

The

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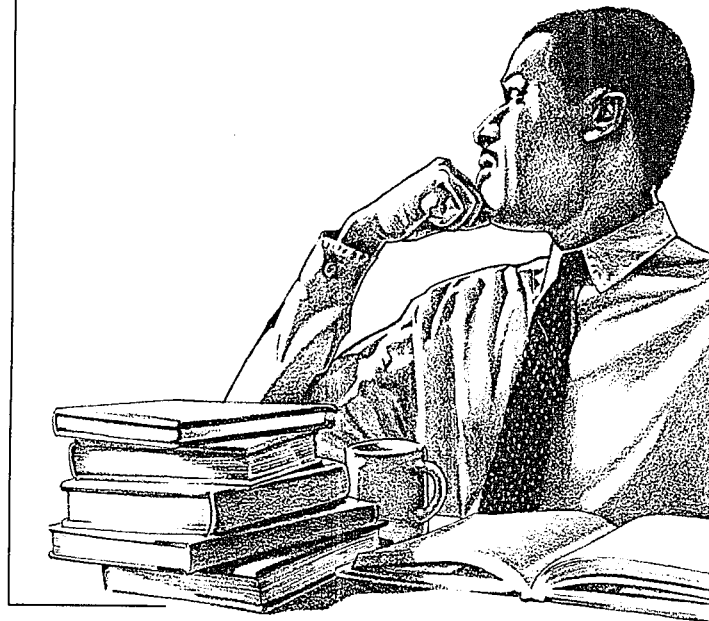
*News for and about  
Seventh Day Baptists*

April 2000

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ecorder

Seeking  
God  
through



*PERSONAL  
DEVOTIONS*



### 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

### Upcoming Associations

**Allegheny**  
May 5-7  
Little Genesee, NY

**Eastern**  
May 19-21  
Westerly, RI

**Central New York**  
June 2-4  
Verona, NY

**Southwestern**  
June 9-11  
Ft. Worth, TX

**Appalachian**  
(Southeastern)  
June 23-25  
Salemville (Bell), PA

### Summer Institute (History and Polity)

May 30—June 16  
SDB Center  
Janesville, Wis.

Call Gabriel Bejjani  
(909) 682-2002

Lord willing, Florence Bowden—formerly of Shiloh, N.J.—will mark her 100th birthday on April 21, 2000.



Many readers will remember Florence's work in Summer Christian Service Corps (SCSC) training, and her wise counsel to student ministers' wives. She was also the 1972 recipient of the Women's Society Robe of Achievement.

Why not remember her with a card on April 21? Her address is:

Miss Florence Bowden  
54 Sharp St.  
Millville, NJ 08332

### "Go ye therefore..."

Jeffrey Hazen is going to Kitwe, Zambia, to work for Jesus!

#### Trip dates:

April 2 to ??

(probably January 2, 2001)

#### Activities:

- The building project would involve—
- Construction of the SDB Headquarters in Zambia
- Main church assembly hall
- Two pastors' houses and a caretaker's house
- Pre-school education classes

Plus outreach evangelism with the Zambian youth in:

- Open evangelistic activities
  - Door-to-door evangelism
  - Rural-urban evangelism
- Approximate cost: \$10,000—\$20,000 for building supplies

If you'd like to use your God-given gifts to partner with Jeff and Christ on this mission, please prayerfully contribute any amount to the SDB Missionary Society at 119 Main St., Westerly, RI 02891.

Please also inform yourself and consider other SDB mission projects, such as the construction of the Maiden Hall Conference and Camp Center in Jamaica.

# The Sabbath Recorder

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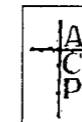


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**Kevin Butler**  
Editor

**Leanne Lippincott**  
Assistant Editor

#### Contributing Editors

Aubrey Appel, Calvin P. Babcock, Gabriel E. Bejjani, Donna Bond, Andrew J. Camenga, John H. Camenga, G. Kirk Looper, Don A. Sanford.

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## “Martha, Martha...”

**Daily devotions:  
Motivated by guilt or God?**

by Camille Henry

Among the many disciplines of Christianity, maintaining a regular devotional life has been, for me, the hardest.

As a young Christian, I was taught that my devotional life provided a springboard for my walk each day. I also remember hearing that if I did not maintain a regular devotional time, something had to be wrong in my relationship with Christ. As a result, I suffered more than my share of guilt.

It was easy when my work centered around ministry, like in the singing group, Lightbearers for Christ. We worked together and also had our devotions together. Obviously, it was easy because I was not responsible for myself.

However, when I was “out on my own,” I found that devotions, and my relationship with Christ, took a back seat to the many responsibilities I had as a wife and mother.

In Luke 10:38-42, we read:

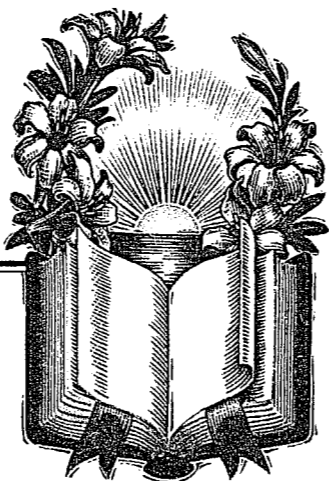
“As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. She had a sister called Mary, who sat at the Lord’s feet listening to what he said. But Martha was distracted by all the preparations that had to be made. She came to him and asked, ‘Lord, don’t you care that my sister has left me to do the work by myself? Tell her to help me!’

“‘Martha, Martha,’ the Lord answered, ‘you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her.’”

### Distracted by preparations

I believe that if God had named

**I remember hearing that if I did not maintain a regular devotional time, something had to be wrong in my relationship with Christ. As a result, I suffered more than my share of guilt.**



me, my name would be Martha. Seeing that my children’s and husband’s needs were met and taking care of my home were always my highest priorities. These were tangible needs, and which, when met, provided instant gratification for my labor.

It has been one of my gifts to open my home to people, and to serve them. And I have always enjoyed the opportunity to serve others. However, I have often allowed this gift to interfere with my personal relationship with Christ.

Martha’s indignation over Mary sitting at Jesus’ feet is simply an indication that Martha was hurting and perhaps even jealous that Mary was able to sit at Jesus’ feet and simply let him minister to her. I remember feeling jealous when there would be a group of people seated in our living room discussing spiritual things, and I would be too busy to join them.

Yes, there have been times in my life when I have been distracted—like Martha—by all the preparations that had to be made. I remain easily

distracted by these same things, even now.

### My attempt at devotions

I can remember the many times I felt motivated to do something about my devotional life and would set aside time in the morning. I would get up about a half hour earlier than needed and begin. If I didn’t fall asleep while praying, one of the kids would get up early, or it would have snowed that night and I would feel the need to clear the driveway. As the struggle continued, that round of attempts to establish a regular time for devotions would fail, and I would find myself not having any time with God again.

This cycle went on for many years, with my feelings of guilt growing with each attempt.

So, what was it that kept me from this most important part of my walk with my Savior? Surely it wasn’t my desire, because I truly wanted to be more like Mary. In fact, I often found myself in tears wanting so desperately to be like her.

### God’s answer for devotions

It wasn’t until 1993 that I had the answer to that question. Until I was ready to look deep inside myself, I would not be able to have the kind of devotional life God wanted for me.

You see, when we spend time with God, it’s not for *His* benefit; it’s for ours. Yes, God enjoys our fellowship and loves it when we stand before Him, praising Him and glorying in His presence. Yet, God is not a self-centered God. He wants His children to experience joy and peace, and to grow in our walk with Him.

God cannot help us grow if we aren’t willing to look at the dark places in our lives and allow Him to clean them up and make them light. This is what takes place during our devotional life. This is what devotions are for.

Sitting at Jesus’ feet, Mary was not simply being entertained. She was allowing Jesus to look deep into her heart and show her a better way.

### A painful process

Allowing God to look deep into my heart was very painful. He began showing me all the ways that I had not served Him. It didn’t matter how many dinners I had served, how many beds I had made, or how many of the kids’ programs I attended. What mattered was whether I want-



ed to grow in my personal relationship with Him.

It was then that God began His work in me. I became weak and needy. Was this what God really wanted? What kind of a pastor’s wife would I be if I appeared weak and needy to those around me?

By the time God had my attention, it didn’t matter how weak I appeared, because all I wanted was to know Him intimately. After God did the housecleaning in my heart, there was nothing left but emptiness. And it was that emptiness that God needed to fill my heart with Him. He cannot take second place in our hearts to anyone or anything.

### Letting His light shine in

Since then, it has been a profound blessing to spend time with God. I believe He receives my praises and worship with even greater glory, because He knows it is what sustains me. He uses our time together to teach me how to grow closer to Him. He also uses these times to show me those areas of my life which need His light.

Are there still dark corners which creep in? Yes! But because I am willing, He is now able to shine His light regularly, exposing the darkness and filling that spot with His presence.

### Practical results

The most practical side of my devotional life comes as I walk each day. I am a very practical person, and I need to see God working in my life in tangible ways, or I can become discouraged. But then, my God knows me and provides for that need.

Recently, as I started a new job,

**After God did the housecleaning in my heart, there was nothing left but emptiness. And it was that emptiness that God needed to fill my heart with Him.**

I use devotional books, such as *My Utmost for His Highest*, as well as reading the Bible on a daily basis. But the most influential book in my search for knowing God has been A.W. Tozer’s *The Pursuit of God*. I highly recommend that every Christian read this book and then re-read it at least once a year.

—Camille Henry

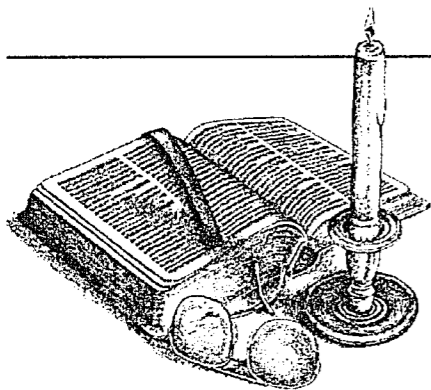
I was very anxious and nervous about my work. I felt that I would never be able to be successful at it. Stress is a normal part of being a registered nurse in a hospital, but it “had me by my neck” and was beginning to strangle me.

If I had not had my devotional time to sit and share these feelings with God, He would not have had the opportunity to minister to me and provide a release from the stress and anxiety. He gave me a passage of Scripture which completely dissolved all of the stress and anxiety, and has provided peace which is now being noticed by those I work with.

Have I reached my goals in my devotional life? No. Am I closer to being the person God wants me to be? Yes.

This is a lifelong process which I now understand will be a lifelong struggle, because the evil one wants nothing more than to disrupt this beautiful relationship I have with my Savior.

My only responsibility is to remain at Jesus’ feet and let him look deep into my heart. He will do the rest. **SR**



## The DISCIPLINE and Intimacy of devotions

by Dale E. Rood

As I've grown in the Lord over the years, I have come to believe that God's deepest desire is for intimacy with each of us. And *our* deepest longing—as beings created in His image—should be for intimacy with Him and with each other. In other words, the key to the Kingdom of God is relationships.

Since our personal devotions help to develop our relationship with God, they become key to living the Christian life.

I use two distinct styles of devotions. The first is my everyday devotions, the kind I make sure I do daily. The second is my intimate devotions, which I do regularly but not necessarily every day.

The first is characterized by strict discipline; I try to do it no matter what. It springs from my need to be disciplined in seeking God.

The second is characterized by lingering in the presence of God. I emphasize the joy of being in His presence, meditating upon His Word, and being by myself with Him. It springs from my hunger and thirst for Him and His presence (Matt. 5:6), my need to hear His voice (Ps. 27:4), and my desire to know Him (Phil. 3:10).

### My everyday routine

Perhaps the most important part of my devotional discipline is spending time in God's Word as the last thing I do at night before I turn out the lights and go to sleep. I use devotional

books such as *Our Daily Bread*.

I read the devotions, always making sure I also read the suggested Scripture. If for some reason I don't have my devotional guide, which sometimes happens when I travel, I turn to a favorite Scripture and read that.

The key is to have God's Word as the last thing on my mind before I fall asleep. As the last thing, it becomes the first thing I dwell on as I doze off.

Another discipline I undertake is always to pray before I eat. I almost always keep it simple. I pray in private, before meals at home; and I pray in public, in restaurants.

I have never had a problem joining with friends in prayer when I am in a restaurant. When I am in public by myself, I don't make a show of it, but I do pray. I may or may not bow my head and close my eyes. The purpose is to let my eating remind me that I need to stay in touch with God as regularly as I eat. I also need to remind myself that the reason I am eating is because God has provided the food, plus He has taken care of all of my other physical needs.

**I use two distinct styles of devotions:**

**The first is characterized by strict discipline; I do it no matter what.**

**The second is characterized by lingering in the presence of God.**

### Intimate times with God

My most meaningful devotions are intimate. In these times, my intention is to find that deep satisfaction of my soul that comes only from being in the presence of God. It is not something I feel I have to do every day, but when I do it, I want to make sure I take the time necessary to speak to the longing in my soul.

Sometimes it takes most of the morning, sometimes only a few minutes. But it always springs from my soul's increasing hunger for spiritual food. Perhaps it is a need for direction that causes me to draw towards God. Or maybe a problem or concern that leads me to seek God's solution.

Occasionally, I am drawn into the intimacy of His presence by feelings of loneliness, rejection, frustration. Most often, I am drawn by what I can best describe as a yearning in my soul which can only be satisfied by the touch of God.

### "Tricks" to focus in

I have a "study Bible" for my intimate devotions. I use colored pencils to highlight passages that touch me or strike me as significant. My goal is not to get through the Bible in a certain period of time, but rather to take the time to let God speak to me through His Word.

My mind likes to wander, so I have to "trick" it into focusing. This is where the colored pencils come in. The different colors have different meanings

(see box next page). As I read a passage, I ponder whether this refers to salvation, God's glory, the movement of the Holy Spirit, or whatever. I ask God to reveal to me the meaning of His Word as I mark my Bible.

Colored pencils are not all I use in my Bible. I mark cross references—passages that make me think of similar (or different) passages of Scripture. I mark both the passage I discover and the passage I am reminded of. When I do this, I always take time to look up the other passage, checking the context and meditating on it.

I also keep a "spiritual notebook." I mark the date in the margin and then write the thought that came to mind as I read the passage. Sometimes what I write is just a thought. Often times, however, I find myself

writing a prayer, usually of gratefulness to God for His new revelation. What I write is also often a cry to God

**Perhaps the most important part of my devotional discipline is spending time in God's Word as the last thing I do at night.**

to do in my life what I am finding in His Word.

### On my knees in prayer

Another style of intimate devotion involves extended times of kneeling

prayer. I am at my best on my knees before a chair, but I also find it meaningful to bow while sitting at a table. (I have trouble lying in bed and praying, not so much because I fall asleep, but because my mind is too easily distracted.)

Perhaps my Bible is open to a passage that has just spoken to my heart. Maybe there is a concern for someone I care about or something that bothers me that draws me to my knees. Most often, I just need to spend time in God's presence.

My goal in prayer is not to list all the concerns that I have. At one time, I kept a prayer list, but I gave it up because I was spending more time on the list than actually praying.

While a prayer list may be an effective way for some to discipline

## Devotions under grace

by Althea Rood

God's grace is available for everything we do in this life. We come into a relationship with Him by grace, and we live out His life in us by grace.

Yet it frequently seems that we try to "legislate" our relationship with Him by prescribing what devotions should look like—find a quiet place, include "x amount" of prayer and "y amount" of Bible reading, etc.

While some of these prescriptions for meaningful devotions can be helpful, they can also bring us into a form of religious bondage. Devotions for me means a time where God and I deepen our devotion (ardent attachment or affection) for one another.

Much like the marriage relationship, where the amount of time we spend with each other—and how and where we spend it—may vary, the same is true in our relationship with God.

At times, I have spent over an hour each day in the Bible and have found it meaningful as God has met me there. At other times, I have spent more time in prayer, or music has brought me into God's presence in a special way.

For me, the most important aspect of devotions is the opportunity to spend time with my Father; to express my love for Him, and to allow Him to express His love for me. It is a time when God personally whispers the truth of His Word into my heart.

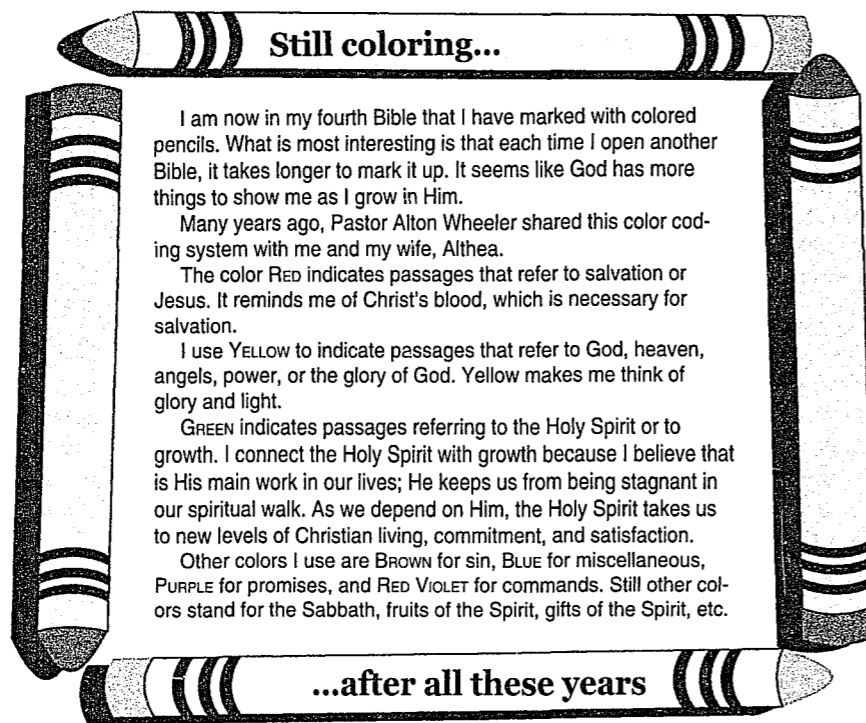
It's no longer just "God who loves the world," but God who loves *me* and who gives me the opportunity to love

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their prayer life, I find the pattern of the Lord's Prayer most helpful. The book, *Could You Not Tarry One Hour* by Larry Lea (Creation House, 1987), has been most influential in affecting my prayer life.

I find it necessary to have some sort of pattern to prayer to keep it from becoming endless wanderings. In the pattern I follow, I let God guide me and remind me for whom (and for what) I should pray. All of this, however, is in the context of just enjoying time with God and resting in His presence. Speaking of rest, the Sabbath presents a golden opportunity to enjoy intimate prayer or Bible study,



Still coloring...

I am now in my fourth Bible that I have marked with colored pencils. What is most interesting is that each time I open another Bible, it takes longer to mark it up. It seems like God has more things to show me as I grow in Him.

Many years ago, Pastor Alton Wheeler shared this color coding system with me and my wife, Althea.

The color RED indicates passages that refer to salvation or Jesus. It reminds me of Christ's blood, which is necessary for salvation.

I use YELLOW to indicate passages that refer to God, heaven, angels, power, or the glory of God. Yellow makes me think of glory and light.

GREEN indicates passages referring to the Holy Spirit or to growth. I connect the Holy Spirit with growth because I believe that is His main work in our lives; He keeps us from being stagnant in our spiritual walk. As we depend on Him, the Holy Spirit takes us to new levels of Christian living, commitment, and satisfaction.

Other colors I use are BROWN for sin, BLUE for miscellaneous, PURPLE for promises, and RED VIOLET for commands. Still other colors stand for the Sabbath, fruits of the Spirit, gifts of the Spirit, etc.

...after all these years

His world. I am given the capacity to know how God sees me, and really believe and experience it. It's learning to accept that He "loves me with an everlasting love" (Jer. 31:3), that He "delights in me" (Ps. 18:19; 22:8), that He "wants to share His secrets with me" (Ps. 25:14), and that He "rejoices over me with singing" (Zeph. 3:17).

It's allowing His Word to become *alive* in me. I experience what it is to know that the life that I now live is not my own, but it's *His* very life being lived in mine—"I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me" (Gal. 2:20).

I want to emphasize grace in my devotional life because I have found that one of the greatest deterrents to having a devotional time is guilt from missed times with God. Satan delights in accusing me and saying something like, "If you really loved God, you would have spent time with Him yesterday. I knew that you really didn't mean it when you promised God to meet Him. See, you've done it again."

Rather than feeling guilty, or continuing to stay away from God and accepting Satan's accusation, I find it much more helpful to quickly agree with God. I confess my failure to meet with Him the previous day, and then redouble my effort to restore and build the relationship, rather than lingering under condemnation. God's grace is sufficient!

Presently, God and I express our devotion to each other in four ways:

The **first** is a spontaneous song that comes as I enter the shower each morning. It's as though the presence of God is just waiting for me, and a song just "pops" out of my soul. It's usually a worship song, expressing my love and desire for Him, but it may be a song expressing my desire for Him to draw me to Himself.

"Draw me, draw me Lord that I might run after Thee. Early in the morning, I will seek your face. I will draw near to you. I will feast at your table, hear your words of love. I will draw near to you. I will sit at your feet, hear your words of love. I will draw near to you. Draw me...."\*

One of the things that I appreciate about songs like this is the emphasis on God's grace—I am dependent on Him to draw me into His presence. It reiterates what His Word tells me: without Him, I can do nothing.

The **second** place (or time) of meeting with God is in my car on the way to and from school. The opportunity to talk with Him about relationships and the day ahead (or the day completed at work) keeps my life in the palm of His hand.

The **third** way is through Bible study. As my husband, Dale, has shared above, he and I both find color coding a way to help us focus on what God has for us. However,

**Devotions for me means a time where God and I deepen our devotion for one another.**

time that is not so readily available the rest of the week.

### Redeeming the time

The time you spend getting ready for the day can also be devotional time. It is certainly a good time to be alone.

When I am shaving, I often have a Bible by my side and work on committing or recommitting a passage to memory. Then when I get in the shower, I rehearse the passage I have just memorized. However, I do more than rehearse it; I meditate on it and ponder its meaning for me.

I may stop on a particular verse and let it soak deeply into my heart, allowing God to speak through it and letting the corresponding emotions surface. Sometimes I also use the shower as prayer time, lifting up before the Lord those concerns that have touched me.

Another way I do devotions is by singing. I will get out my guitar, sort out some worship songs, and simply sing. For me, Sabbath is an especially good time for this type of devotions. I find that when I sing worship songs, my spirit soars. The lyrics speak what

**An intimate relationship with the Almighty takes time and experience.**

is going on in my spirit and allow my emotions to surface. They express deep, heartfelt feelings of faith that lie hidden, and allow God to become intimately real to me.

### "Take time to be holy"

What you do in your devotions is

up to you. It is not *what* is done that is so important. Rather, what counts is the drawing into intimate, personal fellowship with God.

Maybe you think you can never experience this kind of fellowship. You probably cannot experience it the same way I do, because you are not me; God deals with each of us individually.

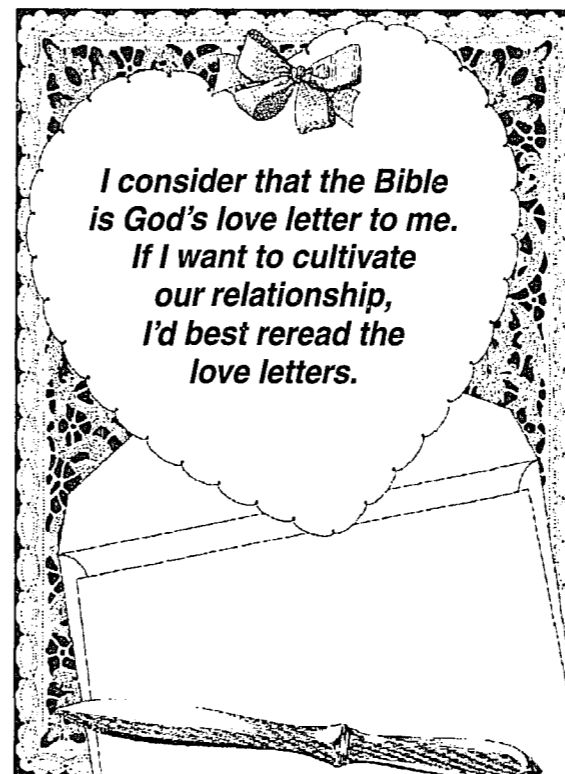
I do find that an intimate relationship with the Almighty takes time and experience. The more experience I have, the quicker and easier it is to draw close to God. But no matter how much experience I have, it always takes time. As the old hymn says, "Take time to be holy. Speak oft with your God." I guarantee you will find it worthwhile. **SR**

Dale Rood is pastor of the Dodge Center, Minn., SDB Church.

I also just read the Word (particularly in *The Message* Bible by Eugene Peterson) and allow God to touch my

heart in whatever ways He desires.

I'm often unaware of what God's doing in the process, but later discover that He has spoken to me in some meaningful way. This is particularly fitting when I consider that the Bible is His love letter to me. If I want to cultivate our relationship, I'd best reread the love letters.



**I consider that the Bible is God's love letter to me. If I want to cultivate our relationship, I'd best reread the love letters.**

The **fourth** way my devotion to God is expressed is through a brief but disciplined time with a devotional guide and Bible at bedtime. This brings a closure to my day and focuses my mind on Him as I sleep. I often fall asleep with a prayer on my lips or in my mind.

God has created each of us with differing gifts and personalities, but He has created all of us for a personal relationship with Him. I encourage each of you to try various ways to express your devotion to God. He delights to reveal Himself to those who love Him. Jesus said, "Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him" and "I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them." (John 14:21; 17:26). **SR**

\*Excerpted from "Draw Me" by Daniel Brymer. Althea Rood is a high school math teacher in Kasson, Minn. She serves as a deaconess and pastor's wife at the Dodge Center SDB Church.

# Who can write a devotional?

*You can!*

by Leanne Lippincott, Assistant Editor

Since 1977, *Guideposts*—the monthly inspirational magazine founded by Dr. Norman Vincent Peale—has published *Daily Guideposts*, a devotional book that currently reaches more than one million readers.

According to the “Auditioning for *Daily Guideposts*” handout, devotionals are “first-person anecdotes, told in an informal, conversational style, that make a single spiritual point. They open with a Bible verse related to the theme of the devotional, and end with a prayer.”

Spiritually hungry readers quickly devour well-written devotionals, most of which follow the above “recipe.”

## How I started

When I started writing devotionals, I faced the age-old dilemma of the chicken and the egg. Which

came first? Do I select a Bible verse and a theme, and then try to think of an experience that illustrates it? Or do I write about a life experience and then try to come up with a message and supporting Scripture?

I’ve learned that the latter approach works for me. I put my experiences down on paper, and then wait for God to help me glean the appropriate lessons. The “Auditioning” handout goes on to explain that, “at their best, devotionals are like short-short stories, using vivid description and dialogue to draw the reader into the spiritual insight the writer has gained from the incident described.”

So how do I come up with my stories? Sometimes I sit at my desk and intently focus on recent events or distant memories, trying to come up with fresh anecdotes that will give birth to meaningful lessons. Occasionally, “the light goes on,” and my writing clicks. But more often than not, I draw a blank.

This “blank approach” is summed up by a poster taped to the side of my file cabinet: A pensive ape sits with closed eyes and an index finger in its

mouth with the caption, “Sometimes I sits and thinks, and sometimes I just sits.”

## When inspiration hits

Most of the time, a devotional idea strikes me “out of the blue.” Inspiration from God? I like to think so.

A few weeks ago, three stories—ideas for devotionals—came to mind on the way to work. As soon as I arrived, I took a minute and scribbled



down the basic ideas. (It’s amazing how quickly devotional ideas flee my 54-year-old brain if I don’t immediately capture them on paper.)

Even when a story idea comes to mind, it takes a lot of effort to get it right. I rewrite my devotionals several times before I mail them. And once they’re in the hands of an editor, those same devotionals may undergo several more rewrites. (A great way to teach writers those wonderful biblical virtues of humility and patience.)

Every now and then, something very special happens in my devotional writing.

Several weeks ago, I woke up at 5 a.m. and turned on my bedside lamp. (I am not—repeat, *not*—a morning person.) Although my eyes were half closed, I felt compelled to write down my thoughts.

I stumbled out of bed, found a pen and notebook, and stumbled back to bed. (Devotional Writing Class 101, Hard-Earned Lesson No. 12: always keep a pen or pencil, and a notepad, within easy reach of your bed.)

After propping myself up on three pillows, I wrote a complete devotional in less than 30 minutes. And it needed little rewriting. It was like taking dictation. I get goosebumps everytime I think about it.

## Keep it simple

Andrew Attaway, the editor of *Daily Guideposts*, has patiently encouraged me in my devotional writing. He’s critiqued several of my manuscripts in detail, all the while offering helpful hints to improve my writing.

When I first started penning devotionals, I thought the topics had to be “big” ones. *How else will I hold the reader’s attention?* I thought. Thus most of my anecdotes described traumatic events in my life. Mr. Attaway spotted the problem right away.

“As I think you yourself are aware,” he wrote, “you chose very difficult subjects for four of your five pieces. Death and mental illness are unavoidable realities that affect

everyone, but finding the spiritual meaning in them and providing ‘takeaways’ to help the reader live her or his life better today is a real challenge.”

Attaway went on to explain that I would do better taking on “smaller” topics, good advice for any devotional writer.

“Take an hour or two to think about the events and people in your life who helped you to experience God in a special way,” he advised. “Remember that ‘special’ here doesn’t necessarily mean extraordinary—sometimes the smallest happenings teach the most important lessons. Then try and turn those little moments into devotionals.

“Show us the ‘how’ of your experi-

ence rather than just tell us about it,” Attaway added. “Don’t forget that your reader is looking for something—an image, something concrete to do, a new way of seeing—to take with her or him into the day.”

## A constant challenge

Many people think that writing devotionals is easy; that the whole process is “a piece of cake.” But I’ve found the opposite to be true. And, apparently, so has Editor Attaway.

“The challenge of writing a *Daily Guideposts* devotional,” Attaway explained, “is to tell a compelling story, convey something of your personality to the reader, and communicate an uplifting spiritual insight, all in the

*cont. on next page*

All devotionals don’t have to be solemn or deal with serious topics. The following was sent to *Daily Guideposts* in 1997, but was rejected because, “We don’t like to draw attention to our writers as writers; it’s harder for our readers to identify with them if we do.” Nevertheless, Editor Attaway seemed to like my first “fluffy” devotional. “This is more like it,” he wrote in his critique. “Humor is always welcome.”

## But each man has his own gift from God...

—1 Corinthians 7:7 (NIV)

The alarm went off right on schedule—6:30 a.m. I threw on my purple sweatsuit and stumbled into the kitchen. My younger sister, Jean, and her family had arrived for a belated Christmas celebration, and I was the hostess/cook. I, the woman who always begins her meal preparations with a simple yet heartfelt prayer: “Dear Lord, help me not to kill anybody today.”

As I hoisted the almost-thawed turkey onto the counter top, I thought of some of my past culinary catastrophes. Like the time I made scalloped potatoes and mistook the powdered sugar for flour. Or when I mixed up four batches of cookie dough before noticing the warning on the low-fat margarine boxes: “Not recommended for frying or baking.”

Stuffing and trussing the turkey without incident, I put the roaster in the oven. *Perhaps I should do a victory dance*, I smugly thought. Then I noticed the bowl.

I had placed my large plastic mixing bowl on top of the stove. Or, more accurately, on top of a still-hot gas burner.

I now own the world’s only yellow mixing bowl with a built-in black burner trivet. Culinary catastrophe No. 2,027.

I’ll never be a Julia Child or a James Beard in the kitchen, but that’s okay. God’s Word says that I’ve been given at least one special gift; a gift I need to both recognize and use. But I also recognize there are many gifts I don’t have. God has helped me to accept that with an envy-free heart.

I plan to give my “one-of-a-kind mixing bowl” to my first granddaughter, if I’m so blessed. Meanwhile, I’ve already decided what the bowl’s engraved plaque will say: “Grandma Lee was a writer, not a cook. And proud of it!”



*Lord, thank you for giving me a writer’s heart. As I continue to unwrap your precious gift, may I always use it to Your glory.*—Leanne Lippincott

**Most of the time, a devotional idea strikes me “out of the blue.” Inspiration from God? I like to think so.**

space of 300 to 350 words." He added, "It's never easy—there's no formula for success."

Attaway's comments remind me of a writer who once said that he didn't have time to write a brief letter, so he wrote a long one. It's always more difficult to write concisely.

### What will help

Although "writing short" is difficult, *Daily Guideposts* offers some "do's" and "don'ts" to help writers get started. I often refer to this list in my own struggle to become a better devotional writer. This advice includes:

Use the senses: give the reader sights, sounds, smells, and tastes. Concrete details make the story live."

#### •Be practical

Writers need to show how they were changed or learned a specific lesson. When we give such examples, we help the readers identify with us and give them something to apply to their own lives.

#### •Show how your faith is part of your daily life

"Your story should be an occasion of spiritual growth for yourself and

### What to avoid

Although the "dos" of devotional writing are important, the "don'ts" deserve equal attention. *Daily Guideposts* suggests the following no-no's:

#### •Avoid preaching

Since devotionals aren't meant to be sermons, writers should avoid anything that is merely pious or theological. Also, it's important to stay away from exhortations. That means using "I" rather than "you" or "we."

#### •Avoid internal monologues

When devotional writers use phrases like "Then I came to realize" or "Then I remembered," they're confining the action to their heads. It's important for writers to show what they *did*, not what they thought.

#### •Avoid clichés and generalities

"Abstract or sweeping statements such as 'God is love, so we should all love one another' or 'God's world is so beautiful. If only we stopped to really see it' don't say anything new and give no practical help to the reader."

#### •Avoid trite situations

Many themes that are meaningful in themselves have become more and more difficult to portray because they have been overused.

*Daily Guideposts'* examples include: the housewife at the ironing board or over the sink; a father as an example of God's love; pets as examples of trust; making a new friend; doing a good deed.

"Themes and situations like these should be avoided unless you have a new and unique perspective on them, or unless the details of your story make it stand out from the pack."

What's my advice for beginning devotional writers? Exactly the advice Mr. Attaway gave me in a 1997 letter: "Be prayerful, be positive, and get to work!" **SR**

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**Many themes that are meaningful in themselves have become more and more difficult to portray because they have been overused.**

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#### •Be concise

Usually, one typewritten, double-spaced page is preferred.

#### •Make a point

"Each devotional should have one clear spiritual point to convey, a point that grows naturally out of the story."

This is a mistake I used to make regularly, and occasionally still do. I try to cram too much detail—usually *unrelated* detail—into one devotional. (Some people run off at the mouth; I tend to run off at the pen.)

#### •Tell a story

"Use setting, dialogue, and dramatic situation to get the reader involved."

#### •Be specific

*Daily Guideposts* suggests that writers "Tell us the names of the people and places in your story."

your reader. Although showing your faith in action may involve worship, prayer, and talking about spiritual things in the context of the everyday aspects of your life, it's not necessary to confine yourself to explicitly religious topics."

#### •Find a unique angle of vision

Devotional writers should look for an application or a point that isn't obvious. Such an approach takes a situation or story out of the realm of the routine and provides readers with new insights.

#### •Tell about yourself

*Daily Guideposts* looks for writing that has personality. The more a devotional reveals about yourself, the better. (Things like lifestyle, work, family, and hobbies.)

"Be selective," they advise. "You can't tell us everything in only a few devotionals, so consider what details will be most revealing."



Women's Society page by Ruth Probasco

## BWA Women's Leadership Conference

In January I had the privilege of representing the Seventh Day Baptist Women's Society of USA and Canada at the Baptist World Alliance Women's Department Leadership Conference in Melbourne, Australia.

I arrived in Melbourne early enough to attend the Baptist World Congress Women's Rally on Saturday afternoon. It was inspiring to be one of the more than 1,500 women who heard Anne Graham Lotz challenge us to "Soar Higher" by getting rid of the barriers of busyness, shallowness, prayerlessness, and timidity in our lives.

The BWA Women's Department is represented by six Continental Unions—Africa, Asia, Europe, Latin America, North America, and the Southwest Pacific—and each union consists of several countries. At the business meeting, a seventh continental union was formed of Caribbean countries not represented by any other union.

While the conference program centered on the theme "On to Greater Heights," each continental union did have the opportunity to present a program to the group, highlighting their activities, goals, projects, and concerns.

The ladies of the **North American Continental Union** told how they are trying to involve more younger women in leadership roles, formulating creative strategies for evangelism and witnessing, outreach ministry to low income families, women's prison ministry (including funds for diapers and formula for babies born to mothers in jail), and neighborhood watch programs.

I had the opportunity to serve on the North American panel and was able to tell about our SDB Women's

Society and our Summer Christian Service Corps program.

The **African Continental Union** is trying to reach the total woman—to put women in leadership roles. (In the Muslim nations, women are in a submissive role.) It's an "Aids Generation" since many grandparents are raising the grandchildren as the parents are dying of AIDS. Frequently the grandchildren are HIV positive.

In addition to AIDS, tribal wars are killing off the men and boys, or they often come back home with their hands or arms cut off. There is a great need to teach skills to the wives and mothers so that they can become breadwinners for their families.

In Rwanda, the Union is ministering to women, teaching them karate for protection. The African Union is growing. In 1992, there were 90,000 Baptist women in 34 unions from 21 countries. By 1997, there were 660,017 women in 51 unions from 31 countries.

The **Asian Continental Union** is a diverse ethnic group. The women aren't liberated, and they need to know that Jesus died for them, too.

The Baptist women are trying to help other women. The Japanese support an Indian orphanage. The Koreans go to homes and minister to the women in Thailand. The Philippine females support a missionary to Miramar.

Unemployment is high in Sri Lanka. It's made up mostly of Buddhists, and the Baptist women try to reach the Buddhist women by teaching skills and having craft programs.

We heard the story of a 14-year-old girl who witnessed to her girlfriend. The friend accepted Christ

as her Savior. She was so excited when she went home to tell her family. But the father then killed her for her new beliefs.

The **Southwest Pacific Continental Union** is working with the Aboriginal women and children. In New Guinea, rabbit farming has become successful. As a food, it adds much needed protein to the diet. It also provides money from the sale of live animals or skins.

One couple uses the income from their rabbits to help support their missionary daughter serving in India. The Southwest Pacific Union is the smallest in numbers but one of the largest geographically, covering most of the mighty Pacific Ocean.

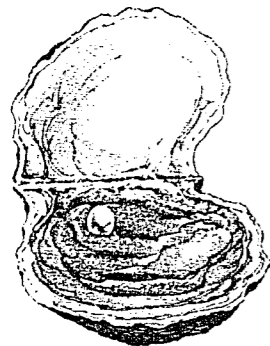
The **European Continental Union** is busy helping with displaced persons and refugees. In Chernobyl, they minister to the many children with cancer. They have activities for them and take them to camps.

In Albania, they are giving out Bibles, which have only been allowed in the country since 1993. Plus they are ministering and witnessing to others.

In Georgia, the civil war had left the country destitute and the people in poverty. Through the generosity of thousands of women who donated the cost of a bottle of sunflower oil, an oil press was purchased and taken to Georgia, where it is now being used in several villages. It provides a small income and employment for the village people.

In addition, the Baptist pastors have received their first salary in years as a result of the commercial possibilities of this oil-pressing

*cont. on page 19*



Pearls from the Past by Don A. Sanford, historian

## What's in a word?

inventory was needed to be made of what was spoken, what was written and what was read."

The author then noted that during the first half of the 18th century, dictionaries were being improved.

"The most notable of them, a book that did indeed expand its emphasis from mere hard words to a broad swathe of the entire English vocabulary, was edited by a Stepney boarding-school owner named Nathaniel Bailey. Very little is known about him, other than his membership in the Seventh Day Baptist Church. But the breadth of his scholarship, the scope of his interest, is amply indicated by the title page of his first edition."<sup>1</sup>

Bailey set forth his philosophy of language in the Introduction to his *Etymological English Dictionary*:

"The faculty of speech, which makes so considerable a difference between a man and a brute, is of excellent use, as it renders mankind conversable one with another, and as the various natural endowments, observation, experiences, and attainments of every individual man, are hereby, with a wonderful facility, mutually communicated. And we may add to this the invention of letters, by means of which we are not confined within the narrow limits of our acquaintance and contemporaries, but one man may be acquainted with the attainments of multitudes of the wisest men in present and ancient times, either in his own or remote countries.

"Words are those channels, by which the knowledge of things are conveyed to our understandings. And therefore, upon a right apprehension of them depends the rectitude notions. In order to form our judgment right, they must be understood in their proper meaning, used in their true sense, either in writing or speaking. For, if the

words of the speaker or writer, though ever so appropriate to the matter, be taken in a wrong sense, they form erroneous ideas in the mind concerning the things spoken or written of; and if we use words in a false and improper sense, this causes confusion in the understanding of the hearer, and renders the discourse unintelligible."<sup>2</sup>

In several of his later editions, Bailey added "that languages are liable to change and alterations (besides that ancient Confusion of Tongues at the Building of the Tower of Babel) there have been too many Instances to require any proof." Although he wrote that they needed no proof, he gave historical proof of some of the changes.

Nathaniel Bailey was a member of the Mill Yard Seventh Day Baptist Church in London. The minutes of the Mill Yard church records his request for baptism and membership in 1691. His signature is appended to a number of actions of that church from 1696 to 1711.<sup>3</sup> The Register of the Mill Yard Cemetery lists burials for Mrs. Bailey of Stepney on January 8, 1738, and Mr. Bailey July 4, 1742.

The first edition of Bailey's dictionary carried an advertisement for his school at Stepney. "Youth Boarded and taught the Hebrew, Greek, and Latin Languages, in a Method more Easy and Expeditious than is common; Also other School-Learning by the Author of this Dictionary, to be heard of at Mr. Bailey's Bookseller, at the sign of the Dove in Paternoster Row."<sup>4</sup>

As a Seventh Day Baptist, I noticed that Bailey made an adaptation to show an accommodation to the general public with his definitions related to the Sabbath. He defined *Sabbatarian* as "a name given to some Anabaptists, or rather Baptists,

cont. on page 26



# SR Almanac

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

### One year ago—April 1999

Issue's theme is "Stewardship." Linda Graffius encourages readers to discover the joy of giving and offers some year-round gift-giving ideas.

Bob Spreadborough recalls life lessons from a summer job; Stanley Allen testifies to how God blesses a tithing church; and Andy Samuels shares his journey toward preaching boldly about money.

The long-divided SDB Conference and Convention in the Philippines unite to form one Conference.

USA and Canada Conference President Norma Rudert announces eight Conference seminars. Host Committee invites all to come to Holland, Mich., in August.

### Five years ago—April 1995

One of the original "Senior Saints," Gordon Kilts, provides overview of the outreach volunteer group headed by Chuck Graffius. Other testimonies come from Marie Zwiebel, Chet and Noreen Miller, George Bottoms, Milburn and Beth Jones, Mary Wells, and Matthew Berg.

Richard Steele outlines building plans for new church facility in Boulder, Colo.

"Pearls" spotlights Jesse Babcock's help in building the New Auburn, Wis., church.

Ron Elston reports on evangelistic efforts in Portage, Wis.; Plainfield, N.J.; and Kirkwood, Mo.

Longtime pastor Paul Osborn remembered following his March passing.

### 10 years ago—April 1990

Pastor Larry Graffius compares Mount Moriah (Abraham) to Mount Calvary (Jesus).

Ernest Bee reviews the role of women in Seventh Day Baptist leadership.

Missionary Ian Ingoe reports good progress at Makapwa Station and Chipho in Malawi, Africa.

Calvin Babcock named as new General Services Administrator at the SDB Center.

Alfred, N.Y., plans new history book of the area.

### 25 years ago—April 1975

Rev. Leland Davis writes on the Third Commandment. Denver, Colo., church describes the period between pastors as being like a "10-month orphan."

After 10 years of service as General Secretary, Rev. Alton Wheeler resigns to become pastor of the Riverside, Calif., church.

Insert by the Sabbath Promotion Committee encourages all to "Rejoice in a Far Better Sabbath."

New members announced for the "Light Bearers for Christ" musical outreach ministry.

### 50 years ago—April 1950

A gospel team, under the direction of Elizabeth F. Randolph, reports on their past summer's work in the Southwestern Association.

Duane Davis begins his first semester at Alfred (N.Y.) School of Theology following his January graduation from Salem (W.Va.) College.

Rev. Luther Wing passes away at his home in Berlin, N.Y. Wing served SDB churches in DeRuyter, N.Y.; Boulder, Colo.; and Berlin and Schenectady, N.Y.

Rev. Francis Saunders, of Denver, accepts call to North Loup, Neb.

Contributions of SDBs are mentioned by Karl Stillman at the 300th anniversary celebration of Stonington, Conn.

### ...where are we headed?

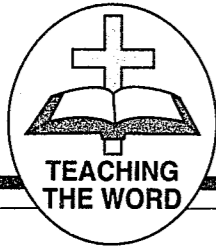
#### Pray—

- that we become generous and joyful givers
- for continued unity among Philippine SDBs
- for our Conference Host Committee workers
- for our Senior Saints' projects
- that we see fruit from outreach efforts
- for churches in the pastoral search process
- for the work of our Associations



Nathaniel Bailey, author of *An Universal Etymological English Dictionary*.





## Helping Hand helps in daily Bible meditation

Most Christians agree that reading the Bible is a good thing. Many would say that a daily discipline of Bible study can help strengthen a believer's relationship with God.

The SDB Board of Christian Education encourages daily devotions. We want you to know that you can use *The Helping Hand* as a tool to guide your daily Bible reading.

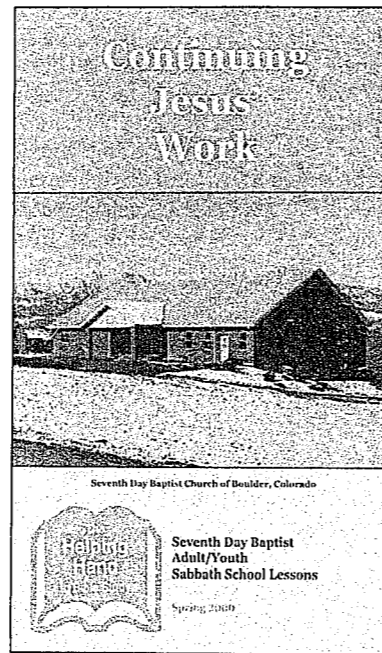
*The Helping Hand in Bible Study* is usually thought of as a Sabbath School quarterly. There are good reasons for this. It has an outline of Scriptures to study. It provides comments that help a student prepare for discussion in class. It is a tool designed to help Seventh Day Baptist churches provide quality study material emphasizing our distinctive characteristics.

But it is more than a Sabbath School quarterly. Every lesson has a section called Daily Bible Meditations. These include a Scripture reference and a short devotional thought or prayer. They are written to encourage daily meditation on the Scripture.

As an additional help, the passages chosen emphasize areas of the Bible that complement the primary study Scripture for the week. Feel free to use your *Helping Hand* for daily Bible devotions.

There are several ways to structure your time with God's Word. Many Study Bibles will offer a short outline for devotional reading. The Fall 2000 issue of *The Helping Hand* will include an outline for using the meditations. The following suggestions are drawn from that page:

- **Find a place to read, study, pray, and think without interruption.**  
Use the same location each day.
- **Begin with prayer.**  
Ask God to guide your thoughts. Recognize that He is with you already.
- **Read the Scripture.**  
Then read the Scripture aloud.
- **Think about it.**  
Ask questions. If possible, answer them.
- **Read the devotional thought.**
- **Think about the day ahead.**  
Look for areas that need God's encouragement.
- **Pray.**  
Tell God about your life, your love for Him, needs, concerns for others, and anything else that comes to mind.
- **Go.**  
Our time with God is crucial. Our time with others is also important. Allow your growing relationship with God to touch your life in the world. Be aware of God's presence with you.



Guyana, a small country on the northern coast of South America, is the only English-speaking country on that continent. Formerly known as British Guiana before gaining independence in 1966, it became a republic in 1970. Its population consists of East Indians, Africans, Amerindians, Portuguese, Chinese, Europeans, and a mix of these groups which reflects its immigrant history.

The name "Guyana" is derived from the Amerindian word meaning "land of many waters." The country was underwater when the Dutch first began to settle there. They built sea walls to prevent the ocean from covering the fertile areas, with a sandy area extending the length of the coast. Located below sea level, the international airport lies within this region, where most of the people live.

Guyana encompasses about 83,000 square miles and boasts a population of 793,000 people. (It's about the size of Idaho, with 200,000 less people.) Its general commerce includes fish, coconuts, bananas, sugarcane, diamonds, gold, and bauxite.

Since its 12 hours of daylight vary little, every day is long and hot. Mosquitoes flourish in the evening, through the night, and into the early morning. They range in size from one-half inch down to the small, quiet Anopheles mosquito that carries the malaria parasite.

As we traveled from one SDB church to another, we observed a definite difference in the environment.

We traveled from Kitty, Georgetown, to Parika and Uitvlugt by car. We were able to cross the Demerara River by bridge, the only one on our trip.

Speedboats took us from Parika

to Wakenaam Island, located at the mouth of the Essequibo River, and then on to the Supenaam River port on the north shore of the Essequibo. From the Supenaam port, we drove to the town of Charity on the south shore of the Pomeroon River. From Charity, we had to take a boat to our other destinations.

The Dartmouth and Johanna Cecilia churches are situated between Supenaam and Charity.

Dartmouth is one of the larger SDB churches in Guyana. On a typical Sabbath morning, it will house around 100 worshippers.

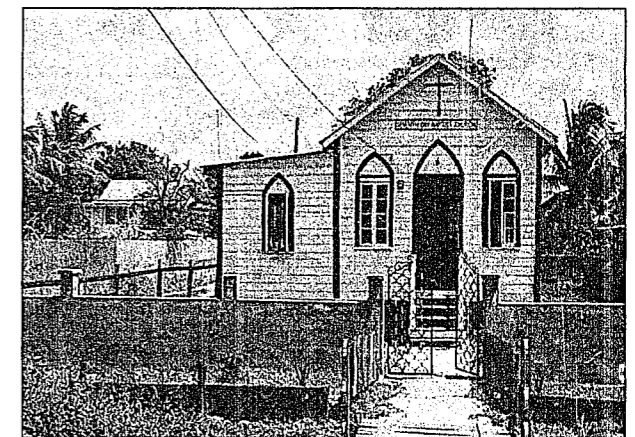
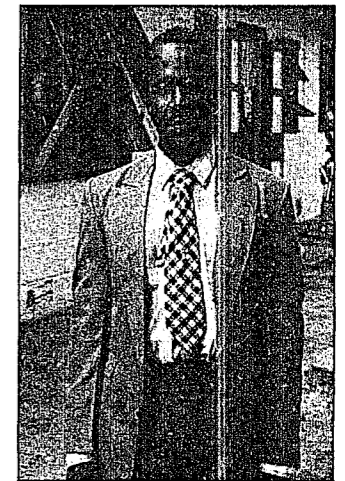
Johanna Cecilia has about 30 attendees, 15 of whom are members. They are considered a "group" since they have been meeting only 18 months and have not yet attained the status of a church. The Johanna Cecilia group sponsors the Sunday morning worship service at the New Opportunity Corps, the area's youth center.

From Charity, you can visit Bona Ventura on the Pomeroon River, or Akawini on the Akawini Creek off the Pomeroon. Bona Ventura is also one of the larger SDB churches, with 100 people attending.

The rest of the Seventh Day Baptist churches are located in the Savannah region. This is

a beautiful but primitive area covered with tall grass that floats between islands on about 10 feet of water during the rainy season.

These churches, attended by the Amerindians, are located at Korja, Manawarin, and Wakapoa. They are reached by passing through narrow channels in the Savannah, which stretch from the river to the individual islands on which they are built. SR



Top photo: Rev. Ewart Caesar, president of the Guyana SDB Conference. Bottom: The SDB Church in Uitvlugt.



# the BEACON

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

April 2000

## A day we've all forgotten

by J.R. Hibbard

*And he [Jesus] said to them: "You have a fine way of setting aside the commands of God in order to observe your own traditions!"—Mark 7:9 NIV*

There's a specific day we've just about forgotten. It's a real special day that happens about 52 times a year. I'm not exactly sure why we've forgotten about it because the instructions are quite explicit. I'm talking about the Sabbath.

The Sabbath first became a special day on... well, let's see—the seventh day of the beginning of the world. Genesis 2:2-3 (NLT) says, "On the seventh day, having finished his task, God rested from all his work. And God blessed the seventh day and declared it holy, because it was the day when he rested from his work of creation."

So, basically, God hallowed the day we've come to know as Saturday. In case you were wondering, a Pope (I think it was Pope Gregory) "officially" changed the day of worship to Sunday centuries ago. Yet the commanded day of rest is the same day that the Jews hold to even now after thousands of years. God tells us in Exodus 20:8 to remember the Sabbath day and keep it holy by not doing any work and by making it a day that is set apart.

So, why was this day so important? The "because God said so" answer could fit here, but I think it's

beyond that. Have you ever just totally felt wiped out by the end of a week?

Well, perhaps God's saying, "You know, I realize how tired you must be feeling, especially after such a tiring week. I sure needed a break after creating your world. Why don't you take a break for a *whole* day. Don't think about anything having to do with work, but just let it be a time of rejuvenating rest and worship."

What if your boss said that to you? I think you would take advantage of

***The Sabbath is a gift, not a chore. And when we stop seeing it as a chore, then we start seeing the blessing in it.***

the day. You might be saying, "Well, any day will do." Or will it? Why was God so specific in saying the seventh day? If it could have been any day, then wouldn't He have said, "Rest and hallow any day of the week"?

Sure He would. But because He made a day holy and set apart, then that is what the day is to be. In fact, it already is that, and we're instructed not to break that holiness.

Someone explained it to me like this: Say someone got you a gift. Do you take it back because it doesn't

really fit your convenience? No. You accept the gift and use it in your life. That's what the Sabbath is. It's a gift, not a chore. And when we stop seeing it as a chore, then we start seeing the blessing in it.

I've been in a small but awesome denomination called Seventh Day Baptists. (Note: we are **not** Adventists. Say this with me: *Baptists.*)

I've gone to church on Saturday since I was a newborn, so I've really known nothing else. "Oh, but any day of worship will do," you may be saying. And you're *almost* right, but make sure the Sabbath is one of those days.

Personally, I like the passage in 1 Samuel 15:22-24 where Samuel is rebuking Saul for not fully carrying out the Lord's commands. "But Samuel replied, 'What is more pleasing to the LORD: your burnt offerings and sacrifices or your obedience to his voice? Obedience is far better than sacrifice.'"

Saul thought he had justified his disobedience by using the ruins to offer as sacrifices. God tells him differently. Yet if you really think about it, sacrifice and obedience go together. For if we are obeying, then we are sacrificing by dying to ourselves.

It was always hard for me to skip a ball game in order to go to church, or miss Saturday morning cartoons. But those were sacrifices I had to make to obey.

You may be sacrificing your foot-

ball game, but are you obeying God's command? Give up your Saturday by obeying God and then sacrifice your Sunday if you feel so led.

The common thought comes up that many go to church on Sunday because that is the day that Jesus rose from the dead. That fact may or may not be true (there are arguments), but it doesn't matter.

When did Jesus say, "I'm taking away my blessing from the Sabbath, which I did observe and follow my entire life on earth just as I did in Heaven, and I'm switching it to Sunday"? He never said that, nor did he or anyone else imply it. So, what right do we have to do that?

We must understand something vital discussed in Colossians 2:16-17: the Sabbath can't save you; only Jesus can. The Sabbath is just another command that the Lord wants us to follow, and we follow His commands because we love Him.

I always thought one of Satan's greatest tricks was taking something and just twisting it ever so slightly. I firmly believe that is what happened with the Sabbath. Our worship is acceptable any day, but God would like it particularly on the Sabbath day, and Satan has blinded so many from seeing that. It's so easy to miss, and so is the blessing.

Sure, our traditions are super-

hard to break, but you heard it from Jesus himself in Mark 7:8 (NIV): "You have let go of the commands of God and are holding on to the traditions of men." By doing this, we are not receiving His specific Sabbath-keeping blessings.

Why don't we all take time to reflect on God's commands, find out how God would want us to obey, and then do it. Isn't it time we stopped trying to make God convenient in our lives? After all, He was willing to give up His convenience and position to die for us. **SR**

*Justin Hibbard is a student at Houghton (N.Y.) College.*

## BWA Conference, cont. from page 13

process. This has meant that life has become somewhat easier for many women and their families, while purpose and dignity have been restored to their husbands and fathers.

The Latin America Continental Union was in charge of planning the 1999 World Day of Prayer Program. The women responsible for the program had spent the day (from 6 a.m. to 3 p.m.) in prayer and worship.

Although the center closed at 3 p.m., they felt they still needed more prayer, so they went to a nearby mountaintop and spent two hours praying and worshipping God. As they finished praying, a beautiful rainbow appeared. They felt that this was a sign that God would be with them no matter what the problems were in their country. They used the rainbow as the symbol of this year's Day of Prayer Program.

In Columbia, the men and boys are going off to war, leaving many widows who need ministering.

The Latin American ladies also aided hurricane and earthquake victims with emergency relief packages.

In many places, you can't preach

the Gospel outright or witness to Muslims. So five Brazilian women professionals took a one-year sabbatical and went to Saudi Arabia and worked as housemaids. In this way, they let Christ show through in their daily lives.

President Medina (of the Latin America Union) relayed through an interpreter that pastors are disappearing every day.

One day, a guerrilla fighter came to her husband's study demanding money to buy six coffins to bury his guerrilla friends. Her husband, a pastor, told the man he had no money, but he went directly to his phone and arranged for the local undertaker to supply six coffins. Mrs. Medina was scared.

A few days later, the guerrilla called the house, demanding to talk with her husband. But he wasn't home. This happened twice. The guerrilla told Mrs. Medina to make sure her husband knew that he wanted to talk to him.

Several days later, the pastor was in town and thought he saw a friend in the distance. He called out a warm greeting. When they got closer, the pastor realized that the man he thought was his friend was actually

the guerrilla who had spoken to him earlier. But both exchanged greetings.

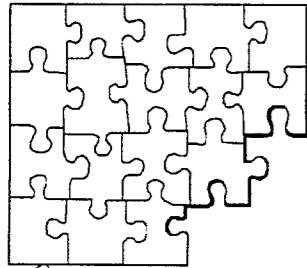
The following Sunday, while her husband was preaching, Mrs. Medina suddenly realized his delivery was different. When she turned to look at the back of the church, she saw that the guerrilla and three others had sat down. When the service ended, Pastor Medina greeted everyone, including the guerrillas.

The guerrilla who initially intimidated the pastor is now stopping by his study and asking questions. He hasn't accepted Christ yet, but he has offered Pastor Medina an assault rifle so he can protect himself. (The minister refused the offer.)

I felt compelled to relay these stories because we are so blessed in this country that we almost "just go with the flow." Usually, we can overcome whatever hurdles we do happen upon.

We need to pray for these Christian women as they reach out to make a difference in the lives of women and children, that God will give them the strength and courage to continue. We also need to pray for the women they are ministering to, that the Lord will open their hearts to the message of salvation. **SR**

# Live in Harmony with One Another



## The President's Page

### Learning opportunities at Conference 2000

by John Camenga

There is always good Bible teaching at Conference. Some of it comes in the form of sermons each evening and on Sabbath morning. The daily Bible studies provide another opportunity for us to see how Bible principles apply to daily living.

A third area of education that Conference week will provide this year will be workshops on special areas of study and application. An hour and a half session will be held on both Wednesday and Thursday afternoons. I would encourage every Conference participant to take advantage of these times of study.

There may be some changes in the "lineup" between now and August, but at present we are planning for the following sessions. (Those workshops marked with \* are two-part programs that will begin on Wednesday and continue on Thursday. All other workshops will be repeated.)

•**The Multicultural Church\***—*Roderick Noel*

How can we be effective in absorbing and empowering people from different backgrounds and cultures?

•**To the Jew first and then to the Greek (Gentile)\***—*Charles Graffius*

Harmony in the body of Christ should include effective outreach to Jews as well as Gentiles.

•**Harmony with God**—*James Daniel*

Explore the continuing problem of believers living in a world that is often hostile to our faith.

•**Prisoner Ministries**—*Patricia Boyd*

New opportunities are available for Christians to work and witness in prisons. Explore this exciting area of ministry.

•**The Genesis Solution**—*Irving Seager*

Understanding our part in God's creation and how His best plan for humanity is revealed in the book of Genesis will be the focus of this workshop.

•**Cooperative Visibility**—*John B. Peil*

Some of our churches are developing methods to

share the cost of advertising and other visibility tools to reach more people for Christ and for His Sabbath. Here is a success story.

•**ESL as an Outreach Tool\***—*Christine Davis*

English is a primary language for most people in the USA and Canada, but not all. Helping people enter the mainstream of our culture through training in English as a second language (ESL) can also provide opportunities for witnessing and outreach.

•**A Portable Faith**—*Andrew Camenga*

Many SDBs decide to relocate away from our established churches in order to take advantage of job opportunities. What does this decision entail? We need to be intentional in our choices. We can take our faith with us and let it flourish in the new location, or we can accept our need to stay rooted to our established communities.

•**Am I called?**—*Gabriel Bejjani*

Here is an opportunity to think out loud with our Director of Pastoral Services about what is involved in pastoral ministry and other specialized ministries. "Everything you wanted to know about a call to ministry, but were afraid to ask."

## Seeking Spiritual Maturity: through Sabbathkeeping



An annual emphasis of  
the SDB General Council

*Excerpted from Larry Graffius' book True to the Sabbath, True to Our God, Chapter 15, pages 158-159, 160, 164.*

### Prayer

In prayer we have the opportunity to be alone with God, and there we can open our hearts wide to Him. Just to be there, in His presence, is fulfillment itself! Many times, as with two who are deeply in love, words are not necessary. It is just the close communion of two hearts; two who feel the same feelings, thinking the same thoughts. The exchange of words is not necessary. In fact, in many cases it is not even desired.

Prayer can be this experience of joy just to be in the presence of the one we love. It is a tryst with Christ.

### Meditation

In Christian meditation we are talking about the complete focus of our soul on God's Word or on God's creation. To meditate, as scripture depicts it, is to give concentrated attention; undivided, undistracted focus. Meditating on creation, we seek to allow the beauty of nature to speak to our soul.

This is almost a lost and forgotten discipline. Today, we hop in our cars and cruise by the scenery at 60 miles per hour with the windows up and the radio on. We can scarcely apprehend, much less truly meditate on the wonders of our Father's world.

To meditate we must come to a complete stop. We must take deliberate steps to move away from the distractions of the world and its noise and pace, and for a little while our

## The Sabbath as a spiritual discipline

by Larry Graffius

soul feeds on the beautiful, the quiet, the transcendent. It is medicine for our spirit, because in Christian meditation we are rejoicing and reaffirming the wonders that are brought to us by our awesome Creator. He invites us to "Be still, and know that I am God" (Psalm 46:10).

A second means of meditation is to focus on a portion of God's Word. We read, reread and repeat the words of scripture so that through

### **The Sabbath, as a spiritual discipline, is indeed a marvelous resource for our lives.**

God speaks to us. We seek to put out of our thoughts any and all distractions. We focus our careful attention for an extended period of time on one verse, or perhaps just one phrase, maybe even just one or two words, and listen to the insights that God drops into our mind.

### Silence

We are not in the habit of holding our tongues. Most people are not especially comfortable with silence. And yet the Bible speaks in earnest tones about the value of a quiet spirit, and of the wisdom of a man who curbs his tongue. If for no other reason than that it is good discipline to be able to control your tongue and your speech, it is a worthy practice, says wise King Solomon (Proverbs 10:19), and the apostle James agrees (James 3:1-12).

As a spiritual discipline, practicing

silence is another way of tuning out the world and tuning your heart to God. By spending time in silence, we are essentially putting ourselves in a "receiving" mode.

The story is told of a rookie pilot who was up for his first solo flight. Understandably, he was nervous as he spoke over the radio to the tower, asking for information pertaining to his instrument panel readings. But there was no response! He repeated his request a second time and still he could not hear anything through the headset he was wearing. Then he realized that his thumb was still on the "transmit" button. Only when he released his thumb from that button could he hear the message that was being radioed back to him from the tower.

It is necessary for us to stop transmitting and stay quiet so that we can hear the message that God is sending to us.

### The Sabbath

It is said that there is a cave in Kentucky which has a peculiar power of stimulating the senses. I am told it has something to do with the air. After visiting the cave for an hour or two and returning to the open air, the visitor can discern scents of flowers, trees and grass in an extraordinary manner. The same can be said of the Sabbath—in it we experience an extraordinary awareness of God and the world around us. Our prayer life is renewed, our souls are invigorated, our hearts are motivated to deeper love and greater service. Our spiritual senses are stimulated and heightened. The Sabbath, as a spiritual discipline, is indeed a marvelous resource for our lives. **SR**

## Paint Rock expanding

by John Bevis

The Paint Rock, Ala., SDB Church is located just off U.S. 72, some 15 miles east of Huntsville. Since 1953, the church has served a wide area of northern Alabama. Today, members come from a radius of 100 miles or more.

The Paint Rock church was organized in 1926 in Athens, Ala., and will celebrate its 75th anniversary next year. One of the surviving charter members, Lillian (Bottoms) Bee, makes her home in Salem, W.Va.

Because of increased attendance, parking problems have developed. The property across from the church (one acre with a house on it) recently became available, and the congregation bought it.

Plans are underway to pave a portion of this lot in the spring and use it for parking. The church will keep the land's great pecan trees so they can provide shade for a picnic area with tables. Another portion of the lot will be used for recreation.

The church is installing central heat and air in the Almira Bottoms

Butler Memorial Fellowship Hall. They have put ramps for the disabled in both buildings, with Chase Renegar coordinating the work as an Eagle Scout Award project.

During 1999, Paint Rock welcomed six new members. One of these, Donald Monroe, honored us one Sabbath with a poem (*see box, right*).

Buildings and parking areas are important, but we like to think what makes our church special are the people who seek to radiate the love of the Lord.

Paint Rock recently sponsored the Cornerstone SDB Church of Pontotoc, Miss., as a branch church before it was recognized by Conference in 1999. In spite of the many miles between them, the two churches meet yearly for fellowship at Joe Wheeler State Park. Some years ago, Paint Rock also sponsored the Metro Atlanta church in Hiram, Ga.

We thank God for His many blessings to this church family. We continue to seek His leading in this new century. *SR*

## Brissey makes history

History was made at the January 2000 meeting of the SDB Memorial Board in Miami, Fla., as trustees voted to name Nellie Jo Brissey of Salem, W.Va., as the first-ever female board member.

Brissey replaces Rev. Michael Burns as a member-at-large. (Rev. Burns, pastor of the Albion, Wis., SDB Church, was unable to serve.)

Memorial Fund President Owen Probasco states that he is "pleased to have her on board."

"We certainly welcome Nellie Jo as a member, and I'm glad she's joining us."

On Mrs. Brissey being the first female member, Probasco said, "Well, this is a new chapter for us; one that's probably long overdue."

Nellie Jo and her husband, Richard, serve as deacons of the Salem SDB Church. They have one daughter, Cynthia Kalise; a son, Doug; and three grandchildren.

From 1973 to 1983, Nellie Jo served Salem College (now Salem-Teikyo University) as its Director of Financial Aid. From 1983 until her retirement in 1995, she worked as a Financial Aid Counselor at West Virginia University in Morgantown.

And how does she feel about becoming the Memorial Board's first female member?

"I hope I can make a good contribution," she modestly replied.

The board holds its next quarterly meeting in April, at the SDB Center in Janesville, Wis. *SR*

## The Church by the Road

The welcome sign stands by the side of the road,  
"Seventh Day Baptist" somebody wrote.  
Saturday is the Sabbath I heard someone say.  
If I venture inside will they turn me away?

The building is small, but looks cozy and warm,  
Why is this force pushing me to the door?  
There is music inside I faintly can hear,  
"O Come All Ye Faithful." Sounds like Heaven is here.

I push through the door, beautiful faces I see,  
Their radiant smiles just seem to welcome me.  
"The service is over," I heard someone say,  
"We've serving dinner and we want you to stay."

One by one they told me their name:  
"I'm Mary, I'm Grace, This is Pastor John, I'm Lonnie, I'm Jane."  
The Spirit of God seemed so present and near,  
A small voice whispered, but I heard very clear,  
"Jesus is Lord, your burdens He'll bear."

The food was delightful, the people so kind,  
Thank you Lord for this Heavenly find.  
It is not in the building where God makes His home;  
It's in the hearts of the saints in the church by the road.

—Donald Warren Monroe Sr.

## Conference 2000 in West Virginia

From the Conference Host Committee

We are preparing for your arrival in West Virginia! Conference this year is August 6-12, and we are ready to welcome you.

If you came to Conference in 1998, you already know that the campus of West Virginia Wesleyan College in Buckhannon is an ideal location for the week-long sessions of the Seventh Day Baptist General Conference, USA & Canada. Imagine yourself in Sabbath worship with over 900 SDBs, your voices mingling with the magnificent pipe organ to fill the cathedral-like chapel with praise to God.

Wesley Chapel will again be the meeting place for the business and worship services. The dormitories, cafeteria, gymnasium, and other meeting rooms are all easily accessible around the level central rectangle. Yes, level—a rarity in these hills of Appalachia where summers are warm but nights can be cool.

All eating and meeting rooms are air-conditioned and some of the dorms. Yet no one can predict whether you'll need a blanket or a fan.

### Come to Conference

The facilities of Wesleyan College are conducive to our traditional type of family conference. A nursery for the youngest, areas for children's Conferences and youth activities, recreational spots inside and out, fellowship places from quiet luncheon rooms off the cafeteria to a snack bar and coffee house—it's all here.

### Register early

Official registration forms and detailed information will come in your May *Sabbath Recorder*. July 1 is the deadline for preregistration. After that, it will cost an extra \$10.00.

If you come in an RV, parking spaces will be available on campus, with electrical hookups and access to bathroom facilities in an adjacent

building. Request them on your registration form. Full hookups are available in nearby parks (listing in next month's *Recorder*.)

Off-campus housing is also available in nearby motels, and in bed and breakfasts. Some will be listed in the May *SR*.

### Travel

If you plan to fly to West Virginia, make reservations through Benedum Airport in Clarksburg, W.Va. The Host Committee will arrange ground transportation (at pre-established

**The facilities  
of Wesleyan College  
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type of family  
conference.**

times) from the airport to the Conference site, a 35-mile drive south of Clarksburg.

Young people arriving by plane for Pre-Conference retreats should also come to Benedum Airport. The Young Adult Pre-Conference Retreat will be held at the Conference site in Buckhannon, but Youth Pre-Con will be held at Appalachian Association's Camp Joy in Berea—50 miles west of Clarksburg and 85 miles from Buckhannon. The Host Committee is arranging transportation for Pre-Con youth from Camp Joy to Conference on Sunday, August 6.

If you drive to Conference, you can count on parking space on campus. Buckhannon is accessible on four-lane highways or over scenic mountain roads. It is on US Route 33, 13 miles off Interstate 79. Buckhannon is a college town of 6,000 people, 35 miles south of Clarks-

burg (pop. 25,000) and 125 miles north of Charleston (pop. 70,000).

### In the hills

West Virginia is wild and wonderful, a green vacation land. Buckhannon is the center of the Mountain State, within easy driving distance of "seven lakes, eight wildlife management areas, two state parks, a chunk of the Monongahela National Forest, five superb streams for fishing or kayaking, and one world-class white-water recreation river."

Call toll-free (1-800-CALL-WVA) for the state's 2000 Official Travel Guide, Camping Directory, Lodging Directory, State Map, or information on specific attractions.

Plan to visit our Seventh Day Baptist sites as well. You're warmly invited to spend the Sabbath before Conference with the Salem SDB Church (50 miles from Buckhannon), or with the Lost Creek church (only 25 miles from the Conference site).

It's also a good time to visit Fort New Salem, a 19th century "living history" village. While there, you can experience the culture of the early SDB settlers who were among the first to cross the mountains from New Jersey.

This log village is on the campus of Salem-Teikyo University, founded by Seventh Day Baptists as Salem College in 1888. That campus was the site of many previous General Conferences, but the school's year-round program, designed to accommodate its many international students, now precludes the hosting of summer conferences.

### See ya there

Your Host Committee extends West Virginia hospitality. Let us know if you have special needs. Our names and specific responsibilities are listed on the back cover. *SR*

## Accessions

### Ashaway, RI

*D. Scott Smith, pastor*

Joined by letter

Rev. Edgar Wheeler  
Kenia Lee Wheeler

Joined after testimony

Ruth Thorpe

### Middletown, CT

*Jerry Johnson, pastor*

Joined after baptism

Wanda Lapadula

Joined by letter

Maureen Comrie  
Jeff White

Joined after testimony

Twandy Henderson

### Little Genesee, NY

*Gordon Lawton, pastor*

Joined by letter

Andrew J. Camenga

## Marriages

### Holt - Davis.

—Jerry L. Holt Jr. and Brenda L. Davis were united in marriage on November 20, 1999, at the Shiloh, NJ, Seventh Day Baptist Church. Rev. Donald Chroniger officiated.

### Krejci - Long.

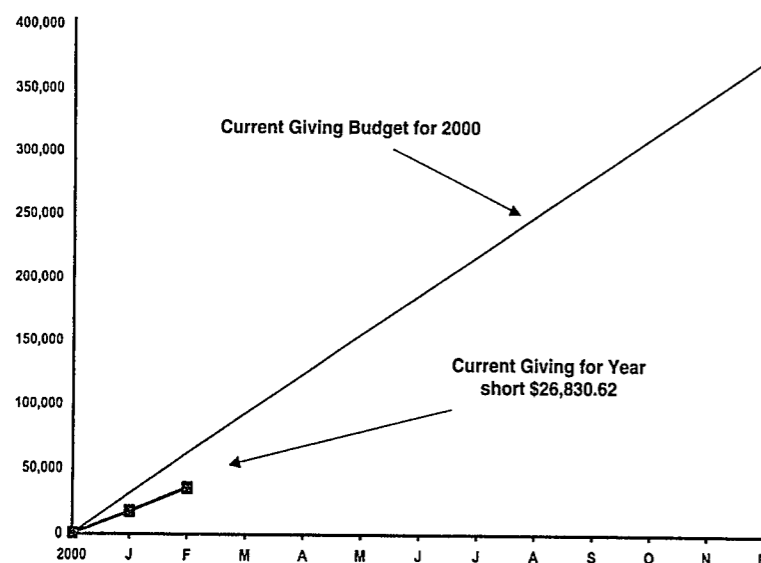
—Staff Sgt. Michael G. Krejci and Maria Long were united in marriage on January

8, 2000, in Crestview, FL, with Chaplain Rev. Mitchell A. Day officiating.

### Williams - Wiggins.

—Aaron Williams and Kassie Wiggins were united in marriage on January 29, 2000, at the North Loup, NE, Seventh Day Baptist Church. Rev. Christian Mattison officiated.

## Current Giving 2000



Seventh Day Baptist Center, Janesville, Wis.

## Births

**Cooper.**—A daughter, Katelyn Abigail Cooper, was born to Wes and Nicole (Peters) Cooper of Seattle, WA, on December 27, 1999.

**Burdick.**—A son, Alexander Keith Burdick, was born to Ian and René (Hart) Burdick of Frisco, TX, on February 5, 2000.

## SDB Center a safe place

The SDB General Conference Center received a Certificate of Recognition from the Department of Workforce Development for being "one of the highest achievers in workplace safety in Wisconsin based upon its outstanding lost-time injury record."

"Congratulations on your company's excellent safety record," wrote Governor Tommy Thompson. "Thanks to companies like yours, Wisconsin has saved millions of dollars in claims and lost wages and, more importantly, avoided many serious injuries and loss of lives."

"As part of Wisconsin's Workplace Safety Initiative, employers with no lost-time injuries in the last six years are being recognized for their commitment to safety," the Governor explained. "Your company's safety record places you in this prestigious group of Wisconsin employers."

**Carpenter.**—James D. Carpenter, 62, of Coudersport, Pa., died on December 3, 1999, in Charles Cole Memorial Hospital following a lengthy battle with cancer.

He was born on February 14, 1937, in Hebron Township, Potter County, the son of Harold E. and Mary E. (Stebbins) Carpenter. On December 22, 1973, he married Leanna Williams in Eldred, Pa.

Mr. Carpenter was a graduate of Coudersport High School and a lifelong farmer. He also was a Hebron Township supervisor for many years.

He joined the First Hebron SDB Church of Coudersport on July 10, 1948, after being baptized by Rev. Rex E. Zwiebel.

In addition to his wife, survivors include three brothers, Earl of Dexter, N.Y., and Florida, Gerald of Coudersport, and Harold Jr. of Millport, Pa.; three sisters, Grace Carpenter and Esther Page of Port Allegany, Pa., and Carolyn Rossman of Shinglehouse, Pa.; and many nieces and nephews.

He was preceded in death by his parents.

Funeral services were held on December 5, 1999, at the Fickinger Funeral Home in Coudersport, with Rev. Howard Burnham officiating. Burial was in the Rathbone Cemetery near Coneville, Pa.

**Bond.**—Seili Marie Bond, 75, of Dodge Center, Minn., went to be with her Lord on December 23, 1999, at Saint Mary's Hospital in Rochester, Minn.

She was born on April 29, 1924, the daughter of Matte and Maria (Autio) Jalkanen in Chassell, Mich. She was raised in a Finnish home on a self-sufficient dairy farm, and graduated from Chassell High School as the class salutatorian. She left the Upper Peninsula of Michigan to at-

tend St. Mary's School of Nursing in Rochester, Minn., where she graduated in 1947.

On September 6, 1948, Seili married Claston E. Bond in Minneapolis, Minn. She and Claston lived in the Dodge Center area all of their married life. She chose to stay at home and raise their four children until they were all in elementary school. She was a Dodge County Public Health Nurse for over 20 years.

As a teenager, Seili was confirmed in the Chassell Finnish Lutheran Church. At that time, she made a personal decision to accept Jesus Christ as her Savior. After marrying Claston, she studied the Scriptures on her own and was convinced of the truth of the Seventh-day Sabbath. She was baptized by immersion in the Zumbro River in 1949, and was an active member and deaconess of the SDB church.

Seili lived each day to the fullest, opening her home and heart to everyone. Her greatest joys in life revolved around her love for God, her family, and her friends. She was an avid cheerleader at all of her grandchildren's events, and touched every life she met. She was an enthusiastic aerobic walker for over two decades, and enjoyed baking, decorating her home, and gardening.

Seili was a servant to all. An example of this is that she delivered "Meals on Wheels" a week before her death.

In addition to her husband, survivors include one son, William of Forest Lake, Minn.; three daughters, Bette Bond of Fullerton, Calif.; Faye Wendland of Byron, Minn., and Mary Proctor of Mesquite, Texas; five sisters, Olga Perander of Hancock, Mich., Ina Huurto of Livonia, Mich., Tina Dickenson of Oceanside, Calif.,

and Lillian Pfeiffer of Detroit, Mich.; two brothers, Matthew Jalkanen of Chassell and Arthur Jalkanen of Bloomfield Hills, Mich.; and seven grandchildren. She was preceded in death by one brother, Arvo.

Services were held at the Dodge Center SDB Church on December 27, 1999, with Pastor Dale E. Rood officiating. Burial was in Riverside Cemetery, Dodge Center.

### King.

—Iva King, 86, of North Loup, Neb., died on January 23, 2000, at the Valley County Nursing Home in Ord., Neb.

She was born on September 6, 1913, in North Loup, the daughter of Arthur and Matie (Williams) Stillman. She was raised in North Loup and graduated from North Loup High School.

On February 2, 1938, she married Elery King in North Loup. They spent six years on a farm north of Scotia, Neb., before moving to the North Loup area. They later purchased a farm where they lived until moving into town in 1969. Mrs. King had lived at the Valley County Nursing Home for the past five and a half years.

Iva was a member of the North Loup Seventh Day Baptist Church.

Survivors include her husband, Elery, of North Loup; one daughter, Ardith Keith of Denver, Colo.; one sister, Ada King of North Loup; and one granddaughter. She was preceded in death by four brothers—Almond, Edgar, Leland, and Meryn.

Funeral services were held on January 27, 2000, at the North Loup SDB Church, with Rev. Christian R. Mattison officiating. Burial was in Hillside Cemetery, North Loup.

*Obituaries cont. next page*

# KEVIN'S

## CORNER

A thermostat was located near the door of a typical church meeting room. When people came in who were a bit chilly, they would go to the thermostat and turn it up. Then someone would come in perspiring from a brisk walk and immediately turn the thermostat down.

One day, the pastor was orienting a new custodian to the well-used thermostat.

The pastor said with a sly wink, "This thermostat is purely ornamental. It's not connected to anything. The real controls are back here in the closet."

He took the bewildered janitor across the room, opened the closet door, and announced, "Here is the thermostat that's wired to the heating/cooling system."

How many times during your busy day do you find people around you who want you to be "warmer" or "cooler"; people who try to get you to march to *their* drumbeat?

Who is in control of your "spiritual thermostat"? How do you stay focused on God's agenda for your life? We need to be "connected" to our heavenly power source through prayer and time in His Word.

Martin Luther was overheard to have said, "I have so much to do that I must spend the first three hours of each day in prayer."

And what do we usually say today? "I have so much to do; I must *get to work* right away!" We take too little time to seek God's direction and His blessing which would help in the work that we rush into so blindly.

I have found a helpful tool in re-connecting my "thermostat" with the proper Power Source. For the last several years, I have embarked on the 50-Day Spiritual Adventure. This creative program brings some structure to a seven-week period and builds a habit of journaling and Bible reading that strengthens my spiritual walk. In fact, these little stories came from this year's Adventure material put out by Mainstay Resources.

Remaining spiritually connected requires the development of spiritual habits. You could call this a daily quiet time, or personal worship.

In his *Meditations of a Hermit*, Charles de Foucauld

said, "God is good that He has so despoiled us of everything that we can draw breath only by turning our heads toward Him. In swimming, we must learn how to breathe, and that at first is not easy. To swim face down is erratic and inefficient, because we soon run out of air and need to stop. Turning our faces to catch a breath while still gliding through the water is the ideal. But it takes awhile to learn and is not at first fun. It's just hard work. But once you've got the habit, it becomes second nature."

Breathing. Reconnecting to the Source. My shelves are filled with study helps and devotional books. And I shouldn't have to wait for a certain 50-day period to really "breathe" again.

Why do I get so lazy?

Pastor Leroy Eims was driving with his family across southern Florida. As far as the eye could see, orange trees were loaded down with fruit. Stopping for breakfast, Eims ordered orange juice with his eggs.

"Sorry," the waitress said, "I can't bring you orange juice. Our machine is broken."

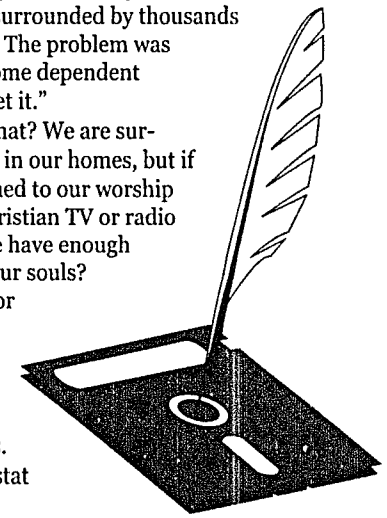
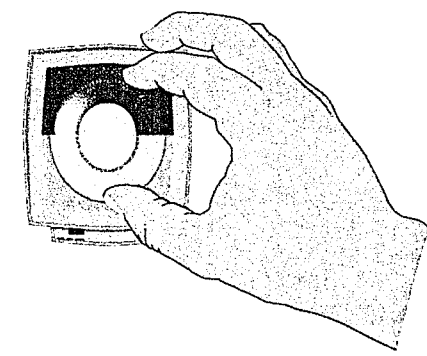
Eims was dumbfounded. "We were surrounded by millions of oranges," he wrote, "and I knew they had oranges in the kitchen—orange slices garnished our plates.

"What was the problem? No juice? Hardly. We were surrounded by thousands of gallons of juice. The problem was that they had become dependent on a machine to get it."

Aren't we like that? We are surrounded by Bibles in our homes, but if something happened to our worship services or our Christian TV or radio stations, would we have enough nourishment for our souls?

We don't lack for spiritual food. We just haven't grown enough to know how to get it for ourselves.

Is your thermostat connected?



Rev. Lowell Wayne Babcock, 79, of Dodge Center, Minn., died on February 21, 2000, at Fairview Nursing Home in Dodge Center.

He was born on May 20, 1920, in Exeland, Wis., the son of Earl and Edna (Davis) Babcock. He married Ida Babcock on March 3, 1945, in Chicago, Ill.

Pastor Wayne grew up in the Battle Creek and Detroit areas of Michigan. His family moved to Nebraska in 1935, and he graduated from North Loup High School in 1940. From 1941-45, he served in the Navy as an Aviation Machinist Mate 2nd Class, seeing service in the Fiji and New Hebrides Islands.

Following military service, Wayne worked as a farmer, merchant, and chiropractor. In 1963, he followed the Lord's calling into full-time ministry, serving Seventh Day Baptist church-



Rev. Wayne Babcock 1920-2000

es in Dodge Center; Verona and Richburg, N.Y.; and Centralia, Wash. He was a member of the Dodge Center SDB Church.

At the time of his death, Wayne was retired from the pastoral ministry. Until recently, he worked in the

maintenance department at Fairview Nursing Home.

Survivors include his wife, Ida, of Dodge Center; three sons, Rev. Robert Babcock of Lompoc, Calif.; William of West Concord, Minn., and Barry of Tucson, Ariz.; one brother, Allen, of El Dorado Springs, Mo.; three sisters, Audrey Fuller of Daytona Beach, Fla., Gloria Sharp of Beemer, Neb., and Donna Brown of Altamonte Springs, Fla.; seven granddaughters, one grandson, and three great-grandchildren. He was preceded in death by one daughter, Martha Beihle, and a great-grandson, Christopher Lozano.

A memorial service was held on February 27, 2000, at the Dodge Center SDB Church, with Rev. Dale E. Rood officiating. Burial arrangements are pending. SR

### What's in a word?, cont. from page 14

who observe Saturday as a Sabbath."

For the word *Sabbath*, he gave the Hebrew, French and Italian root, followed by its English definition: "the 7th Day of the week, observed as a Day of Rest, in Commemoration of God's resting after the sixth Day of Creation; or the first Day of the Week among Christians." However, his definition for *Saturday* comes from the Saxon word *Saturn*, an idol worshipped by the ancient Saxons, the seventh day of the Week. His definition for *Sunday* comes from the Dutch word *Sontag* or Teutonic *Sonday*, which means "the first Day of the Week, so called from its being set apart by our Saxon Ancestors for worshipping the idol of the Sun."

In addition to his *English Etymological Dictionary*, Bailey showed his broad scholarship. He is also credited with the publication of an English to German dictionary, as well as *All the Familiar Colloquies of Desiderius Erasmus of Rotterdam, Concerning Men, Manners and Things, Translated into English*.

Another of Bailey's books is entitled, *The Five Books of Aesopian*

*Fables of Phaedrus, Augustus Caesar's Freed-Man*. He stated it was "for Young Scholars of but a very slender Acquaintance with the Rules of Grammar, may be enabled of themselves, with Ease and Pleasure, and without Interruption to the Teacher, to learn their Lessons in Phaedrus." (To the contemporary mind, the combination of Latin and English text, with a numerical pattern for the order of the words, does not seem easy or pleasurable!)

Such was the scholarship of many Seventh Day Baptist leaders in England. A number of men, such as the four generations of the Stennett family, were well-educated and skilled writers. Other scholars from the first century of the Seventh Day Baptist Church in England—such as James Ockford, William Sallers, Dr. Peter Chamberlen, and Francis Bampfield—were fluent in several languages.

In the 19th century, William Black, a convert to the Sabbath, served as pastor of the Mill Yard church from 1840 to 1872. He claimed that he thought in Latin, prayed in Hebrew,

read the New Testament in the original Greek, and preached in English.

In 1884, Black's son-in-law, William Mead Jones, published the *Chart of Weeks*, in which he showed that over a hundred of the 160 languages that he compared had some version of the word "Sabbath" given to the seventh day of the week.

As the Bible became more readily available to the people, there were those like Nathaniel Bailey who recognized that the etymology and pure sense of the word "Sabbath" in the known languages of the day had not changed. It was still the Sabbath of the Bible. SR

<sup>1</sup>Simon Winchester, *The Professor and the Madman...*, (Harper Collins, pub. 1998) p. 88.

<sup>2</sup>Nathaniel Bailey, Introduction to *An Universal Etymological English Dictionary*, 21st Edition, (London, 1770).

<sup>3</sup>Mill Yard Church Records, 1673-1845, pp. 44, 66, 143, 203.

<sup>4</sup>Quoted from William M. Jones, *The Sabbath Memorial*, April 1884, p. 455. (Although the SDB Historical Society has a copy of the first edition, the title page and first page are missing.)

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