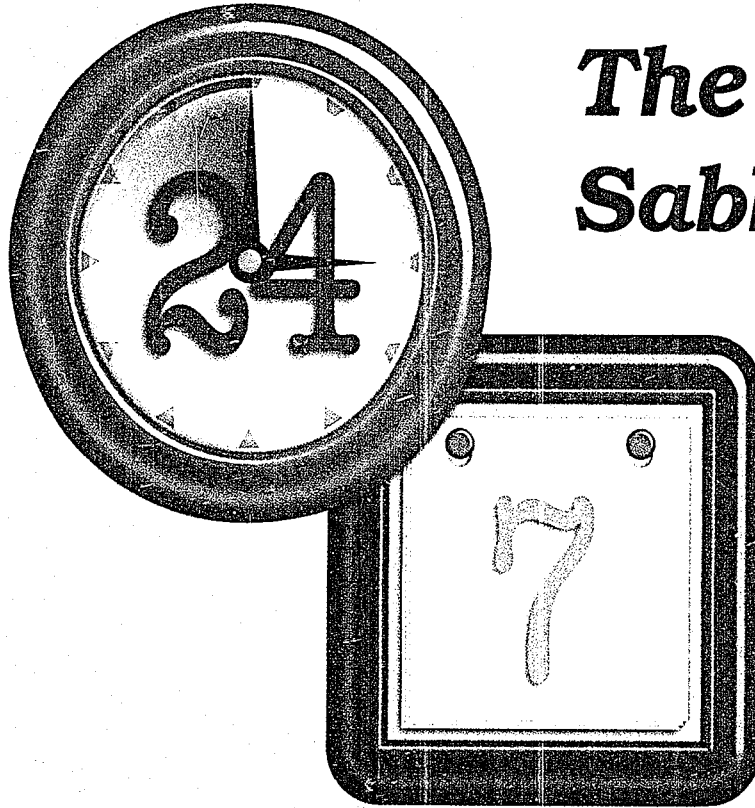


The **S**abbath
News for and about
Seventh Day Baptists **R**ecorder May 2003



*The
Sabbath*

A weekly date
with our betrothed

What the Bible teaches

Don't just yield; STOP!



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

Help us celebrate

50 years

Reid and Phyllis Mattison of Alfred Station, N.Y., will celebrate their 50th Wedding Anniversary with an Open House on June 1, 2003. It will be held from 1:00 to 4:00 p.m. at the Seventh Day Baptist Church, 585 Rt. 244, Alfred Station.

The Mattisons were married on August 1, 1953. Their two children are planning this event.

If any of our denominational family will be in the area, please come and help us celebrate! Cards may be sent to:

*Reid & Phyllis Mattison
1193 Walters Road
Whitesville, NY 14897*

Or give them a call at (607) 356-3620.

We're searching

for a

Director of Pastoral Services, Dean of the School of Ministry

The Seventh Day Baptist Council on Ministry is seeking to fill the position of Director of Pastoral Services and Dean of the School of Ministry by January 1, 2004. Our current Director/Dean is unable to relocate to Janesville, Wis., as mandated by the General Conference in August of 2002.

We are looking for a seasoned, accredited Seventh Day Baptist pastor with at least 10 years of pastoral ministry experience, who is willing to live in the Janesville area and work at the SDB Center. A Master of Divinity Degree is required. The candidate must also possess the administrative skills to manage the services and programs offered by the Council on Ministry, including a dynamic program of academic pastoral training. Skills in basic counsel-

ing and conflict resolution are desirable.

As Director of Pastoral Services, the person selected will have the responsibility of providing for pastoral recruitment, education, and placement while establishing and maintaining relationships with students and pastors within the United States and Canada.

As Dean of the School of Ministry, this person will also have the responsibility of directing the Summer Institute courses.

Those interested in the position should contact the chairman of the Council to obtain an application and a copy of the complete job description: Rev. Kenneth B. Burdick, 3104 "B" St. S.E., Auburn WA 98002. Phone: (253) 333-1195; E-mail: pastor@seattlesdb.org

The Sabbath Recorder

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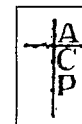


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A weekly date
with our

Betrothed

by Nojah E. Williams



The word “courtship” has connotations of regality, stateliness, and solemnity. This is rightly so, for it depicts the solemnity in which two individuals consciously choose to interact with and learn of each other.

Courtship that culminates in marriage is a wonderful process. The word “courtship” has connotations of regality, stateliness, and solemnity. This is rightly so, for it depicts the solemnity in which two individuals consciously choose to interact with and learn of each other as they establish the tempo of their upcoming lifetime partnership.

A thrill of excitement courses through our bodies and psyche whenever we hear the voice of our “significant other,” and much more so as we anticipate our weekly date. Hardly able to contain ourselves as time passes on leaden feet, we look forward eagerly to the encounter.

We are prepared for all contingencies. When the day finally arrives—wow! With light steps, we rush to the designated meeting site. Both of us arrive *on time*, our faces lighting up with joy at the sight of the other. A tremor passes through us as we touch in greeting.

Our time together is delightfully spent in rapt communion. Time flies by, and much too soon we must part, leaving behind feelings of sweet sorrow. But consolation is drawn at the thought of next week’s date.

Would one of us have come late for this special time? No, for that would show disrespect and a lack of commitment.

This protracted “dance” takes

place before the wedding ceremony and consummation of a marriage. How joyful and elated one feels, knowing the outcome of this courtship!

This is the courtship ritual that the Church has embarked on with Christ, the King of kings, but with a difference: The Church’s sojourn in this world is the early stages of the marriage ceremony. When Christ returns, the final rites of the wedding ceremony will be completed and the consummation of the marriage will occur as we enter into our eternal wedded bliss of peace and rest.

Christ—who is God, Creator, Lord of lords, and King of kings (just a few of His titles)—is the Bridegroom. We who are called from every tribe, kindred, nation, people, and tongue—and who believe on Him and accept His marriage proposal—are the designated bride. The specified meeting place is our respective denominational assembly, i.e., our individual churches.

There were times when Jehovah came to a meeting place, and His Glory was such that it drove Moses, Solomon, and others from the physical building. Isaiah, who saw the glory of God in the Temple, said, “I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple.” How awesome and majestic! This is how God comes to meet His designated bride—in His simplest title, “King.”

Jehovah’s designated day for His bride to meet with Him is the Sabbath, a 24-hour period



We arrive on time and stand respectfully at attention when earthly potentates come into view. Should we not act the same way toward God, our Eternity Partner?

from sunset Friday to sunset Saturday. Instead of the frequent daily “telephone chats” of prayer and devotion, He wants a public date with us.

God sits and listens during the time set aside for our Saturday ren-

Instead of the frequent daily “telephone chats” of prayer and devotion, God wants a public date with us on the Sabbath.

devous. He wishes we would want a longer face-to-face visit, but knowing our physical limits, He accepts the length of time we give Him. We solemnly promise, “This will be quality time with You, Lord.”

On Sabbath mornings, the “on-time” God arrives, majestically robed to await us, His betrothed. And how do we respond? Many arrive unconscionably and consistently late, or not at all. Some frown when the issue of punctuality is raised. Others say, “I have authority here, and I and my authority are being disrespected.”

But who is *really* being disrespected here? Whose authority and person is *truly* being belittled?

We arrive on time and stand respectfully at attention when earthly potentates come into view. Should we not act the same way toward God, our Eternity Partner? What type of attitude do we exhibit when we are tardy for a “courtship date” with the King of kings, the Creator? Does disrespect come to mind?

How would we react if our fiancée or spouse consistently turned up late for a date or scheduled meeting? How should the King of kings react to this spurning of *His* person?

With our constant tardiness and “no show” track records at church, what kind of worship are we expecting to render to God, now and throughout eternity? **SR**

Nojah Williams accepted Christ at an early age and is a member of the Miami, Fla., SDB Church.

What the Bible teaches about the Sabbath

Who instituted the Sabbath?

God and His Son created the Sabbath.

"Through him all things were made; without him nothing was made that has been made." *John 1:3*

When was the Sabbath instituted?

The Sabbath was instituted at creation.

"By the seventh day God has finished the work he had been doing; so on the seventh day he rested from all his work." *Genesis 2:2*

What day of the week was hallowed as the Sabbath?

The **Seventh Day** of the week was made holy as the Sabbath.

"And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done." *Genesis 2:3*

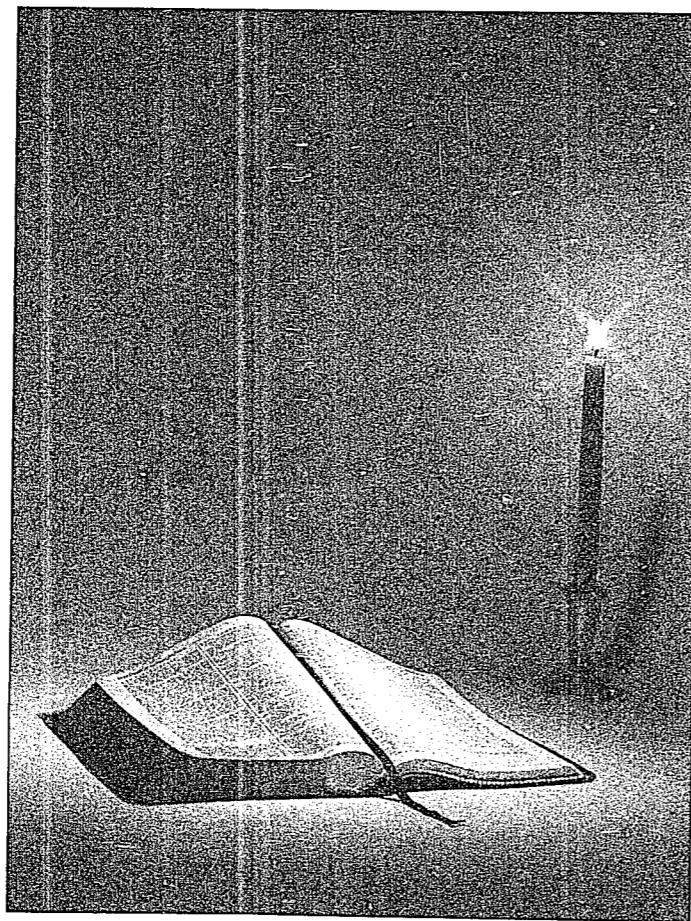
Do the Ten Commandments prescribe the observance of the Seventh Day of the week?

God gave its observance a **prominent place** in the Ten Commandments.

"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 he Lord blessed the Sabbath day and made it holy." *Exodus 20:8-11*

Did God's people observe the Sabbath before the giving of the Ten Commandments?



In connection with the furnishing of manna, and before the giving of the Commandments, the Sabbath is mentioned as an **important ordinance** and its observance is **enforced**.

"He said to them, 'This is what the Lord commanded: Tomorrow is to be a day of rest, a holy Sabbath to the Lord. So bake what you want to bake and boil what you want to boil. Save whatever is left and keep it until morning.' So they saved it until morning, as Moses commanded... 'Eat that today,' Moses said, 'because today is a Sabbath to the Lord. You will not find any of it on the ground today. Six days you are to gather it, but on the seventh day, the Sabbath, there will not be any.'" *Exodus 16:23-26*

When does the Sabbath begin and when does it close?

The Bible Sabbath is from **sunset to sunset**.

"God called light 'day,' and the darkness he called 'night.' And there was evening, and there was morning—the first day." *Genesis 1:5*

"That evening after sunset the people brought to Jesus all the sick and demon-possessed." *Mark 1:32*

Whose day is the Sabbath?

The Sabbath belongs to **God and His Son**, "Lord even of the sabbath."

"But the seventh day is a Sabbath of the Lord your God." *Exodus 20:10*
"So the Son of Man is Lord even of the Sabbath." *Mark 2:28*

What did the prophets teach regarding the Sabbath?

They proclaimed the **duty** of Sabbath observance, the **blessings** it brought, and the **WOES** which come from disregarding it.

"...Bring no load through the gates of this city on the Sabbath, but keep the Sabbath day holy by not doing any work on it, then kings who sit on David's throne will come through the gates of this city with their officials. They and their officials will come riding in chariots and on horses, accompanied by the men of Judah and those living in Jerusalem, and this city will be inhabited forever.... But if you do not obey me to keep the Sabbath day holy by not carrying any load as you come through the gates of Jerusalem on the Sabbath day, then I will kindle an unquenchable fire in the gates of Jerusalem that will consume her fortresses." *Jeremiah 17:24-27*

Why was the Sabbath instituted?

a. The Sabbath **commemorates** the **creation** of all things, of which man—created in the image of God—was the crowning work.

"So God created man in his own image, in the image of God he created him." *Genesis 1:27*
"Dear friends, now we are children of God..." *1 John 3:2a*

b. The Sabbath was given as a **day of rest**.

"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 20:11*

c. One of the chief purposes of the Sabbath is **worship**.

"He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read." *Luke 4:16*

d. The observance of the Sabbath is a test of **obedience**.

"Say to the Israelites, 'You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so that you may know that I am the Lord, who makes you holy.'" *Exodus 31:13*

"Keep my Sabbath holy, that they may be a sign between us. Then you will know that I am the Lord your God." *Ezekiel 20:20*

Did Christ observe the Sabbath?

Christ observed the **Sabbath** and expected it to be **observed** after his death.

"He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read." *Luke 4:16*

In speaking of the fall of Jerusalem, which would occur after his death, Christ said, "Pray that your flight will not take place in the winter or on the Sabbath." *Matthew 24:20*

Did Christ teach that any part of the Ten Commandments was to be abolished?

Christ declared clearly that **all**

the **Commandments** are to be **observed**.

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven." *Matthew 5:17-19*

Was the Sabbath made for the Jews only, or for all men?

The **Sabbath** was instituted for all men.

The above text is taken from our latest tract reprint—a 12-page full-color booklet designed by Pat Cruzan. Available now for only 12 cents each. Order yours today or ask for a free sample.

Seventh Day Baptist Center
Box 1678
Janesville, WI 53547

or e-mail us at:
sdbmedia@inwave.com

"Then he said to them, 'The Sabbath was made for man, not man for the Sabbath.'" *Mark 2:27*

Did Christ's disciples keep the Sabbath after the crucifixion?

Christ's followers **observed** the **Sabbath** as usual.

"Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment." *Luke 23:56*

Was it Paul's custom to keep the Sabbath?

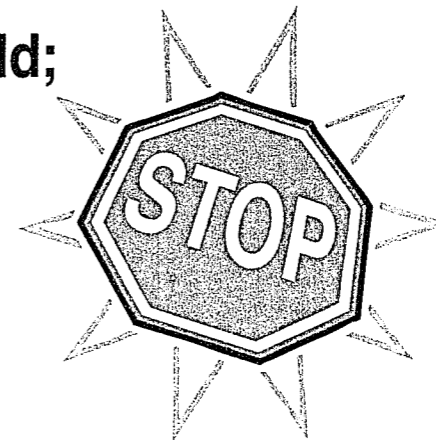
Paul and the New Testament Christians **observed** the **Sabbath** regularly.

"As Paul and Barnabas were leaving the synagogue, the people invited them to speak further about these things on the next Sabbath. When the congregation was dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the grace of God. On the next Sabbath almost the whole city gathered to hear the word of the Lord." *Acts 13:42-44*

"As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them out of the Scriptures." *Acts 17:2* **SR**

Don't just yield;

by George Cruzan,
2003 Conference President



If you want to drive an automobile on the road, you need to know and obey the traffic laws.

One of the most important laws is the traffic light. When the traffic light is *red*, the driver is required to STOP. Not to slow down, not to yield, but to STOP. To fully and completely stop moving, and not start up again until traffic has cleared.

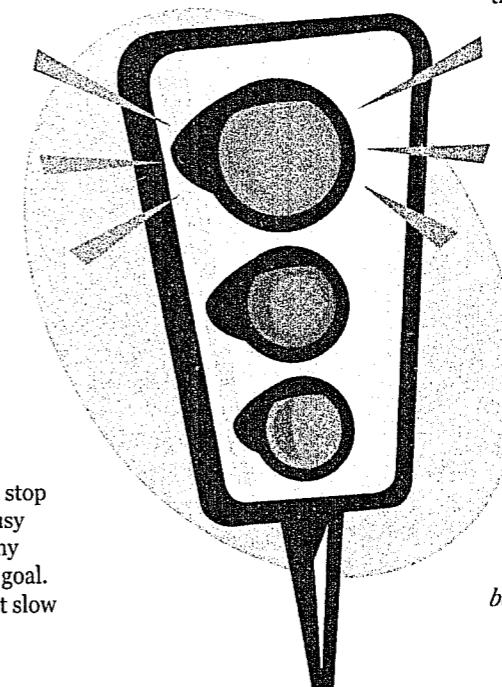
Failure to stop has major adverse implications. If a policeman is nearby, you will get a ticket and a fine. If there is traffic at the intersection, there will likely be a collision, resulting in vehicle damage and potentially human damage.

My 85-year-old grandfather had a collision at an intersection with another elderly gentleman. The only thing they could agree on was that the other person had run a red light. Fortunately, neither was injured, but both were upset that the judge wouldn't make the other driver pay for the damage.

Like a stop light in driving, the Sabbath is a weekly sign to stop what I am doing. I am often busy rushing toward a deadline in my business, anxious to get to the goal. But God stays STOP. Don't just slow

down; don't just look for a way to keep going; STOP fully and complete. Look for the traffic light which indi-

If I don't STOP on the Sabbath, I am in danger of a collision. Priorities, desires, and needs start colliding.



cates that Friday is coming to a close and prepare to STOP.

For me, the Sabbath is a complete break from work. It's not just taking time out to go to church, but time to put away the work for a day.

I don't do this because I feel obligated to obey a legal requirement to please God. Jesus said, "The Sabbath was made for man."

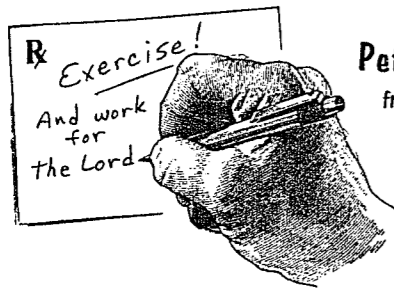
God created us and knows we need a day to rest, physical rest as well as spiritual rest. The Fourth Commandment says we are to keep the Sabbath holy. Not working is part of keeping it holy. It also is a time for worship and fellowship with other Christians—learning from others, encouraging others, and learning from God.

If I don't STOP on the Sabbath, I am in danger of a collision. Priorities, desires, and needs start colliding. The Sabbath gives time to sort out what needs to be done, seeking God's will for my life.

Taking the Sabbath off from work allows me to get more done on the other six days, and to walk closer to God as well. **SR**

Please see President Cruzan's Sabbath gift to you on page 20.





Pete's Prescriptions
from Dr. Pete May,
Executive Secretary

For love and rest is Sabbath

As a Seventh Day Baptist, I relate to the Sabbath and its theology as a personal relationship to which I have attached various learned explanations.

Simply put, God said the Sabbath was important to Him. Christ did, too. Therefore, *it is*. Anything I verbalize to explain that feeling is a human construct. It may be accurate or inaccurate theologically, but it can still remain true personally.

Paraphrasing A.J.C. Bond, "The crowning achievement of creation was the Sabbath." As a human, Jesus was born into it as a reality of creation. So was I as a kid from the hills of West Virginia. Sunday was "wash-the-laundry day."

As an adult, Jesus stated, "Not a jot or tittle of the commandment law will pass until all is fulfilled."

The blessings and joys of Sabbath rest were ingrained in the creation and in the daily rhythms of life.

Jesus freed the Sabbath from the ceremonial observances of priestly constraints. So to speak, one of the last things to disappear when the creation ends (i.e., time) will be the Sabbath.

The blessings and joys of Sabbath rest were ingrained in the creation and in the daily rhythms of life.

These blessings are experienced at all levels of life: Awake/Asleep. Conscious/Subconscious. At work/At play. Physical/Spiritual. Freedom/Adversity. Sinning/Being forgiven. This mercy was associated with the Sabbath rest of God Himself.

One feels that God is with us in Sabbath time. You would especially feel this way if you knew Sabbath with your family since birth.

This certainly describes my first understanding of being in God's presence and receiving His blessings. He was "real" in Sabbath time.

Knowing Jesus Christ as God—and the true giver of grace to mankind—came as a later concept. The personal, heart-to-heart relationship with Jesus Christ was a new awakening.

I stand in wonder as I hear people talk of there being only nine of the Ten Commandments in the New Testament. Some people are really missing the importance of God blessing the Sabbath day.

Nancy's experience of knowing and loving the Sabbath is much different from mine. She expresses this in the following poem:

THEN

I did not know the Sabbath
Until came Doctor Pete.
I did not know the Sabbath,
My head would always hurt.
I did not know the Sabbath,
Though go to church I did.

Why does the truth take time?

Why does the truth take work?

Why does the truth take wanting?

Why does the truth take love?

Belief in God is easy.
Then Bible study comes
And strength to search the Word.

Don't rush to push the Sabbath.

Pete let me want it then.

NOW

Our people love the Sabbath.
For love does conquer all.
Our people love the Sabbath,
Just love others into it.

For love and rest is Sabbath.
We need this now for sure.
For love and rest is Sabbath.
Don't keep it to yourself.
For love and rest is Sabbath,
All old and young should know.

For love and rest is Sabbath,
I do now know the truth. **SR**



Women's Society page by Laura Price
www.sdbwboard.org

New season for SCSC

The Summer Christian Service Corps (SCSC), a ministry of the SDB Women's Board, is preparing for another exciting summer of service throughout our denomination. This

year, there are 11 projects with 23 team members. Please be in prayer for the training in Daytona Beach, Fla., and all the travel and projects. Funds to support this ministry

should be earmarked for SCSC and mailed to Enid Nobles, 9 Little Pond Trails, Ormond Beach, FL 32114.

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

SCSC Teams for 2003 and their home churches PD = Project Director

•Battle Creek, MI

PD—Pastor Kory Geske
Katie Colvin
Nortonville, KS
Charles (Chuck) Meathrell
Salem, WV

•Boulder, CO

PD—Sanja Looper
Emily Kandel
Alfred Station, NY
Matthew Lawson
Riverside, CA

•North Loup, NE

PD—Helen Goodrich
Lydia Davis
Salem, WV
Gabriel Graffius
Salemville (German), PA

•Little Genesee, NY

PD—Linda Lawton
Miriam Lawton
Little Genesee, NY
(To be announced)
Australia

•Miami, FL

PDs—Kay Samuels
& Shirley Morgan
Stephanie Ritchie
Riverside, CA
Chris Sinclair
Miami, FL

•Milton, WI

PD—Teresa Kersten
Joshua Michaels
Berlin, NY
Danielle Lee
Colorado Springs, CO

•Riverside, CA

PD—Pastor Eric Davis
Amy Goodrich
North Loup, NE
Joshua Calhoun
Milton, WI

•Seattle, WA

PD—Ruth Burdick
Brandon Parker
Boulder, CO
Jessica Ryall
New Auburn, WI

•Shiloh, NJ

PDs—Dodi Moncrief
& Debbie Bond
Joanna Harris
Colorado Springs, CO
David Fox
Columbus, OH

•White Cloud, MI (Teen Center)

PD—Pastor Nate Crandall
Ginny Burdick
Seattle, WA
Colby May
Berlin, NY

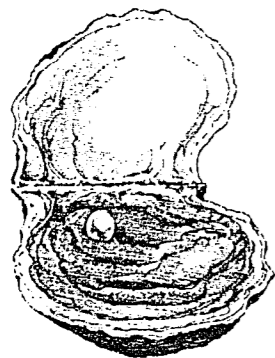
•White Cloud, MI (Outreach – Grand Rapids)

PD—Pastor Bernie Wethington
Brett Greene
Little Genesee, NY
Holly Davis
Lake Elsinore, CA

Addendum

To be announced;
Home church, Jamaica





Pearls from the Past by Don A. Sanford, historian

The Bailey Bunch

"The Brady Bunch" was a popular television series that now appears on reruns. Seventh Day Baptists had a real-life serial that could be called "The Bailey Bunch."

From the perspectives of both historians and genealogists, it would be nice to be able to trace lineage back to Nathaniel Bailey, a prominent member of the Mill Yard (England) Seventh Day Baptist Church who died in 1742. He was most noted for his 1727 publication of *An Universal Etymological English Dictionary* that ran upwards of 30 editions.

However, the "Bailey Bunch" in America goes back to Silas Bailey. Although his marriage to Amy Stillman was an influence, he became a Seventh Day Baptist by conviction rather than heredity. He united with the Hopkinton, R.I., church in 1779, but when they moved some distance from the church, he returned to worshipping on Sunday.

While living in Kingsville, Ohio, Bailey became thoroughly convinced of his error and resumed the observance of the seventh day, uniting with the SDB church at Hayfield, Pa.

Silas and Amy's son, Eli Stillman Bailey, was born in 1783. When he was 15 years old, Eli traveled to Pawcatuck, R.I., to prepare for the study of medicine. After completing his medical training and marrying Mary Clarke, he moved to Brookfield, N.Y., in 1809. Henry Clarke, the acknowledged founder of the SDB General Conference, was pastor of the Brookfield church at the time.

The church called Eli to ordination, but he was not fully satisfied

that the call was from God. He served as an assistant to Rev. Clarke until dismissed to help found the Second Brookfield Church.

Eli was ordained to the ministry by General Conference in 1819, and served effectively in both the Second and Third Brookfield churches, as well as the church at Adams Center, N.Y. During most of this period, he served without a salary, relying on his medical practice for support.

In addition to his pastoral and evangelistic work, Rev. Bailey fought for social reform as an outspoken leader in the temperance and anti-slavery movements. He also was an editor of the *Seventh Day Baptist Missionary Magazine*, and was one of the three editors of the first *Seventh Day Baptist Hymn Book* published in 1826.

He was president of the SDB Missionary Society, and served nine years as Moderator of General Conference. In 1850, the American Sabbath Tract Society called him to be a "traveling agent" for eight months, which led him to visit most of our churches in Rhode Island, Connecticut, New York, New Jersey, and Pennsylvania.

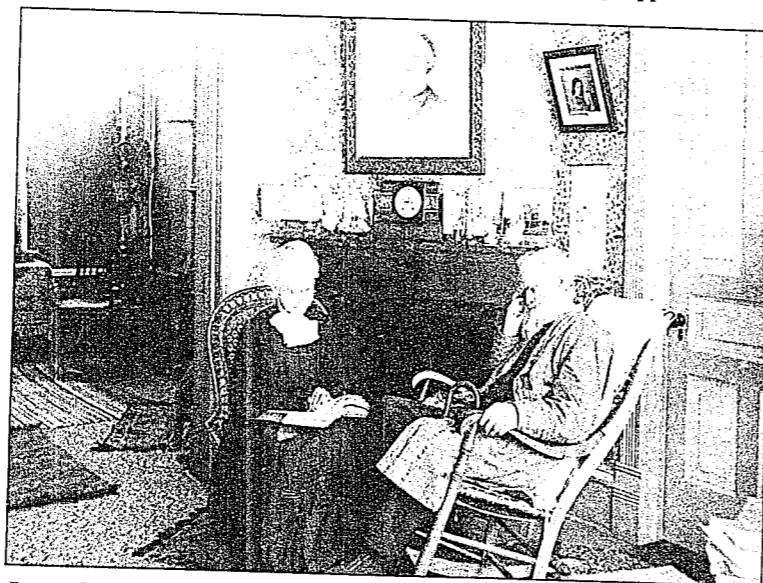
cut, New York, New Jersey, and Pennsylvania.

Much of the information that we have about Eli S. Bailey is gained from his son, James Bailey, who, amidst many other responsibilities, wrote a biographical sketch of his father.

James is considered the founder of the Seventh Day Baptist Historical Society. In 1863, General Conference asked him "to prepare and present a history of the General Conference from its beginning to the present time." In 1866, he published *A History of the Seventh Day Baptist General Conference*.

His knowledge of the denomination was not gained through abstract reading of minutes and other records, but by personal experience on the field. He was ordained at Scott, N.Y., in 1838, and served pastorates in DeRuyter and Little Genesee, N.Y., and in Plainfield, N.J. James was one of the editors of the *Seventh Day Baptist Register* until it was replaced by the *Sabbath Recorder*.

Although a strong supporter of



Rev. and Mrs. James Bailey in the late 1800s.

the China mission, his greatest passion was for the home field, where he spent months in evangelistic work on the frontier. After one tour of the territory west of the Mississippi, he urged young ministers who wished to do the greatest amount of good to locate with some of these scattered colonies of Sabbathkeepers and build them up:

"Good salaries in pleasant churches are desirable for personal comfort, but the soul is enriched in laboring for the destitute and in building up new interests in hopeful fields."

On one of his trips through Iowa, James stopped on Sabbath where there was a church of another denomination. He offered to preach a Gospel sermon, but was told that unless he preached on the Law, they would have their usual meeting. He was sadly impressed with the idea that "testimonies," and not the Bible, controlled the society.

James Bailey knew the Scriptures and was not afraid to share God's Word.

Perhaps his most lasting legacy was his *Sabbath Commentary: A Scriptural Exegesis of all the Passages in the Bible that relate, or are supposed to relate in anyway, to the Sabbath Doctrine*, published in 1888. It is considered to be one of the most thorough exegesis of all of the Biblical references to the Sabbath.

No consideration of the Bailey Bunch would be complete without mentioning James' daughter, Mary F. Bailey. She was born in 1846 and died in 1893, yet in those 47 years she added much to the Bailey legacy.

Mary attended Alfred University and Oberlin (Ohio) College, and taught German for three years at Milton (Wis.) College, where she made her home.


She was instrumental in organizing the Young People's Board in 1888, but is most remembered for her initiative in organizing the SDB Women's Board in 1884. The principal officers of the Board were first elected from the Alfred area, but after two years, they moved the Board to Milton since Mary, serving as Cor-

responding Secretary, was its driving force.

In 1888, she was a delegate to the International Missionary Conference in London. From 1888 to 1889, she edited the Home Department section of the monthly *Light of Home*, a periodical edited by A.H. Lewis.

Under Mary's leadership, much of the Board's effort was focused on supporting Dr. Ella Swinney, a missionary doctor in China. Both Dr. Rosa Palmberg (she served in China as a medical missionary) and Susie Burdick (who supervised a girl's school in Shanghai) credit their interest in missions to Mary Bailey.

Such was the influence of the "Bailey Bunch" in nearly all facets of denominational life and witness. By way of a rerun, people today can use their computers and look up James Bailey's complete *Sabbath Commentary* on the internet. Access it at: <<http://home.inwave.com/sdbhist/index.html>>.

You may also find the Historical Society link on the SDB Baptist web site: www.seventhdaybaptist.org. 

Denominational Dateline

May

- 3 Diaconate Workshop, Shiloh, N.J.—Andrew Camenga
- 3 TCC Core Committee, SDB Center, Janesville, Wis.—Kevin Butler
- 3 Mill Yard SDB Church, London, England—Kirk Looper
- 5-9 BWA Summit on Baptist Missions, Swanwick, UK—Looper
- 10 Evangelism Presentation, Alfred Station, N.Y.—Camenga
- 10 Birmingham, England, SDB Church—Looper
- 17 Sabbath Renewal Day
- 17 Northwest Days, Portland, Ore.—Camenga
- 19-21 EDM Institute, Irvine, Calif.—Pete May
- 25-31 Church Planters School, SDB Center, Janesville—Ron Elston, Don Sanford, Looper
- 31 Low Country Christian Center, Charleston, S.C.—Camenga

June

- Vision Christian Fellowship, Conn.—May

- 9-20 Summer Institute, SDB Center, Janesville—Gabe Bejjani, Sanford
- 15-22 Staff, Camp Miles (Southwestern Association)—Camenga

July

- 7-13 Pacific Pines Camp, Crestline, Calif.—May
- 13-20 Jamaica General Conference Meetings, Kingston, Jamaica—Looper
- 27 SDB Missionary Society Board of Managers, Westerly, R.I.—Looper
- 30-8/1 CLT, General Council, Newberg, Ore.
- 30-8/3 Pre-Cons, Oregon

Dateline Key

- BWA— Baptist World Alliance
- CLT— Coordinating Leadership Team
- EDM— Evangelical Development Ministry
- TCC— Tract and Communication Council

SDB GENERAL CONFERENCE REGISTRATION INSTRUCTIONS

George Fox University
414 N. Meridian St., Newberg, OR 97132
August 3-9, 2003
(503) 554-2027; (608) 346-4705 Conf. week only

Registrars Dave and Doreen Davis
18818 116th Ave. SE
Renton, WA 98058
(425) 255-3999 / dave@davispiano.com

•Deadline for pre-registration: July 10

Any registration postmarked after July 10 will require a \$10 late registration fee for each adult (12 and up), and \$5 for children (3-11).

•On-campus registration:

Look for the SDB signs.

•Hours to register: Sunday, from noon 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 9, 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, 2003. First-time Conference attendees, please identify yourself.

There is **no charge** for children 0 to 2 years of age. However, **ALL NAMES must be listed** to ensure that everyone attending Conference is covered by insurance.

Young people and Sponsors: please read and sign the Expected Conduct statement. Young people should also complete the Health Form (page 18) to help their sponsors make informed medical decisions.

ALL attendees should read and sign the Expected Conduct statement.

2. & 3. Full week or per day.

Registration fee: Everyone attending Conference (ages 3 and up), either full or part-time, is required to pay the registration fee. It covers the use of the college facilities,

the materials that are produced and circulated, and 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.

Rooms on campus are per day or per week, and not per person. **Two-bed dorm rooms** (\$22 per day) have communal bathrooms which may be one floor above or below.

Four-bed Suites (\$44 per day; limited quantity) have a bathroom at one end of the suite. There are two separate sleeping rooms.

People sleeping on the dorm room and suite floors are free.

Sharing a room? NOTE: If you are registering on different forms and want to share a room, only one of you needs to request/pay for the room on a form. BOTH people should request to have each other as roommates on the "Special Requests" line of their own form.

Linens (\$11 per person per week) include sheets, pillow/pillowcase, blanket, and towels, with no mid-week change.

Meals: Meal tickets for the full week include all meals from Sunday, August 3 supper through Sunday, August 10 breakfast. "Lunch and Supper" meal tickets include Sunday, August 3 supper, and lunch and supper through Sabbath, August 9. Children ages 2 and under are free.

Please note: Due to our need to guarantee a certain number of guests, there will be **NO REFUNDS** on returned meal tickets.

You may purchase individual meals at the door, but they will be at a higher price.

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 10 hook-ups with electric at a cost of \$12 per day per vehicle on campus. Please contact the Davises (above) to reserve a site. First come, first served. Self-contained, no charge.

•Transportation:

8. Transportation to the University will be arranged from the Portland airport, Amtrak, and Greyhound stations. Greyhound does not run into Newberg on Sunday or Wednesday. Please notify us of arrival and departure times by pre-registration or by contacting Ruth Burdick, 3104 B St E, Auburn WA 98002; (253) 333-1195 or ruthburd@yahoo.com. Requests for transportation must be made by July 26.

•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 **\$25 refundable deposit** charged for each room key.

•NO SMOKING:

There is **NO smoking** on the ENTIRE George Fox campus. Anyone caught smoking will be asked to leave the Conference.

2003 SDB General Conference Registration—George Fox Univ., Newberg OR

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
Need more room? Use another sheet	Child's School Grade completed	Mark if your first Conference					
Address _____							
Spec. Requests (Higher tolerance dorm, ground level, elevator) _____							
Name of Sponsor (All youth under 18) _____							
E-mail: _____ Phone: (____) _____							

Fees: Adults (Age 12 and over); Children (Ages 3-11); [Children, 2 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 \$68.25	= _____	•Registration: Adults	_____	x _____	x \$9.75	= _____
Children (age 3-11)	_____	x \$14.00	= _____	Children (age 3-11)	_____	x _____	x \$2.00	= _____
•Dorm Room* (# of rooms, not persons)	_____	x \$154.00	= _____	•Room* (# of rooms)	_____	x _____	x \$22.00	= _____
•Linens	_____	x \$11.00	= _____	[Day in: Su M T W Th F Sa] [Day out: M T W Th F Sa Su]	_____	x _____	x \$11.00	= _____
•Four-bed Suite* (# of suites not persons)	_____	x \$308.00	= _____	•Four-bed Suite*	Not available on a per day basis			
•Meals: (All) Adults	_____	x \$122.86	= _____	•Meals: (All) Adults	_____	x _____	x \$18.38	= _____
Children (age 3-11)	_____	x \$86.75	= _____	Children (age 3-11)	_____	x _____	x \$13.00	= _____
•Meals: (Lunch and Supper only) Adults	_____	x \$91.71	= _____	•Meals: (Lunch and Supper only) Adults	_____	x _____	x \$13.93	= _____
Children (age 3-11)	_____	x \$65.75	= _____	Children (age 3-11)	_____	x _____	x \$10.00	= _____
TOTAL	_____		2) _____	TOTAL	_____		3) _____	
Banquets: # with meal tickets				without meal tickets				
4. Women's _____ x \$3.50				_____ x \$11.00				4) _____
5. Youth _____ x \$3.00				_____ x \$10.50				5) _____

*All residents/names MUST be registered or listed! Don't forget extra money for the room key deposit!

TOTALS

Regis., Housing, Meals = _____

After July 10, late fee:
\$10 x each adult = _____
\$ 5 x children 3-11 = _____
Less amount prepaid = _____

Balance Due = _____

Checks to: "SDB Host Committee"

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

7. RV Hookups (Elec. only):
 On campus—
 \$12.00 x _____ (days) = _____

8. Transportation assistance is needed between Portland (air) _____ (train) _____ (bus) _____
 and the George Fox University 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: Dave and Doreen Davis, 18818 116th Ave. SE, Renton WA 98058 (dave@davispiano.com)

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

- 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: _____
 _____ Date: _____
 _____ 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: _____

YOUTH PRE-CON REGISTRATION

Youth, ages 15-18 (or completed grade 9)
 Molalla Retreat, Molalla, Oregon
 4:00 p.m., July 30 - 1:00 p.m., August 3, 2003

Please Bring—Bible, notebook, flashlight, sleeping bag, personal items, one-piece bathing suit, towel, jacket.
Please do NOT bring—radios and other electronic entertainment devices.

Cost: \$110.00 on or before July 1, 2003
 \$130.00 after July 1, 2003
 (Register by deadline. May pay at camp.)
 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

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 General Conference Host Committee.
 - Please abide by the transportation rules specified by the Conference Host Committee.

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 and emergency treatment authorization has been completed and signed by my guardian.

Signature: _____ Date: _____

YOUNG ADULT PRE-CON REGISTRATION

Young Adults, ages 18-29
 George Fox University, Newberg, Oregon
 4:00 p.m., July 30 - 1:00 p.m., August 3, 2003
 ** must be at least 18 to attend **

Please Bring—Bible, notebook, flashlight, personal items, bathing suit, jacket. Linens are provided.

Cost: \$130.00 on or before July 1, 2003
 \$150.00 after July 1, 2003
 (Register by deadline. May pay at camp.)
 Send Pre-Con Registration and fee [but NOT Conference registration forms] to:
 SDB Pre-Con, P.O. Box 115
 Alfred Station, NY 14803

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 General Conference Host Committee.
 - Please abide by the transportation rules specified by the Conference Host Committee.

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 college and director.

Signature: _____ Date: _____

2003 Youth Pre-Con Health Information Form

This form must be completed for all youth (17 and under) who will be attending Youth Pre-Con at Molalla Retreat 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 (M/D/Y) when the Camper was last immunized against:
 Measles _____ Mumps _____ Rubella _____
 Diphtheria _____ Tetanus _____ Polio _____

Check each that the Camper has had, or been subject to:
 Asthma or wheezing Chicken Pox
 Heart trouble Measles
 Diabetes Mumps
 Seizures Rheumatic fever
 Convulsions Bed wetting
 Fainting Bladder/kidney trouble
 Sleepwalking Frequent stomach upsets
 Serious illness (specify) _____

Does the Camper wear:
 Eyeglasses? yes no
 Contact lenses? yes no
 Check the items to which the Camper is allergic:
 Bee or insect bites Poison Ivy, Sumac, Oak
 Penicillin
 Others Specify _____

List any dietary restrictions _____

Serious operations (specify) _____

Is the Camper under care for any illness at present?
 yes no

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

If yes, please describe _____

Is the Camper physically permitted to swim?
 yes no

List any medication now being taken _____

List any other physical limitations _____

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 Youth Pre-Con directors or 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.

1. Signature _____ Phone () _____ Date _____

2. 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 2003

I just turned 18. And who am I?

by Eowyn Driscoll

On April 1st, I turned 18. Looking back on my life, I wondered, "What have I accomplished?"

Twelve years of "torturous" schooling, where I learned just enough to know what I wanted to do when I "grew up." But now I *am* a "grown up"—at least in the eyes of the law.

So what have I done? What will I do? Where am I going?

Why am I asking these questions?

Although the last 18 years sometimes seem like a waste, I realize that I have done a lot of important things that will influence my next 18 years.

I accepted Christ into my life and try to live in a more Christ-like manner. I became a Seventh Day Baptist and now understand what it means to fellowship with people who believe as I do.

Although I have spent most of my time inside a building learning what the "square of the hypotenuse" is equal to, I've found that spending time in that building also helped me to face my enemies, and to develop my opinions and views on life.

In the last 18 years, God has watched me grow, and He has nurtured me into a stable, healthy young woman. Because of the lessons He

has taught me through my friends, family, and teachers, I am a better person who will have a better time stepping into society once I have fully reached adulthood.

I know what things in life are important or should be important—friends and family, God and Country. Not shoes and boys. Yes, those things

If God had made me—or you, or anyone else—different from what they are, the world would not be a good place. But God doesn't make mistakes; *people* do. And God forgives them.

I have made more than my share of mistakes, said my swear words, and taken the Lord's name in vain more than I'd like to admit. But

Although I have spent most of my time inside a building learning what the "square of the hypotenuse" is equal to, I've found that spending time in that building also helped me to face my enemies, and to develop my opinions and views on life.

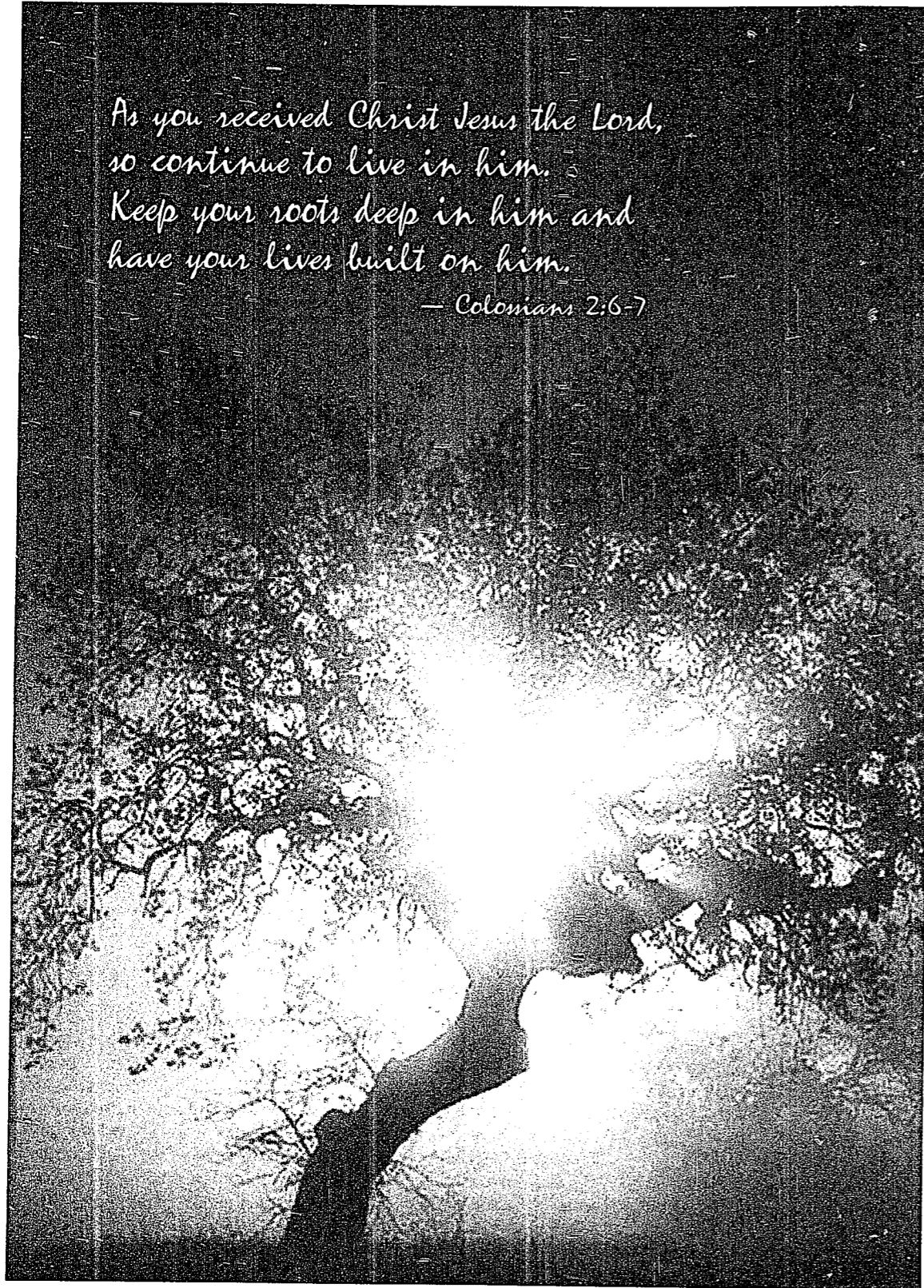
are nice, but focusing and basing your life and future on things which will eventually fade is a ridiculous practice.

I am 18 years old. I am a feminist. I am a student. I am an "ice cream scoop technician." I am not a liberal. I am a Christian. Most importantly, I am a Child of God.

Without Him, I would not have been able to come this far, nor would I be able to go further. I am what God has made me, and I thank Him for it.

God forgives me because He is good, and He will guide me.

I thank Thee, Father, for giving me the strength to live these last 18 years. For guiding me, watching me, and teaching me. Father, I ask that You guide my friends and family, and show them the grace that You have shown to me. Watch over our country in this turbulent time, Father, and help all of those lost and wandering to find You. Amen. **SR**



*As you received Christ Jesus the Lord,
so continue to live in him.
Keep your roots deep in him and
have your lives built on him.*

— Colossians 2:6-7



FOCUS
on Missions

**80 years
in Jamaica**

by Kirk Looper

This year the Jamaican Seventh Day Baptist churches are in a celebratory mood as each sponsors an anniversary gathering at their meeting house. The Conference, as a whole, is celebrating its 80th anniversary, and a year of activities will commemorate the event.

It is a privilege to invite all of you to visit their General Conference sessions July 14-20, 2003. They recognize that those of Jamaican heritage will probably get the most out of these observances since many activities will look at the history and achievements of the Conference. Activities will include radio and television interviews, hopefully in July.

In preparing for Conference, they are trying to complete a strategic section of the Conference Center at Maiden Hall. They have been working on the Center for several years, and have used it many times for camps and conferences.

Our Jamaican brethren praise God for this addition to their facilities and believe that He has been working hand-in-hand with them toward the culmination of this project. Now they are anxious to finish those "little things" that will help them enjoy it even more. They will gladly accept any contributions that you may want to give, and the Missionary Society can collect them and send them with the monies we normally send.

They believe that it is vital to encircle the compound on the Maiden Hall property with a fence. This would increase security for those staying there, as well as protect their crops. They plan to plant potatoes, which in turn will help pay for functions at the Conference Center.

It was great to meet with the Jamaican delegates at the SDB World Federation meetings in Brazil in February. They were excited about the celebrations taking place in their Conference and churches.

They told about many of this year's plans and shared two of the books that have been printed about this time of remembrances. The Post Road SDB Church celebrated their 80th anniversary in 2001, and the Portmore

SDB Church marked their 10th anniversary last year. These churches are among those actively sharing their celebrations.

Among other things, the World Federation delegates from Jamaica expressed interest in a computer. With it, they could prepare their publishing materials and take camera-ready copies to a printer.

A computer would enable them to develop materials where each church could receive them on a disk and make copies locally, rather than sending actual books and study guides all over the island. Then each SDB church in Jamaica could print as many copies as they need with little or no waste.

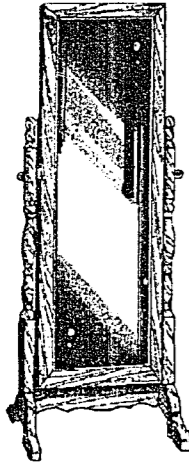
Having a photocopier would be valuable in spreading study materials and documents to the Jamaican churches. General Conference session materials could be duplicated "in house," avoiding additional printing costs.

A computer is also valuable in a Conference office since it provides e-mail capabilities. This would speed up communication while decreasing postal costs. **SR**



Prudence Robinson is the first female president of the Jamaican SDB Conference.

**It is a
privilege to invite
all of you to
visit the Jamaican
General Conference
sessions July
14-20, 2003.**



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

Freedom and responsibility

I received the following list by e-mail recently, author unknown:

According to today's regulators and bureaucrats, those of us who were kids in the 1940s, '50s, '60s, or '70s probably shouldn't have survived.

- Our baby cribs were covered with bright-colored, lead-based paint.
- We had no childproof lids on medicine bottles, doors, or cabinets, and we rode our bikes with no helmets.
- As kids, we were carted around in cars with no seat belts or air bags. We spent hours building go-carts out of scraps and then rode them down a hill, only to discover that we had forgotten to add brakes.
- We left home in the morning and played until the streetlights came on. No one was able to reach us because cellphones hadn't been invented yet.
- We fell out of trees, cutting ourselves and breaking bones and teeth, but there were no lawsuits. They were accidents; no one was to blame but us.
- We drank water from the garden hose, not from a bottle. We ate cakes, and bread and butter, but we were hardly ever overweight because we were always outside playing.
- We didn't have video games, 99 channels on cable TV, personal computers, and internet chat rooms. We had friends. We went outside and found them.

- Tests weren't "adjusted" for any reason. Some students weren't as smart as others, so they were held back. The next time, they usually passed.
- Our actions were our own and consequences were expected. The idea of a parent "bailing us out" if we broke the law was unheard of. Our parents actually sided with the law.

I smiled the first time I read this, but it underscored a point that's still true today: Freedom, consequences, and responsibility go hand-in-hand.

If we constantly gnaw on lead-based painted wood, we'll get sick, with no one to blame but ourselves. If we don't wear a seat belt, we have a good chance of being seriously injured. If we hibernate in our homes, we'll have fewer friends. We need to go out into the world and be a friend to have friends.

I'm truly blessed to be here in the United States. I can live, eat, travel, work and, most importantly, worship in freedom.

I'm not only physically free; I'm spiritually free. Christ's sacrifice has freed me from the power of sin. And because that gigantic millstone has been removed from around my neck, I'm now able—and commanded—

to share that freedom with others. "Therefore go and make disciples of all nations..." (Matthew 28:19, NIV).

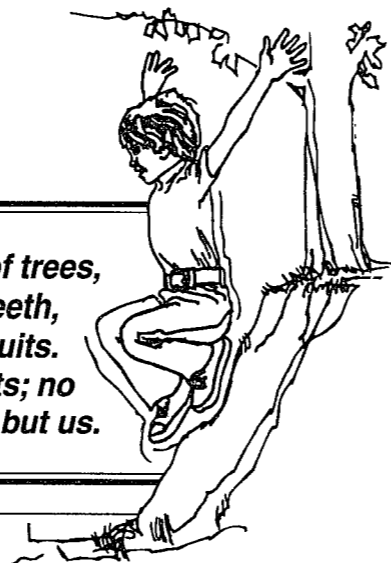
Freedom, consequences, responsibility. What an awesome combination!

When I was a youngster, some cousins and I accidentally stumbled across a hornet's nest. We were stung several times and ran back to my house, screaming and crying.

As American Christians, we're free to go where we want and say what we want—within reasonable, lawful bounds, of course. That means that we may stir up "hornet's nests" and get "stung" when we stand up for our faith or some unpopular cause. But any suffering we endure, either physical or emotional, can never compare to the suffering our Lord endured on our behalf.

I thank God for all of the freedoms He has given me. I pray that He will not only make me aware of the consequences, but that He will help me to use my freedoms responsibly and to His glory. *SR*

***We fell out of trees,
breaking bones and teeth,
but there were no lawsuits.
They were accidents; no
one was to blame but us.***



Seventh Day Baptist Youth Missions Weekend

May 31 – June 1, 2003

Join SDB Youth of USA/Canada

Raise funds for Camp Glory in Guyana, South America.

Fellowship with SDB youth in Guyana and across the USA and Canada through photo and song swaps, unified service projects, and fund raising activities.

Even if you are a one-person youth group, join in the fun and fellowship.

How do you do this? Check with your church youth leader or contact the Nortonville (Neb.) SDB Youth via Jean Jorgensen—jorgejen@ku.edu, or call (785) 843-2821.

Pastors gather in Daytona Beach



The Daytona Beach, Fla., SDB Church graciously hosted the biennial Pastors' Conference on March 19-22, 2003. Various speakers presented sessions ranging from the Associational Principle to Christian maturity to reaffirming one's calling. Rev. Gabriel Bejjani (top right) organized the gathering, which ended with an all-church talent show. Brothers Rick and Nathan Crouch (bottom right) shared their unique piano and juggling "gifts."



SR Reaction

Dear Kevin,

I was surprised while reading "Pete's Prescriptions" to find yet another article about overweight Christians. I was disappointed to see this theme again, and wondered if others were, too.

Two main points came to mind as I digested the article.

First, God sent His Son to die for my sins whether I'm fat, thin, or in between. He uses people of all sizes and shapes to fulfill His work. After all, God is God. The article implied that God can't use me.

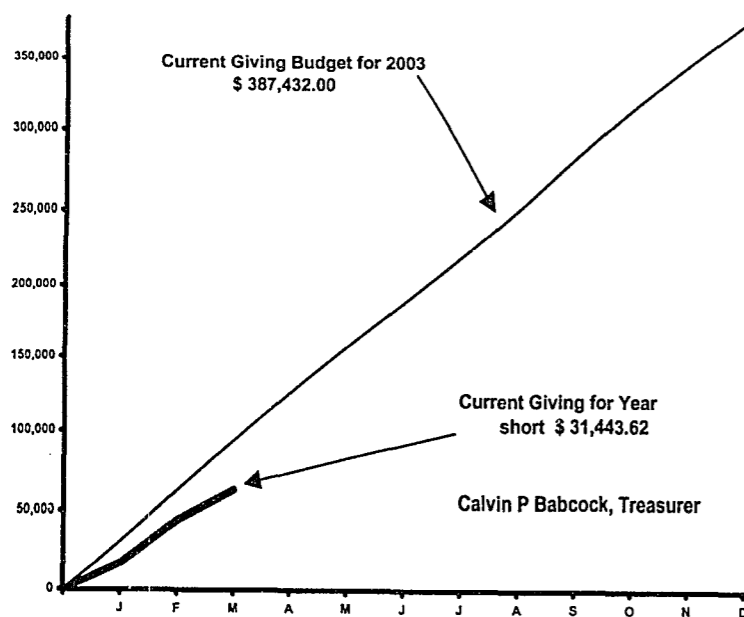
Secondly, there are people in my church who previously belonged to an organization which teaches that fat people cannot attain salvation. I feel that it is very important that Seventh Day Baptists make it

clear that everyone who has received Jesus as his or her personal Savior is accepted by God. The article alleged that I'm a second-class Christian, unfit for service in my church or denomination.

Most of us fat people know how unhealthy it is to be overweight, but it's not easy to overcome. (Ask me how I know.) Having someone remove half or a quarter of the food from my plate is going to send me straight to McDonald's for a bag of Big Macs. There's more to it than eating less. Exercise, metabolism, personal habits, and genetics all certainly play a big part in obesity. It's not always a spiritual issue. Thanks for listening.

Hot and Fat in Seattle,
Dave Davis

Current Giving 2003



New members

Daytona Beach, FL

John Camenga, pastor
Joined after testimony
Charles Jackson
Rosemary Jackson
Richard Bond (associate)
Joined by letter
JohnMark Camenga
Cathy Camenga

Riverside, CA

Eric Davis, pastor
Joined after testimony
Luis de la Cruz
Antonia de la Cruz
Joel Helleso
Robert Soto
Joined after baptism
Oscar Jimenez
Larry McGowan

Births

Paulin.—Twin daughters, Harlie Elizabeth Paulin and Charity Nicole Paulin, were born to Scott and Chris Paulin of Battle Creek, MI, on March 10, 2002.

Rootes.—A son, Gabriel William Rootes, was born to Sidney and Leisl Rootes of Battle Creek, MI, on July 13, 2002.

Geske.—A son, Elijah Neil Geske, was born to Pastor Kory and Jackie Geske of Battle Creek, MI, on January 8, 2003.

Barber.—A daughter, Emily Catherine Barber, was born on February 9, 2003, and adopted by Hiram W. and Kerri (Badger) Barber IV of Middletown, RI.

Williams.—A daughter, Isabel Denise Williams, was born to Seth and Joelle (Palermo) Williams of Omaha, NE, on February 12, 2003.

Obituaries

Palmiter.—Randall I. Palmiter, 80, of Battle Creek, Mich., died on December 16, 2002, at his residence.

He was born on May 8, 1922, in Alfred Station, N.Y., the son of Irving V. and Marguarite (Lewis) Palmiter. He graduated from Alfred-Almond (N.Y.) High School in 1940 and from Alfred University's State Agricultural and Technical Institute. On November 7, 1942, he married the former Lois Louise Langworthy in Battle Creek.

Randall joined the Army Air Corps in December 1942 and was stationed in England until his discharge in 1946. He loved woodworking, caning chairs, and playing bingo.

He was a member of the Seventh Day Baptist Church, the Knights of Pythias, the N.R.A., and was a life member of American Legion Post #298.

In addition to his wife, Lois, survivors include two sons, Fred and Roger, both of Battle Creek; one daughter, Nyle Erhardt, of Vandalia, Mich.; two brothers, Lyle and N. Keith Palmiter, both of Alfred Station; seven grandchildren, and three great-grandchildren. One granddaughter preceded him in death.

Following cremation, a memorial service was held on December 18, 2002, at Ft. Custer National Cemetery, Augusta, Mich., with full military honors.

Maxson.—Dorothy M. (Hill) Maxson, 89, of Battle Creek, Mich., died on January 14, 2003, at Laurels of Bedford in Battle Creek.

She was born on September 19, 1913, in Battle Creek, the daughter of Harry Russell and Mabel (Downs) Hill.

On November 10, 1930, Dorothy married Glenn I. Maxson in South Bend, Ind. He died on September 29, 1992. She was a homemaker for most of her life, but did work for the Battle

Creek Food Company and the Kellogg Company.

Dorothy loved collecting images of angels. She enjoyed reading, dining out, and spending time with her family and grandchildren. She and Glenn also enjoyed touring in their travel trailer with the Wally Byam Caravan Club, and wintered in Florida for many years.

Survivors include two sons, Richard of Augusta, Mich., and John of Battle Creek; one daughter, Jean of Battle Creek; one sister, Eleanor "Jean" Brandon of Medford, Ore.; five grandchildren, several great-grandchildren, several great-great-grandchildren, cousins, and several nieces and nephews. In addition to her husband, she was preceded in death by her brother, Lester Larabee; one granddaughter, and one great-granddaughter.

Funeral services were held on January 20, 2003, at the Bachman Hebble Funeral Service, with Pastor Harold King of the Battle Creek Seventh Day Baptist Church officiating. Burial was in the Floral Lawn Memorial Gardens in Emmett Township.

Burdick.—R. Wendell Burdick, 81, of Albuquerque, N.M., died on January 22, 2003, while in hospice care following a stroke.

He was born in Boulder, Colo., on June 9, 1921, the first of seven sons born to Carroll Remick and Celia Isabel (Smith) Burdick. He moved with his family to New York State at an early age and graduated from high school in DeRuyter. He accepted Christ and was baptized, joining the DeRuyter Seventh Day Baptist Church, where he served for many years as a deacon.

On August 11, 1945, Wendell married Virginia Moulton, with whom he shared the rest of his life.

He spent the early part of his career owning and operating a large dairy farm. Although he eventually

had to give it up, he remained a farmer at heart. Later, he worked for the Key Bank System in New York.

He was active in numerous 4-H and Grange youth activities, and served as a member of the School Board and Farm Bureau. As a member of the Four Hills Lions Club in Albuquerque, he received recognition by a Melvin Jones Fellowship. After moving to Albuquerque in 1984, he and Virginia participated in the Albuquerque Seventh Day Baptist Fellowship. Since July of 1998, they have held membership in the Seattle Area SDB Church in Auburn, Wash.

Wendell took care of his mother when his father died at an early age, and was a tireless worker in all that he did. He is remembered as a gentle, responsible, and Godly man.

In addition to his wife of 57 years, survivors include two sons, Richard and Scott, both of Albuquerque; two daughters, Linda Belle Yadsko of Freeland, Pa., and Ruth Ellyn Burdick of Auburn; five brothers, Rev. C. Rex Burdick of Sherrill, N.Y., Willard and Eugene of DeRuyter, Wayne of Albuquerque, and Gordon of Lake Wales, Fla.; 13 grandchildren, and nine great-grandchildren. He was preceded in death by one brother, Richard.

A memorial service was held on January 26, 2003, in Albuquerque. Another service will be held on May 31, 2003, at Smith's Funeral Home in DeRuyter, with his son-in-law, Rev. Ken Burdick, officiating at both services. Interment will be in the Hillcrest Cemetery in DeRuyter.

Hall.—Thelma A. (Pierce) Hurley Hall passed away on February 19, 2003, at her home in Sherrill, N.Y., at the age of 81.

She was born on March 9, 1921, in Alfred, N.Y., the daughter of Ernest and Norma Adalyn Pierce. She graduated from Milton (Wis.)

cont. next page

College and was employed as a telephone operator for 28 years in Janesville, Wis. She was a member of the Milton Junction, Wis., Seventh Day Baptist Church, and then the Milton SDB Church. For a number of years, she served as a cook at the Milton church's Camp Wakonda.

After moving to New York State, Thelma became a member of the Adams Center SDB Church. She was involved with two senior groups in the area and the Oneida-Canastota Christian Woman's Club. She was also a member of the Telephone Pioneers of America.

Surviving are three stepsons, Leland and Llewlyn Hurley, both of Iowa, and Larry Hurley of Nebraska; one half sister, Della Fern Davis of Verona, N.Y.; one sister, Ernestine Linnes of Janesville; one stepbrother, Darwin Lippincott of Elwood, Neb.; stepgrandchildren, and several nieces and nephews. She was preceded in death by her two husbands, Lester Hurley and William Hall; and two stepbrothers, Warren and Leslie Lippincott.

A time of remembrance was held at Noyes Manor in Sherrill. Interment will be in the Alfred (N.Y.) Rural Cemetery in May.

Coon.—Constance "Connie" Coon, 76, of Belmont, N.Y., died at the Erie County Medical Center, Buffalo, N.Y., on February 28, 2003, following an auto accident in Franklinville, N.Y.

She was born on January 19, 1927, in Hopkinton, R.I., the daughter of Leland W. and Helen E. (Kenyon) Coon. Following the premature death of her father, her mother married James G. Waite of Bradford, R.I.

She graduated from the Westerly, R.I., school system and attended Alfred (N.Y.) University. After graduating from Salem (W.Va.) College, she taught physical education in Centerville, Md.; Wellsville, N.Y.; and Pontiac and Benton Harbor, Mich.

Connie was a member of the First

Seventh Day Baptist Church of Hopkinton in Ashaway, R.I. In recent years, she attended the SDB church in Genesee, N.Y., and the Christian and Missionary Alliance Church in Wellsville. Touching others for God and for good, she was involved in Bible clubs and camps, and was known as "Aunt Connie" to many young people.

"If I could pick one Bible verse that would portray 'Aunt Connie,'" commented Rev. Gordon Lawton, "I would select Isaiah 54:1. The heritage of the 'children' of Aunt Connie is great. I think of her nieces and nephews, and I think of those, like myself, who received her leadership and love at church, at camp, and in other places and ways."

Connie also loved God's creation, which was evident in her avid participation in fishing, sailing, swimming, and water-skiing. She shared her love of these sports with many.

Survivors include one half sister, Barbara Anne Barber of Westerly; one half brother, James Loren Waite of Hopkinton; a longtime friend and companion, Jean Young; and five nieces and four nephews. She was preceded in death by one brother, Philip Coon.

Funeral services were held on March 4, 2003, at the Christian and Missionary Alliance Church in Wellsville, with Pastors Mike Brady and Gordon Lawton officiating. Interment was on March 15, 2003, at the First Hopkinton Cemetery, Ashaway, with Rev. Leon R. Lawton officiating.

O'Connor.—Etta (North)

O'Connor, 91, passed away on March 9, 2003, at her home in North Plainfield, N.J.

She was born in Milton, Wis., and moved to Plainfield with her parents as a teenager. She graduated from Plainfield High School in 1929 and from Milton College in 1932. On February 22, 1946, she married John V. O'Connor.

Etta was a very active, 75-year member of the Seventh Day Baptist Church in Plainfield. At the time of her death, she was treasurer of the church's Women's Society, and assistant treasurer of the Sabbath School. She also served as church treasurer for many years and sang in the choir of several area churches.

Etta served as a longtime executive assistant for the *Sabbath Recorder* at the denomination's former headquarters in Plainfield. She was widely known for her cheerful phone greetings and the personal notes she often wrote to subscribers. Her many tasks included proofreading, keeping subscription lists, filling orders for a variety of publications, serving as mail clerk, and even keeping the coffee pot hot.

It was often said that "no one knew more about who parented or married whom, or where or when they moved. The familiar answer to any address question was, 'Ask Etta.'"

In 1982, Etta received the SDB Woman's Society's Robe of Achievement for her devotion and service to the denomination. She was a generous person who touched many lives.

Survivors include one daughter, Maureen O'Connor-Priest of LaCanada, Calif.; and two granddaughters. She was predeceased by her husband, John, in 1975.

Funeral services were held on March 12, 2003, at the Plainfield Seventh Day Baptist Church, with Rev. Joe Samuels officiating. Interment followed at Hillside Cemetery, Scotch Plains, N.J.

Death Notices

Marilyn D. Davis, 83, formerly of Boulder, Colo., died on March 19, 2003.

Margret S. Armstrong, 87, of Middlesex, N.J., died on March 27, 2003.

KEVIN'S

ORNER

Jam the Niagara!

Ah, springtime.

Sunny skies and warmer temperatures have caused us to throw open our windows at home and let in the fresh air.

It also lets in the noise.

Janet surprised me at Christmas with a satellite radio, and I was looking forward to an evening of soothing music. "Thanks" to all the open windows and ambient noise, I really had to crank up the volume on the stereo—and the speakers are right on my desk! So much for soothing...

Here on the south end of Janesville, we live close to the interstate. I always say that we can see I-90 in the winter, and *hear* it in the summer!

Every once in a while—due to construction or an accident slow-down—the drone of interstate traffic hushes and we have a strangely peaceful domicile. But usually it's like living next to Niagara Falls.

Have you ever seen that wonder of water? Growing up in the Empire State, and now traveling back and forth to visit family, we've had the chance to stop at the Falls many times.

Seeing and feeling the mist and hearing the roar of the mighty Niagara is an awesome experience. Half a million tons of water race over the Falls every minute. But Merle Mees tells of a cold March day in 1948 when all of that came to a halt.

"People living within sound of the falls were awakened by the overwhelming silence. They believed it was a sign that the world was coming to an end. It was 30 hours before the rush of water resumed.

"What happened? Heavy winds had set the ice fields of Lake Erie in motion. Tons of ice jammed the Niagara River entrance near Buffalo and stopped the flow of the river until the ice shifted again."

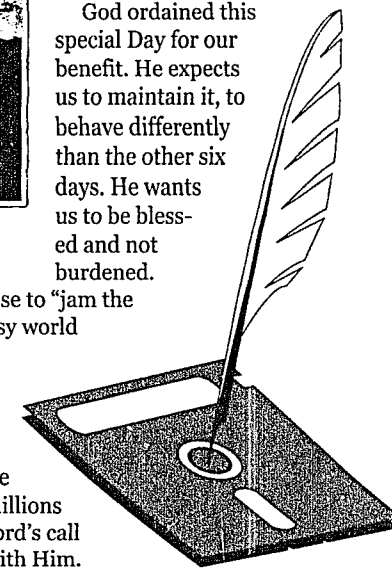
Every Sabbath, we have a chance to turn off the mighty rush and roar of our busy lives.

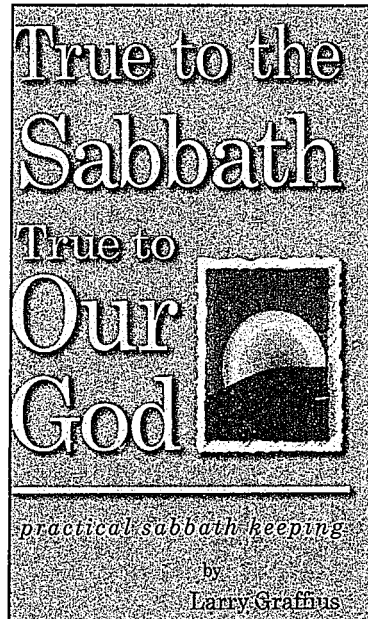
Wouldn't it be awesome to be awakened by an overwhelming silence, to be broken only by our quiet praises to the God of the Sabbath?

Too often we load up our Sabbath days with so many church activities that they nearly defeat the purpose. At this year's Pastors' Conference, I could sense that more than a few of our leaders actually rested and enjoyed a true "Sabbath off" with their colleagues and local hosts, and got in tune with the Lord.

God ordained this special Day for our benefit. He expects us to maintain it, to behave differently than the other six days. He wants us to be blessed and not burdened.

May we choose to "jam the flow" of the noisy world as we approach this Sabbath, before we find ourselves heading over the edge with the millions who miss the Lord's call to come away with Him.





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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