

The logo consists of the letters 'S' and 'R' in a stylized, overlapping blue font. The 'S' is on the left and the 'R' is on the right, with the 'S' partially overlapping the 'R'.

# The Sabbath RECORDER

May 2005

*News for and about Seventh Day Baptists*

A wide-angle photograph of a beach at sunset or sunrise. The sun is low on the horizon, creating a bright, shimmering reflection on the water. The sky is a clear, pale blue. In the foreground, two people are walking along the shoreline, their shadows cast long on the sand. The waves are gentle and rhythmic.

## The Sabbath

**A Time for Every Purpose  
Source of Spiritual Hydration  
Connecting “Lone Sabbathkeepers”**



## 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.

For 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@seventhdaybaptist.org](mailto:sdbgen@seventhdaybaptist.org) and the SDB Web site: [www.seventhdaybaptist.org](http://www.seventhdaybaptist.org)

## Pastors!

### Need some "free money"?

Remember there may be funds available for qualified pastors and retired pastors to cover up to one-half the expenses at Conference for both the pastor and spouse! Eligibility is based on pastor's income.

For more information and an application form, download from the [sdbministry.org](http://sdbministry.org) website or contact the Director of Pastoral Services at (608) 752-5055.

## Opportunities to Serve

Sunshine Mountain SDB Church and Home for Handicapped Persons is seeking a mature woman, or husband and wife team, to care for the residents of the Beebe Home. Your mission field could be in Chatawa, Miss.

We are praying for the right person (people) to answer God's call to join us to serve in this special ministry. For more information, phone (601) 783-3426, or write us at Sunshine Mountain, PO Box 43, Chatawa, MS 39632.

The sunshine of God's love shines on the mountain of His promises!



Can you picture yourself serving God in the SDB Church of Daytona Beach, Fla., using your maintenance and handyman skills?

We are looking for someone to fill a part-time, paid maintenance position. This is an ideal position for someone looking to retire but stay busy. The Christian fellowship is great and the location—wow!

If you're interested call (904) 377-4260 or e-mail Michael Spearl at [ezfaith@allvantage.com](mailto:ezfaith@allvantage.com).

Come serve the Lord at the "World's Most Famous Beach"!

## Postal Address Changing?

Please send your new address to:

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PO Box 1678  
Janesville WI 53547

Our e-mail is:  
[editor@seventhdaybaptist.org](mailto:editor@seventhdaybaptist.org)

## Davis book available again soon!

*Davis: The Settlers of Salem, West Virginia* by Susie Davis Nicholson (Bicentennial Edition, 1992) is being reprinted. Prepaid, pre-printing cost is \$60. After June 1, 2005, the price will be \$75.

Send check for \$60.00 to the Salem and Greenbrier Cemetery Assn., 171 E. Main St., Salem WV 26426. For more information, you

can write Janet Thorngate at the same address or phone (304) 782-1727. Her e-mail address is: [djthorn17@aol.com](mailto:djthorn17@aol.com).

Proceeds will go to the Cemetery Association, which maintains the two historic cemeteries where most of the original settlers and many descendants are buried. (Cloth-bound, 930 pages, 7 x 10 inches, index.)



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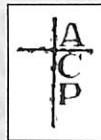


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# A source of spiritual hydration

by Don Chroniger

I have many good memories of growing up in the Washington, D.C., Seventh Day Baptist Church—traveling back and forth to worship services, being involved in youth groups, and taking part in choir practices.

Many Sabbath afternoons, visitors from the congregation would come over to our house and join our family for lunch. Afterwards, we would stand around the piano and sing songs that came to mind as well as those in a hymnal.

Sabbath meant family time. The one thing I could always count on was worshipping together on Sabbath eve and Sabbath morning. There wasn't any discussion about it; it was something we did as a family. The Sabbath is what we practiced, and it was the focus of our activities in our relationship with God.

## Time for a personal decision

When I went off to college, people asked me, "Why do you worship on the Sabbath? What does it matter?"

I didn't have any real response to those questions. I practiced the Sabbath, because that's *what we did* as a family. I didn't keep it holy out of any personal conviction.

To answer those questions, I began studying the Sabbath. I had to decide for myself whether I would believe in it or not.

This journey toward Sabbath conviction only confirmed the answers I had heard to the objections of being legalistic, the "one-day or every day" argument, the thought of living under Grace and not under the Law.



***By preparing for (observing) and reflecting on (remembering) the Sabbath day, we spiritually hydrate and once again enjoy the spiritual rhythm of life.***

As the Apostle Paul said, "...Each one should be fully convinced in his own mind" (Romans 14:5).

Why do we practice what we practice as Seventh Day Baptists? That's a question we must answer for ourselves.

## God's teaching points to rest

The first book of the Bible tells us not only about the origin of Creation but also of Sabbath rest.

In the second chapter of Genesis we read, "Thus the heavens and the earth were completed in all their vast array. By the seventh day God had finished the work he had been

doing; so on the seventh day he rested from all his work. 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 2:1-2).

Obviously, God wasn't tired; He *never* slumbers or needs sleep. Sabbath rest must be for our benefit.

## It meets many needs

God's act of making the seventh day holy created something special that would meet the deepest needs of the human spirit. Our need for relationship, fellowship, and family are wrapped up in the setting aside of the Sabbath.

Parents often teach their children by bending down and showing them how to do something, and God did the same for us when He set apart the Sabbath. The Sabbath helps us to focus on our relationship with God, our Creator, and with the Family of God.

The Sabbath rest that God models in His Creation meets another need of the human spirit.

“Sabbath” means to cease. This delivers us from the “rat race.” The *rest* that God promises delivers us from the ordinary labors of life and the guilt we feel when we don’t meet daily goals, schedules, and the demands of achievement.

This is more than just leaving your work at work. Rather, it means saying, “I don’t have to worry today over the pursuit of making a living and finding that, without God in the work, we will not find the promise of rest without guilt.” We need to work at worship, and worship at work.

### Spiritual hydration

We are given the opportunity to recognize the presence of God on the

Sabbath, corporately, so that we can recognize Him when He crosses our individual paths the coming week.

We often emphasize the wrong things on the Sabbath. We become like the Pharisee of old who would say, “These are the things you are to do,” and then never lift a finger to lighten the load. We need to be careful not to become like those who judge others while doing the very

that by preparing for (observing) and reflecting on (remembering) the Sabbath day, we spiritually hydrate and once again enjoy the spiritual rhythm of life (Exodus 20:8-11, Deuteronomy 5:12-15).

### God touches us, for us to touch others

How often do people visit our worship services because they

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***God’s act of making the seventh day holy created something special that would meet the deepest needs of the human spirit. Our need for relationship, fellowship, and family are wrapped up in the setting aside of the Sabbath.***

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same things themselves. In the process, we lose the wonder of the spirit.

Man “becomes” for the Sabbath, and not the Sabbath for man. In the process, we become spiritually dehydrated (Mark 2:27-28).

In the 1800s, cholera plagued England. The victims of this disease died not only from the bacteria that poisoned their bodies, but also from drastic dehydration. Many died because their bodies simply dried up.

The solution to this problem was “oral rehydration therapy.” The victim was given a mixture of salt, water, and sugar by mouth, as much as could be tolerated. This simple act often saved the life of the patient.

Sometimes there is a “dryness,” a lack of the Spirit, a restlessness in our Sabbathkeeping. The consequence is that we lack spiritual power.

In our busyness of doing this program, meeting that need, or just getting to the next appointment, we need spiritual hydration. This means

are drawn to something wonderful happening? How many of us have been touched—which God intends to happen on the Sabbath—during worship when God breaks through our complacency?

How many of us have felt the conviction of sin, the need for confession with tears, and the desire for the worship service not to end? How often do we find ourselves saying, “Is worship over already?”

When we spiritually hydrate, we prepare and reflect on our Sabbath relationship with God. We will find ourselves touching our communities in ways we never did before. We will get involved in outreach and become people who grow in favor with God and man. **SR**

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*Don Chroniger pastors the SDB Church of Shiloh, New Jersey.*

## Sabbath Renewal Day

May 21, 2005



***“Why Do You Keep  
the Sabbath?”***

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

# Why I observe the Sabbath

by Don Graffius, Conference President

## It is Biblical

First of all, I keep the Sabbath because it is Biblical.

At the dawn of Creation, God blessed and sanctified the seventh day of the week, the Sabbath (Genesis 2:3). It is the only day He has ever sanctified or declared holy. This was done before there was a nation of Israel, therefore I am convinced it was sanctified for all mankind.

In Exodus 16, God makes it clear to the Children of Israel that He wants them to rest on the Sabbath and worship Him. Manna fell on six days of the week, but not on the seventh day.

Notice that the Children of Israel could not choose the day on which they rested. They did not have the option of changing the day of worship from the seventh to the first. God was not flexible on the matter, as those who went out to look for manna on the Sabbath quickly discovered!

God further reinforced the seriousness of the Sabbath day by requiring it in His Ten Commandments (Exodus 20). Also, in Exodus 31:13, God said, "You must observe my Sabbaths... so you may know that I am the Lord."

In the New Testament, we find that Jesus worshipped on the Sabbath (Luke 4:16; Mark 6:2), and that early believers mentioned in Acts also continued to meet on the Sabbath (Acts 13:14, 42; 16:13; 17:2).

The bottom line? God has not changed the day of worship, *man* has. And I do not believe man has the authority to make the change.

## Service and obedience

Secondly, I observe the Sabbath because it demonstrates my willingness to serve and obey God. Let me use an analogy.

Tithing is not a requirement for salvation. However, when I tithe

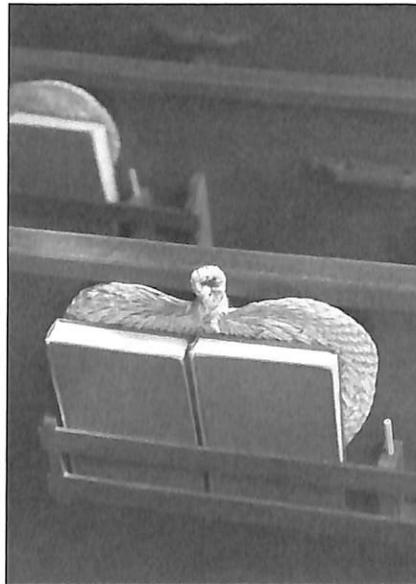
10% of my money, I am acknowledging that God is Lord of my finances and can do more in my life with an obedient remaining 90% than I can do with a disobedient 100% that I insist on keeping!

Likewise, the Sabbath is not necessary for salvation. But, when I take the Sabbath "timeout" God has commanded, I am acknowledging His Lordship over *all* of my time. I am trusting that God will enable me to do more in six days than I can do in seven.

Jesus said, "If you love me, you will obey my commandments." By observing the Sabbath, I am both obeying and loving God.

## Opportunity to witness

Thirdly, I observe the Sabbath because it is an opportunity to witness.



***When I take the Sabbath "timeout" God has commanded, I am acknowledging His Lordship over all of my time.***

When I was in high school, I played football. Our team played its home games on Saturday night, but our away ones were played Friday nights.

During my sophomore and junior years, my parents did not allow me to play on Friday nights. In my senior year, I had to choose whether or not to play on Friday nights. It was a difficult decision, because I loved the game and my teammates. I chose not to play, and it gave me an opportunity to tell others why I wasn't playing.

Similarly, I made arrangements to take my Scholastic Aptitude Test (SAT) and Law School Admissions Test (LSAT) on Sunday rather than Sabbath. This process enabled me to demonstrate to others that serving God and obeying His command was important to me.

Those who have the courage to stand up and keep the Sabbath are also likely to have the courage to witness for Christ. The two go hand in hand.

## Part of our design

Finally, I have come to realize, as I have grown older, that we are designed to work six days—not seven—and to focus on worship and rest one day out of seven.

In Leviticus 23:3, God commands, "There are six days when you may work, but the seventh day is a Sabbath of rest... you are not to do any work; wherever you live, it is a Sabbath to the Lord."

An automobile with just an accelerator and no brakes would soon careen out of control and crash. Society and my job keep driving me faster and faster, pushing me out of control. The Sabbath is God's "built-in braking system" for my life.

If I worship, it forces me to stop and focus on who should be in con-

*cont. bottom of page 8*

# A time for every purpose

by Pat Voyce



***Instead of a boat-load of free time and a svelte new body, I became even more exhausted!***

I'm always looking for time. I am a multi-tasking "expert."

I've decided that if I do several things at once, instead of doing one thing after another, I'll have time left over—time to do the things I really want to do.

Just think: more time to spend with my family; time to call friends. I'll have unencumbered time to pursue the dream in my soul. I'll have time to simply stop and really see the beauty of my surroundings.

My logical mind kept going over and over the things I had to do, asking, "What can I consolidate? What can I eliminate?" I tried to take advantage of every efficiency technology offers, but there still wasn't enough time.

When my logic couldn't come up with a solution, I prayed that God would *expand* time for me! I prayed for extra time to enjoy the things that I knew were missing from my life.

"God," I said, "Your Word tells me there's nothing better than enjoying

the fruits of my labors. I work hard, but there is never time to enjoy those fruits."

Instead of receiving an answer, I felt only a gnawing in my soul. In my deepest parts, I was not willing to accept that the peace of a balanced life was eluding me.

I longed for the endless hours I enjoyed as a child. Back then, I seemed to have all the time in the world. All I had to do was whatever my folks told me, and everything was fine.

As an adult, it's different. I have to balance so many things. I have others depending on me. After I tend to *their* needs, there's no time for *me*. I decided I had to manage my time better so I could "get my life together."

While reading book after book on time management, I decided to increase my energy level. I tried a new fitness program and scrutinized my diet. Instead of a boat-load of free time and a svelte new

body, I became even more exhausted!

I still didn't have any leftover time. And I still felt that gnawing uneasiness.

That familiar feeling was not unlike the uneasiness I got as a youngster when Dad told me over and over to remember to do something and I hadn't. I decided to search my concordance and do a self-study on time.

Ecclesiastes 3:1 states, "There is a time... for every purpose under heaven." To me, it means that here on earth—"under heaven"—there is time for *everything*. Verses 2-8 list everyday events of human life: birth, death, planting, harvesting, hurts, and healing. There is time for all of these in each of our lives.

But the phrase, "purpose under heaven," bothered me. Were my purposes *good* purposes?

I followed my Bible's references to Ecclesiastes 4:17: "God shall judge the righteous and the wicked. For, there shall be a time for every purpose and for every work."

The word "purpose" was defined in the margin as "desire," or "There is time for every desire under heaven."

Moving on to Ecclesiastes 8:6—"Because for every matter there is a time and judgment..." For every desire, or matter, there is a time and judgment.

My *desire* or *matter* was to have more time. Now the phrase "...for every matter there is a time and judgment" nagged me.

I turned to Exodus 20 and the Ten Commandments. My eyes were drawn to the commandment that begins with the word "remember." "Remember the Sabbath day to keep it holy" (Exodus 20:8).

God tells us in Ecclesiastes 3 that there is a time for everything, but in order to enjoy that time, He wants us to remember.

*cont. next page*

When we were kids, Dad established “house rules.” If we failed to follow them, there were consequences. God also established house rules for His family: “Remember the Sabbath day to keep it Holy,” He instructs.

In verse 11 of Exodus 20, God explains why He gave this command: “For in six days the Lord made the heavens and the earth, the sea and all that is in them...”

God’s saying, “I got everything necessary accomplished in six days and ‘blessed the Sabbath day and hallowed it.’”

Did you catch that? Not only does God explain that He did everything in six days, He reminds us that He blessed and hallowed the day.

So, that’s it! If I violate God’s house rules regarding the Sabbath, I will never have the time I desire. He has blessed a time and a place each week for me to “go back home” and fellowship with His family and become refreshed.

God has set aside time—a weekly vacation—for me to get away from the busyness of life and connect with Him. I can enjoy His rest, worship and honor Him, and appreciate what He has done for me.

No amount of multi-tasking, or any other human effort I make, will give me the extra time I want. My Heavenly Father judged that I was inappropriately using the time He had set aside for another purpose under heaven. But

when I *remember*—when I abide by His house rules—He blesses me with time for every purpose!

Let all of us remember to show God our appreciation for His fatherly wisdom in knowing that the busyness of life wearies us. Let us honor and praise Him for His love.

Let us thank Him for the time He set aside for us to refresh our bodies and souls. And let us revel in the peace and safety of His home and enjoy together “a time for every purpose under heaven.” **SR**

*Pat Voyce and her husband Bill are lone Sabbathkeepers residing in Pleasant Hill, Iowa.*

## “Lone Sabbathkeeper”?

### Some ideas to connect

### Lone Sabbathkeepers with SDB churches

by Pastor Jeanne Yurke

#### Ways to keep in touch:

- audio-taped worship services
- on-line Sabbath School lessons/chat rooms for discussions of *The Helping Hand* (e.g., Toronto, Canada)
- worship and Sabbath School packets e-mailed and snail-mailed weekly (e.g., Raritan Valley, N.J.)
- a non-SDB church uses a speakerphone in its sanctuary to include an at-home member

The problem is that Lone Sabbathkeepers come in different varieties: Some *wish* that they could be part of a church fellowship on Sabbath day, but distance or health keeps them from participating in person. Others seem glad to be

on their own; only a family connection keeps them on the denominational mailing list.

There also are those who have moved away from one SDB church area and closer to another, yet choose not to get involved with any church after their move.

No method works well for everyone, but I’m convinced that this formula is a key to improving our ministries:

#### **Creativity + Commitment = Connection.**

We need to think of ways to establish—or perhaps re-open—lines of communication with Lone Sabbathkeepers. Sending the *Sabbath Recorder*, *Helping Hand*, and denominational leaflets is a good place to start.

## Why I observe,

*cont. from page 6*

trol of my life. A day of rest also helps me to analyze my priorities, and become refocused and refreshed for the coming week.

Unfortunately, man has attempted to cheapen the Sabbath gift of refreshment and renewal. Not only has he assumed he can change the day, but he has also attempted to convince us that the *whole day* is unnecessary.

Thus, we think we only need an hour or two and then it’s off to the mall—or wherever else our heart desires—and God is quickly forgotten. And we wonder why life has no meaning anymore!

I observe the Sabbath because it is Biblical and gives me an opportunity to be a witness to those around me. More importantly, it enables me to acknowledge my Creator and to live as He has designed me to live.

In this world that desperately needs to slow down, the Sabbath is a gift from God to be cherished and shared. **SR**



# Exploring the Sabbath

by Linda Greene

*Let's continue looking at the Sabbath in Jesus' life.*

## Matthew 12:1-8

(also Mark 2:23-28, Luke 6:1-5)

"At that time Jesus went through the grain fields on the Sabbath. His disciples were hungry and began to pick some heads of grain and eat them. When the Pharisees saw this, they said to him, 'Look! Your disciples are doing what is unlawful on the Sabbath.'

"He answered, 'Haven't you read what David did when he and his companions were hungry? He entered the house of God, and he and his companions ate the consecrated bread—which was not lawful for them to do, but only for the priests. Or haven't you read in the Law that on the Sabbath the priests in the temple desecrate the day and yet are innocent? I tell you that one greater than the temple is here. If you had known what these words mean, "I desire mercy, not sacrifice," you would not have condemned the innocent. For the Son of Man is Lord of the Sabbath.'" (Matthew 12:1-8).

I just love what Jesus and his disciples are doing on the Sabbath in this passage; they're picking grain and eating it. This has beautiful hidden significance, as Jesus was himself the Bread of Life. And here they are, on the Sabbath—which represents Jesus' grace and payment for our sins—gathering grain to eat.

Jesus is saying that he is the Lord of the Sabbath. The word "Lord" is defined as being supreme in authority. Once again, the Pharisees are totally missing the point.

Jesus is Lord of the Sabbath—*HE* is what the Sabbath was all about from the time of Creation. And the Pharisees were criticizing *HIM* for

breaking the Sabbath. "Him," the one who would accomplish in his death what the law (including Sabbath) and the temple could not come close to doing—making us righteous and holy.

In the *Message* paraphrase, this passage quotes Hosea 6:6 as, "God desires a flexible heart more than an inflexible ritual." In other words, if it's meaningless to us, it's meaningless to God.

God want our hearts, not just our actions. He wants our obedience to stem from a heart overflowing with love for Him and the desire to please Him. He doesn't want it to come

in my heart for their lost blessing? Do I plead for God, in His mercy, to open their eyes to the truth?

Or do I, deep down in my heart, feel self-righteous and smug? *I have the truth and they don't*. Does that make me feel special? And don't I *like* feeling special, just a little bit?

In Mark's account, Jesus goes on to say, "The Sabbath was made for man, not man for the Sabbath."

What was Jesus saying here? Whose needs are the most important? Whose purpose is of higher value, man's or the Sabbath's?

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***When I obey the Sabbath law, what do I think about more: God or other people? Do I focus on God, or do I walk around with a ruler to measure how the rest of the world measures up to me?***

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from a grim, stiff-lipped determination to obey the rules no matter what, so that we can prove that "at least *somebody* has enough guts to do what is right."

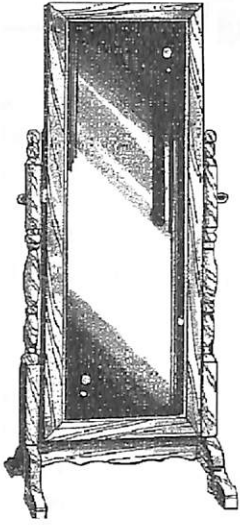
When I obey the Sabbath law, what do I think about more: God or other people? Do I focus on God and His delight in my obedience, or do I walk around with a ruler to measure how the rest of the world measures up to *me*? Do I find myself thinking that their lack of obedience is proof positive that I love God more than they do, and that He is more pleased with me than with them?

When I think about how the rest of Christendom is missing the truth of the Sabbath and has lost that Commandment's importance, do I grieve

Jesus must have anticipated our human tendency to go too far with everything. The Pharisees had definitely just given an example of this. But our needs do not have to go unmet to adequately keep the Sabbath. (That is *needs*, mind you; not *wants*.) We can go too far in either direction.

The Sabbath was created soon after Adam and Eve were, perhaps in part to meet a need in mankind. The commands about what *not* to do on Sabbath were given to protect the purpose that Sabbath serves in our lives, not so we can serve the Sabbath.

Hang on to that thought. We'll continue with this passage next month. See you then! 



# 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*

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## Some things shouldn't change

I'm amazed and frustrated that the values of "modern society" continue to change. To paraphrase an old saying, "What one generation tolerates, the next generation accepts, and the following one embraces."

Sometimes change is good.

One day, two co-workers and I held a highly intellectual, in-depth dialogue about the candy of our youth.

We aren't the same age, and yet all three of us remember candy cigarettes. They were white and chalky, with a red or pink tip. Two of us even remember ones that emitted a powder-like substance that simulated smoke. We also enjoyed bubble gum cigars.

In most of the films made in the 1930s and '40s, movie stars "puffed away" with abandon in almost every scene. Smoking was viewed as attractive, even romantic. (Remember Humphrey Bogart?) In the 1950s, it became "cool" and a sign of teenage rebellion. (Remember James Dean?)

Today, young people are taught right away that smoking is unhealthy. My 3-year-old granddaughter recently informed me, "Cigarettes are yucky." (I didn't realize she could pronounce "cigarettes," let alone know what they are.)

But change can also be bad, especially when commendable attitudes and Bible-based values are undermined.

There was an uproar when Clark Gable was scripted to utter the words, "Frankly, my dear, I don't give a d\_ \_ \_" at the end of the movie classic, "Gone With the Wind." The censors finally gave in, but it was quite a battle.

Today, X-rated language pervades our society—in music lyrics, on TV and radio, in books and movies. Decency is sacrificed on the altar of political correctness and free speech.

Nowadays, a marriage license is becoming irrelevant and "shacking up" is commonplace, especially in Hollywood where role-model celebrities abound. A well-known mattress company mentions "sleep

partners" in its ad, not spouses. Abstinence is viewed as old-fashioned, and promoting it is condemned as unrealistic.

Lifestyles that many Christians view as outside of God's plan are now widely accepted, even promoted. Christians are labeled bigoted, intolerant, or just plain stupid. Christian values and beliefs are lampooned in movies and magazines, and on prime time television. No one blinks an eye.

And where is God during this avalanche of social upheavals? Where He's always been—right beside us. He's waiting to embrace us whenever we stumble on the path that He has directed us to follow.

Someone once said, "The Ten Commandments are not The Ten Suggestions." But Christians as well as non-Christians often see it differently. They view God's commandments as "irrelevant," "out of step," "too judgmental," "too Jewish."

It's no longer relevant to love God and your neighbor? It's unnecessary to worship Him? It's now okay to kill, and covet, and lie, and swear?

Some things *are* carved in stone. Some things *are* black or white, unchangeable, immutable.

We're told to embrace good and flee from evil, without hesitating, without compromising, without acting as if we know better than God how we should live our lives.

I pray that God gives us the wisdom to discern what is acceptable to Him in these tumultuous times. May He give us the courage to stand up against the forces, seen and unseen, that threaten to destroy His timeless, unchangeable values and commands. **SR**



***In most of the films made in the 1930s and '40s, movie stars "puffed away" with abandon. Smoking was viewed as attractive, even romantic.***

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## Honey Bear comes home

*"Delight thyself also in the LORD;  
and he shall give thee the desires  
of thine heart" (Psalm 37:4)*

This is a favorite promise that God has made good in my life more times than I know. In January, I heard about God doing this for Audrey Fuller, a sister in the Daytona Beach SDB Church. Audrey related:

I remember the year 1927, when I was 4. Our family had moved from Hamtramck, Mich., to Battle Creek to stay with my father's cousin.

Things that happened 70-plus years ago can become foggy, but one thing I remember clearly is a book named *Honey Bear*. My brother had received it when he was hospitalized.

The first few lines of the book read, "Once upon a summer in the hills by a river was a deep green forest where the wild things grew. There were caves as dark as midnight, there were tangled trees and thickets, and a thousand little places where the sky looked through." I remember them all.

The story is about a woodsman, his wife, and their little baby. A big, black bear who wore a red coat was an important character in the book.

That story has come back to my mind many times over the years. One day, I was wondering aloud about whom I could contact to get a copy of the old book.

The day before my birthday in 2004, our son-in-law, Rollie, called from Missouri, saying that I was going to receive a gift from Fresno, Calif. He didn't know the person sending it, the size or color of the present, or exactly when it would arrive. "Possibly on Monday," he said.

The gift did arrive on Monday, tucked in a small brown envelope:

My very own *Honey Bear*! It was from the illustrator of the new edition, Linda Alstrom.

Rollie had spent quite a bit of time on his computer, searching for the book. After several phone calls, he finally found *Honey Bear*. Thank you, Rollie, and thank you, Linda!

A note from the illustrator—dated December 29, 2004—accompanied the book:

*Dear Audrey,*

*I'm so happy to find another person who has wonderful memories of "Honey Bear." I hope you will find this book takes you back to happy times of childhood.*

*—Linda Alstrom*

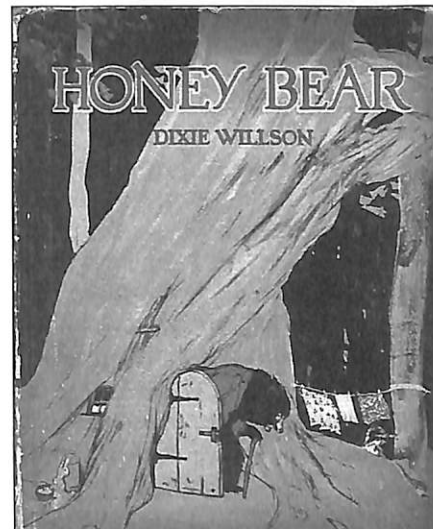
On January 14, 2005, Audrey received another note on a card inscribed with, "Rejoice in the Lord" (Philippians 3:1):

*Dear Audrey,*

*Thank you for your letter regarding "Honey Bear." I have found that everyone who remembers the book from childhood also has a story to tell—I enjoyed yours. I have a question for you. Do you remember "Honey Bear" in the bright colors that I've used, or in much more subdued ones? The only copy I've been able to find is in rather dull colors. The reason I made my illustrations so vibrant is because I remember the book that way. If you have a specific recollection regarding the illustrations, I would appreciate hearing from you. Thank you.*

*—Linda Alstrom*

I am delighted not only about this unfolding of events for Audrey, but also for the opportunity to read this book myself. Any mama, grandma,



*The cover of an original Honey Bear book by Dixie Willson. It was illustrated by Maginel Wright Barney, sister of famed architect Frank Lloyd Wright.*

big sister, or auntie would have a ball reading it to the children in her world. Let me share just a bit more of the book:

"Now close beside the forest was a teeney, greeney cabin, the cutest little cabin that a body ever had. And in the little cabin lived the nicest little family—a pinky, winky baby and her mommy and her dad.... Of course now every mommy thinks her baby is the sweetest, and this mommy, like the others, thought her baby sweetest too. She cuddled it, and rocked it and she kissed its baby dimples, and she loved each dearie-queerie little thing it used to do...."

At the story's end, you will learn why all around the world, "everybody everywhere [calls] all their babies 'Honey.'" **SR**

*For your copy of Honey Bear, contact Linda Alstrom at 1755 W. Celeste, Fresno, CA 93711. The cost, including postage, is \$7.50.*



## A friend to slaves and SDBs

Earlier this year, I received a request for documentation on the abolitionist sentiment in mid-19th century DeRuyter, N.Y.

Years ago, our second denominational weekly publication, *The Protestant Sentinel*, was published for a while at DeRuyter, followed by the *Seventh Day Baptist Register*. Both of these carried articles reflecting our denomination's abolition sentiment. Fifteen young men from the DeRuyter church were listed among the volunteers in the Civil War.

Though there was other evidence of an anti-slavery attitude among Seventh Day Baptists in New York state, Gerrit Smith was one of the most noted abolitionists of that era. He was neither a resident of DeRuyter, nor a student at DeRuyter Institute, but he did live in the same county.

A pictorial map of Madison County has a drawing of Gerrit Smith's home at Peterboro, some 15 to 20 miles northeast of DeRuyter. It states that the house "was a haven on the 'Underground Railway' used by escaping slaves. Once reaching Peterboro, their freedom was assured."

*The Protestant Sentinel* of February 23, 1831, recorded a visit by Smith to DeRuyter. "This distinguished philanthropist visited our village and delivered two addresses, one on Temperance and the other explaining the objects of the Coloni-

zation Society, after which an auxiliary society was formed."<sup>1</sup> (The Colonist Society was an organization to assist escaped slaves in establishing homes.)

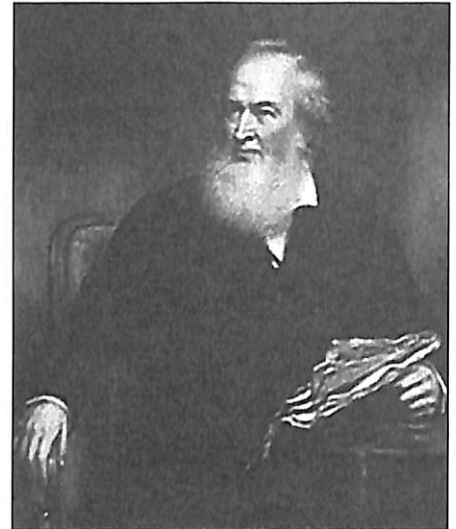
Smith never joined an SDB church, even though he was in accord with their beliefs. He wrote that in the spring of 1847, the church at Peterboro resolved to investigate the question of baptism. He confessed that he had always held doubts about infant baptism, declaring that there was no warrant for it in the Scriptures.<sup>2</sup>

In a letter to Thomas Stillman in 1849, Smith wrote:

"You referred to my change respecting the Sabbath. My reading of the Bible the last six or eight years has wrought many changes in my mind. Among these is my change on the subject of civil government, on the subject of baptism, and also on the subject of the Sabbath. For the last two or three years, I have frequently felt urged to observe Saturday as the Sabbath, but it is hardly two or three months ago since I determined to defer this duty no longer."<sup>3</sup>

*The Sabbath Recorder* of November 8, 1849, reported on an Anti-Sectarian Convention held in the Presbyterian church in Peterboro. In relating the results of that conference, Smith criticized the overshadowing of the Bible by church history. He then proposed a resolution:

"In as much as the Bible is the exclusive authority of religion, it is the light of the Bible only and not partly by the light of Church History... whether it be in respect to sectarianism, baptism, the Sabbath or any other doctrine or duty of Christianity—we must faithfully abide by,



*Philanthropist and abolitionist Gerrit Smith served in the U.S. House of Representatives from Madison County, N.Y.*

and scrupulously carry out our decisions."<sup>4</sup>

The next year, a Sabbath Convention was held in Peterboro, with James Bailey serving as president. Other Seventh Day Baptists included Nathan Hull, Thomas B. Brown, and Ephraim Maxson. Among the resolutions adopted were:

1) Resolved: That the Bible is exclusive authority in all matters of religion...

2) Resolved: That whilst we learn from the Scriptures, that Marriage and the Sabbath were given to the human family in the beginning; and while we learn from other portions of the same Scripture that Jesus Christ explained both of these institutions, and vindicated both of them from Jewish abuses and perversions: we do not learn that either Marriage or the Sabbath was abolished.

Other resolutions included: "That whatever propriety there might be in

subjecting the first day of the week to a peculiar observance, such observance would not make the first day of the week the Sabbath of the Lord God... That efforts to abolish the observance of the seventh day as the Sabbath are to be condemned.”

The final resolution condemned civil penalties for violation of the Sabbath “not only for the reason that they are incompatible with the conscience and free religion, but also for the reason that they prejudice the cause of the Sabbath.”<sup>5</sup>

The Peterboro convention was not exclusively attended by Sabbath-keepers. The principal speaker in opposition was a Mr. Crosier of New York, “a gentleman of considerable ability who seemed to have drilled himself in the anti-Sabbatarian doctrine most thoroughly.”

Crosier presented a protesting resolution, “Believing the institution of the Sabbath to be abolished and believing that the first day of the week is—by the resurrection of Jesus Christ, and by the example of the primitive church—consecrated to rest and religious worship as a distinct Christian institution, I do protest against the forgoing resolution.”

It should be noted that Gerrit Smith also took part in the debate

and “sustained the moral obligation and propriety of the Sabbath with great ability.”

In spite of his conviction of Seventh Day Baptist distinctives, Smith never did join an SDB church.

In an 1848 issue of the *Sabbath Recorder*, Smith stated that a report had been circulated that he had joined the Baptist denomination. That report was untrue, for he had been opposed to all sects for many years.

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***In spite  
of his conviction  
of Seventh Day  
Baptist distinctives,  
Gerrit Smith never  
did join an SDB  
church.***

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He believed that “Christians of a given locality, instead of making various churches to suit their various tastes, are bound to aim to take the church in such locality who appear to be Christians, however widely they may differ from each other in doctrine or practice.”<sup>6</sup>

In time, the Presbyterian church in Peterboro was forced to close because most of its members had joined Smith in an independent church. Members observed the Sabbath and practiced baptism by immersion, but they never joined any denomination.

Although Smith’s name is not listed on the membership of any Seventh Day Baptist church, his ties to our denomination remained close throughout the remainder of his life.

The SDB Historical Society’s card index lists over 100 references to Gerrit Smith’s name. Many of these are political in nature since he served in the U.S. House of Representatives, championing the cause of the anti-slavery movement. (He was

a personal friend of the martyred John Brown, whose body was buried on land granted by Smith’s father.)

Smith’s voice was strong in the Congressional debate on the Kansas-Nebraska Bill concerning popular sovereignty in those territories.

Most of the references in the *Sabbath Recorder* were denominationally oriented. Smith was elected vice-president of the Education Society in 1855, and continued in that position until his death in 1874. He was also a trustee of Alfred (N.Y.) University, and generously gave to many Seventh Day Baptist causes—whether for education, missions, evangelism, or individual needs.

Gerrit Smith was able to be charitable because he inherited a large estate—mostly land—from his father, Peter. The elder Smith had amassed a fortune through his partnership with John Jacob Astor, and under Gerrit’s wise management, the sum increased to nearly 8 million dollars.

Peter Smith reportedly once said to an Indian chief, “I had a dream that you would give me a tract of land” (describing the land wanted). The chief replied, “You can have the land, but you must not dream again.”<sup>7</sup> SR

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<sup>1</sup>*Protestant Sentinel*, Vol. 1, No. 46, p. 182, February 23, 1831.

<sup>2</sup>*Gerrit Smith on Baptism, Sabbath Recorder*, Vol. 5, No. 19, p. 74, October 26, 1848.

<sup>3</sup>*Gerrit Smith, letter to Stillman, August 1849, Sabbath Recorder*, Vol. 45, No. 16, p. 247, April 1889.

<sup>4</sup>*Gerrit Smith in Anti-Sectarian Convention, reported in Sabbath Recorder*, Vol. 6, No. 21, p. 81, November 8, 1849.

<sup>5</sup>*Sabbath Convention: Sabbath Recorder*, Vol. 6., No. 38, p. 150, March 7, 1850.

<sup>6</sup>*Gerrit Smith on Baptism, Sabbath Recorder*, Vol. 5, No. 19, p. 74, October 26, 1848.

<sup>7</sup>*Gerrit Smith, Sabbath-keeper, 1797-1874, by Ira Ordway, Sabbath Recorder*, Vol. 72, No. 3, pp. 69-70, January 15, 1912.

## General Conference

August 7-13

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**Hope College  
Holland, Michigan**

Registration forms  
in this issue  
and on-line at  
[seventhdaybaptist.org](http://seventhdaybaptist.org).  
Off-campus housing  
options on back cover.

# SDB GENERAL CONFERENCE REGISTRATION INSTRUCTIONS

Hope College  
Holland, Mich.  
(616) 395-7000  
August 7-13, 2005

Registrar: Patti Wethington  
P.O. Box 38, White Cloud, MI 49349  
Ph. and Fax (231) 689-1787  
nurse\_patti@hotmail.com

## •Deadline to pre-register

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

## •On-campus Registration:

Come to **DeWitt Center**—Sunday, August 7, at 11 a.m. through late evening; Monday-Friday from 9 a.m.-5 p.m., and after the evening service. If you are coming just for Sabbath, August 13, please pre-register. (See “line 3” on the form.)

**Parking** : Available in marked lots a short distance from the dorm. You will receive a map when you register. There is **NO on-street parking** for the dorms, and only a few parking spaces around any of the buildings. However, all activities are very close to each other and on ground level.

## •About the 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, 2005. In order to give special recognition to first-time Conference attendees, please identify yourself as such on the Registration form. There is **no charge** for children 0-4 years of age. However, **ALL NAMES** must be listed to ensure that everyone attending is covered by insurance.

## 2. & 3. Full Week or Per-Day

### Registration Fee:

Everyone attending Conference, either full or part-time, is required to pay the Registration fee. It covers the cost of college facilities, materials that are produced and circulated, and insurance on each person at Conference and related activities. It also gives an accurate count of the number of people in attendance.

**Rooms:** Thanks to nearby Lake Michigan, air-conditioning is usually not needed in Holland. However, there are a limited number of air-conditioned dorm rooms available across the street from the cafeteria and meeting area. These rooms (in Cook Hall) have “two-rooms/shared baths.” All other available rooms utilize dorm-style baths. **Room fees are based on double occupancy.** Single occupancy is slightly more expensive. Contact the registrar for details. Sleeping on the floor is limited to one person per room (at no cost). Linens are included for those paying for a bed.

For those who cannot walk great distances, we recommend requesting the second floor of Phelps Hall, an elevator ride away from your meals. The business sessions are adjacent to the air-conditioned Cook Hall, and Interest Committees are located next to the cafeteria.

**Meals:** Meal tickets for the entire week include supper Sunday, August 7, through breakfast Sunday, August 14. Meal tickets are available in several combinations. No charge for children under 5.

A snack bar on campus will be open in the afternoon. There are also many fast-food restaurants within walking distance. Individual meals may be purchased at the college cafeteria for the following prices:

	Adults	Child
<i>Breakfast</i>	\$5.50	\$2.75
<i>Lunch</i>	\$6.80	\$3.40
<i>Dinner</i>	\$8.40	\$4.20

**Lost Key Charge:** The college charges \$25 for each key not returned.

4. & 5. **Banquet Tickets:** Please

register for the banquets so we know how many to plan for. Banquet prices are discounted with the meal ticket.

6. **Off-Campus Housing:** Attendees choosing off-campus housing, please indicate your location and phone number.

**RV Hookups:** Because of construction, **NO SPACES** are provided on campus. We recommend Drew’s Country Camping (616) 399-1886, Dutch Treat Campground (616) 772-4303, only 3 and 4 miles from campus. Others are available on the web.

## •Transportation

7. Attendees traveling by air will be picked up at Ford International Airport (GRR) in Grand Rapids, Mich. Bus service and Amtrak trains run to Holland, and we will pick you up at those stations. Please notify us of arrival and departure times, either by pre-registration or by contacting the registrar (phone above). Requests for transportation should be made by July 15.

## •Nursery Service

A nursery room will be provided throughout the week in the basement of Phelps Hall, where the cafeteria is located. Parents using the nursery are asked to help for half a day sometime during the week. Volunteers always welcome!!!

**Children’s Conferences:** Escorts will be provided to safely take your children from the cafeteria, and to and from their Associated Conference areas on campus.

**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.

# 2005 SDB General Conference Registration—Hope College, Holland, Mich.

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
SANFORD	Don	A	M	79		MILLTON	MILLTON, WI	
More names? Please use another sheet						Mark if your first Conference		
Address						E-mail: _____		
Special Requests (e.g., single room, elevator, High Tolerance dorm, Young Adult dorm)						Phone: ( ) _____		
Name of Sponsor (All youth under 18)								

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

	# persons	rate	amount	3. Per Day Plan	# persons	#days	rate	amount
<b>•Registration:</b> Adults		x \$63.00	= 63			x	\$9.00	=
Children (age 5-11)		x \$42.00	=			x	\$6.00	=
<b>•Room:</b> (non air-cond.) Adults		x \$136.50	=			x	\$19.50	=
Children (in beds)		x \$68.25	=			x	\$9.75	=
Children, on the floor		x Free	=			x	Free	=
<i>(either type of room, one per room)</i>								
<b>•Room:</b> (air-cond.) Adults		x \$217.00	= 217			x	\$31.00	=
Children (in beds)		x \$108.50	=			x	\$15.50	=
<b>•Meals:</b> (All) Adults		x \$138.10	= 138.10			x	\$20.70	=
Children (age 5-11)		x \$69.05	=			x	\$10.35	=
<b>•Meals:</b> (Lunch & Supper only) Adults		x \$99.60	=			x	\$15.20	=
Children (age 5-11)		x \$49.80	=			x	\$7.60	=
<b>TOTAL 2)</b>							<b>TOTAL 3)</b>	

4. Women's \_\_\_\_\_ x \$3-35 w/meal ticket \_\_\_\_\_ x \$11.75 w/out meal tick. **4)** \_\_\_\_\_  
 5. Youth \_\_\_\_\_ x \$3-35 w/meal ticket \_\_\_\_\_ x \$11.75 w/out meal tick. **5)** \_\_\_\_\_  
 6. If housing off-campus, Location: \_\_\_\_\_ Phone: \_\_\_\_\_  
 7. Transportation assistance is needed between \_\_\_\_\_ (city) and the  
 Hope College campus.  
 Arrive: Air # \_\_\_\_\_ Bus # \_\_\_\_\_ Train # \_\_\_\_\_ (a.m.) \_\_\_\_\_ (p.m.) \_\_\_\_\_  
 Depart: Air # \_\_\_\_\_ Bus # \_\_\_\_\_ Train # \_\_\_\_\_ (a.m.) \_\_\_\_\_ (p.m.) \_\_\_\_\_

**\*\*Send form to: Patti Wethington, PO Box 38, White Cloud MI 49349 Ph. and Fax (231) 689-1787 nurse\_patti@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.

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

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

- A Disciplinary Council shall be established before Conference convenes.
- The Disciplinary Council shall meet at the call of the chairman to deal with infractions of these conduct guidelines. Discussion shall be confidential and shall include input from the person(s) involved.
- A first offense of the rules will result in a formal written notice of warning. In the case of a youth being in violation, copies of the warning shall be delivered to both the youth and sponsor.
- A second offense of the rules will require that a violator (and sponsor, if appropriate) meet with the Disciplinary Council to work out an agreement of what type of service or restitution would be an appropriate consequence for the violation. In the

I/we, the undersigned, have read and do understand the "Expected Conduct at General Conference."  
 Signed \_\_\_\_\_ Date: \_\_\_\_\_  
 Parent \_\_\_\_\_ Date: \_\_\_\_\_  
 Sponsor \_\_\_\_\_ Date: \_\_\_\_\_  
 Youth \_\_\_\_\_ 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: \_\_\_\_\_

**TOTALS**

Regis., Housing, Meals = \_\_\_\_\_  
 After July 1, late fee:  
 \$10 x each adult = \_\_\_\_\_  
 \$5 x children 5-11 = \_\_\_\_\_  
 Less amount prepaid = \_\_\_\_\_  
 Balance Due = \_\_\_\_\_  
 Checks to: "SDB Host Committee"

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.



# YOUTH PRE-CON REGISTRATION

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

Brook Cherith Camp, Pierson, MI

**\*Map will be in June SR\***

4:00 p.m., August 3 - 1:00 p.m., August 7, 2005

*Please Bring*—Bible, notebook, flashlight, sleeping bag, personal items, one-piece bathing suit, towel, jacket.

**Cost: \$110.00 on or before July 1, 2005**

**\$130.00 after July 1, 2005**

(Register by deadline. You 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 end): \_\_\_\_\_  My fee is enclosed.

- Please make known any transportation needs to the transportation person on the Host Committee.

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

For more information see: <http://www.EducatingChristians.org/Programs/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**

Hope College, Holland, MI

4:00 p.m., August 3 - 1:00 p.m., August 7, 2005

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

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

**Cost: \$130.00 on or before July 1, 2005**

**\$150.00 after July 1, 2005**

(Register by deadline. You 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 end): \_\_\_\_\_  My fee is enclosed.

I have a medical condition requiring special care. I will bring the appropriate medications and will inform the staff of possible special needs.

- Please make known any transportation needs to the transportation person on the Host Committee.

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

For more information see: <http://www.EducatingChristians.org/Programs/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: \_\_\_\_\_

# 2005 Youth Health Information Form

This form must be completed for all youth (17 and under) who will be attending **Youth Pre-Con** at Brook Cherith Camp 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) _____	
_____	
<input type="checkbox"/> Serious operations (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 \_\_\_\_\_  
 \_\_\_\_\_

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

If yes, please describe \_\_\_\_\_  
 \_\_\_\_\_

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

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 2005

## Do you have an idol?

by Jenn Layton

Today, we find ourselves living in a very materialistic world. TV, magazines, movies—they all publicize and promote “having things.”

Advertisements make it seem like we can’t run as far if we don’t have the right shoes. We can’t be “in style” unless we wear certain clothes. We won’t have as much energy if we don’t eat or drink certain things.

Many people believe that they need all these possessions to be happy, or at least “cool.” Our world is engulfed with people with this viewpoint.

We look up to those who, in our own eyes, seem cool. They can be movie or sports stars, singers/musicians—basically anyone with money. They don’t necessarily have to be smart or have good morals.

We admire many people simply because they are beautiful, powerful, or rich, not because they are good individuals.

Occasionally, you will find a famous person who strives to be a good role model, but these cases are rare. We mostly hear about all the bad things celebrities do, rather than the good—sports stars using steroids, famous people shooting someone. We hear about rehabilitation centers, court dates, and the fines they receive for doing

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something wrong. Yet we idolize these people.

An “idol” is defined as a statue made by people and worshipped as if it had the power of God. For many of us, the people we idolize become our gods.

This happened in Bible times, too.

When Moses climbed Mount Sinai to speak to the Lord, the Israelites rebelled and took things upon themselves. They were tired of waiting for Moses to bring word from God, and built a golden calf to worship instead.

God was upset with the Israelites, and He feels the same way when we idolize things or people. He even instructs us, in His Ten Commandments, to have no idols. We are to worship only Him. “Do not make any gods to be alongside me; do not make for yourselves gods of silver or gods of gold” (Exodus 20:23).

God will always be there for us, unlike the celebrity idols we have. He’s never going to leave us, and He loves us more than we’ll ever know. That’s something that will last a lifetime! **SR**



The President's Page  
by Don Graffius

## Let it go

### Lessons in forgiveness

Recent studies about forgiveness have proven the wisdom of Christ's words urging us to show antagonists compassion and to let go of the desire for revenge. According to researchers, forgiveness improves psychological and physical health.

This study caught my eye because it was conducted at Hope College in Holland, Mich., the site of this summer's General Conference. In a sampling of 71 people, scientists found that forgiveness lowered the risk of heart problems.

Participants were asked to recall hurtful memories about friends, lovers, parents, and siblings. Their heart rates and blood pressures tested significantly lower after they had forgiven the people who had hurt them.

#### Holding on hurts us

Although we may be aware *intellectually* of the health benefits of forgiveness, it is still hard *emotionally* to forgive an abuser, especially when they have not shown remorse or asked for forgiveness. In interviews, victims reported that forgiveness actually benefited *them* more than the person they forgave. It enabled them to lead positive, happier lives.

Think how much emotional energy it takes to hold onto past incidents, feeling resentful over actions and remarks made years ago.

In his book, *Taking the Higher Ground*, Colonel Jeff O'Leary tells about sharing tea in a Bedouin camp on the Sinai Peninsula.

The Arab host pointed across the camp to a man tending camels and told O'Leary that the man was a camel thief. When pressed for details, he said that both the man's father and grandfather were camel thieves, and that camels had been stolen from his own family.

Asked why he hadn't secured the return of his camels, the host replied

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**Think how much emotional energy it takes to hold onto past incidents, feeling resentful over actions and remarks made years ago.**

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that the camels had been stolen from his family 800 years ago!

#### A gift to ourselves

We sometimes mistakenly believe that forgiveness is meant only for the person who has wronged us. But the camel incident illustrates that forgiveness is also for us—to release our hearts from the bitterness that would twist and destroy them.

Forgiveness is not just a gift we give; it is a gift we receive.

Most of us know of Nelson Mandela. He spent 27 years in a South African prison, confined to a small cell with a bucket for a toilet. He

spent his days laboring in a limestone quarry.

When Mandela was freed at age 72, he felt bitterness towards his captors, but he was determined not to let it ruin the rest of his life.

"Resentment," he remarked, "is like drinking poison and waiting for it to kill your enemy."

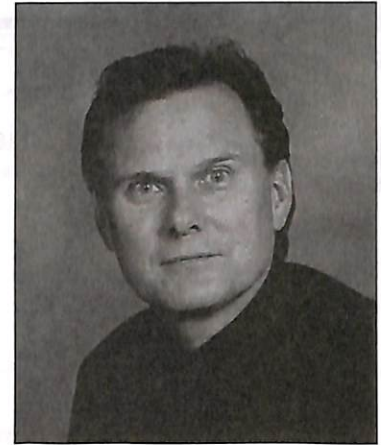
#### He gave up his right

In Acts 7, we read about an individual who had every right to be bitter, angry, and unforgiving. Stephen is dragged out of the city and stoned after giving a stirring speech in defense of his faith. Not one of these stone-throwers asked for forgiveness, but Stephen died breathing forgiveness, not condemnation.

As we read in verse 60, even while dying, Stephen prayed for those who stoned him. His final prayer was answered spectacularly, for a man named Saul stood among the persecutors.

As Augustine said, "If Stephen had not prayed, the church would not have had Paul."

It is hard to be "strong, steady, and enthusiastic for the Lord" when filled with anger, bitterness, and resentment because of the actions of others. Hopefully, the wrongdoer will seek forgiveness. But even if he or she does not, we must be willing to release our anger and bitterness for health and heaven's sake! **SR**



by Executive Director  
Rob Appel

## The power of music— from Bach to rock!

Last month I left you with some tough questions about worship. The debate is really about the music styles in the Church today.

There are hard decisions to be made: “Will a church use hymns or praise songs in its worship experience?” “What will be the primary music?” “Will it be one style or a blended variety?”

Many people argue that today’s contemporary Christian music is too repetitive and therefore not reverent enough. Others argue that hymns don’t carry the same meaning today and are too outdated.

Let’s examine the power that music has in the Church today, exploring the spiritual ramifications of what is appropriate in a worship setting and what is not.

### The three “C”s

The first question to arise: “Is there is a legitimate place for music in worship?” The Scriptures tell us emphatically, “Yes!”

Then we must ask ourselves, “What is appropriate Christian music?”

All of the music used in church should be an expression of our hearts to the Lord. We should use it as a tool to communicate our feelings to Him. That is the essence of praise!

In our music, we should communicate with *content* that is theologi-

cally correct; *coherent* in the way it is expressed and remembered; and the music and words should be totally *compatible*.

Some of our old hymns and some of today’s contemporary songs have words that are not in harmony with the Bible. We need to ensure that the *content* of our songs is in line with God’s Word.

When we repeat the verses of a song, those words can become engraved in our minds, and the music becomes a *coherent* tool. If we cannot remember one memorable thing about a song, it is not being effective as a worship component.

The words and music of our songs must be *compatible*. If they are not, they lose their ability to help us communicate from our hearts to God’s ear.

If we sing, “Our God is an awesome God,” and we drone it with a ho-hum attitude (like we’re ordering at a fast-food restaurant), then we are not thinking our God is awesome.

When we sing hymns that borrow tunes from an old English pub song or a Hawaiian melody—and we can’t get the tune out of our minds—those songs might not be worshipful!

### Unity in our diversity

Our purpose in gathering as believers is to celebrate the holiness

of God. In other words, we can have unity in our diversity.

We know that worship is both private and public. Through the centuries, the Church has gone through many transitions. It has moved from synagogues to houses, from monasteries to cathedrals.

Worship music has also changed. It has moved from psalms, to Gregorian chants, to classical masterpieces. It has moved from no instruments, to organs, to pianos, to bands with guitars and drums.

These transitions alone should tell us that through the years, worship has taken many forms. This is reflected in the culture and personality of the people of those times. And it is still true today!

There are certain styles of worship, particularly when referring to music, that we like best. Our tendency is to stick with our favorite style and songs, and toss out the rest. But remember: When we gather for worship, it is not for ourselves. *We* are not the audience, God is. Our focus must not be on how *we* want things done.

Corporate worship is not about “customer service,” with us as the customers. Together, we must affirm that God is the only one Who matters. In the midst of our community, we need to have the perspective that God alone is worthy of our praise. **SR**



## FOCUS on Missions

# Zambia pastors to be trained

by Kirk Looper

Through his efforts, Rev. Edwin Mukumbo introduced the Seventh Day Baptist church into Zambia in 1990. Prior to that, he was a Southern Baptist pastor for 25 years.

Since their establishment in Zambia, the SDB leadership there has had no formal training in our polity and beliefs. Their government requires formal training if pastors are to have authority over any church

first three days will cover Sabbath Theology, and the last three will be Polity. When the training ends, our brethren in Zambia will have their own *Manual of Procedures*.

The training sessions are scheduled to run from 9 a.m. to 4 p.m., with two 15-minute breaks and one hour off for lunch. Each evening is set aside for reading. This will also give Rev. Henry a chance to prepare

There are 70 languages in Zambia, which could lead to a nightmare scenario for the seminar. Materials that can be translated include, *The Sabbath, God's Creation for Our Benefit*, and the "stripped down" *Manual of Procedures*, which will be the basis for their own manual.

Some translation problems have already been faced, including the books for the International T.I.M.E. program that were introduced to the Zambian Conference. (Rev. Henry wrote the program, and Jeff Hazen presented it.) The material was translated, but it was impossible to print it into *all* of the different languages needed.

The Missionary Society is excited about this training, and we hope that others will feel the same. Denominational help is needed since this project will be expensive and funds are limited. Anyone wishing to help should send funds to the Missionary Society, designating them for the "Zambian Seminar."

We appreciate your help. Projects such as this are only successful with the aid of all of our Conferences. **SR**

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***One of the main goals of the training will be to produce a Manual of Procedures. This will lay the groundwork for further developing their Conference.***

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in Zambia. Therefore, the training of SDB pastors and leaders will not only help them develop church management and administration skills, but it will also lead to government recognition.

The Conference of Seventh Day Baptist Churches in Zambia has 18 congregations. Eleven are in North-western Province, and the other seven are in the Copperbelt Province. Nine untrained pastors head these churches, with each having a church committee of eight leaders.

### **Area of training**

This pastoral and leadership training seminar will be held in July in Kitwe. A relatively new building will house the 30 participants. Rev. Rodney Henry, pastor of the Denver, Colo., SDB Church, plans to lead the training, to take place over a six-day period.

The six days of training are divided by a Sabbath to allow for a time of rest and recuperation. The

for the next day's teaching.

During lecture and discussion periods, participants will be challenged to think about where they want their Conference to go. They will also be asked to define the path that will get them there. Attendees will be encouraged to ask questions to help them clarify what they believe and how the Conference is to be managed.

As with other countries—like Guyana, The Philippines, and The Cameroon (where Rev. Henry also led this type of seminar)—one of the main goals of the training will be to produce a *Manual of Procedures*. This will lay the groundwork for further organizing and developing their Conference.

By discussing their beliefs and what they see as the polity for their Conference, these new decisions can be expressed in the manual. This often takes time, but it does make the participants closely examine their beliefs and goals.



*Rev. Rodney Henry will be leading the training seminar in Zambia.*

# What churches need to know about their websites

by Justin Hibbard  
Central Maryland SDB Church

While Seventh Day Baptists have a rich history, they live in a contemporary world and have a contemporary mission. While our message and beliefs have not changed, it's vital to be up-to-date with the world in the way that we present that message. Church websites are one way to make our churches visible and accessible to the 21<sup>st</sup> century.

## Websites are cheap advertisement

First and foremost, websites are advertisements. In college advertising classes, we were constantly told, "Advertising only makes people aware of a product. Don't expect it to sell the product." That's what you want your website to do. You want to make people aware of your church.

When you design your website, think about it this way: the purpose of creating the site is to generate visibility.

## Websites generate interest

Studies show that when people click on a website, they stay on the site for only a few seconds. From colors, to text font, to animations, you want your site to capture interest so that you will hold someone's attention long enough to tell who Seventh Day Baptists are. Many people fill their home page with text information about SDBs. While that's important, it's not the most effective strategy.

While you are creating a website to generate interest about your church, you want that interest to develop into attendance. Many churches don't realize that their website represents their church. Applying the

rules of advertising, if someone sees a plain website with no color or creativity, they will probably assume that the church is boring and uninteresting. The key is to create an effective balance—nothing boring but nothing over the top or obnoxiously flashy.

## Websites provide information

Just as the website represents the church, the information it gives represents its activity. One of my biggest pet peeves is a website that doesn't have up-to-date information.

When people visit sites that are a month, six-months, or years out-of-date, they may assume that the church has ceased to exist. You can demonstrate your activity by posting "events this week" on your home page. This provides information while letting people know that your church is active and involved.

Websites not only provide information to outsiders; it does the same for church attendees. With updated information, the congregation can look up events and times of various church activities, enhancing communication throughout the church.

## Spend a little money

Websites are like virtual office buildings. When a business moves into a building, they have to pay rent based on the space taken up. Depending on what you want on your site, you may need to pay for the server space it uses.

There are various free hosting sites that provide limited options and space. But if you want to include numerous pictures, have a number of options, post your newsletter, and

allow people to listen to your sermons, you will need to pay a little money for a host. But don't pick the host based simply on cost.


If the host doesn't have solid equipment, you might find yourself experiencing quite a few black-outs, which render your site totally inaccessible and completely ineffective. Or, even worse, you might get "hacked."

When searching for a site host, think about the options as well. Some sites offer easy site editors, allowing non-programmers to edit the site without knowing html code. They may even build your site, providing expert, effective design.

An important but inexpensive element that every website should have is its own domain name.

For instance, many churches may host their site on a free server, such as *forministry*. *Forministry* then gives a default address like [www.forministry.net/USMDSDBGCCDACD/](http://www.forministry.net/USMDSDBGCCDACD/). If you want people to remember your site—or be able to say to a stranger, "Check us out on the web at..."—you'll want to change that default address.

For less than \$10 per year, you can have a site address like [www.centralsdbchurch.org](http://www.centralsdbchurch.org). It's called a domain name. All you need to do is find a site that sells domain names, and you're on your way!

You can still host your site on free servers like *forministry*, but make sure that you buy a domain name. It's so cheap that it doesn't make sense to ignore it. 

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*Next time: How to increase your site's visibility and effectiveness.*

## New members

**Bay Area, CA**  
*Steven Crouch, pastor*  
 Joined after testimony  
 David Oliver

**Paint Rock, AL**  
*John Bevis, pastor*  
 Joined after baptism

Brecken Montgomery  
 Joel Sanderson

**Salem, WV**  
*Dale Thorngate, pastor*  
 Joined after testimony  
 A.J. Curran  
 Cheryl L. Curran

## Marriages

**Barrett – Wynter.**—Michael S. Barrett and Jean D. Wynter were united in marriage on December 26, 2004, at the Wakefield SDB Church in Jamaica, West Indies. Pastors Carlton Ferguson and Carlton Beckford officiated.

**Graffius – Lovinggood.**—Steven A. Graffius and Emily Kay Lovinggood were united in marriage on March 18, 2005, at the Shades Mountain Baptist Church in Vestavia Hills, AL. Rev. John Watson and John Pethtel officiated.

### Dear SR Correspondents,

Thank you for keeping us informed of your family news. If you need more of the two-part information forms, please let us know. You may also e-mail your updates to us at:

*editor@seventhdaybaptist.org*

If you mail in obituaries cut or copied from the newspaper, please make sure that the death and service dates are listed, along with the location of the burial. Thank you.

## Pastoral changes

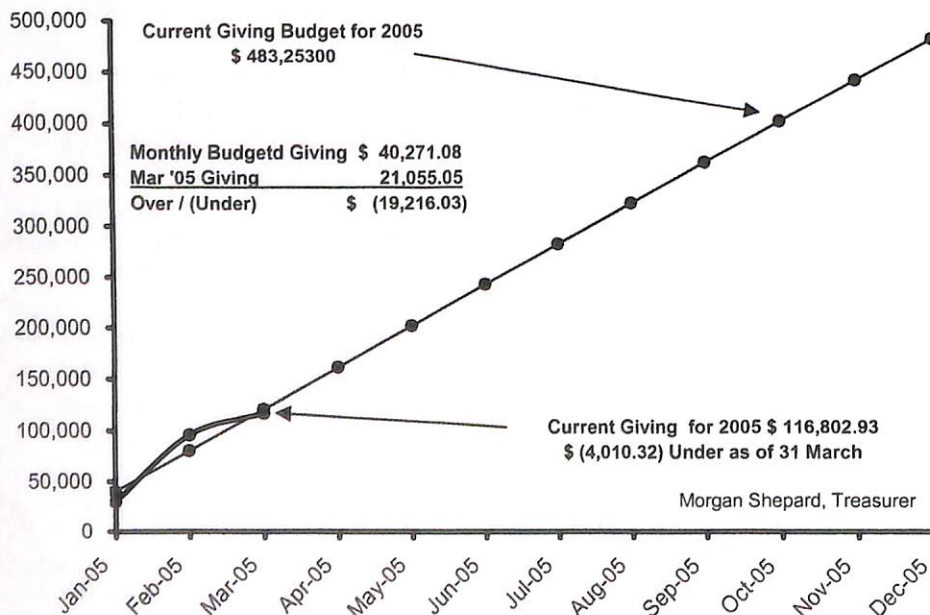
### Accepted Calls

Dennis Staggs  
 to Doniphan, MO  
 Wayne North  
 to New Auburn, WI  
 John B. Peil  
 to San Gabriel, CA  
 Richard Crouch  
 to Palatka, FL  
 JoAnne Kandel  
 to Hebron, PA  
 Ericessen Cooper  
 to New York City, NY  
 John Camenga  
 to Brisbane, Australia

### Resignations/ retirements

John M. Peil  
 from San Gabriel, CA  
 Earle Holston  
 from Ft. Worth, TX  
 Harold Smith  
 from Springfield, MA

## Current Giving 2005





## Obituaries

**Weatherby.**—Janice “Jannie” (Guyer) Weatherby, 55, of Leola, Pa., died at home on November 21, 2004, following a lengthy illness.

She was the daughter of Axthle and Carol (Kagarise) Guyer, and a graduate of the Northern Bedford High School in New Enterprise, Pa.

Jannie was a member of the Bell Seventh Day Baptist Church of Salemville until into her adult life. She then joined the Christian and Missionary Alliance Church, where she was a part of the Stephen’s Ministry.

In addition to her husband, Harry E. Weatherby, she is survived by her mother; two daughters, Crystal Cancel and Shari Doane, both of Leola; one son, Edward III of New Castle, Pa.; two brothers, Sherman of Willow Street, Pa., and Wendel of Salemville; one sister, Wanda Ness, of Willow Street; and six grandchildren.

A memorial service was held at the C&MA Church in Lancaster, Pa. A quiet gravesite service for family and friends was held at the Salemville Cemetery, with Pastor Ed Sutton officiating.

**Wear.**—Anna Fay Wear, 78, of Texarkana, Ark., died in her home on January 4, 2005, after a brave battle with pancreatic cancer.

She was born on November 6, 1926, near Tiff City, Mo., the daughter of Henry A. and Lovie M. (Stout) Plummer. On June 12, 1943, she married Ralph E. Wear in Denver, Colo.

Fay was baptized in the Denver Seventh Day Baptist Church, which she joined along with her husband. In 1955, the couple moved to Duarte, Calif., eventually settling in Temple City, Calif., with their six children. They joined the Los Angeles SDB Church, where Fay served as Sabbath School secretary for many years.

In 1984, Fay and Ralph retired to Springfield, Mo. Upon settling in

Texarkana in 1985, they joined the SDB church there and were elected to its diaconate. Fay was also active in the church’s Women’s Society and served as a cook at Camp Miles.

Fay was a homemaker, enjoying needlework, reading, and collecting owls and lighthouses. She also enjoyed traveling across the country to visit her family.

Survivors include two daughters, Mary Anna Pierce of Mineola, Texas, and Nadine Lawton of Bradford, R.I.; three sons, Kenneth of Fontana, Calif., Roy of Houston, Texas, and Warren of Harrisville, R.I.; three sisters, Hazel Roark of Anderson, Mo., Fern Gossman of Cove, Ark., and Thelma Stockton of Gentry, Ark.; three brothers, Henry of Wheaton, Mo., Joe of Anderson, and Gene of Deming, N.M.; 18 grandchildren, 13 great-grandchildren, and many nieces and nephews. In addition to her husband, one son, Richard, and two sisters, Elsie and Francis, preceded her in death.

Fay’s home-going service was held on January 7, 2005, at East Funeral Home in Texarkana. Rev. Mynor Soper officiated, assisted by Rev. Ron Elston and Fay’s oldest grandson, Jeramy Pierce. Interment was in East Memorial Gardens.

**Haught.**—Beulah M. Haught, 79, of Ventura, Calif., died peacefully on January 30, 2005, at Community Memorial Hospital in Ventura, in the presence of family and friends.

She was born on September 1, 1925, in Little Genesee, N.Y., the daughter of Gilbert and Selma Winterberger. On January 4, 1942, she married Ralph W. Haught in a small drug store in Allegany, N.Y., just prior to his departure for basic training. They were happily married for 63 years.

Beulah made her home in western New York for 73 years before moving

to Florida in 1998. In 2002, she moved to Ventura.

Beulah worked for 20 years as a postal clerk in Little Genesee, and for 14 years as the town’s clerk and tax collector. She retired in 1988.

She helped establish the New York State Division of the American Cancer Society, and was secretary for the Allegany County Unit for two years. She was also a proud member of the American Legion Auxiliary for more than 50 years and a longtime member of the Little Genesee Seventh Day Baptist Church.

Besides her husband, survivors include one daughter, Penny Allen of Ventura; one sister, Margit Welk of Coudersport, Pa.; one grandson, a great-grandson, and several nieces and nephews. A sister, Geraldine, predeceased her.

A private service was held in California.

**Blackwell.**—Jessie Maybelle (Milbourne) Blackwell, 97, of Cherry Valley, Calif., died on January 31, 2005.

She was born on November 18, 1907, in Alvord, Mo., the eldest daughter of Joseph and Emma (Maag) Milbourne. She grew up in St. Joseph, Mo., and graduated from Central High School in 1926. She loved music and became a member of the Wyatt Park Christian Church.

In 1926, the family of eight moved to California. Jessie (called “Jeri” by family and friends) studied for a brief time at the State Teachers College in San Jose. She then went to work in business and attended night school at Los Angeles City College. She spent one year in Hawaii.

World War II interrupted her office work and she took a nursing course. For over five years, she cared for non-military patients. In 1951, she returned to her business career, retiring in 1975.

*cont. on next page*

Jessie's marriage to Edmund Blackwell ended in his untimely death from a heart attack in 1959. This loss revived her spiritual life. After serious Bible study, she sought—and found—a church that taught and kept God's commandments: the Los Angeles SDB Church.

Jessie lived her final years in Cherry Valley and became a charter member of the Lake Elsinore, Calif., SDB Church.

Survivors include one sister, Lorraine Sumpter, six nieces, three nephews, and many grandnieces and grandnephews. She was preceded in death by one brother and three sisters.

A memorial service was held on February 5, 2005, at the Weaver Mortuary Chapel in Beaumont, Calif., with Rod Mansfield officiating.

**Todd.**—R. Loyal Todd, 96, of Milton, Wis., died on February

27, 2005, at Edgerton (Wis.) Long Term Care.

He was born on August 8, 1909, in Brookfield, N.Y., the son of Clark and Ruby Todd. In 1922, he came to Milton with his family. He attended Milton College and University of Wisconsin, and was employed in farming.

Loyal was a member of the Milton College choir, various glee clubs, and Choral Union. He was also a member of a "Student Evangelistic Quartet" sponsored by Northwestern Association. In 1927, the group of college-age SDBs toured Arkansas, Louisiana, and Oklahoma.

Loyal was a deacon and active participant in the Milton Seventh Day Baptist Church, singing in the church choir for 65 years.

On June 12, 1933, he married Lucille Prentice in the Milton church. She died on February 14, 2003.

Survivors include one daughter, Patricia, of Redmond, Ore., and

one son, James, of LeCenter, Minn.

A memorial service was held at the Milton SDB Church on March 19, 2005, with Pastor George Calhoun officiating.

## Death Notices

**Evelyn K. Hauber**, 63, of Coudersport, PA, died on February 28, 2005.

**Rev. Trevah R. Sutton**, 97, of Aztec, NM, died on April 1, 2005.

**Janette Rogers**, 93, widow of the Rev. Albert N. Rogers, of Alfred Station, NY, died on April 5, 2005. A memorial service will be held at the Alfred SDB Church on May 29.

## Denominational Dateline

### May

- 4/29- Allegheny Association, Toronto, Ontario, Canada—Rob Appel
- 5/1 SDB World Federation Executive Meeting, Plainfield, N.J.—Kirk Looper
- 1 Estonia—Looper
- 3-11 CAST (Contact and Support Team), Texarkana, Ark.—Ron Elston, Kevin Butler
- 13-15 Eastern Association, Shiloh, N.J.—Looper
- 14 Kory Geske Ordination Council, Battle Creek, Mich.—Gordon Lawton
- 14-15 MOST Seminar (Muriel Osborn Seminar for Teachers), Miami & Ft. Lauderdale, Fla.—Andrew Camenga
- 15 Historical Society Annual Meeting, SDB Center, Janesville, Wis.
- 21 Scott Smith Ordination, Salem, WV—Lawton
- 21 Old Stonefort (Ill.) SDB Church—Elston
- 21 TCC Core Committee, SDB Center—Butler
- 21 John Camenga Australian Commissioning, Daytona Beach, Fla.—Appel, Camenga, Looper
- 24 Andhra Pradesh, India—Looper
- 29 Manipur State, India—Looper

- 30- Summer Institute on Sabbath Theology, 6/11 SDB Center—Lawton

### June

- 1 Sri Lanka—Looper
- 3-5 Southwestern Assn., Houston, Tex.—Elston
- 5 The Philippines—Looper
- 11 Pine Street Chapel, Middletown, Conn.—Looper
- 24-26 Appalachian Assn., Paint Rock, Ala.—Appel
- 25 Verona, N.Y., SDB Church—Butler

### July

- 9 North Loup, Neb., SDB Church—Looper
- 24 SDB Missionary Society Board of Managers Meeting, Westerly, R.I.—Looper
- 27-31 Baptist World Congress Centennial, Birmingham, England—Butler, Appel

### August

- 3-5 General Council, Battle Creek
- 3-7 Pre-Cons—Pierson, Mich. (Youth); Holland, Mich. (Young Adult)
- 7-13 General Conference, Holland, Mich.

# KEVIN'S

## ORNER

### What's the catch?

While reviewing some of our past *Recorders* earlier this year, I was reminded how some friends had become part of the "Editor's Circle." (They agreed to make a \$160 donation in honor of the *SR*'s 160th anniversary in 2004.)

I also noticed that in an upcoming issue, we were going to announce some recent changes in their family. So I decided to give them a mid-afternoon phone call.

The "Mrs." sounded pretty busy as I identified myself.

"Do you have a minute?" I asked.

"I could *maybe* give you five..." she

countered.

"Hey, I can keep it to three. I just wanted to say 'Thanks' for your faithful support of the *Recorder*. It means a lot to us. And I wanted you to know that we're going to share your family news with all of our readers next month."

"Oh, that's neat."

"So, I just thought of you guys and wanted to give a quick call to let you know we're thinking of you."

Awkward pause.

(Like she was waiting for the "real reason" for my call.)

I broke the silence slowly with, "I'm done."

"That's IT??" she exhaled with obvious relief. "I thought you were going to ask me to *DO* something."

The mood was relaxed as she freely shared those extra minutes, catching me up on the family.

I reminded her of my promise to keep the call short so she could get to her next appointment.

"You sure brightened my day," she said as we signed off.

As my mind replayed this brief encounter, I thought about how I would have reacted the very same way. How many times have you gotten those calls or letters where you've felt like, "Okay, you've buttered me up; now, what do you *really* want?"

God would never do that, would He?

Every single week—right around Friday sundown—He gives us a similar "call":

"Hey Kev, just thinking of you. I appreciate what you and the staff are doing for Me throughout the week. And I wanted to remind you that I'm thinking of you."

Do we really listen to that call, or do we gaze ahead to the next event on the calendar?

Do we say, "Oh, that's neat" and try to move on with our lives, or do we catch the sincerity and generosity of the weekly gift and take advantage of a relaxed conversation?

"No, really," God tries to convince us.

"It's my way of saying how much I love you.

Here's the next 24 hours for you to get away from that hectic schedule and focus on some eternal topics."

*What's the catch?* we wonder.

"Well, it is a gift," God says, "but I do expect a couple of things from you."

*Aha, here it comes...*

"You need to remember my Sabbath, and keep it holy. Set it apart in your life as I have set it apart from all the other days. Worship Me as the Giver of the Day, regroup as a family of believers, and celebrate this life-giving time together."

Awkward pause.

"I'm done," God says.

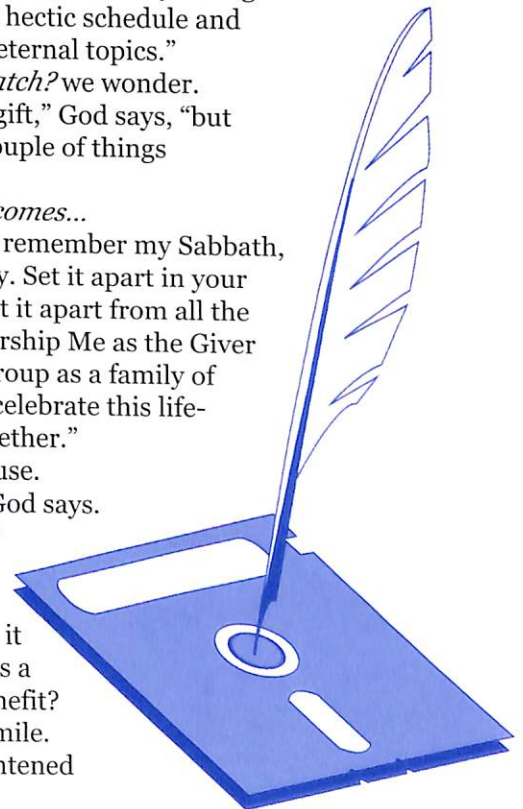
"That's IT??"

we ask.

"Just remember it and keep it holy? It really is a gift, for our benefit?

"Lord," we smile.

"You sure brightened my day."



## Holland, Michigan Area Lodging

[www.holland.org](http://www.holland.org)

All rate quotes were not available. Ask for weeklong discount.

### Bed and Breakfast

•*Centennial Inn*

centbnb@iserv.net  
8 East 12<sup>th</sup> St. (2 blocks)  
(616) 355-0998

•*Bonnie's Parsonage* (\$100)

6 East 24<sup>th</sup> St. (1 mile)  
(616) 396-1316

•*Dutch Colonial Inn* (\$100)

560 Central Ave. (1 mile)  
(616) 396-3664

•*Brick Inn*

www.brickinn.com  
74 West 24<sup>th</sup> St. (1 mile)  
(616) 396-0401

### Motels

All are located on or near US 31  
and are approximately 3 miles  
or 10 minutes to Hope College.  
Some include breakfast.

•*Best Inn*

465 S. US 31  
(800) 237-8466

•*Best Value Inn*

US 31 and 24<sup>th</sup> St.  
(616) 396-8822

•*Econo Lodge*

409 S. US 31  
(888) 258-3140

•*Days Inn*

US 31 and 32<sup>nd</sup> St.  
(800) 329-7466

•*Holiday Inn*

www.holidayinnholland.com  
US 31 and 24<sup>th</sup> St.  
(800) 279-5286

•*Holiday Inn Express*

12381 Felch St. at US 31  
(866) 315-6182

•*Best Western Kelly Inn* (\$89/1P)

2888 West Shore Dr.  
(800) 528-1234

•*Comfort Inn* (\$90)

US 31 at 32<sup>nd</sup> St.  
(800) 228-5150

•*Country Inn by Carlson* (\$89)

12260 James St.  
(800) 456-4000

•*Fairfield Inn by Marriott* (\$85)

3854 West Shore Dr.  
(800) 228-2800

•*Hampton Inn of Holland*

(\$139)  
12427 Felch St. at US 31  
(888) 933-8500

•*Microtel Inn*

www.microtelinn.com  
US 31 and 32<sup>nd</sup> St.  
(616) 392-3235

### Campgrounds

•*Holland State Park* (\$15)  
Lake Michigan, 7 miles west  
(800) 44-PARKS

•*Dutch Treat* (\$21-28)

Zeeland; 3 miles  
(616) 772-4303  
www.dutchtreatcamping.com

•*Drew's Campground* (\$20-26)

US 31, 4.5 miles north  
(616) 399-1886  
www.drewscountrycamping.com

•*Oak Grove Resort Camp-  
grounds*

Lake Macatawa, 6 miles west  
(616) 399-9230  
www.oakgroveresort.com