

The

S

abbath

News for and about
Seventh Day Baptists

May 2000

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Christ
and the
Sabbath:
Providing
Rest from
Restlessness



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

The Lost Creek, W.Va., Seventh Day Baptist Church is seeking a strong spiritual leader to guide them in following God's will as they move forward in the new millennium. Desirable candidates will have a healthy combination of traditional pastoral skills and vision for outreach.

The church is in a 10-year outreach program to children and families, funded through the O.B. Bond Evangelistic Ministry. Please prayerfully consider God's will for you concerning this position.

Applications and inquiries should be mailed by June 15 to:

Betty Bond, Church Clerk
Lost Creek SDB Church
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Full-time Outreach Pastor Position available at the Adams Center (N.Y.) SDB Church. Please contact: Adams Center SDB Church PO Box 196 Adams Center, NY 13606 Attn: Pastor Gene Smith gmsmith@a-znet.com

New Sabbath book!

Elmo Fitz Randolph announces publication of *Sabbath Readings*, 98 pages of Sabbath literature selected to raise your Sabbath consciousness. Included in the book's "readings" are sermons, meditations, poetry, hymns, ceremonies, testimonials, and articles.

Order *Sabbath Readings* from Elmo at 773 Sky Trail Rd., Boulder, CO 80302. The price is \$8.00 plus \$1.50 for mailing. The e-mail address is: fitz773@aol.com.

Pastor Randy says, "If we can get this book read, it will make a real impact on Seventh Day Baptists."

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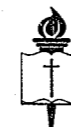
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The Sabbath Recorder

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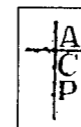
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Features

The rest from restlessness 4
by Jim Jarantowski

Are you restless? Do you long for those peaceful "days gone by"? Discover the relational truth of the Sabbath and the righteousness of Christ.

By What Authority? 7

As Jesus was questioned how he could drive the money-changers from the temple, we must question how Sunday can be substituted for the Sabbath.

"Sabbath Readings" 8

Compiled by Pastor Elmo Fitz Randolph

Two short articles and a prayer come from this new collection of Sabbath material.

Conference registration forms 14-16

Pre-Con registration forms 17-18

Departments

Seek spiritual maturity 10	Focus 20
<i>Sabbath rest a fore-taste of heaven</i>	<i>Greetings from Guyana (part 2)</i>
Women's Society 11	President's Page 21
<i>On to Greater Heights</i>	<i>Unplanned events</i>
Pearls from the Past 12	Local news 22
<i>"Waffling" on the Sabbath</i>	<i>Jamaica</i> 22
	<i>Alfred Station, NY</i> 23
SR Almanac 13	Family flux 24-25
<i>Looking back 5, 10, 25... years</i>	<i>Births</i> 24
	<i>Obituaries</i> 24-25
The Beacon 19	Kevin's Korner 27
<i>"Leavin' for the Youth Retreat"</i>	<i>Keeping up with the neighbors</i>

The rest from restlessness

by Jim Jarantowski

"Come to me, all you who are weary and burdened, and I will give you rest." (Jesus speaking in Matt. 11:28.)

It seems that as we get older, we find ourselves becoming more obsessed with images portraying the peaceful serenity of "days gone by"—those days before electricity, television, computers, pagers, answering machines, virtual reality, and the hundreds of other amenities we now have at our disposal. How ironic that the generations of old we once pitied for being "denied" these amenities and technological advancements, eventually become envied.

Perhaps we are longing for a stereotypical ideal; a past generation of peace and restfulness that never really existed. Regardless, the fact remains that great advancements in technology have actually made our lives more miserable and restless.

Technology has freed our generation from once-laborious tasks, allowing us more time to fill our lives

with even more tasks and "pleasuries." The irony of ironies is that our current fast-paced generation is not only busier and more demanding, it has also become increasingly anxious and restless.

This restlessness is a sign of spiritual malady. It's the fruit of a fallen depraved race who thinks they can fill the void of their corrupt hearts with material images and fleeting self-gratifying pleasures. It is the consequence of a fallen people who continue to fill their lives with anything and everything that promises a relief from the guilt of their depravity.

Though it may be debated whether our generation is more depraved than our forefathers, one element unites all previous generations: restlessness. Since the Fall, mankind has walked aimlessly through life, seeking a rest from the oppression of our sin and guilt.

Without exception, Scripture plainly states that all of mankind is a prisoner of sin and does not nor cannot find true happiness and rest. Is it any wonder why the various methods we employ for obtaining rest and happiness ultimately fail?

Beginning in the days of Eden (immediately after the Fall), Scripture portrays our first parents trying, albeit in vain, to suppress and cover their guilt and restlessness. This great endeavor, typical

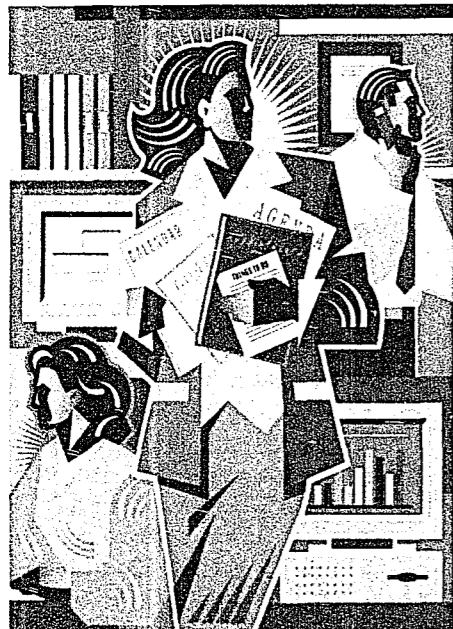
of all future descendants, consisted of a "work" of sewing fig leaves together to try to hide their nakedness. Yet God revealed the foolishness of their works by Himself providing garments of skin. This was a clear message that mankind's own efforts would never amend the injustice brought about, nor would it appease the wrath deserved.

Even before this object lesson, God revealed that it would be solely by His grace and works that we would be reconciled and saved from our sins. Only by His work would we again experience the rest that was lost. This came in the form of the *protevangelium* (i.e., first Gospel proclamation) of Genesis 3:15, which promised a Redeemer, a promised Seed, who would provide the righteousness needed for full reconciliation, and the means to appease the wrath of God (propitiation).

Jesus Christ is that promised seed (Gal. 3:16), the covering, the righteousness and propitiation of God. The good news is that God the Father, through the impeccable works of Christ, not only provides the perfect righteousness and appeasement, but also provides the faith that is needed. God alone does all the work!

Whether it be supplying the needed righteousness, or even the necessary belief/faith, all this shows that He is both Just and Justifier. The crux of the Gospel message (a message that has been distorted or rejected in many of today's churches)

Restlessness is a sign of spiritual malady. It's the fruit of a fallen depraved race.



is that man can only be justified by the covering of Christ's righteousness alone.¹ There is nothing in man nor nothing man can do to merit this grace of righteousness found in Christ.

From Genesis through Revelation, Jesus' righteousness and the provided faith is the only acceptable covering to hide one's nakedness and alleviate the pain of sin and restlessness. Jesus was the "offering of faith" Abel gave and looked towards; the "ark" Noah was saved by; the "tent" or "tabernacle" of Japheth; the "inheritance" Abraham looked towards; the "prophet" and "rest" Moses and Israel was promised; the promised "house" God was to build for David; the "rock" or "stone" that accompanied Israel which the majority stumbled over and rejected.

So when Jesus said, "Come to me, all you who are weary and burdened, and I will give you rest," he was saying in essence: *"I, the Lord of the Sabbath rest, am that promised rest and tabernacle spoken of throughout the Scripture. I, the very Son of God, am the only covering for your sins and depravity. I am the only way to remove your restlessness and guilt."*

The weekly Sabbath has always stood for the weekly rest and redemption of God—freedom from oppression, bondage, and restlessness. It should be no wonder why God reestablished the weekly Sabbath when He brought the nation of Israel out of the bondage and oppression of Egypt. The weekly Sabbath served, and still serves, as the redemptive sign between God and His Elect (i.e., the sign of the covenant of redemption).³

In addition, is it a mere coincidence that many of Jesus' recorded healings occurred on the Sabbath? Since these physical healings were a mere outward sign of the forgiveness of sins (i.e., a rest from the restless-

ness of guilt and depravity), it follows that the Lord of the Sabbath was displaying His sovereignty over redemption by granting this rest; He was heralding His mercy and grace in supplying the glorious works of His own righteousness. Hence, the Sabbath is ultimately the sign and symbol of God's righteousness in Christ Jesus!

In Hebrew, the word Sabbath means "cessation." It is this "cessa-

If you are a professing believer who does not rely solely on the righteousness of Christ by thinking that you can and do contribute (even if only 1%) to your salvation, you would be wise to heed the advice found in 2 Corinthians 13:5—"Examine yourselves to see whether you are in the faith; test yourselves." Perhaps you only possess a "saying faith" that comes from the emotionalism and man-centeredness of much of today's false religion and theology, as oppos-

The weekly Sabbath has always stood for the rest and redemption of God—freedom from oppression, bondage, and restlessness.

tion" that unregenerate mankind knows nothing about. Their depraved nature (which they think they do not possess) results in a propensity to work for one's own righteousness and to fill the empty void of an evil heart. Only by the divine miracle of regeneration will sinners believe in the righteousness of Christ alone, repent from their sins and ways, and enter into the true rest—the righteous covering of Christ.

If you are an unbeliever, admit your current state of restlessness and misery. Heed the Scriptures and stop trying to establish your own righteousness. Stop trying to fill your empty void with the ephemeral pleasures of this temporal life. Your methods will only create a larger void and add more discontent and misery to your already great state of restlessness.

If you hear His voice today—the Righteousness of God, the Lord of the Sabbath—pray that your heart will not be hardened further. Tomorrow you may awake in the eternal flames of His wrath which will make your current restlessness seem like paradise.

ed to the saving faith that comes only from God's mercy in the righteousness of Christ.

Let's not stop here. Perhaps you should also test your faith by your degree of reverence for the weekly Sabbath.

Is the weekly Sabbath a part of your faith? Just as the depraved and restless condition of our generation points to a spiritual malady, so does the present-day condition of the evangelical community. This spiritual malady is not only evident in the rejection of the true Gospel regarding the righteousness of Christ alone. It is also evident in the fact that many continue to repudiate weekly Sabbath celebration.

I see a relational truth between the lack of Sabbath celebrations and the righteousness of Christ. Check out the Scriptures and the means of grace God has provided His people. Is it really all that far-fetched to suppose that today's restlessness and decadence in many evangelical churches, and the reason why many have repudiated the weekly Sabbath celebration (the sign and symbol of the cov-

enant of redemption), is rooted in the fact that they continue to depend on their own righteousness?¹

If you are a believer, one who perhaps for years has had the weekly Sabbath as part of your faith, please entertain the following questions: How is your Sabbath celebration? Have you over the years reduced it to some sensual act of formalism or perhaps some perfunctory habit? Even though you may be "ceasing" both physically and mentally, are you at rest spiritually, seven days a week, in the righteousness of Christ?

When you worship on the weekly Sabbath, do you celebrate and rejoice in the righteousness of Christ? In the very glory of God, who alone by His power has called you out of darkness and into His marvelous light? If not, you need to return to your foundation, the ground of your justification, the only rest and hope—the righteousness of Christ.

If you are a Christian, a true believer, one who glories, boasts, and rests only on the righteousness of Christ—and one whose weekly Sabbath celebration centers on that righteousness—never forget nor lose sight of this rest and hope. Surely days of darkness and trial will invade your life as you suffer for His name and move towards His glorious kingdom. These trials may be in the form of cancer, loss of a loved one, financial burdens, or persecution for standing up for the Word of Truth.

Yet amidst these dark times of tribulations, your soul will find power under the cover and shelter of Christ's righteousness. Yes, you will experience rest from restlessness, for your foundation and dependence is solely the righteousness of Christ. This Righteousness, unlike the Israelites', is your manna and quail, your water, your strength, and your rock during times of tribulation.

Although the weekly Sabbath encompasses many benefits and applications, both physical and spiritual,



Christian Fellowship in Milwaukee from 1990-1999. While there, he founded Great Lakes Ministries, a ministry "dedicated to teaching and preaching the whole counsel of God through means of Bible conferences and Christian educational training sessions." His "tent-making" vocation is as a coatings specialist, developing and testing paint coatings in the architectural field. After leaving the church in Milwaukee, Jim continues his teaching ministry as an active member of the Milton, Wis., SDB Church.

Admit your current state of restlessness and misery. Heed the Scriptures and stop trying to establish your own righteousness.

its focal point must always be the glory of the righteousness of Christ. The weekly Sabbath celebration is a harbinger of the Eternal Sabbath Rest to come. For even in this Eternal Rest we will continue to celebrate the Righteousness of God!

"There remains, then, a Sabbath-rest for the people of God; for anyone who enters God's rest (i.e., the righteousness of Christ) also rests (i.e., ceases) from his own work, just as God did from his. Let us, therefore, make every effort (i.e., continuing steadfast in the faith of the truth in the righteousness of Christ) to enter that rest, so that no one will fall by following their example of disobedience" (Hebrews 4:9-11). SR

Jim and Jackie Jarantowski live in Oak Creek, Wis., with their two girls, Cathrina and Danielle. Ordained in 1992, Jim pastored at Great Lakes

¹The Reformation *sola fide* (justification by faith alone) was always spoken of in conjunction with *sola gratia* (grace alone) and *solus Christus* (Christ alone). One is justified by grace alone, through faith alone, in the righteousness of Christ alone. Faith is the "instrumental" cause, but not the ground or basis of one's acceptance with God (Rom. 3:24).

²Luther, like all the Reformers, was scriptural in calling this righteousness an "alien righteousness" not of, from, or within a person, as does Rome and other contemporary theologies. The Reformers revived the Pauline theology regarding the ground of justification—the righteousness of Christ alone and that of imputation. Though Scripture is too numerous to list, the curious reader is encouraged to start with Romans 4-5; 8:28-30; 2 Cor. 5:19.

³Cf. Exodus 31; Jeremiah 31; Ezekiel 36; Hebrews 4; 8; Romans 8.

⁴Perhaps the professing Christian needs to be reminded that the majority of the nation of Israel (ancient as well as 1st century), was a "type" of the professing church today (1 Cor. 10:6,10) and pursued not the righteousness of God, but their own (Rom 10:3). One should review the struggle between the gospel Paul preached and that of the Judaizers who preached another gospel (Galatians). In addition, the reader is encouraged to study the annals of history beginning with the 5th century gospel that was correctly preached by Augustine versus the false one of the British monk, Pelagius. This will lead the serious student to the heart of the controversy of the Reformation and on to today's false gospel movements.

By What Authority?

When Jesus drove out the merchants and money-changers from the temple, he was soon confronted by the chief priests and elders. They asked him *by what authority* he did those things (John 2:13-18).

When asked in the right spirit, that's a legitimate question. We should always be able to give a good reason for whatever we do, and know that we are backed by the highest authority.

The Sabbath

One thing that makes Seventh Day Baptists different from most of Christendom is the Sabbath, and it is the major belief that makes us different from other Baptists. If we insist on standing out from them on this point, we should be able to state our *authority*.

By what authority do we keep the seventh day as Sabbath?

The Sabbath is part of **Creation**. When God created heaven and earth, he blessed the seventh day and sanctified it (Genesis 2:2,3). So, our *authority* is the *divine Creator*.

That authority was emphasized in the **wilderness** when the God-given manna was not to be found on the Sabbath (Exodus 16:26).

The Sabbath was made one of the **Ten Commandments** of the moral law which God gave to Moses: that the Sabbath of creation should be *remembered* (Exodus 20:8-11).

The **prophets** were mouthpieces of God, urging the people *from age to age* to keep the Sabbath holy (Exodus 31:13; Ezekiel 20:20).

Christians rely on **Jesus'** interpretation and practice of God's will among mankind. He stated that people *still* needed the Sabbath: "The Sabbath was made for man..." (Mark 2:27). Jesus, himself, observed the Sabbath (Luke 4:16). He assumed that the Sabbath would continue, for he told his disciples to pray that cer-

tain future calamities should not come on the Sabbath (Matthew 24:20).

Christian **apostles** who broke away from Jewish tradition still kept the Sabbath, as Jesus expected them to do, preaching to Jews and Gentiles, Sabbath after Sabbath (Acts 13:42-44; 18:4,11).

The *Divine Authority* for the seventh-day Sabbath is recognized as predating Moses, continuing through Judaism, and passing on into the early Christian Church. What better authority do we need today?

Sunday

Most of Christendom has substituted the first day of the week for the seventh day as Sabbath. Such a radical change certainly calls for a statement of authority.

By what authority do you do these things? Different *reasons* for the change have been given, but never has the *authority* for the change been set forth. A thorough study of that question might surprise many devout Christians.

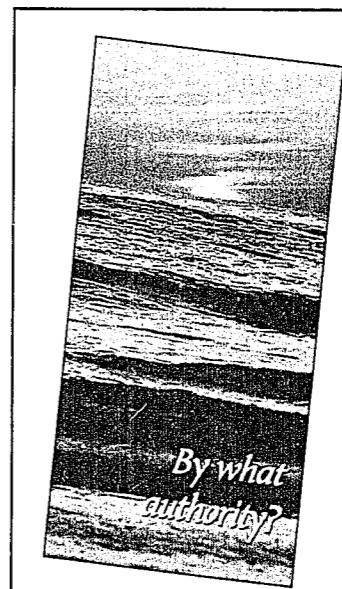
Sunday is called the Lord's Day, but Jesus said "...the Son of Man is Lord even of the Sabbath" (Mark 2:28). Did Jesus, anywhere in the Bible, ask for a "Lord's Day" to be substituted for the Sabbath? Where, then, is the *authority* for the change?

Sunday is observed to commemorate Jesus' resurrection, we are told. Did Jesus ask his disciples to commemorate his resurrection on Sunday—or any day—or that it be substituted for the Sabbath? Where then *is* the authority?

Unfounded objection is raised toward the seventh-day Sabbath on the grounds that it is the Jewish Sabbath. Were there Jews or Gentiles at Creation? There was just man and woman. The Sabbath was made for all mankind.

Just *where is the authority* for the change? That is a question that should be honestly studied and answered by every Christian.

By what authority do you do these things? SR



This recent reprint (text on this page) challenges the authority that changed the church's day of worship.

A beautiful, full-color cover invites the reader to answer this important question.

Single-fold, 3-5/8" x 7"
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“Sabbath Readings”

These excerpts come from a brand new collection of material compiled by Pastor Elmo Fitz Randolph. Please see the announcement inside front cover.

The following two articles appeared under the title, “The Fellowship of Those Who Delight in the Sabbath.” They were written by the Rev. A.J.C. Bond toward the end of his career, when he was Dean of the School of Theology at Alfred (N.Y.) University.

Be positive in our differences

Seventh Day Baptists have little promise for the future simply as another denomination. True, they are that, and have good reasons for their position as such among communions of Christendom. They have Bible authority to support the beliefs that separate them from all other denominations. They also have a rich heritage in their long history, and in their significant, stimulating, and meaningful traditions.

But Seventh Day Baptists must be different if they are to live and grow. Many have felt that, but too often have taken pride in negative distinctions negatively defined. To be sure, there is a place in religion and good morals for the “shalt nots.” But affirmations, growing out of religious experiences and not negations, bring the fuller life.

Sabbath keeping should lead to a high plane of Christian living and should produce lives with a sweeter flavor, capable of producing a more wholesome atmosphere for growth in Christian character. If we simply take another day off than others do, and then do on the Sabbath what others do on their “day off,” then we may be different, but not significantly different, or enough so.

There is enough difference in the origin, nature, and meaning of the true Sabbath to make it a means of spiritual grace too often unrealized because we are argumentative and not fearlessly outgoing and happily expectant.

We keep the Sabbath not because there is virtue in being different. We are willing to be different because that which makes us so brings us closer to God. Moreover, we rejoice in it because it is available to all Christians. So far are we from wanting to be different that our earnest wish is that others may enter this fellowship of those who delight in the Sabbath.



To be sure, there is a place in religion and good morals for the “shalt nots.” But affirmations, growing out of religious experiences and not negations, bring the fuller life.

Be a delight to others, and self

Do a kind deed on the Sabbath; something you will be happy in doing. Better still, do it Friday afternoon as a part of your preparation for the Sabbath. But why confine it to the Sabbath, or to Friday afternoon? The answer is, “Don’t.” Acts and conduct and thoughts for the Sabbath are to raise the quality of living for all the days, and are to enrich all of life.

Giving special thought and attention to such matters on God’s special day will make us more Christian all through the week, and increasingly so through life.

Acts and conduct and thoughts for the Sabbath are to raise the quality of living for all the days, and are to enrich all of life.

So, let us do good on the Sabbath. Make a call. Write a letter. Telephone someone. Make it kindly whatever you do and so be a delight to someone else and therefore to yourself.

Make a new discovery in nature, or enter into a fresh experience, or a new appreciation of nature every Sabbath. Remember God, the Creator of all, who blessed the Sabbath that it might bring us blessing.

O Sabbath rest by Galilee,	Lake
O calm of hills above,	Hills
Where Jesus knelt to share with Thee	God
The silence of eternity	Eternity
Interpreted by love.	Love

These lines by Whittier give us the elements which, properly combined, make the Sabbath a delight. Let it be lake or hills, or whatever else in God’s creation is beautiful and inspiring, and leads our thoughts to God and eternity, and prompts us to love of God which finds expression through love for “God’s other children.” *SR*

A Sabbath Prayer

This is the Sabbath, O God, our Father, and Your people are gathered to worship in the House of Prayer.

May our worship be in spirit and in truth.

Praise and adoration are upon our lips as we acknowledge Your majesty and the blessings You pour out upon us. Let the speaking of our lips be from the sincerity of our minds and hearts.

Knowing how far we fall short of your perfection, O God, we confess our sins and seek forgiveness and grace from You in our lives.

You understand each one of us and know our needs before we name them. Hear our prayers on behalf of the sick, the suffering, and those with troubled minds and spirits.

We turn to You, our Father God, for wisdom to make right decisions in our living, and for physical and spiritual strength to meet the challenges we confront from day to day.

Our prayers are raised in the name of Jesus Christ, Your Son and our Savior. We resolve this Sabbath to know Christ better and walk in his way with more dedication and determination. Amen.





Sabbath rest a foretaste of heaven

by Larry Graffius

An annual emphasis of
the SDB General Council

Excerpted from Larry Graffius' book True to the Sabbath, True to Our God, chapters 6, 7, and 8, pages 69, 73-75, 84-85.

Sabbath rest as an affirmation of freedom

In our daily experience, there are many things which can tyrannize and even enslave us. We can become trapped in our work, or enslaved to overcommitment. Others are burdened by debt or held in captivity to addictive behaviors.

Many people are held hostage in unhealthy relationships. In many cases, we are held in bondage because of bad choices we have made. But in every case, Satan enjoys the opportunity to keep us in slavery.

Resting on the Sabbath Day provides us with a means of affirming our freedom from the things that enslave us.... We can freely take an entire day off! Can you claim this freedom? Are you at liberty to rest each seventh day?

Sabbath rest as an affirmation of God's provision

In the wilderness, the children of Israel came face-to-face with one of the most basic questions of faith: Can we trust God to provide for our needs? Can we believe that God will take care of us and supply us with everything we need?

Do we have enough faith in God's providential care that we will go so far as to not even do anything to provide for ourselves on the Sabbath? Can we actually trust Him to the ex-

tent that we will take an entire day off—and leave our work, our gathering, our producing, our income generating, our money-making, all of the things we might do to ensure our personal and economic well-being—to abandon it totally and trust that God will take care of us?

That is the point that we affirm when we choose to rest on Sabbath. That is the statement of faith we are making when we take a weekly hiatus from our jobs.

That is one of the lessons God taught Israel in the manna. "I will provide the very food you eat, day by day. And do not worry about what you will have to eat on the Sabbath. I will provide for you. I will give you a double portion on the sixth day. I will take care of you. I will meet your every need. You can rest secure in My faithful provision."

Knowing that God has everything in control, knowing that I am His child and He is taking care of everything I need, I rest in safety and peace.

"I will lie down and sleep in peace, for you alone, O Lord, make me dwell in safety" (Psalm 4:8).

"Be at rest once more, O my soul, for the Lord has been good to you" (Psalm 116:7).

Sabbath rest as a foretaste of heaven

Heaven, eternal life, will be our final rest; a beautiful never-ending Sabbath! There will be no more struggle or hardship, no more things we have to get done, no more unfin-

ished tasks, no more "To Do" lists, no more work!

For some, this may be a startling adjustment. Those who, in this life, seem so addicted to their work will have a completely different experience in the next. There are those whose desire to work is their only purpose for living, it is their reason for getting out of bed each day. They are driven by their passion to do more, accomplish more, get more done—all of which are out of tune with the purpose of Sabbath rest, and of that eternal rest.

Heaven, by contrast, will be a place where all labor is ended, all work is ceased—everything is already done! It is finished. It is the culmination and completion of all the work of the ages. The Bible speaks in these terms of the end of the age, and of the time when all things reach their completion.

To return to Hebrews 4, there the writer specifically ties the connotations of Sabbath rest to our anticipated eternal rest in heaven. "There remains a Sabbath-rest for the people of God" (Hebrews 4:9).

Thus, our resting on the Sabbath becomes a "type" or a foretaste of our heavenly rest. Each seventh day, as we set aside all labor and all worldly involvement, we are reminding ourselves of the experience that we all await as the people of God. We are looking forward to a Day when we will never need to work again.

Our Sabbath rest is an affirmation of that hope—a taste of paradise! **SR**



Women's Society page by Ruth Probasco

On to Greater Heights

The theme of this year's Baptist World Alliance Women's Department Leadership Conference was "On to Greater Heights." During our meetings we pursued our theme, its images, and its meaning for us as Christians.

In all of God's creation, there are many creatures who love high places: mountain lions, elk, big-horned sheep, and the sure-footed deer. "He makes my feet as sure as those of a deer, and he helps me stand on the mountains" (Habakkuk 3:19).

The eagle also loves heights. This majestic bird is an ageless symbol of strength, beauty, authority, and freedom. Eagles not only fly, they soar. And they soar to great heights. "Those who wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not grow weary; they shall walk and not faint" (Isaiah 40:31).

It's true; eagles are not ordinary birds. They don't have to run with the crowd. They never leave their home and fly south for the winter. Eagles develop strength from riding out the storms of the season. When they begin to build a nest, they search out a high, inaccessible (to others) place which may be 10,000 feet up. Nests are often built in the clefts of rocks and last 50 to 60 years.

Eagles are unique creatures, born to soar on the wind. When the time is right, mother eagles force their babies out of the nest. In case they forget to flap their wings, they're saved by the vigilant father eagle. He waits and watches and, at the last minute,



**Eagles develop
strength from riding
out the storms of
the season.**

dives underneath the falling eaglets and swoops them back to the nest.

Day after day, this is repeated until the babies have learned to fly on their own. When they are old enough, the mother eagle makes the nest so uncomfortable—pulling out all the leaves and other nesting material—that she forces the babies "to stand on their own two feet."

God provides for His children just as the father eagle provides for his young offspring. Yet so often we think we can fly by ourselves. We start flapping our wings and take our eyes off the Son. We forget that we are created to be like the eagle, and that the power to soar with the wind comes only from the Father.

Another lesson eagles learn is to

fly in a storm. They learn to fly higher and higher, mounting the wind until they soar above the storm clouds, right into the sunlight. Eagles often escape danger because they can look directly into the sun and soar on the power of the wind. They move higher and higher until they are so close to the sunlight that no one can touch them.

God comes to us when we are the most comfortable—when life is going our way and we are the most satisfied. He tries to stir up a creative discomfort in us that will move us from our comfort zone to dare new and greater things for Him.

Is God stirring up our nests? Does He have greater heights for us? We cannot afford the luxury of resting where we are, of nesting where we are. We must continue to move forward and soar.

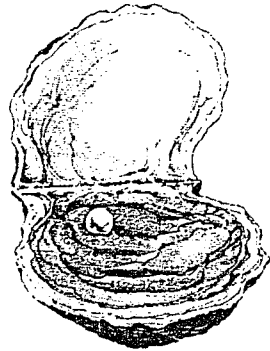
Can we soar on the power of the wind? Soar into the sunlight? Soar "On to Greater Heights"?

We soar and attain the greatest heights when we know our purpose and keep our eyes focused on that purpose.

The eagle models for us a life that knows its purpose and its source of strength, that uses all of its energy to be true to that purpose.

We have been created in His image. We walk. We run. We wait. We discover His strength as He walks and runs and waits *with us*. **SR**

Adapted, in part, from a presentation by the Women's Missionary Union, Southern Baptist Convention.



Pearls from the Past by Don A. Sanford, historian

“Waffling” on the Sabbath

In preparation for the 1904 General Conference sessions in Boulder, Colo., *The Sabbath Recorder* published a special promotional issue to be widely circulated throughout the city.

One section dealing with the Sabbath principle on modern society quoted from Dr. A.E. Waffle, who had written an essay entitled, “Theology at the Dawning of the Twentieth Century.” A closing paragraph showed how powerless he was to do more than just describe the crying need and the impending peril.

The obvious conclusion of this brief description is that there is in our times the imperative demand for strict Sabbath observance. Christian people should give special heed to its requirements. Instead of relaxing their observance of it in deference to the spirit of the times, they should be more than usually careful. The Sabbath was never so much in danger: the Sabbath was never so much needed. Who shall rescue it from the danger, who shall conserve and foster this institution so fraught with blessings to humanity, if not the people of God?¹

A.H. Lewis pointed out that what Dr. Waffle said was significant, but that it was based on the assumption that the Sabbath is a figment of Judaism, and that Sunday—based on the resurrection of Christ—was a new institution which sought to preserve the “Sabbatic Principle” without the biblical Sabbath. According to Lewis:

“The significance of Dr. Waffle’s essay is increased by the fact that

he represented the most religious and able wing of those who seek a better observance of Sunday.... Something is gained when dangers are seen and unwelcome facts are recognized, but relief calls for more than this. He who sees what is needed ought to be able to point the way to gain it.

“In the present case the starting point of clearing away rubbish and beginning a new foundation is the deeper spiritual orientation and meaning of the Sabbath and its observance as an eternal verity, a non-material representative of God and his spiritual relations with men. Whoever makes the Sabbath a temporary and ‘Jewish’ affair, practically destroys the *Sabbatic Principle in Modern Society*.

“Jesus rejected the Judaistic features of the ritualistic Sabbath observance in which Judaism was entangled, but he clarified the Sabbatic Principle enshrined in the Sabbath. He gave no hint, much less recognition of the transfer of that principle to Sunday. To this fact all modern Sabbath Reform ideas must come... The world of modern society, and first of all the modern Christian Church needs a true, clear and practical recognition of the spiritual meaning of Sabbath observance, taught by Christ. New views of Sunday—if any can be found—will be as foundationless as those which Christians have already tried and found wanting. The Sabbath and its larger fruitage, spiritual Sabbathism, can afford to wait; but God’s people to whom Dr. Waffle appeals cannot afford to experiment farther with a Sabbathless Sunday.”²

Nearly a century has passed since Dr. Waffle wrote his essay. At the time, Rev. A.H. Lewis answered with his *Spiritual Sabbathism and the*

Sabbatic Principle, but the “waffling” (which Webster defines as “talking or writing foolishly; tiresomely off the point”) continues.

An article by Dorothy Bass appeared in the March 6, 2000 issue of *Christianity Today* under the title, “A Day of Rest Is God’s Gift to Us—Receiving the Day the Lord Has Made.” She recalled a Saturday night when a group of teachers were complaining about the number of papers they had to grade the next day because they had promised their students that the papers would be returned on Monday.

Bass noted that the teachers’ initial whining turned into boasting as they compared notes as to who had to grade the most papers, who worked the hardest, and who was most put upon by the demands of his or her job. Then she wrote:

That’s when it hit me. “Remember the Sabbath day, and keep it holy.” This was a commandment, one of the ten laws in the basic moral code of Christianity, Judaism and Western civilization, and here we were, hatching plans to violate it. I could not imagine this group sitting around saying, “I’m going to take God’s name in vain”; “I’m planning to commit adultery”; “I think I’ll steal something.”

Our approach to the Sabbath commandment was different. We had become so captivated by our work, so impressed by its demands on us and our own indispensability, that it had simply vanished from our consciousness. We were in the habit of churchgoing, though our whine included a little complaint about this. But I knew in my bones that we were a long way from keeping the Sabbath holy. I wondered what that meant and why it mattered.”³

There are many good points in
cont. on page 23



SR Almanac

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

One year ago—May 1999

Pastor Dale Thorngate shares how the Salem, W.Va., church gets creative (and blessed) on the “fifth Sabbaths.”

From an 1890 article, Rev. Madison Harry asks, “Why so few Sabbatarians?”

The text from a new tract—“Seventh Day Baptists and Seventh-day Adventists Compared”—is printed.

Pastor Larry Graffius uses our denominational logo to describe the foundational beliefs of SDBs.

SDBs busy building schools in The Gambia, Africa.

Quotes from previous editors recall the 130-year history of the *SR*.

With the theme, “The Pastor, Where the Action Is,” over 35 pastors and seminarians gather in Dodge Center, Minn., for Ministers’ Conference in April.

Pastor Charles and Margaret Bond, Shiloh, N.J., are given a surprise reception for their 35th wedding anniversary.

Jane Mackintosh shares her testimony of entering missions work.

Five years ago—May 1995

“Sabbath has meaning for the world today,” reprinted from 1977, features former Conference President Ted Horsley and Pastors Alton Wheeler, Herbert Saunders, and Duane Davis.

Conference President Myrna Cox shares her Sabbath testimony.

Don and Linda Graffius answer questions of how the Sabbath is a special day for their family.

Lesson one from recently-revised tract “God’s Holy Day” presented.

New sign and plaque identifies Max Hall in Berlin, N.Y., honoring longtime servants Paul and Ruby Maxson.

10 years ago—May 1990

A variety of church members “rally ‘round” the Sabbath theme, and convey what is special about the day.

Executive Secretary Dale Thorngate reviews new book, *Keeping the Sabbath Wholly*.

New Summer Youth Director, MaryJo Johnson, announced.

Updates from overseas come from SDBs in Estonia (Russia) and Myanmar (Asia).

Responses from Conference survey on women in ministry listed in article by Ernest K. Bee Jr.

25 years ago—May 1975

Rev. Kenneth Van Horn writes on the Sixth Commandment.

Historian Albert Rogers relates the activities of SDBs in colonial 1776.

50 years ago—May 1950

Pastoral calls: Leon Lawton to Los Angeles, Calif.; Luther Crichlow to Washington, D.C.

Forty-five pastors gather at Camp Indian Trails near Milton, Wis., for Ministers’ Conference. Special speaker is Dr. David Soper, chair of the Department of Religion at Beloit (Wis.) College.

Ordination statement of Pastor Leland Davis presented.

School of Theology students hear Dr. Henry Sloane Coffin at a Spring Convocation held at Colgate-Rochester (N.Y.) Divinity School.

The Music Committee asks readers to bring their musical instruments to play in an ensemble or small orchestra at Conference in Salem, W.Va.

...where are we headed?

Pray—

- that we receive special blessings this Sabbath
- for churches in the pastoral search process
- with thanks for faithful saints of the past
- for the work of our Associations
- for this year’s General Conference
- for the ministry of the *SR*
- that families re-discover the biblical Sabbath

SDB General Conference Registration Instructions

West Virginia Wesleyan College
Buckhannon, WV (304) 473-8000
August 6 - August 12, 2000

Pre-registration Deadline July 1

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

On-Campus registration

In the Benedum Campus Center beginning at 10:00 a.m., Sunday, August 6, through late evening. Monday-Friday, from 9:00 a.m. to 5:00 p.m., and after the evening service. If you are coming just for Sabbath, August 12, please pre-register (see Line 3 on form).

About the Registration Form

1. Please list all names as you want them to appear on the official name tags, last name first. Ages must be given for those under 18, as well as last school grade completed as of June 2000. In order to give special recognition to first-time Conference attendees, we ask you to please identify yourself.

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

2. & 3. Full week or per day Registration fee:

Everyone attending Conference, either full or part-time, is required to pay the registration fee. It covers fees for use of college facilities, materials that are produced and circulated, and insurance on each person at Conference, or at Conference activities. It

also gives us an accurate count of the number of people in attendance.

Room: NO LINEN SERVICE!

Towels, sheets, blankets, and pillows will NOT be provided. Costs are the same for adults or children sleeping in beds. A maximum of two children are allowed on the floor at no charge. Most rooms have two single beds. There are a few rooms in each dorm with one single bed. Only one of the three dormitories has rooms that are air-conditioned. Summer evenings in West Virginia are sometimes cool, but you may want to bring a fan.

There is a **Lost Key Charge** of \$25 for each key not returned.

Meals:

Meal tickets for the entire week include supper Sunday, August 6, through breakfast Sunday, August 12. Tickets for individual meals may be purchased any time. There is no charge for children 3 and under.

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

	Adults	Child (5-11)
Breakfast	\$4.20	\$3.40
Lunch	5.35	4.45
Dinner	6.45	5.15

4. & 5. Banquet tickets

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

6. Off-campus housing

Attendees choosing off-campus housing, please indicate your location and phone number.

7. RV Hook-ups

Spaces will be provided on campus with electrical hookup only for \$7.50 per night. Restrooms and showers in nearby dorms are available.

8. Transportation

Attendees traveling by air will be picked up at Benedum Airport, Clarksburg/Bridgeport, W.Va. The bus depot is at Clarksburg. If you require transportation, please notify us of arrival and departure times on your registration form.

Nursery services

A nursery room will be provided throughout the week of Conference in the Jenkins Hall Social Hall (see more information, p. 26). A new pager system has been purchased. Parents using the nursery are asked to help for half a day sometime during the week. Volunteers are always welcome!

Mail or FAX completed form to:
Dean & Susie Fox
1722 Taylor Station Rd.
Blacklick, OH 43004
FAX—(614) 501-1920

For registration information
you may call us at
(614) 501-1918.

SDB phone number during
Conference: (304) 473-8255

Seventh Day Baptist General Conference Registration—2000

1. NAME:	LAST	FIRST	INIT.	G	SEX	AGE	1st	(Information for your name tag) SDB CHURCH (or Organization representing)		CITY/STATE if different from below
Child's School Grade completed										
Mark if your first Conference										

Address _____

Phone: () _____

Special Requests (e.g., ground level, elevator) _____

Name of Sponsor (All youth under 18) _____

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

2. Full Week Plan

	# persons	rate	amount	3. Per Day Plan	# persons	# days	rate	amount
•Registration: Adults	x	\$37.45	=	•Registration: Adults	x	x	\$5.35	=
Children (age 5-11)	x	\$17.50	=	Children (age 5-11)	x	x	\$2.50	=
•Room: Adult/Child (no air-cond.) (per person per bed)	x	\$72.10	=	•Room: Adult/Child (non A/C) [Day in: Su M T W Th F Sa] [Day out: M T W Th F Sa Su]	x	x	\$10.30	=
Single room	x	\$122.57	=	Single room	x	x	\$17.51	=
Children, on the floor (either type of room)	x	Free	=	Children, on floor (either type of room)	x	x	Free	=
•Room: (air-cond.) (per person per bed)	x	\$100.94	=	•Room: (A/C) [Day in: Su M T W Th F Sa] [Day out: M T W Th F Sa Su]	x	x	\$14.42	=
Single room	x	\$151.41	=	Single room	x	x	\$21.63	=
•Apartments* (limited avail.; please call Foxes)	@	\$403.76	=	•Meals: Adults	x	x	\$16.00	=
Two-bedroom apt.	@	\$504.70	=	[Circle days: M T W Th F Sa]				
Three-bedroom apt.	@	\$106.65	=	Children (age 5-11)	x	x	\$13.00	=
•Meals: Adults	x	\$106.65	=	[Circle days: M T W Th F Sa]				
Children (age 5-11)	x	\$86.55	=	TOTAL				3)
TOTAL				Banquets: # with meal tickets				
				4. Women's			x \$9.50	4)
				5. Youth			x \$6.50	5)

*All apartment residents MUST be registered!

TOTALS

Regis., Housing, Meals = _____

After July 1, late fee:
 \$10 x each adult = _____
 \$5 x children 5-11 = _____
 Less amount prepaid = _____

Balance Due = _____

Checks to: "SDB Host Committee"

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

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

8. Transportation assistance is needed between _____ (city) and the
 WV Wesleyan campus.

Arrive: Air # _____ Bus # _____ Train # _____ date _____ time _____ (a.m.) _____ (p.m.) (Carrier)
 Depart: Air # _____ Bus # _____ Train # _____ date _____ time _____ (a.m.) _____ (p.m.)

Send form to: Dean and Susie Fox, 1722 Taylor Station Rd, Blacklick OH 43004

Guidelines for Christian Conduct at General Conference

SDB General Conference Regulations and Rules:

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

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

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

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

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

Attention Youth!

We, the undersigned, have read the General Conference rules and regulations and agree to comply with them during the 2000 SDB General Conference.

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

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

YOUTH PRE-CON REGISTRATION

Who— Youth, ages 15-18 (or completed grade 9) \$10.00 Late Fee after
 Where— CAMP JOY, Berea, West Virginia July 7, 2000
 When— 4:00 p.m., Aug. 2 - 1:00 p.m., Aug. 6

Cost— \$80.00 Make checks payable to SDB PRE-CON (please do not send Pre-Con fee with Conference registra-
 tion). Send fee with Registration & Medical Forms to:
 SDB Board of Christian Education, P.O. Box 115, Alfred Station, NY 14803

Please bring—flashlight, sleeping bag, personal items, bathing suit, jacket, Bible, notebook.
 Do not bring radios/tape decks.

Name: _____ Address: _____
 Home phone: () _____ Home Church: _____ time: _____
 Transportation by: private car bus Will pay at camp
 \$80 fee enclosed I need transportation: to General Conference to _____ (not attending Conference)
 I will make certain I am in good health before leaving for Pre-Con (and Conference) and will not take unnecessary chances in risking the welfare of others or myself.
 I have a medical condition that requires special care. I will bring the appropriate medicines and will inform the staff of possible special needs. Describe: _____

****Camper's Medical Information Form (page 18) required; Please send with registration****

I have completed grade _____.

Signature: _____ Date: _____
 Parent's Signature: _____ Date: _____

YOUNG ADULT PRE-CON REGISTRATION

Who— Young Adults, ages 18-29 or currently in SCSC \$10.00 Late Fee after
 Where— West Virginia Wesleyan College, Buckhannon, WV July 7, 2000
 When— 4:00 p.m., Aug. 2 - 1:00 p.m., Aug. 6

Cost— \$120.00 Make checks payable to SDB PRE-CON (please do not send Pre-Con fee with Conference registra-
 tion). Send fee with Registration Form to:
 SDB Board of Christian Education, P.O. Box 115, Alfred Station, NY 14803

Please bring—flashlight, personal items, bathing suit, jacket, Bible, notebook. Linens and pillow provided.

Name: _____ Address: _____
 Home phone: () _____ Home Church: _____ time: _____
 Transportation by: private car bus Will pay at camp
 \$130 fee enclosed I need transportation: to General Conference to _____ (not attending Conference)
 I will make certain I am in good health before leaving for Pre-Con (and Conference) and will not take unnecessary chances in risking the welfare of others or myself.
 I have a medical condition that requires special care. I will bring the appropriate medicines and will inform the staff of possible special needs. Describe if you wish: _____
 My birthdate is _____ (month, day, year).
 Signature: _____ Date: _____

2000 YOUTH PRE-CON MEDICAL FORM

CAMP JOY, Berea, West Virginia

Medical Form must be returned with registration by July 7, 2000. Please type or print.

Camper's Name _____ Date of Birth _____

Address _____

City _____ State _____ Zip Code _____

Emergency Phone Number _____

(Parents must fill out and sign this form.)

Date Camper was immunized against: Rubella _____ Diphtheria _____

Small Pox _____ Polio _____ Last Tetanus Toxoid _____

Does the Camper wear eyeglasses? _____ Is the Camper under a doctor's care for any illness? _____ What medication, if any, is now being taken? _____

Will this medication be sent to camp? _____

PLEASE DO NOT SEND MEDICATIONS OTHER THAN THOSE ORDERED BY YOUR DOCTOR. ALL MEDICATIONS SENT WITH A CAMPER MUST BE ACCOMPANIED BY YOUR DOCTOR'S SIGNATURE ON WRITTEN ORDERS INDICATING DOSAGE AND FREQUENCY. Camp Joy will provide a trained First Aid person who will dispense any and all medications.

Is Camper allergic to: Bee or insect bites? _____; Poison Ivy, Sumac, or Oak? _____; Penicillin? _____; Other Medications? _____. Specify _____

Are there any dietary restrictions? _____

Is Camper physically permitted to swim? _____. Explain any physical limitations? _____

Name of Family Doctor _____ Ph.# _____

Has the Camper had: Chicken Pox _____; Measles _____; Measles Vaccine _____; Mumps _____; Mumps Vaccine _____.

Has the Camper had or been subject to: Heart trouble? _____; Convulsions or fainting spells _____; Rheumatic fever? _____; Sleepwalker? _____; Bladder or kidney trouble? _____; Asthma or wheezing? _____; Frequent stomach upsets? _____; Serious illness (specify) _____; Serious operations (specify) _____.

EMERGENCY TREATMENT AUTHORIZATION

In case of emergency I hereby give permission to the Physician selected by the camp director to hospitalize, secure proper treatment for, and order injections, medications, anesthesia, or surgery for my child as named above.

Signed _____ Dated _____



the BEACON

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

May 2000

"Leavin' for the Youth Retreat"

by Peter Fox, Columbus, Ohio

Here is a little something I made up; I think you can tell what it is. It's my version of "Leavin' on a Jet Plane" (the song John Denver sang). It's something I started when I was getting ready to go to Pre-Con. Staying up all night, packing my bags to perfection, wanting to go that second, still forgetting things...
I hope you enjoy it.

(To Parents:)

All my bags are packed, I'm ready to go;
I'm standing here outside your door.
I need to wake you up so we can go.

Oh, the dawn is breaking, it's early morn.
I'm in the car and blowin' the horn.
Already I'm so late that I could cry.

Pre-chorus:

(To Friends:)

So call me and talk with me,
Tell me that you'll wait for me.
I'll never arrive if my parents don't let me go.

Chorus:

Cause I'm leavin' for the Youth Retreat;
Don't know what time we're gonna meet.
Oh guys, I need to go!

There's so many times I've been let down,
So many times I've not been 'round.
To be there now I'd do most anything

Every minute I drive I'll think of you;
Every mile I go, I'm closer to you.
When I get there, we'll start everything!

Pre-chorus

Chorus

Now the time has come to leave you,
One more time let me see you.
Close your eyes, I'll be on my way.

Dream about retreats to come,
When we won't have to be alone.
About the times we will get to say...

Pre-chorus

Chorus 2x

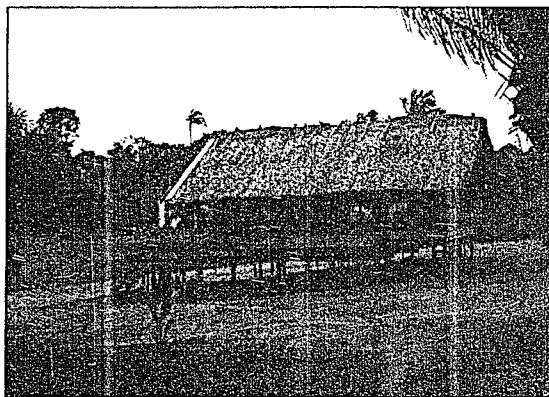




FOCUS on Missions

Greetings from Guyana (part 2)

by Kirk Looper



The Amerindian church at Korla, Guyana.



Two of the women at Korla with their daughters.

The Amerindian churches are constantly reaching out to those around them. As the numbers of attendees increase, they find themselves short of meeting space.

Although they continue to build, they have arrived at the point where they cannot afford to keep adding onto their existing facilities. They request help in purchasing the lumber

needed for repairs and extensions.

The Savannah is large, and travel must be done by boat. (If walking, an even greater distance must be traveled.) Pastors are at a disadvantage because they have to paddle dugout canoes everywhere they go, which takes a lot

of time. In cases of fatal illnesses, they are often too late. They would like to have three or four 15-hp boat motors so they could travel more quickly and go further into the interior on evangelistic visitations.

The people in all the SDB churches were friendly and made me feel at home. Along with the splendid times, it was apparent that many things are badly needed—Bibles, hymnals, and *Helping Hands* for Sabbath School. Bible study leaders have no books to take them into a deeper study of the Scriptures. They can also use concordances, Bible dictionaries, and commentaries. These could be supplied if funds were available.

Many of the pastors requested large-print Bibles. Some need eyeglasses, while others can read large print better in dimly lit buildings. Either of these problems could be remedied with adequate financing. Poor lighting in the churches would be alleviated with generators, at a cost of about \$1,000, or by pressure lanterns hung around the sanctuary.

Several of the churches requested leadership training for lay persons as well as for some of the new ministers. The Guyana Conference asked that we send copies of the International

Training In Ministry and Extension (T.I.M.E.) program for the ministers. This program will cost about \$1,250 for the materials. We hope that funds will become available to cover this expense. Also, it was suggested that the Guyana Conference look into obtaining the Church Administered Lay Leadership Education (CALLED) program for groups wanting additional training for their lay leaders.

Each of the SDB churches in Guyana has a distinct worship style. Some are traditional, while others add choruses and clap their hands in rhythm. In all cases, they express their joy in God's blessings and their faith in His marvelous love.

We praise God for the work that

There is a distinct interest in God in Guyana, and I believe that this interest is for a specific time, in a specific place.

these Seventh Day Baptists are doing in spreading the Gospel throughout these regions. They request tracts, SDB oriented materials such as *The Sabbath Recorder*, history books, and other study helps. It is exciting to see that they are planning to fulfill the need to reach out to the surrounding areas for God.

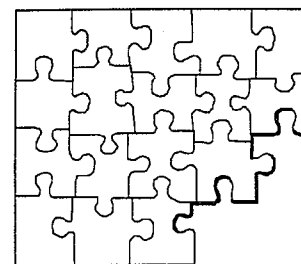
There is a distinct interest in God in Guyana, and I believe that this interest is for a specific time, in a specific place. We pray that the present leaders will be able to train and commission new leaders to fill the pulpits and positions of responsibility in the new areas reached for the Gospel. **SR**

Live in Harmony with One Another

The President's Page

How do you respond to unplanned events?

by John Camenga



Sometimes our unplanned ministries are the ones that fill in the missing pieces.

This year has reminded me that planning and preparation are important. Many people are involved in getting ready for the meetings of General Conference. We are blessed to have several people filling our administrative offices who know what needs to be done to make Conference sessions run smoothly.

Volunteers handle many of the details, working with the officers and through the Host Committee. Speakers, committee chairs, Bible study leaders, Associated Conference teachers, and many others make the sessions a blessing to the hundreds who attend.

Speaking of planning...

Register early for Conference and save money! Send in your forms (pages 15-16) before July 1 and avoid the late fee.

It is easy to lose track of even more important things in the rush to prepare for Conference. Sometimes it is not what we plan or what we prepare that speaks most eloquently about our faith and our Savior. In the rush to accomplish our "do goals," it

Obviously, Paul and Silas could not have planned such a strategy for evangelism. They responded to their circumstances, trusting God to cause all things to work together for good to them that love Him, to those that are called according to His purpose

I am glad we can plan for some of the things we are called to do as Christians, but part of fitting together in harmony is how we respond to the unexpected opportunities.

is essential that we remember our "be goals."

Paul and Silas planned to go into Bythunia to preach, but the Holy Spirit stopped them. Instead, they were sent to tell the Good News in Macedonia (Acts 16). Their plans had to give way to the more important tasks that God assigned.

They understood this and changed their plans, but they were going to have to be even more flexible. These two missionaries were jailed for causing a riot after healing a slave girl. Instead of being angered over this miscarriage of justice, the two were locked up tight, singing hymns of praise at midnight. When an earthquake made escape possible, they stayed put and won the hearts of the jailer and his family.

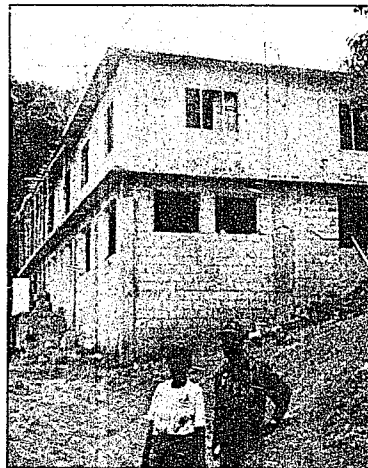
(Romans 8:28). *Who they were* was their most effective evangelism tool. It shaped what they did.

Sometimes our unintentional ministries are more important than our intentional ones. Sometimes what people overhear from us is more important than what we intend for them to hear. When people see the genuine nature of our commitment to Christ, they are far more impressed with that than they are by any number of eloquent sermons.

I am glad we can plan for some of the things we are called to do as Christians, but part of fitting together in harmony is how we respond to the unexpected opportunities. Does our light shine in such a way that when people see our good works they give glory to our Heavenly Father? **SR**

Maiden Hall progress

by Gem Fitz-Henley



Jasmine Lynch (left) and Oswald Steer in front of the Maiden Hall Centre.

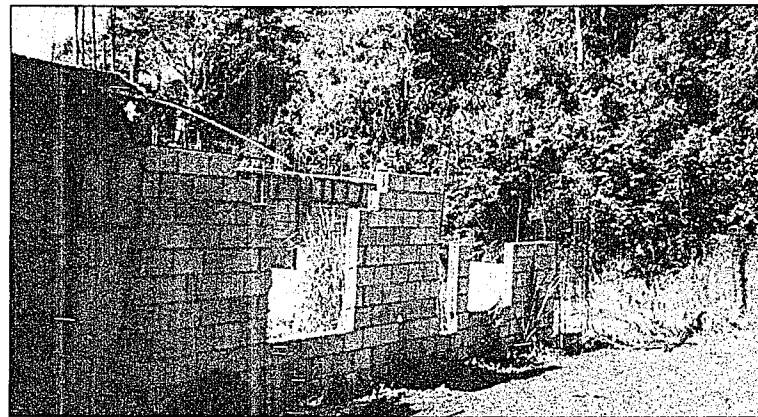
In Jamaica, work on the Maiden Hall Conference Centre has moved forward by leaps and bounds. Two years ago, only the kitchen and cafeteria had been covered (about 2,000 square feet); we now have added several dorms, an office, auditorium, and bathrooms upstairs (about 4,000 more square feet).

All of these were roofed in the first half of 1999. Our annual Conference was held there in July, as were junior and senior camps in August.

We welcomed young people from Wisconsin before Conference, and two other young ladies were a great help with Vacation Bible School during the meetings.

Our heartfelt thanks go to these visitors as well as the many individuals and churches that have sent contributions, whether through the San Diego church or the Missionary Society. From August through November of last year, just over \$3,000 has been sent.

What has been achieved would not have been possible without the prayers, gifts, and hard work of each one God has used. We thank God and we thank you!



Jamaicans hope to complete this corner of the Centre before this July's Conference.

There is much to be done before the building is finished: doors and windows are installed only in the kitchen and the women's dorms; the walls need to be rendered and painted; and a 30 by 30 foot section in the northeast corner is largely untouched. We would like to roof this area soon because that will provide covering for the access from the cafeteria

A young woman who read about the Maiden Hall project in *The Sabbath Recorder* is a great example of faithfulness in giving. She felt led to help and asked the Lord what she should do. Since then, she has sent the Jamaica Conference \$25 out of each of her paychecks.

Jamaicans have given many hours of volunteer labor. We trust

What has been achieved would not have been possible without the prayers, gifts, and hard work of each one God has used. We thank God and we thank you!

downstairs to the auditorium upstairs.

The Jamaica Conference thanks all who have helped so far. It also seeks further help to repair a road damaged by heavy rains, to perhaps pave the area around the Conference Centre, and put a roof on the northwestern corner of the building.

that whether you live in Jamaica or abroad, you will take time to pray that the building will be completed in God's time and will be used to His glory.

Lord willing, I plan to be in Jamaica until August, and hope to get an accurate count of how much more help is needed. *SR*

Alfred Station dedicates "new" CE building



Parsonage-turned-CE Building in Alfred Station.

With construction completed on their new parsonage, the Alfred Station, N.Y., SDB Church has converted the former parsonage into a Christian Education Building. The building, adjacent to the church meeting house, was recently dedicated. The various Sabbath School classes presented skits as part of the day's festivities. *SR*



Class skits (top to bottom): pre-K, 1st/2nd grade, and the "Gleaners." Other classes included youth, 3rd/4th, young adult, and "Food for Thought."

"Waffling" on the Sabbath, cont. from page 12

that *Christianity Today* article concerning work and rest. Yet it seems rather ironic that throughout that article there is the appeal to the Ten Commandments for its authority, yet the words Sabbath and Sunday are consistently interchanged.

There is a difference between the use of an indefinite article, as in the title "A Day of Rest Is God's Gift to Us," and the definite article, "The Day of Rest." God's command was not indefinite; it was definite. "Remember the Sabbath Day to keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of the Lord...."

God was definite in which day it was. In the framework of His own creativity and rest, He laid the standard for man's own creativity and rest. Even Webster, in his *Collegiate Dictionary*, identifies the word Sabbath with both its Greek and Hebrew roots, meaning "rest." Its primary

definition is, "The seventh day of the week observed from Friday evening to Saturday evening as a day of rest and worship by Jews and some Christians."

Similarly, the term Sabbatarian is defined as "one who observes the Sabbath on Saturday in conformity to the letter of the Fourth Commandment."

Bass concludes her article with this thought: "The Christian practice of keeping Sabbath is also the gift of God. It offers welcome, not condemnation, losing its power if it is imposed on the unwilling or grasped self-righteously by those whose circumstances make it easy for them to keep Sabbath. Receiving this day means joining in the song of creation, which renews our love for the earth and our gratitude for the blessings God grants through it."

Yet to get that day to fit into the contemporary chronology of the

modern world, Bass had to "waffle" a little with the calendar. Her closing words were: "Receiving this day means singing Alleluia and being renewed in faith, hope and love. It is the eighth day, and the future God has promised is breaking in. No other days can be the same."

When is that eighth day? Pure logic would place it as the day after the seventh or the Sabbath. To do this takes the very foundation from under God's command and removes the Sabbatic Principle established by God. *SR*

¹Quoted in *Sabbath Reform* conducted by Rev. A.H. Lewis, *The Sabbath Recorder*, vol. 85, #8, August 24, 1908, p. 238.

²*Ibid.*, pp. 238f.

³Dorothy Bass, "Receiving the Day the Lord Has Made" (*Christianity Today*, Carol Stream, IL), March 6, 2000, pp. 62-67.

Got forms?

Are you up-to-date with sending us your latest church family news?

We can provide you with these information forms (with yellow copy attached) to make your job simple. To contact us, please see page 2.

What could be easier? How about sending us your news via e-mail!

Reach us at:

sdbmedia@inwave.com

Thanks for keeping us informed!

Information for The Sabbath Recorder

Name of church: _____ Name of Pastor: _____
 Date of report: _____ Clerk: _____

The magazine's deadline is the 25th of each month for the current month's edition. That is, material received on January 25 would be included in the March issue, etc. Send a file of the yellow copies. If you feel your contribution is more than the yellow copy, on a separate sheet, please include full addresses for new members so that they can be added to the magazine mailing list.

Please include the following information in an upcoming issue of The Sabbath Recorder:

Accessions (persons joining your church)

Joined after Baptism	(more accessions or new addresses)
1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____

Joined after Testimony

1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____

Joined by Letters

1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____

Births (please include Date—A son, John James Doe, was born to Mr. and Mrs. Joe Doe, 123 Main St., on Jan. 11, 1999.)

Marriages (please include Bride—Robert William Smith and Janet Louise Adams were united in marriage on April 1, 1999, at the Holy Spirit Church, 456 Maple St., in Newton, Mass. (Rev. D. T. Pender officiated).)

Obituaries (please include newspaper clipping or account of death. If using clipping, please include date of death and residence of deceased.)

Write copy to The Sabbath Recorder—yellow copy for pastor's file

Obituaries

Johnson.—Geoffrey Philip Johnson, 21, died on December 10, 1999, after a lifelong battle with cystic fibrosis. Over 30 family members and friends witnessed his peaceful passing at Mercy Hospital in Janesville, Wis.

Geoff was born on June 3, 1978, in Janesville, the only child of Ken and Valerie (Crane) Johnson. On May 30, 1992, he was baptized in the Milton, Wis., Seventh Day Baptist Church, and was part of that church family until his death.

He was active with the church youth, attending many functions, including camps and retreats. In 1996, he participated in a mission trip to a reservation in South Dakota. The next year, he attended a men's retreat that helped him know his Lord and come to grips with his mortality.

In 1998, Geoff attended his first Pre-Con and Conference at Buckhannon, W.Va., and loved every (almost every) minute of it. Last year, he and his parents attended Conference in Holland, Mich.

Geoff was a 1996 graduate of Janesville's Parker High School. Prior to being disabled in 1999, he

cont. next page

Obituaries, continued

worked for McDonalds, Trek Corp., and Customized Transportation Inc.

Survivors include his parents, Ken and Mickey Johnson of Janesville, and Valerie and Alfred Lentz of Dodge Center, Minn.; his grandparents, Bob and Barb Johnson of Milton, and Arden and Sheila Crane of Dodge Center, and Helen Bohn of Edgerton, Wis.; many aunts, uncles, and cousins, and many, many friends.

Geoff was predeceased by an infant cousin and four great-grandparents. Several hospital and summer camp friends, also suffering with CF, succumbed to the disease at younger ages.

Funeral services were held on December 14, 1999, at the Milton SDB Church, with Pastor George Calhoun officiating. Several of Geoff's friends honored him as bearers. Interment was at Milton Lawns Memorial Park, Janesville.

"He knew Your love before he died and knew his years were few. But he didn't seem to worry much since he'd spend eternity with You."

Miller.—Chester J. "Chet" Miller, 77, died in Brush Prairie, Wash., on December 25, 1999.

He was born on February 7, 1922, in Galesburg, N.D., and served in the Army Air Corps during World War II. He married Noreen Knotte on April 25, 1944. After Chet was baptized, he and his wife joined the Centralia, Wash., Seventh Day Baptist Church.

Chet was a carpenter and put his skills to good use by working with the Senior Saints for eight years. He moved to Centralia just a few months ago.

Survivors include his wife, Noreen; two daughters, Geri Hemmer of Brush Prairie and Vicki Harrison of Centralia; one son, Danny, of Auburn, Wash.; two sisters, Frances Greely of Longview, Wash.,

and Viola Rygh of Galesburg; one brother, Woodrow, of Galesburg; eight grandchildren, and nine great-grandchildren. He was preceded in death by five brothers and four sisters.

Memorial services were held on January 8, 2000, at the Centralia SDB Church, with Pastor Tom Mitchell officiating. Burial was in Brush Prairie, Wash.

Momberger.—Carl H. Momberger, 84, died on February 13, 2000, at the Integrated Health Services of the Clearwater, Fla., Rehabilitation Center.

He was born in Tarentum, Pa., on January 26, 1916. He lived most of his adult working life in the Washington, D.C., and Maryland area. He was a bus driver for the Metropolitan Transit System, a purser on the ferries on Chesapeake Bay, and retired after 30 years as an accountant for the Income Tax Bureau of the State of Maryland.

After traveling for some time throughout the United States, Carl and his wife, Ellen, spent their retirement years in the Palm Harbor area of Florida.

Carl accepted the Lord Jesus Christ as his Savior as a young man. He was a member of the Lord our Righteousness Church in Washington, D.C., and in Monroe, Mich. Desiring fellowship with other Sabbathkeeping Christians, Carl and Ellen sought out the Seventh Day Baptist fellowship in St. Petersburg, Fla. Later, they attended the Brandenton, Fla., SDB Church, where they were very active and supportive for several years, until health problems prevented them from attending.

Carl is survived by his wife of more than 60 years, Ellen (Hopkins) Momberger; one son, Carl H. II of Huntingtown, Md.; and one daughter, Karen Wisner of Hampstead, Md.

Perez.—Richard Perez, 78, of Grand Terrace, Calif., died at home on February 25, 2000. He was born on January 28, 1922, in Santa Eugenia De La Ribeira, Galicia, Spain. He lived in San Bernardino County for 43 years.

Richard served in the U.S. Army for three years, and was a route salesman for Welch's Industrial Uniform for 19 years. He was a member of the Teamsters and the Seventh Day Baptist Church.

Survivors include his wife, Dorothy; one son, Richard ("Rick"), of Riverside, Calif.; one daughter, Barbara, of Grand Terrace; a sister, Connie Ruth of Yucaipa, Calif.; and four grandchildren.

A service was held on March 4, 2000, at the Riverside SDB Church, with Rev. Gabriel Bejjani and Rick Perez officiating.

Burdick.—Clinton Leroy Burdick, 83, went to be with the Lord on March 21, 2000, in Wellsville, N.Y.

He was born on August 3, 1916, in the Town of Alfred, N.Y., the son of Earl and Bertha (Austin) Burdick. After attending rural schools in Alfred, Clinton graduated from the Alfred Agricultural College in 1934.

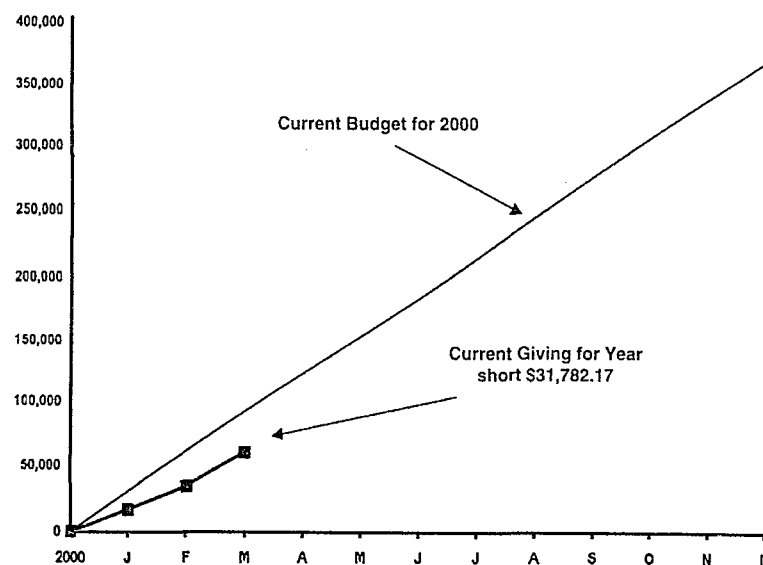
He operated his own dairy farm on East Valley Road in Alfred. He also worked 14 years as a grader operator for the Town of Alfred Highway Department.

In October of 1939, Clinton joined the Alfred Station, N.Y., Seventh Day Baptist Church. On July 3, 1943, he married the former Winifred Cook.

In addition to his wife, survivors include eight nieces and several grandnephews.

In remembrance and celebration of his life, a memorial service was held on March 25, 2000, at the Alfred Station SDB Church. Pastor Kenneth D. Chroniger officiated.

Current Giving 2000



Births

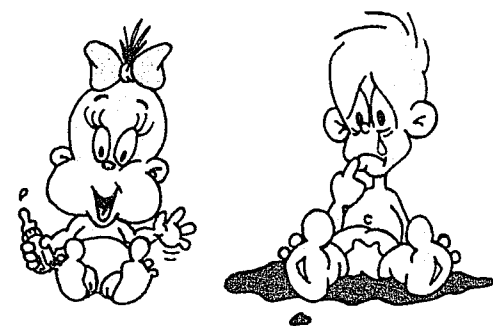
Barber.—A son, Isaac Allen Barber, was born on March 25, 2000, to Brian and Debbie (Ellis) Barber of Grafton, MA.

Gage.—A son, Preston Michael Gage, was born on April 12, 2000, to Dr. John and Andrea (Burdick) Gage of Corpus Christi, TX.

Campgrounds near the Conference site

•Zickefoose Mobile Home Park	12 Island Ave., Buckhannon, WV 26201	(304) 472-3646
\$79.50 per week, two people (tax incl.)	1 mile from Wesleyan College	(304) 472-3344
•Stonewall Campground	I-79, Exit 99, 6 miles from Buckhannon	(304) 472-7226
\$10.00 per night w/o water, sewer and electric		(304) 472-3593
\$12.00 per night, w/water and sewer, no electric	Price for man, wife, and two children	
•Audra State Park	Rt. 119, 15 miles northeast of Buckhannon	(304) 457-1162
\$11.00 per night, no electric; bathrooms but no hookups		
•Broken Wheel	I-79, Exit 96, 12 miles from Buckhannon	(304) 269-6097
\$17 per night for tents		
\$12 per night w/electric and water (Price is for two adults and two children) Book early!		
•Hefner's Mobile Home Park	I-79, Exit 99	(304) 269-7787
\$14.00 per night w/water, electric, sewer (3 full hookups)		
•Stonewall Jackson Lake	I-79, Exit 91, 24 miles from Buckhannon	(304) 269-0523
\$20.00 per night, 34 sites; Senior Discount \$18.00 (60 & older)		
•Whisper Mountain	I-79, Exit 91, Roanoke	(304) 452-8847
\$18.00 per night full hookup w/sewer	24 miles from Buckhannon; 6 miles from Stonewall	
\$16.00 per night w/electric and water		
\$14.00 for tent sites, no hookups. Dump station available		
•Holly River State Park	33 miles south of Buckhannon	(304) 493-6353
\$16.00 per night w/electric		800-225-5982
•North Bend State Park	Rt. 50, Harrisville (near Youth Pre-Con)	800-225-5982
\$61.00 plus tax per night in lodge		
\$16.00 per night camping w/electric; \$11.00 w/o electric		

Conference Nursery



Conference Nursery will be located in Jenkins Hall, Social Hall, ages 4 and under only.

Hours: 8:30-11:30 a.m., (M-F)—
1:00-5:00 p.m., (M-Th)—
7:00-9:00 p.m. (S-S)—

Staff: Cathy Payne, Jenni Osborn, Peter Osborn, Marcy Payne, Randy Kersten, Parent volunteers

During worship, Sabbath School, and Evening Worship on Sabbath Day—Parent Volunteers

Please be prompt in getting your children from the nursery when nursery hours are over. Parents should supply any needed diapers, wipes, change of clothes, and bottles. The nursery will provide snacks, juice, and cups for each session.

A beeper system for the Conference nursery has been purchased to make it easier to find parents when needed. Each time a child is left in the nursery, parents will sign out a beeper.

A parent meeting will be held the first night of Conference (August 6) at 6:30 p.m. to go over beeper system as well as nursery guidelines. All parents utilizing the nursery will be asked to sign up to work for an evening or Sabbath Day slot. Remember, this service is provided to you at no charge, so volunteering for one session is a small price to pay and allows us to continue to provide the nursery at no cost to you.

In order to provide a healthy environment for all children, a quick health check will be conducted when your child is brought to the nursery. A child will not be admitted with any of these symptoms: matter in the eyes, runny nose (anything but clear discharge), fever or vomiting within the last 24 hours.

Thank you for helping to make our nursery a healthy, safe, and fun place for children to be!

—Angie Osborn, Nursery Coordinator

KEVIN'S

ORNER

"Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind" (Rom. 12:2).

Have you ever taken this verse as a biblical warning against "keeping up with the neighbors"?

As I pulled into our driveway last week, I paused to glare at a noticeable demarcation line between our lawn and the neighbor's. A few weeks earlier, I barely noticed the little flags along their boundary, signaling to all that the lawn care specialists had sprayed their expensive fertilizer. Now, I'm noticing.

The neighbor's grass is clearly greener, fuller, and more alive than our brownish, patchy, and sickly strip of Kentucky bluegrass (with a healthy sprinkling of weeds and crabgrass thrown in). Hey, it's still early spring in Wisconsin, and I am in no big rush to start mowing that stuff.

So, did I get on the phone and call those guys with the chemical tankers? No, I chose the "thrifty" method of buying a few sacks of pellets to spread myself, thank you very much.

Our grass always gets green and full, so why push it? I thought.

I realize the importance of proper stewardship and of keeping up appearances, but wasn't I doing this just to keep up with the neighbors? Wasn't I "conforming... to the pattern of this world"?

Another neighbor, across our equally ugly back lawn, sparked another battle of conforming.

Ever since we moved to Janesville, Janet has dreamed of adding a sunroom off of our kitchen. Well, guess what neighbor #2 just put on his dwelling?

For the last month, we have looked at brochures, perked up at the television ads, and even had salesmen come to extol the grand virtues that a "three-season room" would add to our house—not to mention our very lives.

"This will definitely increase the value of your house," one declared.

"Figure the number of hours you think you'll spend out there—then double it!" another one boasted.

"You will LIVE in that room!" they all promised.

We were falling for the idea. We could envision ourselves enjoying our new space and being the envy of the other neighbors who wished they had as nice a room.

With the "special discount price" deadline soon approaching on the one we wanted, it was time to make a decision. Do we tie up our equity with another loan? While Janet made a trip to Milton, we arrived at the same decision independently. Now was not the time.

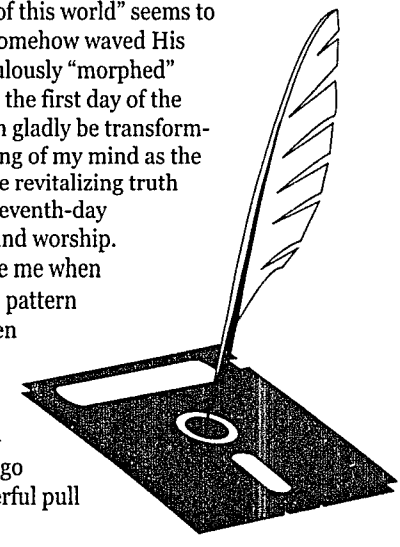
Our home improvement "to-do" list had more important priorities. Like a new roof, and fixing up a deteriorating bathroom—things that might not impress the neighbors, but need to be done to maintain the equity we have already put into our place.

We are enticed nonstop to conform to this world, to "keep up with the Joneses" and plunge into the bottomless pit of materialism.

That conforming also crosses over to religion.

The "pattern of this world" seems to think that God somehow waved His hand and miraculously "morphed" the Sabbath into the first day of the week. Here, I can gladly be transformed by the renewing of my mind as the Lord revealed the revitalizing truth and reality of a seventh-day Sabbath of rest and worship.

Father, forgive me when I succumb to the pattern of this world, even on the Sabbath. May I accept Your truth and Your ways, especially when they go against the powerful pull of the majority.



Buckhannon area lodging

Rates, information, and distance from Wesleyan College

Motels

Tax is 9%. Ask for possible SDB Conference discount.

•Bi-Centennial Motel \$55.95 – 2 adults	90 E. Main St., Buckhannon, WV 26201 2 blocks from Wesleyan College	(304) 472-5000 800-762-5137
•Baxa Hotel-Motel \$39.00 – 48.00	21 N. Kanawha St., Buckhannon, WV 26201 5 blocks from Wesleyan College	(304) 472-2500
•Centennial Motel \$35.96 – 52.16	22 N. Locust St., Buckhannon, WV 26201 6 blocks from Wesleyan College	(304) 472-4100
•Colonial Hotel-Motel \$50.00	24 N. Kanawha St., Buckhannon, WV 26201 1 mile from Wesleyan College	(304) 472-3000 800-209-8140
•Comfort Inn \$59.00	I-79, Exit 99, 12 miles from Buckhannon (extra \$6.00 per person)	(304) 269-7000 800-221-2222
•Super 8 Motel \$54.88	I-79, Exit 99, 12 miles from Buckhannon	(304) 269-1086 800-800-8000
•Weston Motor Inn \$39.19 – 52.27 (tax incl.)	I-79, Exit 99, 15 miles from Buckhannon (\$155 – 265 weekly rate)	(304) 269-1975 800-225-5982
•Wilderness Plantation Inn \$51.99 – 62.99	I-79, Exit 105, 30 miles from Buckhannon (some rooms: waterbeds, king size, whirlpool)	(304) 884-7806

Bed and Breakfast

•Post Mansion Only available early in week	8 Island Ave., Buckhannon, WV 26201 1/2 mile from Wesleyan College	(304) 472-8959 800-301-9309
•Deer Park \$90.00 – 165.00	Heavener Grove Road, Rt. 33, Buckhannon 10 miles from Wesleyan College	(304) 472-8400 800-296-8430
•Natural Seasons \$65.00	I-79, Exit 96 15 miles from Wesleyan College	(304) 269-7902 800-225-5982
•Ingeberg Acres \$59.00 \$70.00 for the cottage (more than one night; single night, \$80.00)	I-79, Exit 105, 30 minutes from Buckhannon	(304) 269-2834

(Campground listing on page 26)