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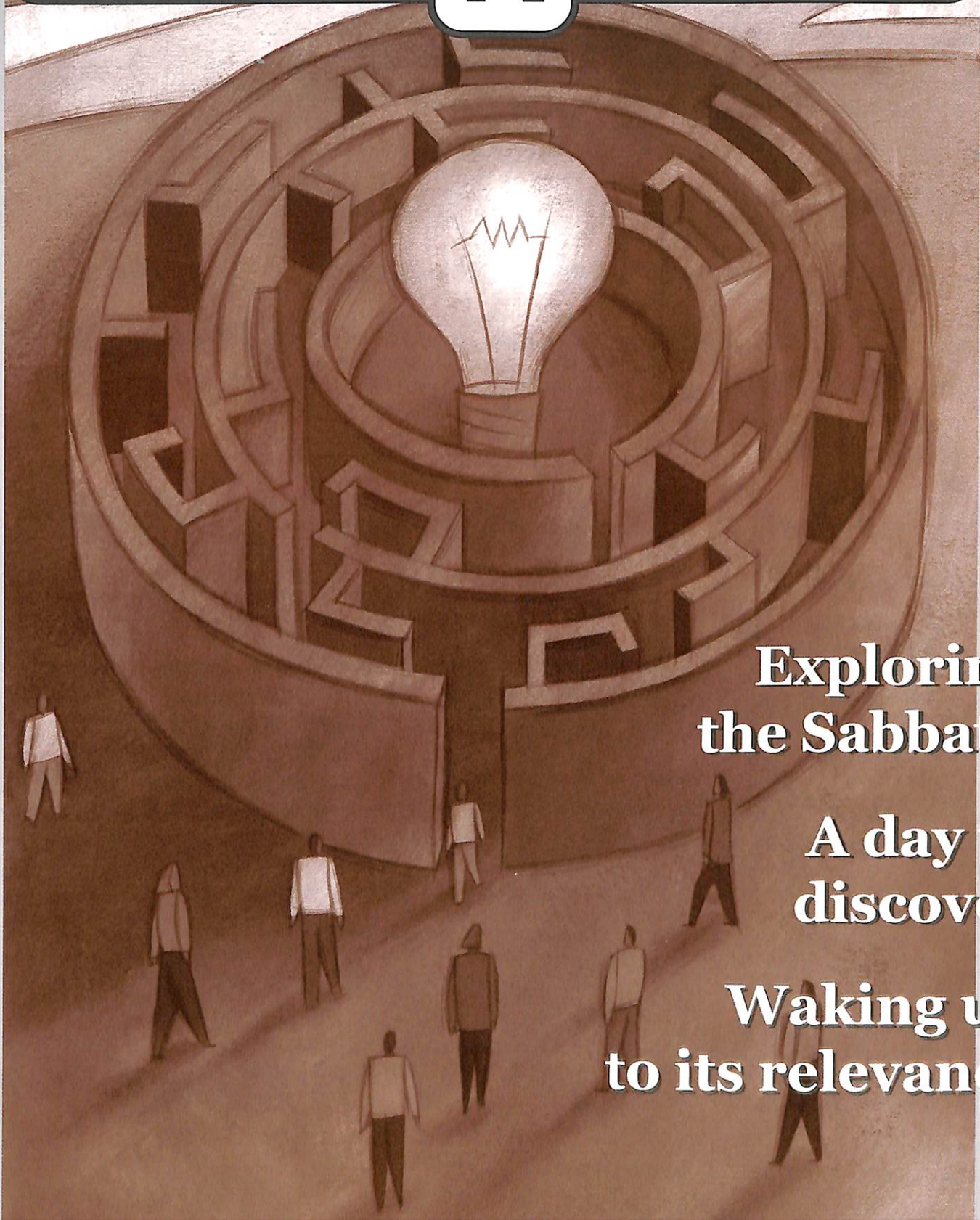
abbath

News for and about
Seventh Day Baptists

May 2004

R

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**Exploring
the Sabbath**

**A day to
discover**

**Waking up
to its relevance**



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 Christ Jesus.
- 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 our Lord. 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 7 – 18, 2004

Seventh Day Baptist Center
Janesville, Wis.

Taught by
Janet Thorngate
and
Gordon Lawton

Please contact Rev. Lawton
for more information:
(608) 752-5055
sdbcom@inwave.com

Pawcatuck Church to Host Seminar

The Pawcatuck SDB Church of Westerly, R.I., will host a weekend seminar of teaching, nurture, and encouragement by Malcolm Smith on June 11-12. The four one-hour lectures will be at 7:00 p.m. Friday, and on Sabbath at 11:00 a.m., 3:30 p.m., and the 7:00 p.m. session concluding with a celebration of Communion.



Malcolm Smith

Malcolm Smith, born in London, England, has pastored in rural and urban settings. His vast experiences include trips to the African bush, encounters with those challenged by the spirit world, and seminars before audiences grand and small. His heart's desire is to meet the need within the Christian community for a serious and mature teaching ministry.

Smith says, "Some ministries have been called to harvest the wheat in a ministry of evangelism; I have been called to take that wheat and turn it—through teaching—into bread to bless the world!"

For more information, check out www.malcolmsmith.net.

SDB Church Planters School

will be held at the
SDB Center
Janesville, Wis.
May 24-29, 2004

* * *

To register, contact the
Missionary Society office
(401) 596-4326
sdbmissoc@mindspring.com

Pastors' Assistance to Conference

Has your congregation been unable to send your pastor to General Conference?

The SDB Memorial Board—working through the Council on Ministry—wants to assist (as funds are available) SDB pastors and their spouses to attend General Conference sessions.

Your pastor and spouse must qualify. For more details, check out the new COM website: www.sdbministry.org.

The Sabbath Recorder

Establ. 1844



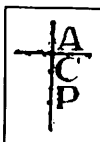
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Exploring the Sabbath

by Linda Greene

This is the first in a series of Sabbath articles by Linda Greene. Her study will look at most of the Scriptural references for the Sabbath, providing insights and challenging questions for our personal Sabbath observance.

These shortened studies (this is intro and lesson one) will appear in their entirety in a future booklet.—Editor

This examination of the Sabbath began 10 years ago during a surgical leave from my job. After returning to work, I became busy and forgot about it.

Six years later, I came across my notes and was intrigued by some of them, so I decided to finish the study.

During my original research, I was reading a book by Neil Anderson called, *Walking in the Light*. One of Anderson's statements really jumped out at me:

"The laws of God are liberating and protective. They are restrictive only when they protect us from the evil one."

I had said something similar many times in speaking to young people about God's Commandment against sexual sin. Since I was giving a lot of thought to the Sabbath at that point in my life, I decided to explore how Anderson's statement might apply to the Sabbath.

Struggling with the rules

I found myself struggling with the set of Sabbathkeeping rules I was taught as a child. I was dissatisfied, not really with the rules themselves, but with the legalism and self-satisfaction that seemed to invade any mention of Sabbath or Sabbathkeeping.

I also found myself wondering how *the Lord* felt about those things.

I decided to study the Scriptures to try to understand God's original purpose in creating Sabbath and how I might please Him on His Holy Day. For this reason, my original study was not an attempt to prove or disprove the validity of the Sabbath, and this series of articles will not be either.

Assumption #1: The Sabbath is true

With my first assumption that the Sabbath is true, I was looking for: "Why did He create it?" Then I could ask myself, "Do my attitudes and ac-

I was dissatisfied, not really with the rules themselves, but with the legalism and self-satisfaction that seemed to invade any mention of Sabbath.

tivities line up with God's purpose or are they in conflict?"

My study was fairly subjective but rewarding. I have a deeper appreciation of the Sabbath than ever before, and I am praying you will as well.

A transforming journey

Let me say, right up front, that I will *not* be labeling certain activities as "right" or "wrong" on the Sabbath, although I ask a few questions on the subject. This Sabbath study was a journey for me, one with more questions than answers.

But the journey itself completely transformed my point of view. My sincere desire is to please the Lord with my attitudes, even more than my activities. The Scriptures say that man looks at the outward appear-

ance, but the Lord looks at the heart (1 Samuel 16:7). I want to see things through God's eyes.

Is it restrictive?

Back to Neil Anderson's quote—which is only meant to provoke thought and not to serve as any kind of authority on the subject: "The laws of God are liberating and protective. They are restrictive only when they protect us from the evil one."

Do I believe this is true of the Sabbath? I believe that it's true of the other nine Commandments, so it seems that it should apply to the Sabbath as well.

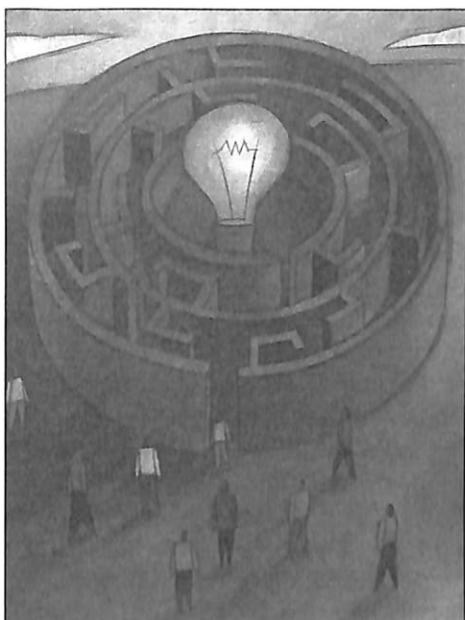
If this is the case, how does the Sabbath protect me from the evil one?

In an attempt to find an answer, I began with these questions for prayer and meditation:

- Are my Sabbathkeeping traditions clearly spelled out in Scripture, or are they manmade traditions or interpretations that have been attached to the basic teaching of Scripture?

Are my Sabbathkeeping traditions clearly spelled out in Scripture, or are they manmade traditions?

- Do my traditions heighten or detract from the blessing and meaning of Sabbath, or do they have little effect at all? (Are they in line with or contrary to the will and Word of God?)
- Are these Sabbath traditions "fences" we have built around the law to protect the Sabbath, or are



they part of God's purpose for the Sabbath (and intended to protect me)?

- Do they limit activities that would detract from my Sabbath experience, or are they convenient excuses for me to do what I want on the Sabbath, like take a nap?
- I do believe the Sabbath was intended to protect my fellowship with God, not to restrict me for the sake of restriction alone. Do the outward limitations protect my ability to be blessed by spending Sabbath with God, or are they outward acts that try to create a "manmade difference" on Sabbath—having no effect on the inner man and the true meaning of Sabbath rest?
- I try to live every day as "holy unto the Lord." Does my Sabbathkeeping heighten my awareness of God's holiness and my ability to yield to that holiness in my own life, or is there no tangible effect?

Is it simply obedience?

I realize all these questions might seem to be splitting hairs, but I am repeatedly struck by Jesus' reaction to the Pharisees. These men were

keeping the law *to the letter*, and yet Jesus seemed extremely frustrated by their Sabbathkeeping.

There must be more to "keeping" the Sabbath than just obeying the rules, so I believe it's necessary to explore beyond what we do or don't do. Otherwise, it's empty form and meaningless ritual—just religious activity.

God cares about my actions, but He knows the heart is the core issue. If the heart is made holy, the actions will follow. Yet the actions can be right without the heart ever being impacted or touched.

The first Sabbath

Let's begin by taking a look at the first instance of Sabbath in the Bible, Genesis 2:2-3.

God finished Creation and then rested. He blessed the seventh day and made it holy, because He had rested. The Sabbath is "blessed and holy" and intended for rest.

Why did God rest? He doesn't get tired, so He didn't rest for Himself (Psalm 121:4). He must have rested for you and me.

It's for rest, right?

I have often assumed that God's purpose in Sabbath rest was to provide mankind with physical rest, but I don't find that in Scripture. Rest is a definite benefit and a clear command, but it's not given as the main reason for Sabbathkeeping.

There must be some kind of lesson, then, for me to learn from God's act of resting on the Sabbath; an example or a truth to be had.

And why did God go even further to *bless and make holy* the seventh day? If the only purpose for Sabbath was rest, He wouldn't have needed to take this additional step of sanctifying the Sabbath. (Sanctification is being set apart for a special purpose, just as God sanctifies us for His service. So God must have a special purpose for the Sabbath.)

The Sabbath is holy

Does anything that God makes holy ever become ordinary again? Is this possible? If not, then Sabbath is still holy—still set apart for God's use and purpose, whether or not anyone on earth ever "keeps" it at all.

The "keeping" is for our benefit, but it can't add to or detract from what God has made holy.

Time to commune

Man's first full day of life was the Sabbath. God set the priorities from the very start.

Before man set about fulfilling God's purpose for his life, God rested and set aside holy time for mankind to commune with Him. This has to be more than physical rest, because Adam and Eve hadn't had a chance to get tired yet! This must be a resting of the spirit in who God is and in His ability and intention to care for me.

There must be more to "keeping" the Sabbath than just obeying the rules, so it's necessary to explore beyond what we do or don't do.

This is an issue of truth; believing in my heart of hearts that God has my welfare in mind and will take care of me if I set aside my own labor and efforts to take care of myself.

I am to let God take care of me for one whole day—the first day of my life! This is exciting stuff!

(Next time, we'll go on to Exodus 16:23-30). **SR**

Linda Greene is a physician's secretary at Mayo Clinic in Rochester, Minn., and a deaconess at the Dodge Center, Minn., SDB Church.

Waking up to the relevance of the Sabbath

by Dale Thorngate
2004 Conference President

As a Seventh Day Baptist pastor, I consider it my responsibility to challenge my parishioners to take advantage of the Sabbath that God has provided. But I have to admit that if anyone were to observe me on Sabbath Day, they would probably say that I work harder on the Sabbath than I do on any other day.

Although I do believe in Sabbath rest, as a pastor I have to find it *after* I have helped others find theirs. Remember, however, I have not always been a pastor.

I want to take you back to the time when I was still on active duty in the military. During my 20 years of service, I spent a year in Vietnam, a war zone at the time.

In a war zone, you don't have days off. You are on duty 24/7 for an entire year. While I was there, I transferred from the Air Force to the Army, so I was concerned that when I returned to the United States, I would have to continue to work some on Saturdays.

During my time in Vietnam, I had not only affirmed my relationship to God at a very scary time in my life; I had also reaffirmed my commitment to the church of my youth. I was raised in a Seventh Day Baptist home in Battle Creek, Mich., and was baptized by Rev. Alton Wheeler when I was 10 years old.

But for my first 15 years in the military, I must admit that I had decided that the Sabbath was not important. I could worship on Sunday just as well, and God wouldn't care. After all, just look at all those other Christians out there who go to church on Sunday! *They* don't seem to need the Sabbath.

Well, there is nothing like a tour in a war zone to get your attention and help you reevaluate what is really important in life.

When I returned home, I was acutely aware that God had protected me through a very difficult and fearful time. He convinced me that the Sabbath needed to be an important part of my life.

I was reminded that the Sabbath was an early and significant part of my Christian experience. It was in Sabbath time that God was uppermost in my mind—when He could communicate best with me because He had my attention.

I never had to work on the Sabbath again, even though I had another five years to go to complete my 20 for retirement.

Ever since I renewed by commitment to the Sabbath, my life has been blessed every day. Jesus Christ is the source of my salvation, and the Sabbath is God's source of blessing and peace.

It is my prayer that all people can experience the blessings of the Sabbath when they and God can focus on each other. In this hectic and fearful world, the Sabbath is still relevant—and maybe more important than ever. *SR*



There is nothing like a tour in a war zone to get your attention and help you reevaluate what is really important in life.

The Sabbath: a day to discover rest in God

by Thomas Merchant

Rest without guilt

I began keeping the Sabbath as a college student.

Raised in a Christian home and engaged in church activities as a youth, I had drifted from religious practice in my late high school and early college years. Through my youthfully idealistic eyes, I saw too much inconsistency in the Church. But I never lost my basic belief in God as Creator and Supreme Being of the universe, and I never turned from Christian principles of moral conduct.

I was a conscientious student, putting in long hours with the books. When Friday afternoon arrived, I felt like taking a break. Usually I had no difficulty setting aside my studies Friday evening, but on Saturday and Sunday it was a different story.

I knew that I not only wanted, but also needed, a rest—that “all study and no play would make Tom a dull boy”—that in fact I would do better work in the coming week if I took a break. But, there was a test bright and early Monday morning, a play rehearsal Monday evening, and a term paper due Tuesday afternoon.

For the remainder of the weekend I lived with internal conflict: should I rest and feel guilty, or work and grow weary? Self-disciplined as I was, I usually “gave in” to resting for a part of the weekend, but with that came a heavy burden of guilt, which really is no rest at all.

Then I learned that God had a gift for me. Oh, not for me alone, but for all mankind. “The Lord hath given you the Sabbath.”

What a gift! The gift of rest *without* guilt, because God—the ruler of the universe—was telling me to rest!

A gift of God

“This is the day which the Lord hath made; we will rejoice and be glad in it” (Psalm 118:24).

No sooner had I embraced the Sabbath with joy, than I made a terrible discovery: some of these Seventh Day Baptists, the very people who had taught me about the Sabbath, were drifting from

**What a gift!
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its observance. Suitable employment, extracurricular activity, Saturday sales—all these and many other things were more important than keeping the Sabbath. Nothing about our denomination saddens me more.

To be rich and not know it, to be blessed and not appreciate it, to reject a gift from God—it saddens me.

God in it

God’s gift of the Sabbath is not just a guarantee of physical and mental rest. *“I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them” (Ezek. 20:12).*

Much has been written about the symbolic character of the Sabbath; indeed, our Seventh Day Baptist Statement of Belief says that “the gift of Sabbath rest is an experience of God’s eternal presence with His people.”

Most obviously, the Sabbath symbolizes God’s creation of the world. Equally, it was a sign between God and His people of the covenant made with them. Yet, on several occasions, God said, “Ye shall keep my Sabbaths... I am the Lord,” implying that it also is a sign of His lordship. Indeed, *there is no rest in the Sabbath if there is no God in it*, for it is His sovereignty that provides the rest without guilt.

An aside on legalism

Charges that Sabbath-keeping is legalistic are best not answered, and most certainly Sabbathkeepers should not trouble themselves with whether their observance is legalistic.

Legalism, like beauty, is not intrinsic, but “in the eye of the beholder.” Invariably, he who charges legalism has never experienced or does not remember the joy of obedience.

When I was a child, I liked to go shopping with my mother. When she called me from my play to go with her, my friends would ask, “Do you have to?” I would answer “yes,” knowing that I wanted to go. Undoubtedly, they thought my attendance at shopping was very “legalistic.”

To the one who wants to obey God and does so joyfully, obedience is not legalistic; to the one who wants to observe the Sabbath and does so gratefully, Sabbath-keeping is not legalistic. Those who charge “legalism” must be convinced of their need of God and of their need of the Sabbath before those charges can be answered.

Weekly reunion

Not only is the Sabbath a symbol of God’s presence, but it is also a time

when God is present. This is not to contradict God's omnipresence, but only to emphasize that He appointed the day not only for rest but also for worship.

The day is for worship of Himself. Therefore, He is in the Sabbath actively as well as symbolically.

Looking at the sweep of history, it seems that ever since the fall of man, man and God have been trying to get back together. Man desperately needs to reunite with God, and believers readily acknowledge this need. In spite of this, God is the one who continually makes the extra effort to effect the reunion.

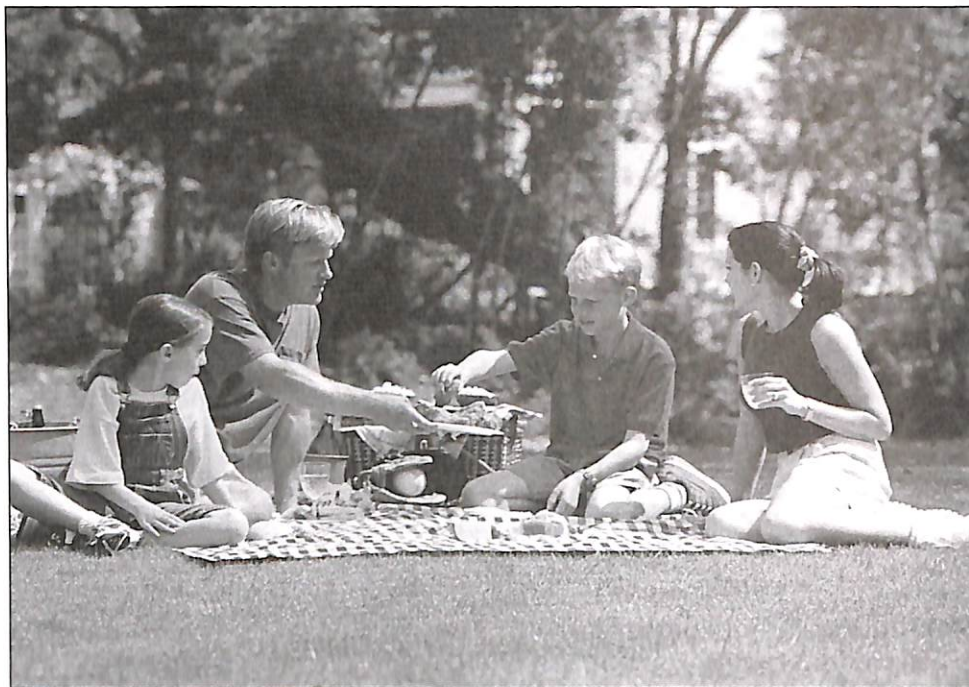
In the ultimate example, God stepped down from His throne in heaven, assumed human form, and allowed Himself to be crucified on a cross so that He and man might enjoy reunion. And *in the Sabbath, He set aside the seventh day of every week to provide man a time when he might find his God.*

For most of the first six years of my Sabbath observance, I was a lone Sabbathkeeper, unable to worship regularly in a Seventh Day Baptist church. I do not advocate this experience to anyone, but I do not regret my own experience for it taught me to find my God.

It was the Sabbath day custom of my family to leave the city of our work and residence, and to get out in the natural world where we could view God's creation less disturbed by man. In the wonder of that creation, we found God.

Please do not misunderstand: I know that God dwells in the city as well as the country, but out in nature is where I am best able to find Him. Likewise, I know that God is not hiding from man, but I know, too, that the act of worshipping God requires that man approach Him.

God is so intent on reunion with His people that He Himself provides the time when His people might find Him.



It was our Sabbath day custom to get out in the natural world where we could view God's creation less disturbed by man. In the wonder of that creation, we found God.

An observation on nurture

When I first began to keep the Sabbath, my mind was full of questions, with which I plagued my Sabbath-keeping wife: "If we can't go to a movie, can we eat out? What is the difference between eating out and you preparing the meal? If we can't go to a movie, why can we watch TV?" and on and on...

If my wife had not eased me through my many questions and anxieties, patiently, lovingly, as I gave up well-established habits for this new lifestyle, I might not be a Seventh Day Baptist today.

Look around your church. Are there new families, couples, individuals, who may be asking questions, too, but have no relatives

or close friends to advise them? Is your church's commitment to growth big enough to include a program of nurture for new Sabbathkeepers?

Or are we reaching out to win new people to Christ, only to leave them floundering as new Sabbathkeepers? **SR**

Thomas Merchant is a Library Automation Consultant for Follett Software Company. He and his wife, Diane, live in Lexington, Neb., and are members of the Milton, Wis., SDB Church.

This article first appeared in the March 1989 outreach issue of the SR, "Seeking and Finding."

New scholarship for higher education



The family of the late Margaret (Bond) Allen, desiring to preserve the memory of a loyal and faithful Seventh Day Baptist who loved and served her Lord Jesus, has established a scholarship for SDB students.

The Margaret Bond Allen Memorial Scholarship is available to any Seventh Day Baptist who plans to attend a college, university, or vocational training institute. Applicants have to meet the following requirements:

- 1) Must be a person of high moral character and integrity, who lives a clean, wholesome, Christian life and is an example to others.
- 2) Must intend to successfully complete his/her college education.
- 3) Must be an active member of a Seventh Day Baptist church for three years or more.
- 4) Must submit, along with the application, a letter of recommendation from his/her pastor or deacon. The letter should list the applicant's service to the church and the denomination, moral character, and why this person should receive a scholarship.
- 5) Must have a grade average which meets the minimum required by the college or university.
- 6) Due to Margaret's keen interest in and love for Christian education, the applicant should consider taking two or more classes in Christian education; however, this is not a requirement.
- 7) Applications are due no later than the first day of General Conference for the following school year.
- 8) The minimum scholarship is for \$1,000. A check will be sent to the student's school, along with a copy of the letter to the student. Scholarships can be given at the rate of \$500 per semester, or \$1,000 at one time, depending on the decision of the Memorial Board trustees.
- 9) Scholarship application forms can be requested from, and returned to: Memorial Fund Office, Seventh Day Baptist Center, P.O. Box 1678, Janesville, WI 53547.
- 10) Priority for scholarships is given in the following order:
 - First—Member of the Lost Creek, W.Va., SDB Church.
 - Second—Member of the Salem, W.Va., SDB Church.
 - Third—Member of other churches in the Appalachian Association.
 - Fourth—Member of any SDB church that is a member of the denomination.

Exceptions to the above: Margaret's granddaughter, Carly Jun Allen, and her great-grandson, Garrett R. Andersen, will receive a scholarship, if and when they need it.

The above priorities and exceptions exist because of Margaret's great love for her grandchildren and her love for her two home churches.

Margaret's family invites your financial participation by adding to the base fund so that more scholarships—or even larger ones—can be given.

Please send your contribution to the SDB Memorial Fund address given above. Make your check payable to the Memorial Board Trustees, and designate it for the Margaret Bond Allen Scholarship Fund.

Thank you. *SR*



Single Minded

by Paula Davis

"...that you may live in a right way in undivided devotion to the Lord" (1 Cor. 7:35)

Life in the balance

"I will instruct you and teach you in the way you should go; I will counsel you and watch over you" (Psalm 32:8).

Balance—that elusive concept that so many of us strive for yet seemingly few achieve.

It may seem ridiculous to my married friends that a single person could struggle with the concept of balance. After all, they have a spouse, children, and a household, and many also have jobs. They have to juggle all of these elements while still trying to find time for themselves. So, how difficult can it be for a single person to find balance?

I've discovered that, in my life, balance is an incredibly difficult thing to find. Since I don't have a spouse or children, I often feel that I don't have the "excuses" married people have for saying "no" to things.

Why shouldn't I put in extra overtime at work? I don't have a family to go home to. *Why shouldn't I be involved in every extra-curricular activity at church?* I have only my own time to schedule, not that of a husband and children. But these are misconceptions that I have to work hard to overcome.

The Lord has things He needs me to do, and I can't fill up my time with commitments that He really doesn't prescribe for me. Perhaps I'm the one He wants to send to visit shut-ins or nursing home residents. Maybe He needs me to give a much-needed break to my friends who do have children.

Maybe this is the stage in my life when the Lord needs me to spend more time with Him. Perhaps the things that He teaches me now can be applied later, if or when I have a spouse and children of my own.

Or maybe God needs me to concentrate on learning more about being content in my singleness so that I can minister to other singles who are struggling with being "alone" in life.

I'm learning that only the Lord can determine where the balance needs to be in my life—not another person, and not the Church.

As long as I'm seeking His will and not hiding from whatever it is that the Lord wants to include in my life, I don't need to be so concerned with other people's opinions.

Lord, it's so easy to get caught up in doing "things" for You; filling my time with "works" so that I forget to ask You what my agenda *should* be. Please keep reminding me that spending time with You needs to be



It's so easy to get caught up in doing "things" for God; filling my time with "works" so that I forget to ask Him what my agenda should be.

my top priority, and to remember that I'm not being selfish when I do that.

Thank you for the abundant fruit that will grow in my life when I allow You to create the balance. Help me not to rely on my own ideas, or on others around me, to find it. **SR**



The Lord's Passover

The Lord's Passover is less than one month away as I write this. By the old lunar Hebrew calendar, Passover always falls "in the fourteenth day of the first month (Abib) at even" (Lev. 23:5). To coincide with the solar Roman calendar that we use nowadays, Passover began on April 5 at sundown this year.

The first Passover was instituted by God while the Hebrews were still held captive in Egypt and in the process of coming out of 430 years of bondage. God instructed them to take and prepare a perfect male lamb of the first year "without blemish" for the Passover feast.

God also instructed them to take the blood of that perfect lamb "and strike it on the two side posts and on the upper door post of the houses" (Exod. 12:7) where they would "eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs... Eat not of it raw, nor boiled at all with water, but roast with fire; his head with his legs, and with the entrails thereof.

"And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S Passover.

"For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

"And the blood shall be to you for a token [sign] upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy

you, when I smite the land of Egypt.

"And this day shall be unto you for a memorial; and ye shall keep it a feast to the lord throughout your generations; ye shall keep it a feast by an ordinance for ever" (Exod. 12:8-14).

Our congregation has observed the Lord's Passover ever since I can remember. It serves as a good re-

with him. And he said unto them, 'I have earnestly desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.'

"And he took the cup, and gave thanks, and said, 'Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit

***If we believe in Christ
and accept the blood of His sacrifice,
we ourselves may also be "passed over"
and saved from the plague of
a spiritual death.***

mind of Christ as our salvation from the price of sin, which is death. So we typically have a modest service and feast to commemorate this special sabbath.

We recognize that Christ is—and was—that perfect lamb that was sacrificed for our sakes so that, if we believe in Him and accept the blood of His sacrifice, we ourselves may also be "passed over" and saved from the plague of a spiritual death. As the Israelites were led out of Egypt so, too, does God call us to come out of the bondage of sin.

We have a simple feast, which is a shadow of Christ's last Passover supper. It consists of a piece of unleavened bread to represent Christ's sinless body, and a small glass of wine (or grape juice, for those who abstain from alcohol) to represent Christ's blood.

"And when the hour was come, he sat down, and the twelve apostles

of the vine, until the kingdom of God shall come.' And he took bread, and gave thanks, and brake it, and gave unto them, saying, 'This is my body which is given for you: this do in remembrance of me.' Likewise also the cup after supper saying, 'This cup is the new testament [covenant] in my blood, which is shed for you' " (Luke 22:14-20).

We also include a foot washing service, based on the example given to us in John 13.

"And when they had sung a hymn [or hymns], they went out to the Mount of Olives. And Jesus saith unto them, 'All ye shall be offended [caused to stumble] because of me this night: for it is written, "I will smite [strike] the shepherd, and the sheep shall be scattered." But after that I am risen, I will go before you into Galilee' " (Mark 14:26-28)

We then close the service with a hymn and have hope in Christ. **SR**



Pearls from the Past by Don A. Sanford, historian

Sabbath in the North Woods

On April 17, 2004, the Semi-Annual Meeting of the Northern Wisconsin and Minnesota Seventh Day Baptist Churches celebrated the 125th Anniversary of the New Auburn, Wis., SDB Church.

Until the establishment of the Seattle, Wash., church, New Auburn was the most northern SDB church in America, closer to the North Pole than the Equator.

I served the New Auburn church nearly a half century ago. My primary attention back then was devoted to the future as we erected a new church building.

When asked to prepare an account of the church's history for its celebration, I decided to focus on its founding father, David W. Cartwright, and his strong Sabbath convictions.

Following his death in November of 1899, the then-weekly *Sabbath Recorder*—for the first four weeks of 1900—published an extensive biographical sketch of David Warren Cartwright, written by the president of Milton (Wis.) College, W.C. Whitford.

Cartwright was born in Berlin, N.Y., on March 11, 1814. He was 3 years old when his father died, and his mother and three sisters struggled to make a living. He had only three months of formal schooling.

In 1833, at the age of 19, Cartwright visited an uncle in Allegany County, N.Y., and experienced the

thrill of hunting large animals of the forests. Whitford asserted that Cartwright's experience as a pioneer in New York State qualified him "to engage with great zest and activity in the formation of a society in the vicinity of his home in Wisconsin.

"This society at the first consisted in only four or five settlers in the town. Keen in discernment, prompt in reaching correct opinions, ready

members of the Milton SDB Church.

Cartwright contributed greatly to Milton College, especially its Biology Department, donating his collection of biological and botanical specimens, as well as his writings.

"In 1875 he made a successful hunt in Chippewa County, Wisconsin, where he found a somewhat elevated locality unoccupied by settlers, thickly covered with large pine

***David Cartwright's experience
as a pioneer in New York State
qualified him "to engage with great zest
and activity in the formation of a society
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in Wisconsin."***

to proffer helpful advice, vigorous and untiresome at work, he assisted many newcomers in selecting their locations and in advancing the value of their property.

"In the establishment of a community of original settlements, it is of prime importance to introduce customs, institutions, and enterprises which are wholesome in their nature and fitted to be permanent in their influence."

In 1842, Cartwright settled in the town of Sullivan, Wis., known as Bark Woods, in Jefferson County. Here he claimed 80 acres of government land. Through diligent work, and foraging game and timber from the natural surroundings, he was able to retire and move to Milton, where he and his family became

and hardwood trees, and having somewhat clayey soil, more than ordinarily productive for that region.

"He then entered two hundred acres of government land, and afterwards secured other such timbered quarters and half sections in the vicinity. In partnership with two of his sons, he erected a steam sawmill on his first purchase and soon furnished the market with his pine lumber of superior quality.

"He encouraged others of his acquaintances to settle, and the nucleus of a village was formed that continued a flourishing store, shops, a school house, and a building for religious worship. The last belonged to the Seventh Day Baptist church, which was organized here in 1879, and admitted two years later into the North-Western Association."

That settlement, originally known as “Cartwright Mills,” was later shortened to “Cartwright.”

Michael Perry is a member of the New Auburn Volunteer Fire Department. In his book, *Population: 485* (subtitled *Meeting Your Neighbors One Siren at a Time*), he explains the change in the village’s name.

“First it was Cartwright Mills; then, in 1882 for the convenience of the post office, the name was shortened to Cartwright.

“In 1902, a saloon keeper approached the village board and requested a liquor license. Cartwright—a devout Seventh Day Baptist—declared that as long as the town bore his name, liquor licenses were out of the question.

“The board voted to change the name of the town to Auburn. Unfortunately, the adjacent township was already named Auburn, and so in 1904, pleading confusion, the Chicago Railroad requested that the town change the name once more. The board tacked on ‘New,’ and so it became New Auburn.”¹

In President Whitford’s conclusion to his tribute to David Cartwright, he described him as “a

staunch and fearless advocate of the Biblical Sabbath.” In this defense, and in the promulgation of its authority, he was largely occupied in the last four years of his life.

“He composed, published, and distributed at his own expense, four

**Whitford
described him as
“a staunch and
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Sabbath.”**

tracts, presenting his matured views on different points of his subject. They all are written mainly in the most simple and forcible Saxon words, and sentences that strike like rifle-shots the targets at which he aims.

“They are worthy of study, not only for the arguments he furnished, but for the way in which his vigorous and clear-sighted mind, untrained in the schools, grasped and marshaled fundamental truths in the Scriptures.

“The first tract gives the correspondence between himself and a Methodist clergyman to the teachings of the Bible in regard to the day of the week that should be observed as the Sabbath. The letter rehashed the usual interpretations of the proof texts accepted by First-day keepers, and attempted to sustain his position by liberally alleged statements of the Fathers in the first two centuries of the Christian era, making the most egregious blunders. To Mr. Cartwright’s answer, no rejoinder was made.”

The other tracts included: “An Open Letter” (about covenants), “False Prophets,” and “The Two Laws.”

Cartwright carefully prepared at least 10 other articles on various phases of the Sabbath question that engaged his mind in the last months of his life. He probably intended to publish some of these. **SR**

¹*Michael Perry, Population: 485, Meeting Your Neighbors One Siren at a Time, (Harper Collins, New York, 2002), p. 39.*

Denominational Dateline

May

- 4/27 – 5/9 Vacation, Western New York, Calvin Babcock
- 1 Remembrance SDB Church, Fort Worth, Texas—Gordon Lawton
- 1-2 Allegheny Association, Alfred Station, N.Y.—Dale Thorngate
- 14-16 Eastern Association, Plainfield, N.J.—Kirk Looper, Thorngate
- 15 Sabbath Renewal Day (*suggested date*)
- 20-21 CLT meetings, Seventh Day Baptist Center, Janesville, Wis.
- 24-29 Church Planter’s School, SDB Center—Ron Elston, Kirk Looper, Andrew Camenga, Lawton
- 26 Baptist History & Heritage Meeting, Vancouver, Wash.—Don Sanford

June

- 7-18 Summer Institute on SDB History & Polity, SDB Center—Lawton, Sanford, Camenga
- 11-13 Southwestern Association, Little Rock, Ark.—Thorngate, Elston
- 12 Atlanta, Ga.—Pete May
- 18-20 Appalachian Association, Lost Creek, W.Va.—Thorngate
- 25-7/9 Short-Term Mission Project, Rez Connection, Pine Ridge, S.D.—Elston; June 29- July 5, Looper

July

- 28-30 General Council, Buckhannon, W.Va.

August

- 1-7 General Conference, Buckhannon, W.Va.

SDB GENERAL CONFERENCE REGISTRATION INSTRUCTIONS

West Virginia Wesleyan College
59 College Ave., Buckhannon, WV 26201
August 1-7, 2004
(304) 473-8000; After Hours (304) 473-8011

Registrars: Chad and Laura Lee Modesitt
171 E. Main St., Salem WV 26426
(304) 782-3525
E-mail: cwmodesitt@hotmail.com

•Deadline for pre-registration: July 1

Any registration postmarked after July 1 will require a \$10 late registration fee for each adult (12 and up), and \$5 for children (4-11).

•On-campus registration:

Located in the Benedum Campus Center beginning Sunday, August 1, at 1:00 p.m. through late evening Monday-Friday, from 9:00 a.m. to 5:00 p.m., and after the evening services.

If you are coming just for Sabbath, August 7, please pre-register. (See "line 3" on registration form.)

•About the Registration form:

1. Please list **all names** as you want them to appear on the official nametags, last name first. Ages must be given for those under 18, as well as last school grade completed as of June, 2004. First-time Conference attendees, please identify yourselves.

There is **no charge** for children 0 to 3 years of age. However, *ALL NAMES must be listed* to ensure that everyone attending Conference is covered by insurance.

Special Requests: List preferences. Also, if rooming with someone other than names listed above, please indicate.

ALL attendees should read and sign the Expected Conduct statement. Young people should also make a copy of the completed Health Form for their sponsors.

2. & 3. Full week or per day.

Registration fee: Everyone attending Conference (ages 4 and up), either full or part-time, is required to pay the registration fee. It covers the use of the college faci-

lities, 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 the Special Requests line if a "Higher Tolerance" dorm is preferred or acceptable.

Costs are the same for each adult and child sleeping in beds. Sleeping on the floor is permitted, but because of insurance requirements **limited to 2 children or 1 adult** at no cost. None of the dorm rooms are air-conditioned, but a limited number of fans can be rented for \$5.00.

All dorms have communal bathrooms except an older dorm, "Aggie Hall," which has private baths for some rooms, shared baths for others. Please indicate "Aggie Hall" on the Special Request line if you prefer that dorm.

There are a few air-conditioned apartments available on campus. The six two-bedroom apartments have four single beds. The four three-bedroom apartments have five single beds. **The same limitation applies to number of people on the floor at no cost.**

Linens: Sheets, pillowcase, towel, and washcloth. \$8.00 per person per week, with no mid-week change. No blankets or pillows are available.

Room keys: \$25.00 will be charged for each key not returned.

Meals: Meal tickets for "All" meals for the full week include all meals from Sunday, August 1 supper through Sunday, August 8 breakfast. "Lunch and Supper" meal tickets include Sunday, August 1 supper,

through August 7 supper. Children, ages 3 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.

4. & 5. Banquet Tickets:

Please register for the Banquets so we will know for how many to plan. (Prices discounted with meal tickets.)

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

7. RV Hookups: Spaces will be provided on campus with electrical hookups but no water, for \$8.00 per night. Restrooms/showers in nearby dorms are available. Relief stations will be provided.

•Transportation:

8. Transportation will be provided from the Harrison-Marion County Regional Airport at Clarksburg/Bridgeport, and the Greyhound Bus Station in Clarksburg. Please notify us of arrival and departure times, either by the registration form or by contacting us by July 15. (Registrars' address and phone above.)

•Nursery Services:

Nursery will be provided throughout the week of Conference on the second floor of the building behind the chapel (attached to the chapel). 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.

•Smoking: Smoking is prohibited in all of the buildings on campus.

Seventh Day Baptist General Conference Registration—2004

1. NAME: LAST	FIRST	INIT. G	SEX/AGE 1st	(Information for your name tag) SDB CHURCH (or Organization representing)	CITY/STATE if different from below
Need more room? Use another sheet	Child's School Grade completed				Mark if your first Conference
Address _____					
E-mail: _____					
Phone: (____) _____					

Spec. Requests (e.g., single room, ground level, elevator, high tolerance dorm) _____

Name of Sponsor (All youth under 18) _____

Fees: Adults (Age 12 and over); Children (Ages 4-11); [Children, 3 and under, FREE—please list all names above]

<u>Full Week Plan</u>	# persons	rate	amount	3/Per Day Plan	# persons	#days	rate	amount
•Registration: Adults	x	\$35.00	=	•Registration: Adults	x	x	\$5.00	=
Children (age 4-11)	x	\$10.50	=	Children (age 4-11)	x	x	\$1.50	=
•Dorm Room:* Adult/Child /	x	\$84.00	=	•Room:* Adult/Child /	x	x	\$12.00	=
(per person per bed)				[Day in: Su M T W Th F Sa]			[Day out: M T W Th F Sa Su]	
On floor (limit 2 child or 1 adult)	x	Free	=	On floor (limit 2 child or 1 adult)	x	x	Free	=
•Apartments* Two-bedroom apt.	@	\$420.00	=	•Linens:	x		\$8.00	=
Three-bedroom apt.	@	\$525.00	=	•Meals: (All) Adults	x	x	\$17.45	=
On floor (limit per bedroom)	x	Free	=	[Circle days: M T W Th F Sa]				
•Linens:				Children (age 4-11)	x	x	\$12.25	=
•Meals: (All) Adults	x	\$116.20	=	[Circle days: M T W Th F Sa]				
Children (age 4-11)	x	\$81.75	=	•Meals: (Lunch and Supper only) Adults	x	x	\$12.70	=
•Meals: (Lunch & Supper only) Adults	x	\$82.95	=	[Circle days: M T W Th F Sa]				
Children (age 4-11)	x	\$57.25	=	Children (age 4-11)	x	x	\$8.75	=
TOTAL				[Circle days: M T W Th F Sa]				
TOTAL				TOTAL			3)	
Banquets: # with meal tickets				Banquets: # with meal tickets				
4. Women's	x	\$3.25	=	4. Women's	x	x	\$10.00	=
5. Youth	x	\$3.25	=	5. Youth	x	x	\$10.00	=

*Everyone MUST be Registered or Listed! **TOTAL 2)** _____

TOTALS

Regis., Housing, Meals = _____

After July 1, late fee:
 \$10 x each adult _____
 \$ 5 x children 4-11 _____
 Less amount prepaid = _____

Balance Due = _____

Checks to: "SDB Host Committee"

6. If housing off-campus, Location: _____

7. RV Hookups (Elec. only):
 On campus—
 \$8.00 x _____ (days) = _____

8. Transportation assistance is needed between Clarksburg/Bridgeport (air) _____ (bus) _____
 and the WV Wesleyan campus.

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

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

****Send form to: Chad & Laura Lee Modesitt, 171 E. Main St., Salem, WV 26426 (E-mail: cwmodessitt@hotmail.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.

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.

- 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

- 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."

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

Signed _____ Date: _____

Parent _____ Date: _____

Sponsor _____ Date: _____

Youth _____ Date: _____

YOUTH PRE-CON REGISTRATION

Youth, ages 15-18 (or completed grade 9)

Camp Joy, Berea, WV

4:00 p.m., July 28 – 1:00 p.m., August 1, 2004

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, 2004

\$130.00 after July 1, 2004

(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.**

For more information see: http://www.educatingchristians.org/index/prg_precon

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

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: _____

Parent/Guardian Signature: _____ Date: _____

YOUNG ADULT PRE-CON REGISTRATION

Young Adults, ages 18-29

West Virginia Wesleyan, Buckhannon, WV

4:00 p.m., July 28 – 1:00 p.m., August 1, 2004

**** must be at least 18 to attend ****

Please Bring—Bible, notebook, flashlight, personal items, bathing suit, jacket, and pillow. Sheets, pillowcase, towel, and washcloth are provided.

Cost: \$130.00 on or before July 1, 2004

\$150.00 after July 1, 2004

(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.**

For more information see: http://www.educatingchristians.org/index/prg_precon

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: _____

2004 Youth Health Information Form

This form must be completed for all youth (17 and under) who will be attending **Youth Pre-Con** at Camp Joy **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:

- | | |
|--|--|
| <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) _____ | |

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 _____

Serious operations (specify) _____

List any dietary restrictions _____

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 _____

Please give a copy of this form to your sponsors so that they can make informed medical decisions on your behalf.



the BEACON

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

May 2004

Living in God's Word

by Robyn Somers

"This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success'" (Joshua 1:8).

Every day, people go to work or school, living as the world wants them to live. We come to situations in our lives that we struggle to get through, and sometimes don't; situations where we could show someone God's love, but we fail to do so.

As Children of God, what do we do to get through the turmoil and anxiety of life? How do we show people God's truth?

In the Old Testament, the Lord called upon Joshua to lead the people into battle. Joshua, of course, was scared. But the Lord told him, "Do not be afraid, nor be dismayed, for the Lord your God is with you" (Joshua 1:9).

Joshua obeyed and believed the promises of God, and he went forth on an amazing 25-year journey. He saw waters part, the sun stand still, walls crumble, and 31 kingdoms conquered.

To grow in righteousness and godliness, we must know and apply God's Word. Just reading the Bible isn't enough. We must know it well enough to apply it to the life situa-

tions that are thrown our way. God promises a successful and prosperous life if we give Him this kind of faithfulness.

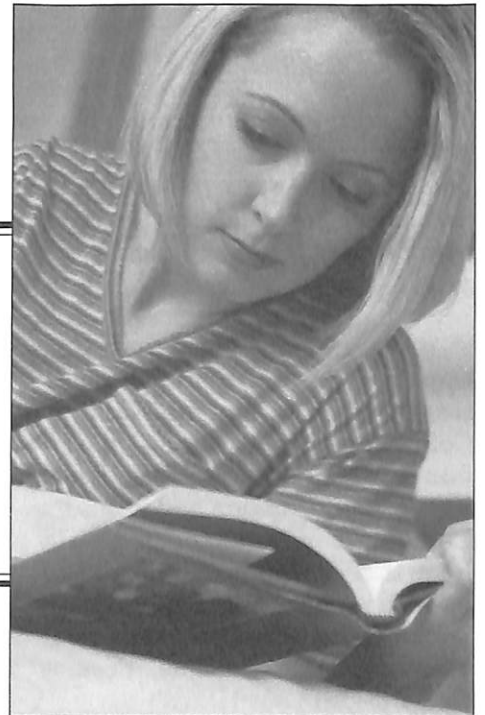
One step in applying and knowing God's Word is to meditate on it regu-

Just reading the Bible isn't enough. We must know it well enough to apply it to the life situations that are thrown our way.

larly practice memorization. Then, when we do come to trying situations, God's Holy Word will help us through them. We will have God's answers in our minds and hearts!

Another step in applying God's Word is to keep a spiritual journal. Recording past experiences with God can help when times of testing come. We can go back and re-read what we've learned, which can remind us of God's faithfulness.

Knowing that God will never change encourages us to trust Him in current situations. We can be confident that He will guide us today as He has in the past. Recording the



times when we have experienced God's faithfulness will help us to minister to the people around us.

When we come to life's bumps as people of the world, we need to look to God's Word and meditate on what it says. If we have faith in the Lord, like Joshua, God will guide us and strengthen us for the future, showing us incredible things.

When we meditate on God's truth, it becomes embedded in our minds. This enables us to share His Word and help those around us who are going through tough times. **SR**



"For I know the plans I have for you" declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call upon me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart. I will be found by you" (Jeremiah 29:11-14a).

It's May already! Less than three months until our Conference sessions at West Virginia Wesleyan College next August 1-7. In this *Sabbath Recorder*, you will find the registration information and forms for Conference in Buckhannon. I really hope that all of you are planning to be with us in August. I know that we will be enriched by the experience as we focus on our theme, "Seeking God with All Your Heart."

I especially look forward to the seminars presented on Tuesday and Thursday afternoons. Everyone may attend two of the five, two-hour seminars. Three will be offered on both Tuesday and Thursday; the others are offered only one day.

Focusing on Health in the Congregation *(Offered both Tuesday and Thursday)*

Barbara Green and the congregation of the Milton, Wis., church are serious about the health ministry of their church. As a registered nurse

The President's Page

by Dale Thorngate

Conference seminars

with wide experience, Barb leads a team in a variety of activities that promote and support healthy Christian lifestyle for people of all ages.

Barb and some of her fellow members will help those who attend this seminar learn what they can do—or maybe not do—to get into a more healthy lifestyle.

Strengthening the Diaconate *(Offered both Tuesday and Thursday)*

Rev. Andrew Camenga, Executive Director of the SDB Board of Christian Education, has led a seminar in several of our churches to encourage the growth and development of the local board of deacons.

Some of our churches ordain deacons for life. Others elect or appoint them for a specific period of time. No matter how the church handles the selection of lay leaders for this vital office, Andrew brings a challenge to better equip them for a more effective ministry role.

Deacons or potential deacons are encouraged to consider this seminar.

Short-Term Missions *(Offered both Tuesday and Thursday)*

Perry and Amanda (Graffius) Barbee are practicing pharmacists in Pennsylvania. They have also been short-term medical missionaries to Honduras in Central America.

Such short-term mission efforts not only provide practical help to the people of that country, but also encourage opportunities to share the "Good News" of Jesus Christ with those people.

If you have a desire to share your faith with someone in a practical way, plan to attend this exciting experience-based seminar.

Religious Freedom Issues *(Offered on Thursday only)*

Rev. Brent Walker, Executive Director of the Baptist Joint Committee on Public Affairs, will talk with us about religious liberty from a Baptist perspective.

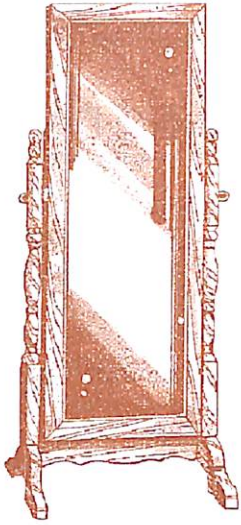
Brent will be speaking to all of us as part of the morning program on Friday. In the Thursday seminar, he will provide more in-depth information and discussion for those who are seriously concerned about religious liberty issues in our world, particularly in the United States.

This seminar can have serious implications for our faith experience.

Ordination in the Baptist Tradition *(Offered Tuesday only)*

My good friend, Rev. Dr. William Brackney, noted Baptist historian and professor at Baylor University, will speak to us on Seventh Day Baptists and their place in Baptist history during Wednesday morning's program. On Tuesday afternoon, he will conduct a seminar on ordination of clergy from a Baptist perspective.

During the month I spent at Baylor in 2001, Dr. Brackney provided a two-day seminar on this topic that I found inspiring. This seminar is particularly important for pastors and others who desire to serve God through vocational ministry. **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

The best of intentions

There are times when the apostle Paul intimidates me. He was such a godly man and such a powerful witness for Christ that I sometimes feel like a bush-league Christian, a minor player in the World Series of life. I'm not a great preacher or globetrotting evangelist, and I'm certainly not a multi-gifted, "home-run hitter" like so many great men and women of God.

Every time I get down on myself spiritually, I try to remember that I'm still a Child of God. He made me in His image and that, in itself, makes me important and precious.

Paul often seems "bigger than life," but there are times when he also seems all too human. Those are the instances when I can truly identify with him.

In Romans 7, Paul confesses his shortcomings: "For what I want to do, I do not do; but what I hate, I do."

Each time I read those words, I have the same reaction: "He's talking about me!" And Paul shares my puzzlement: "I do not understand what I do." (*Amen, Brother!*)

Aware of his sinful nature, Paul expands on his dilemma in verse 18: "For I have the desire to do what is good, but I cannot carry it out."

I, too, have trouble "carrying out" what is good. I have great plans and grand goals—"I'll visit a shut-in after church." "I'll send flowers to an ill parishioner." "I'll drop a note of appreciation to my pastor." "I'll

help my neighbor mow her grass."

Right on cue, the excuses raise their ugly heads: "I'm too busy today." "I don't have any extra money right now." "I'll send a note next week." "It's too hot to mow."

Sometimes, after settling into my easy chair at night, a still, small voice whispers into my ear...

You have plenty of time to read the newspaper and watch TV. You had enough money to buy a new kitchen gadget. It would have taken only two minutes to write a note after supper. It wasn't too hot for you to work in your garden today.

I'm realizing more and more that I need to listen, *really listen*, when the Holy Spirit prompts me to action.

off my plans to "pick her memory" about my recently deceased mother.

I also decided to write a tribute to her in the local paper, but first I wanted to talk to her children to reap some background information.

Mable died earlier this year, before our talk, before my public tribute. Once again, I failed to carry out my "desire to do what is good."

I feel guilt and anger every time I don't do "the good I want to do." Likewise, I'm frustrated when, like Paul, I keep doing "the evil I do not want to do."

The bottom line is that Paul—and you, and me—were born with sinful natures. There are things that we can't do on our own, no matter how



I sometimes feel like a bush-league Christian... not a multi-gifted, "homerun hitter" like so many great men and women of God.

And I need to follow through once I have my "marching orders."

Over the years, I've stayed in touch with a dear neighbor, Mable vonFalkenstein. She could tell you everything you ever wanted to know about Milton (Wis.) and its residents, past and present.

Last year, Mable was diagnosed with terminal cancer. Even though she was in her 90s, she was "one tough cookie." I assumed that she would live until summer, so I put

much willpower or discipline we muster. But when we accept Christ, the Spirit of God lives in us, enabling us to overcome evil with good. He helps us to carry out our best intentions in spite of ourselves.

I can't "will" myself to constantly do good and avoid all evil. As a human being, I'll never be totally free of my shortcomings. But I *can* become the Christian God wants me to be, if I remain open to His leading. **SR**



FOCUS on Missions

A visit to Burundi

by Kirk Looper

In January of 2000, I received a letter from Pastor Nduwayo Gilbert in Burundi, Africa, inquiring about becoming a member of our denomination. I wrote back right away, explaining the work of Seventh Day Baptists and denoting the countries where we are located.

In my letter, I recommended that he contact Pastor Elie Nduwayesu in Rwanda, to get a better idea of how the work of SDBs is organized and developed in an African nation. I also briefly outlined our polity and beliefs.

Pastor Gilbert replied that there were people in Burundi interested in becoming Seventh Day Baptists. The material we had sent pleased them, and they wanted to continue to organize and develop.

In a letter received on September 5 of 2000, they reported having difficulty with government registration because of interference from another Sabbathkeeping denomination. This harassment continued for the next three years.

This difficulty finally ended when they decided to register as a non-government organization (NGO). Their official name is "The Seventh Day Baptist Missionary Association of Burundi." They drafted and accepted a constitution, and were on their way to a more successful growth.

One stipulation of this form of registration is that the government expects them to provide a social program that will help the citizens of Burundi. And this means money.

The Missionary Society has promised to share this need with Conference members, hoping to raise funds for this cause. They need a minimum of \$5,000 per year to run a "food closet" program. Orphanage support would cost about \$10,000 a year.

When talking with our Burundi brethren, government officials con-

tinually refer to their "building" or "center." This indicates that they expect some *specific place* where they can direct correspondence. However, the land and building for a Conference Center would cost over \$5,000 (U.S. funds). In spite of the expense,



Pastor and Mrs. Gilbert

the Missionary Society Office believes that this would be a very beneficial addition to the ministry in Burundi.

As soon as they receive SDB tracts and books, the translation process begins, at a cost of \$15 per page. Once translated, they take the tracts to a printer. Because they lack funds, they print only a few copies at a time.

We informed our churches in the U.S. of their need and, within a few weeks, some funds were sent to Burundi. They appreciated the donations and immediately went about printing tracts.

They have since requested a computer and printer, which would make translation faster and smoother. It is evident that they need a photocopier to help print large quantities of tracts and study materials to use as evangelistic tools.

SDBs in Burundi also need leadership education, for their laymen as well as pastors. We are considering the International T.I.M.E. program to help them. However, the books and lessons are not translated into French. Perhaps we can send several instructors to teach English as a sec-

ond language, thereby meeting this need. Please join us in praying for a solution.

One request from their Conference leaders was to hold a seminar dealing with SDB polity and beliefs. During my visit in November of 2003, we spent seven hours in this seminar. We stressed that our Statement of Belief is the document that keeps us in fellowship, not a set of laws dictated by another Conference to govern them. We also stressed accurate record keeping.

Their civil war produced many widows and orphans. Every church wants an orphanage or funds for orphan care. They also ask for money to help educate and train widows so that they can earn a living. Please pray for the church members as they try to minister to the needy.

We also discovered that many church members had jobs before the war. But during that strife, soldiers entered their homes and took anything they wanted, removing tools and other items that the families used to earn a living. New tools would allow them to support themselves, instead of relying on relatives for food and clothing.

When I first arrived in their country, the Conference in Burundi consisted of eight churches and a membership of 500. By the end of my visit, three groups had contacted them, asking for inclusion into their fellowship.

Many people met me at every church I attended. I am sure some were simply curious and came to see "the American." But I was assured that most were Sabbathkeepers who are interested in becoming SDBs. This we shall see as we receive updates from Burundi. (For a more complete trip report, contact the Missionary Society office.) **SR**

Wheelers return to Ashaway

Following an absence of 27 years, the Rev. Edgar Wheeler has accepted the call to be interim pastor of the First Seventh Day Baptist Church of Hopkinton in Ashaway, R.I., while the church seeks a full-time pastor.

Rev. Wheeler and his wife, Xenia Lee, previously served this church from 1958 until 1976, according to Thelma Tarbox, church clerk.

Pastor Wheeler was born near Nortonville, Kan., on Oct. 22, 1920, graduating from high school there and attending Wheaton College in Illinois. He studied at all three Seventh Day Baptist schools—Alfred University in New York, Milton College in Wisconsin, and Salem College in West Virginia—prior to graduating from Salem in 1947.

The Wheelers spent that summer in Florida doing dedicated service for the Seventh Day Baptist Women's Board.

During his long career in the ministry, Rev. Wheeler has been the full-time pastor of nine SDB churches: Hammond and Metairie in Louisiana; Athens and Paint Rock in

Alabama; DeRuyter, N.Y.; Salemville, Pa.; First Hopkinton in Ashaway; Denver, Colo.; and his home church in Nortonville, Kan. He retired in February of 1986.

Since retirement, Rev. Wheeler has served interim pastorates twice—in Lost Creek, W.Va., and Salemville—before moving back to Rhode Island.

The Wheelers currently live in Westerly, R.I. Four years ago, they renewed their membership at Ashaway. Four of their 11 children were born there, and all graduated from Chariho High School. Counting children, grandchildren, spouses, and great-grandchildren, the Wheelers have a family of 71. And more are on the way!

First Hopkinton is the oldest church in southwestern Rhode Island, according to Tarbox. Most of this area's settlers were Seventh Day Baptists and, as early as 1680, they built a house of worship.

In 1835, another meetinghouse was built on the original church site near the Pawcatuck River, on the knoll where the ministers' monu-

ment now stands in the First Hopkinton church cemetery.

In 1852, this meetinghouse was moved to its present location on Church Street in Ashaway.

Each Sabbath (Saturday), worshippers come to this church which, through the years, has shaped the lives of thousands, Tarbox noted. These include such notables as Samuel Ward, a former governor of Rhode Island, and Dr. Joshua Babcock, whose home still stands in Westerly. (Westerly's senior and junior high schools still bear their names.)

As interim pastor, Rev. Wheeler brings to this ministry a thorough knowledge of the Bible, plus many years' experience of encouraging and leading people to an intimate relationship with God and Jesus Christ.

"Pastor Wheeler is admired for his unassuming manner, quick wit, easy laughter, and deep love for God and people," Tarbox said. **SR**

This article first appeared in The Westerly (R.I.) Sun.

New pastors commissioned

by Michelle Maxwell

February 7, 2004, was a day filled with joy and excitement for the Seventh Day Baptist churches of Miami and Fort Lauderdale, Fla. They held a Commissioning Service for Associate Pastors Shirley Morgan and Dalmon Murphy, and a Recognition of Ordination Service for Pastor Cormeth Lawrence.

The services began with a praise and worship time, an opening prayer, and a welcome to all. Then the candidates presented

their statements of Christian experience and call to ministry. Each had their own testimony of what God had brought them through and how they arrived at their current places of ministry.

Pastor Lawrence shared about his illness and how he wasn't sure that he would be able to continue to be involved in any ministry. But he thanked God for His faithfulness, and also Pastor Andrew Samuels, who wouldn't take "no" for an answer.

Pastors Morgan and Murphy shared how they both saw the perfection of God's timing. They know this is where God wants them to be, and they waited on Him until He caused everything to fall into place.

Various charges were given to the candidates and their churches. Following special musical selections, the candidates were then commissioned, a Prayer of Consecration was given, and they received their certificates. It was a grand celebration. **SR**

New members

Berlin, NY

Matthew Olson, pastor

Joined after testimony

Joshua Ferguson
Melinda Goodermote
Teresa Zema

Joined after baptism

Joseph Hogan
Denise May
Felicity May
Emily Olson
John Palmer

Houston, TX

Jim Barclift, pastor

Joined after testimony

Jim Barclift
Cindy Barclift
Robert Estes
Agnes Estes
Jackie Gillman
Nancy Rodriguez
Henry J. Schmidt
Lynn Smith
Abraham Stevens
Carla Willis

Births

Lowry.—A son, Liam James Lowry, was born to Don and Carol Lowry of Berlin, NY, on February 25, 2004.

Tucker.—A daughter, Anna Grace Tucker, was born to Gus and Irene (Monroe) Tucker of Huntsville, AL, on March 1, 2004.

Marriage

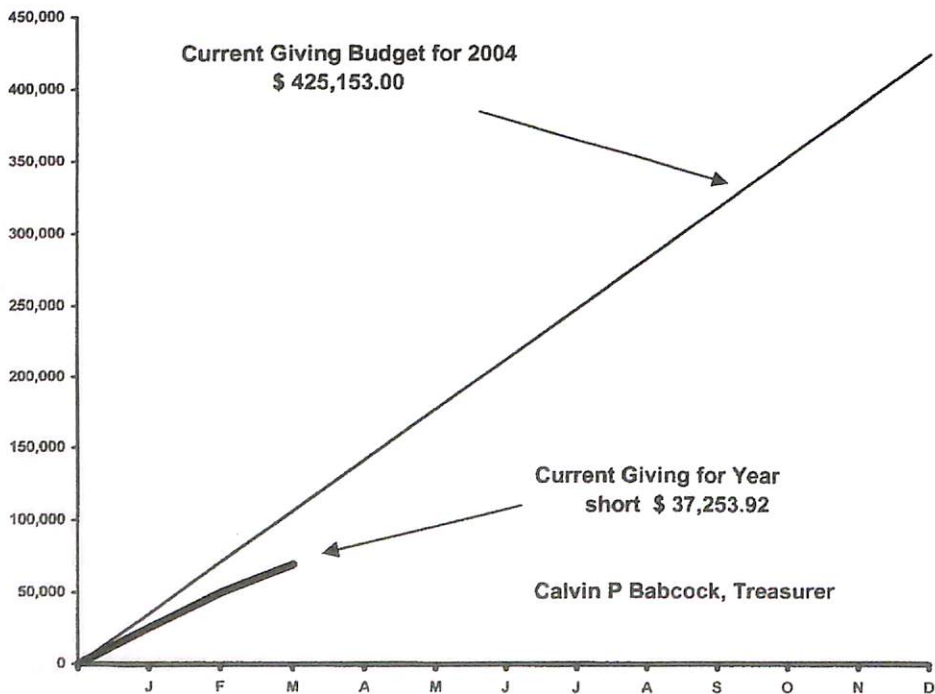
Jones – Ferguson.—Alias Jones and Lyndsay Ferguson were united in marriage on January 23, 2004, in Stephentown, NY, by the Justice of the Peace.

Please share!

The Riverside, Calif., SDB Church is looking for some tried-and-true holiday and religious plays, musicals, or readings (for children, or different ages.)

Please share your treasures with Nancy May, 269 W. Wistaria Ave., Arcadia CA 91007, or just bring your ideas to Conference. Thanks, and God bless!

Current Giving 2004



Next month, one of America's oldest religious periodicals will celebrate a milestone birthday. It's...

The Sabbath Recorder's 160th Anniversary!

Whether or not we continue to share the Good News is truly up to you. Please respond generously to this year's letter. It will be your opportunity to join the "Editor's Circle"—which sounds so much better than "Kevin's Klub."

How korny...

Join the Circle and receive a page sponsorship, a free book, and more. Your support is vital and so appreciated!

Obituaries

Burdick.—Virginia M. Burdick, 87, died on September 16, 2003 in Albuquerque, N.M.

She was born on February 6, 1916, in North Loup, Neb., the daughter of Archie D. and Celia E. Moulton.

On July 3, 1926, Virginia joined the North Loup Seventh Day Baptist Church. She later joined SDB churches in Battle Creek, Mich.; DeRuyter, N.Y.; and Seattle, Wash. While at DeRuyter, she served as a deaconess. She was also a member of the Albuquerque SDB Fellowship.

As a member of the North Loup High School class of 1934, she participated in the class "round robin letter" each year, until her death.

She received nurse's training at the Battle Creek Sanitarium and served in a Civilian Conservation Corps hospital in Missouri. She later entered Salem (W.Va.) College.

Virginia married R. Wendell Burdick on August 11, 1945, and they owned and operated a large dairy farm in DeRuyter. After selling the farm in 1965, she worked as an insurance auditor. The couple moved to Albuquerque in 1984.

She was active in the Grange, Farm Bureau, Dairyman's League, and 4-H. She also worked with Christian Endeavor and the Women's Benevolent Society at her church and served for a time as choir director. She loved to sing and played the piano and organ. She also loved God's Word and was a member of Bible Study Fellowship.

Virginia's children remember her for the fresh-baked bread greeting them on Sabbath eve, and a music night finding her at the piano while family members played other instruments and sang. At bedtime, she stood at the top of the stairs and sang the "Good Night" song.

Survivors include two sons, Richard and Scott, both of Albuquerque; two daughters, Linda Belle Yadsko of Freeland, Pa., and Ruth Ellyn

Burdick of Auburn, Wash; one sister, Marilyn Merchant of Riverside, Calif.; one brother, Bernard, of Portage, Mich.; 13 grandchildren, and nine great-grandchildren; and many nieces and nephews. Her husband of 57 years predeceased her.

A memorial service was held on October 4, 2003, in DeRuyter, with her son-in-law, Rev. Ken Burdick, officiating. Interment was in Hillcrest Cemetery, DeRuyter.

Davis.—James R. Davis, 76, of Stow Creek Township, N.J., died on November 8, 2003.

He was born in Stow Creek Township on June 27, 1927, the son of Jonathan B. and Lucy (Rainear) Davis, and the husband of Mary (Carlaw) Davis. The couple had celebrated their 51st wedding anniversary in March.

James was a veteran of World War II, serving in the U.S. Army in the American Theater. He was formerly employed by Perkins-Dewilde Nurseries for 30 years and later worked as the business administrator of the Cumberland Regional School District for 21 years. He retired in 1996.

He was an active member of the Grange, serving on the National Grange Executive Committee for 20 years. He was also a community-minded member of the Hopewell-Stow Creek Fire Company (50-plus years of service), and was township treasurer of Stow Creek for 40 years.

James was a longtime member of the Marlboro Seventh Day Baptist Church, where he served as a deacon and church treasurer for many years. He was dearly loved and will be missed by his church family.

He was also active in the denomination, serving as a trustee of both the American Sabbath Tract Society (1971-1982) and the Memorial Board (1973-1982).

In addition to his wife, Mary, survivors include two sons, Jonathan of

Upper Deerfield Township, N.J., and Thomas of Stow Creek Township; two daughters, Marie and Ellen Davis, both of Stow Creek Township; one brother, Raymond, of Portland, Ore.; four sisters, Marion Campbell and Allyce Davis, both of Shiloh, N.J., Frances Hiles of Stow Creek Township, and Sharon Davis of Millville, N.J.; four grandchildren, and many nieces and nephews. He was predeceased by one sister, Leanore Moncrief.

Services were held on November 12, 2003, in the Marlboro SDB Church, with Pastor Robert Babcock officiating. Interment followed at the SDB Cemetery in Shiloh.

Traver.—Garry D. Traver, 51, of Greenville, Texas, died on March 22, 2004, in Dallas, Texas.

He was born on September 11, 1952, in Wellsville, N.Y., the son of Archie and Vivian (Morris) Traver. On July 18, 1975, he married Patricia Kay Sticek in Portville, N.Y.

Garry worked at Greenville Travel Center and previously for Ken Hale Real Estate and Insurance for 20 years. He served in the U.S. Air Force and was a member of the First SDB Church of Genesee in Little Genesee, N.Y.

In addition to his wife, survivors include one son, Christopher, of Greenville; three brothers, Douglas of San Antonio, Texas, Danny of Tyler, Texas, and Philip of Olean, N.Y.; four sisters, Nina Creel and Linda Traver, both of West Tawakoni, Texas, Kathi King of Battle Creek, Mich., and Jean Irby of Belleville, Wash.; five nieces, three nephews, and five great-nephews. One brother, Archie, preceded him in death.

Services were held on March 26, 2004, at CrossPoint Fellowship in Greenville, Texas, with Ben McGraw officiating. Burial was in Simmons Cemetery, Greenville.

Tribute to former missionary, Miss Sarah Becker

Sarah Becker, 91, a faithful servant of God, went home to be with Jesus on February 12, 2004, after a long battle with cancer. She made her home in Chehalis, Wash.

She was born on November 5, 1912, in Franztal, South Russia, the first of six daughters and two sons born to John and Anna (Abrahms) Becker. Like their Dutch and German ancestors, the Beckers were farmers and millers who were active in the Mennonite Church.

Sarah's father first learned about Sabbath observance through some southern Russian Sabbathkeepers.

"After much Bible study and prayer for guidance, my parents felt convinced that they should observe the true Sabbath," Sarah later wrote. They were lone Sabbathkeepers for 16 years.

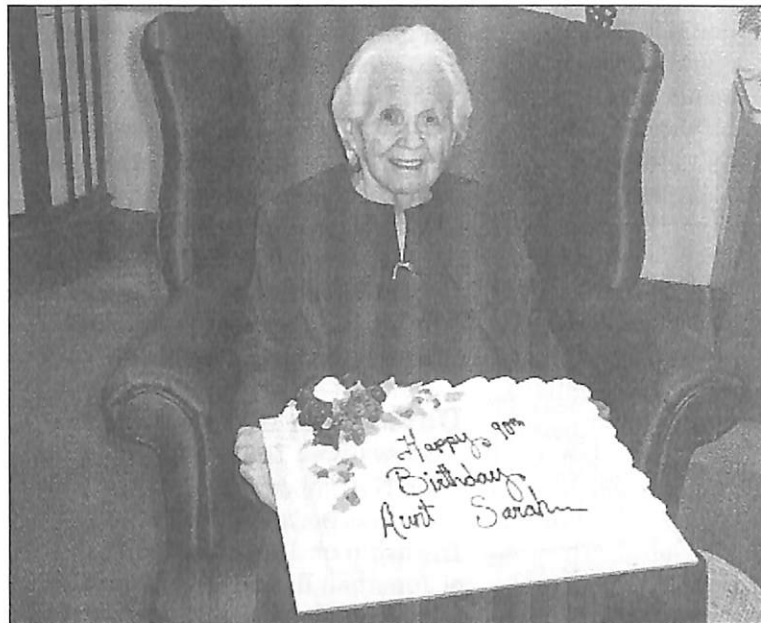
When Sarah was 10, the intolerance of the Russian Revolution forced her father to load his family and a few possessions into a wagon and flee Russia, with Cossack soldiers in hot pursuit. After many difficulties

Sarah taught nursing at a variety of schools but mission work was her first love.

and delays, the family finally made it to America.

During the next 10 years, the Beckers learned English and lived in several different towns in the Midwest. It was there that they discovered Seventh Day Baptists.

While living in southern Colorado, Sarah accepted Jesus as her "personal Savior and Guide" during an evangelistic service. Her family eventually settled in Southern California and,



Former missionary Sarah Becker celebrating her 90th birthday.

in 1936, she and her parents joined the Riverside SDB Church.

Sarah initially planned to teach modern languages, but her focus shifted. "After my second year in college, I felt that I should prepare for a definite Christian service and began to prepare for nursing," Sarah said.

Over the years, she earned several degrees, including a master's in nursing from Columbia University in New York City. She taught nursing at a variety of schools but mission work was her first love.

Sarah's first "call to service" came in 1947, when the SDB Missionary Board reopened the work at Liu-Ho, China. Having taken lessons in Chinese, she immediately undertook many duties in the hospital, including supervising staff and conducting clinics. She was forced to leave 14 months later when the Communist-Nationalist warfare made it too dangerous for her to stay.

While teaching at a nursing school in Los Angeles, Calif., Sarah served the Los Angeles SDB Church and was ordained a deaconess.

In November of 1959, she accepted a call to serve the Makapwa Mission

in Nyasaland (now Malawi), Africa. She returned home in 1964 to work as a nurse and teacher, and to help her aging parents.

After serving a second term at the Malawi Mission (1970-73), she returned to the U.S. and worked at the Evergreen Centralia (Wash.) Convalescent Center until retiring in 1979.

In 1974, the SDB Women's Society honored Sarah with their Robe of Achievement.

Sarah loved to garden, made most of her own clothing, and crocheted beautiful afghans for family members. She was an active member of the Christ's Baptist Church Seventh Day in Centralia.

Survivors include four sisters, Anna Karmy, Helen Rosenthal, Marie Lippincott, and Bertha Becker; and many nieces, nephews, and friends. Two brothers, Jacob and John, and one sister, Katharine, preceded her in death.

Funeral services were held on February 19, 2004, at Christ's Baptist Church Seventh Day. Pastor Mel Neighbours and Sarah's longtime friend, Pastor Justin Camenga, officiated. Burial was private. **SR**

KEVIN'S

ORNER

For the last three years, I've made an early December pilgrimage to the state of Maine. It's my chance to "get away from it all" to put final touches on my year-end messages for the church where I supply the pulpit, map out the various sermon series for the coming year, and to start writing those early sermons.

To me, New England (and especially Maine) is a special place. It becomes even more magical in December. Holiday decorations brighten up the downtowns of those quintessential seaside villages, and I get to visit "my" lighthouses without battling the crowds.

The weather out East is unpredictable. (Where isn't it?) But one December, I admired my favorite lighthouse at Pemaquid Point while wearing a light spring jacket. It was almost balmy!

This last visit was more of a frigid challenge...

I got to Pemaquid about midweek. It was chilly, but the skies were clear as I added more postcard-like snapshots to my photo album. I'm sure glad I didn't wait until the weekend to take those pictures.

By the time I got to Bangor on Friday, the clouds were rolling in and the temps were dropping.

The forecast didn't sound good. *Time to head to the grocery store and stock up*, I thought, and did. *And I can't forget an ice scraper and brush for the car.*

It was not a wasted investment. By Sunday afternoon I had made a healthy dent into my food and hot cocoa inventory while 18 inches of fluffy snow piled up outside. (Good thing I took along my satellite radio to keep me company!)

While I was unable to get to the Bangor Seminary, I still got a great start on my 2004 church workload. Getting away from the office phone and hectic schedule did wonders.

I'll be the first to admit it: this "getting away" is not my original idea.

Jesus made a habit of pulling away from the crowds, and even from his disciples, to get back in tune with his Heavenly Father and receive direction for the future.

Not everyone can get away physically, but most of us can "escape" with a book or a video or even a daydream about a special place we once visited.

And for Seventh Day Baptists, we can enjoy what's been referred to as a "portable sanctuary"—the Sabbath.

We don't need to head for the mountains or the ocean shore to be inspired. Each Friday as the sun goes down, we have a chance to take leave of our regular schedule and commune with the Father during the special time created for our renewal.

Take a moment, "get away" this Sabbath, and be renewed.



Registration forms on-line!

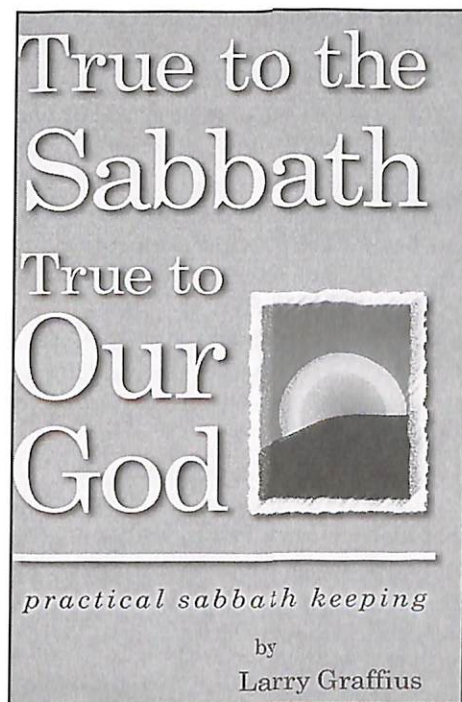
Don't want to tear up your *Recorder*? This year we have posted the Conference forms on our website. Go to www.seventhdaybaptist.org and click on "Current Events."

Using Acrobat Reader, you may print out a blank form, or enter your info on your computer and then print it. You will still need to mail in your form and payment.

Sabbath Renewal Day May 15, 2004

"Making Your Sabbath Relevant"

Each church and group has received a packet of worship helps compiled by Sabbath Promotion Committee Chair Scott Hausrath. Let's celebrate God's Holy gift!



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?

True to the Sabbath, True to Our God by Rev. Larry Graffius is a fresh, relevant Bible Study of God's command to "Remember the Sabbath day to keep it holy." You will discover new meaning and practical application of this often overlooked principle of Christian living.

God has designed the Sabbath as a day of rest, worship, blessing, and service. As you explore these exciting topics, you will be challenged to a deeper level of consistency and commitment in your spiritual life.

To order your copy, send \$11.50 (\$9.95 plus \$1.55 shipping and handling) to:

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