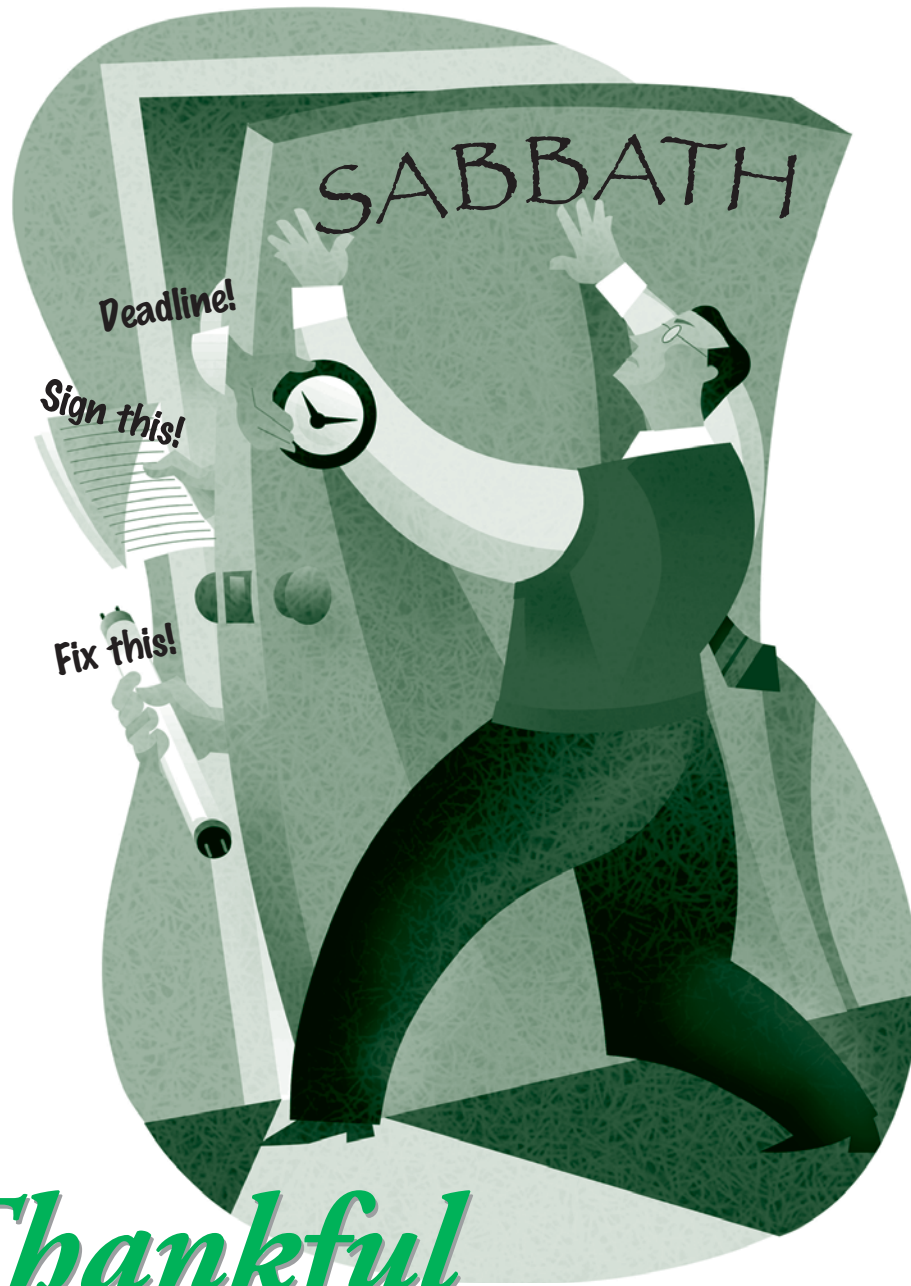




The Sabbath RECORDER

May 2008

News for and about Seventh Day Baptists



Thankful

for the

Sabbath



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 and the SDB Web site: www.seventhdaybaptist.org

Radio reaches Jamaicans



The Western Circuit of SDB Churches in Jamaica is seeking funds to restart an evangelism outreach utilizing radio. The broadcasts include worship services, Bible studies, and information on Seventh Day Baptist history.

Sister Julieth Marie Robertson is president of the Western Circuit. Money orders for this project may be sent to:

*Western Circuit of SDB
Churches
Barrett Town District
Rose Hall P.O.
St. James
Jamaica, West Indies*

You can call Sister Robertson at 876-680-0205, or e-mail her at: julrob65@yahoo.com.

2008 Host Committee

Chairman—Morgan Shepard
(608) 752-5055
mdshepard@seventhdaybaptist.org

Registrar—Linda Lawton
Work: (608) 752-5055
Home: (608) 868-7985
registrar@seventhdaybaptist.org

Treasurer—Ron Ochs

Exhibits—Janet Butler

Transportation—Jon Cruzan

Stage—Josh Harris

Nursery—Linda Bentz

Publicity—Stephanie Sholtz

Please send all questions/requests to
registrar@seventhdaybaptist.org

Watch www.seventhdaybaptist.org for additional information regarding General Conference in the coming months.

See you August 3-9 in Kenosha!!!

A Tri-Centennial!

The First Seventh Day Baptist Church of Hopkinton in Ashaway, R.I., will celebrate a special "Homecoming Sabbath," **June 28, 2008**. It has been **300 years** since we separated from the Newport (R.I.) SDB Church, although we had begun ministering in southwestern Rhode Island nearly 50 years earlier.

We invite you to attend this joyful occasion or send a memory/greeting we can share with others.

Send to: First SDB Church of Hopkinton
PO Box 438, 8 Church Street
Ashaway RI 02804





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Kevin Butler
Editor

editor@seventhdaybaptist.org

Leanne Lippincott-Wuerthele
Assistant Editor

EC = Editor's Circle members

Contributing Editors

Rob Appel, Susan Bond, Andrew J. Camenga, Jessica Chroniger, Gordon Lawton, G. Kirk Looper, Andrew Samuels, Don A. Sanford, Morgan Shepard.

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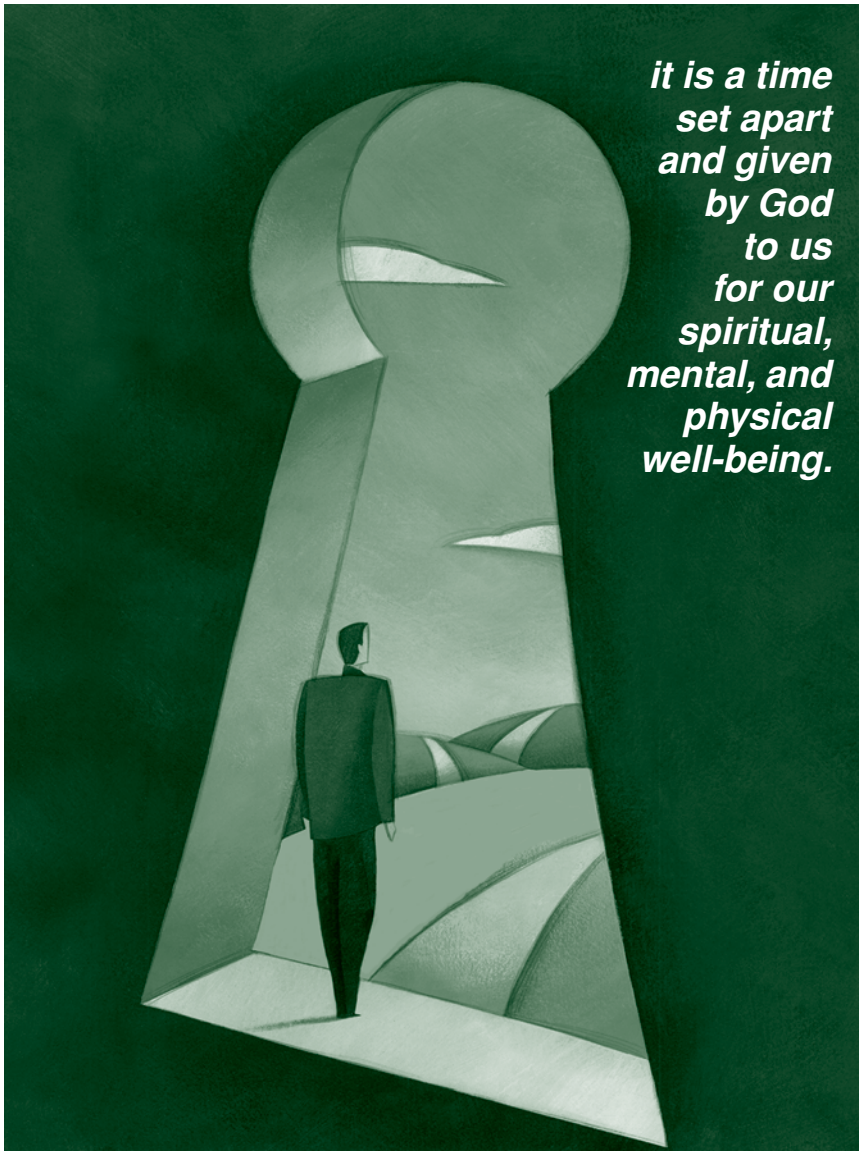
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God's choice; my choice

by Don Sanford

***The Sabbath
is not a mere compulsion
commanded upon man's time;***



***it is a time
set apart
and given
by God
to us
for our
spiritual,
mental, and
physical
well-being.***

Given by God

I keep the Seventh Day Sabbath not just because it was commanded by God, but because it was given by Him.

The Sabbath is not a mere compulsion commanded upon man's time; it is a time set apart and given by God to us for our spiritual, mental, and physical well-being.

The Sabbath wasn't arbitrarily instituted at Mount Sinai with the giving of the Ten Commandments. It was given to man through his associations with God's holy time, and thus connects the temporal with the eternal.

Obedience is important. Sometimes our own children may not understand all the reasons for our demands. There are moments when we simply have to say, "Do this because I told you to."

However, it's more effective when we can share our reasons with our children, leading them to pattern their choices after our choices.

Likewise, God could have limited His command to a simple statement: "Remember the Sabbath Day to keep it holy."

Instead, the Fourth Commandment is the longest of the 10 because God gave the reason for it. The parallel account of the Commandments includes the directive that the Jews remember their deliverance out of Egypt.

We need to be reminded of God's act of Creation. The Seventh Day Baptist Statement of Belief affirms that "We believe that the gift of Sabbath rest is an experience of God's eternal presence with His people."

Keeping God's holy Sabbath is a reminder of both our creation and our deliverance.

Christ kept it for a reason

I keep the Sabbath not just because Christ kept it, but because there was a reason why he kept it.

Scriptures clearly show that Jesus observed the seventh-day Sabbath as an example. If Christ felt the need for a Sabbath rest and for closer communion with the Father, how much more do *we* need to have specific times with God?

The Apostles needed this time

I keep the Sabbath not just because the Apostle Paul and the early Church were Sabbathkeepers. I keep it because they also felt the need for this special hallowed time for rest and worship.

Throughout Paul's missionary travels, he worshipped with others on the Sabbath. In Antioch of Pisidia, Paul and his company went into the synagogue on the Sabbath and read from the Law and the Prophets, then exhorted the people. The people begged Paul to teach them again on the following Sabbath, which he did.

When Paul crossed over into Macedonia, it was on a Sabbath. For three successive Sabbaths, he spoke to the Thessalonians, explaining the Scriptures concerning Christ. At Corinth, he "argued in the synagogue every Sabbath and persuaded Jews and Greeks."

When Paul was opposed by some, he didn't give up preaching; instead, he went "next door" and continued for a year and a half teaching the Word of God.

In Paul's break with Judaism, he discarded some of the superficial requirements of the Torah and Jewish law, but there is *no evidence* that he gave up the Sabbath. It remained a part of his Christian conviction, not a carry-over from Judaism as some have argued.

Sabbath is right, with divine origin

I choose to keep the Seventh-day Sabbath not because Sunday is wrong or of pagan origin; I keep it because the Sabbath is right and of divine origin.

Keeping one day mainly because we feel that an alternative is wrong is a negative approach, causing the Sabbath to lose some of its spiritual value. To strive for the best that we know is a far more valuable approach to Sabbathkeeping.

The Sabbath has within it a real intrinsic value; therefore, it needs no special defense against a competing time for sacred rest and worship. It merely needs to be applied to life. The Sabbath becomes a means to a spiritual benefit, not just an end in itself.

My ancestors chose to keep it

I keep the Sabbath not just because of my heritage and because I was raised a Seventh Day Baptist, but because my ancestors—some 11 and 12 generations—chose to keep it.

I'm thankful for a heritage which has preserved the Sabbath witness for over three centuries. I can look back with satisfaction to the Samuel Hubbards and the Edmund Dunhams of New Jersey, who bequeathed to their descendants a Sabbath heritage. I'm reminded that we become God's children when we choose to become a part of His family.

Samuel and Tacy Hubbard themselves had a strong heritage of faith.

Samuel wrote that when he came to America, he united with the church in 1637 by giving an account of his faith. He and Tacy were instrumental in gathering a church at Springfield, Mass.,

but in 1647 they submitted to Baptist ideas.

Samuel wrote, "God, having enlightened both, but mostly my wife with His holy ordinance of baptizing only believers, and being very zealous for it; she was struck at and answered two times publicly; where I was said as being as bad as she, and are threatened with imprisonment in Hartford jail if not to renounce it or to remove; that scripture came into mind: 'If they persecute you in one place, flee to another'; so we did."

The Hubbards became Baptists because of God's enlightenment, and they chose to follow what had been revealed to them.

In 1665, they chose another blessing that had been revealed. Samuel wrote, "My wife took up keeping the Lord's holy 7th Day Sabbath, the 10 day March 1665. I took it up 1 April; our daughter, Ruth, 25 Oct. 1665; Rachel, Jan. 15 day 1666; Bethiah, Feb. 1666. Our son Joseph Clarke, 1666."

Similarly in Piscataway, N.J., Edmund Dunham—whose roots went back to the Pilgrims—was challenged by the Baptist minister concerning his [Dunham's] worship on Saturday. After studying the issue, a number of other members of the church withdrew, forming the Piscataway Seventh Day Baptist Church in 1705.

Each generation since that time has had to make similar choices regarding worship on the seventh-day Sabbath, not deciding because of inheritance, but by belief and conviction.

Like Joshua on the banks of the Jordan River, I can say, "But as for me and my house, we [I] will serve the Lord."

God's choice—and that of countless others through the ages—has become *my* choice. **SR**

The World needs the Sabbath

by Donald L. Chroniger
(From the May 1983 SR)

Today is a day of restlessness—with truckers' strikes, people out of work, and taxes out of sight. The health of the general population of America is at a low ebb.

Relationships are all too often cut off—or at least cut short—because we rush from one pressure cooker to the next without loosening the lid to let out some steam.

The universe is seen as hostile to human life. Confidence is lost that there is a relationship between Christ and Creation. The crucial end of all this frustration and restlessness is that Christianity becomes schizophrenic, suffering from a split between the world within us and the visible world without.

The Christian, let alone the world in which he or she lives, has forgotten the Biblical concept of rest. This occurred in Old Testament times as well as in our materialistic age. Many people have looked at profit and pleasure, and not at the prophets and God's presence.

Cure-all pills seem to provide temporary dodges of what life should be, but not anything that will last for any length of time. The inner tension and restlessness never seem to stop. Augustine points to the resolution of this ingrown problem when he says:

"Thou hast made us Thyself and our hearts are restless until they find rest in Thee."

The world needs the Sabbath because it helps us to listen. To hear the voice of Christ and know his presence in the midst of a storm in our lives brings stillness (Matt. 8: 23-27). It causes us to turn our ears from our circumstances and realize God's presence with His people.

The Sabbath is needed in our world for us to hear the voice of the one who said, "My sheep hear my voice" (John 10). We will be able to sense His presence in times of trouble, when we exercise our listening by a weekly turning to Him.



The world needs the Sabbath because it helps us lift our eyes. The phrase "and God said" is the repetitious word that God communicated. *"By the word of the Lord the heavens were created" (Ps. 33:6).*

God's word was power like an atomic bomb, creating and calling into existence. The seventh day is holy and a perpetual memorial to the creative action of God. We don't read in Scripture the phrase "and evening and morning was the seventh day" (Gen. 2:3).


If the world in its restless state would lift its eyes, it would realize that we are God's creatures and He

is our Creator. The Sabbath reminds us that we are more than a name on a punch card, or one in a number of many, because we can feel our significance as God has made us.

The world needs the Sabbath because it helps us love one another. When the Lord spoke of rest to the weary and heavy-laden, he promised us, if we come, that we shall cease from our toil and replace labor that doesn't satisfy with labor that does (Matt. 11:29). The labor that satisfies is the service that we can take part in by becoming closer to our families, friends, and the needy.

This ministry can only be practiced when our own restlessness has ceased and the peace of God takes control. We can develop openness to each other only when we are given Christ's rest in his yoke which is easy, and his burden which is light. The Sabbath reminds us of the unconditional love of God and this ultimate unselfishness towards one another.

The world needs the Sabbath. Let us proclaim it! The Sabbath is for the world because of the tension-compression of living. It means that every prayer we pray, every Psalm we read, every silent utterance we speak, every hymn to God we sing, and every thought that seems so warm, crisp, and worshipful is that taste of the future rest of God in Christ Jesus, our Lord.

This Sabbath that we are proclaiming does not come merely by action, but from within the depth of our faith. If we are to grasp the depth of both time and eternity, then we must act in a spiritual manner and do what our Creator did—labor for six days and share in the rest on the seventh day. 

Thankful for the Sabbath

by Rev. Andrew Samuels

“An excellent and dedicated all-rounder; his only downfall is his inability to compete on Saturdays.”

Those were the exact words penned by my physical education teacher on a high school report card at the end of a school year. He was referring to the fact that I had excelled in several sports—even to the point where I had been selected to represent the school in track and field events and soccer. But I had chosen not to participate in those activities on Saturdays, the day I had come to cherish as the Sabbath.

My introduction to Sabbathkeeping came almost as early as my introduction to life itself. My parents were ardent Sabbathkeepers by the time I was born. My father was raised as such, and my mother made the transformation as an adult, influenced by my father.

I grew up in Jamaica, where Seventh Day Baptists emanated from Seventh-day Adventists. In that country, a culture of strictness existed regarding Sabbathkeeping.

Many Jamaicans saw Sabbathkeeping as legalistic, burdensome, without fun, and boring. They perceived Sabbath as a day of restrictions; a day when adults and children alike were barred from doing many things. No playing, no watching television, no reading of secular material, no sports, no shopping, no cooking, etc.

So, I’ve had my Sabbathkeeping challenges: the ridicule of others; feeling that I’ve missed out on some “important” activities and opportu-

nities; a sense of inferiority regarding others who were seemingly more “liberated.”

On the other hand, the reality is that Sabbathkeeping has not diminished my life in any way. On the contrary, it has enriched it.

Academically, I’m no worse off than the student who wasn’t con-



“His only downfall is his inability to compete on Saturdays.”

victed to take a break from studying on the Sabbath. The Lord has continually met my needs as He promised, even though I have never been seriously tempted to take a job that required me to work on Sabbaths.

My Sabbathkeeping has taught me some important lessons. I’ve learned that my God is limitless, and that my hunger for Him must not be surpassed by my hunger for anything else.

For me, Sabbathkeeping has always been intricately connected

to my faith in the Lord Jesus Christ. My salvation and my Sabbath are intertwined. Both are gifts from the Lord, and I have grown to enjoy and appreciate them. I see my weekly Sabbath rest as a physical and practical expression of the eternal and spiritual rest which is mine through my acceptance of His salvation.

I love the Sabbath so much that I question the Lord sometimes as to why He put only one of them in each week! I can honestly say that my Sabbathkeeping experience has been tremendously enjoyable, fulfilling, and rewarding. I truly consider myself privileged to have had the delightful benefits of Sabbathkeeping my entire life.

When I worked in New York City at the Permanent Mission of Jamaica to the United Nations, my Sabbathkeeping convictions were strongly tested.

A colleague and I shared the responsibility of driving to the airport to meet any Jamaican government official flying into New York. We also were mandated to accompany them to the airport upon their departure. These visits, of course, could occur at any time of the day, and on any day of the week.

Once I realized what was required, I approached my colleague with a proposal: “I’ll do all the airport trips except those on Friday nights and Saturdays.” She readily accepted.

That meant that I did many more trips to the airport than she did, but it also guaranteed that I could keep observing the Sabbath. Sometimes such sacrifices have to be made to be faithful to the Lord’s commands.

I am truly thankful for the Sabbath! 

Tribute to our Assistant Editor



The American Sabbath
Tract and Communication Council
Honors

Leanne K. Lippincott-Wuertbele

For her nearly 26 years of dedicated service to the Sabbath Recorder, Helping Hand, Sabbath Visitor, SDB Directory, annual reports, and so many ministries of all of our Seventh Day Baptist Boards and Agencies.



THANK YOU!

Denominational Dateline

May 2008

- 3-5 Allegheny Association, Toronto, Canada—
Andy Samuels, Rob Appel
- 10-11 SDB Historical Society Directors and Annual Meeting, Seventh Day Baptist Center, Janesville, Wis.—Nick Kersten, Appel
- 16-18 Eastern Association Ashaway, R.I.—Samuels, Kirk Looper
- 16-25 Southern California church and pastor visits—Gordon Lawton
- 17 Sabbath Renewal Day
- 17 Old Stonefort, Ill.—Ron Elston, Appel
- 18 MOST (Muriel Osborn Seminar for Teachers), Marlboro, N.J.—Andrew Camenga
- 22-24 Baptist History and Heritage Annual Meeting, Atlanta, Ga.—Kersten
- 24 South East Atlanta (Ga.) church—Appel
- 27-28 Pastors' "Canopy" meeting, Verona, N.Y.—Appel, Camenga, Looper, Kevin Butler
- 30-6/9 Lincoln/Omaha, Neb.—Looper
- 31 175th Anniversary Celebration, Hebron, Pa.—Kersten
- 31 Battle Creek, Mich.—Samuels
- 31 Agape Church, St. Albans, N.Y.—Appel

June

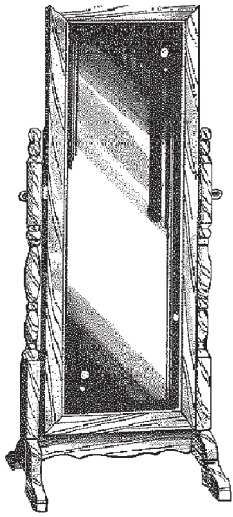
- 2-13 Summer Institute, Janesville—Lawton
- 6-8 Southwest Association, Little Rock, Ark.—Samuels, Appel, Elston
- 17-26 SCSC Training, Milton, Wis.—Camenga
- 20-21 Ordination Council, Daytona Beach, Fla.—Lawton
- 27-29 Appalachian Association, Lost Creek, W.Va.—Samuels
- 28 300th Anniversary Celebration, Ashaway, R.I.—Butler

July

- 28-8/2 Seventh Day Baptist World Federation, Carthage College, Kenosha, Wis.
- 29-30 CLT, Carthage College
- 30-8/1 General Council, Carthage College

August

- 2 Memorial Board meeting, Carthage College, Kenosha, Wis.—Morgan Shepard
- 3 COM mid-year, Carthage College—Lawton
- 3-9 The 196th Seventh Day Baptist General Conference, Carthage College



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*

Me and Brett: Retiring!

Not surprisingly, I'm having difficulty penning this "Reflections."

Since Kevin and I work about six weeks ahead, I'm writing this column in March. When the May 2008 *SR* comes out, my chair in Room 13 at the SDB Center will match my brain: basically empty.

The thought of retiring has weighed heavily on my mind for more than a year.

My 95-year-old father moved into a nursing home last July and needed me more than ever. I had remarried in 2006 and once again had a husband to share my time and attention. I kept welcoming grandchildren into the world—delightful little creatures who require a grandmother's special touch.

Most of all, I was becoming increasingly frustrated, feeling like I was "spinning my wheels" when it came to pursuing some of my more ambitious writing dreams.

As a cancer survivor, I'm acutely aware of life's fragility. As the clock ticks away, did I really want to continue to focus my time and energies on a job at the expense of neglecting other important areas?

The answer was "No."

Thankfully, I'm fairly healthy, especially for someone who's almost 441 years old in dog years. And I want to use that health to serve God in the ways He directs.

My decision to retire eventually came down to two things:

First, was my priority going to

be goals and dreams, friends and family? Or would it be regular paychecks and benefits like paid health insurance and a retirement fund?

Second, my boss, "Rev. Kev," informed me that we would be switching to yet another new computer program. That was the straw that broke the proverbial camel's back. I'm an old dog (remember 441?) that's no longer willing—and probably unable—to learn any more "new tricks."

After almost 26 years on the job, I'm sad to be retiring. I'll be leaving a wonderful, supportive Center family and an awesome boss. (I'll never understand how both Kevin and former Editor Scott Smith put up with me all these years.)

I'm not a math person, but I do know that I worked on 103 *Helping Hands* during my Center career.

I wanted to calculate the *Recorders* I worked on, too, but I ran into trouble. For one thing, the July-August *SRs* weren't always printed as a combined issue. Suffice it to say that working on monthly issues for 26 years is a lot of magazines!

I don't have the space here to mention all of the publishing changes that occurred during my tenure as a Tract Council employee. I do like to tell people that, pre-computer era, we easily spent two days working on just the *SR* cover. Now that's done in about an hour.

Kevin has graciously agreed to let me continue writing "Reflections." This means that I'll be sitting at my computer at home, drafting this column while dressed in my "jammies" and sipping steaming cups of hot chocolate in the winter and frosty glasses of lemonade in the summer.

Nothing like suffering for Jesus.

As I contemplate leaving these hallowed (harried?) halls, I need to remind myself how truly blessed—and lucky—I am. About five years ago, there was talk of bronzing me and placing me next to our infamous marble sculpture of Moses, minus the horns representing a halo. Somehow, I managed to escape that fate.

When Packer quarterback Brett Favre announced his retirement from football earlier this year, he quoted his wife, Deanna: "Keep looking through the car's windshield, not in the rearview mirror." That's great advice for *all* of us.

So... even though I'm shedding a few tears right now, I'm determined to think of my retirement as a door—perhaps many doors—*opening* rather than closing.

To all of my present and former co-workers: As that world-famous entertainer and theologian Bob Hope used to sing: "Thanks for the memories." *SR*

**After almost
26 years on the job,
I'm sad to be retiring. I'll be
leaving a wonderful, supportive
Center family and an awesome boss.**





Capturing Conference costs

by Morgan Shepard

If you've already read through the 196th General Conference registration information and done some quick math, you've noticed that prices are higher this year. Allow me to explain how Conference fees are determined so you can see why costs have risen.

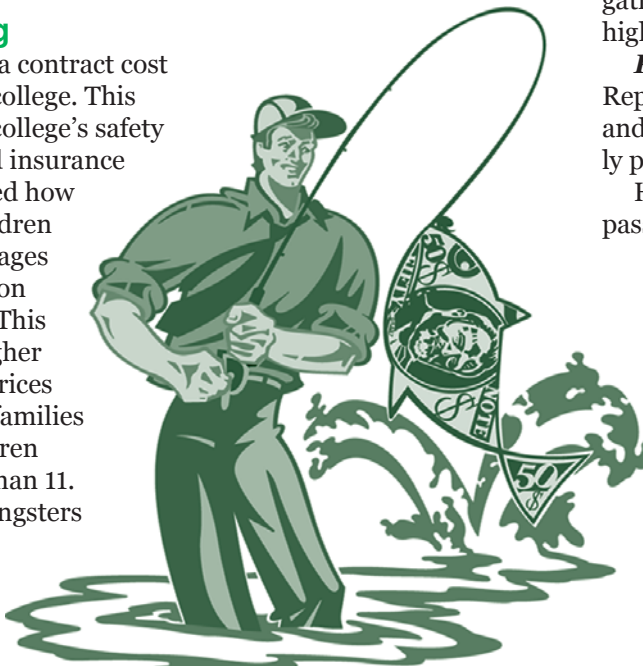
Before setting the prices for this year, the Host Committee did a comprehensive review of all the costs that go along with putting on Conference. In the process, they identified some costs that had gone unbudgeted in the past.

Conference costs are divided into three categories: Housing, Meals, and Registration Fee. Housing and meal costs are determined by the Conference site. The registration fee incorporates all other expenses that it takes to put on this gathering of 500-plus people.

Let's take a look at each section to see what went into this year's numbers.

Housing

This is a contract cost from the college. This year, the college's safety policy and insurance determined how many children and what ages can sleep on the floor. This means higher housing prices for some families with children younger than 11. Some youngsters



who slept on the floor in past years will now need a bed.

Linens are billed separately, so if you want to save money, bring your own linens and towels.

Food

This is another contract cost that we pass directly on to Conference attendees. In addition to the basic meal plans, we also negotiate separate fees for the Women's and Youth Banquets. Food costs are rising overall due to increasing transportation costs.

Registration Fee

This is where we capture costs that aren't covered by the contract with the college. The major parts of the registration fee are:


College facilities fee—\$10/day. The college charges this to cover use of their facilities. At Carthage, this entails all of their facilities, including the pool and gym. When available, we can use these areas without paying extra for lifeguards, etc.

Receptions—\$3,300. Traditionally, we hold several receptions throughout the week, including the President's Reception and evening fellowship gatherings. Rising food prices and an expected high attendance have increased this cost.

Printing—\$3,920. The printing of the Annual Report, daily *Conference Crier*, committee reports, and the evening worship programs make this a costly part of the registration fee.

Honorariums, insurance, and other costs are also passed on in the registration fee.

Since Conference week can't afford to run at a deficit, we strive to break even. While trying to ensure an enriching and uplifting experience, we also have to make sure that Conference is affordable for families.

During Conference, we will make every effort to keep costs low. We thank you for your patience and understanding. If you have any questions or comments, please let me know. Call me at (608) 752-5055, or e-mail me at mdshepard@seventhdaybaptist.org. 



The bridge

I can't pinpoint when my love affair with bridges began. It might have been within the last decade when my husband Rich and I witnessed the construction of the Sidney Lanier Bridge near Jekyll Island, Ga.

Our once- or twice-a-year side trips to that island afforded us the pleasure of seeing cement and steel

would be a bad time to develop a phobia to bridges.

Determined to enjoy the experience, I kept my eyes focused ahead, and my heart focused above. Mom offered to stay quiet so she wouldn't distract me. We made it just fine.

Today, I'm appreciating anew the most magnificent, most expensive bridge ever built. Guaranteed never

come across on our journey. In fact, we don't even know what the speed limit is!

Pastor Michael Spearl is urging the Bradenton church to keep moving or "rolling." This has spurred me to seek the literal meaning of "Wait on the LORD."

In Psalm 37, the first of many definitions for "wait" is to *bind together*, perhaps by twisting. (I think of a bread bag twist-tie.) However you picture this, it's wonderful, isn't it?

We saw a movie last week that had a sky-diving scene. Each "rookie" was strapped not only to a parachute, but also to an expert sky diver. To one who has always thought parachuting would be fun, that scene doubled my nerve.

In the same way, as I think of myself as being strapped to God Himself, my courage increases as I face the unexpected each day brings.

While I may someday parachute from a plane or a bridge, I'll never jump from my Bridge that leads to Him. Jesus, you are the way, the truth, the life. Thank you for laying down your life to be my bridge to God. On you I stand, and only on you can I get the best view of all the scenery on the journey. **SR**

When I was a youngster traveling with my family, Dad invariably would wake us up to see a long bridge or tunnel. "Look kids, a bridge!"

merge with imagination and perspiration to gradually create the most beautiful bridge I've ever seen.

When I was a youngster traveling with my family, Dad invariably would wake us up to see a long bridge or tunnel. "Look kids, a bridge!"

It was always exciting to him; as if it were the first time he had ever seen one.

Since then, I've learned that some people are deathly afraid of bridges.

Last month, I was pleased to join my husband and mother on a trip to Key West, Fla. We dropped off Rich in Marathon to go fishing with a buddy.

I was to drive the last leg of the trip—only 50 miles—so Mom and I could visit her newest great-granddaughter. This meant crossing a seven-mile bridge.

When I looked at it on the map, it was one long, skinny line. *Hmmm... I thought. This*

to collapse, it was planned by the greatest mind in existence and leads to a place of unfathomable beauty; yes, to the very heart of God.

Just now did I begin to visualize Jesus as not only a "bridge" to God, but also as a bridge on which I could remain so I could continually enjoy the view from His perspective.

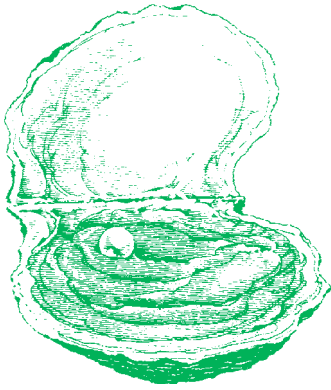
Since I'm always yearning to stay focused on Jesus in the midst of troubling situations, I like this bridge idea. But it's certainly not new. When Simon and Garfunkel sang in their hit song, "Like a bridge over troubled water, I will lay me down," I imagine many believers considered Jesus that bridge.

While we have confidence that our ultimate destination is heaven, we don't know what we'll



The Sidney Lanier Bridge under construction.

Pearls from the Past by Don A. Sanford, historian emeritus



Discovering the Sabbath: A life-changing decision

In the hallway outside the Historical Society office at the SDB Center in Janesville, Wis., there's a glass-enclosed Chart of the Week, listing the names of each day of the week in 160 languages. Compiled by William Meade Jones of London, England, the chart was entered into the Library of Congress in 1886.

In over half of these languages, some form of the name for the seventh day of the week can be identified with the word "Sabbath," while about 40 other languages identify it with Saturn, the Roman god of agriculture.

On the Center's library shelf are bound copies of *The Sabbath Memorial*. They include 56 issues of a quarterly that Jones edited in London from 1875 to 1888 while researching the Chart of the Week. Many of these contain strong evidence for the seventh-day Sabbath.

But how much do we know about William Jones? And why was he so obsessed with this element of his religious pilgrimage?

In the August 8, 1878, *Sabbath Recorder*, Jones wrote a lengthy letter recalling an incident that happened some 35 years earlier.

In 1843, he was a delegate to the Pennsylvania Baptist Convention in Philadelphia. While there, he picked up some tracts that were lying on a seat. One of them was entitled, "The Sabbath Vindicator, An Address to the Baptists, by the Seventh Day Baptist General Conference." Another tract was called, "The True Sabbath—Embraced and Observed."

Jones looked around to see if anyone was watching, then he pocketed the tracts for later reading. He was half-ashamed and didn't want to be seen reading a sacrilegious attack on the "Christian Sabbath."

On his way home, he started to read the tracts. His first reaction was that the writers were dismissing Christ and going back to Judaism.

He was aware that there were some "misguided" people who had accepted the Jewish Sabbath rather than Sunday—the day he had accepted as the Christian Sabbath. He had been ordained at Mill Creek in Pennsylvania where Rev. Thomas B. Brown had occasionally preached, and he was aware that Brown had rejected Sunday and returned to the "Jewish" Sabbath.

When Jones arrived home, he handed the two tracts to his wife to read. When he asked, "What do you think of them?" he was surprised at her reaction. She said, "Think of them? I think we have no more Scripture for Sunday-keeping than my father has for infant sprinkling!"

Jones wrote that he was displeased, and wished that he had thrown the tracts into the sea instead of showing them to her.

On Sunday, he digressed a little from his sermon text to state that the first day of the week is the Lord's day. He later wrote, "This I resented, but thought it the part of wisdom to drop the subject, quite persuaded that Seventh Day Baptists were mistaken, though *how* was not so easily proven."

In 1847, Jones was assigned for a time to a Baptist mission in Haiti in the West Indies. He became disturbed over the treatment of Sunday as a secular holiday, particularly with the martial music that passed outside the chapel each Sunday as he preached.

One Sunday, he expounded on the subject of the sanctity of Sunday, but had trouble finding positive proof in the Bible concerning the change of worship from Sabbath to Sunday.

Upon returning to the states, Jones visited an uncle in Clarence,



William Meade Jones' huge "Chart of the Week" at the SDB Center.

N.Y., who had accepted the Seventh-day Sabbath. Jones later wrote that “he asked us certain questions about the first day of the week, which we found difficult to answer.”

The uncle then told him that when he embraced the Sabbath, he feared that his father would disown him.

The uncle traveled over 100 miles on winter roads to consult with his father. When he did, the father exclaimed, “I always thought there was more Scripture for Saturday than for Sunday!”

William Jones then preached that Sabbath for the Seventh Day Baptist church, and was impressed when the entire congregation sang one of Stennett’s hymns with much fervor:

*“Another six days work is done,
Another Sabbath is begun;
Return my soul, enjoy thy rest,
Improve the day that God hath
blest.”*

Sunday morning, Jones awoke to find secular labor going on in a Christian family. He asked the Sunday Baptist minister for whom he preached later that day what effect the keeping of two days—and working on both—had on the community. He replied, “Bad, bad; these Seventh Day Baptists make infidels.”

However, the next day he found his first-day companion reading *Maxson and Parkinson’s Debate on the Sabbath*. The friend advised Jones not to bother his head with the subject. Then he added: “I would have you know that your old uncle bothered me more with his question about the first day of the week than I have ever been about any religious question.”

A little later, Jones visited Rev. Eli Bailey at Brookfield, N.Y. In their conversation he asked his host if he had any book on Seventh Day Baptist doctrine and history—one containing a summary of arguments.

Bailey replied, “Yes, we have a book on those subjects—a very good book we think it is; indeed, we know of no better one. If you haven’t one, I take great pleasure in presenting you one: It is the *Bible*, sir!”

Jones then went on to describe his mental turmoil as he recalled his devotion to the Baptist affirma-

***He expounded
on the
subject of the
sanctity of
Sunday,
but had trouble
finding
positive proof
in the Bible.***

tion of “The Bible is the only rule of faith and practice.”

To break with the past and with the many he had baptized in all sincerity, and becoming a stranger to the many ministers with whom he had taken such sweet counsel—all of this was difficult for Jones. It would take “great faith in God,” he wrote.

Then Jones added, “However, the surrender was made. Praying for divine help and with firm trust in Him, I began Sabbath observance the first Sabbath in July, 1849.

“The result was great joy, more faith, a clearer view of the relation of the glorious gospel to the holy and spiritual law of God, and a livelier appreciation of Christ in his mission to the lost. In witnessing for the Sabbath through all the storms and calm of the past thirty years, the joy of the Lord has been my strength.

“But why spend so much time and vexation to understand a commandment that is so plain?

“The answer is found in the network of the Sunday system,

which perverts the judgment of the Christian world and disgraces the true Sabbath of the Lord by calling it Jewish and giving it a heathen name.

“Church and State have laid hold of the day of the sun and girded it with fire. Prejudice, the fear of man and injury to worldly interests, threaten as an avalanche to descend upon the hand of him who makes bold to take hold of the Sabbath of the Lord God.”

Jones ended his article with the expectation, “Happy will be he when the Sabbath shall be known everywhere as the memorial rest day of the Creator of the heavens and the earth.”

One can only speculate what heights William Meade Jones might have reached in a larger Baptist denomination. His scholarship and command of languages was unmatched.

While on a mission to Palestine, he studied Hebrew, Arabic, Latin, Greek, German, and Italian, and was able in March of 1855 to use Arabic in public worship. He also conducted part of a service in German.

On his return to America, Jones served as pastor of the Walworth, Wis., SDB Church, and the Scott SDB Church in New York.

With the death of his friend, William Black, pastor of the Mill Yard Church in England, Jones was called to serve that church. While in London, he became Professor of Hebrew and Arabic at the City of London College and was involved with various other inter-denominational organizations—such as the London Board of Baptist Ministers and the Society of Biblical Archeology.

Jones spent much time studying the Scriptures in the original languages, and advised his ministerial students to do likewise. He urged them to study Hebrew first, then Greek, holding that the New Testament Scriptures should be studied through Hebrew spectacles. **SR**

2008 SDB GENERAL CONFERENCE REGISTRATION INSTRUCTIONS

Carthage College
2001 Alford Park Dr,
Kenosha WI 53140
(262) 551-5801 August 3-9, 2008

Registrar: Linda Lawton
PO Box 1678, Janesville WI 53547
(608) 752-5055 or (608) 868-7985
registrar@seventhdaybaptist.org

•Deadline to pre-register

Any registration postmarked after **June 15** will require a \$10 LATE FEE for each adult (12 and up), and \$5 for children (3-11). **ON-LINE REGISTRATION ENDS JULY 1** (you may pay now or at Carthage).

•On-campus Registration:

Come to Todd Wehr Center, Sunday, August 3, from 12 noon to late evening; Mon.-Fri. from 9 a.m. to 5 p.m., and after the evening service. **If you are coming just for Sabbath, Aug. 9**, please pre-register (and note special fee, Line 3).

•About the 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, 2008. First-time Conference attendees, please identify yourself.

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

(2) & (3) **Full Week or Per Day Registration:** 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.

Housing: Most rooms are traditional dorm style with two beds and bathrooms on each floor. One child 11 and under may sleep on the floor at no cost, but Carthage has limited us to only **40 rooms** utilizing this option; for this reason, **if you wish to**

have a child sleep on the floor, you must register online. There are a **very limited** number of 3- and 4-bed dorm rooms; contact the registrar for availability.

Two-bed semi-private air conditioned rooms with bath are available at a higher cost. These consist of a shared sink area and closet, shared bathroom and **two separate bedrooms with a single bed in each room.** These rooms are NOT available for children sleeping on the floor. Due to limited space, **anyone registering for partial week must register for this type of room;** if regular dorm rooms are available when you arrive on campus, you may be switched to such a room at your request and price adjustment made.

Linens (\$15 per person) include sheets, pillowcase, 2 towels, 2 hand towels, with no mid-week change.

All dorms have elevators. Please note if you request a first floor room, high-tolerance, etc. **All unmarried young people under the age of 18**, if not attending with a parent, must have a sponsor over 25 years of age in attendance at Conference. This sponsor must be listed on the Registration form; **Young people will be assigned to a room on the same floor of the same dorm as their sponsor.**

Carthage College is located right off the lake, and is approximately 10 degrees cooler than city locations. Please be sure to bring a light sweater or jacket for possible cool evenings.

Meals: Meal tickets for the entire week include supper Sunday, August 3, through breakfast Sunday, August 10. "Lunch and Supper" meal tickets

include supper on Sunday, August 3, and lunch and supper through Sabbath, August 9. Children ages 2 and under are free. Individual meals may be purchased at the cafeteria.

(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.

RVs: NO SPACES are provided on campus.

(7) **Transportation:** Attendees traveling by air should take the Coach USA bus from Milwaukee airport, Chicago O'Hare or Chicago Midway to Kenosha and will be picked up there. Please notify us of arrival and departure times, either by pre-registering or by contacting the registrar (above). Requests for transportation must be made by **July 15.**

•Nursery Services:

A nursery will be provided adjacent to Seibert Chapel (where business meetings are held) throughout Conference week. Hours of operation will be posted there. Parents using the nursery are asked to help for half a day some time during the week.

ALL ATTENDEES should read and sign the Expected Conduct Statement. Those registering online will mark a box indicating that they have done so and agree to abide by it. **Young people must make a copy of the completed Health Form (page 18) for their sponsors.**

2008 SDB General Conference Registration—Carthage College, Kenosha WI

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

Spec. Requests (**Higher tolerance** dorm, _____ Name of Sponsor (All youth under 18) _____
ground level, elevator)

Regis./Room Fees: Adults (Age 12 and over); Children (Ages 3-11). **Meals:** Adults/Youth (Age 6 and over); "Child Meals" (Ages 3-5). **2 and under, FREE.**

(2) Full Week Plan

	# Persons	Rate	Amount	(3) <u>Per Day Plan</u>	# Persons	# Days	Rate	Amount
• Registration: Adults/Youth _____	x	\$120.00	=	_____	x	x	\$20.00	=
Children (age 3-11) _____	x	\$60.00	=	_____	x	x	\$10.00	=
Children (2 and under) _____		FREE		_____	x		FREE	
_____				_____	x		\$12.50	=
• Dorm Room * (per person) _____	x	\$154.00	=	_____				
_____				_____				
• Semi-Private * (per person) _____	x	\$280.00	=	_____	x	x	\$40.00	=
with Air Conditioning _____				_____				
_____	x	\$15.00	=	_____	x		\$ 15.00	=
• Meals: (ALL) Adults/Youth _____	x	\$156.50	=	_____	x	x	\$23.50	=
Children (age 3-5) _____	x	\$80.00	=	_____	x	x	\$12.00	=
_____	x	\$114.50	=	_____	x	x	\$17.50	=
• LUNCH and SUPPER only _____	x	\$52.00	=	_____	x	x	\$8.00	=
Children (age 3-5) _____				_____	x	x		
TOTAL	(2)							

*All residents/names MUST be registered or listed!

TOTAL (3)

Individual meal tickets available at the cafeteria

4. Women's _____ x \$6.50 w/meal ticket _____ x \$16.00 w/out ticket **(4)**
 5. Youth _____ x \$5.50 w/meal ticket _____ x \$15.00 w/out ticket **(5)**

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

(7) Transportation: See www.coachusa.com for Coach USA bus schedule from airport to Kenosha

Approximate bus arrival time: _____ date _____ time _____ (a.m.)
 (p.m.)
 Expecting to Depart campus: _____ 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

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

Signed _____ Date: _____
 Parent _____ Date: _____
 Sponsor _____ Date: _____
 Youth _____ Date: _____

TOTALS

Regis., Housing, Meals = _____
 After June 15,
 Late Fee: _____
 \$10 x each adult = _____
 \$ 5 x children 3-11 = _____
 Less amount prepaid = _____
 Balance Due = _____

Checks to: "SDB 2008 Host Committee"
 Send form to: Linda Lawton
 PO Box 1678
 Janesville WI 53547
 (registrar@seventhdaybaptist.org)

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 CAMP REGISTRATION

Youth, ages 15 (or completed grade 9) – 18
Camp Wakonda, Milton, WI
<http://EducatingChristians.org/Information/PreCon>
4:00 p.m., July 30 – 1:00 p.m., August 3, 2008

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 15, 2008
\$145.00 after June 15, 2008**

(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/Information/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
Carthage College, Kenosha, WI
<https://www.carthage.edu/directory/directions.cfm>
4:00 p.m., July 30 – 1:00 p.m., August 3, 2008

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

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

**Cost: \$195.00 on or before June 15, 2008
\$220.00 after June 15, 2008**

(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/Information/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. I give permission to the SDB General Conference USA and Canada, Ltd., and its agencies for photographs and audio/video recordings of me to be used for news, publicity, and promotional purposes.

Signature: _____ Date: _____

2008 Youth Health Information Form

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

Health Insurance: _____
 Policy number: _____
 Group number: _____
 Policy holder: _____
Please include a photocopy of Health Insurance card (front and back)

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) _____ | |

Dates (M/D/Y) Camper was last immunized against:
 Measles _____ Mumps _____ Rubella _____
 Diphtheria _____ Tetanus _____ Polio _____

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 _____

List any dietary restrictions _____

(Girls) Instructed re: menstruation? yes no

Camper permitted to swim? yes no

List any other physical limitations _____

Serious operations (specify) _____

Is the Camper under care for any illness at present?

yes no

If yes, please describe _____

List any medication now being taken _____

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

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

PARENTAL AUTHORIZATIONS

I, the parent or legal guardian of this minor, appoint the Pre-Con director, the director's designee, or Conference sponsor to act in my behalf in authorizing medical, surgical, or dental care, and hospitalization for this minor while participating at Pre-Con and Conference. I authorize the release of any records necessary for treatment, referral, billing, or insurance purposes. I understand that my health and accident insurance is the primary insurance coverage for this minor. I give permission to transport this minor as needed for program purposes or for emergency care. I give permission to the Seventh Day Baptist General Conference USA and Canada, Ltd., and its agencies for photographs and audio/video recordings of this minor to be used for news, publicity, and promotional purposes.

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 2008

Taming of the tongue

by Jessica Chroniger

“If anyone speaks, he should do it as one speaking the very words of God” (1 Peter 4:11).

“With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God’s likeness. Out of the same mouth come praise and cursing. My brothers, this should not be” (James 3:9-10).

These past few days, I have been in Edison, N.J., competing for our school’s Future Business Leaders of America club. I have had a lot of fun going on competition trips and hanging out with friends who were in the club with me.

For some reason, this trip was different from all the rest. Out of the 26 students who went, over half were cursing and making crude or inappropriate comments. Sometimes it got so bad that I had to walk out of the room. I felt like I was in

a dark cave, and the walls were closing in on me.

As I walked out of the room and into the hallway, I had a great sense of relief; I could breathe again.

A lot of what the students were saying seemed playful. But even when two or more were *pretending* to argue and jokingly push each other around, they somehow still managed to throw curse words at each other.

I’ve thought a lot about how we use our mouths and the words we say.

In today’s world, people are sometimes confused when it comes to discerning who are “Christians.” Often, they can’t tell by our actions.

God did not make just Jesus in His image; He also made us in His image. As Christians, we should strive to be like Jesus, living in his image.

Nowhere in the Bible does it say that Jesus cursed, used profanity, or did things out of spite. He never

once spread rumors about others, and he definitely never lied.

If we are to try to be like Jesus, why do we use our mouths to do so many destructive things? In 1 Peter 4:11, we’re told that the things we say should reflect the very words of God.

After reading the third chapter of James, I spent some time thinking about my ungodly actions. The very mouth I use to say unkind things to my friends—playful or not—is the very mouth I use to tell lies every now and then. The very mouth I use to “dish out” gossip is the same one I use to worship God.

How can our mouths be used for both good and evil?

James says that this should not be. Instead, we should use our mouths to praise God and give thanks to Him, pray for others, and preach the Good News through kind words and deeds.

As the Bible says, it’s very hard to tame our tongue. But with Jesus’ help, *anything* is possible! **SR**



Even when two or more of my friends were pretending to argue, they somehow still managed to throw curse words at each other.





A LIMITLESS GOD FOR A HUNGRY PEOPLE

2008 SDB General Conference August 3-9
Carthage College, Kenosha, Wisconsin



The President's Page
by Pastor Andrew Samuels

Conference enticements

It has been a privilege for me to witness and participate in the wealth of diversity among Seventh Day Baptists around the country.

Whether I've been engaged in a live radio show in Westerly, R.I.; pretending to shovel snow in Dodge Center, Minn.; singing country Gospel music in Yakima, Wash.; or eating Lebanese food in Riverside, Calif., the experiences have been truly enriching.

In my travels as Conference President, I have been greatly blessed by the hospitality, the reception, and the excitement that I've experienced in so many of our churches.

There is no question that there are challenges everywhere. But as a people, we SDBs soldier on, under the authority of our Commander-in-Chief, the Lord Himself.

In seeking to motivate us through the message of the Conference Theme—"A Limitless God for a Hungry People"—I'm thrilled to see the creative ways some of our churches are living that theme.

In New Auburn, Wis., the church has a picture collage in its foyer depicting people satisfying their hunger in different ways. In the center of the pictures is the conspicuous invitation, "Dig In."

Members at Verona, N.Y., displayed the Conference theme among the place settings at a

church dinner. Everyone was encouraged to share with fellow diners "a time that the Lord fed you spiritually, physically, or emotionally." What ingenuity!

As General Conference bears down on us (it's just a few short months away), we have a dynamic line-up of evening speakers and morning Bible study leaders who are enthusiastically preparing to minister to us—under the anointing of the Holy Spirit.

You can't afford to miss studies like *Hungering for: God's Presence, God's Liberty, God's Power, God's Peace, and God's Rest*.

A potent array of seminar topics is an extra enticement to attend Conference this year. These include:

•**Today's Contemporary Musician in Worship**—to help worship leaders and musicians arrange and design music for worship.

•**Using High Tech to Bring God's High Touch**—to help churches of whatever size envision how technology can be used to minister and reach out way beyond their four walls, and way beyond those who may physically darken their doors.

Other seminar topics are:

•**Click: Establishing a God-Connection When It's Hard to Focus**

- Church Planting**
- Health Issues**
- So You Want to Host a General Conference**
- Pastors' Finances**, by B.J. Worth (repeat from 2007).

As an exceptional treat, Steve Sjogren—well-known author of *Conspiracy of Kindness* and *101 Ways to Reach Your Community*, as well as several other books—will engage us in a seminar on **Becoming Outflow People**.

This talk will help us confront some of our fears about reaching out to others with the Gospel message. Steve has a successful history of leading others into Servant Evangelism, and he has an effective way of communicating that challenge.

The presence of our World Federation delegates will add a delightful global appeal to Conference this summer. You will want to begin each day with "Morning Praise from Around the World," led by one or more of our international guests.

I deeply appreciate the many dedicated servants of God in our churches. They make themselves available to serve in the multiplicity of roles that are necessary to make Conference work.

Thank you all. Your eternal rewards are secure! **SR**



by Executive Director
Rob Appel

Does your church have a ministry plan?

For ministry to happen in our communities, we need to be much more sensitive to the Holy Spirit and His leading. As the Bible says, “The harvest is ripe,” so we all need to do our part.

But sometimes it’s difficult to know what our part is. Responsibilities get in the way—or at least we *think* they do. We can use these “obligations” simply as an excuse.

While it may be difficult to push our boundaries and try something new, that’s what Christianity is all about. Faith stretches our limits, pulls us out of our comfort zones, and tests us by the Holy Spirit’s fire.

God has called us to His purpose, yet few seem to answer that call—except to show up at church now and then.

If we don’t do the job we’re called to do, that job won’t get done. Consequently, people will either be lost, untrained, or not cared for, all of which create bigger problems for the Church.

Making a unified church plan

We all lead busy lives, involved in all sorts of good-sounding things: soccer for the kids, bowling night, cards with friends, golf league, watching TV...

We claim it’s our choice to do these things, but is that what *God* is calling us to do?

I’m asking you to evaluate your priorities. If our wants and desires come before what God wants us to do, then we really aren’t following Him.

I do realize God can use us where we are, and in what we choose to do.

To be unified, we all have to agree to a ministry plan that we believe in and will support.

But either we’re bearing fruit or we’re not. To be unified, we all have to agree to a ministry plan that we believe in and will support.

The purpose in forming a unified church plan is two-fold:

First, you need to understand the assets and resources that your church currently has. This may involve number-crunching, plus projecting how you plan on financing your ministry.

Secondly, you should set goals to attain what you will need to accomplish your plan. You can at least start to set aside funds for your ministry, even if you’re not ready to begin it.

Once your goals are written down, it’s easier to pray for God’s

guidance. If you ask for the Spirit’s guidance while making plans, there’s a good chance that your ideas will be God-directed.

Also, in writing down your plans, they become “real.” If you decide to seek advice from others, it will be much easier for them to help if they can see your plans and goals on paper.

With your new ministry plan as a guide, you can then implement an organizational/priority chart. This way, you’ll be able to estimate potential costs.

A plan is much like a yardstick. You constantly measure how you’re doing against the plan, and then you make sure you haven’t wavered too much from your original goals. Periodic assessments will help you see if you’re still “on track.”

Each church must determine its purpose and discover the gifts that exist among its members. Equally important is seeking God’s direction to become what He has called you to be and to do.

God calls a church into a particular ministry, knowing who you are today and what He has in store for you tomorrow. What He has planned may take some time, so we have to be willing and patient in the process.

Just like a farmer prepares the soil in the fall for next year’s harvest, we need to be ready when God calls us to plant and to grow. **SR**



FOCUS on Missions

Combatting AIDS in Cameroon

by Kirk Looper

It's so exciting to get reports from our sister Conferences and churches located outside the United States. They are eager to tell of their work and the things they have accomplished for God's Kingdom.

Recently, we received a message from Cameroon, Africa, describing the work and progress. Here are some excerpts from Pastor John Mpako's letter:

"Nowhere has the impact of HIV/AIDS in Cameroon been more severe than in the South West Province. Years ago, AIDS was unknown in the Southwest. Yet it is now the number-one killer disease in the province, even surpassing malaria.

"Since the start of the epidemic, over 10,000 people have been infected there. Although there is growing controversy over the effectiveness of HIV tests—and the accuracy of these figures—there is no doubt that AIDS is spreading very rapidly in Cameroon.

"In short, as a result of the HIV/AIDS epidemic, much of the country has entered the 21st century watching the gains of the 20th evaporate. Tragically, mass-killer diseases are nothing new here. Malaria still claims about as many African lives as AIDS, and preventable childhood diseases kill millions of others.

"What sets AIDS apart, however, is its unprecedented impact on regional development. It kills so many adults in the prime of their working and parenting lives that it decimates the workforce, fractures and impoverishes families, and makes orphans by the millions, shredding the fabric of communities.

"Whichever way you look at AIDS in Africa—either through the overwhelming statistics, moving personal stories, or the disturbing images—one cannot help but acknowledge the magnitude of the health catastrophe facing Africa today.

"The challenge of treating millions of AIDS victims is unfortunately huge. Much is required. We will keep praying and do the work as you continue to help fill our need for funds. Meanwhile, if you have received any donations to help us in our fight against this disease and its spread, we request that you send them as soon as possible."

Although expenditures for medicine have amounted to more than \$4,000 during the past two years, ministries in Cameroon continue to run short on "meds" for the treatment of AIDS, malaria, and childhood diseases. Their health centers are crowded, spreading communicable diseases at an even faster rate. They need more clinics and workers to staff them.

All of this costs an enormous amount of money. When the health workers travel to provide care, they either have to walk or use the river. This slows them down and limits the supplies they can carry. A small truck would enable them to transport more medicine to outlying regions.

Along with these needs, their computer no longer works. So they could use funds to buy a new computer and printer. This will help them keep better records of patients, finances, and supplies.

If you feel a tug on your heart for these people, it just might be the Holy Spirit urging you to help support them.

We here at the Missionary Society office want to thank all those who donated funds to help our brethren combat the suffering in Cameroon. The money you have sent provided medicine and equipment for their health centers. **SR**



Medicine arrives, but so do many patients.



Praying at the Docas Luke Health Center.

It's happening in Bradenton!

by Laura Mirabal



The Bradenton church has moved to this facility.

The Bradenton, Fla., Seventh Day Baptist Church has a new pastor and a new meeting place. And we're raring to go!

Pastor Michael Spearl was simply "helping out," delivering bi-weekly sermons at our church until a replacement pastor could be found—or so he thought.

This took place throughout 2006, as Pastor Spearl made trips across Florida to help us. By the end of the year he was our pastor. The Lord, in His infinite wisdom, had touched all hearts involved, and we knew this was a match made in heaven.

The first problem we decided to tackle—grow the church! Pastor Michael's vision is for a congregation filled with young and old alike, and to have a service outreach to the community.

Another problem we needed to tackle—find a new place to worship.

The location that we rented was not conducive to attracting new members. After a few failed attempts to convey our needs to area churches—by phone calls, word of mouth, direct knocking-on-doors, and an ad with an incorrect phone number—a winning approach was finally found. The Manatee Religious Services organization sent out an e-mail on our behalf. It read:

"The Bradenton Seventh Day Baptist Church needs a place to worship on Saturday mornings. Would your church consider allowing this established group of about 25 members to rent your chapel or meeting hall on Saturday mornings? This

could be a great way to expand the usage of your facility."

This got immediate results and we found an ideal spot: the Braden River Presbyterian Church, located at 5150 Peridia Blvd in Bradenton.

This facility has a great kitchen, modern furnishings and audio/video equipment, and a park-like setting with sanctuary window views of the open grounds.

The church also has a separate building with classrooms for our anticipated growth. It was love at first sight! Plus the host church is used to having a Sabbathkeeping group rent space there. Another match made in heaven?

We have started our community outreach in a small way, geared mainly to our own elderly church folks.

Last October, we started a non-profit volunteer organization called SDB Elder Care. This is under the umbrella of a local center, Volunteer Services of Manatee County, Inc. In turn, this group is part of the national 1-800-Volunteer.org.

The mission of SDB Elder Care is to "provide outreach services to elderly Seventh Day Baptist church members so that they may continue to live in their own homes and be self-sufficient to the extent possible."


So far, we have worked eight events at people's homes and supplied volunteers to the Manatee Religious Services for another event.

Individually, our members participate in community outreach with their own pet projects: sending birthday and anniversary cards to those who are too far away or infirm to attend; running a coin ministry; sending the bulletin to remote members; ministering to hospital-ridden; ministering to inmates who have asked for ministry; and administering the church website at www.bradentonsdb.org.

Regarding our first concern of growth:

Attention, all of you who are sick of snow and cold weather, and want to move to—or reside part of the year in—the Sunshine State, please consider Bradenton, Florida. It's a wonderful place to live, and we would welcome you with open arms.

I'm a "transplant" from New Hampshire, and I find it an ideal spot. There's so much to get involved in, and there's great potential for all souls to delight in the Lord's work.

So, come on down! 

WANTED:

Your Local Church News

Please share with us what's going on! Send to: editor@seventhdaybaptist.org

Are you following the SDBlog?

* * *

The "SDB Exec" web log (known internally as 'SDBlog') features posts from our agency executives. Check it out at seventhdaybaptist.org

And while you're there, shop at the [E-Store!](#)

New members

Battle Creek, MI
Kory Geske, pastor
 Joined after baptism
 Harville Small
 Nora Small
 Joined after testimony
 Nancy Makuch
 Joined by letter
 Matthew Lawson

Lost Creek, WV
Perry Cain, pastor
 Joined after baptism
 Joe Grant

Salem, WV
Dale Thorngate, pastor
 Joined by letter
 Michael Greer
 (Associate Member)
 Marjorie Greer
 Trena Kirby
 Tracy Webber

Marriages

Vining-Cruzan.—Brian Vining and Anna Cruzan were united in marriage on February 17, 2008, at the White Cloud, MI, Seventh Day Baptist Church. Pastor Bernie Wethington officiated.

Salla-Miller.—Ravi Salla and Rose Miller were married on March 8, 2008, in the Salem, WV, Seventh Day Baptist Church, with Dr. Paul Davis officiating.

Current Giving

Whether you are a family trying to save money regularly, or a business trying to make a profit, cash flow is important. You want to be able to pay your monthly bills.

The General Conference, along with our Boards and Agencies, face the same challenge.

Giving for the months of February and March has been extremely low. While we have faith that what is needed will be given, we still have bills to pay. Regular giving helps us to budget wisely as we serve you and the local church.

Please consider E-Gifting when donating to the General Conference. This allows you to budget your giving on a regular basis while helping us to meet our financial obligations.

For more information about E-Gifting, check out www.seventhdaybaptist.org.

—Morgan Shepard

2008 SDB General Conference Operating Budget

Board / Agency	Monthly Operating Budget	Monthly Giving Towards Budget	Received Mar '08	Over / (Short)
General Services*	\$ 22,635.13	\$ 16,513.25	\$ 6,271.20	\$(10,242.05)
Council On Ministry	13,017.33	5,410.25	2,320.53	(3,089.72)
Missionary Soc.	25,083.33	4,879.83	3,014.65	(1,865.18)
Tract Council	12,142.17	4,750.00	2,558.03	(2,191.97)
Christian Edu.	9,676.67	4,470.33	1,711.22	(2,759.11)
Women's Soc.	3,116.67	2,475.00	95.33	(2,379.67)
Total	\$ 85,671.30	\$ 38,498.67	\$ 15,970.96	\$(22,527.71)

* Includes: General Services, Building Operations Fund, Christian Social Action, Ecumenical Affairs

Budget Overage / Shortfall Year to Date	\$ (47,570.94)
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Morgan Shepard
 Treasurer, SDB General Conference

Obituaries

Fick.—Louise Fick, 95, of Jonestown, Texas, died on April 15, 2007, in Texas.

She was born on July 10, 1911, in Charleston Township, Kalamazoo County, Mich., the daughter of Ambroise and Emilie (Stolz) Laine. After living on a farm, the family moved to Battle Creek, Mich., where both her parents worked at the Battle Creek Sanitarium.

She graduated from Battle Creek Central High School in 1928. In 1932, she graduated from Battle Creek College with a degree in Dietetics.

Louise was a medal-winning diver while in college, and proved her passion for the sport by swimming around a large family raft in Hart Lake on her 80th birthday.

In December of 1935, Louise married Ewaldt F. Fick in Freeport, Ill., where she worked as a hospital dietitian.

The couple lived in New Orleans for several years where Louise was a dietitian at the Marine Hospital. They later moved back to Michigan.

In 1948, they bought a farm where Louise loved her large garden of veg-

etables and flowers. After Ewaldt died in 1976, she moved in with her daughter, Eleanor, in Texas, spending summers with her children in Michigan.

Louise loved to travel, visiting Africa, South America, Australia, and Germany. She also loved learning, and enjoyed board games and crossword puzzles.

Louise was a member of the Battle Creek Seventh Day Baptist Church.

Survivors include two daughters, Eleanor Robinson of Jonestown, Texas, and Karen Urick of Hart, Mich.; one son, Ewald, of Battle Creek.; 10 grandchildren, four great-grandsons, and nieces and nephews. Besides her husband, she was preceded in death by one daughter, one brother, and two sisters.

A celebration of Louise's life was held on April 27, 2007, in the Unity Center of Austin, Texas, with Rev. Jill Carey officiating.

Ash.—Wilbur L. Ash, 69, of Salem, W.Va., died on January 25, 2008, at his home following a long illness.

He was born on October 25, 1938, in Elk Horn, Doddridge County, the son of Lee and Leeta (Davis) Ash. On May 26, 1956, he married Donna I. Davis.

Wilbur retired from the Pepsi Cola Bottling Co. with 45 years of service. He was a member of the Salem Seventh Day Baptist Church, where he was a greeter, bell ringer, and custodian. He also served as a church trustee for several years.

In addition to his wife, survivors include one daughter, Vickie Barnes Perine of Berea, W.Va.; two sons, Timothy and Jeffery, both of Salem; two brothers, one sister; seven grandchildren, and six great-grandchildren. He was predeceased by an infant daughter, two brothers, one grandson, and two great-grandchildren.

A funeral service was held on January 28, 2008, at the Harbert Funeral Home in Salem, with Rev. D. Scott Smith and Chad Modesitt officiating. Burial was in K of P Cemetery, Salem.

Ochs.—Kenneth B. Ochs, 93, of Milton, Wis., died on February 18, 2008, at Cedar Crest Care Center in Janesville, Wis.

He was born on August 14, 1914, in Garwin, Iowa, the son of Henry and Ida (Lippincott) Ochs. The family moved to the Milton area during the Depression.

Ken graduated from Milton High School and Milton College. On February 16, 1940, he married Josephine Feagans. She died on May 26, 1986. On April 4, 1990, he married Alberta Hume in Milton. She died on June 30, 2001.

After graduating from college, Ken was employed by the FBI as a special agent serving on anti-Nazi assignments along the central Atlantic coast.

In the mid-1940s, Ken and Jo returned to Milton, where he was

Births

Zimmerman.—A son, Alexander Dean Zimmerman, was born to Jason and Sabrina (Noel) Zimmerman of Waterford, MI, on June 4, 2007.

Geske.—A son, Silas Allen Geske, was born to Kory and Jackie Geske of Battle Creek, MI, on July 24, 2007.

Lawson.—A daughter, Gabriella Esther Lawson, was born to Matthew and Sandy Lawson of Battle Creek, MI, on October 18, 2007.

Benting.—A daughter, Elle Benting, was born to Ben and Erica Benting of Battle Creek, MI on December 11, 2007.

Hoskins.—A son, Grant Gregory Hoskins, was born to Greg and Tiffany (Bond) Hoskins of Weston, WV, on January 5, 2008.

Seguin.—A son, Collin Alan Seguin, was born to Pete and Carrie (Fenstermacher) Seguin of Lost Creek, WV, on February 14, 2008.

part owner of the town's retail grocery stores. He also worked as a cost accountant at Highway Trailer in Edgerton, Wis., and in later years was employed as Executive Secretary of Milton Savings and Loan prior to retiring. He served on the Milton Village Board before the village merged with Milton Junction.

Ken was a member and deacon of the Milton Seventh Day Baptist Church, serving in several offices over the years.

Survivors include one son, Ronald, of Milton; one daughter, Donna VanHorn, of Waukee, Iowa; three grandsons, two granddaughters, and 11 great-grandchildren. In addition to his two wives, he was preceded in death by one brother, Theron.

A memorial service was held on February 22, 2008, at the Milton SDB Church, with Pastor George Calhoun officiating. Private interment was at the Milton Cemetery.

Leigon.—Robbin Ann Leigon, 58, of Battle Creek, Mich., died on March 4, 2008, at her home, surrounded by her family.

She was born on September 19, 1949, in Battle Creek, the daughter of Ralph W. and Harriet K. (Harris) Leigon. She was a 1967 graduate of Battle Creek Central High School.

Robbin was briefly employed by Post Cereals but mainly enjoyed working on the farm, milking cows, gardening, and simply being outside. She loved animals, Disney World, 10-gallon hats, the Detroit Tigers, the University of Michigan, and her CB buddies.

Survivors include one daughter, Cortney L. Leigon; four sisters, Orlanda O'Conner, Julie Douglas, Tracy Wheeler, and Linda Shimmel (best friend/sister); one brother, Ralph Jr.; her adoptive dad, Reid Shimmel; her stepmother, Donna Briscoe; seven nieces and nephews, and four great-nieces and nephews.

A memorial service was held on March 7, 2008, at the Battle Creek Seventh Day Baptist Church, with Pastor Kory Geske officiating.

Bond.—Margaret (Skaggs) Bond, 92, of Shiloh, N.J., died peacefully on March 12, 2008, at her home surrounded by her family.

She was born on December 27, 1915, at the Seventh Day Baptist parsonage in Nortonville, Kan., the daughter of Rev. James L. and Hettie (Whitney) Skaggs.

The Skaggs' pastorates during Margaret's childhood included Nortonville; Plainfield, N.J.; and



*Margaret S. Bond
1915–2008*

Milton, Wis. Having bypassed the 4th grade, she graduated from high school in Milton in 1932.

While attending Conference as a young woman, she and her roommate, Mary Bond, became close friends. Mary ended up meeting—and later marrying—Margaret's brother, J. Leland Skaggs.

In turn, Margaret met Mary's brother, Charles Bond. Her interest in Charles continued to develop as she pursued her bachelor's degree (and her bachelor) at Salem (W.Va.) College.

After receiving her degree in 1937, she worked as a secretary in New York City. On December 23, 1939, she and Charles married.

While Charles studied for his Divinity degree at Alfred (N.Y.) University, Margaret worked as a secretary in Alfred from 1940 through 1942.

Although Margaret was by her husband's side throughout his lifelong career as a pastor, she wasn't

present at his ordination on July 31, 1943. Instead, she was in the hospital at Olean, N.Y., giving birth to their first son. Two more sons joined the family before they moved from Little Genesee, N.Y., to West-erly, R.I., in 1949.

The couple served that pastorate for nine years, with Margaret working behind the scenes. She constantly encouraged their various church flocks to use their gifts, never seeking the limelight for herself.

In 1958, they accepted the pastorate at Shiloh. During their 22 years there, Jersey Oaks Camp and the church's Fellowship Hall were built. Again, Margaret worked quietly, often serving as a confidante to the congregation's women and other pastors' wives. Someone once said, "You'll get blood out of a stone before you get gossip out of Mrs. Bond."

Margaret's number one priority throughout life was her family. Nothing pleased her more than to gather her clan—16 in number by the time she was called "home"—and prepare a roast beef or turkey dinner.

Affectionately called "Mar Mar" by her grandchildren, Margaret realized how blessed she was when all of her sons settled near Shiloh and raised their children there. Another generation of Bonds is now growing up in the Shiloh and Marlboro SDB churches.

Survivors include three sons, Ron of Hopewell Township, Phil of Shiloh, and Tim of Bridgeton; one brother, Rev. Victor W. Skaggs of Longmont, Colo.; five grandchildren, three great-grandchildren, and numerous nieces and nephews. Her husband, Charles, died in 1996. She was also predeceased by two brothers, Allison and J. Leland Skaggs, and one sister, Evalyn Camenga.

On March 14, 2008, "Mar Mar" was laid to rest beside her husband in the cemetery behind the Shiloh SDB Church. A memorial service was held the following day in the church where she had been an active member for nearly 50 years. Rev. Donald Chroniger officiated.

KEVIN'S

ORNER

“Survivor: Janesville”

“Survivor,” the so-called “reality” TV show, places contestants in extreme conditions as they compete to be the last one standing—and win a bunch of money. The competition is fierce, and as the players’ emotions increase, so do the ratings.

While all this is staged for a viewing audience (and the advertising dollars), there’s nothing like the “reality” of life to test the mettle of this world’s competitors.

I know of one real-life competitor whom I would nominate for a huge

prize. In the last 26 years, she has survived:

- the plane-crash loss of her husband
- raising two kids on her own
- serious bouts with anxiety and depression
- a battle with breast cancer
- the loss of her parents and a granddaughter
- many changes in our print department
- even more finger cuts in our department (how many Band-Aids have we gone through?)

And now, Leanne K. Martinsen (*take a breath*) Lippincott-Wuerthele is retiring.

I first met Leanne during Summer Institute in 1983, the second session hosted in Janesville following the Center’s move from New Jersey. Leanne had been hired by Scott Smith to help with the artwork of the *Sabbath Visitor* and the *Sabbath Recorder*.

When I headed home after that Institute, I had no clue that six years later I’d be Leanne’s boss.

And no one at that Institute had a clue that a few weeks later, her husband would be killed in a tragic plane crash.

Thrust into widowhood with two small kids, Leanne journeyed on. The support from her church friends and her SDB Center family helped to keep her going. Her job here grew from

part-time, to three-quarter, to full-time with related benefits.

Besides the blood stains near the old color-cutting table (how many Band-Aids did we go through?) Leanne has left her mark on our publications. She designed the banner for the *Recorder* that we used for 15 years. Giving her the “first crack” at most of the articles, her editing skills saved me a lot of time.

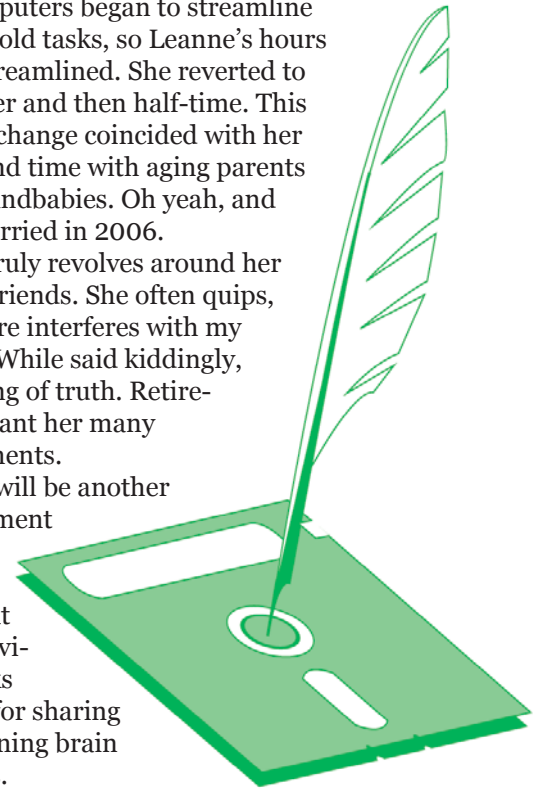
Leanne was dubbed the “Risograph Queen,” running off hundreds of thousands of copies for annual reports and bulletin inserts. She played a major part in producing the old “Lead-Line” and “Vision 2020” newsletters. And she’s touched the hearts of many with her recent “Reflections” columns.

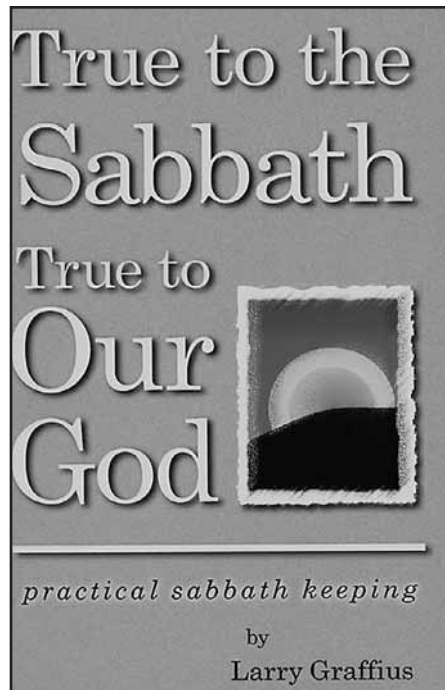
New computers began to streamline most of our old tasks, so Leanne’s hours were also streamlined. She reverted to three-quarter and then half-time. This bittersweet change coincided with her need to spend time with aging parents and new grandbabies. Oh yeah, and to get re-married in 2006.

Her life truly revolves around her family and friends. She often quips, “This job sure interferes with my social life!” While said kiddingly, it holds a ring of truth. Retirement will grant her many special moments.

Yes, this will be another hard adjustment for Leanne.

But did I mention that she is a “survivor”? Thanks crazy-lady, for sharing those remaining brain cells with us.





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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