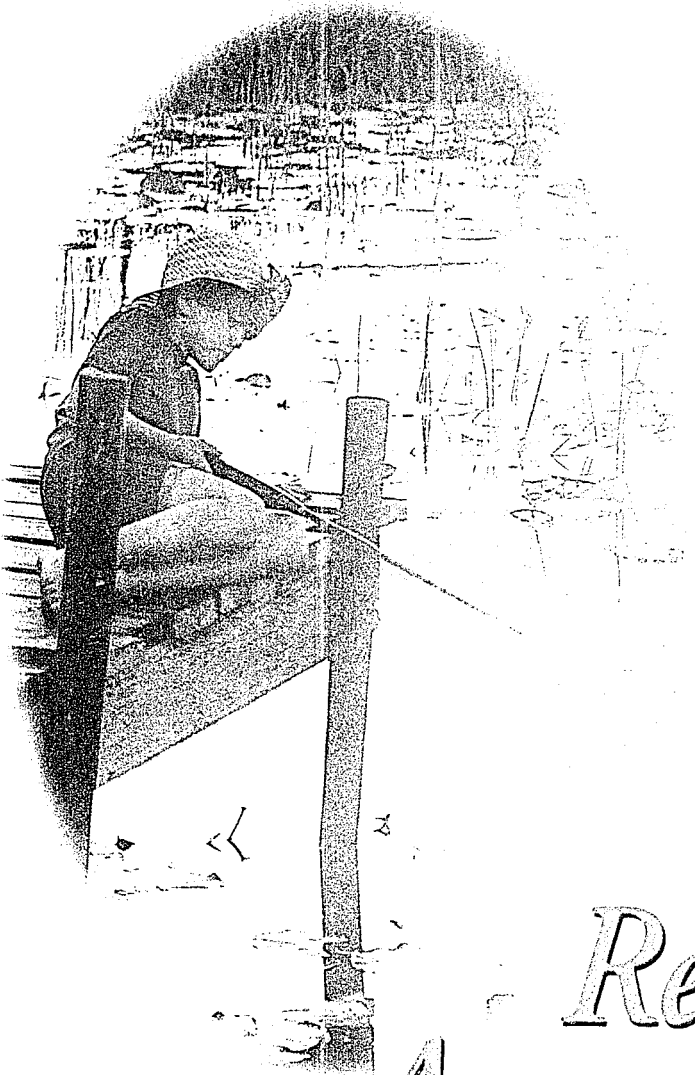


The **S**abbath
News for and about
Seventh Day Baptists
May 2002
Recorder

Sabbath:



*Rest
Assured*



Who are Seventh Day Baptists?

If you've never read *The Sabbath Recorder* before, you might be wondering who Seventh Day Baptists are. Like other Baptists, we believe in:

- salvation by grace through faith in Jesus Christ.
- the Bible as the inspired word of God. The Bible is our authority for our faith and daily conduct.
- baptism of believers, by immersion, witnessing to our acceptance of Christ as Savior and Lord.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. Every church member has the right to participate in the decision-making process of the church.

The seventh day

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

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

Summer Institute on SDB History and Polity

June 3 – 14, 2002

Seventh Day Baptist Center
Janesville, Wis.

Taught by
Janet Thorngate
and Gabriel Bejjani

For more information:
(909) 682-2002

Come to Brazil!

Observers are welcome at the
SDB World Federation Sessions
January 19-25, 2003
in Curitiba, Paraná, Brazil

More information in next month's *SR* or contact

Dale Thorngate
171 E. Main St.
Salem WV 26426 USA
(304) 782-1727
sdbwf@aol.com

Can't make it to Conference?

For those of you with Internet access, here are two options to keep in touch with our annual gathering.

Conference Criers



Pastor David Taylor will be sending out the daily *Conference Crier* by e-mail. If you want the *Crier* e-mailed to you this year (even if you signed up last year), please contact Dave at sdbtaylor@juno.com

Live audio stream



Through a special arrangement with Houghton College, here is a first-ever offering:

Starting at 7:00 p.m. through Conference week, August 4-10, Houghton Radio will be broadcasting the evening services on-line. Go to www.wjsl.com and tune in!

The Sabbath Recorder

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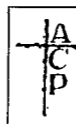


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Have you ever...?

The Sabbath Rally Day message from May 21, 1949

by Victor W. Skaggs

"If Sabbathkeeping is so important, why doesn't your Church grow?" "If Sabbathkeeping is so essential, what real benefits do you as a people receive from it?"

These are questions that non-Sabbathkeepers have asked me. I can answer them, at least in part, for myself. But it is not always easy to give an adequate answer for Seventh Day Baptists. A few years ago, the *Sabbath Recorder* carried an editorial item on the theme "Have you ever...?" The question was applied to the experiences of Christian faith in general. We here apply it to the supposed or intended values of Sabbathkeeping.

Have you ever...?

Have you ever felt the calmness of spirit, the peace of mind, the joy of heart that settles like a blanket of softly falling snow, covering the ugly and the utilitarian things of life, as the Sabbath approaches?

It is yours to have each week if you will have it.

Have you ever experienced the inspiring, preparatory, yet serene activities of the Sabbath eve? Have you knelt in prayer with your loved ones and friends? Have you turned your heart and mind and spirit—all your being—toward the channel of communion with God? Have you ever experienced the warmth and power of the opening hours of God's Sabbath?

They are yours each week if you will have them.

Have you ever enjoyed the calm restfulness of sleep on the night on which the Sabbath begins? It can be different from the rest of the week, for the things of earthly life and the cares of this world need not intervene and destroy or hinder your rest. The calm quietness of the night hours

and the living trust in your heart toward God and the thoughts of God's greatness and goodness and of the activities of the Sabbath may soothe you and bring you to untroubled sleep.

It is yours to have each week if you will have it.

Have you ever felt as you entered God's house on a Sabbath

Have you ever felt the calmness of spirit that settles like a blanket of softly falling snow, covering the ugly and the utilitarian things of life, as the Sabbath approaches?

morning, in a buoyant yet reverent spirit, that you were lifted close to His throne? The Sabbath not only offers the opportunity for such an experience, but also offers to prepare you for it.

It is yours to have each week if you will have it.

Have you ever experienced the thrill and the uplift that can be found in a hymnic call to your spirit to bow down and worship? Have you ever felt the cleansing that can be found as you are led to prostrate your heart and life before God in confessing and consecrating prayer? Have you ever noticed the value—the power for life and faith—that can be found in hearing His Word? Has the experience of hearing God's voice speak to you as you sit with devout mind in His house ever touched you?

These things are yours to have each week if you will have them.

Have you ever...?

Have you ever experienced the delight in the Lord, the satisfaction of your hungers, the uplift of all life

that God has promised to those who do His will in Sabbathkeeping?

These things are yours each week if you will have them.

The wisdom of our heavenly Father is beyond our comprehension. Before our needs arose, He saw them and cared for them. He provided the Sabbath for rest and worship, beginning it in the evening, so that holy

thoughts calm our spirits as the sun sinks and the Sabbath dawns. The same evening hours, spent in acknowledgment of Him and His power and will, prepare the great unknown reaches of the subconscious mind for attention to the things of God. The beauty of the activities of the Sabbath day—the emphasis on doing good and doing well the acts of mercy and kindness and devotion in which we are engaged—presents to us a high level on which all of life may be lived.

We know that the eyes and ears of men have not seen or heard the great things that God has in store for them in His coming kingdom. Neither have men imagined, nor comprehended, nor attained the fullness of the wonderful blessings that God has prepared in His Sabbath for those who do His pleasure on His holy day. **SR**

Rev. Victor Skaggs served SDBs as pastor and denominational executive. He is now retired and lives in Longmont, Colo.

Developing a Sabbath resolve

A testimony by Gordon P. Lawton, Conference President

When we moved to Brookfield, N.Y., I was beginning 11th grade and stood 6 feet tall. In a school with 400 students K-12, I was asked more than once, "You gonna be on the basketball team?" (Hope, hope!!!)

I did play basketball and attended the Tuesday night games, but not the games on Sabbath Eve (Friday night). Other sports had schedules with fewer Sabbath conflicts, so I chose them.

In high school my family sought to aid me in Sabbath observance by helping me find an alternative to each seeming non-negotiable.

The SAT tests were given on Sabbath at the school, but my parents knew enough to ask questions. They discovered that alternate testing times were provided for those who have religious objections to Saturday testing. (This still is in effect, although the distance you may have to travel has been raised to 100 miles.)

So I took my SATs at a Jewish center in Syracuse on a Sunday. Dad took me up and waited in the lobby. Afterwards he told of having an opportunity to talk with a custodian about Jesus while he was waiting.

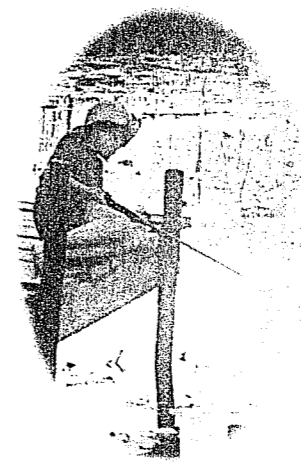
Not taking a stand for what we believe or for what is right brings our conviction and belief into question.

During my second semester of college, I was interested in radio and TV, so I had a student job in the AV department. I was asked to run a TV camera for a swim meet. It was on a Sabbath afternoon, and my thinking was, "It will be fun, not work."

And it *was* fun, but I was convicted that it still was *work*, and that I was supporting the athletic activity and competition on Sabbath. We can be told and taught, but sometimes we still have to learn from our own mistakes. I resolved to be obedient to

God and not work on Sabbath.

After my first year I transferred to the University of Denver. Here I had a car and a job. I worked that first summer full-time during the week and saw that there were part-time employees who covered the evenings. When asked, my supervisor said, "Sure you can work part-time during



The challenge for many is to have the Sabbath be a day of rest for the body as well as a day of challenge, healing, and rest for the soul.

the school year. We need people to work Friday nights and Saturdays."

He knew I would not work those times, so I reminded him. I asked him to keep me in mind, as I would be going to college during the daytime. During that month or so the situation changed, and about two weeks before school started he asked

if I was still interested in part-time work. My reply was "Sure, but I won't work Friday nights or Saturdays." "That's okay," he said. So for over three years I had a flexible part-time job for the school year and full-time work in the summer.

I believe that God graciously provided that employment for me. My direct supervisor was in a military reserve unit and out of town when I was hired by an SDB who was covering for him. Since that SDB would sometimes work on Sabbaths, I did not have the option of saying, "This is what my church teaches." Rather I had to say, "This is what I believe the Bible teaches is God's will." It became *my* conviction, not the conviction of my church, family, or parents.

It is sad but true that Sabbath is not on the list of choices for many people. Furthermore, when we endeavor to educate people about "the Lord's holy day" (Isaiah 58:13), to get it on the list, we receive the clear impression either that it is not one of the choices they would like to have, or that information about the Biblical Sabbath is "too much information."

The challenge for many is to have the Sabbath be a day of rest for the body as well as a day of challenge, healing, and rest for the soul.

Pray for your family and neighbors that they will be open to hear and consider the benefit of Sabbath rest. **SR**

Excerpted from Gordon's testimony for the 2002 Sabbath Renewal Day (suggested date, May 18). Check with your pastor or church clerk for the complete text and other helpful material.

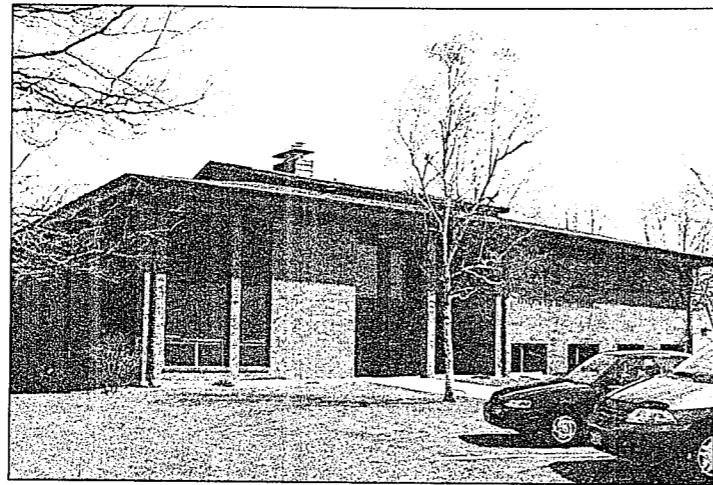
Between Newport and Plainfield

by Don Sanford, historian

It was just 20 years ago, in February of 1982, that the Janesville, Wis., City Council unanimously agreed to the request of Seventh Day Baptists to change the name of Mars Drive to Newport Avenue, and Jupiter Drive to Plainfield Avenue. No other occupants were affected by this change to the two drives that ran east from Kennedy Road.

However, it took more than a single meeting for the Seventh Day Baptist General Conference to establish an administrative Center in a nearly-new business office on the two-acre plot at 3120 Kennedy Road.

The name "Newport" honored the first Seventh Day Baptist Church in America, founded in Rhode Island in 1671. "Plainfield" recognized the Denominational Building in New Jersey which had served its printing ministry for 60 years, some of its administrative and historical services



The Seventh Day Baptist Center in Janesville, Wis.

A century later there was a growing sentiment that we could become more efficient with greater unified effort if we had a visible and functional center. Considerable study

The building's high ceilings and masonry construction were not energy efficient, and its long flights of stairs made it difficult for visitors and researchers to access resources. Its urban environment also became a matter of concern as break-ins occurred, endangering personnel and property, and parking was limited for both workers and guests. Other factors, such as its drain on denominational personnel for support of the local church, led to considering a possible change in location.

In the mid-1970s, a new Center was one of various options for a more effective denominational structure. Churches were invited to scout out possible locations and submit proposals for relocation. Criteria to consider included "public transportation; educational facilities (public schools, colleges, libraries, seminaries); availability of a growing, forward-looking Seventh Day Baptist church; health care facilities; cost of living for employees; construction costs; available resources; possibility for future development; growth area;

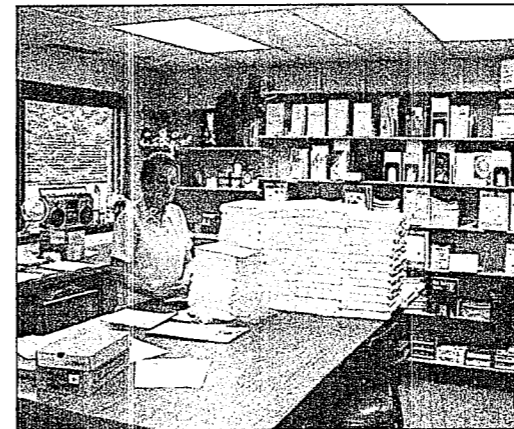
The location met all of the criteria for evaluation. But perhaps the greatest asset was its proximity to Milton and its strong Seventh Day Baptist heritage.

since 1929, and its ministerial training for 18 years.

For the first century and a quarter, as families migrated, the connection among our churches was largely a mother-daughter relationship. Two centuries ago, in 1802, General Conference was organized to do collectively what could not be done individually, and to give identity to the larger church body.

and effort went into the selection of a suitable site, but in the end, Plainfield, N.J., was chosen because of its proximity to the New York City metropolitan area.

An architecturally beautiful structure was erected giving enhanced visibility and utility to Seventh Day Baptists in a populous area. However, 50 years took its toll on the dream of previous generations.



A hub of Center activity: mailroom clerk Rosie Geske reviews a small portion of the next Helping Hand order.

cultural advantages; and recreational facilities." Proposals were received from Denver, Colo.; Battle Creek, Mich.; Columbus, Ohio; Memphis and Nashville Tenn.; and Milton, Wis.

At a business meeting of the Milton Seventh Day Baptist Church in 1981, a committee was appointed to explore possible sites in the local area. (Milton College was still in existence, so none of its facilities were considered.) That committee discovered a two-year-old structure built by a realty firm which was in the process of bankruptcy. The mortgage was held by a friendly bank whose vice-president was a member of the Milton church.

The building appeared adequate for all our needs, with completely furnished offices, an attractive lobby, kitchen, meeting room, basement storage, easy access to three levels, two parking lots and high visibility. It would serve all of our foreseeable needs. The fuel-efficient design, with five furnaces and air conditioning units, offered added economy.

Frank Green and Earl Cruzan of Milton were largely responsible for the package presented to General Conference in 1981. When the vote was taken, 235 of the 302 ballots cast (78%) favored the move to Janesville;

and its biggest giver to the Conference budget.

It had hosted a dozen sessions of General Conference, provided leadership in many areas, and had the potential to house visitors who came for meetings and ministerial training.

The relationship between the Center in Janesville and the churches in Milton and Albion has been two-way. In the past 20 years, the Milton church has received leadership and support from a large number of those who have worked at the Center. Those who have come to Milton and the surrounding area to serve denominational positions include the families of Paul and Denise Green, Dale and Janet Thorngate, Scott and Jeanie Smith, Joel and Doneta Osborn, Dale and Wendy Wheeler, Harmon and Ethel Dickinson, Rod and Camille Henry, and Kevin and Janet Butler. In addition, it has offered employment to a number who already were area residents: Jean Jorgensen, Ivan FitzRandolph, Jill Groelle,

67 (22%) were opposed.

The location met all of the criteria for evaluation. But perhaps the greatest asset was its proximity to Milton and its strong Seventh Day Baptist heritage. Over the course of its history, over 85 SDB ministers had studied at least one year at Milton College.

The Milton church was the largest church in the denomination

Leanne Lippincott, Jeremy Howard, Nelson Marteny, Rosie Geske, Don Sanford, and Lauri Bongle. The Albion church has also been blessed with the membership of Linda Harris, Paul and Muriel Osborn, Calvin and Meleta Babcock, and Mike Burns.

Not all of the expectations have been fully met, but the Center on Kennedy Road—between Newport and Plainfield Avenues—has served the denomination, its agencies, and its churches in many ways. It has given Seventh Day Baptists service and recognition in areas far removed from its physical location and continues to respond to the Great Commission, "Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you." SR

20 years takes its toll

Though still a "new" building, two decades of wear-and-tear have resulted in some recent expenses at the Center.

A pesky plumbing leak (under the concrete slab) was discovered and repaired; some new carpeting, and a new air conditioner and compressor were installed; the original roof was replaced last year; and a new phone system and photocopier have modernized our administrative capabilities.

We invite you to assist the Center in its desire to serve our churches at home and abroad. Please send your financial gift to SDB General Services, PO Box 1678, Janesville WI 53547.

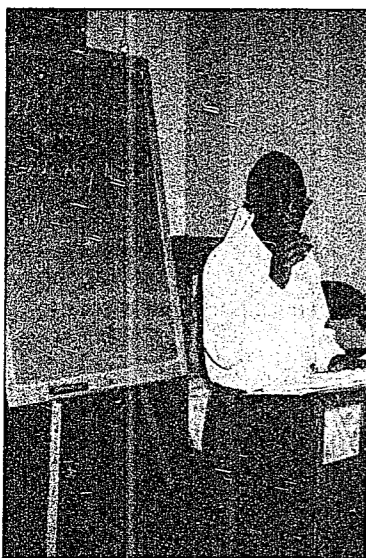
Plainfield hosts in-service training

by Joe Samuels

I had been burdened in spirit and spent many restless nights concerned for the pastoral care of our churches, especially in the New Jersey, New York, and Pennsylvania area. After many months of prayerful consideration, God gave me a vision of at least one way to solve this urgent and grave need of our churches and groups.

It was immediately obvious that we didn't have the financial resources to enable our churches to call and employ any of our established ministers. And we couldn't expect to get any significant outside help with funds or personnel.

It's not prudent or desirable for a congregation to be without a spiritual shepherd for any significant period. The present potential for evangelistic outreach and church growth in our Tri-State area—and in one of the greatest cities of the world, New York—is enormous. We dare not, and must not, let this opportunity for ministry slip through our fingers.



Deacon Llewellyn West leads an Old Testament class.

In March of 1999, I shared this dream with the Tri-State churches, hoping that each would "Catch the Vision"—the vision to provide trained leadership for the predominantly immigrant churches in our area. I presented the aim, as well as how to achieve it:

Aim

To equip potential local leaders in our churches and groups with effective pastoral skills that will enable them to accept the position of pastor with confidence, if called by one of our churches.

- The establishment of a Coordinated Advisory Committee among participating churches, to foster and coordinate church growth, cooperation, and Evangelistic Outreach within the said churches.

How to meet the need

- Recruit interested persons who demonstrate abilities for ministry and who are recommended by the church of which he/she is a member—deacons, leaders, others.
- Establish 18-month In-Service Training In Ministry program using seminars, reading assign-

ments and papers, class lectures, and assigned Christian Service.

- Curriculum—"Bare bone" practical subjects:

CHURCH ADMINISTRATION

- Organizational structure of the church
- Proper recordkeeping and reporting
- The pastor as Shepherd and CEO
- The role of the church moderator/president
- The role of the church clerk
- The role of the treasurer and auditors
- The role of the diaconate

SDB POLITY

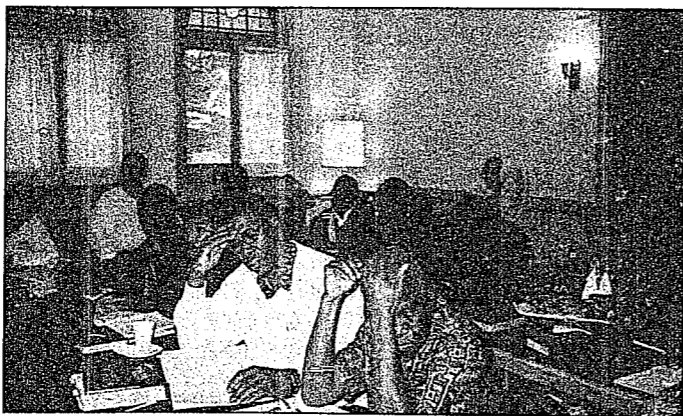
- Decision-making process in the church
- How the church is governed
- The relationship between the church and its auxiliaries
- The constitution and bylaws
- Parliamentary procedures

HOMILETICS (Preaching)

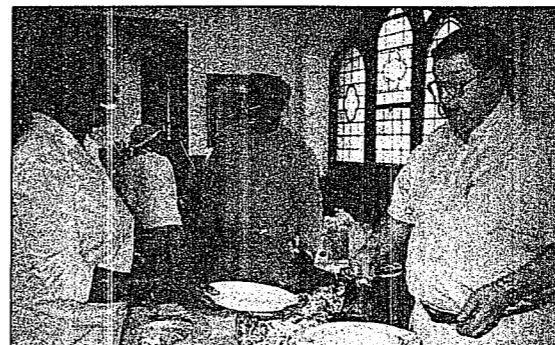
- Sermon construction and delivery
- HERMENEUTICS (Biblical Interpretation)
- Book Study, Outline, etc.

SDB CHURCH HISTORY

- Brief Overview



In-Service Training students hard at work at the Plainfield church.



"Let's eat!"
Pastor Dave Taylor (right) serves students their lunch.

ENGLISH GRAMMAR

- Vocabulary, diction, sentence construction, etc.

SABBATH PHILOSOPHY OLD AND NEW TESTAMENT THEOLOGY

Upon graduation, churches would be at liberty to call and employ a graduate as pastor. After a period of satisfactory service to the calling church, they could call him to ordination.

- Hands-on supervised pastoral practice in administering the following duties in the church. In order to carry this out, the church will be requested to cooperate by giving permission for these duties to be done by the trainees.
 - Dedication of babies
 - Preside at communion service
 - Assist and participate in baptismal service
 - Assist and do funeral service
 - Assist as worship leader
 - Present quarterly and annual reports to assigned church

- Paid travel expenses for fulfilling preaching and other assigned appointments

Establish and maintain quarterly preaching appointments among participating churches. With prayer, cooperation, faith, and the grace of God, we can do it!

Then came the need for teachers. The responses came from near and far. Pastors Dave Taylor, Joe Samuels, the late Larry Graffius, Deacon Llewellyn West, Brother Sam Sterling, and Sister Joyce Samuels volunteered their services to teach every 2nd and 4th Sunday of the month.

A Board of Directors was formed: Pastor Joe Samuels, director; Joyce Samuels, secretary; Kay Maltby, treasurer; pastors/leaders and one representative from Faith, Hope, New York City, and Plainfield churches and their branches, with Pastor Dave Taylor.

Although we had a treasurer, all we had in the treasury was a strong faith and stick-to-itiveness. We



The happy graduates at the closing ceremony.

raised the prepared budget totaling \$9,500.

Following an Inaugural Service at the Plainfield, N.J., church in April 1999 by the SDB Center for Training in Ministry, an average of 20 students met every two weeks for classes in 10 courses. These classes lasted 18 months.

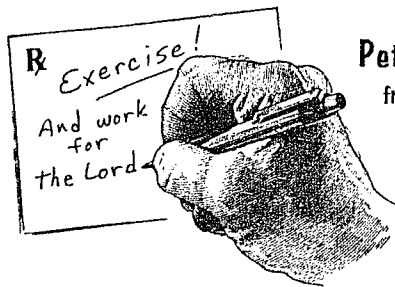
On December 2, 2000, 19 students graduated. It was a wonderful and joyous occasion. This In-Service Training Program was the culmination of my dream to fulfill an urgent need by providing trained leadership for our predominantly migrant churches.

These classes were funded by the churches involved in the training—Hope, Faith, New York City, and Plainfield—and by friends, the Eastern Association, and the Memorial Board. Our thanks to those who have contributed—and will contribute—in any way.

The weeks of traveling through rain, snow, and traffic, along with completing pages of assignments, were difficult, but our tasty midday meals and the intense camaraderie which existed among staff and students forced us to press on.

Since graduation, our former students have been actively involved in church activities. The Agape SDB group in Queens, N.Y., started as a result of these classes and has the Sterlings as its leaders. Lois Steir is the leader of the Springfield, Mass., group. We held a meeting with these graduates to discuss and plan how to utilize the services of past graduates in evangelistic outreach and other cooperative projects.

The dream did not end at the graduation. On November 3, 2001, 17 more students started the second round of the course, with three new subjects added to the curriculum—Evangelism, Christian Education, and Church History. Some of the graduates have returned to take the newly-added subjects, while others are auditing the courses. SR



Pete's Prescriptions

from Dr. Pete May,
Executive Secretary

Put it all in the basket

by guest author Bill Clark, Riverside, Calif.

Oh, good. Another harangue about tithing...

As you might suspect, this article is about giving. But giving involves more than money. It's also connected with knowing who we are and finding our place with God.

This may seem convoluted thinking, but we must know what our blessings are at a particular time or station in our lives, "So that the Lord your God may bless you in all the work of your hands."

Keep in mind that tithing isn't just the act of giving your first "whatever," or converting your work into coins or crisp, neatly folded "greenbacks" to place in the offering plate or secret envelope. First and foremost, tithing is giving from your heart and soul—"Love God with all your heart and soul." Sound familiar?

I grew up in a church where "passing the plate" was unheard of. Instead, we had collection baskets with long handles. I have many fond memories of dad ushering and taking up the collection.

As a rule, my father was a good man with good intentions. But when his male counterparts in the congregation failed to put something into the collection basket, he would embarrass them right then and there. And it didn't matter whether they had a gift to tithe or not.

Dad would stand there with the basket, hanging onto its handle. If something didn't quickly find its way into the "receptacle," he would thump the giver's chest with the basket. Parishioners would give

or get clobbered, all in the name of tithing.

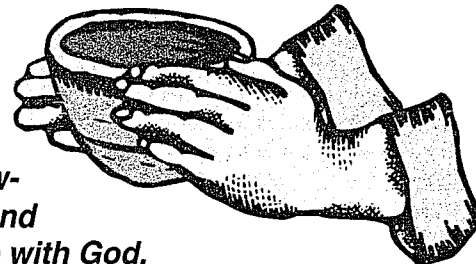
And what about those of us who at the end of the month "come up short" due to unemployment or whatever else drains our wallets? We mustn't make excuses to the pastor or anyone else.

God knows what's up in our lives, as we've learned in the first two chapters of Job. He knows our raging battles, and He's in control

a quiet life, to mind your own business and to work with your hands, just as we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody" (1 Thess. 4:11-12).

Paul points us to several avenues of thought in these two verses. So what if you're broke and have nothing to put in the collection plate? "Whatever you do, do it with a humble heart, and as you do to any of

Giving involves more than money. It's also connected with knowing who we are and finding our place with God.



at all times. Satan may be doing his best to make us miserable, but remember this: making excuses for our feelings of self-pity, embarrassment, or a host of other emotions just won't "cut it" with God.

But what about everyone else?

If people don't understand or try to make you feel uncomfortable, remember that Job had three well-meaning friends who didn't know what they were talking about. Many well-meaning folks are like that.

In 1 Thessalonians, Paul talked about a very simple fact of life: "Make it your ambition to lead

your brothers [or your church] you have done for me."

Tithe from your heart, your hands, whatever. God's will is designed just for you. Open your eyes and feel Him leading you. You have talents, resources, time, and a host of other things you can do and thereby give. Tough times come and go, and illness comes and goes. Similarly, your chance to give or "do from the heart" may come and go.

Whatever you tithe, it doesn't have to go into the collection basket. Just do it! And know that God has a blessing waiting for you. **SR**



Women's Society page by Laura Price

Remembering God's seventh-day Sabbath

Christ said, "The sabbath was made for man..." (Mark 2:27). He did not say it was exclusively made for the "Jews," but it was made for "man." And, all the tribes of Israel were instructed to extend this rest to others—their servants, their beasts of burden, and any stranger within their gates (see Ex. 20:10, Deut. 5:14). They could *all* enjoy this blessing.

The word "Sabbath" comes from the Hebrew word "Shabath," which means to rest, particularly from work. There are various sabbaths mentioned in the Bible, such as the "Lord's passover" (see Num. 9:1-14, Luke 22:7-20) and "feast of tabernacles" (chapters 23 and 25 of Leviticus, and Ex. 23:10-17). For now, let's concentrate on 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 start out with resting when there had been no work to rest from or 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, underlining mine).

This notable distinction was made by God when He created the seventh-day Sabbath. Everything that God creates is "very good" and has its pur-

pose. However, be particularly mindful when God calls blessings, sanctifications, and Commandments to our attention. 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 convenantal 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 commemorates 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 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 commemorates God the redeemer.

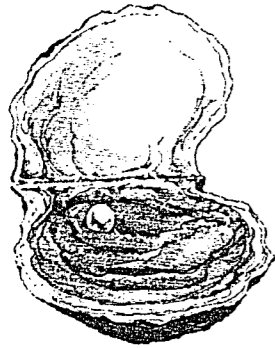
Note that in this Fourth Commandment, God gives us instructions for the entire week. For the first six days, we are told to "labour, and do all thy work," and then comes the "seventh day, the sabbath of the Lord thy God." So it specifies a work week, and a further detailed Sabbath rest and memorial.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

Also note that throughout the Bible, God never specified any other day in exchange for the original seventh-day Sabbath He created (see 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, the day God set aside for us to be spiritually and physically refreshed?

This is all good, keeping us 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

When obedience overrides convenience

One of the *Helping Hand* lessons for this past winter quarter was centered on Nathan Wardner, one of our first missionaries to China.

When this lesson was studied in the Martha Wardner Room of the Battle Creek, Mich., Seventh Day Baptist Church, the question was raised, "Who was Martha Wardner for whom this room was named?"

The *Helping Hand* lesson clearly indicated that Olive Forbes Wardner was Nathan's wife, and that she accompanied Nathan and the Solomon Carpenters to China. But the room at the Battle Creek church was named after Nathan's second wife, Martha Harvey Wardner, whom he had married in 1889 following Olive's death.

I have to admit that when I visited the Battle Creek church, I thought of that room as honoring Missionary Nathan Wardner, even though my history taught that Olive was on that first team of foreign missionaries.

When the question was referred to the Historical Society, I soon discovered that Martha was worthy remembering for herself, and not just because she had married Nathan. Even historians have sometimes been slow to recognize the contributions of individual women.

Martha was raised in a Christian home, the granddaughter of a pioneer Free-will minister in southern Wisconsin and northern Illinois. She was baptized at age 16 and joined the United Brethren Church, where she was active in Christian Education.

When the Wisconsin branch of the Women's Missionary Association was organized, Martha became its president and promoted the cause of missions. However, in February 1885, her attention was drawn to the Sabbath question. In a short tract which she wrote nearly a decade later, she recalled her discovery of the Sabbath and the struggle which she had in accepting it.

"I determined upon as thorough an investigation of the subject as my



"I bowed my head and said: 'O Jesus, I yield. Church or no church, influence or no influence, darkness or light, sorrow or joy, I will obey to the best of my ability, and trust thee to take care of the rest.' Immediately such a peace filled my heart as I had never known before."

—Martha Wardner,
deciding about God's Sabbath

circumstances would permit, with this sole object in view. For, while I saw the possibility that the seventh day of the week might be the one that ought to be kept holy, yet, according to my way of thinking then, it would not make any great change with me, as in my existing circumstances I thought that such a change would be impossible. I afterward saw that that was making circumstances my rule of action instead of God's Word."

She then pondered all the arguments for keeping Sunday rather than the Sabbath of the Bible.

"I soon saw that it was not the

mere question of a day, but a question of obedience or disobedience; a question on which rested the very foundation of Christianity; a question of whose authority should be respected, God's or man's? I also saw that one or the other was right and one was wrong."

This struggle continued as she thought of giving up the church in which she was raised, and of the many who were better Christians in the community than she was, and in more favorable circumstances.

"Why didn't He call out some

cont. on page 26



SR Almanac

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

One year ago—May 2001

Pastor Chris Mattison writes "A Walk in Sabbath Park," where he confesses to having been more of a Sabbath worshiper than a Sabbath keeper.

From his book, *Sabbath Readings*, comes a Sabbath welcoming service by Elmo Fitz Randolph.

Conference President Clayton Pinder shares his Sabbath testimony.

Don Sanford adapts a Seventh Day Baptist litany from Psalm 136. He reviews God's calling of SDBs and the rich heritage of the work of our Conference of churches.

A revitalized youth fellowship in Adams Center, N.Y., shares their recent activities in *The Beacon*.

News received of the death of Rev. Leon Maltby.

Five years ago—May 1997

Jack Harwell, editor of *Baptists Today*, comments on SDB Historian Don Sanford's response to a news article about observing Sunday as a day of rest.

Coverage and pictures come from the SDB Pastors' Conference held at Daytona Beach, Fla.

Muriel Osborn, longtime pastor's wife and denominational secretary, passes away on March 30.

Columbus, Ohio, church celebrates their 20th anniversary in December.

The White Cloud, Mich., church shares their "Journey to a Living Covenant"—a painstaking and intentional ministry of reconciliation to reunite inactive members. A new covenant is formulated to express the church's revitalized relationships.

10 years ago—May 1992

A Sabbath Hymn Contest yields some new words and music to lift up the Sabbath. "Words only" winner is Beth Kolstad; "words and original music" winner is Joyce Martin.

Historian Don Sanford uncovers a Sabbath hymn in a book written by SDB pastor Thomas Tillam in 1657.

Sanford's short history book, *Conscience Taken Captive*, is reviewed in the *Baptist Quarterly*, a journal of the Baptist Historical Society of Oxford, England.

Retired *SR* editor Leon Maltby shares his success in changing some errant footnotes regarding the Sabbath in the newest American Bible Society Bible translation.

25 years ago—May 1977

Leon Lawton reports on his visit to SDBs in "the American Tropics": Jamaica, Dominica, and Guyana.

Pastor Duane Davis leads the Seattle, Wash., church in an ad campaign on ABC-TV affiliate, KIRO. Fifty people respond to the offer of free Bible lessons.

Other local church news: stained-glass window dedicated in Daytona Beach, Fla., in memory of Dr. Josie Rogers; 100th birthday party held for Harry Lupton in Shiloh, N.J.; Paint Rock, Ala., church purchases nearby home to use as parsonage; Farina, Ill., parsonage destroyed by fire.

Rev. Charles Graffius accepts call to Los Angeles, Calif., church; seminary student Larry Graffius to serve North Loup, Neb., church as summer assistant; Gabriel Bejjani named as assistant pastor in Riverside, Calif.

50 years ago—May 1952

"A Half Century of Denominational Strategy" is the topic for Ministers' Conference held in Brookfield, N.Y.

Pre-Con to be held at Denver Mountain Parks, Colo., not far from the famous Red Rocks Amphitheater.

President K. Duane Hurley's inaugural address at Salem (W.Va.) College presented. His "Four W's of Free Education" include the Freedom to Wonder, Freedom to Work, Freedom to Wander, and Freedom to Worship.

Rev. Ralph Soper assumes pastorate at Oakdale, Ala.; Kenneth Smith accepts call to Albion and Milton Junction, Wis.; Delmer Van Horn to pastor at Little Genesee, N.Y., in July; and Duane Davis to become pastor in Nortonville, Kan., on September 1.

Rev. and Mrs. Emmett Bottoms visit SDBs in Australia, then head to Africa in early May.

...where are we headed?

Pray—

- for an uplifting Sabbath Renewal Day
- for renewed activity in our youth groups
- that our local church covenants be strengthened
- for church worship leaders and musicians
- that our literature would reach many
- for pastoral leaders and theological students
- for this year's Conference at Houghton, N.Y.

SDB GENERAL CONFERENCE REGISTRATION INSTRUCTIONS

Houghton College, Houghton, NY 14744
 August 4-10, 2002
 www.sdb2002conference.com
 (607) 769-6635; (607) 352-0965 Conf. week only

Registration Contact, Mae Bottoms
 2810 State Rt. 244
 Belmont, NY 14813
 (585) 268-5368 / maeb@infoblvd.net

•Deadline for pre-registration: July 7

Any registration postmarked after July 7 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 Campus Center.

•Hours to register: Sunday, from 10:00 a.m. to late evening. Mon.-Fri., from 9:00 a.m. to 5:00 p.m., and after the evening service.

If you are coming just for Sabbath, August 10, 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, 2002. In order to give special recognition to first-time Conference attendees, please identify yourself.

There is **no charge** for children 0 to 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 the fee for use of the college facilities, for the materials that are produced and circulated, and for insurance on each individual at Conference activities.

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

Room: Please indicate on Special Requests line if a "Higher Tolerance" dorm is preferred or acceptable.

Linens (provided) include sheets, pillow/pillowcase, blanket, towels and washcloth, and a change on Wednesday. Town Houses must be filled by family units only; they have 8 beds. Youth ages 17 and under sleeping on the floor are free.

Meals: Meal tickets for the full week include all meals from Sunday, August 4 supper through Sunday, August 11 breakfast. "Lunch and Supper" meal tickets include Sunday, August 4 supper, and lunch and supper through Sabbath, August 10. Children ages 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 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 Hookups:** There are 14 hook-ups with electric and water at a cost of \$10 per day per vehicle on campus. Please contact Mae Bottoms (see above) to reserve a site. First come, first served.

•Transportation:

8. Attendees traveling by air will be picked up at the Buffalo International Airport only. Attendees traveling by train should choose Depew, N.Y., as their final destination. If you require transportation to or from the airport, bus, or train, please notify us of arrival and departure times by pre-registration or by contacting Mark Kandel at (716) 496-5658 or mxkandel@gw.dec.state.ny.us. Requests for transportation must be made by July 7th.

•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.

•Room Keys:

There will be a refundable deposit of \$5 charged for each room key.

Important Sponsor/Health Form Requirement

All unmarried young people under the age of 18 will need to have their own parents or a sponsor over 25 years of age in attendance at Conference. It is important that those young people who have a sponsor register early, as all young people will be assigned to rooms on the same floor of the same dorm as their sponsors.

All young people **MUST** have the name of their sponsor on their registration form—and if their parents are not their sponsors, they **MUST** have completed the Youth Pre-Con Health Form (page 18) and returned it with their registration form. Any young person trying to register without a sponsor and a Health Form will **NOT BE ALLOWED** to remain on campus. (NY State requirement)

Seventh Day Baptist General Conference Registration—2002

1. NAME: LAST	FIRST	INIT. G	SEX	AGE 1st	SDB CHURCH (or Organization representing)	CITY/STATE if different from below
Child's School Grade completed					Mark if your first Conference	
Address _____ Phone: (____) _____						
Spec. Requests (Higher tolerance dorm, 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 \$52.50 =	_____	Adults _____	x _____	x	\$7.50 =	_____
	Children (age 5-11) _____	x \$14.00 =	_____	Children (age 5-11) _____	x _____	x	\$2.00 =	_____
•Dorm Room:	Adult/Child _____	x \$98.00 =	_____	Adult/Child _____	x _____	x	\$14.00 =	_____
	(per person per bed)			Children, on floor _____	x _____	x	Free =	_____
	Children, on the floor _____	x Free =	_____					
•Town House*:	Adult/Child _____	x \$112.00 =	_____	Adult/Child _____	x _____	x	\$16.00 =	_____
	(per person per bed)			Children, on floor _____	x _____	x	Free =	_____
	Children, on the floor _____	x Free =	_____					
•Meals: (All)	Adults _____	x \$107.50 =	_____	Adults _____	x _____	x	\$16.10 =	_____
	Children (age 5-11) _____	x \$71.00 =	_____	Children (age 5-11) _____	x _____	x	\$10.65 =	_____
•Meals: (Lunch and Supper only)	Adults _____	x \$82.95 =	_____	Adults _____	x _____	x	\$12.60 =	_____
	Children (age 5-11) _____	x \$54.95 =	_____	Children (age 5-11) _____	x _____	x	\$8.35 =	_____
TOTAL 2)				TOTAL 3)				

Banquets: # with meal tickets without meal tickets
 4. Women's _____ x \$3.00 _____ x \$10.50 4)
 5. Youth _____ x \$2.50 _____ x \$10.00 5)

*All Town House residents **MUST** be registered!

TOTALS

6. If housing off-campus, Location: _____
 Please indicate: Phone: _____
 On campus — \$10.00 x _____ (days) = _____
 7. RV Hookups (water, elec. only): _____
 Depew (train) _____ (bus)
 Buffalo (air) _____
 8. Transportation assistance is needed between _____ and the Houghton College campus.
 Arrive: Air # _____ Bus # _____ Train # _____
 Depart: Air # _____ Bus # _____ Train # _____
 (a.m.) (p.m.) (Carrier)
 time (a.m.) (p.m.)
 date time (a.m.) (p.m.)
 date time (p.m.)

Regis., Housing, Meals = _____
 After July 7, late fee: _____
 \$10 x each adult _____
 \$ 5 x children 5-11 _____
 Less amount prepaid = _____
 Balance Due = _____
 Checks to: "SDB Host Committee"

Send form to: Mae Bottoms, 2810 State Rt. 244, Belmont NY 14813

Expected Conduct at General Conference

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.

- Local rules of the school and facility are binding on all who attend Conference unless changed by the Host Committee or the General Council.
- All socializing between males and females (except husband and wife) shall be limited to public areas, or personal rooms (except during quiet hours) in which the doors are completely open.
- Quiet hours are from 12 midnight to 6 a.m. each night of Conference. During quiet hours no excessive noise will be permitted. No talking will be allowed in hallways, and no music (such as instrumental, vocal, or from a stereo) will be permitted except where

used with personal headphones. Quiet talking will be permitted in lounges, or in personal rooms with the doors closed (same gender only and spouses).

- A Disciplinary Council shall be established before Conference convenes.
- 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.
- A first offense of the rules will result in a formal written notice of warning. In the case of a youth being in violation, copies of the warning shall be delivered to both the youth and sponsor.
- A second offense of the rules will require that a violator (and sponsor, if appropriate) meet with the Disciplinary Council to work out an agreement of what type of service or restitution would be an appropriate consequence for the violation. In the

case of youth offenders, the sponsor will also monitor the service of the youth.

- A third offense is punishable by a fine of \$50. In the case of a youth offender who is unable to pay, the youth's sponsor will be responsible for the fine.
- If the offense warrants, the violator will be sent home at their own expense (or the sponsor's expense in the case of a youth).

- All unmarried young people under 18 years of age will need to have their own parents, or a sponsor over 25 years of age, attend the Conference. All young people will be assigned to rooms on the same floor of the same dorm as their sponsors.
- 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 do understand the "Expected Conduct at General Conference."
 Signed _____ Date: _____

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: _____

Sponsor _____ Date: _____
 Youth _____ Date: _____

YOUNG ADULT PRE-CON REGISTRATION

Young Adults, ages 18-29
 Houghton College, Houghton, NY
 4:00 p.m., July 31 – 1:00 p.m., August 5, 2002

Cost: \$130.00 + \$20.00 Late Fee after July 1, 2002
 Send Pre-Con Registration and fee [but NOT Conference registration forms] to:
 SDB Pre-Con, P.O. Box 115
 Alfred Station, NY 14803

***There is no SCSC exception this year. Due to an interpretation of NY State laws regarding camping programs in Allegheny County, all Pre-Con campers under age 18 must attend Youth Pre-Con.
 Please Bring—Bible, notebook, flashlight, personal items, bathing suit, jacket. Linens are provided.

Name: _____ Address: _____

Home Phone: _____ Home Church: _____

Gender: Male Female Age (at Pre-Con start): _____ My fee is enclosed.
 I have a medical condition requiring special care. I will bring the appropriate medications and will inform the staff of possible special needs.

–Please make known any transportation needs to the transportation person on the Host Committee.
 –Please abide by the transportation rules specified by the Host Committee for General Conference.
 I will make certain that I am in good health before leaving for Pre-Con. I will not unnecessarily risk the welfare of others or myself. I agree to abide by the rules established by the camp and director.

Signature: _____ Date: _____

YOUTH PRE-CON REGISTRATION

Youth, ages 15-18 (or completed grade 9)
 Camp Harley Sutton, Alfred Station, NY
 4:00 p.m., July 31 – 1:00 p.m., August 5, 2002

Cost: \$100.00 + \$20.00 Late Fee after July 1, 2002
 Send Pre-Con Registration, Medical Forms, and fee [but NOT Conference registration forms] to:
 SDB Pre-Con, P.O. Box 115
 Alfred Station, NY 14803

***Due to New York State laws, campers must have a completely completed medical form (p. 18). Campers who do not meet this requirement will be turned away from Pre-Con without exception.
 Please Bring—Bible, notebook, flashlight, sleeping bag, personal items, one-piece bathing suit, jacket.
 Please do NOT bring—radios and other electronic entertainment devices.

Name: _____ Address: _____

Home Phone: _____ Home Church: _____

Gender: Male Female I need transportation to General Conference from Pre-Con.
 Age (at Pre-Con start): _____ My fee is enclosed.

–Please make known any transportation needs to the transportation person on the Host Committee.
 –Please abide by the transportation rules specified by the Host Committee for General Conference.

Camp Harley Sutton ground rules are posted at www.EducatingChristians.org/2002rules.htm
 They can also be obtained by writing, e-mailing, or calling the Board of Christian Education office.

I will make certain that I am in good health before leaving for Pre-Con. I will not unnecessarily risk the welfare of others or myself. I agree to abide by the rules established by the camp and director. My medical form has been completed and signed by my guardian.

Signature: _____ Date: _____

2002 Youth Pre-Con/Conference HEALTH INFORMATION FORM

This form must be completed for all youth (17 and under) who will be attending **Youth Pre-Con** at Camp Harley Sutton **AND** all youth attending **Conference with a sponsor**, not their parent.

Camper's Name _____ Date of Birth _____
 Address _____
 City _____ State/Prov. _____ Zip Code _____

Each camper will be interviewed at registration for medications and general physical condition.
(Parents, please fill out and sign this form. Need more room? Attach any additional information to this form).

List dates when the Camper was last immunized against: Measles _____ Mumps _____ Rubella _____ Diphtheria _____ Tetanus _____ Polio _____ Does the Camper wear: Eyeglasses? <input type="checkbox"/> yes <input type="checkbox"/> no Contact lenses? <input type="checkbox"/> yes <input type="checkbox"/> no Check the items to which the Camper is allergic: <input type="checkbox"/> Bee or insect bites <input type="checkbox"/> Poison Ivy, Sumac, Oak <input type="checkbox"/> Penicillin <input type="checkbox"/> Others Specify _____	Check each that the Camper has had, or been subject to: <input type="checkbox"/> Asthma or wheezing <input type="checkbox"/> Chicken Pox <input type="checkbox"/> Heart trouble <input type="checkbox"/> Measles <input type="checkbox"/> Diabetes <input type="checkbox"/> Mumps <input type="checkbox"/> Seizures <input type="checkbox"/> Rheumatic fever <input type="checkbox"/> Convulsions <input type="checkbox"/> Bed wetting <input type="checkbox"/> Fainting <input type="checkbox"/> Bladder/kidney trouble <input type="checkbox"/> Sleepwalking <input type="checkbox"/> Frequent stomach upsets <input type="checkbox"/> Serious illness (specify) _____ <input type="checkbox"/> Serious operations (specify) _____
--	---

List any dietary restrictions _____

For Girls—Has she been instructed in matters of menstruation? yes no

Is the Camper physically permitted to swim? yes no

List any other physical limitations _____

Is the Camper under care for any illness at present?

yes no

If yes, please describe _____

List any medication now being taken _____

Do not send any medications other than those ordered by your doctor. A written doctor's order MUST accompany ANY medication sent to Youth Pre-Con/Conference. The label on a prescription bottle with the camper's name, medication name, and dose is considered a doctor's order.

Camper's Doctor _____ Doctor's phone number () _____

EMERGENCY TREATMENT AUTHORIZATION

I/We being the parent(s) or legal guardian(s) of the above named minor, do hereby appoint the Camp Harley Sutton Program Directors, Program Health Director, or Conference Health Staff to act in my (our) behalf in authorizing emergency medical, dental, surgical care, and hospitalization for the above named minor while participating at Youth Pre-Con/Conference.

1. Signature _____ Phone () _____ Date _____

2. Signature _____ Phone () _____ Date _____

GROUND RULES ACCEPTANCE

I am willing for my child to live by the ground rules established by Camp Harley Sutton for Youth Pre-Con 2002, and have instructed my child to obey them.

Signature _____ Phone () _____ Date _____



the BEACON

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

May 2002

The devil made me do it (?)

by Eowyn Driscoll

Now the serpent was the subtlest of all creatures, and said unto the woman, "Did God really say you must not eat from any tree in the garden?"

The woman said to the serpent, "We eat from any of the trees in the garden, but God did say, 'You must not eat of the fruit of the tree at the center of the garden; you must not touch it, or you will surely die.'"

"You will not surely die," said the serpent to the woman. "For God knows that when you eat of the fruit of that tree your eyes will be opened and you will be like God, knowing good and evil" (Genesis 3:1-5).

Welcome to English 3 Honors at Baldwin Senior High School, where we are doing a case study of English Literature—from Beowulf to Modern Literature, including the King James Bible (1604).

What does my English class have to do with the SDBYF, you wonder? In reality, nothing. But what the serpent said to Eve has *everything* to do with the SDBYF, because he lied to Eve and got her and all future generations kicked out of the Garden of Eden.

Why? Because God said, "You must not touch it, or you will surely die." And Eve, of her own free will, decided against listening to God's law. Instead, she listened to the serpent, and was punished.

A girl in my class contested this

by raising her hand and saying, "But the serpent didn't *lie* to Eve; he only twisted the truth."

News flash: Truth is Truth. You cannot change it, or hide part of it, or not tell part of it without it becoming a lie. We make this mistake in society all the time. We tell "white lies" or "partial truths."

"My dog ate my homework." (Reality: I never opened the book.)
 "I was sick." (Reality: I didn't want to take that Trigonometry test.)
 "I'm sorry I broke curfew. I was

stuck in traffic." (Reality: I stayed out too late.)

Does this sound familiar? "...Then the eyes of both of them were opened, and they realized that they were naked. So they sewed fig leaves together and made coverings for themselves..." (Genesis 3:7).

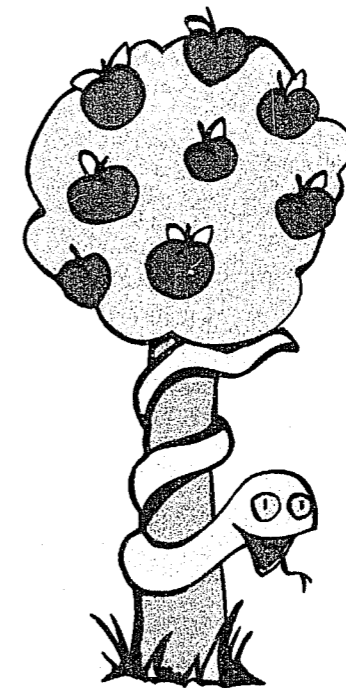
"So the Lord God banished him [Adam] from the Garden of Eden, to work the ground from which he was taken" (Genesis 3:22-23).

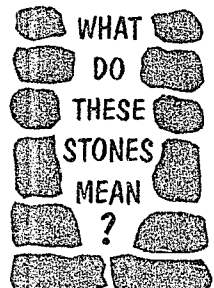
So the serpent didn't outright lie to Eve. He told her *part* of the Truth. And he didn't *force* Eve to partake. Instead, he planted the idea in her head that she could eat the fruit.

The serpent told Adam and Eve that they would have knowledge of good and evil, and they did. But they were also cast out of the Garden, away from God because they broke His law.

I don't know if you realize this, but Eve "died" long before her appointed time. God inflicted many punishments on her and her husband, but the harshest was being cast away from God. Before that, Man and God walked together in the Garden. But because God cannot be around sin, He had to cast them out.

So, the serpent doesn't really lie to us, and he doesn't force us to lie, either. We, like Eve, choose to sin, and by doing so we separate ourselves from God. **SR**





The President's Page

Back to Houghton

by Gordon Lawton

Dear Miriam,

When you were born, your Mother and I never dreamed that you would be attending Houghton College. How could a child born in Boulder, Colo., and one who for many years declared that she was going to CU, ever end up at a college in rural Western New York? We can give God the credit (at a time you might have said "blame"). Seventh Day Baptists have had a connection with Houghton as a Conference site for at least a quarter of a century. You have seen the patriotic (yes, and goofy) pictures of the U.S. Bicentennial year at Houghton. All those strange costumes on the chapel steps!

And when you were about a year old, Mom and I sang lullabies to you on the chapel porch. That was the year we had car trouble in Iowa on the way to Conference and we camped by the creek behind the dorm where you now live. There have been other visits through the years, so when it came time to choose a school, you were familiar with Houghton.

Now as you are completing your second year there, Conference is coming back once again. I know that if you were to write this you would point out many of the wonderful facilities available at Houghton. Yes, there is Wesley Chapel that is so familiar to many. Now attached to the chapel is a beautiful new music building. There are new town houses with kitchens, providing an option for large or extended families.

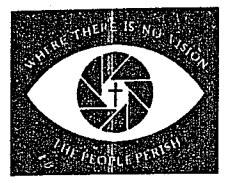
Houghton is a wonderful place for the continuation of the SDB Yearly Meeting which began so long ago and carries on in the form of annual gatherings of churches, Associations, and the General Conference—which this year is celebrating its 200th Anniversary.

Why is it a wonderful place? As far as I know we will be the only conference on campus so there will be no distractions or competition for facilities. Houghton is far enough away from what most urban folks would call "civilization," that a conscious choice will have to be made to seek out fast food, movies, malls, and the like.

Although separated from the bustle of any city and "burbs," the way to Houghton contains many of Western New York's great natural beauties such as Niagara Falls, Allegany State Park, Letchworth State Park, the Finger Lakes as well as Lakes Erie and Ontario, not to mention all those trees. Most importantly, Conference means making new friendships and renewing old ones; a chance for people to listen to God as He speaks in so many ways, as commitments are made and adventures begun.

Love ya,
Dad

President Gordon Lawton and his "stone" prop at Conference.



FOCUS on Missions

Pastors visit Haiti in February

by Kirk Looper

During February, Miami, Fla., Pastors Andy Samuels and Dr. Romulus Honore traveled to Haiti on an evangelistic mission trip. We recently received a report from Pastor Andy detailing their exciting experiences.

Seminars dealing with Seventh Day Baptist history and polity were held each day, with 40-60 people attending. Many were from Pastor Jean Lucas Julien's school.

The students were alert and interested. Pastor Andy shared, "Of particular appeal to the participants was the fact that we articulated significant differences from the Seventh Day Adventists in the area of our theology of the Sabbath, our relationship to other believers, and on several other matters."

Evangelistic services were held each night. "The messages emphasized the power possessed by the believer who applies the blood of Jesus to every aspect of his life," Pastor Andy wrote. "We are aware of at least 12 decisions for salvation as a result of the services. There were many more who came to the altar for prayer for healing and other needs."

Testimonies of healings were shared as a result of these prayer times. The services were well attended, with between 80-200 people taking part each evening.

"The worship of the people was enormously inspiring," Pastor Andy noted. "There was such a simplicity and sincerity about it that must touch the heart of God."

A keyboard player and worship leader added to the success of the service. Electricity was provided by a generator which had been bought by the Miami SDB Church.

Pastor Andy reported that Pastor Julien continues to operate the school, "Foyer de Bon Berger" (Home of the Good Shepherd).

"There is an enrollment of about 250 students in eight classes, ranging from kindergarten through 9th grade," he wrote. "The school fee is H\$6 per month, which only about 25 percent of the school population can pay consistently. The teachers are paid a salary equivalent to

US\$40 per month. Pastor Julien struggles to make the monthly payroll, but he doesn't turn away any child who needs to go to school."

On a previous trip to Haiti, Pastor Andy contacted five other churches that had expressed an interest in Seventh Day Baptists. Presently, he believes they were more interested in material support and have lost interest because the anticipated assistance was not received.

"As far as we are aware," Pastor Andy stated, "Pastor Julien's church is the only one we can confidently declare as Seventh Day Baptist. The group has about 30 people and desperately needs a church building.

"They are currently worshipping in a temporary structure of bamboo and thatch situated on property loaned to them. It's Pastor Julien's firm conviction that not having a 'respectable' building is a major hindrance to ministry and prevents people from committing them-

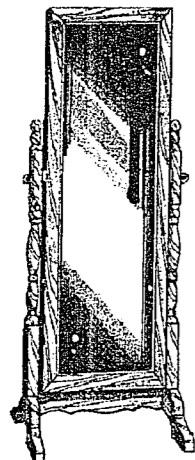
"We are aware of at least 12 decisions for salvation as a result of the services. There were many more who came to the altar for prayer for healing and other needs."

selves to such an endeavor."

The church cannot hold necessary functions such as weddings and funerals. As we have seen in many countries, churches often can't register with the government without a building. Pastor Julien has no clue how to obtain the necessary funding to acquire a church building, and pleads for help in this area.

"We know that our God has all the necessary resources for such a situation," Pastor Andy asserted. "We are praying for the ability to access those resources on behalf of our brothers and sisters in Haiti. It is my humble suggestion that all funds earmarked for Haiti be channeled towards a building project."

The Missionary Society appreciates the efforts of Pastor Andy, Dr. Honore, and many others in the Miami area on behalf of our brothers and sisters in Haiti. Much time, effort, and prayer has gone into this Haitian trip. We pray with Pastor Andy that God continues to provide for the needs in Haiti. **SR**



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

From cheese and brats to fruit and nuts

I hate March. I mean I really, really hate March.

One wintry evening while cocooned in a blanket in front of my TV, I had an idea. *Why not leave this rotten weather behind and visit my brother on the West Coast?*

Soon I was packing up my troubles (and my clothes) in an old kit bag and smiling all of the way to the airport. Clasped tightly in my frost-bitten hand was a round-trip ticket from the Land of Cheese and Brats to the Land of Fruit and Nuts.

My brother Jim lives in Napa, Calif., with his 17-year-old twins, Kyle and Karla, and his wife, Leanne. (Awesome name, huh?) Their house is surrounded by hills and mountains and vineyards.

Most of the people in Napa are also surrounded by warm days and cool nights, indoor whirlpools and outdoor hot tubs, eucalyptus trees and palms, and cascading wisteria blossoms. With such a "drab" environment, no wonder so many residents are driven to drink wine every day!

I was in Napa only nine days, but I still saw many local sites, thanks to several "day trips." We even had time to take the ferry to San Francisco and ride a trolley car.

Everywhere we went, I was repeatedly struck by one thing: the breathtaking beauty, variety, and complexity of Creation. "God saw all that he had made, and it was very good" (Genesis 1:31).

As I walked among the towering coastal redwoods in Muir Woods, God's majesty and might were almost palpable. The ramrod-straight trees, hundreds of feet high, looked like gigantic poles, erected by divine hands to hold up the azure tent of the daytime sky and the ebony curtain of night.

Touching the weathered bark of those ancient trees reminded me of the brevity of our own lives. "...What is your life? You are a mist that appears for a little while and then vanishes" (James 4:14, NIV).

Our visit to the Point Reyes National Seashore also revealed God's power. Foaming waves and strong winds rhythmically battered the shoreline, depositing huge pieces of driftwood and hundreds of thousands of baby jellyfish onto the sand. At the Point Reyes Light House, I caught a glimpse of a majestic gray whale as it romped in the ocean.

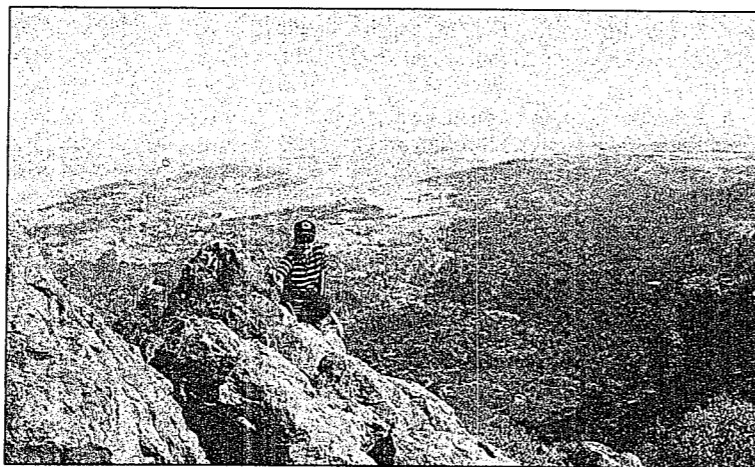
Did one of your ancestors give

Jonah the ride of his life? I wanted to ask.

At the top of Mt. Tamalpais, I saw another side of God's Creation. There were no towering trees, no roaring waves. Instead, there was a vast expanse of sky and clouds overhead, and rolling hills and ocean below.

I felt like an eagle, perched on a pile of rocks with a bird's-eye view of the "San Fran" skyline shimmering in the distance. It reminded me of the passage from Revelation: "I saw the Holy City, the new Jerusalem, coming down out of heaven from God..." (Rev. 21:2). Peace and serenity mingled among the stone crevices beneath my feet. "Be still, and know that I am God..." (Psalm 46:10).

Some of the other sites I visited were awe-inspiring as well, but in a less spiritual way—like the gourmet jelly bean factory in Fairfield. I have a hunch that God would declare that creation *very good*. **SR**



A sunglasses Leanne perched like an eagle on top of Mt. Tamalpais.

San Gabriel celebrates anniversary

California's San Gabriel SDB Church of Faith has seen its share of changes in its short history.

A small circle of believers gathered in the Los Angeles home of Erv and Hilma Gillespie on March 5, 1983. Pastor John M. Peil led that group and continues to shepherd the young flock in the San Gabriel Valley.

"We're looking at the 'third congregation' of the San Gabriel church," Pastor John points out, commenting on the highly mobile culture.

The church celebrated its 19th anniversary on Sabbath, March 9, 2002. Kevin Butler, editor of the *Sabbath Recorder*, was the guest speaker.

The current congregation is made up of young professionals, most having college degrees and successful positions in accounting, teaching,

marketing, and information technology.

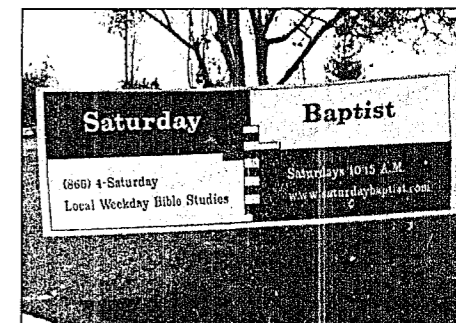
Church members Lara Bates and John Benjamin Peil have been granted an annual license which allows them to preach and to officiate in other pastoral functions. "J.B." also leads several outreach Bible studies at a local coffee shop (see "Focus" article in April SR).

More than a few eyebrows were raised when word got out that the San Gabriel group referred to themselves as "Saturday Baptists." They are not trying to start a new denomination.

"After going door-to-door talking about our church, we found that calling ourselves 'Saturday Baptists' took away all the confusion,"

Pastor John noted. "We stopped being misidentified as Seventh-day Adventists."

The "Saturday Baptist" name appears on two banners outside of their rented facility in Azusa (the Village Covenant Church) and on a billboard. A toll-free number directs calls to the pastor's office. **SR**



Sign in front of the rented facility.



The San Gabriel SDB Church of Faith.



Part of the worship team (l. to r.): RuthAnne Peil, Maritza McDonald, and Kevin Sarran.

SR Reaction

Opinions do not necessarily reflect the views of the SR or all SDBs. Letters may be edited according to space and editorial style.

Dear Kevin,

The March SR on Bible study was especially thought-provoking.

I must admit that I am one of the many who don't really "study" my Bible. Reading is one thing I never really enjoyed. The only two "periodicals" I have are the *Sabbath Recorder* and the *Helping Hand*. Being a lone Sabbathkeeper,

the *Recorder* keeps me in touch with SDBs. The *Helping Hand* is my study guide for Sabbath mornings.

I recall a sermon by a beloved pastor on Bible study. He held up his visibly-worn Bible with passages underscored with various colored marker pens, and said, "If you haven't worn it out in five years, you're not using it."

I was taught to take good care of my Bible—don't let it get torn or soiled. So I was astonished at the statement until the logic of it "hit me."

Let's wear out more Bibles.

Thelma E. Stewart
St. Louis, MO

New members

Berlin, NY
Matthew Olson, pastor
 Joined after testimony
 Jennene Schillenger
 Joined after baptism
 Craig Mosher

**Bridgeton, NJ
 (Marlboro)**
 Joined after testimony
 Elizabeth Bowen

Middle Island, WV
Donald E. Richards, pastor
 Joined after testimony
 Geraldine M. Richards
 Joined by letter
 Joann Richards
 Timothy R. Richards

Daytona Beach, FL
John Camenga, pastor
 Joined after testimony
 Darlene Bennett
 Rob Bennett
 Robert Evers
 Joined by letter
 Janice Graffius
 Helen Green

North Loup, NE
Christian Mattison, pastor
 Joined after baptism
 Brian Goodrich

Rockville, RI
 Joined by testimony
 Gwen Bowyer
 William Bowyer

Got e-mail?

Join the SDB
 Pastor's Network

Pastors, most of your colleagues receive church updates and prayer concerns via the internet. If you would like to join the other hundred leaders who are connected on the SDB Pastor's Network, please contact Pastor David Taylor at sdbtaylor@juno.com.

Gifts to remember and support Little Genesee

The First SDB Church of Genesee, N.Y., is celebrating their 175th anniversary with an open house from 3:00 to 6:00 p.m. on Sabbath, August 3, 2002.

All are invited to the program which begins at 3:30 p.m., followed by a light supper.

Commemorative plates and mugs (priced at \$20.00 and \$6.00, plus shipping) are being sold. They are decorated with a drawing of the former church building, and the plates have a brief history of the church printed on the back. These mementos may be ordered through the mail, and will also be available at the open house and at Conference. Proceeds from the sales will be added to the church's rebuilding fund.

If you're interested in placing an order, please write to:

Brenda Kinnicutt
 829 Salt Rising Road
 Bolivar NY 14715-9647
 or e-mail:

stonekin@hotmail.com
 Please mention "175th Anniversary" in subject line.

Obituaries

Gordon.—Bertha Esther (Hall) Gordon, 93, of Richmond, R.I., died peacefully on October 15, 2001, at the home of her daughter, Elsie.

She was born in Sterling, Conn., on September 18, 1908, the daughter of Benjamin S. and Mary E. (Cole) Hall. She was the wife of the late Walter A. Gordon.

Bertha was a life-member of the Rockville, R.I., Seventh Day Baptist Church and a former member of the Pachaug Grange in Sterling.

Survivors include four sons, Leslie and Robert, both of Rockville, Donald of Richmond, and Edward of Exeter, R.I.; one daughter, Elsie Pendleton-Wilson of Charlestown, R.I.; 16 grandchildren, 41 great-grandchildren, 13 great-great-grandchildren, two nieces and two nephews, and several great-nieces and nephews. She was predeceased by one sister, Eva Joubert.

Graveside services were held on October 19, 2001, at the Rockville Cemetery, with Pastor David Taylor officiating.

White.—Emmite L. White Jr., 44, of Brookfield, N.Y., died on December 20, 2001, at St. Elizabeth's Medical Center in Utica, N.Y., from injuries sustained in a weather-related automobile accident.

He was born on August 18, 1957, in Miami, Fla., the son of Emmite Sr. and Rita (Hardy) White. On April 5, 1976, he married Jeannette Palmer in Union Springs, Ala. The family moved to Brookfield in 1977.

Emmite worked for O.W. Hubbell and Sons in New York Mills, N.Y., from 1978 until his death. During 1991, he served as the Highway Superintendent for the Town of Brookfield. Prior to 1978, he worked at Champion Homes of Sangerfield, N.Y. He was a member of the

Brookfield Fire Department and was an avid hunter and outdoorsman.

Influenced by his godly mother-in-law, Emmite joined the Leonardsville-Brookfield Seventh Day Baptist Church and served as president of the Men's Club. Twenty-four hours prior to every meeting, he would faithfully call each member, reminding them of their commitment.

Emmite will be remembered as an intelligent, cheerful, accommodating man. He was always a willing worker and had a smile that lit his entire face.

In addition to his wife, Jeannette, survivors include two daughters, Vicky Gaff of Brookfield and Annvernette White of Bridgewater, N.Y.; four sons, William of Bridgewater, and Wayne, Christopher, and Emmite White III, all of Brookfield; and seven grandchildren. He was predeceased by one brother, Tom.

Funeral services were held on December 27, 2001, at the Paul Funeral Home in Brookfield, with the Rev. Ernest Clemens officiating. Interment was in the Brookfield Cemetery.

Gordon.—Donald W. "Zip" Gordon, 72, of Richmond, R.I., died on December 22, 2001, at South County Hospital.

He was born in Rockville, R.I., on January 14, 1929, the son of Walter A. and Bertha (Hall) Gordon. A former employee of Aetna Engineering, he went into business for himself in 1954, incorporating as Don Gordon Well Drilling, Plumbing and Heating Services. He was a lifetime member of the Rockville Seventh Day Baptist Church.

Don was noted for his "water witching technique," never missing water in over 40 years of applying that skill. He was on call 24 hours a day to serve his community.

Zip was a generous, kind man who refused to retire.

His beloved wife of 41 years, Marie (Gillan) Gordon, survives. He also leaves behind two sons, Donald of Wakefield, R.I., and Dennis of Hope Valley, R.I.; three brothers—Leslie, Robert, and Edward, all of Rockville; one sister, Elsie Pendleton-Wilson of Charlestown, R.I.; eight grandchildren, and five great-granddaughters.

Graveside services were held on December 27, 2001, at the Rockville Cemetery, with Pastor David Taylor officiating.

Davis.—Gertrude B. Davis, 80, passed away on February 18, 2002, at her home in Lake



Gertrude Davis

Elsinore, Calif., following several months treatment for cancer.

She was born in Shiloh, N.J., on Novem-

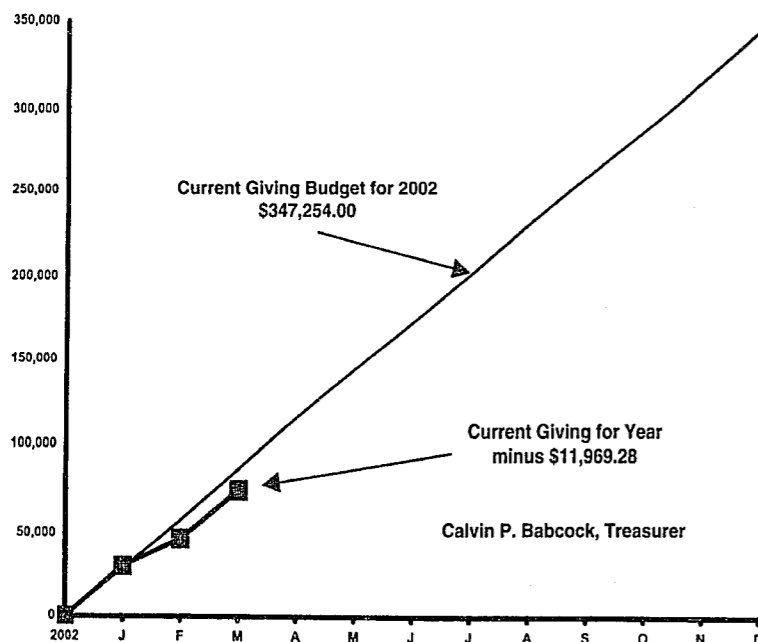
ber 27, 1921, the third of five children born to Charles and Edna (Hoffman) Dickinson. She made a profession of faith, was baptized, and joined the Shiloh Seventh Day Baptist Church at a young age.

Gertrude graduated from Bridgeton, N.J., High School in 1939. She received a B.A. degree from Salem (W.Va.) College in 1943 and taught Home Economics for two years at Swedesboro, N.J. On March 4, 1945, she married Leland E. Davis of Jackson Center, Ohio.

They lived in New Haven, Conn., for about a year while Leland attended divinity school as a student in the U.S. Naval Reserve Chaplain's Corps. Following the war, they lived in Shiloh until Leland graduated from seminary.

cont. next page

Current Giving 2002



When obedience overrides, cont. from page 12

of them first? But all of this availed nothing, for strive as much as I would, I couldn't get away from the conviction that I, at least, was called out... Finally, one evening as I was sitting with Bible in hand, my heart lifted to God as never before for help, and I was directed to Isa. 58:13, 14: 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride on high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it.'

"With lightning rapidity came the thought: *Do you believe God?*

If you do, act accordingly. I bowed my head and said: 'O Jesus, I yield. Church or no church, influence or no influence, darkness or light, sorrow or joy, I will obey to the best of my ability, and trust thee to take care of the rest.' Immediately such a peace filled my heart as I had never known before. I was resting, simply resting in Jesus' tender love, and basking in the smiles of my Heavenly Father.

"But this was only a foretaste of what was to follow. When the next Sabbath came I went to my room, and what a day I spent there, alone with Jesus and my Bible! It was the first Sabbath I had ever known, the happiest day of my life. But many happier ones followed."

Martha's obituary in the *Sabbath Recorder* records her 1889 marriage to Nathan Wardner, which lasted

until his death a little more than four years later. In 1902, ill health prompted her to move from Milton Junction, Wis., to Laporte, Ind. She remained there nearly 13 years, a lone Sabbathkeeper who became actively engaged in Christian work with the First Baptist Church of that city.

She taught a large Bible class for more than 11 years, and occasionally filled the pulpit in the pastor's absence. She also wrote articles for the *Sabbath Recorder*.

In 1917, her illness forced her to move to the sanitarium in Battle Creek. She became an active member of the SDB church in that city, teaching Sabbath School, serving as Ladies Aid secretary, and later as its president. Even when she was confined to her bed in the sanitarium annex, her sickroom remained a bright spot in the memory of all who called upon her. **SR**

Obituaries, cont. from page 25

For over 54 years, the couple served SDB churches in Indianapolis, Ind.; Boulder, Colo.; Battle Creek, Mich.; Guyana, South America; Schenectady, N.Y.; Los Angeles, Calif.; Washington, D.C.; and Lake Elsinore, Calif. Their family served as SDB missionaries in Guyana (formerly British Guiana) from January 1962 to July 1966.

Gertrude taught in private Christian schools in the Los Angeles and Washington, D.C., areas before retiring in 1985. She also taught children in many SDB Sabbath Schools.

Gertrude played the piano, and loved poetry and birds. She was endowed with qualities that made her a worthy recipient of the 1991 Women's Society Robe of Achievement. Her family, church, community, and denomination all benefited from her obedience in serving the Lord.

In addition to her husband, she is survived by two sons, Kenneth of Pennsylvania and Ronald of Indiana; one daughter, Mary Sue of California; one brother, Oliver Dickinson of New Jersey; two sisters, Rachel Bonham and Anne Richardson, both of New Jersey; 17 grandchildren, and one great grandchild. She was preceded in death by one brother, Everett Dickinson.

Her "Home-going" service was held on March 23, 2002, at the Riverside, Calif., SDB Church, with Rev. Eric Davis officiating. Burial was at the Evergreen Memorial Park in Riverside, with Rev. Gabriel Bejjani officiating.

Burdick.—Keith Alan Burdick, 60, of Sanger, Texas, passed away on February 27, 2002, in Denton Community Hospital in Sanger. He was born in Edgerton, Wis., on June 18, 1941, the son of Robert

and Margaret (Hutchins) Burdick. On May 9, 1964, he married the former Mary Miars in Milton, Wis.

Keith was a U.S. Army veteran and a former marathon runner. He was a member of the Cosmetic Chemist Organization and the Milton Seventh Day Baptist Church. He worked as a technical and regulatory director at CBI Laboratories in Dallas, Texas.

Survivors include his wife, Mary, of Sanger; one daughter, Andrea Gage of Gainesville, Texas; one son, Ian, of Frisco, Texas; two sisters, Carolyn Payne of Youngstown, Ohio, and Eleanor Shepherd of West Palm Beach, Fla.; one brother, Robert Burdick, of Boulder, Colo.; and four grandchildren. One brother, Kay Burdick, preceded him in death.

Funeral services were held on March 2, 2002, at the Coker Funeral Home Chapel in Sanger, with Rob Spencer officiating. Cremation was scheduled for a later date.

K E V I N ' S

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Thankful, or taken for granted?

Receiving a thank-you note in the mail always gives me a boost. It's a thoughtful gesture from a grateful person.

During this spring's Resurrection season, I had the opportunity to do a dramatic reading at the Milton church. One church member was so moved emotionally and spiritually that he sent me a thank-you card to express those feelings. I was encouraged to know that the Lord had provided a blessing through my efforts.

I got two more cards this week. One was a belated thanks for a Christmas gift. (Hey, I just mailed a similar note of my own a couple of weeks ago.)

The other expression came in the form of a "store-bought" card, all the way from Arizona. I had called an older gentleman who winters out there after hearing that his usual springtime return to Wisconsin had to be postponed due to a diabetes-related operation.

Our phone conversation lasted less than 10 minutes, but when I opened that lovely American Greetings card, you would have thought that I had spent several days in person at his bedside. He and his wife were so grateful and thankful to hear from a friend.

God "wrote" into Creation a wondrous, weekly gift: the Sabbath. Do we express our thanks for His faithfulness? Or are we more like what Philip Yancey wrote in *Christianity Today* several years ago:

"I remember my first visit to Old Faithful in Yellowstone National Park. Rings of Japanese and German tourists surrounded the geyser, their video cameras trained like weapons on the famous hole in the ground. A large, digital clock stood beside the spot, predicting 24 minutes until the next eruption.

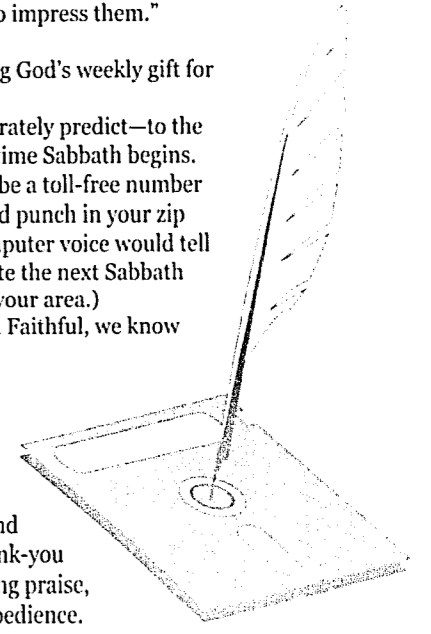
"My wife and I passed the countdown in the dining room of Old Faithful Inn overlooking the geyser. When the digital clock reached one minute, we, along with every other diner, left our seats and rushed to the windows to see the big, wet event.

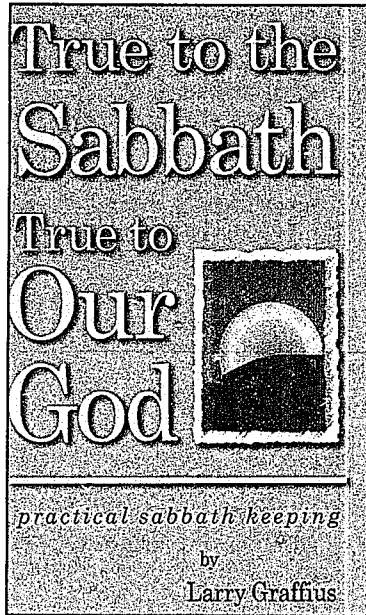
"I noticed that immediately, as if on signal, a crew of busboys and waiters descended on the tables to refill water glasses and clear away dirty dishes. When the geyser went off, we tourists oohed and aahed and clicked our cameras; a few spontaneously applauded.

"But, glancing back over my shoulder, I saw that not a single waiter or busboy—not even those who had finished their chores—looked out the huge windows. Old Faithful, grown entirely too familiar, had lost its power to impress them."

Are we taking God's weekly gift for granted?
We can accurately predict—to the minute—what time Sabbath begins. (There used to be a toll-free number where you could punch in your zip code and a computer voice would tell you what minute the next Sabbath was to start in your area.)
Just like Old Faithful, we know it will come.

His faithfulness and love deserves a response. Let's be thoughtful and grateful, and send him a thank-you with our untiring praise, wonder, and obedience.





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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