of what will happen.

I am now on the lacrosse team at school and teach Sabbath school. The lacrosse coach was my instructor for a volleyball course that I was taking, and he was looking for new players. I talked to him about not being able to play on Friday nights and Saturdays because I was a Sabbathkeeper. That was an interesting one to explain—being Christian (made obvious by the cross I always wore around my neck) and keeping the "Jewish" Sabbath.

I was pleased to hear that my coach had worked with members of his other lacrosse teams who were Jewish. He knew about keeping the Sabbath and was willing to work with me.

A couple of weeks later, I was asked to teach Sabbath School for 3rd and 4th graders for half the year. God does provide when you live your life for Him.

I am enjoying the new sport I have taken up; I even like the position that I got—goalie. And I adore the eight children I am privileged to teach ev-

ery Sabbath morning for the next couple of months. I am probably learning more than they are—children are good teachers.

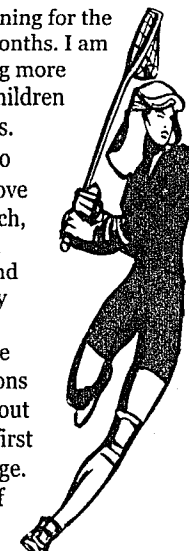
I now have two activities that I love doing just as much, if not more, than cross-country, and I can still run any time I want to.

This is just one of the many lessons that I learned about faith during my first semester of college.

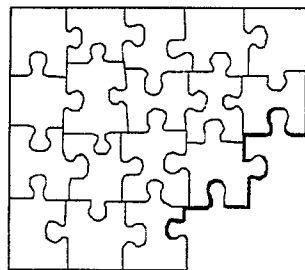
God takes care of those who keep His way. He has something planned for each of us, and it will all work out if we trust in Him.

Trusting in God's plans and His timing is not the easiest thing to do anytime, but it really pays off. Who else could do a better job of planning our lives?

I would like to encourage all of you who are reading or hearing this to find your strength in God. He is the best thing that could ever happen to your life. Just remember to let Him happen. I'm in this battle every day, too, and I'll be praying for you. SR



Check out the news from our Year-End Retreat in Boulder on page 22!



### The President's Page

## Dump out the garbage!

by John Camenga



One of our "snowbirds" was the first to see him enter.

The man stood at the doorway with a questioning look. His graying black beard was braided and ended just above his belt buckle. His dread-

locks were equally long.

Although our church is used to visitors and does well at accepting people of all kinds, this gentleman did "stick out."

Our snowbird welcomed the man, explained that the worship service was over but invited him to stay for Sabbath School. The visitor introduced himself as Alvin, and he participated in class, staying for the fellowship meal. At the end of the day's activities, he thanked us and left.

Alvin was back the next week, and the next. We began to feel more comfortable with him. His gentle humor, Christian faith, and self-reliance were clearly, but quietly on display.

When I announced preparations for a special Resurrection Sabbath service, Alvin offered to do some special music on his steel drum.

With some hesitation I asked, "And what would you like to play?"

Alvin smiled and said, "Oh, I think 'Rejoice, O Daughter of Zion' would fit well."

When Resurrection Sabbath arrived, Alvin enriched our worship experience with his improbable combination of Caribbean steel drum and Handel's baroque masterpiece.

I could conclude the story here, making the point that we were blessed with his music because we

chose to provide warm and loving acceptance to someone who seemed not to fit. But, there is one more chapter to the story that I must share.

Alvin offered to play for another worship service, this time suggesting Bach's "Jesu, Joy of Man's Desiring." As he concluded that glorious piece (perhaps my absolute favorite musical number), on the spur of the moment, with absolutely no idea where it might take us, I stopped Alvin before he could leave the platform.

"Several people have asked me about your instrument," I said.

"Would you tell us where you got it?"

"I made it," was Alvin's reply. "You have to cut down the drum, heat and tune it, then you play your music. This one I made and then had it chromed."

I sensed there was some more that needed to be said, so I asked, "Alvin, where did you get the drum?"

"It was sitting along the roadside full of garbage," he said.

My next question was, "Did you have to do anything special to prepare the drum?"

Alvin gave a lustrous smile and said, "Well, I had to dump out the garbage."

What a wonderful observation with a human application! Before we can be heated, tuned, and prepared to make beautiful contributions to the work of God's kingdom, we, too, must dump the garbage out of our lives. *SR*



**Y'all come to  
General  
Conference  
2000**

**August 6-12**  
West Virginia  
Wesleyan College  
Buckhannon, WV

### Seeking Spiritual Maturity: through Sabbathkeeping



## Mark of a mature Christian

by Larry Graffius

An annual emphasis of  
the SDB General Council

*Excerpted from Larry Graffius' book True to the Sabbath, True to Our God, chapter 3, pages 24, 25-26, 30-31.*

The way in which we spend our time is a very good indicator of what is important to us. We make time for the things that we consider to be important.

To keep the Sabbath we must prioritize our time; we must set aside a specific period of time and devote it exclusively to God.

Keeping the Sabbath as God intended means setting aside a day, not just a morning. Keeping Sabbath day extends beyond the two hours you spend at church, to the evening boundary at sunset. That is why our Sabbath keeping is such a revealing gauge of our commitment and maturity in Christ.

#### Marks of a mature Christian

What does a mature believer look like? What characterizes his life? And how does keeping the Sabbath reveal spiritual maturity? Here are some identifying characteristics of a mature Christian. Notice how Sabbath keeping reveals the very same characteristics in the believer's life.

- A mature believer is willing and glad to devote time to spiritual matters.

A person who sets aside the Sabbath Day for godly activities is demonstrating such a willingness. By spending the day in worship, rest, refreshment, and serving others, the Sabbathkeeper reveals a life lived according to spiritual priorities.

- A mature Christian desires deeper, longer fellowship with Christ.

Sabbath keeping provides us with an ideal opportunity for us to spend time in communion with God. God promises to be with His people and bless them with His own presence on the Sabbath. This is something a mature Christian longs for, and in his keeping the Sabbath, he is rewarded in a way not available by any other means.

- A mature Christian is one who faithfully, reliably, repeatedly follows God's Word in his daily life.

Sabbath keeping reveals our consistency and faithfulness because every week we face the choice of obedience in keeping the day holy. Mature believers develop lifelong habits—life principles—which enable them to effectively follow God's will. One of these principles is Sabbath keeping.

- A mature Christian is an individual who lives a disciplined life.

Consistent Sabbath keeping is likewise both a test and a revealer of our discipline.... It is a call to devotion by deliberate choice. The discipline of Sabbath keeping is an invitation to draw near to God in a specific circumstance: a Holy Day.

- A mature believer is one who pursues holiness.

And that is a key concept in Sabbath keeping. It is a call to holiness. It is a weekly invitation to turn aside from the things of this world, from the things that are on our agenda, and to seek the things that are on God's agenda.

#### A spiritual barometer (Read Jeremiah 17:21-27)

Because [God's people] were willing to trample on God's specific instructions regarding what they did on

the Sabbath, they would have no hesitation in abandoning any other commandment if it became too demanding or inconvenient.

Jeremiah, the one called to speak the message of God to His people, sought to call them back to obedience. He warned of God's judgment on their ancestors: "Don't follow their bad example," he told them. "They were immature and stubborn. They showed their lack of discipline by breaking the Sabbath. They failed the test of faithfulness."

On the other hand, Jeremiah offers a promise from God: "If you obey God in keeping the Sabbath holy, it will have a ripple effect on every other area of your life. God will bless you and keep you forever. You will have an impact on people for miles around. They will come flocking to your doors to give honor and offerings to God."

#### A measure of spiritual maturity

Keeping the Sabbath was a measure of the spiritual maturity of the nation of Israel. And it continues to reveal the level of our commitment and loyalty to God today.

Sabbath keeping is radical obedience. It means loving God and His will above everything else. According to Jeremiah, it means you must love the Sabbath more than you love your job! You must love the Sabbath more than you love your career, more than you enjoy your leisure and your personal projects.

You must prioritize your time so that Sabbath Day rates higher in importance than income, than recreation, than personal pursuits. *SR*

## Low turnout but high energy at Young Adult Retreat in Boulder

by Kecia Thompsongordon

Y2K! The question that lingered in the back of many young people's minds at the end of Conference was, "Will I be stranded in Colorado if I go to the Young Adult Retreat?" This concern most likely caused the low number at the retreat. A total of 18 people were present this year.

Some of us who were concerned came prepared. One group of travelers brought along extra gas cans. Another traveler brought along firewood.

The best "survival kit" I saw was the one containing a bite-size Hershey bar and a can of soda!

This year's retreat, which was held at the Boulder SDB Church,

was a great blessing to all. Our days were filled with games, outings, discussions, and great food. Our evenings were filled with song, and even more food and games.

Discussion topics dealt with being a "roaming temple" for Christ on the inside, and a "Fruit of the Spirit-bearing tree" on the outside; being salt and light; and how we got in the places we are because God has put us there.

The small number of "retreaters" allowed us to break into groups of three. In these groups, we discussed the topics on a more intimate level. We also got to hear the happenings and prayer concerns of the group

members, enabling us to get to know our fellow brothers and sisters better.

Hearing about other people's trials helped us to know that they are and have been going through similar situations. It was encouraging to know that our friends were praying for us.

The retreat was the perfect energizer, and it was evident that the Holy Spirit was with us. I would like to thank the Boulder church for giving us a place to hold this year's retreat, and for providing us with cooks who sacrificed their days to feed us. I would also like to thank the Board of Christian Education for their contribution. *SR*

## Meet our Executive Secretary

by Leanne Lippincott



Dr. Lewis H.V. "Pete" May.

This past October, Dr. Lewis H.V. "Pete" May, of Arcadia, Calif., officially began a three-year term as the denomination's new Executive Secretary. He replaces Interim Executive Secretary, Rev. Rodney Henry, who has become pastor of the Denver, Colo., SDB Church.

General Council recommended Dr. May for the part-time job, and his nomination was confirmed by General Conference last summer. His wife, Nancy, serves as his Administrative Assistant.

"Dr. Pete" was born on November 20, 1928, in Salem, W.Va., the son of Homer and Hallie May. He recalled that while his mother practiced the organ before church, "I got to ring the bell at 8:30 a.m., 9:30 a.m., and at 10:00 for the service."

He graduated from Salem College in 1949 with a B.S. degree, and then received his M.D. from Jefferson Medical University in Philadelphia, Pa., in 1953.

On June 9, 1953, he married the former Nancy Carskadon. Their four sons are Charles, Robert Cass, Matthew, and Lewis II.

In 1967, Pete served as president of the SDB General Conference.

From 1964 to 1973, he served on the denomination's Commission. He was also on the Arcadia School Board (1971-1983); president of the Riverside SDB Church (1964-70); deacon of the Riverside church (since 1967); and a member of the denominational Council on Ministry (1989-1996).

Dr. May started a Family Medicine practice in 1957, working out of his office in Temple City, Calif. In 1981, he served as Chief of Staff of Methodist Hospital in Arcadia. Today, he is still on staff at the hospital, but no longer serves as chief.

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Arcadia, CA 91007-8010

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## Day of opportunity

by Donna S. Bond

God blessed us with the first really warm day of the season, with just enough breeze to be comfortable without ruining the displays set up in the courtyard of the apartment complex. The Shiloh Baptist Church of Port Norris, N.J. (not to be confused with the SDB Church of Shiloh, N.J.), was sponsoring its first annual "Day of Opportunity," aimed at providing hope that the residents could rise above poverty, prejudice, indifference, and "potential paralysis" to make a better life for themselves and their children.

Evangelistic messages challenged participants to "take up your bed and walk," to believe you can change, and that all things are possible with God. Interspersed among these messages were solos and choir numbers, and presentations by various community-based agencies.

Seven agencies provided speakers and display tables where literature was distributed and specific questions were answered. Children were encouraged to take the "freebies"—pencils, key rings, Frisbees, etc.—refreshments were sold, and English and Spanish translations of the Bible were distributed.

Tim Bond, a member of the Shiloh SDB Church (not to be confused with the Shiloh Baptist Church of Port Norris) and teacher at Faith Farm—an alcohol and drug "rehab" center—spoke of Peter, who was used by God despite his tendency to put his foot in his mouth.

Faith Farm offers Christ as the *only* solution to drug and alcohol problems though Bible study and personal counseling. Clients who quit school in their teens are offered the opportunity to obtain their GEDs or to at least improve their skills in a one-room school.

A credit bureau representative stressed the importance of maintaining a good credit rating and offered suggestions for cleaning up a not-so-good rating. He also shared how people can monitor their own records to ensure accuracy and fairness.

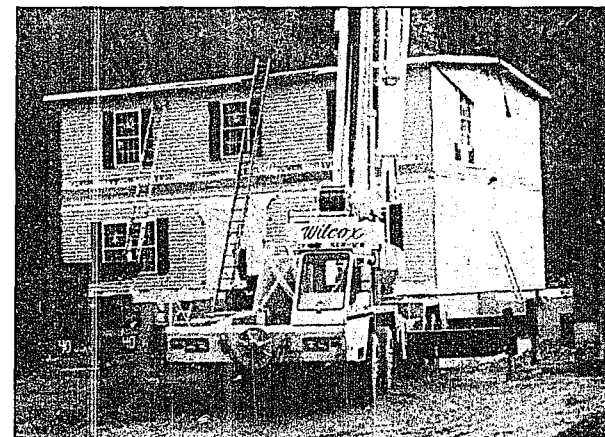
A spokeswoman for HUD encouraged apartment dwellers to realize that they could work toward owning their own homes. She stated that if you pay even \$200 rent, there is a possibility that HUD can help you own a first home. "But," she said, "you have to tell us what your needs are."

Representatives from Cumberland County College and from the Martin Luther King Academy encouraged participants to apply for financial aid and go back to school; in fact, they would even work with some who had not graduated from high school or who had learning disabilities.

The director of the county JTPA (Job Training Partnership Act) described his agency's services and stated that no one in Cumberland County needs to be unemployed. A new program in 1999 was to transport 16- to 22-years-olds to the shore communities during the summer so they could gain job experience and training.

Finally, a spokesman for Voter Registration quoted election statistics and encouraged residents to register to vote. Change in our political climate can come only as informed citizens exercise the privilege that their forefathers worked so hard to earn.

"And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.'" —Matthew 25:40 *SR*



The Alfred Station, N.Y., church parsonage was set on its foundation in October, 1999.



Church members inspect the garage added in November. Please continue to pray for and support this new project.



## General Council 2000, Part One

The Daytona Beach, Fla., SDB Church members once again opened their homes to host the February 5-7 meetings of the General Council and Coordinating Leadership Team.

Sessions at the church helped the new executives and elected members become better acquainted, with much work done in anticipation of a second mid-year meeting to be held at the SDB Center in April. Our 1999 Conference President, Norma Rudert, chaired the meeting. New elected members included president-elect Clayton Pinder and Pastor Jeanne Yurke.

Executive Secretary Pete May presented his first report which reviewed his visits to churches, and the unveiling of a new handout folder—designed by Pat Cruzan—highlighting the ministries of our boards and agencies.

The other executives then took time to update the Council on the work of each agency.

Other items included:

- New officers for the Women's Society when it moves to Florida
- Plans for the 2000 and 2001 Conference sessions, and proposed

*cont. on p. 26*



Council meeting in Daytona Beach (l. to r.): John Camenga, Herlitz Condison, Nancy and Pete May, Norma Rudert, and Paul Green (secretary).

## Accessions

**Alfred Station, NY**  
*Kenneth Chroniger, pastor*  
Joined after baptism  
Jessie Kandel

**Marlboro, NJ**  
Joined after baptism  
January Stasul

**Raritan Valley, NJ**  
*Jeanne Yurke, pastor*  
Joined after baptism  
Bryan Weber

**Stonefort, IL**  
*Doug Burkhamer, pastor*  
Joined after testimony  
Randall Mercer

## Marriages

**Mackintosh - Parker.**—Adam Douglas Mackintosh and Rachel Marie Parker were united in marriage on August 21, 1999, in the Denver, CO, Seventh Day Baptist Church. Rev. Jim Galanaugh officiated.

**Weber - Burkhamer.**—Bradley Michael Weber and Martha Ann Burkhamer were united in marriage on November 20, 1999, at Old Stonefort (IL) Seventh Day Baptist Church. Pastor Doug Burkhamer, father of the bride, officiated.

## Birth

**Ellis.**—A daughter, Sophia Elizabeth Ellis, was born on February 7, 2000, to Terry and Kris Ellis of Lackawanna, NY.

## Obituaries

**Gamon.**—Lottie S. Gamon passed away suddenly on November 17, 1999.

She was born Lottie Irene Snyder in Coudersport, in the Black Hills of Pennsylvania, and lived in Brant, Mich., at the time of her passing. She was a lifelong member of the First Seventh Day Baptist Church of Hebron, in Coudersport. She dearly loved her Lord and inspired her children to follow His teachings.

Lottie is survived by her husband, Adam E. Gamon, M.D., with whom she shared over 60 years of a truly blessed marriage. Other survivors include one daughter, Judith of Lansing, Mich.; one son, Robert of Niceville, Fla.; one brother, Steven Snyder of Coudersport; five grandchildren, and two great-grandchildren.

To celebrate the life and joy she shared with her family and friends, a memorial service was held on November 20, 1999, at the W.L. Case & Co. Funeral Chapel, Saginaw, Mich., with Lottie's son, Robert Gamon, officiating.

**Grieshaber.**—Stella Maxine Grieshaber, 75, died on December 23, 1999, of a heart attack at Riverside (Calif.) Community Hospital.

She was born on April 11, 1924, in Villisca, Iowa, and lived in Riverside for 57 years. She graduated from College Springs High School in Iowa, and worked as a secretary for 21 years, including at the Grindstaff Development Center and La Granada Elementary School, both in Riverside. She retired in 1989.

Mrs. Grieshaber was a member of the Riverside Seventh Day Baptist Church, where she taught Sabbath School.

Survivors include two sons, Leroy of Cumberland, Iowa, and Eugene of

Florida; three sisters, Velma Patience of Maryville, Mo., and Frances Offenberger and Delores Fisher, both of Shannondale, Iowa; four brothers, Carl Newberg of Mo., Arllie Newberg of Buena Park, Calif., Ernest Newberg of Clarinda, Iowa, and Paul Newberg of Maryville; and several grandchildren and great-grandchildren.

Services were held on December 29, 1999, at the Riverside SDB Church, with Rev. Gabriel Bejjani officiating. Burial was in Evergreen Memorial Park, Riverside.

**Brown.**—Herber Wayne Brown, 57, died on January 5, 2000, in Tupelo, Miss.

He was born on August 28, 1942, in Poplarville, La., the son of Herber and Gladys Brown. He was employed for 22 years by Western Electric and operated his own business, Tupelo Yamaha, for 14 years, retiring in 1997.

He was a valued part of the Cornerstone SDB Church family in Pontotoc, Miss., giving of his time and expertise in clearing the land and working on the church building.

Wayne is survived by his wife, Adele; three sons, William, Richard, and Daniel; one brother, Mike Brown; and three grandchildren.

Funeral services were held in Tupelo, with Pastor John Bevis and Lonnie Hendrix officiating. Interment was in Tupelo Memorial Park.

**Harrison.**—William C. Harrison III, 77, of Westerly, R.I., died on January 17, 2000, at the Westerly Health Center.

He was born on August 1, 1922, in Hanover, Conn., the son of William Jr. and Nancy (James) Harrison. He lived in Ashaway, R.I., for

several years before moving to Florida. On September 25, 1948, he married the former Hilda Maine in the Pawcatuck Seventh Day Baptist Church, Westerly.

Mr. Harrison had been in the auto sales business for most of his life, most recently as car sales manager at Bill Baker Volkswagen in Deland, Fla., before retiring in 1984. He had previously worked at Speedcraft Volkswagen in Wakefield, R.I., for many years, and at the former Murphy Chevrolet in Pawcatuck.

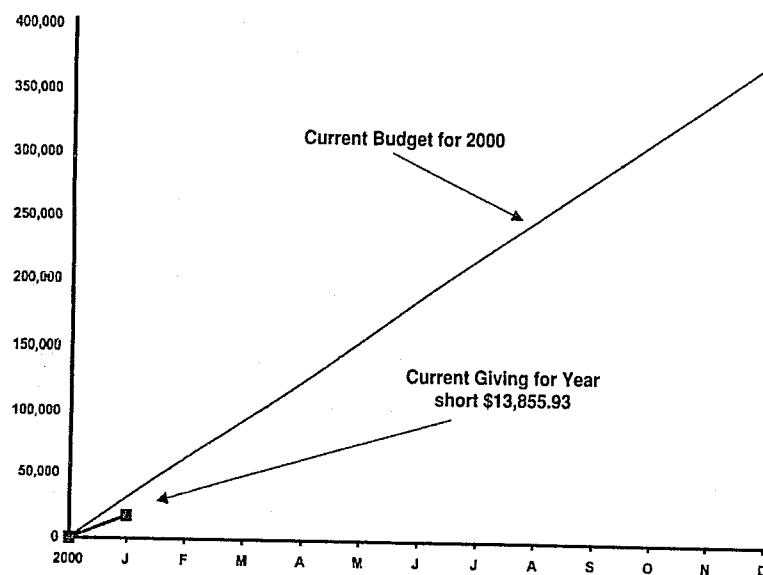
An Army veteran of World War II, he served in the European Theater. He was a member of the Pawcatuck SDB Church.

Mr. Harrison was also a member and past commander of the Amancio-Falcone-Gaccione Post No. 8955, Veterans of Foreign Wars, Westerly; the Pawcatuck Neighborhood Center; and the Westerly Senior Center, where he and his wife sang with the Westerly Senior Songbirds.

In addition to his wife of 51 years, he leaves five daughters, Rena Fullerton of Carolina, Reba Gould of Hopkinton, R.I., Rita Franz of Winter Springs, Fla., Wendy Kuzenka of Westerly, and Barbara Crider of Brownsville, Maine; one brother, Judd Harrison of Union City, Calif.; three sisters, Frances Green of Brooklyn, Conn., Alwyn Dubois of Plainfield, Conn., and Beverly Berube of Danielson, Conn.; 15 grandchildren, eight great-grandchildren, and several nieces and nephews.

He was predeceased by one grandson, Russell J. Gould; and one brother, David Harrison.

A memorial service was held on January 21, 2000, in the Gaffney-Dolan Funeral Home, Westerly, with Pastors David Taylor and Scott Smith officiating.





**The meter's still running, cont. from page 14**

Other patterns of verses are similarly marked by the syllables contained in each line. Many hymnbooks contain an index of the metric patterns for tunes so that different words can be sung to a matching syllabic tune.

Thus a hymn which was written for the Sabbath by Joseph Stennett about 300 years ago (hymn #286 in that 1826 hymnal), could be sung to the tune of any long meter hymn such as "Lord, Speak to Me." Try it yourself!

Blest day of God! And therefore blest;  
The type of everlasting rest.  
Blest day! Thou to the world art given,  
To guide our wand'ring feet to heaven.

Our God, to make our worship rise,  
With pure devotion to the skies;  
And cause our praises to ascend,  
Of weekly times, made thee the end.

I with impatience do thee meet,  
And with a welcome do thee greet;  
Glad that the six days work is done,  
Their toil and vanity are gone.

Then to thy house will I repair,  
And learn thy will and worship there;  
'Till I remove from earth, to be  
Where I my savior's face shall see.

Hymn #364, also written by Joseph Stennett, relates the sacrament of baptism by immersion to the death and resurrection of Christ. It is written in common meter and thus could be sung to the tune, "O God, Our Help" or "O For a Thousand Tongues."

Thus was the great Redeemer plung'd  
In Jordan's swelling flood!  
To show he must be soon baptiz'd  
In tears, and sweat, and blood.

Thus was his sacred body laid  
Beneath the yielding wave,

Thus was his sacred body rais'd  
Out of the liquid grave.

Lord, we thy precepts should obey,  
In thy own footsteps tread;  
Would die, be buried, rise with thee,  
Our ever-living head.

In these days when many churches are able to project the words and music before a congregation, perhaps we could make use of some of the music of praise and devotion which were so much a part of the worship of previous generations. **SR**

*'Minutes of Seventh Day Baptist General Conference, 1824, p. 5.*

*<sup>2</sup>A New Selection of Psalms and Hymns from the Most Approved Authors Adapted to Public and Private Worship, printed by Isaac Riggs, Schenectady, NY, 1826, pp. iii-iv.*

# K E V I N ' S

## O R I E R

I knew a lot about it before we got to Australia.

"There's no way I'm going to do that," I decided before even boarding the plane in Los Angeles.

Then, one week later, I was there, looking way up at it. "I'm *definitely* not going to do that!"

It would take a) too much time; b) too much money; and c) too much energy. And that was my final answer.

Then we talked to Kirsten, a lass from Scotland on our bus tour to the Blue Mountain region.

"Oh, you've *got* to do it!" she exclaimed in a wonderful brogue. "When will you ever have another chance like this??"

Kirsten was clearly excited about her chance to do it. She was going to attempt it the following morning, then fly the 20-plus hours to Scotland later in the day.

*She's crazy, I told myself. Get all worked up and waste a morning in Sydney, knock yourself out physically, then get crammed into a plane for all that time?? She's crazy!*

She could sense my skepticism. "Oh, come on," she insisted. "It's not that hard! People in their 80s and 90s have done it, and it's completely safe!"

"Really?" I asked, apparently starting to weaken. "Oh sure! They have you put on a special suit, and you wear a safety harness that is connected to a cable." "What about the wind?" I challenged, remembering how Janet and I were nearly blown off a bridge in Melbourne the week before.

"Look, you walk slowly, you hang onto the handrails, and it's easy!!" she replied. "They won't put you in any dangerous situations."

*Of course they wouldn't, I thought, or else they'd have to shut it down.*

"Well, I guess I'll think about it."

Two days later I was putting on a special suit and a safety belt.

Then I climbed the Sydney Harbour Bridge.

The three-hour, \$100 Aust. (\$68 U.S.), moderately demanding ordeal was totally worth it, and I would do it again in an instant. Actually, the climb on the arch was one of the easiest (and most thrilling) parts.

After the signing (a release form, taking a safety harness, suiting up, and getting trained to use the safety harness, the toughest part of the climb was getting up to the arch itself. Four or five stages of ladders and a series of catwalks presented the most physical challenge of the day.

But once our group of 12 emerged one-by-one onto the three-foot-wide walkway, the thrill of that bird's-eye view made us forget about the time and cost to get up there.

No, Janet did not join our happy group, which made me the only American among us. She dutifully (and happily) stayed below taking pictures, and—once it opened—climbed the equally demanding stairs up to the observation pylon to get some better shots.

So, why did I do it? I feel like giving the mountain climber's answer: "Because it was there."

(I first wanted to go "where no man has gone before"—but then I saw William Shatner's [Star Trek's Captain Kirk] picture on the wall of celebrities who "conquered" the bridge during its inaugural year in 1999.)

As Janet and I shared our celebration lunch at a sidewalk cafe, my adrenaline was still pumping strong and I wanted to stand up and yell, "I'm king of the world!!" But my legs were kinda wobbly.

Honestly, it felt special to be part of a select minority of people in the world who share an experience that few others can understand until they "take the plunge" themselves.

Kind of like being a Seventh Day Baptist.

Hey, go climb a bridge!



*Walking across the center of the wide bridge (eight lanes of traffic and a train).*



*I made it to the top!*

**General Council, cont. from page 24**

locations for future Conference sites

- Developing a new series of brochures to help churches in all phases, from start-up to conclusion

- Conference web site to be listed on more internet search engines

- Update on Center upkeep and usage, and evaluating the workflow with some executives located away from the Center (elected members invited each executive to share their perceptions and concerns)

- Reviewing the current guidelines for churches applying for membership in the General Conference

Many items are to be addressed again when the group meets in Janesville in the spring. Agency budgets for the year 2001 will also be presented at that time.

During two separate CLT meetings, members discussed the pro-

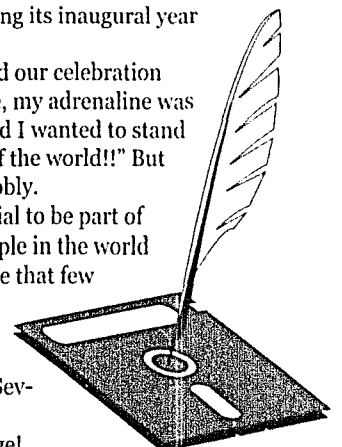
gress of a new correspondence course on SDB beliefs, plans to visit churches, evaluation of the new *Lead-On* newsletter, and a decision to continue offering the "Invitation to Conversation" program to the churches. If your church would like to know more about this program of self-evaluation and direction, please contact Dr. Pete May at (626) 445-4296. **SR**

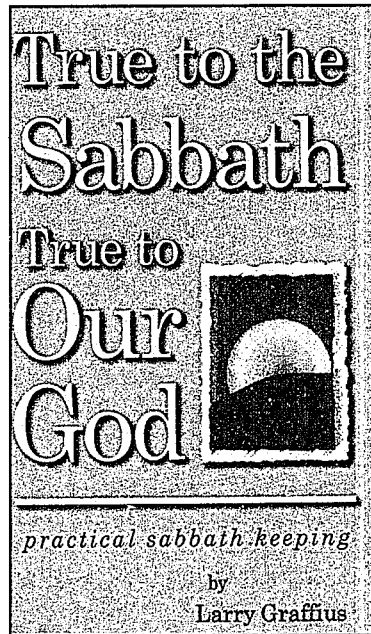


*New elected members Clayton Pinder and Jeanne Yurke; Phil Rood; and Calvin Babcock (General Services Administrator).*



*Clockwise from upper left: Kirk Looper, Ruth Probasco, Marjorie Jacob (incoming Women's Society president), Andrew Camenga, Owen Probasco, and Gabriel Bejjani.*





Why is Sabbath keeping  
a significant principle  
for believers?

What does it mean to  
keep the Sabbath  
Holy?

How do we practice  
Sabbath keeping  
today?

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All too quickly, Larry Graffius entered his eternal Sabbath rest in December, 1999. During the year 2000, proceeds from the sale of this book will be added to the special endowment fund to benefit Summer Christian Service Corps.