

The

S

abbath

*News for and about
Seventh Day Baptists*

May 2001

R

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Sabbath



*A Peaceful Place
in an Anxious World*



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

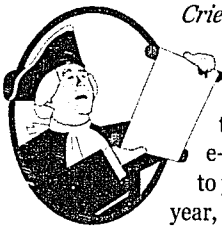
God commanded that the seventh day (Saturday) be kept holy. Jesus agreed by keeping it as a day of worship. We observe the seventh day of the week (Saturday) as God's Holy Day as an act of loving obedience—not as a means of salvation. Salvation is the free gift of God through Jesus Christ. It is the 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

Conference Criers

Once again, Pastor David Taylor is willing to send out the daily *Conference Crier* by e-mail.

If you want the *Crier* e-mailed to you this year, please contact Dave at visionchristian@earthlink.net.

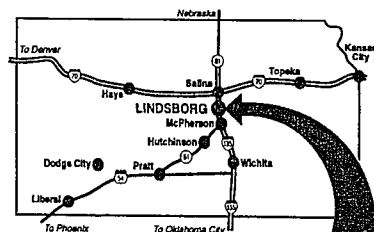


Summer Institute Sabbath Theology June 4-15, 2001

Seventh Day Baptist Center
Janesville, Wis.

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

Off-campus housing



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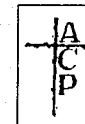


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On the cover: This same artwork appears on the 2001 Sabbath Renewal Day bulletin covers. Packets of the bulletins and worship materials have been sent to each church group; if you need more bulletins, please contact us. May 19th is the suggested day of special Sabbath celebration.

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A walk in Sabbath Park

by Christian R. Mattison

When Kevin Butler asks, "Can you help me out?" it's hard to decline. That's because he has developed a skill in making requests.

First he asks, "Can you write a piece for the *Sabbath Recorder*?" Those of us who haven't had our morning coffee yet find it difficult to see around the corner. In this case, what Kevin pulled from around the corner was the topic of the article: "Sabbathkeeping."

Having already agreed to write an article for him, I was trapped,

and saw no honorable way of declining. I am, after all, a Seventh Day Baptist. Even more, I am an SDB clergyman. And so it is my solemn duty to support one of the oldest denominational publications in America. These factors make for a high-pressure situation.

Sabbath practice vs. Sabbath knowledge

I was born and raised a Seventh Day Baptist. I have genes that run all the way back to Newport, Rhode

"Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy."
(Exodus 20:8-11, NIV)



Island, and the "motherland." So you would think that out of pure genetics alone, I would be an expert in matters concerning the Sabbath. Particularly when it comes to my own Sabbathkeeping practices.

Ah, but there's the rub. Sabbath practice vs. Sabbath knowledge. You see, for most of my life, I have not been a Sabbathkeeper. Yes, you heard me right. I have not been a Sabbath *keeper*, but I have been a Sabbath *worshiper*. And there is a vast difference.

Visitor vs. staff

Try to picture the Sabbath as a private park. As you find yourself walking along the lawns of that park, you would either be a "visitor," or you would be "on staff."

I suspect that a Sabbath worshiper is the equivalent of the park visitor. Visitors can partake of the lovely surroundings, can picnic and frolic all they please, but when they tire of it they go home.

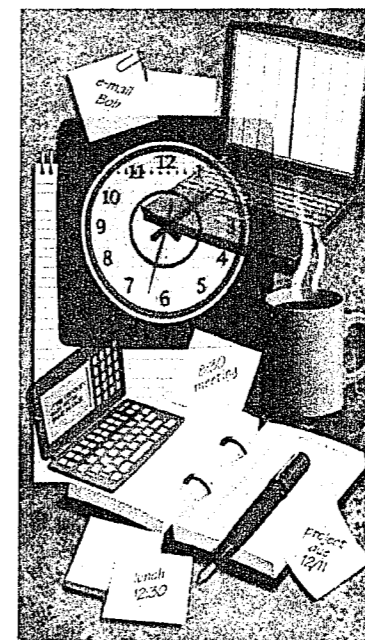
Yet it is largely due to the efforts of the park staff that the place is so lovely and enjoyable to visit.

Unfortunately, staff members often have a way of looking at their responsibilities as "chores" rather than pleasures. Here they are, "stuck" at the park while the rest of the world comes and goes as it pleases. And so their attitude toward keeping the park beautiful begins to fade and sour.

Don't get me wrong. I have known many staff members in "Sabbath Park" who delight thoroughly in keeping the park beautiful and find it a place of renewal and rich reward. I am grateful for their example.

Sabbath: a gift to enjoy together

Notice not only the placement of the Fourth Commandment (centered between our state with God and our state regarding one another), but also



I must confess that sometimes during my Sabbath, my heart and soul leaves the park of God's presence behind to explore other avenues.

the wording. I find it revealing that it begins and ends on the same note—Sabbathkeeping. "Remember the Sabbath day by keeping it holy... Therefore the LORD blessed the Sabbath day and made it holy."

Do you see the picture here? God has provided something for us to *do together*. This is the foundation of relationship.

It's tough having a relationship with someone you never see, never do anything with, never write, never call. Relationships are usually built on what people do together.

I rarely see my extended family these days. Oh, we talk on the phone and there are occasional visits. But we have a foundation built on a life-

time of doing things together. Those things have provided a rich soil of memories that bind us together, no matter how long the time between seeing one another. I have cousins I see only a few times each decade, yet we are still close, because we have that common ground of growing up; doing things together.

Created for a holy relationship

Now, the last time I checked, the whole purpose behind our creation was in order for a relationship to exist between ourselves and God. That relationship is nurtured in—you guessed it—doing things together. What things?

Fortunately, the Fourth Commandment provides the answer: keeping Sabbath holy. Sabbath is not merely a practice or a legal statute. It is a model and environment God has provided for us to grow in godliness. Because God is holy, we are called to be holy as well.

Please don't get me wrong; God is no fool. He knows we stumble and get soiled by unholiness every day. That's one more reason for Him to create this day—to repair and renew our torn spirits.

Holiness is the ground we walk on in our relationship, because that is the only ground on which God *can* walk. He regards holiness higher than human life, for holiness is His life's blood. And the incredible thing is that God has offered this path of holiness for us to trod together.

Time to rest and reflect

Even more amazing is that in order for us to walk the path with Him, we are not called to a "work bee." We are called to *rest*. We may be tempted to think the day was provided strictly to restore us in heart, strength, and mind. Yet I am drawn to think that it goes

much deeper than that.

The Sabbath is a time to restore our link with the very Source of our lives. A time of reflection, yes. A time of activity rife with recreative powers? Probably that too.

Those who have inspired me the most have attained that mind-set. They have the desire and thirst to reflect on their lives week by week and look for the power of God in it, to walk down the path of holiness for a spell and listen to His voice in their hearts. They are the "master gardeners" who show me a place of beauty and rest I am still seeking in my own Sabbath experience.

True confessions

I must confess, I am much more like the "visitor" to the park.

On Sabbath mornings, I come to the sanctuary along with the rest of God's children and take my place among the flock. During that morning we place our hearts and minds on God, then study His Word together during Sabbath school.

Then I seem to withhold the rest of the day to myself. Unthinkingly, I push God aside in order to do the things I would prefer doing.

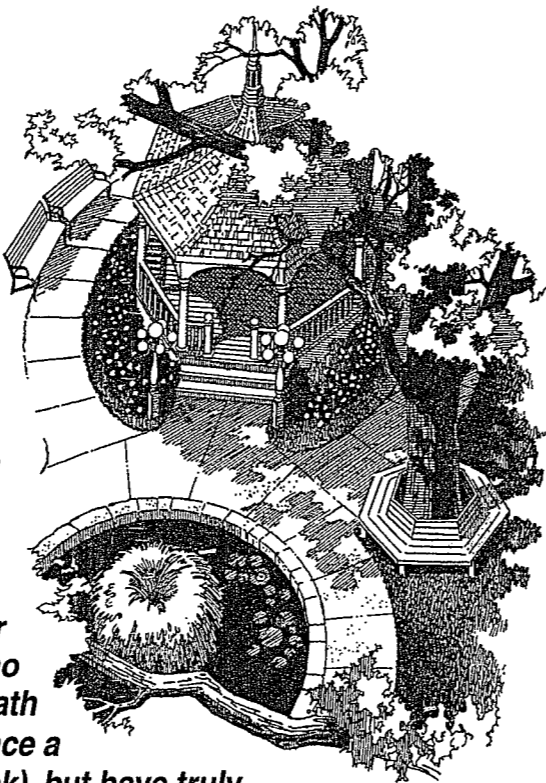
Most of those things seem quite innocent. Yet in truth, I must confess that sometimes during my Sabbath, my heart and soul leaves the park of God's presence behind to explore other avenues.

A "different" people

Somehow I don't think I'm that unusual. I know we SDBs confuse the tarnation out of our Sunday-keeping brethren. There is such diversity and inconsistency in how we approach Sabbath. That goes from church to church and even within the same congregation.

But at the same time, it reflects our adherence to freedom of conscience. Perhaps it would be easier—and our image before the public might be improved—if we simply enforced the Sabbath tenets upon one another in legal fashion.

I hope one day to find that I am not merely a Sabbath worshiper (someone who visits Sabbath Park once a week), but have truly become a "park staff" Sabbathkeeper.



But then we would *lose* so much as well. How many would then keep the Sabbath for legal purposes and completely miss the restoring of relationships between church members, and between God and His children?

Hunger to be "on staff"

I hunger for a deeper Sabbath experience. I would like to be a more consistent example to my children and congregation.

I don't want to be a "garden tender" who approaches my Sabbath as a burdensome duty. Or even worse, one who has graduated from the "Sabbath Police" academy, ready to shake my finger in the face of everyone whose Sabbath practice differs from mine. But I hope one day to find that I am not merely a Sabbath worshiper (someone who visits Sabbath Park once a week), but have truly

become a "park staff" Sabbathkeeper. I want to grow to the point that the path of holiness is one I have truly made my own.

Until then, I'll keep looking out for the Lord of the Sabbath and keep looking up to those who provide such a wonderful example. I want to keep striving because I believe that, in the end, the Sabbath is as vital a part of me as my own heart.

Lord, teach me not to misuse this precious Sabbath gift, but to nurture it and let it grow in my life. Strengthen me and those around me through my Sabbathkeeping, and help me make this holy time a place where we walk together. Amen. **SR**

Rev. Christian Mattison is pastor of the North Loup, Neb., Seventh Day Baptist Church.

Whom shall we follow?

by A.H. Lewis

A.H. Lewis was a major figure in Sabbath Promotion in the late 19th and early 20th centuries. Beginning in April 1882, he edited a monthly periodical, Outlook. The following article was written in 1907; cited in Elmo Fitz Randolph's Sabbath Readings.



A.H. Lewis

*Whom shall we believe?
Whom shall we follow?*

Men say, "You have neither place nor mission. Cease your foolish and futile contention and go with the crowd."

God says, "I girded thee though thou hast not known me. Rise higher. Gain larger knowledge of my purposes and of your place."

Men say, "Your cause is hopeless, your efforts are futile."

God says, "My word shall not return unto me void." Jesus declared that he came to fulfill, broaden and strengthen the law and not one particle of it should fail.

Men say, "Help us evangelize the world for Christ and let the Sabbath reform go by"—as though the world does not need to be evangelized to a Sabbath-keeping Christ.

A great and seductive danger meets us at this point. Let us not forget that the Sabbath, unencumbered by hatred for Judaism, and accepted in the true spirit of Christian liberty, has not been tried as a basis for modern Sabbath reform. Prejudice drove it out of the Western Church between the fourth and

fifth centuries. A "remnant" clung to it through the centuries.

Jesus was the greatest minority reformer of history. After a public life momentarily brief, he died as a culprit and left a dozen men—a minority too small for the world's notice—to complete his work. That handful had no mission, no future (as the world judged), but in the plans of God it was the mightiest force in the world's history.

At first that minority grew with wondrous power and rapidity. The strength of hope and zeal of devotion carried Christianity forward like a resistless ocean current. But Greek intellect and Roman statecraft lay

we seek sectarian ends. Superficial thinkers are accustomed to associate narrow views and selfish aims with minorities, and look upon the majority as broadminded and right. Facts often reverse the decision.

The prevailing views about the Sabbath question, and the observance of Sunday, are popular because they are loose, accommodative, easily disregarded when freedom from restraint is desired. The views we urge are in the minority because they demand an amount of conscience and self-denial which the average man cannot afford.

Seventh Day Baptists do not plead for the Jewish conception

We plead for the Sabbath because God gave the Sabbath at Sinai, and based it upon His own example. We plead for the Sabbath because Christ honored it.

in waiting to poison the simple faith by philosophy, and pervert loyalty to God and His law by the blandishments of a political church/state system.

Thus the high mission of the first Christian minority was lost sight of and the majority of those bearing the Christian name became content to drift with the tide of popular theories.

Because we plead for the Sabbath, instead of for the Sunday, some say

of the Sabbath or for the keeping of it as a ground for salvation.

We plead for the Sabbath because God gave the Sabbath at Sinai, and based it upon His own example. We plead for the Sabbath because Christ honored it. He Christianized the Sabbath, and whoever throws it away or dishonors it, is thus far disloyal to Him. **SR**

A Sabbath welcoming service for the family

by Elmo Fitz Randolph

The supper table being set on Sabbath Eve, with one or more candles placed in candelabra ready to be lighted, the family will gather around the table and stand in their places as the **Father** shall say:

"We, who are members of God's household of faith, have inherited His commandment, 'Remember the Sabbath Day to keep it holy.'

"Let us pray: Blessed art Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and hast commanded us to kindle the Sabbath lights. Amen."

Now the **Mother** will light the candles and read or recite:

"Safely through another week

God has brought us on our way;
Let us now a blessing seek
Waiting in His courts today.
Day of all the week the best
Emblem of eternal rest."

Here the family will sing the Sabbath Eve Candle-Lighting Grace (*Vesper Hymn*):

Now we light our Sabbath candles,
Bless Thy children with their light.
Thankful we surround this table,
Sabbath peace bring us tonight.
God be praised—Thy name we honor,
Christ be Thou our Beacon bright.
Amen.

When the family has finished eating the Sabbath Evening meal, the



Father will say: "It is good that we can join with the Psalmist of old in saying, 'This is the day which the Lord has made; let us rejoice and be glad in it.'"

**On this holy day,
speak to our hearts and
help us remember the
countless blessings
Thou hast prepared
for our good.**

Now the **Mother** says: "As these candles have lighted our family worship in the beginning of this Sabbath, so may each Sabbath hour shed its blessing and light upon our home and our hearts."

The **Father's** prayer follows: "In Thy wisdom and justice, O Father, Thou hast given us this special day in which to rest, to enjoy our beautiful world, to think of Thee and all whom Thou dost love. On this holy day, speak to our hearts and help us remember the countless blessings Thou hast prepared for our good. Accept, we pray, the worship of loving hearts and the devotion of our daily lives. In the name of Christ whom we honor as Lord of the Sabbath. Amen."

In conclusion, the family members greet one another with, "Good Sabbath!" **SR**

From Elmo Fitz Randolph's self-published book, Sabbath Readings.

What the Sabbath means to me

by this year's Conference President Clayton Pinder

My experience with the Sabbath is something that didn't come overnight. I'll start from the beginning: I was brought up observing Sunday, the first day of the week. My

I began to read and more fully understand His Word.

parents didn't go to church, but I went to Sunday School when I could get there. (A lot of my friends went, and that prompted me to go.) A friend's father was my Sunday School teacher, which made it more enjoyable.

As far as the Sabbath, it didn't come to my attention until I met my wife, who was a Sabbathkeeper. I first started going to church on Sabbath while courting Lee. We went to a small Seventh Day Baptist church in Schenectady, N.Y., and later to the Verona and Adams Center churches.

Over the next 15 to 20 years, we went to both Sabbath and Sunday churches. If we lived near an SDB church, then we attended there; if not, we attended a first-day church.

It didn't make any difference to me *what* day I observed as Sabbath. But my life changed when I had a Christian experience and was filled with the Holy Spirit.

At that time, I decided to make Jesus Lord of my life. And that new relationship gave me such peace and contentment that I knew for certain that God is real. As my Lord, I wanted to do whatever would please and glorify Him.

I began to read and more fully understand His Word. This led me

This led me to believe in the Sabbath and realize that it is a gift from God.

to believe in the Sabbath and realize that it is a gift from God. He "moved me around" and made it possible for me to observe His Holy Day and worship on every Sabbath.

When Lee and I moved to Salem, W.Va., we not only worshiped on every Sabbath, but God opened the way for me to preach and pastor a branch church in Crites Mountain, W.Va., for about 13 years. We had to drive 100 miles one-way to share the Gospel and God's Sabbath. (Some of the children called me "Church" every week when we went to the mountains. "Here comes Church!" they would exclaim.)

The Sabbath is, and has been, a blessing to me. I believe it's a day of rest and worship, and the seventh day of the week. I believe it starts at sundown on Friday and lasts until sundown on Saturday.

The Sabbath is a special day that the Lord has given us. If we observe it by worshiping Him, we are blessed.

I believe we also have an obligation to please the Lord. How? By being obedient and obeying His

He "moved me around" and made it possible for me to observe His Holy Day and worship on every Sabbath.

Commandments. Jesus said, "If you love me, then obey my commandments." If you love someone, you should want to please them.

I am sure that God wants us to observe His seventh-day Sabbath. He created it, and He commanded His people to honor it. Praise the Lord for all of His blessings! **SR**

A Seventh Day Baptist litany

Adapted from Psalm 136

by Don A. Sanford

1. O give thanks to the LORD for He is good:
for His steadfast love endures for ever.
2. O give thanks to the LORD of lords who alone does great wonders,
for His steadfast love endures for ever.
3. O give thanks to Him who revealed the truth of the Sabbath to men such as Saller, Chamberlen, the Stennetts and Bampfield in 17th-century England,
for His steadfast love endures for ever.
4. O give thanks unto the LORD who gave the courage of conviction to enter into covenant in Newport, Rhode Island, establishing the first Seventh Day Baptist Church in America.
for His steadfast love endures for ever.
5. O give thanks unto the LORD who called forth the families to brave the frontier, crossing the mountains and forming pockets of faith foreseen in the vision of John of those who "keep the commandments of God and the faith of Jesus."
for His steadfast love endures for ever.
6. O give thanks unto the LORD for giving the vision in 1802 for eight churches to form a General Conference to do collectively what they could not do in isolation.
for His steadfast love endures for ever.
7. O give thanks unto the LORD for calling out evangelists into sparsely settled areas to proclaim Your love and promises to those who accepted the way of salvation.
for His steadfast love endures for ever.
8. O give thanks unto the LORD for inspiring an aggressive proclamation of the Sabbath through the printing and distribution of tracts and periodicals
for His steadfast love endures for ever.
9. O give thanks unto the LORD for issuing the call a century and a half ago to reach out and send missionaries to China and open the way for others to form churches, schools and a hospital to minister to the souls, minds and bodies of those who knew not You, but were known by You.
for His steadfast love endures for ever.
10. O give thanks unto the LORD for leading the way in establishing schools, colleges and a seminary that our people might have better understanding of Your creation, discover the potentials given to those whom You made in Your image, and an enlightened conscience to follow Your leading in word and deeds.
for His steadfast love endures for ever.
11. O give thanks unto the LORD for inspiring the women and young people to take a more active role in ministry and service to the needs of an ever changing society, and to those whose consecrated stewardship provided support for their present and our future.
for His steadfast love endures for ever.
12. O give thanks unto the LORD for the faith in the future which calls for buildings which give honor to You and space for enhanced ministry to Your people of all ages,
for His steadfast love endures for ever.
13. O give thanks unto the LORD for bringing together in Conference those who believe that they are a "chosen generation" to build upon Your past blessings for greater glory for the future,
for His steadfast love endures for ever.
14. O give thanks to the God of heaven for all His blessings:
for His steadfast love endures for ever. Amen.

which persuaded others to see the importance of Your commandments.

for His steadfast love endures for ever.



Women's Society page by Laura Price

Remembering God's seventh day Sabbath

The seventh day Sabbath was established in Genesis after God had finished His work creating the heavens and the earth. (It makes sense. Why begin or start out with resting when there has not been any work to rest from and to enjoy? That would be procrastination.)

"And God saw every thing that he had made, and behold, it was *very good*... (Gen. 1:31). And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God *blessed* the seventh day, and *sanctified* it: because that in it he had rested from all his work which God created and made" (Gen. 2:2-3).

This notable distinction was made by God when He created the seventh day Sabbath. Everything that God creates is "very good" and has its purpose. However, be particularly mindful when God calls to our attention blessings, sanctifications, and commandments. These things are for our benefit, and it is expedient that we be observant.

The seventh day Sabbath was important enough to God that He included it with the covenantal Ten Commandments that He first spoke to Moses on Mount Sinai and then wrote on the tablets of stone. He gave us specific details concerning it. It is the fourth commandment:

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For

in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Ex. 20: 8-11). This is commemorative of God the creator.

"Keep the sabbath day to sanctify it [keep it holy], as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thy thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep [observe] the sabbath day" (Deut. 5:12-15). This is commemorative of God the redeemer.

Note that in this fourth commandment, God gives us instructions for the whole entire week. For the first six days, we are told to "labour, and do all thy work," and then comes the "seventh day, the sabbath of the Lord thy God." So it specifies a work week and a further detailed Sabbath rest and memorial. It is important to work, just as it is important to remember God's Sabbath.

Also note that throughout the Bible, He never specified any other day in exchange for the original seventh day Sabbath He created. "For he spake in a certain place of the seventh day on this wise [in this way],

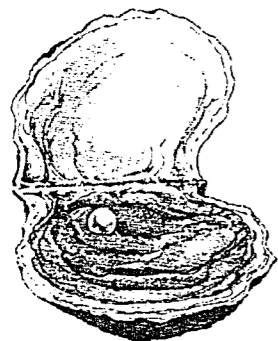
'And God did rest the seventh day from all his works.' And in this place again, 'If they shall enter into my rest.' Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief [disobedience]: Again, he limiteth [designates] a certain day, saying in David, Today, after so long a time; as it is said, "To day, if ye will hear His voice, harden not your hearts.'

"For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour [be diligent] therefore to enter into that rest, lest any man fall after the same example of unbelief [disobedience]" (Heb. 4:4-11).

God did not sanctify another day in place of the seventh day Sabbath, nor did Christ, nor were we instructed to "forget" the Sabbath.

Christ said that "...it is lawful to do well on the sabbath days" (Matt. 12:12). Why not keep the Lord's Sabbath as He instructed us? Why not do as the example He set before us—work six days and rest the seventh? Why not remember this day as a memorial of creation? Why not enjoy it as a blessing as the day God set aside for us to be spiritually and physically refreshed? This is all good and in accordance with God's commands and covenant.

As a memorial, as a sign, as a blessing—out of reverence, love, respect, and obedience—remember the Sabbath day and keep it holy. Thy will be done. Amen. **SR**



Pearls from the Past by Don A. Sanford, historian

Eight days in a seven-day week?

I recently received a catalogue for a "unique collection of classics in religion, philosophy, history, and literature" from a company with a unique and misleading title: *Eighth Day Books*.

By explanation, the blurb on the back of the catalogue contained a quote from one of the books, *The Bible and Liturgy*, by J. Danielou:

"The number eight was, for ancient Christianity, the symbol of the Resurrection, for it was on the day after the Sabbath, and so the eighth day, that Christ rose from the tomb. Furthermore, the seven days of the week are the image of the time of this world, and the eighth day of life everlasting. Sunday is the liturgical commemoration of the eighth day, at the same time a memorial of the Resurrection and a prophecy of the world to come."

Just when the concept of the "eighth day" came into the Church is not known, but it appears to be a part of the anti-Jewish sentiment in the early Church.

Early in the fifth century, Augustine seems to have known of this custom. He wrote: "...an eighth and eternal day, consecrated by the Resurrection of Christ... There we shall rest and see, see and love, love and praise."¹

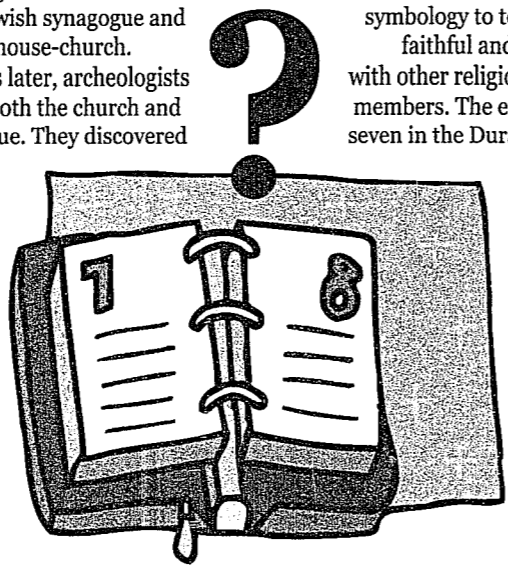
Stephen Goranson, in an article in the August 1996 *Bible Review*, reported on an archeological discovery near the confluence of the Tigris and Euphrates Rivers in what is now Iraq.

In 256 A.D., the Persian army laid siege on the Roman outpost known as Dura-Europus. The inhabitants

piled massive dry fill that covered a number of buildings close to the wall. Among the structures buried were the Jewish synagogue and a Christian house-church.

Centuries later, archeologists unearthed both the church and the synagogue. They discovered

The author interpreted this, and other numerical references, as "the use of art and number symbology to teach the faithful and to compete with other religions for new members. The emphasis on seven in the Dura synagogue



"The emphasis on seven in the Dura synagogue paintings, and on the number eight in the local church's paintings, reflects a clash between Jews and Christians over the proper day of worship."

well-preserved artwork which showed the repeated emphasis on the number seven in the synagogue, while the house-church found more significance in the number eight.

One example was the differing portrayal of Samuel's anointing of David. The painting in the synagogue shows David as the seventh son of Jesse, as listed in 1 Chronicles 2:13-15. The painting in the Christian church reflects the account in 1 Samuel 16:6-13, as Samuel rejected the seven older brothers and anointed David, the eighth son of Jesse.

paintings, and on the number eight in the local church's paintings, reflects a clash between Jews and Christians over the proper day of worship—the seventh day (what we would call Saturday), which the Jews observed as the Sabbath, or what Christians referred to as the eighth day (our Sunday)."

Prominent in the Christian house of worship was the baptistery. "Early Christians associated baptism with the resurrection of Jesus, as both promised salvation and deliverance from death, and they often celebrated

cont. on page 26



SR Almanac

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

One year ago—May 2000

Jim Jarantowski presents article, "The Rest from Restlessness."

Text shared of recently reprinted tract, "By What Authority?" It challenges the authority that changed the Church's day of worship.

Excerpts come from new collection of Sabbath material compiled by Pastor Elmo Fitz Randolph.

Work progresses on the Maiden Hall Conference Centre in Jamaica.

Alfred Station, N.Y., church dedicates former parsonage as the "new" Christian Education Building.

Five years ago—May 1996

Edward Hansen, Denver, Colo., shares his disdain for "busying up" the Sabbath with extra church events in "A Sabbath Romance?"

Pastor Kenneth Chroniger relates why we *must* talk about the Sabbath in "Share Sabbath Blessings."

Conference President John Peil shares his Sabbath testimony.

Photos from Zambia show more baptisms, and new uniforms for women church leaders.

Old Stonefort, Ill., church invites readers to their 125th anniversary celebration on May 18.

10 years ago—May 1991

Sabbath emphasis issue features testimonies by high school students Kristin Rood and Tim Johnson.

Rod Henry's new Sabbath study series begins.

"Pearls" column lists recent books which note items of SDB history.

New Summer Youth Director, Andrew Camenga, announced.

Pastor Andrew Samuels ordained in Miami, Fla.

Report of recent "marriage" merges the Texarkana and Fouke, Ark., SDB churches.

25 years ago—May 1976

Pastor Don Richards writes on the Seventh Beatitude.

Denver church invests in new "property"—a Christ-centered puppet set called "Caraway Street."

Executive Secretary K.D. Hurley shares that "Church Growth is Possible!"

"A Call to Worship the God of Genesis" comes from Pastor Leroy Bass.

Christian Education Secretary David Clarke promotes the SDB camping program.

Both a Missionary Conference and Spiritual Retreat hosted by the North Loup, Neb., church.

50 years ago—May 1951

Rev. Clifford Beebe accepts call to Carraway, Fla., church.

Obituary listed for former pastor, denominational worker, and Milton (Wis.) College professor, Rev. Edwin Ben Shaw. He passed away in October, 1950.

Dr. S.O. Bond announces his retirement as president of Salem (W.Va.) College. K. Duane Hurley is appointed as Bond's successor.

Taken from his Conference Bible studies on Hosea, "Sorrow's Lessons" is presented by Rev. Melvin Nida.

Members encouraged to boost their pastor's salary due to "inflationary trend which has accelerated since the Korean crisis."

...where are we headed?

Pray for—

- renewed Sabbath convictions
- our sister Conference in Jamaica
- faithful church leaders
- SCSC, Stained Glass, and camps
- our SDB Missionary Society
- those upholding religious liberty
- SDBs involved in higher education

REGISTRATION INSTRUCTIONS

Seventh Day Baptist General Conference

Bethany College
Lindsborg, KS
August 5-11, 2001
Reg. Desk (913) 227-3311

Rev. Mike Burns, SDB Center
P.O. Box 1678
Janesville, WI 53547
(608) 752-5055 752-7711 Fax

•Deadline for pre-registration: July 9

Any registration postmarked after July 9 will require a \$10 late registration fee for each adult (12 and up), and \$5 for children (5-11). All requests for meals and housing must be processed by the college two weeks prior to Conference. Pre-registration lines are much faster because your required name tag and information packet will be waiting for you.

•On-campus registration: in the Ericson Classroom adjacent to the Centennial Center.

•Hours to register: Sunday, August 5, from 10:00 a.m. to 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 11, 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, 2001. In order to give special recognition to first-time Conference attendees, please identify yourself.

NEW THIS YEAR: Please 'x' after signing Conduct Agreement (on reverse side of form).

There is **no charge** for children 0 to 4 years of age. However, **all names must be listed** to ensure that every one 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 the fee for use of the college facilities, for the materials that are produced and circulated, and for insurance on each individual at Conference, or at Conference activities. It also gives us an accurate count of the number of people in attendance.

Room: Linens (provided in room fee) include sheets, pillow and pillow case, towels and a washcloth. There are two beds in most rooms, and the college will allow two people, through age 18, to sleep on the floor (your own bedding).

Meals: Meal tickets for the entire week are \$113 (adult). This includes supper on Sunday, August 5, through breakfast on Sunday, August 12. Children (5-11) for the same period of time are \$56.50. Children 4 years and under are free.

Meals by the day are \$17.00 (adults), \$8.50 (children 5-11), and children 4 and under are free.

Please note: Due to our need to guarantee a certain number of guests, all returned meal tickets will be subject to a 30% forfeiture fee.

4 & 5. Banquet Tickets. Please register for the Women's and/or Youth Banquets so we know how many to plan on. (Prices discounted with meal tickets.)

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

7. RV Hook-ups: Contact the **Coronado Motel** in Lindsborg (800) 747-2793 for full hook-ups. Parking is available on campus with NO hook-ups.

•Transportation:

8. Attendees traveling by air will be picked up at Salina or Wichita, KS. [**Please note:** From Wichita, there will be a \$16 one-way charge, collected at Conference.] If you require transportation to or from the airport or bus, please notify us of arrival and departure times, either by pre-registration, or by contacting Michael Graves, (913) 886-2338. Requests for transportation must be made by July 9th.

•Nursery Services:

Nursery will be provided throughout Conference week. Hours of operation will be posted at the nursery. Parents using the nursery are asked to help for half a day some time during the week.

•Lost Key charge:

There will be a refundable deposit of \$25 charged for each room key.

•E-mail (for information only):

sdbgen@inwave.com

Seventh Day Baptist General Conference Registration—2001

1. NAME:	LAST	FIRST	INIT.	G	SEX	AGE	1st *	SDB CHURCH (or Organization representing)	(information for your name tag) CITY/STATE if different from below

Child's School Grade completed _____ Mark if your first Conference _____

Address _____ Phone: (____) _____

Special Requests (e.g., 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 \$49.00	=	Adults	x	x	\$7.00	=
	Children (age 5-11)	x \$14.00	=	Children (age 5-11)	x	x	\$2.00	=
•Room: (all air-cond.)	Adults	x \$119.00	=	Adults	x	x	\$17.00	=
	Children (in bed)	x \$119.00	=	Children (in bed)	x	x	\$17.00	=
	Children (on the floor; provide own bedding)	x Free	=	Children (on the floor; provide own bedding)	x	x	Free	=
•Meals:	Adults	x \$113.00	=	Adults	x	x	\$17.00	=
	Children (age 5-11)	x \$56.50	=	Children (age 5-11)	x	x	\$8.50	=
	TOTAL		2)	TOTAL				3)
	Banquets:	# with meal tickets		Banquets:	# without meal tickets			
	4. Women's	x \$2.00		4. Women's	x \$9.00	4)		
	5. Youth	x \$2.00		5. Youth	x \$9.00	5)		

*Please check after signing the Conduct Statement next page.

TOTALS

Regis., Housing, Meals = _____

After July 9, late fee:
 \$10 x each adult = _____
 \$5 x children 5-11 = _____
 Less amount prepaid = _____

Balance Due = _____

Checks to: "SDB Host Committee 2001"

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

7. RV Hookups Contact: **The Coronado Motel** in Lindsborg, Kansas
 (800) 747-2793 or (785) 227-3943

8. Transportation assistance is needed between _____ (city) and the Bethany College campus.

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

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

Send form to: Rev. Michael Burns, SDB Center, PO Box 1678, Janesville WI 53547

Expected Conduct at General Conference



Seventh Day Baptists intend to be a strong witness for Christ wherever we hold our sessions of General Conference. God's work in us has created a spirit of goodwill with many of our hosting facilities.

We desire to maintain our witness for Christ. Part of this witness is our ability to live as a community that recognizes the responsibility to think of and respond to the needs of others. One such responsibility is a demonstration of respect for those who need a good night's sleep. We also want to spare our people from social pressures that might encourage inappropriate activity. In order to achieve these goals, the SDB General Council has established regulations for the behavior expected of all who attend General Conference sessions.

1. Local rules of the school and facility are binding on

- all who attend Conference unless changed by the Host Committee or the General Council.
- 2. Curfew hours will be established. Curfew means that at the appointed time, each individual will be in his or her assigned room and quiet. Those who are staying in off-campus housing will be off the grounds of the campus at the time of the curfew.
- 3. Socializing between non-married males and females shall be limited to public areas.
- 4. A Disciplinary Council shall be established before Conference convenes.
- 5. The Disciplinary Council shall meet at the call of the chairman to deal with infractions of these conduct guidelines. Discussion shall be confidential and shall include input from the person(s) involved. In the case of a youth, the adult sponsor shall be included

- in the discussions. The Disciplinary Council will act in the way they deem appropriate. Action requiring discipline may result in the person(s) being required to leave the Conference facility at their own expense.
- 6. 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 attend the Conference. All young people will be assigned to rooms on the same floor of the same dorm as their sponsors. In the case of differing dorm rates, the sponsor and the youth will cooperatively choose the dorm selected.
- 7. Parents or sponsors assume full responsibility 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.

I/we, the undersigned, have read and agree to comply with the "Expected Conduct at 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.

Signed _____ Date: _____

_____ Date: _____

_____ Date: _____

_____ Date: _____

Parent _____ Date: _____

Sponsor _____ Date: _____

Youth _____ Date: _____

In addition, if anyone who signed is a youth requiring sponsorship:

YOUTH PRE-CON REGISTRATION

Who— Youth, ages 15-18 (or completed grade 9) **\$10.00 Late Fee after**
 Where— ST. JOHN'S MILITARY SCHOOL, Salina, Kansas **July 6, 2001**
 When— 4:00 p.m., Aug. 1 (Wed.) - 1:00 p.m., Aug. 5 (Sun.)

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

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

Name: _____ Address: _____

Home phone: () _____ Home Church: _____ 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****

Signature: _____ I am male _____ female _____ 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— BETHANY COLLEGE, Lindsborg, Kansas **July 6, 2001**
 When— 4:00 p.m., Aug. 1 (Wed.) - 1:00 p.m., Aug. 5 (Sun.)

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

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

Name: _____ Address: _____

Home phone: () _____ Home Church: _____ 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). I am male _____; female _____

Signature: _____ Date: _____

2001 YOUTH PRE-CON MEDICAL FORM

ST. JOHN'S MILITARY SCHOOL, Salina, Kansas

Medical Form must be returned with registration by July 6, 2001. 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 2001

Get more spaghetti!

by Colleen Hatch

With the support of the Adams Center, N.Y., Seventh Day Baptist Church, a Youth Fellowship was started that meets every Monday night downstairs in the church sessions room. We have been meeting for over two months now, and would like to share what God has accomplished through us so far.

On February 11, we held a Spaghetti Dinner for the community, with close to 100 people attending. The event was so successful, that at one point we had to go out and purchase more supplies to "feed the masses."

We thank the church and Sabbath School for donating funds so we could buy what we needed for our first fund raiser.

The Lord blessed us mightily, and we made over \$300. It must have been a good meal because, the next week, town residents wanted to know when we would be having our next dinner.

The youth will hold a Sabbath Service soon, with more planned. We'll also take part in a revival in May. God has used Pastor Dale Smalley and his family to help revitalize our church and community, and we thank God for them.

Our youth group has grown from one to 15 members. We've gone to a couple of concerts and are planning to attend a Carmen concert in Buf-

falo. We also hope to hold a few other fund raisers "down the road," including a car wash, a youth get-together, and another Spaghetti Dinner.

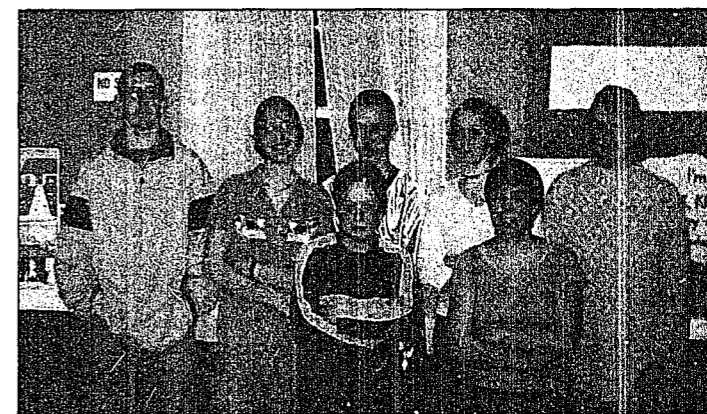
All this activity shows our community that we aren't just a quaint, quiet little church. We want to make a joyful noise for the Lord and help proclaim His name.

I'm president of Youth on Fire (our group name). Other officers include Dan Smalley, vice-president; Jen Thompson and Lin Smalley, co-treasurers; and Christine Murphy, secretary. Our meetings have been successful in drawing in other teens from the community, as we meet to

worship God, feel His power, and have fun. Through their interest, some parents have also gotten involved in our church.

God is so good! He has taken a church with 12 people and no youth group, and honored our faith and blessed us. We haven't closed off the sanctuary this year because we need room for the people who need a church home.

God has brought out the gifts that He has given us, and we are using them to minister to each other and the community. What He is doing here, He will do for you. All you have to do is let Him. **SR**



The Adams Center Youth Fellowship includes, front row (l. to r.): John Hatch and Jessica Kropp. Back row (l. to r.): Adam Weston, Jennifer Thompson, Dan Smalley, Colleen Hatch, and Christine Murphy.

More photos on page 23!!



FOCUS on Missions

Persecution a relative term

by Kirk Looper

In today's world, we hear the term "persecution" almost daily. Many of us, at one time or another, have experienced unjust treatment. This can threaten our "position" in society or, at the very least, make us feel unappreciated.

People today have no fear of criticizing Christianity in general. They devise means to downplay our doctrine and the way we function. Sometimes, it seems disadvantageous to be a committed Christian.

Many SDBs may feel this way because they have been subjected to things that other denominations would not tolerate. If we raise a fuss and draw attention to our persecutors, we're accused of having shallow beliefs. How can we speak of turning the other cheek and blessing our enemies, and then verbally attack them? It's a no-win situation.

If we look at Christians in other countries, we quickly discover that persecution is much more rampant. In some countries, the arms of Christian men are cut off to prevent them from fighting. Their women learn martial arts to protect their homes and husbands from further harm.

In other regions, houses are burned and the people are mistreated until they flee their homeland. One account tells of the children of Christians being sold into slavery.

In many of these foreign lands, Christians are looked upon as lower than the lowest animal. If you accept Jesus, you lose all of your property. If you are the only one in your family to be converted, you even lose your family.

So, looking at all of these examples, we find that persecution is a relative term.

Our brothers and sisters in Nigeria seem to view persecution differently

than most people. To them, it's an opportunity to illustrate to others the dedication they have to God and Jesus Christ.

In Rev. Lawrence O. Uchegbunu's most recent letter, he stated, "Again, I report about the Sharia law the Muslims introduced in Nigeria. The law is based partially on the Koran, their Bible, along with some of the other cultures around the Arabian area, and has brought the fight between Muslims and Christians to a higher pitch. It was due to these laws that Brother Evangelist Tarka and some others lost their lives.

"I secured the life of 50 members who are with me in Umuire Village Umuahia as refugees. I borrowed 100,000 naira with 30,000 naira interest for their maintenance and food... I have been paying the interest. Now, if I am not helped, I will run into bankruptcy within a short period. This amount is equal to almost 6,000 American dollars."

When one calls the Sharia law, it can be misleading. Actually, it extends *beyond* law. Sharia is the totality of religious, political, social, domestic, and private life. Although it's primarily meant for all Muslims, it also applies—to a certain extent—to all people living inside a Muslim society. Muslims are not totally bound by the Sharia when they live or travel outside the Muslim world.

The writings and other activities that follow the Sharia are studied as a science called "Figh," which is sometimes used as a synonym. The modern movement in Islam has opposed the traditional view of Sharia, which states that the law cannot be changed by man. These "modernists" insist that it should be applied to actual situations and new ideas, thus

allowing for new interpretations.

The main thrust of Muslim domination began in northern part of Nigeria. More recently, the movement has moved south as the states in Nigeria, one by one, adopt the Sharia as their lifestyle.

Last year was a difficult time in Nigeria as more and more states adopted the Sharia for their legal code. (Eight states have already signed themselves over to following the Sharia.) In February of last year, hundreds of people died in the state that had instituted the Sharia.

At the signing-in ceremony in Kano State, the governor warned against any breaches of the peace, and against any attempts by the people to take the new laws into their own hands. This amounted to a tacit acknowledgment of the potential for conflict with Kano's Christian minority, who are mainly migrants from southern Nigeria.

Some aspects of Sharia have been incorporated into the legal code since colonial times, but now they are reintroducing some of the punishments. One such penalty is amputation for theft.

Sharia is a growing problem in Nigeria as it makes headway into the very fabric of society, not just a few states. It will be interesting—and more than a little frightening—to see what changes occur under this new/old legal code.

We pray that the Sharia will not affect Nigerian Christians as much as their leaders fear. Some are afraid that their country will end up like Sudan, which has been racked by civil war ever since Sharia was adopted there. In spite of the government's insistence to the contrary, the Sudanese people have never fully accepted Sharia. **SR**



"Let integrity and uprightness preserve me" (Psalm 25:21).

"All the paths of the Lord are lovingkindness and truth to those who keep His covenant and his testimonies" (Psalm 25:10).

"If you love me, you will keep my commandments" (John 14:15).

To "Try God," we need to know Him. And if we really know Him, we will truly put our trust in Him.

When we know God as our Lord and Savior, we will be obedient to Him and do what pleases Him. We will be following the path He has for us. In everything we do in life, we must do what God expects of us.

One of the character traits God wants from us is integrity. He wants us to be faithful in absolute honesty. Honor suggests an active regard for standards. One is incapable of being false to a trust, responsibility, or pledge.

God's instruction for Solomon is found in 1 Kings 9:4-5a: "And as for you, if you will walk before me as your father David walked, in integrity

The President's Page

What God wants from us

by Clayton Pinder

of heart and uprightness, doing according to all that I have commanded you and will keep my statutes and my ordinances: then I will establish the theme of your kingdom over Israel forever."

Then God's respect for Job was stated in Job 2:3—

"And the Lord said to Satan, Have you considered my servant Job? For there is no one like him on the earth, a blameless and upright man fearing God and turning away from evil. And he still holds fast his integrity."

And in Psalm 26:1 and 11, David speaks of his integrity. "Vindicate me, O Lord, for I have walked in my integrity; and I have trusted in the Lord without wavering... But as for me, I shall walk in my integrity."

Can we do less?

Growing up, my parents—especially my father—expected honesty (integrity) from me. It was a standard required of all of us. To my father, nothing was worse than lying, or being dishonest or untrustworthy. That was one of the most important things I learned as a boy—that your word was your bond. What you said was the truth, and people could depend on it.

Isn't that what God wants from us? We tell Him we put our faith in



Clayton Pinder

Him and want to be a follower. It means we will be obedient and committed.

We have to put God first in our lives. All that we have or own is His; we are stewards of His possessions. We need to have an attitude of not "How will I spend *my* money," but "How will I spend *God's* money?" In all our decisions, we need to ask "What would God have me do?" In our work, in our home and family, and in our relationships to possessions, church, community, and country.

There are several books to help you. One is *Living Beyond the Limits*, by Franklin Graham. It talks about getting "in sync" with God. Another good book is *George Muller*, by Janet and Geoff Benge.

To help you with your finances, I would suggest you get a copy of Howard Dayton's *Your Money Counts*, a Crown Ministry biblical guide to earning, spending, saving, investing, giving, and getting out of debt.

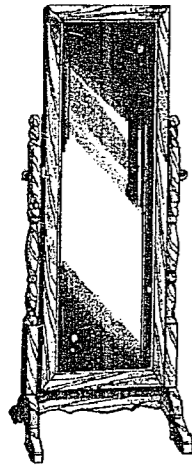
My all-time favorite book is *In His Steps* by Charles Sheldon, which asks the ultimate question: "What would Jesus do?" **SR**

What We Must Do

1. **Trust (Faith)**
Ps. 25:1-2a
2. **Know Him and His Covenant**
Ps. 25:14-15
3. **Integrity (Commitment)**
Ps. 25:21,10

What God Will Do

1. **Salvation**
Ps. 25:5b-7
2. **Teaching (Follow)**
Ps. 25:4-5, 8-9
3. **Blessings**
Rom. 15:13, John 14:27,
and Ps. 25:13



Reflections by Leanne Lippincott

"Now we see but a poor reflection as in a mirror; then we shall see face to face."—1 Cor. 13:12

Sprinkled, dunked, and covered

Every now and then, I have an identity crisis.

I was born Leanne Martinsen. Not Babcock or Burdick, Clarke or Crandall, Davis or Green. I was baptized when I was only a few weeks old. (Although I was a "chubby little donut," I was sprinkled, not dunked.) While my mother was busy baking, I spent Saturday mornings vacuuming the stairway steps and watching cartoons on TV.

"So how can you be a Seventh Day Baptist?" you might ask.

Sometimes there are advantages to being an "outsider," one who can't trace their spiritual ancestry back to an SDB colony in the Garden of Eden. As a former Sunday-keeper who's been "on both sides of the fence," I appreciate some things about the Sabbath that long-time Sabbathkeepers might take for granted.

Growing up, I didn't give much thought to the Sabbath. Consequently, I never struggled with those pesky questions that plague adults: "What is the 'right day' to worship?" "How does God want me to keep the Sabbath day holy?"

While I didn't worship on the biblical Sabbath, Sunday was still different and special. The pace of life was definitely slower, although Mom always rose early and had dinner in the oven before we headed to church. (This was before microwaves and convenience foods.) If the clothes

needed washing, we'd wait until Monday. And almost no one shopped on Sundays because most of the stores were closed.

I'm embarrassed to admit that my favorite thing about Sundays was reading the funny papers and wolfing down sweet rolls before church. My least favorite thing was putting on nylon stockings and trying to get the seams straight. (I also hated it when Mom turned the radio on full blast to wake everyone up with church hymns.)

I "discovered" the seventh-day Sabbath after I married and moved to Minnesota. The two pastors during my Dodge Center years—John Camenga and Wayne Babcock—never pressured me to become an SDB. Along with their church family, they were kind and accepting. In the end, that's what won me over. I became a Sabbathkeeper mainly through love, not through heavy-handed, biblical persuasion.

Someone once made me feel guilty and condemned for worshipping on the "wrong day." That person belittled Easter Sunday and taught a class on Christ rising from the dead on Saturday. That may well be the case, and it's an important point if Christians use the resurrection as an argument for worshipping on Sunday. But I distinctly remember thinking, *Whatever day Jesus rose, the point is, He rose. That's what's important.*

I might have become a Seventh Day Baptist much sooner if that person had ministered to me differently. The antagonistic approach simply led me to me dig in my "Sunday high heels" all the more.

In our desire to "convert" people

to the seventh-day Sabbath, we have to be careful not to hit them over the head with our four-pound Bibles. Kind words and patience can be powerful witnessing tools. In Proverbs 25:15, we're told, "Through patience a ruler can be persuaded, and a gentle tongue can break a bone"—or a stubborn mindset.

As we witness to others about the Sabbath, we should emphasize its blessings, rather than rattle off a list of dos and don'ts. Although SDBs are often accused of legalism, I was attracted to their freedom of thought. With the help of the Holy Spirit, we can decide what is appropriate behavior on the Sabbath, without condemning those who act differently.

I have Sabbathkeeping friends who refuse to eat out on the Sabbath, and I respect that. But I don't feel guilty when I meet a group of friends at a restaurant after church. Recently, a stroke victim joined our group. He doesn't get out much, so he especially enjoys the food and fellowship.

While in the restaurant, we often discuss the day's sermon, interesting Sabbath School topics, or gossip about the pastor. (Just kidding, Pastor George!) Breaking bread—and mashed potatoes and gravy—with friends has become a wonderful Sabbath day ritual. We even have a term for it: "Food Evangelism."

I still have an occasional identity crisis, but all my bases are covered. I've worshiped on both Sunday and Saturday, and I've been sprinkled and dunked. For the past 31 years, I've even had an "official" SDB name—Lippincott. What more could a person ask for? **SR**



The group's fearless leader, Pastor Dale Smalley, modeling a counter curtain.

More photos from the Adams Center, N.Y., youth group spaghetti dinner. Story on page 19.



More bread!! Melanie Smalley, Dan Smalley, and John Hatch.



Colleen Hatch and Jennifer Thompson hunt for the silverware.

Denominational Dateline

May

- 5 Portland, Ore., SDB Church—Gabe Bejjani
- 5-6 Allegheny Association (50th Anniversary of Camp Harley Sutton), Alfred Station, N.Y.
- 7-14 Guyana, South America—Kirk Looper
- 16-20 SDB Center, Janesville, Wis.; Southern Wis., churches—Dr. Pete May
- 19 TCC Core Committee, SDB Center, Janesville—Kevin Butler
- 23-29 Church Planting School, Stonefort, Ill.—Ron Elston, Looper, Don Sanford
- 24 Barna Research Seminar, Peoria, Ill.—Butler
- 25-26 North American Baptist Men's Fellowship, Philadelphia, Pa.—Calvin Babcock

June

- 1-30 Pacific Pines Camp, Director & Doctor; San Gabriel, Calif., SDB Church—May
- 2 Cornerstone SDB Church dedication, Pontotoc, MS—Elston, Looper
- 4-15 Summer Institute, SDB Center, Janesville—Bejjani, Sanford
- 8-10 Southwestern Association annual meeting, Stonefort, IL—Elston
- 9 New Auburn, Wis., SDB Church—Bejjani
- 18-25 Project Director Training (SCSC), Daytona Beach, Fla.—Babcock

SR Reaction

Dear Kevin,

The March SR about DeRuyter was a special joy for me.

Years ago, Leigh and I were on our way to Conference. We were ambling our way through New York State and took a wrong turn. Upon checking the map, I said, "We're okay. This road will take us through."

On down the way, we saw a sign: DeRuyter. We parked our camper in the church yard and attended services the next morning in that beautiful church.

Was it our mistake that we took the wrong road? I don't think so. The Lord works in mysterious ways.

Thelma Stewart
St. Louis, MO

Dear Kevin,

I like the story format of the December special issue, "Journey of a Lifetime," in presenting the salvation message. I didn't put it down until I was finished. It is easy reading and will appeal to various ages.

Please ship extra copies to our church. We would like to use these for our missionary outreach in the area surrounding the proposed building site.

Jasmine Lynch, secretary
West Palm Beach, FL

New Members

Alfred Station, NY
Kenneth Chroniger, pastor
 Joined after baptism
 Heather Welch

Philadelphia, PA
Kenroy Cruickshank, pastor
 Joined after testimony
 Rev. Nelson O'Neill

On June 3, 2001, Kenneth and Evalyn Camenga will celebrate 70 (yes, seventy!) years of marriage. These two have been active Seventh Day Baptists since childhood and have had much influence, both directly and through their children and grandchildren.

Cards and notes of congratulations can be sent to their home:

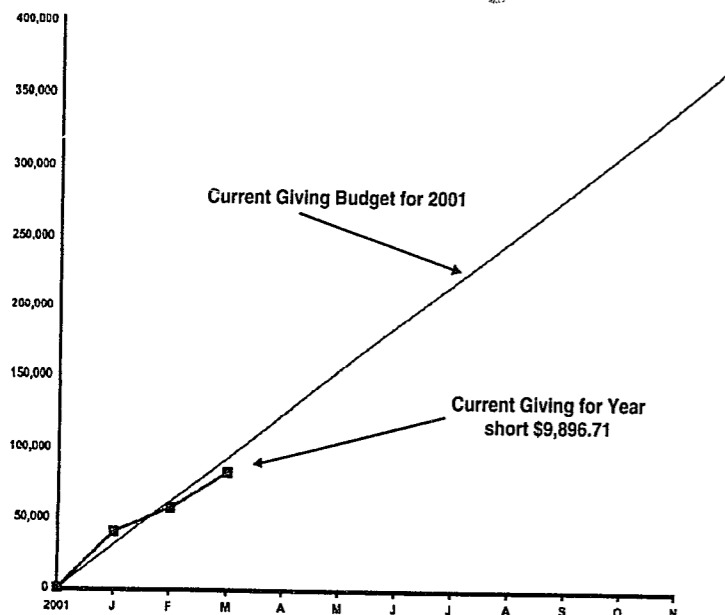
592 Brook Circle
 South Daytona, FL 32119

or to their church:
 139-145 First Avenue
 Daytona Beach, FL 32114

You are invited to an Open House in their honor at the church social hall on June 3.



Current Giving 2001



Marriages

Rao - Chroniger.—S.G. Goverdhan (Dan) Rao and Heather Lynn Chroniger were united in marriage on July 16, 2000, at the Alfred Station, NY, SDB Church. Rev. Gordon Lawton officiated.

Trudell - Chroniger.—Lance Trudell and Rachel Dawn Chroniger were married on September 22, 2000, at the Alfred Station, NY, SDB Church, with Rev. Gordon Lawton officiating.

Obituaries

Boatman.—Erma Lillian Boatman, 80, of Hemet, Calif., died on February 13, 2001.

She was born in Laton, Calif., on November 6, 1920. She became a member of the Riverside, Calif., Seventh Day Baptist Church in 1983.

Survivors include her husband, Darvil, of Hemet; and loving family.

A memorial service was held on February 25, 2001, in the Riverside SDB Church, with Pastor Eric Davis officiating. Interment was in the Santa Rose Chapel of the Chimes.

Camenga.—Harriet "Katie" (French) Camenga, 90, died on March 15, 2001, at the Mount Rubidoux Convalescent Hospital in Rubidoux, Calif.

She was born in Pennsylvania and lived in Riverside, Calif., for 37 years. She worked for Roses Guest Home in Riverside prior to retiring in 1975.

Katie was a member of the Riverside Seventh Day Baptist Church.

Survivors include one son, Bruce, of Riverside; 11 grandchildren, nine great-grandchildren, and two nieces.

Memorial services were held on March 18, 2001, at Pierce Brothers Crestlawn Mortuary in Riverside. Burial was in Crestlawn Memorial Park, Riverside.

Summer Christian Service Corps heads to Florida for training

The Summer Christian Service Corps (SCSC), a ministry of the Seventh Day Baptist Women's Board, is preparing for another exciting summer of service throughout our denomination. This year, there are 13 projects with 26 team members.

Training for Project Directors (PDs) will be held at the Daytona Beach, Fla., SDB Church, June 20-

25. Team members arrive on June 21 and leave for their projects on June 29. Evaluation will be held at the General Conference site in Kansas, July 30-August 1. Please be in prayer for the training, travel, and projects.

Team members are asked to raise \$200 toward their expenses (which generally runs about \$1,000 each;

mostly for travel). The rest of the funding comes from the Women's Board. If you can contribute toward this ministry, please send your donations to Enid Nobles, 9 Little Pond Trails, Ormond Beach, FL 32114, and designate it for SCSC.

Thank you so much, and may God bless this important ministry.

*SCSC Teams for 2001
 and their home churches
 (v=veteran; r=rookie)*

•**Ashaway, RI**
PD—Debra Scahill
 Keith Ashley—v
 Toronto, Canada
 Anna Vazquez—r
 Daytona Beach, FL

•**Battle Creek, MI**
PDs—Kory and Jackie Geske
 Nathanael Lawton—v
 Little Genesee, NY
 Joanna Harris—r
 Colorado Springs, CO

•**Boulder, CO**
PDs—Pastor David and Christina Thorngate
 Holly Davis—v
 Lake Elsinore, CA
 Christopher Van Horn—r
 Columbus, OH

•**Charleston, SC**
PD—Pastor Christian King
 Jamaal Fyffe—v
 Toronto, Canada
 Paula Reynolds—v
 Toronto, Canada

•**Janesville/Albion, WI**
PD—Calvin Babcock
 Jody McLean—v
 Toronto, Canada,
 Julia Sias—r
 Salem, WV

•**Little Genesee, NY**
PD—Linda Lawton
 Kris Bonser—v
 Dodge Center, MN
 Brett Greene—r
 Columbus, OH

•**Milton, WI**
PD—Teresa Kersten
 Karlene Neher—v
 Dodge Center, MN
 Karl Rudd—r
 Sydney, Australia

•**New Auburn, WI**
PD—Carrie Johnson
 Megan Clark—v
 Riverside, CA
 Julianne Grove—r
 Ashaway, RI

•**North Loup, NE**
PD—Helen Goodrich
 Steve Pimple—v
 Riverside, CA
 Bethany Thompsongordon—r
 Daytona Beach, FL

•**Riverside, CA**
PD—Pastor Eric Davis
 Marissa Van Horn—v
 Columbus, OH
 Aaron Smith—r
 Ashaway, RI

•**Seattle, WA**
PD—Gary Hemminger
 Patrick London—v
 Toronto, Canada
 Stephanie Ritchie—v
 Riverside, CA

•**Shiloh, NJ**
PDs—Dodi Moncrief, Debbie Bond
 Jennifer Butler—v
 Milton, WI
 Amy Goodrich—r
 North Loup, NE

•**White Cloud, MI**
PD—Pastor Nathan Crandall
 Jeffrey Sinclair—v
 Toronto, Canada
 Miriam Lawton—v
 Little Genesee, NY

Death Notice

Rev. Leon M. Maltby, 95, passed away on April 6, 2001, in Florida. Leon served as pastor in several SDB churches; as an Army chaplain; and as editor of *The Sabbath Recorder* from 1953 to 1973.

His obituary will appear in an upcoming issue.

Conference Nursery

This year's **Conference Nursery** will be located at the Messiah Lutheran Church in Lindsborg, ages 4 and under only.



Hours:
8:15 – 11:45 a.m., (M-F)
12:45 – 5:15 p.m. (M-Th)
6:45 – 9:15 p.m. (S-S)

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 5) at 6:30 p.m. to go over the beeper system as well as nursery guidelines. *All* parents utilizing the nursery will be asked to sign up to help during some of the open hours of the nursery. Remember, this service is provided to you at no charge, so volunteering for two three sessions 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!

Eight days, cont. from page 12

the sacrament on Easter in relation to the Passover, which could fall on any day of the week. Later Christians moved to dissociate Easter from the Jewish calendar by observing it on Sunday, the day according to the Four Gospels, on which the resurrection occurred.

"Eventually the weekly day of rest also moved to Sunday. Christians called Easter Sunday and the weekly holy day 'the eighth day' because they commemorate Jesus' resurrection on the eighth day after Palm Sunday when he entered Jerusalem."

There are some paintings which suggest that the Jewish-Christian controversy was evident at the time. One such case was the depiction of Elijah's contest with the priests of Baal on Mt. Carmel. The biblical text states that there were 450 priests opposing Elijah, but the Jewish artist only pictured eight, with the implication that eight was a symbol of evil.

Goranson concluded, "For various

reasons, including the church's campaign against the Gnostics who especially emphasized this symbolism of eight, later Christians less and less frequently described Sunday as the eighth day. Also calling Sunday the eighth day is confusing while still using a calendar with seven-day weeks."

Even a contemporary of the Dura community, Clement of Alexander, wrote, "For one may venture to say that the eighth is properly the seventh, and the seventh actually the sixth, that is the eighth is properly a sabbath, and the seventh a day of work."²

It seems rather ironic that the term "eighth day" should ever arise within the Christian community whose roots are within biblical interpretation. The term "eighth day" is used 21 times in the Bible: 18 times in the Old Testament, and three times in the New Testament.

Nearly all of these are related to

the sacrificial system within the Jewish law or the rite of circumcision. Even the three New Testament references are based upon the fulfillment of the Jewish rite of circumcision for Jesus (Luke 1:59), Isaac (Acts 7:8), and Paul (Phil. 3:5).

John 20:26 makes reference to Christ's appearance to Thomas and the other disciples eight days after His first appearance, which would place it on Monday.

It is one of the mysteries of historical interpretations that so many people who claim "sola scriptura"—the Bible as their only true source of doctrine—can bend scripture to support non-scriptural practices, completely dismissing the biblical basis of the seventh-day Sabbath. **SR**

¹St. Augustine, *City of God Book 22, Ch. 30. Cited by Eighth Day Books.*

²Clement of Alexander, *Stromata 6:16, cited by Stephen Goranson.*

K E V I N ' S

O R N E R

Nine years later—almost to the day—I stood in the same spot.

A similar early-spring snowfall blanketed the area. Everything looked pleasantly familiar.

I thought, *This is where I was back in 1992 when I received a clear confirmation of who and where I was to be in the Lord's kingdom.*

Sheltered again beneath the big fog bell at Maine's Pemaquid Point lighthouse, I yearned for that old feeling, for another confirmation.

My mission in 1992 was clear: to clarify my vision as editor of the *Recorder*. Was I in fact where God wanted me to be? I held some preliminary meetings with Center staff members and committee people, trying to solidify my understanding of the magazine's history, purpose, and direction.

I prayed, studied, and fasted as I visited Newport, R.I., to get a sense of our SDB roots in America. Then I headed north into Maine for further reflection and contemplation.

That's what brought me to Pemaquid on a snowy April morning. And it was at that lighthouse where the Lord "spoke" to me, confirming my standing as His servant.

Nine whole years passed. The *Recorder* has gone through tremendous technological changes; computers continue to revamp the publishing world.

Nine years ago, all four of our children were under middle-school age; now, the youngest is on the verge of entering his teen years, while the oldest is about to exit hers. I have since added a regular preaching assignment; Janet has added an "administrative assistant" title to her resumé. Change has been constant.

My 2001 visit to Pemaquid Point emerged from a different agenda. On a personal sermon-planning retreat earlier this month, I spent a few days on the campus of the Bangor Theological Seminary. Having some extra time before I needed to catch my flight home, I turned south off of Route 1 to check out my favorite lighthouse.

While I had some of the same ponderings as on the first visit, I certainly was not as focused or intentional

as in 1992. The churning waves at the base of the jagged rocks seemed to mirror my questions:

Lord, which area do You want me to focus on? Being editor? What about the other dozen points to my job description? What about being a better boss?

Do I work harder as a preacher and pastor? Do I need to improve as a father and husband?

All these questions. And the Lord kept answering "Yes" to each one!

How can I possibly do ALL of this, Lord? I pleaded.

Then, He lifted my eyes to those twisting waves, to the spot where they poured into the rocks from three different directions. It was like God was saying, "Your life is swirling in different directions, but you're still just one 'body of water.' Remain true to Me. Each part of your life touches the other. As you are faithful in one area, the others are affected. Bring every part of your being to the Rock. In high tide or low, during stormy seas or calm waters, come to Me and be renewed."

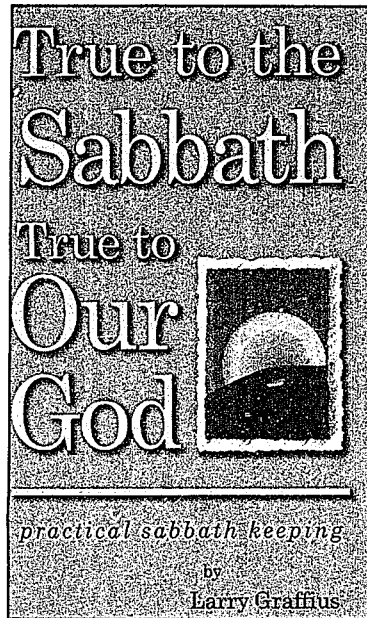
There was my confirmation.

Do I need to head to Maine every time I want to talk with the Lord? (I'd love to, but Janet might get suspicious.)

I've learned that God will answer when we call, but it's usually a much clearer answer when we've done the proper preparation. We need to embrace our weekly Sabbath invitations to worship and bask in His presence.

Let's go to the Rock while the waters are smooth, before life swirls out of control. Plan your moments with Him instead of offering some "extra time" at your convenience, or as an after-thought.

May your next Sabbath be a time to pull all those life-compartments back together, to regroup before the next storm.



Why is Sabbath keeping
a significant principle
for believers?

What does it mean to
keep the Sabbath
Holy?

How do we practice
Sabbath keeping
today?

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