



The Sabbath RECORDER

May 2007

News for and about Seventh Day Baptists

Sabbath



The Day that Makes Us Different



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.

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A **MEDICAL MISSION** to Guyana, South America, is scheduled for August 9-21, 2007. We are looking for a team of 6-10 persons with medical skills.



Clinics will be held along the Pomeroon River, where the only mode of transport is by boat. Team personnel will stay in homes of nearby SDB church members.

Supplies will be ordered from "Blessings International"; however, team members may bring suitable equipment/supplies that can be packed in their luggage.

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Contributions may be sent to the SDB Memorial Board or SDB Missionary Society, designated "Guyana Trip—Medical Mission."

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Coming Up at the SDB Center

Historical Society

Annual Meeting

May 13, 2007

Summer Institute

SDB Polity

June 18-29, 2007



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Alone on the Sabbath? NEVER!

by John Camacho, Tipp City, Ohio

(Editor’s note: John Camacho is a member of the Seventh Day Baptist Church in Pataskala, Ohio. Tipp City is over 90 miles from the church, so he can’t always be there on Sabbath. Brother John was scheduled to present a workshop on “Home and Lone Sabbathkeeping” at last year’s General Conference but couldn’t make it due to an unexpected hospitalization. He wanted to share with our readers—especially those who keep Sabbath at home from time to time, and those who are “Lone Sabbathkeepers”—some ideas to make the day special.)

Home and Lone Sabbathkeeping Suggestions

These are some reminders and ideas that have helped me grow close to the Lord:

– Keep it Holy!

“Remember the Sabbath day, to keep it holy” (Exodus 20:8).

– Prepare!

By Friday afternoon, try to have everything in order so that you may truly rest. This includes any needed housecleaning, getting paperwork put away, chores, etc. And don’t forget to prepare your heart for a day of worship!

– Sunset

The Sabbath begins at sunset Friday, since a day in God’s timing is evening to evening. “From the evening... until the following evening you shall keep your sabbath” (Leviticus 23:32b).

This is a good time to confess your sins and be cleansed from all unrighteousness. 1 John 1:9 says, “If we confess our sins, he is faithful and just and will forgive us our sins and



purify us from all unrighteousness.”
Be ye clean!

Then, praise and worship the Lord for He is worthy. As the Sabbath points to Creation, exalt his Holy name and give Him praise as the Creator of heaven and earth!

– Friday night

Again, let God have His way. This is His special gift to you each week.

Put away all cares for the next 24 hours. Believe me, they will be there tomorrow night; you can count on that! Actually, you will be refreshed

and better able to face them if you fully rest on the Sabbath—another benefit of true Sabbathkeeping.

This should be a wonderful night to sleep in peace. No concerns of tomorrow. No work to do. No real worries.

So, sleep Child of God! “I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety” (Psalm 4:8).

On the Sabbath Day

After a sweet sleep, arise and praise the Lord! He is worthy. Amen.

**Whatever you do,
LOVE Him.
This is His day He has
given to you since
Creation.**

Today is a gift from God. Remind yourself that the way you live comes from how you think, so put on the “mind of Christ” (1 Corinthians 2:16).

– Going to church?

If you are going to church this Sabbath, then do what you need to do to get ready (get cleaned and dressed, eat a meal, etc.). Hopefully, you have prepared for your trip beforehand (gotten gas and confirmed directions).

At church, make it a point to love each other, and “be at peace as much as it depends on you.” “These things I command you, that ye love one another” (John 15:17). “Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you” (2 Corinthians 13:11).

– Sabbath at home

Getting to a Seventh Day Baptist church is not always possible, so here

are some ideas for rejoicing in the Sabbath at home:

REST!

Simply put: Rest in the Lord!

This is not a day for business, bills, mail, chores, housecleaning, video games, or worldly movies. “This is the day the Lord has made, and Let us rejoice and be Glad in it!” (Psalm 118:24).

Enjoy the Sabbath by loving God and putting self aside.

The cares of the world can wait. We can rest in God’s gentle care. The Lord is our Great Shepherd

(Psalm 23). We don’t have to want in this world. We can be content with RESTING!

Read and sing

Today is great for deep Bible study. Perhaps you’ve been meaning to study a special topic. Go for it!

This is also a day of praise! I especially like to listen to praise music on Sabbath. (Some of my favorites are from Stained Glass.)

Feel free to sing a new song to the Lord, or a hymn. It’s great to have a good hymnbook on hand. Mine (*The New Church Hymnal*) has all the “oldies,” plus some of the more modern ones.

Pray

Sabbath is a great day to PRAY!

Pray, pray, pray. 1 Thessalonians 5:17 tells us to “pray without ceasing.” I usually write out a long prayer list, and pray to let His Holy Spirit move me. Make sure to thank God

for all your blessings. Remember to include our leaders, your neighbors, and the many churches and ministries around the world.

Other Christian reading can be good on the Sabbath. And I do mean the “good stuff”; words that will stir your heart and lead you to worship Him.

Get physical

Sabbath is also a great time to get out in God’s creation and explore. Though *not* a day for strenuous exercise, a leisurely walk is great. Picnics can be a beautiful Sabbath memory.

Remember to keep the day Holy! This includes everything. Is shopping holy? Is eating out necessary?

Fall in love with Jesus; you can do it! He died for us. Let us now live for him—wholeheartedly—and be Holy.

A great Sabbath dinner with your family is also a pleasure. It’s good to have it prepared beforehand so minimal work is needed, making it more enjoyable.

A Sabbath nap can be great as well. (Friends have told me meditating into a nap is nice!) This could be especially nice when the Sabbath goes until 9:00 p.m. in the summer.

Whatever you do, LOVE Him. This is His day He has given to you since Creation. The Sabbath is a wonderful truth that most Christians have not trusted or are ignorant of.

Day is done

As the Sabbath comes to a close, review all the great blessings of the day. (I keep a Sabbath journal.) Let His peace be with you. Worship and adore Him as the sun sets, and rest in Him until it is dark.

I can tell you personally that these suggestions work. I was never so blessed and so close to God until I fully rested in His care. Keep the Sabbath holy and wholly—by faith and out of love. **SR**

Will any day do?

by John Bevis

One of the arguments we often hear when we present the Sabbath to someone is, “Well, any day will do.” I have also met those who informed me that they kept every day as a Sabbath, or that simply one day in seven is sufficient.

We know that such reasoning completely ignores the plain letter of the Fourth Commandment. God does not ask us to *make* a day holy; He already has done so. God does ask—in fact, commands—that we “remember” to keep His day holy.

In truth, all days are alike. Resting on one particular day will not make it holy or make it the Sabbath. If this were so, retiring for the night would make that period of time holy—by our resting. Going to church, singing, or praying does not make a day holy.

Holiness belongs to God. He alone is holy, and He alone can sanctify and make a period of time holy. “Wherefore the law is holy, and the commandment holy, and just and good” (Romans 7:12).

In His wisdom, our Creator God ordained that man was to work six days and rest the seventh. He gave us this special day as a time of rest, a time to worship our Father God, and a time of fellowship with those of like faith. What joys we experience as we follow God’s plan and will for our lives!

For many years, Elmer E. Franke was pastor of the People’s Christian Church (Sabbatarian) in New York City. I had the privilege of preaching to this congregation on many occasions.

Pastor Franke was an ardent defender of the Sabbath and a prolific writer. He wrote in rebuttal to those who were advancing the “seventh part of time” theory, and I be-



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lieve we can appreciate his words even today:

“Sunday is not the Sabbath. It is the first day of the week, the day upon which God began His work in creation. Sunday was first called the Sabbath by the Third Council of Orleans (a Roman Catholic Council) in the year 538 A.D.

“No Christian ever tried to make Sunday fit into the Ten Commandments until over one thousand years after the Council, or until the year 1595 when Rev. Nicholas Bound invented ‘the seventh-part-of-time’ theory.

“His argument was that all days are alike, and any day is the Sabbath if we keep one seventh part of our time. Thus he wrestled the seventh day from the commandment, and based Sunday-keeping on the law of God which says—‘the seventh day is the sabbath of the Lord thy God.’

“Since then, many theologians have found their safest argument in this invention, and have hidden the Sunday institution under the sacred folds of the fourth commandment.

“Sunday-keepers who are fond of stigmatizing God’s Sabbath as ‘the Jewish Sabbath,’ owe it at least to this man that they have one argument left for Sunday-keeping, and should erect a monument to his memory; and if perchance they cannot accurately locate his grave, they need not be discouraged, for perhaps they can guess any one in seven, which will be near enough.

“Select the seventh or any one of seven, place the monument there; any grave will do, so long as it is one in seven. Over that grave can be placed the inscription, ‘Here, or in one of these seven graves, lies the body of Nicholas Bound, who discovered the definite article “the” can be changed to the indefinite “a” without doing violence to God’s eternal law.’ ”

Quite an argument Pastor Franke used, wasn’t it? No doubt this will provide additional food for thought as we seek ways of sharing the Sabbath with others. **SR**

(This first appeared as an editorial in the July, 1981, Sabbath Recorder.)

A treasured gift

A Sabbath testimony

by Conference President Ruth Burdick

Every week God gives me a treasured gift—the Sabbath. Since my early childhood, it has held special memories and blessings.

My parents passed down to me the legacy of revering the Sabbath and honoring God through its hours.

My siblings and I knew about prior preparation before sundown on Fridays. Baths were taken, the house was cleaned, Mom made homemade bread, and someone planned the Sabbath family devotions for that night after supper. We also knew that no outside activities were arranged for that night.

I grew up on a dairy farm. After milking on Friday evening, Dad's chores were done. No extra farm work was undertaken. We always had dinner, followed by the family gathering for devotions to welcome the Sabbath. Then we usually spent the rest of the evening singing or playing instruments (even waxed paper and combs!).

Our time would end with the six of us equally sharing a half gallon of ice cream. This was a treat we rarely had at any other time.

This traditional welcoming of the Sabbath helped to refocus our thoughts on Jesus and gave us a sense of his provision. I still come to Friday evening feeling a release from the mundane activities and work of the week. This is part of the blessing of this special day.

On Sabbath morning, my mother would prepare a special breakfast. Then all of us would get dressed up in our best clothes and go to church together. The anticipation of seeing our friends and other family members encouraged us.

Sabbath was always a busy day, but it was filled with fun activities and wonderful music. The joy of

worshipping with music has blessed me ever since. It lifts one's soul, leaving the anxieties and stresses of the week temporarily forgotten.

After church, we would all rush over to my grandmother's for Sabbath dinner.

Living on a farm, we didn't have much time to see family members except on Sabbath. At times, we would have three or four sets of cousins to play with in the backyard. Family time became part of the blessing of the Sabbath for me, and it still is. I'm sure God treasures that, too.

Since Dad had to get home to milk, we always left my grandmother's house first. Many times, we would take most of my cousins home with us. Other Sabbaths, Dad would plan country drives or visits to older friends. I still enjoy visiting older friends on Sabbath afternoons.


One of my best memories of Sabbath afternoons is my father taking us for walks and teaching us about the plants and trees on the farm. He instilled within us a love for God's created beings and living things. We learned to respect life and people from firsthand experience.

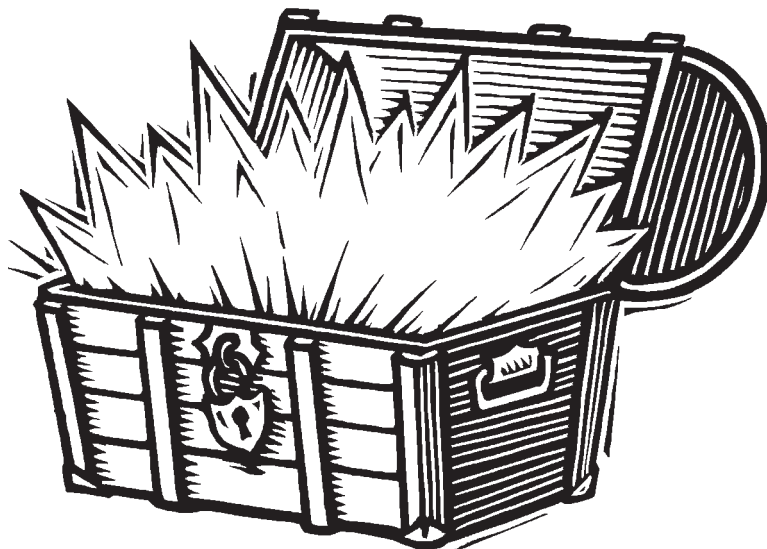
Although I truly loved and enjoyed those youthful days, my belief in the seventh-day Sabbath was challenged during my college years. I realized that although my folks believed it was the truth, I needed to claim it for myself.

During that time, I took a correspondence course on the history of the Sabbath and Seventh Day Baptists. After studying what the Word of God says about the Sabbath, my belief that the seventh-day Sabbath is God's will for His people was solidified. That is part of His blessing for all of us.

The Sabbath is not only a reminder of God's Creation and His provision; it's a taste of heaven on earth. I decided that I would follow Jesus' example, not man's tradition.

To this day, I have not regretted that decision. It has made me stronger. It has given me confidence. It has made me humble. And it has brought me peace and joy. I am truly blessed.

Come, let us celebrate the Holy Sabbath Day—God's special weekly gift to us! 



A 1732 hymn for the Sabbath Day

by Don A. Sanford

In Volume IV of *Works of Reverend and Learned Mr. Joseph Stennett*, printed in London in 1732, there is a 14-stanza hymn entitled “On Sabbath.” This song can be sung to the long meter containing four lines of eight syllables, designated in a hymn tune (8.8.8.8).

This would include such familiar tunes as the “Doxology” (Old Hundred); “O Master, Let Me Walk with Thee”; “Just As I Am, Without One Plea”; “’Tis Midnight and on Olive’s Brow”; and “Fight the Good Fight with All Thy Might.”

In reading the old text, one has to make some mental adjustments. To modern eyes, the letter “s” in Old English print looks more like an “f”. The verses below use the modern “s” for easier reading. These lines can be read as devotional thoughts, or they can be set to appropriate tunes for Sabbath morning praise.

I

Another six-days-work is done;
Another Sabbath is begun;
Return, my soul, unto thy rest;
Revere the day thy God has blest.

II

But weep that thou has done no
more
In this, and many weeks before;
For him whom thou art bound to
praise
On working and on resting days.

III

If common actions ought to tend,
To praise him as their common
end;
How should his glory be design’d
In every thing of sacred kind?

IV

For servile work six days are
given;
For sacred use but one in seven;
When for my work God gives
such time
Shall I begrudge a day to him?

V

Lord, one in seven’s too much
for me;
And fix too little seems for thee:
My time, my all besides, is thine;
Nothing, no not myself, is mine.

VI

Nothing I properly could claim,
As truly mine, but sin and shame:
This guilt thou hast remov’d; and
given
Thyself, thy son, thy grace, thy
heaven.

VII

My soul with grateful ardor burns,
My God, to make thee some returns:
Well may I render thee thy own;
Well mayst thou reap where thou
hast sown.

VIII

This grateful soul by thee redeem’d
This holy time by thee esteem’d,
And what I am or have beside,
What I can give or thou provide,

IX

I offer all, my God, to thee:
If thou accept both mine and me,
I’ll praise thy grace, thy name adore,
And wish to offer I had more.

X

O that my thoughts and words
may rise
As incense to propitious skies;
And fetch from heaven that sweet
repose
Which none but he that feels it
knows.

XI

This heavenly calm within my breast
Is the dear pledge of glorious rest,
Which for the church of God re-
mains;
The end of cares, the end of pains.


XII

With joy God’s wondrous works
I view,
In various scenes both old and new:
With praise I think on mercies past;
With hope of future pleasures taste.

XIII

In holy duties thus the day,
In holy pleasures melts away.
How sweet, a Sabbath thus to spend
In hope of one that ne’er shall end!

XIV

Till I am so divinely blest
I’ll love this weekly day of rest;
And still when days of work begin
Remember there’s no time for sin. 



Endowments

“The gift that keeps on giving”

by Morgan Shepard

Each year at General Conference, the Memorial Fund reports on its activities for the previous year and how the fund has done financially.

The largest component of the Memorial Fund is the Permanent Endowments. The main endowment was created in 1871 with an original goal of raising \$100,000 “for educational and denominational goals.” There have been numerous larger and smaller additions since that time. Through sound investing and stewardship, the fund has grown greatly since its inception.

An endowment is created when money or property is given so that, upon investment, it creates income for a designated purpose. Gifts are often part of a will or result from a family wishing to honor a loved one.

In most cases, the original gift, or principal, cannot be spent. Instead, it is used to create income for a stated purpose. Sometimes the principal *can* be spent, if the person making the gift specifies so.

The advantage of being able to spend the original gift is that, over time, conditions change that may have brought about the gift. So it is prudent to give the Memorial Board the flexibility to make changes as conditions merit.

Currently, there are 208 Permanent Endowments in the SDB Memorial Fund. The largest endowment—the Dr. and Mrs. A.S. Burdick Fund, established in 1960—is valued at over

\$2.2 million. While the smallest one has \$33.00 in it, the average endowment value is about \$57,500.

Regardless of the size of the endowment, investments as a whole generate income that is disbursed to beneficiaries as designated in the gift. In 2006, our Boards and Agencies received the endowment income listed in the chart below.

In 2006, about \$572,000 in income was generated from endowment investments (excluding custodial accounts and income reserve accounts) that were distributed to beneficiaries or back into the endowment. Churches are the next biggest groups of beneficiaries.

So what does all this mean to *you*? What can *you* do?

As part of your estate planning, consider a gift to the SDB Memorial Fund. There are several means for making gifts and taking tax advantages while you’re still living.

When designating beneficiaries,

give the Memorial Board flexibility in administering the gift over time so that income is not tied up going to a beneficiary that no longer exists (i.e. endowments to Milton College, that subsequently closed.) You can also contribute to an existing endowment.

If you are not sure where to start, contact me at mdshepard@seventhdaybaptist.org or phone (608) 752-5055.

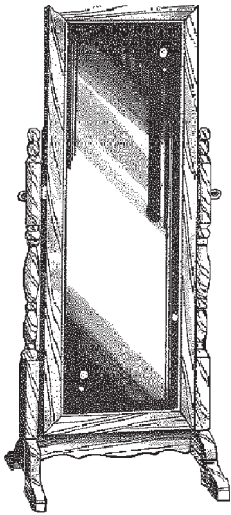
The Memorial Fund’s goal is not store up a treasure trove here on earth, but to use what God has given us to fulfill the Great Commission.

“Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy and where thieves do not break in and steal. For where your treasure is, there your heart will be also” (Matthew 6:19-21, NIV). SR

2006 Memorial Fund Endowment Income

Beneficiary Account	Number of Endowments	Income for 2006
•Mem. Fund Discretionary Account	*75	\$211,325
•Missionary Society	37	80,695
•Tract & Communication Council	28	52,688
•Council On Ministry	13	38,622
•General Conference	13	14,464
•Scholarships	6	20,154
•Board of Christian Education	4	8,227
•Historical Society	3	44,128
•Building Operations Fund	3	6,745
•Women’s Society	2	1,176
Total		\$478,224

(*Note: The Memorial Fund Discretionary Account is used to fund scholarships for students, and grants to churches, Boards, and Agencies.)



Reflections

by Leanne Lippincott-Wuerthele

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

Sliding out of March

Ah, May... How do I love thee?
Let me count the ways.

I'm equally passionate about the
other month that starts with "M."
Here's this year's tribute to it:

Upon this orb that we call earth
there's much for us to love.
Like cookies dunked in ice-cold milk;
a cooing mourning dove.

I love the smell of burning leaves,
the taste of cherry pie;
The sound of children playing tag
beneath a sun-lit sky.

I love the smell of homemade bread
and hot rolls plump with yeast;
Dear loved ones holding hands around
a huge Thanksgiving feast.

I love to hike down forest paths
and drink from mountain streams.
I love to gaze at far-flung stars
while contemplating dreams.

I love the sound of distant trains,
the sight of hawks in flight;
The fragrance of fresh lilac blooms
as they perfume the night.

I love to see a grandchild run
to greet me at the door,
And hear the squeals as we embrace
and wrestle on the floor.

I love the feel of woolly sheep,
my husband's warm embrace;
The soft caress of ocean winds
that brush against my face.

The world is filled with endless joys,
like watching babies sleep.
Or sitting in a rocking chair
while soaking tired feet.

I love each wondrous gift God made
for woman and for man,
Except the horrid month of March,
which I can barely stand!

So, why do I detest March? Mostly
because of its propensity for overcast
skies, and the jumble of miserable
weather that seems to plague it—
sometimes in the same day. (Fog, fol-
lowed by mist, rain, snow, and hail.)

I freely admit that my super-
intense dislike (hate) of the third
month of the year borders on fanati-
cism, but I keep trying to soften its
negative effect on my psyche.

This March, I treated my husband
and several other loved ones to an
overnight stay at a huge indoor/out-
door water park in Wisconsin Dells.
It was an ironic respite for me, con-
sidering my aversion to heights,
water, and slides.

It turned out to be an uplifting,
mind-renewing getaway, especially
when compared to March's often-
depressive atmosphere.

In addition to the great buffets
(I'm definitely "into" eating), I was
able to spend quality time with my
11-year-old stepdaughter and three
of my four granddaughters. (I quick-
ly learned it's impossible to refuse
to ride a raft down a steep water
slide when your 4-year-old grand-
child does it with aplomb.)

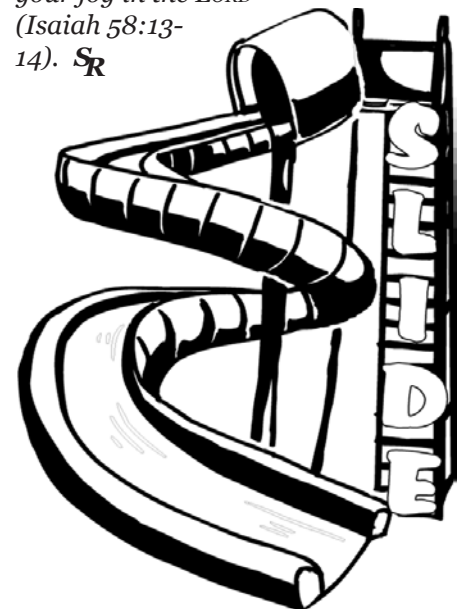
Taking a breather from all of that
climbing, splashing, and scream-
ing, I settled into a lawn chair and
cuddled the newest "leaf" on our
family tree.

As I gazed into the bright eyes
of 4-month-old Jocelyn, I sudden-
ly contracted a severe case of "the
warm fuzzies." Contentment coursed
through my body as I thought of the
wonderful family God has blessed
me with—loved ones who are always
available to share my joys and sor-
rows. They have shoulders to lean
on, shoulders to stand on, and hands
that are always ready to embrace me,
pray with me, and lift me up—even
in March.

One of the blessings of the Sab-
bath is that it fosters family, collec-
tively and individually. It provides
believers with a set time to recon-
nect as a "church family" through
worship and fellowship. It also
provides a weekly opportunity to
share joys and sorrows, to uplift
and encourage.

The Sabbath should give each
of us "warm fuzzies" every week.

*"If you call the Sabbath a
delight... then you will find
your joy in the LORD"
(Isaiah 58:13-
14). SR*





Okay, so DON'T hold your peace

Note: Soon after I'd written the Women's Page for the March SR ("Hold your peace"), I heard Terri Wilson sing about something that would not let her hold her peace. Below, are her song and comments. I wish you could have heard her sing!

What is this?

by Terri E. Wilson
Daytona Beach, Fla., SDB Church

“What is this makes me do right
when I want to do wrong?
What is this makes me praise
Him all day long?
Whatever it is, whatever it is, it
won't let me hold my peace. It
makes me love my enemies and
makes me love my friends,
and it won't let me be ashamed to
tell the world I've been born again.
What is this makes people say I'm
not the same;
what is this makes me run on in
Jesus' name?
Whatever it is, whatever it is, it
won't let me hold my peace. It
won't let me hold my peace.”

In a quest to find out what this song is talking about, let's take a moment and revisit some people who can help us in this journey of discovery:

Noah found favor with God by living in His precepts and being obedient. God asked him to complete a task, knowing full well the ridicule, hardship, and persecution that Noah would receive for working 120 years on a project that would save our lives.

Rahab, in her questionable profession, understood that there was something about this

God that the spies believed in, so much so that she allowed God to use her to safeguard His children. So God rewarded her for her faithfulness and obedience.

David was amazingly connected to God from the beginning. When Samuel went to anoint the next king, and David had to be brought in from the fields, he was connected. When David slew Goliath, he was connected. Even when David made many, many mistakes (like all of us do), he stayed connected by repenting of his sins. Through his psalms, he allowed us—God's future sons and daughters—to get a glimpse of how he felt about the God he served.

Samson, on the other hand, was the proverbial “bad boy.” He was taught the right way, the way of the Nazirite (Judges 13:7), but he took it upon himself to go his own way and do his own thing. However, when it came time to “put up or shut up,” he put his all on the altar.

What do we have in common with these individuals? Let's see...

One was obedient, one was faithful, one was connected, and one gave his all. Obedience + Faithfulness + Connection + All = L-O-V-E!

They loved God; in fact, they were IN love with God. They lived their lives so we could see that being in love with God is a place that we must get to. Why?



Why is it so important to get to that place? Because God is waiting there for us. He's waiting for us to be obedient, to be faithful, to be connected, and to give Him our all.

These expectations are not unlike the ones we have when we fall in love with our future mate.

We cultivate the relationship, keeping the lines of communication open so we can stay connected. We strive to remain faithful through temptations and try to be obedient, so that the relationship can remain free from strife. We give all of ourselves, even when it seems that we're the only one doing so.

So, where are you in all of this? Do you simply love God? Or are you *in love* with God? **SR**



SDBs weigh more than they count

Dean A.J.C. Bond of the Alfred (N.Y.) University School of Theology was a delegate at an ecumenical meeting prior to the establishment of the World Council of Churches. When another delegate referred to the small size of the Seventh Day Baptist denomination, the presiding officer was quick to point out that “Seventh Day Baptists weigh more than they count.”

Historically, SDBs have been a small minority, yet throughout their history they have exerted influence far beyond their numerical size.

In England, the Stennett family was prominent among both Seventh Day Baptists and Baptists, serving as pastors and writers. Joseph Stennett wrote a collection of hymns for Baptists used by both Sunday and Sabbathkeeping denominations. A compilation entitled, “Newport Collection of Hymns” included two entire collections of his hymns devoted to communion and baptism, published in 1697 and 1713.

The Stennetts served both the Mill Yard Seventh Day Baptist Church and the Little Wild Street Baptist Church, both in London, England. Peter Chamberlain was prominent in public service as well as a pastor of Seventh Day Baptists.

In the later part of the 19th century, William Mead Jones, a prominent Baptist minister and missionary, became convinced of the Sabbath. He subsequently became a pastor in England and devoted much of his time promoting the Sabbath. His massive Chart

of the Week shows the seventh day of the week is designated as “Sabbath” in a vast number of languages.

Jones also served as a professor of Arabic and Hebrew at the City College of London. He was a member of the London Board of Baptist Ministers, and the Southern Provincial Assembly of Free Churches.

Seventh Day Baptists in America trace their origin to 1671, with their withdrawal from the First Baptist Church in Newport, Rhode Island. Still, they maintained a close relationship with that congregation. In 1694, when the First Baptist Church was without a pastor, they voted to place themselves under the ministry of Rev. William Hiscox, pastor of the Seventh Day Baptist Church.

For nearly a century, SDBs were among the Baptist churches in Newport that owned and maintained a baptism chapel at Green End.

Three hundred years ago, the Philadelphia Association of Baptists was organized. One of their early actions—in 1752—was to found a Baptist college in Rhode Island. Back then, Rhode Island was the only state with a Baptist governor (Samuel Ward) and a majority of Baptists in the legislature, a number of whom were SDBs.

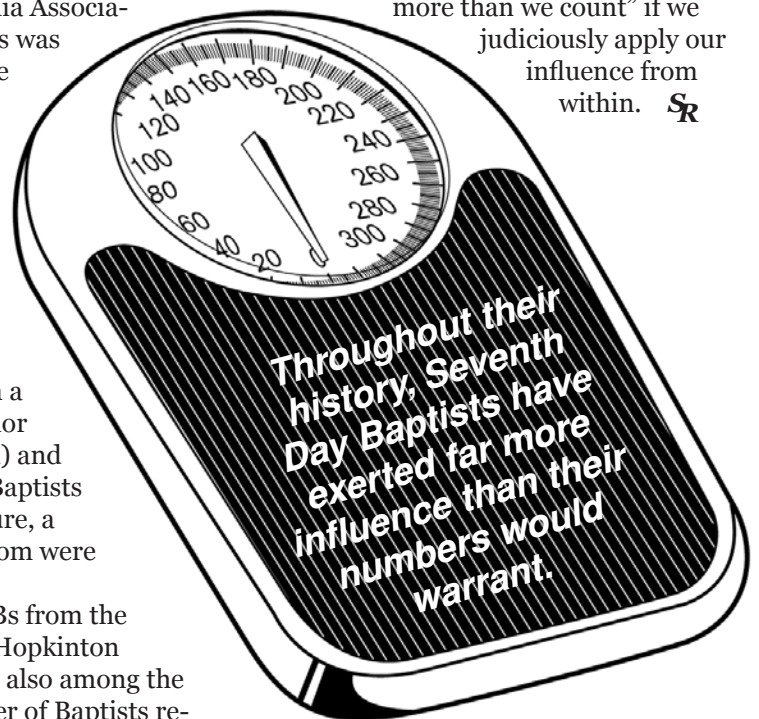
Several SDBs from the Newport and Hopkinton churches were also among the specific number of Baptists re-

quired to sit on the college’s Governing Board.

As a Baptist college, strict rules were applied to student behavior, even requiring attendance at worship services on Sunday. However, a note was appended stating, “Such as regularly and statedly observe the seventh day as a Sabbath, are exempted from this law; and are only required to abstain from secular employments which would interrupt their fellow students.”

Throughout their history, Seventh Day Baptists have exerted far more influence than their numbers would warrant. They have not always agreed with every majority-vote decision made by groups they associated with, any more than as citizens we agree with every law passed by the government.

However, our influence from within a group can be far more effective than if we distance ourselves away. We can “weigh more than we count” if we judiciously apply our influence from within. *SR*





Schools in Sierra Leone

by Kirk Looper

Sierra Leone is located on the northwestern coast of Africa. About the size of West Virginia, it is nestled among a group of small countries.

The country is inhabited by people of many religions, including Muslims, Hindus, and Christians. Christianity comprises a relatively small portion of the population. There are also many native religions.

In 2002, Kwabena Opolu (from The Gambia)—along with his friend, Isaac Kposoway—developed the Seventh Day Baptist Conference in Sierra Leone. It gained temporary recognition in March of 2002, with the understanding that it would develop schools along with the churches.

The Conference's work appeared to be going well until late 2004. Up to that time, SDBs in the United States had sent about \$2,000 to help the schools and a smaller amount to aid the churches.

In 2004, the leadership of the Sierra Leone Conference was turned over to Willie Williams, who was unanimously elected General Secretary.

When I was in that country this past January, I visited the Lakka church on the outskirts of Freetown, the capital of Sierra Leone. The parishioners currently meet in a tourist recreational facility, but they are eager to gain their own land and building at an estimated cost of \$3,000.

I spoke with the Conference's officers about the needs of the Conference and churches.

At Lakka, we visited the Joe Samuels School—a community building with no window coverings or door locks. Because of the lack of security, nothing of value can be kept in the school. They would like to build a church that can double as a school for their 70 students, allowing them to increase the enrollment.

We tried to travel to Bo and Sahn, but midway to Bo, our bus broke down. (Bo is about 300 miles and 10 hours from Freetown.) The repairs took so long that we were unable to continue our trip. If we had kept going, we would have arrived too late to meet with any of the churches.

A portion of the road was in good condition, but another part was so bad that we could travel only about 25 miles per hour, sometimes slower. We decided to return to Freetown and try again the next day. Eventually, we got to both Bo and Sahn.

We visited Sahn first, and many of the villagers met with us, including the chief, the imam, and three other area religious leaders. Each was responsible for a portion of the meeting. It was interesting to see how these men worked together, but it was evident that the chief was the most important.

The meeting started with a Muslim prayer, followed by the Lord's Prayer. The chief spoke first, and Pastor Matia (SDB Conference President) spoke last.

There are two schools in the community of Sahn. One—the Vivian Looper School—is in the village of

Magbemas. It is made up of 100 students, all orphans. The other—named after Pastor Matia's father, Daniel J. Matia—is in Sahn itself. This school is composed of 241 students, half of whom are orphans.

We ended the meetings in Sahn with dinner, then left for Bo to visit the church there.

Because we had started so late in the morning, we weren't able to spend much time in Bo. We did manage to meet with the congregation and discuss their needs before heading back to Freetown in time to prepare for the Sabbath.

The church building they hope to construct will cost around \$2,000 and will be larger than the ones in either Lakka or Sahn.

The schools in Sierra Leone are named for SDBs connected with missions. In Bo, children attend the Margaret Bond School. It currently serves only 85 students, with no orphans—yet. They hope to use the new building as a school as well as a church.

The congregation held a baptismal service on Sabbath, welcoming 31 new Christians, most of them young. It was a real blessing to see these young people get baptized. **SR**



The Joe Samuels School in Lakka, Sierra Leone, Africa.

2007 SDB GENERAL CONFERENCE REGISTRATION INSTRUCTIONS

George Fox University
414 N. Meridian St., Newberg, OR 97132
July 29 – August 4, 2007
(503) 554-2027

Registrar Debora Alldredge
26004 108th Ave. SE
Kent, WA 98030
(253) 854-4766 / dlalldredge@hotmail.com

•Deadline for pre-registration: June 15

Any registration postmarked after June 15 will require a \$10 late registration fee for each adult (13 and up), and \$5 for children (3-12).

•On-campus registration:

Look for the SDB signs.
Hours to register: Sunday, from noon to late evening. Mon.-Fri., 9:00 a.m. to 5:00 p.m., and after the evening service.

If you are coming just for Sabbath, Aug. 4, please pre-register (Line 3).

•About the Registration form:

(1) Please list **all names** as you want them to appear on the official name tags, last name first. Ages must be given for those under 18, as well as last school grade completed as of June, 2007. First-time Conference attendees, please identify yourself.

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

Young people and Sponsors: Please read and sign the Expected Conduct statement. Young people should also complete the Health Form (page 18).

ALL attendees should sign the Expected Conduct statement.

(2) & (3) Full week or per day.

Registration fee: Everyone attending Conference (ages 3 and up), either full or part-time, is required to pay the registration fee. It covers the use of the college facilities, the materials that are produced and circulated, and insurance on each individual at Conference activities. It also gives us an accurate count of the number of people in attendance.

ROOM: Please indicate on Special Request line if a “Higher Tolerance” dorm is preferred or acceptable. There is a limited number of first floor rooms, so please indicate on the Special Request line if you need a first floor room.

Rooms on campus are per day or per week, and not per person. **Two-bed dorm rooms** (\$27 per day) have communal bathrooms which may be one floor above or below.

Four-bed Suites (\$378 per week; limited quantity) have a bathroom at one end of the suite. There are two separate sleeping rooms.

Four-bed Apartments (\$406 per week; very limited quantity) have four beds, a bathroom, and a kitchen.

Six-bed Apartments (\$567 per week; very limited quantity) have six beds, a bathroom, and a kitchen.

Suites and Apartments are offered on a first-come, first-served basis.

Children (12 and under) may sleep on the floor of a dorm room, suite, or apartment for FREE.

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

Linens (\$9 per person per week) include sheets, pillow/pillowcase, blanket, towels, with no mid-week change.

Meals: Meal tickets for the full week include all meals from Sunday, July 29 supper through Sunday, August 5 breakfast. “Lunch and Supper” meal tickets include Sunday, July 29 supper, and lunch and supper through Sabbath, August 4. Children

ages 2 and under are free.

NO REFUNDS for meal tickets.

Individual meals at the door will be at a higher price.

(4) & (5) Banquet Tickets:

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

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

(7) **RVs:** There are no RV hookups available on campus. Self-contained RVs may be parked on campus at no charge. Please contact Registration for the approved parking area.

Transportation:

(8) Transportation to the University will be arranged from the Portland airport, Amtrak, and Greyhound stations. Please notify us of arrival and departure times by pre-registration or by contacting Gabe Vaught, weaselcon@yahoo.com. Requests for transportation must be made by July 20.

•Nursery Services:

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

•Room Keys:

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

•NO SMOKING

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

4. Women's _____ x \$4.00 w/meal ticket _____ x \$12.00 w/out ticket (4)
 5. Youth _____ x \$3.50 w/meal ticket _____ x \$11.50 w/out ticket (5)
 (6) If housing off-campus, Location: _____ (7) RV Spots _____
 please indicate: _____ On campus, self-contained only _____
 Phone: _____ (spots) x _____ (days)

(8) Transportation assistance is needed between Portland (air) _____ (train) _____ (bus) _____
 and the George Fox University campus.
 Arrive: Air # _____ Bus # _____ Train # _____ date _____ time _____ (a.m.) _____ (p.m.) _____ (Carrier) _____
 Depart: Air # _____ Bus # _____ Train # _____ date _____ time _____ (a.m.) _____ (p.m.) _____

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: _____
 _____ Date: _____
 _____ Date: _____

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

TOTALS

Regis., Housing, Meals _____ = _____
 After June 15, late fee: _____ = _____
 \$10 x each adult _____ = _____
 \$ 5 x children 3-12 _____ = _____
 Less amount prepaid _____ = _____
 Balance Due _____ = _____
 Checks to: "SDB Host Committee"
 Send form to: Debora Alldredge
 26004 108th Ave. SE
 Kent WA 98030
 (dlalldredge@hotmail.com)

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).
 6. 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.
 7. Parents or sponsors assume full responsibility for the conduct and discipline of the young people whose sponsorship they accept. Such responsibility does not extend to direct supervision when youth are engaged in a scheduled Conference activity.

YOUTH PRE-CON CAMP REGISTRATION

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

Molalla Retreat, Molalla, OR

<http://molallaretreat.com/Directions.htm>

4:00 p.m., July 25 – 1:00 p.m., July 29, 2007

Do not arrive at Pre-Con before 4:00 p.m. If you must arrive before 4:00, go to George Fox instead. A ride will be provided from there to Pre-Con at the right time.

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

You may not use electronic devices (cell phones, radios, games, etc.) during Pre-Con.

Cost: \$125.00 on or before June 30, 2007

\$155.00 after June 30, 2007

(Register by deadline. Please pay at camp.)
Send Pre-Con registration and medical form
[but NOT Conference registration forms] to:

SDB Pre-Con, P.O. Box 115

Alfred Station, NY 14803

Fax: (866) 571-5879

Name: _____ Address: _____

Home Phone: _____ Home Church: _____

Gender: Male / Female 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 has been completed and my emergency treatment authorization has been signed by my parent or 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 RETREAT REGISTRATION

Young Adults, ages 18-29

George Fox University, Newberg, OR

http://www.georgefox.edu/maps_loca/newberg.html

4:00 p.m., July 25 – 1:00 p.m., July 29, 2007

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

Please Bring—Bible, notebook, personal items, bathing suit, and jacket. Linens are provided. **\$25 key deposit!**

Cost: \$160.00 on or before June 30, 2007

\$190.00 after June 30, 2007

(Register by deadline. Please pay at camp.)
Send Pre-Con registration
[but NOT Conference registration forms] to:

SDB Pre-Con, P.O. Box 115

Alfred Station, NY 14803

Fax: (866) 571-5879

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: _____

2007 Youth Health Information Form

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

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

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

List dates (M/D/Y) when the Camper was last immunized against:
 Measles _____ Mumps _____ Rubella _____
 Diphtheria _____ Tetanus _____ Polio _____

Check each that the Camper has had, or been subject to:

- | | |
|--|--|
| <input type="checkbox"/> Asthma or wheezing | <input type="checkbox"/> Chicken Pox |
| <input type="checkbox"/> Heart trouble | <input type="checkbox"/> Measles |
| <input type="checkbox"/> Diabetes | <input type="checkbox"/> Mumps |
| <input type="checkbox"/> Seizures | <input type="checkbox"/> Rheumatic fever |
| <input type="checkbox"/> Convulsions | <input type="checkbox"/> Bed wetting |
| <input type="checkbox"/> Fainting | <input type="checkbox"/> Bladder/kidney trouble |
| <input type="checkbox"/> Sleepwalking | <input type="checkbox"/> Frequent stomach upsets |
| <input type="checkbox"/> Serious illness (specify) _____ | |

Does the Camper wear:

- Eyeglasses? yes no
 Contact lenses? yes no

Check the items to which the Camper is allergic:

- Bee or insect bites Poison Ivy, Sumac, Oak
 Penicillin
 Others Specify _____

- _____
- Serious operations (specify) _____
- _____

List any dietary restrictions _____

Is the Camper under care for any illness at present?

- yes no

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

If yes, please describe _____

Is the Camper physically permitted to swim?

- yes no

List any medication now being taken _____

List any other physical limitations _____

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

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

EMERGENCY TREATMENT AND INFORMATION RELEASE AUTHORIZATION

I/We being the parent(s) or legal guardian(s) of the above named minor, do hereby appoint the Youth Pre-Con staff or sponsor to act in my (our) behalf in authorizing emergency medical, dental, surgical care, and hospitalization for the above named minor while participating at Pre-Con and Conference. I/we do hereby appoint the Youth Pre-Con staff or sponsor to receive medical information while acting in my (our) behalf in receiving emergency medical and hospitalization information for the above named minor while participating at Pre-Con and Conference.

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 2007

The back-porch light

by Micayla Neher

Have you ever walked into a room and discovered that the light didn't work?

Better yet, have you ever walked into a room and found that the light didn't work because a squirrel had chewed through the lamp cord? It's a crazy thing to think about, isn't it?!

One day, my aunt decided to clean my grandmother's house before Grandma returned from California. As soon as my aunt entered the home, she spotted a trail of black footprints. Apparently, a squirrel had tracked fireplace soot all over the living room carpet.

I don't know how long it took my aunt and uncle to get that squirrel out of the house, but light played an important role in the process.

They were able to corner the squirrel in the kitchen by closing off all the doorways leading out of the room, except the door to the back porch. My uncle finally came up with a fresh idea.

"Turn on the porch light," he said to my aunt.

My aunt didn't understand what good that would do, but she did it anyway.

Sure enough. As soon as she turned on the porch light, the squirrel could see where he was going, and he ran right out onto the porch and out of the house.

What light are *we* going to follow?

Psalm 119:105 says, "Your word is a lamp unto my feet, and a light unto my path." God intended us to use the Bible as a "lamp" to light the path He wants us to take.

ing you? Lately, I've been looking very hard at colleges, and I'm seeking God's guidance through it all.

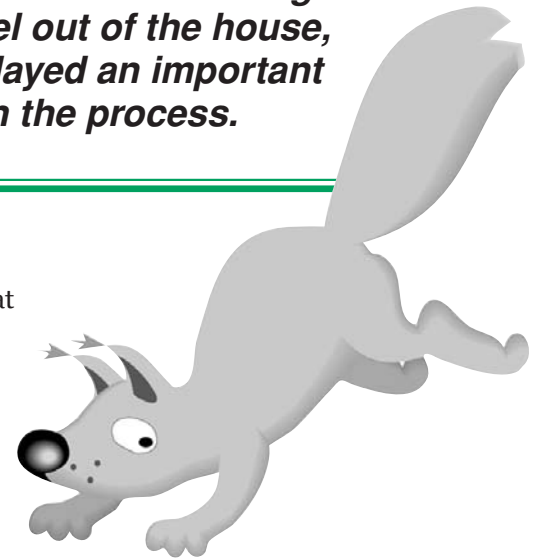
What decisions are *you* facing? Are your paths becoming dim? If so, pick up your Bible and pray.

I don't know how long it took my aunt and uncle to get that squirrel out of the house, but light played an important role in the process.

Sometimes our paths may seem dim. With every decision we make, we need to ask God what He wants us to do. We also need to use His Word to help light the right path we should take. Some paths may be easier to illuminate than others.

A lot of us are getting to the point where we have to make secondary school decisions. Where should we go to college? How far away should we go? Should we go to a state or private school? What should our major be?

Yes, there are many factors you need to look at when choosing a college. But when you look at them, what is God tell-



Ask God to show you the right direction, and look to the Bible for encouragement.

When you come to a road block—a closed kitchen door—remember that "Whenever God closes a door, somehow He opens a window." **SR**

tell the truth ... the truth

SDB General Conference July 29 – August 4, 2007
George Fox University, Newberg, Oregon



The President's Page
by Ruth Burdick

Start—and keep—praying

It is a way of life now. Everywhere you look, a cell phone is either held up to (or in) a person's ear. Communication can't seem to wait for the privacy of an office or home. Instant contact has become vital to our sense of well-being in the world.

Yet we apparently don't carry this over into our spiritual realm. Direct, constant communication with our Almighty God is minimal, if not non-existent. Many wait until going to church and hearing the pastor's prayer for us. We need to become people of prayer.

In the beginning, God spoke directly to mankind in the Garden of Eden. Once outside the garden, He spoke through a few chosen ones and set up prayer as a communication tool for the rest of believers.

Genesis 24 tells of Abraham's chief servant's prayer. "Before he [I] had finished praying," an answer was given. Yes!

1 Chronicles 5:20 says that while the Israelites were fighting their enemies, they cried out to God during the battle, and He answered their prayers because they trusted in Him.

In 2 Chronicles 7:14 we read, "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land."

Finally, in Proverbs 15:8 we read, "The prayer of the upright pleases God."

Is *our* prayer life pleasing to God?

God doesn't "need" our prayers to be aware of what is going on. But He does desire our willing communication with Him so we can verbalize and recognize our desires, praises, and interventions before Him.

There is no excuse not to pray privately and publicly. Jesus' teachings and examples are all we need to seek a powerful prayer life.

I love Philippians 4:6: "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God."

In James, we are encouraged that the prayers of a righteous person are powerful and effective.

For our prayers to be powerful, I truly believe that we need to learn to pray continuously throughout the day. These "prayer bites" should start with our first awareness as we wake and go on to our last thought before sleep overtakes.

As this habit develops, some of those thoughts will become heartfelt prayers of praise and intervention. Let them be verbalized as well as internally uplifted.

We still need the "hour" of prayer when we thoughtfully lift ongoing

prayer concerns and requests. Keep a prayer book and note the answers. If you journal, write out your prayers. You will also see some of your journal entries become prayers. Become a prayer warrior.

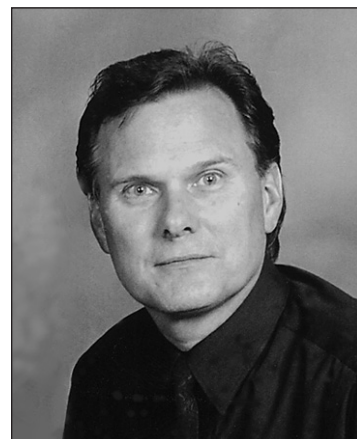
Individual prayers are vital to our spiritual health, but praying with a partner—or forming a prayer group—is even more exciting. I believe each group, fellowship, or church has at least one prayer warrior who can begin praying for that group's ministry.

As others join together in prayer, we can see the effectiveness of their effort. As the Apostle Paul reflects in 2 Corinthians 1:8-11, after severe pressures and perils, he relied on God's deliverance of grace with the help of the prayers of many believers.

Intercessory prayer is an important ministry of the church and needs to be developed. Do it, then share the results with your congregation, teaching them how vital this ministry can be.

I thank all the prayer warriors who have put me on their lists and kept me in their hearts this past year. I have seen the results of your prayer efforts, and I praise God for the many answered prayers on my behalf.

You, too, can trust in God's wisdom and provision. Just lift up those prayers and see how He blesses! **SR**



by Executive Director
Rob Appel

Conference is coming!

When we last met at George Fox University in Newberg, Ore., in 2003, George Cruzan was Conference President and the theme was, "I am in Christ." This year, President Ruth Burdick challenges us with "Tell the Truth... The Whole Truth."

So to tell you all the truth, the cost to travel to the West Coast is not as expensive as you might think. And overall costs are less than Hope College in 2005. So, consider coming to beautiful Oregon!

People who have never been to Conference probably don't know what goes on there, or why so many are excited about this summer event for and about Seventh Day Baptists.

Many denominations hold events that are closed to the majority, and you have to be a delegate to attend business meetings and other related functions. But not so at our Conference!

All are welcomed at our annual gathering. In fact, you don't even have to be a member of your home church to attend General Conference sessions.

So, what goes on at Pre-Conference and Conference?

The Monday before Conference begins, the college campus starts buzzing with SCSC teams showing up for evaluation. Coordinating Leadership Team members arrive and start meeting the same afternoon.

On the Wednesday before Conference, General Council arrives and the Young Adult Pre-Con starts. That makes about 70 people on campus now. Off campus, the Youth Pre-Con is held at a nearby camp, involving 40 to 60 young people.

On Saturday night and Sunday till noon, the Memorial Board Trustees meet. At 1:00 p.m. on Sunday, the Council on Ministry convenes. Then the *real* fun starts!

Registration on Sunday is full of chaos, hugs, questions ("Where's my room?"), and exciting reunions.

After Sunday dinner, a first-time-attendee seminar explains the week and answers questions. Later that evening, Conference officially begins with a worship service.

Following breakfast each day, a morning Bible Study is held. Then starts the Board reports, Conference business, Interest Committee work, workshops and seminars, Associated Conferences (for 4-year-olds to 8th graders), and special music and presentations—SCSC, Pre-Cons, bands, choirs, and individuals.

Kids Kampfire and worship services for all are held in the evenings. Afterwards, there are youth activities such as bowling, swimming, volleyball, arcade games, mini golf, and gym games.

Sounds like a full day, doesn't it? But it's not over! A fellowship time, including snacks, follows each even-

ing worship service. Music vespers or healing services are sometimes held after evening worship. There might be a special activity for all to be involved in, such as a Youth/Pastor Challenge—from basketball, to softball, to volleyball.

In your "free" time, you can saunter by the craft tables and the exhibits of the Boards and Agencies, checking out their displays and the treasures that you can take home.

Also during the week, some functions or meetings are planned around meals. There are special lunches for pastors, SCSC, Women's Society business, and past Conference presidents. Then there are the evening dinner banquets: one for the ladies, and one for the youth. There is even an unofficial Men's Banquet. (You will lose your tie if you show up wearing it.)

On Sabbath afternoon, recognitions and awards are presented. Also, the Associated Conferences share the program that they have been working on all week.

What you will notice most of all about Conference is the amount of time we spend talking with old friends and making new ones. The reunions—and new, lifetime friendships created at Conference—are priceless. Your "SDB Network" will grow, and so will your spiritual life.

We look forward to seeing you at Conference this summer, July 29–August 4! **SR**

Portland pleased with progress

by Pastor Jerry Vaught



The men of the Portland (Ore.) Area SDB Church continue to meet one Tuesday night each month. They usually gather at a local restaurant for fellowship and discussion. In addition to Bible studies, they also do visitations or carry out a “help” project of some sort.

Church members who had been doing the CALLED (Church Administered Lay Leadership Education) program have completed it and are now applying what they have learned. Everyone agrees that this program was well worth the time and effort participants invested.

Levi Bond continues to fill in for me on those occasions when I have

to be away, or when I take a “day-off” Sabbath. When Levi can’t help out, one or two others in the congregation do.

Last July, we moved to a new location for our worship services. Earlier in 2006, we learned that the Errol Heights Baptist Church building—where we had been meeting for many years—was being sold. That meant that we would have to try to rent from the new owners or find another location. Many factors led us to decide to seek a different meeting place.

The search for a location began slowly, but in May, the Lord quickly opened a door.

While members of our Church Building Search Committee were checking on many possible locations, the Lord “connected” us with the Sellwood United Methodist Church here in Portland.

The timing was perfect. Some of us had begun to get nervous and concerned because the sale of the Errol Heights church was closing quickly, leaving us with a great deal of uncertainty.

On June 25th, we moved most of our church’s possessions into

a storage room at the Methodist church, but some things were still in parishioners’ homes.

When Bob Bruce’s call to the Sellwood United Methodist Church proved positive, I joined him at meetings regarding rental of the building.


We held our first worship service at the Sellwood church location on July 8, 2006. We give glory and honor to the Lord for getting us this building. While some of the things that “fell into place” were almost comical, everything happened in too good of a fashion to be anything other than the work of the Lord.

Now that the Portland church has a new meeting place, I liken it to moving from an old Volkswagen Beetle to a Cadillac. Church members are excited about the changes, and we plan on advertising to let people know that we have moved, and that they should come and “check us out.”

We also hosted Northwest Days last fall to celebrate our new location, even though we had already done so earlier in the year. Adding to our excitement, the Sellwood church said we could post a permanent sign below theirs, something we had never been able to do before. And on a very busy street! Needless to say, we took advantage of this opportunity for greater visibility, and now have our very own sign at the front of the church.

As you travel to Conference at George Fox University, we invite you to join us for worship on Sabbath, July 28. (You can visit us even if you *aren’t* attending Conference!)

Our new address is 1422 SE Tacoma St., Portland. The SDB church’s telephone number is (503) 287-6880. Please leave a message if no one answers.

Sabbath School classes begin at 10:00 a.m., with worship at 11:00. We look forward to seeing you! 

...and Northwest makes 10

by Rob Appel

What has four member churches, four states involved, and a diverse topography? Answer: the new *Northwest* Association!

On March 25, 2007, members from Seventh Day Baptist churches in the great northwestern part of the United States met to form a new Association. This geographical area includes Washington, Oregon, Idaho, and Montana. Although we currently don't have churches in Idaho and Montana, we do have remote Sabbathkeepers there whom we want to encourage.

Pastor Ken Burdick of the Seattle Area SDB Church in Auburn, Wash., spearheaded the work to form this new relationship. He initially presided over the meeting until Association officers were chosen.

Following an opening hymn, Seventh Day Baptist Executive Director Rob Appel led in prayer. Levi Bond and Abbie Bruce, both of the Portland (Ore.) Area church, were elected chairperson and secretary, respectively.



These members voted to form the new Northwest Association.

Levi then led the group through an agenda that formed the newest SDB Association. They elected delegates to the Conference Nominations Committee and voted on a budget for this year.

The Association will hold their business meetings in the spring and have their traditional Northwest Days in the fall.

Member churches of this new Association are:

- Ahtanum Community Church in Yakima, Wash.
- Christ's Baptist Church Seventh Day in Centralia, Wash.
- Portland Area SDB Church in Portland, Ore.
- Seattle Area SDB Church in Auburn, Wash. **SR**

Denominational Dateline

May

- 5 All Nations Church, Grand Rapids, Mich.—Gordon Lawton
- 5-6 Allegheny Association, Little Genesee, N.Y.—Andrew Camenga, Conf. President Ruth Burdick
- 9 World Federation Executive Committee Meeting, Alfred Station, N.Y.—Kirk Looper
- 13 Historical Society Annual Meeting, Seventh Day Baptist Center, Janesville, Wis.—Nick Kersten
- 19 Old Stonefort (Ill.) SDB Church—Ron Elston
- 19 Sabbath Renewal Day
- 18-20 Eastern Association, Berlin, N.Y.—Burdick, Rob Appel, Looper

June

- 6-10 Baptist History & Heritage Society Annual Meeting, Campbellsville (Ky.) University—Kersten

- 8-10 Southwestern Association, Texarkana, Ark.—Elston, Appel
- 18-29 Summer Institute on Seventh Day Baptist Polity, SDB Center—Lawton
- 22-24 Appalachian Assn., Camp Joy, W.Va.—Appel
- 24-27 SCSC Training, Milton, Wis.—Camenga

July

- 8-14 Pacific Firs, Camp McCollugh, Covington, Wash.—Camenga
- 15 SDB Missionary Society Board of Managers Meeting, Westerly, R.I.—Looper
- 24-25 CLT, George Fox University, Newberg, Ore.
- 25 General Council meets, George Fox University
- 28-29 SDB Memorial Fund Quarterly Meeting, George Fox University—Morgan Shepard
- 29-8/4 General Conference, George Fox University

New members

Albion, WI
Michael Burns, pastor
 Joined after testimony
 Don Janisch
 Connie Janisch
 Brian Janisch
 Kayla Janisch

Boulder, CO
 Joined by letter
 John Coe
 Denise Coe
 Nathan Crowder
 Daniel Reuter

Madison, WI
Herbert Saunders, pastor
 Joined after baptism
 Tony Adsit

North Loup, NE
Christian Mattison, pastor
 Joined after baptism
 Katrina Goodrich
 Ashley Haglan
 Hannah Rogers
 Joined after testimony
 Becky Rogers

Texarkana, AR
Mynor Soper, pastor
 Joined after baptism
 Andrea Megan Davis
 Dustin Louis Davis
 Rebecca Elizabeth Fant
 Haylee Renee Gammons
 Alexis Michelle Garrett
 Shannon Marie Murphy
 Danielle Patrice Richards
 Lauren Elizabeth Telford

Births

Mackintosh.—A son, Josiah Timothy Mackintosh, was born to Dr. Adam and Rachel (Parker) Mackintosh of Sterling, CO, on July 19, 2006.

Owen.—A daughter, Brynn Marie Owen, was born to Jeremiah and Sarah Owen of Canyon Country, CA, on December 27, 2006.

There's nothin' like a Church Cookbook



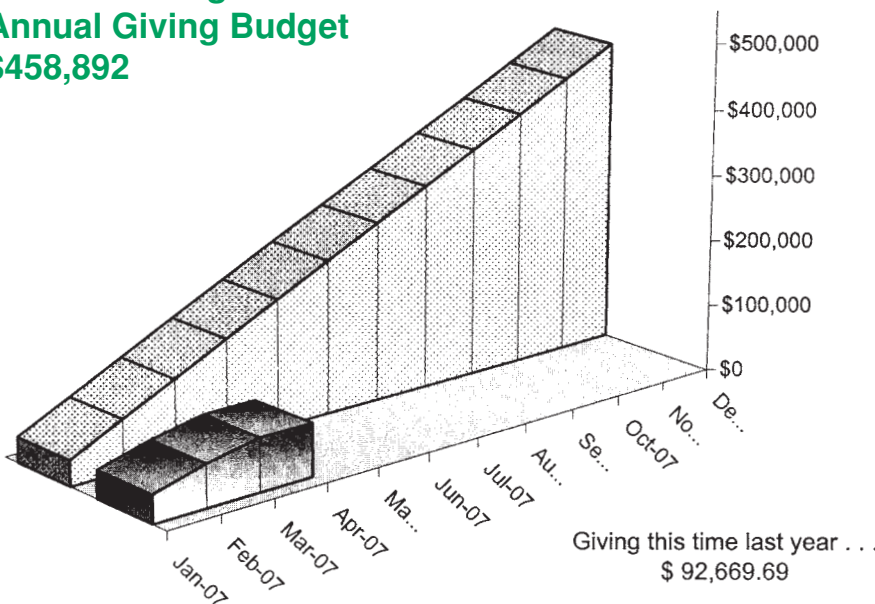
The Ladies Aid of the Marlboro Seventh Day Baptist Church (near Bridgeton, N.J.) has put together a church cookbook. Yum! Proceeds from *The Little Red Church Cookbook* will go toward their building project to add more classroom space.

To get your cookbook, contact Dottie Cruzan at dottie@bcruzan.com, or write her at 14 Hillside Ave., Bridgeton, NJ 08302.

The books are \$10, plus \$2.50 for postage. Checks can be made out to "Marlboro Ladies Aid." Not many books are left, so please order as soon as possible.

Thank you for your support!

Current Giving 2007 Annual Giving Budget \$458,892



	Month - Mar '07	Year To Date
Budgeted	\$ 38,241	\$ 114,724
Actual	\$ 15,273	\$ 78,817
Difference	\$ (22,968)	\$ (35,907)
% of Budget	40%	69%

PROP Giving	
Mar '07	\$ 236
Year To Date	\$ 2,972

Morgan Shepard, Treasurer

Obituaries

Prentice.—William A. Prentice, 91, of Leavenworth, Kan., died on April 6, 2006, at his daughter's home in Leavenworth.

He was born on September 29, 1914, in North Loup, Neb., the son of William Asa Leigh and Miriam Monroe Prentice. On February 24, 1940, he married Opal Marie Hurley in Nortonville, Kan. He attended Salem (W.Va.) College and the University of Wisconsin in Madison, completing the short course in agriculture in 1940.

William was a dairy farmer, aircraft mechanic, mill foreman, and powerhouse engineer. He lived in Nebraska, Kansas, and Wisconsin prior to moving to Leavenworth in 1955.

From 1958 to 1994, he operated an appliance repair business in Leavenworth, specializing in vacuum cleaner repairs. In August of 1976, he retired from his job as a power house operator at the local federal prison.

William was a member of the Milton, Wis., Seventh Day Baptist Church (and an associate member of the Nortonville SDB Church), the Pioneer Chapter of the National Campers and Hikers Association, the Kansas Society of Mayflower Descendants, the SDB Historical Society, the Federal Prison Retirees Association, and the National Association of Retired Federal Employees. He was also a life member of the National Association of Power Engineers.

Survivors include two daughters, Genevieve Prentice and Yvonne Lockhart, both of Leavenworth; one son, Carl, of Leavenworth; two grandchildren, four great-grandchildren, and one great-great-grandchild. In addition to his wife, he was preceded in death by one son, William Lee Prentice; three sisters, Pearl Carr, Daisy Premauer, and Lucille Todd; and one grandson.

Funeral services were held on April 10, 2006, at the Nortonville SDB Church, with Rev. Stephan Saunders officiating. Burial was in the Nortonville Cemetery.

North.—Jessie Mae North, 87, of Chetek, Wis., passed away on January 25, 2007, at her home.

She was born in rural Chetek on September 25, 1919, the daughter of Clarence and Velva (Worden) Ling. She attended Chetek rural school and high school until she was needed on the family farm.

Jessie had a strong desire to know Jesus. In the early 1930s, an evangelist instilled in her a need for a personal relationship with God. She surrendered her life to Christ, was baptized, and joined the local Church of God Seventh Day. Her service and obedience to the Lord continued throughout her life.

In 1937, Jessie married Wayne G. Truman, and they farmed in the Bruce, Wis., area until retiring. Both also worked at Spring Vale Academy in Owosso, Mich., where Jessie cooked for many years.

Wayne and Jessie raised two children, Gary and Betty Jo.

Following Wayne's death, she returned to the Chetek area and finished high school, graduating in May of 1971 at age 52.

In 1980, she married Duane North of New Auburn, Wis. Both became active in the New Auburn Seventh Day Baptist Church, with Jessie involved in Bible studies and Ladies Aid. She also taught adult Sabbath School classes, served as organist and pianist when needed, and cooked at a Bible camp.

The couple spent two summers working on various projects as Senior Saints. They wintered several years in Arizona, observing Sabbath on their own.

After Duane's death in 2001, she continued her many church activi-

ties. She especially appreciated the interdenominational Bible study at her apartment complex, where she lived until her death.

Survivors include one son, Gary Truman of Cameron, Wis.; one daughter, Betty Jo Truman of Chippewa Falls, Wis.; one brother, Clarence "Tommy" Ling; two sisters, Lois Biex and Alice Burns; and two grandsons, two step-grandsons, three great-grandchildren, and two step-great-grandchildren. In addition to her husbands, she was preceded in death by two brothers, Harold and Charlie Ling.

A memorial service was held on January 30, 2007, at the New Auburn SDB Church, with Pastor Wayne North officiating. Interment of cremains was in the Bruce Cemetery.

Stillman.—George Shaw

Stillman, 80, went to be with the Lord on February 25, 2007, after a brief but hard-fought battle with lung cancer.

He was born on July 16, 1926, in Houston, Texas, the son of James Irish and Catharine (Shaw) Stillman.

George was a committed Christian and Seventh Day Baptist. In 1938, Rev. George B. Shaw—his namesake and grandfather—baptized him in the Old River.

In 1944, he volunteered to serve in World War II but was turned away for medical reasons. Later, he was drafted and served two years in the U.S. Army. On June 13, 1959, he married Sarah Joyce McWilliam in the Milton Junction (Wis.) SDB Church.

George graduated from Rice Institute in 1948 and worked as a professional engineer until retiring in 1992.

He was a 30-year deacon and founding member of the First Seventh Day Baptist Church of Houston in Bellaire, Texas. He served

on the SDB Christian Social Action Committee and the Conference's General Council, and was currently a member of the Committee on Faith and Order.

George also served as a Cub and Boy Scout leader, and coached baseball. He liked mint chocolate-chip ice cream, crossword puzzles, baseball (especially the Houston Astros), traveling, bird watching, dominoes, and music.

George loved his family and God. His love for Jesus was evident in every facet of his life.

In addition to his beloved wife, Joyce, survivors include three sons, Andrew of Horn Lake, Miss., Benjamin of Palestine, Texas, and Daniel of Bellaire; one sister, Ann Hanna of Columbus, Texas; one brother, Jim Stillman of Lake Almanor, Calif.; four grandchildren; two step-grandchildren; and one great-grandchild.

A memorial service was held on March 1, 2007, in the chapel of the Memorial Oaks Funeral Home in Houston, with Pastor Jim Barclift officiating. Burial was in the Memorial Oaks Cemetery.

Snyder.—Jean Palmer Snyder, 78, of Belmont, N.Y., died on March 5, 2007, at home following a long illness.

She was born on June 6, 1928, in North Hornell, N.Y., the daughter of Frederick M. and Doris (Potter) Palmer. She graduated from Alfred-Almond (N.Y.) Central School in 1945, and from the Rochester Business Institute in 1946.

That same year, she began her secretarial career, serving as a medical secretary to Dr. R.O. Hitchcock of Alfred. That job was placed on hold in 1949 when she became a full-time mother and homemaker.

Jean married Frank Snyder on February 15, 1948, and the couple made their home in Alfred.

Once all of their children were in school, Jean resumed her career. In 1961, she began working as secretary to the dean of Alfred University's School of Theology. When that school closed in 1963, she began a long asso-

ciation as secretary with the university's Student Affairs Division. She retired from those duties in 1990.

Jean enjoyed singing in church choirs. For many years, she directed the junior choir at the Alfred SDB Church, where she once served as a deaconess. She later was active at the Lighthouse Christian Fellowship.

Other interests included traveling, camping, playing card and board games, and spending time with family and friends.

Jean was an accomplished seamstress, whether sewing, knitting, crocheting, or embroidering. She was also a wonderful hostess, a bountiful baker, a square dancer, and a bowler. Her ready smile and quick wit earned her the title of "Tinkertown Charmer."

In addition to her husband, survivors include two daughters, Susan Meacham of Alfred and Barbara Welch of Arkport, N.Y.; two sons, Gerald of Alfred and David of Alfred Station, N.Y.; three brothers, Jack and Edward Palmer, both of Avon Park, Fla., and James of Alfred Station; 18 grandchildren, four great-grandchildren, and several nieces and nephews.

A memorial service will be held at the Alfred SDB Church at a later date.

Lewis.—Esther Lewis, 98, of Los Angeles, Calif., went home to be with Jesus on March 5, 2007.

She was born in St. Louis, Mo., on January 15, 1909, the daughter of Augustas Minn Davis and Charlotte Agnes Krump. At age 10, she moved to L.A. with her father. Through his influence, she soon committed her life to Jesus.

In 1924, at age 15, Esther married Odell Carson. They had three children, Odell Jr., Estelle, and Juanita.

In 1932, Esther married Henry Charles Lewis, with whom she had a son, Jonathan, and two deceased infants. Henry, who pastored Christ's Seventh Day Baptist Church in L.A. for almost 30 years, died in 1964.

After Henry's death, Esther attended the Los Angeles SDB Church. In 1988, she and her daughters joined others in forming the Foothill Community SDB Church, currently meeting in Montrose, Calif.

In addition to sharing her husband's ministry, Esther worked 31 years for the U.S. Postal Service.

Survivors include one daughter, Estelle Abbebe; one son, Jonathan Lewis; and many grandchildren, great-grandchildren, one great-great-grandchild, nieces, nephews, and friends. One daughter, Juanita Mendes; 5-year-old Odell Jr.; and two infants preceded her in death.

A funeral service and burial were held on March 12, 2007, at Inglewood (Calif.) Park Cemetery, with Pastor Scott Hausrath officiating.

Death Notices

Charles B. Saunders,
101, of Edgerton, Wis.,
died on May 17, 2006.

David R. Reierson,
69, of Edgerton, Wis.,
died on February 6, 2007.

Dear *SR* Correspondents,

Thank you for keeping us informed of your family news. You may e-mail your updates to us at:

*editor@seventhday
baptist.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.

KEVIN'S

ORNER

Nibbling around the edges

Reader's Digest once told the story of Harvey Penick.

Back in the 1920s, Penick used a red spiral notebook to jot down his observations about the game of golf. He only showed the notebook to his son. That is, until 1991 when he finally shared his scribbles with a local writer. Penick asked him if he thought it might be worth publishing.

The writer took a look at the golfer's little book and told him yes. The next evening, the writer left word with Harvey's wife that Simon & Schuster had agreed to an advance of \$90,000.

Catching up with Penick later on, the writer thought that the old man seemed troubled. Finally, Penick confessed that with all of his medical bills, there was no way he could advance Simon & Schuster that kind of money.

The writer had to explain that the Penicks would be receiving the \$90,000.

Harvey Penick's Little Red Book went on to sell more than a million copies.

How often do we focus on the requirements and the minimums and the "doings" of life instead of also receiving the blessings?

The Penick tale reminded me of another old story:

A young family struggled to save up enough money to pay for their father to come to America on an ocean liner.

The old man, grateful to receive the ticket, found his way to his cabin. And that's where he stayed the entire trip. He nibbled on crackers and hardtack that he had

brought on board, carefully rationing his meager "meals" for the many days.

Finally arriving in New York harbor, he found his family at the dock. Seeing their father looking pale and tired, the children asked if he hadn't enjoyed the gourmet food.

He replied, "The meals were included?"

There are certain things we are to do, and not do, on the Sabbath. But if those "things" become the entire focus, we lose out on the many blessings God has in store for us that special day.

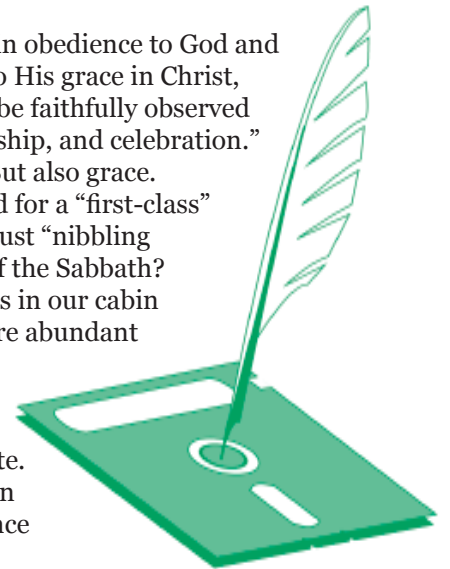
Part of our Statement of Belief on the Sabbath says, "We believe that the gift of Sabbath rest is an experience of God's eternal presence with His people.

"We believe that in obedience to God and in loving response to His grace in Christ, the Sabbath should be faithfully observed as a day of rest, worship, and celebration."

Obedience, yes. But also grace.

The Lord has paid for a "first-class" experience. Are we just "nibbling around the edges" of the Sabbath? Do we shut ourselves in our cabin and miss out on more abundant blessings?

Our faithful observation of the Sabbath is just a taste. May we truly feast on God's eternal presence each week.



Special music at Conference

Planning to go to Conference at George Fox University in July? Are you willing to share your musical talents?

If so, contact this year's Special Music Coordinator, Mary Jane McPherson. She's looking for musical numbers for mornings and afternoons between various Conference programs. All age groups are encouraged to participate.

We welcome singers (soloists and groups),

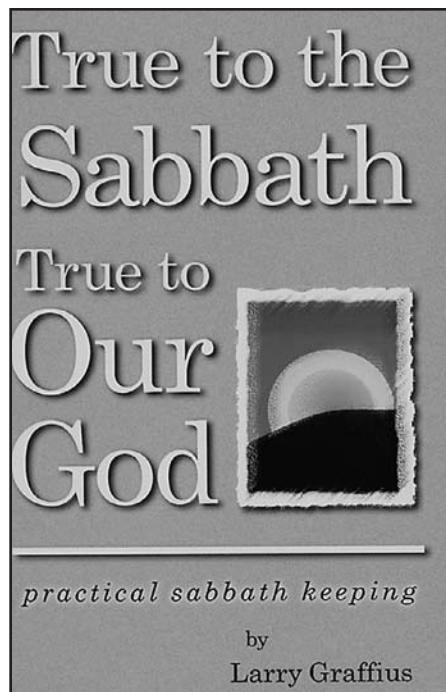
dancers, and instrumentalists.

If you know someone who should be invited to take part, please let Mary Jane know. Thank you!

Mary Jane McPherson
2950 NW 30th St.
Boca Raton, FL 33434-6046

Phone: (561) 883-6203

E-mail: myron_mj@yahoo.com



Why is Sabbath keeping
a significant principle
for believers?

What does it mean to
keep the Sabbath
Holy?

How do we practice
Sabbath keeping
today?

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