



The  
**Sabbath**  
**RECORDER**

May 2009

*News for and about Seventh Day Baptists*



*Only*

on

**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 a people with a difference.

For more information, write: The Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. Phone (608) 752-5055; FAX (608) 752-7711; E-mail: [sdbgen@seventhdaybaptist.org](mailto:sdbgen@seventhdaybaptist.org) and the SDB Web site: [www.seventhdaybaptist.org](http://www.seventhdaybaptist.org)

### A Banner Year!

I love banners, so I'm asking your church to make one for Conference 2009.

Create your banner around the Conference theme of "Pray," or one of the Scripture Memory verses.

Have fun and make plans to display your banner at General Conference in Lancaster, PA!

To God be the Glory,  
Ed Cruzan, President

A good size for banners is 60 inches high and 36 inches wide, with a rod and cord to hang it. See you there!

## Sabbath Renewal Day

is May 16

### "Only On Sabbath"

Celebrating what we do on that special Day.

For worship packets:

[media@seventhdaybaptist.org](mailto:media@seventhdaybaptist.org)  
(608) 752-5055

## SDB General Conference Lancaster Bible College, Lancaster, Pa. July 26–August 1, 2009

### Off Campus housing

There are many accommodations in the Lancaster area. A block of rooms has been reserved at a Days Inn about a mile from the college. Contact info: Days Inn, 1492 Lititz Pike, Lancaster PA 17601 Ph 717-293-8400. Rooms are being held until June 26 at a cost of \$71/nt.

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**On the cover:** The artwork for this year's **Sabbath Renewal Day** was inspired by the sermon from Pastor Steve James. Order your Renewal Day packet today—we're celebrating together on May 16.

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# What's so Special about Sabbath?

by Ed Cruzan, 2009 Conference President

When I was a child, under my parents' authority, I had a drug problem—my parents “drug” me to church every Sabbath.

When I went off to college, I was on my own and no longer under their authority. Now I could choose whether to observe or enjoy Sabbath. While away from home I did not attend church. Returning home on an occasional weekend, I attended church most of the time, but once in a while I preferred to sleep in.

After graduating from college, I attended law school. Nearly all of my undergraduate friends had moved away, and I was virtually alone, away from home. This is when I truly began to experience Sabbath. This is when I chose to enjoy the blessing God had for me.

In law school the demands of the world became very intense and time-consuming, especially during exam weeks. Drawing off my childhood experience, Scriptures, and the power of the Holy Spirit, I chose to stop work and to rest on Sabbath.

Praise God! I cannot fully explain the peace that accompanies experiencing Sabbath. Sabbath became a time set aside by God to be with God, all for me personally and intimately.

There was no local Seventh Day Baptist church where I went to law school, so during this three-year period I developed a very intense relationship with God. Although I wouldn't have expressed it this way at the time, I fell in love with God!

It is a relationship that has con-



tinued to grow and mature. Looking back over this time in my life, I believe that my close relationship with God came about as a result of my Sabbath experience.

From that point on, the Holy Spirit drew me back to my church in White Cloud, Mich., because there were parts of the Sabbath experience I was still missing: the gathering of the saints for corporate worship, prayer, communion, Bible study, and fellowship meals. Hallelujah!

I wanted—no—I needed to be in God's house on His holy day, every Sabbath. In over 25 years I can probably count on two hands the number of Sabbath worship services I have missed while at home. I truly call the Sabbath a delight!

While considering this, my initial tendency was to examine my Sabbath experience from the perspective of what I do and don't do. At first, I ran into a whole lot of don'ts: don't work, don't encourage others to work, don't engage in “worldly” matters, don't

engage in the “common.” All of these are important to me as a guide for my Sabbath experience.

Unfortunately, I find that when I only look at the dos and don'ts of Sabbath, and how Sabbath is to be “observed,” I become a law-keeper.

There are two major problems with being a “law-keeper.” The first is my tendency to judge myself. When it comes to “observing” Sabbath with its dos and don'ts, I fall woefully short, no matter how hard I try. Additionally, I begin to envy those who observe Sabbath “better” than I do. My conscience is not clear.

The second problem is my tendency to judge others on their Sabbath observance. It is a plain fact that other people do not “keep” Sabbath according to *my* standards. I find myself looking down on these people with a certain disapproval, or maybe even a little contempt.

To tell you the truth, I still struggle with this “law-keeping” issue. I pray that God, and my brothers and sis-

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ters, will be gracious with me as I seek to break free from this bondage.

So what do I do on Sabbath? I gather with the saints for corporate worship (including singing; I love singing), partake in prayer and communion with the body of Christ, engage in group Bible study, and eat fellowship meals with my brothers

and sisters. I do things that cause me to experience God's presence.

However, I believe that Sabbath is not about what I do or don't do. For me, Sabbath is a foretaste of heaven!

Sabbath is about "being," not doing. Sabbath is about being a Mary rather than a Martha.

Sabbath is about experiencing

the presence of God with a clear conscience, which is only possible through the freedom I receive in Christ Jesus!

Sabbath is not having to do anything, but having the freedom to do everything to the glory of God the Father.

There's something special about Sabbath. Experience it! *SR*

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## *Dawn of the Sabbath*

by Ahva J.C. Bond (1875-1958)



The western sun still stood above the Lost Creek hills—  
The Friday's sun that ushers in the Sabbath day;  
The valley voices softly told the holy eve,  
The eastern hills smiled back the sun's last fading ray.  
I thought to make one final twilight pastoral call,  
And chose the little shop beside the railroad track  
Where he who made and mended leather boots and shoes  
Could visit, and a final shoe sole stitch or tack.

The shop door stood wide open to the summer breeze;  
My quiet footsteps led me to it unperceived  
By him who sat alone within, still at his bench  
In laboring clothes his job befitting, and shirt-sleeved.  
His back was toward me as I stood to view the scene.  
Transfixed by what there met my pleased and wondering eyes:  
This aged saint sat framed in rosy glowing evening light  
Through windows tinted with the pink of evening skies.

His apron lay beside him on his cobbler's bench,  
His lasts were shelved, and awls put in their proper place;  
His clamps and boot trees, too, in orderly array  
Bespoke an ordered life of calm, unhurried pace.  
But then, what is this tool I see him bent above?  
Though back was arrow straight, the greying head was bent.  
I clearly saw a book spread open on his knee:  
As clearly saw what all this peace and order meant.

The coming day of rest would find him full prepared,  
For in the Book he had conversed with Him, unseen,  
Who speaks in Holy Book and in the Holy Day—  
With Him he was communing in his soul serene.  
He did not wait until the Friday sun had set  
To quit his work and put his working tools away.  
Six working days had given time for one full week of toil,  
He gladly welcomed now the sacred Seventh Day. *SR*



# Dr. Bownde's Mysterious Paragraph

## The Sabbath During the Reformation

by Kenneth E. Smith

*While searching for an “archive sermon” for this year’s Sabbath Renewal Day, I discovered something else: this last section of an interesting paper presented at the 1959 SDB Ministers Conference. Ken Smith was pastor at the Denver, Colo., SDB Church at the time, and went on to become Dean and President of Milton (Wis.) College. Ken and Dorothy Smith now live in Lenexa, Kansas.*

*This article first appeared in the May 18, 1959 Sabbath Recorder.  
—Editor*

This brings us to merry old England and a view of the Sabbath which is associated with the Puritan movement.

Lyman Coleman, writing in 1852, says, “The divine authority of the Sabbath neither was recognized by the ancient fathers; nor by Luther or Calvin; nor by the early Reformers. It was reserved for the Puritans, to their immortal honor, first to expound and enforce the law of the Christian Sabbath, based on the authority of God’s Word. They better read the law of the Lord our God on this subject.”

Then he becomes quite eloquent as he says, “The influence of the sun in the heavens is no more clear or genial than is that of the Christian Sabbath upon the whole English race wherever found. They and they alone have a Sabbath, a Christian Sabbath, holy unto the Lord, by God’s command. With all else throughout Christendom the Sabbath is a holiday, a festival, observed by common consent, like other Saint’s days and festivals of the calendar.” (*Ancient Christianity Exemplified in the Life of the Primitive Christians*; Philadelphia, 1852.)

Coleman is correct in one important observation, namely, that no serious attempt was made by anyone

prior to the English Puritans to give Biblical authority to the observance of Sunday as the Sabbath.

Indeed, we may be more specific: not until 1606 and the publication of a book by Nicolas Bownde (also Bound), D.D., a clergyman at Norton, in Suffolk [England], was the opinion ever widely held that the sanctity and authority of the seventh-day Sabbath were transferred to the first day of the week. The importance of Bownde’s work in understanding contemporary popular opinions regarding the observance of Sunday cannot be overlooked.

The book [entitled *Sabbatum Veteris et Novi Testamenti: or, The True Doctrine of the Sabbath*] could not have been published at a better time for a favorable reaction from the English public. Because of political intrigue and high-handed regulations, the Church of England had lost much support, a fact that the Puritans used to full advantage. Bownde’s book, with its legalistic restrictions on Sunday observance, seemed an attack on both the Church and the Government which had recently published opinions regarding Sunday conduct.

The position taken by the state church was much like that of Luther and Calvin, and Sunday was not to

be regarded in a Sabbatical sense. An earlier edition of Bownde’s book was suppressed by Archbishop Whitgift in 1599 and that was the spark which touched off its enormous popularity.

We are told that within a few years of the publication date, the English observance of Sunday underwent considerable change. Those who opposed Bownde’s views were hesitant to take up the pen. But finally the continental views were reaffirmed by the official church, and the issue was very much a live one.

From 1600 to 1675, we have a Sabbath controversy which for heat and intensity is unique. It was during this period that Traske (1620) and Brabourne (1628) entered the fray on the side of the continuing sanctity of the seventh-day Sabbath.

What did Bownde say to create such an upheaval and change the observance of English Protestantism? I will attempt a brief outline.

1. The seventh-day Sabbath was given at creation before it was given on Sinai.
2. The Gospel has not abolished the observance of the Sabbath. The Sabbath is not Jewish either in origin or intent.

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3. The Sabbath is upon the seventh day, and no other. The Lord has given no authority to the church to change the day from the seventh to any other. God hath set down this “very Seventh Day.”

4. Only God has the authority to sanctify.

Now how does Bownde escape the inevitable logic of these assertions? Watch him closely, for a shadow forms over his previous clarity:

“The Sabbath day must needs be upon the seventh day as it always hath been, and upon this seventh day that we now keep. But concerning this very special seventh day, that now we keep in the time of the gospel, that is well known that it is not the same it was from the beginning which God himself did sanctify, and whereof he speaketh in this commandment, for it was the day going before ours, which in Latin retaineth his ancient name, and is called the Sabbath, which we also grant, but so that we confess, it must always remain, never to be changed anymore, and that all men must keep holy this seventh day and none other, which was unto them not *the seventh*, but the first day of the week, as it is so called many times in the New Testament, and so it still standeth in force, that we are bound unto *the seventh day*, though, not unto the very seventh. Concerning the time and persons by whom and when the day was changed, it appeareth in the New Testament that it was done in the time of the Apostles, and by the Apostles themselves, and that together with the day, the name was changed, and was in the beginning called the first day of the week, afterwards the Lord’s Day.”

Surely by all laws of logic it is simply impossible to understand that

crucial paragraph. It is what A.H. Lewis called a “boomerang of retroactive logic.”

Just to be sure that we did not misunderstand Dr. Bownde, let us quote from an earlier section: “I do not see... where the Lord hath given any authority to his Church ordinarily and perpetually to sanctify

regard to a day of rest. Unlike the reformers of Germany, Switzerland, and France, he insisted upon Sabbath observance for Sunday. The use of the term Sabbath for Sunday is our heritage from Nicolas Bownde and the Puritan movement.

Perhaps these voices from the past help to explain the variety of opinion

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***No serious attempt was made by anyone prior to the English Puritans to give Biblical authority to the observance of Sunday as the Sabbath. Not until 1606 and the publication of a book by Nicolas Bownde...***

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any day, except that which he hath sanctified himself... and so we see that the Sabbath must needs be still upon the seventh day as it has always been.”

It is simply impossible to reconcile these statements, which are repeated frequently, with the first paragraph quoted. The church has not been given authority to change the day, he asserts, but the apostles did change the day, and apparently with Dr. Bownde’s blessing.

Here, then, is a lengthy work (479 pages) which holds that the Sabbath must never be changed or abrogated, but buries in a mysterious paragraph, the admission that it has been changed from **the** very seventh day to **this** very seventh day. In every other respect the author shows himself to be a learned scholar and a lucid writer, hence one can only conclude that he got into difficulty by his consistency with the facts, and got out of difficulty by a momentary lapse into obscurantism.

All of this might be amusing but for the fact that Bownde set the pattern for a nation and a culture in

regarding the Sabbath that is evident in the United States. As a melting pot of nations we are aware of three major opinions on this issue:

1. The **English** influence, particularly the free-church, coming by way of Colonial New England has been a transference of sanctity and authority from Sabbath to Sunday. This group is most likely to call Sunday the Sabbath and is most particular about its observance.

2. The **European Protestants** claim that all days are sacred and are quite indifferent about the observance of Sunday.

3. The **Roman Catholic** Church element has found authority for Sunday observance in their doctrine of the Church.

Thus the Catholic agrees with the Puritan that the Sabbath is transferred, but the Catholic has the easier position to maintain since he can demonstrate that the Church made the transferal.

The Puritan, claiming Biblical authority, has nothing more substantial than Dr. Bownde’s mysterious paragraph. **SR**

# Mission-minded in Shiloh

by Donna S. Bond

“Go ye therefore and preach the gospel to every nation” and “inasmuch as ye have done it unto the least of these... ye have done it unto me” might be verses to describe the Missions Committee of the Shiloh, N.J., SDB Church. According to their 2008 annual report, the committee and church was active in ministry, both at home and abroad.

At home, a **“Missions Moment”** became a regular part of the worship service with members sharing personal experiences in witnessing. We cooperated with West Park Methodist Church in a **Food Drive** that nourished over 60 families. A weekly Christ-centered **12-Step Recovery Program** met in our fellowship hall for those struggling with addictions and compulsive behaviors.

The church, along with the Ladies’ Benevolent Society, supported the county’s **Cornerstone Women’s Resource Center** by holding a baby shower and baby bottle coin drive. Cornerstone assists expectant and new mothers with counseling, medical attention, and education.

In November, a team of nine from our church assisted in a **Habitat for Humanity** project in Millville. Others in the church were generous with food, funds, and prayer. We were later told that our group was especially welcome, since we had several able-bodied energetic young men who could actually lift and carry!

The Committee also acknowledged our church-sponsored **Youth Center, Jersey Oaks Camp**, and other activities that continue to minister to our own youth and their friends.

Reaching out at home and abroad is our annual **White Christmas** ministry, which is distributed by the Missions Committee. Each Sabbath School collects funds and recommends recipients. Last year, we sent

\$3,750 to local families with special needs, missionaries, SDB seminary students and disaster victims.

Outreach beyond our immediate area included a number of projects. Several families participate in the **GI Box Ministry**, filling and sending boxes to soldiers defending our freedom overseas. The Committee adds a letter and a tract to each box. Each soldier also later received a small patriotic “prayer quilt” crafted by Jan Bond, with church members praying for the recipient while tying the knots. (See the March 2008 *SR*.)

Pastor Paul Andries visited Shiloh in February 2008 and reported on the **SDB Medical Mission to Guyana**. Since then, the church collected items for children and adults visiting the clinics there. The “Ambassadors for Christ” Sabbath School class sponsored Bibles for that trip and the Committee added funds.

Shiloh’s Bethany Chroniger participated in **Mission Trips to Mexico and Brazil**, and plans to visit Mexico and Peru in 2009. We commend her appointment as Recording Secretary of the SDB World Federation.

Several years ago, a “chance” meeting between Shilohite Bill Probasco and Mark and Lera Hamilton resulted in our church’s involvement with **Young Life**

**Belarus**. The Hamiltons have visited us several times and we enjoy their fellowship. We continue to support their new ministry in Lithuania.

In a similar manner, the Shiloh church “adopted” Daniel and Ivanka Myers, **Missionaries to the Ukraine**. Daniel’s sister, Maura Mazza, introduced this dedicated couple to us.

Over the last three years, church members filled 187 shoeboxes with toiletries, school supplies, toys and small items of clothing as part of **Operation Christmas Child** and for the children in Belarus (through the Hamiltons).

To begin a missions project for 2009, the Shiloh youth promoted **Bricks for Malawi**. Five brick-shaped boxes (representing 10 Sabbath School classes) were placed in the connecting link between the church and the fellowship hall. These boxes held the money for a very competitive “penny war.” The friendly fire netted funds to buy more than 36,000 bricks (at 4 cents apiece) as of early February.

Adding interest to the competition was the clever and colorful “Follow the Shiloh Brick Road” bulletin board (*below*). Wizard of Oz characters gave information about the project, while Dorothy explained, “This mission is Toto-ly awesome!” *SR*

*This creative bulletin board inspired the flock in Shiloh to support the “Bricks for Malawi” project.*







# Save, Save, Save

by Morgan Shepard

*“The rich rules over the poor, and the borrower is servant to the lender” (Prov. 22:7).*

So, how does it feel to have no debt except for a house payment? Breathing a little easier? Not so worried about the car breaking down because you have the funds to fix it?

To review the Baby Steps so far, we’ve saved \$1,000 for emergencies, and then paid off all our debt except for the mortgage. Chances are these first two steps have taken awhile—maybe years. Way to keep faith!

Now that all your bills are paid at the end of the month and you have money left over, it’s time to move on to **Baby Step #3:**

### **3 to 6 months of expenses in savings**

Since you’ve prepared a budget and cash flow plan, and had some time to make adjustments to your plan, you should have a good idea of what you spend each month. The focus now is on saving three to six months’ worth of expenses in case of a major emergency, such as losing your job or a long-term disability.

Just like the Baby Step where we saved \$1,000 for emergencies, this money is not to be used to buy what we want—it’s for emergencies.

Since you have enough cash coming in, you can now consider some of those purchases you’ve put off for awhile. However, instead of buying these items with a credit card, you should use cash that you’ve saved for that specific purchase. Why cash? Because it’s cheaper!

What if you wanted a new living room set that cost \$4,000? If you paid over time, you might be charged 24% over 24 months, with payments of \$211 per month—

resulting in spending \$5,064! What if you had saved that same \$211 payment per month? It would only take you 18 months to build up \$4,000. You just saved over \$1,000.

Imagine walking into the furniture store with \$4,000 in cash. Talk about a negotiating position! You might be able to negotiate a lower price, saving even more money.

Remember: *Don’t borrow* any more! Save for those big purchases and pay cash. They will mean much more to you, and you’ll be a faithful steward of what God has given you.

For more tools and ideas, check out:

**[www.daveramsey.com](http://www.daveramsey.com)**

## Giving for 2009


For the first part of 2009, I have not been reporting the monthly giving. Did you notice? The new giving chart is on page 24.

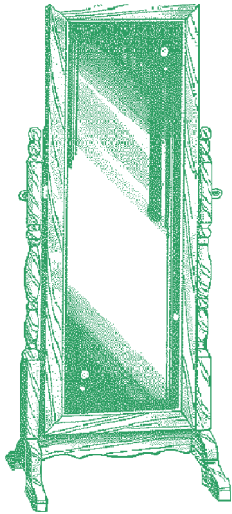
The chart shows giving for the major Boards and Societies. If you look at the entire 2009 budget, we are over \$40,000 behind—that’s almost a whole month. We have sufficient funds in reserve to carry us through the first quarter. We remain faithful that God will provide during these challenging times.

During the year each Board and Society makes a special appeal for their particular ministries:

- February— Conference Services
- April— Center on Ministry
- June— Tract & Communication Council
- August— Board of Christian Education
- October— Historical Society
- November— Missionary Society

If you’ve given a gift to one of these appeals, **THANK YOU!**

Some people may cut back on their tithe to the church. I would encourage you to keep faith. God will honor your tithe and faith in ways we may not see right away. Above all, keep us in your prayers that we may continue to serve God and SDBs as we “endeavor to fulfill the Great Commission.” 



# 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*

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## May Day Memories



The dictionary defines *idolatry* as "the worship of idols." An *idol* is listed as "an image of a god, used as an object or instrument of worship" or "any object of ardent or excessive devotion or admiration."

We often associate the word with biblical times, but idolatry is certainly alive and well today.

Some of us "worship" famous actors or singers who often struggle with broken relationships and deadly addictions. We transform sports stars into god-like role models who frequently end up disappointing us. Some people bow at the altar of money, power or fame.

Growing up in the 1950s, I enjoyed various holidays, completely oblivious to their pagan roots.

For me, Halloween was an innocent celebration. I concentrated on candy rather than cauldrons, and was much more occupied with bobbing for apples in a washtub than wandering about dressed as a witch. One year, I won first place—and five dollars—in a costume contest dressed as a fat, mustached farmer. (A large pillow stuffed into my coveralls added bulk.)

I also have fond memories of May Day. I made construction paper cones with pipe-cleaner handles, and filled them with popcorn, candy, and violets. After hanging my "baskets" on doorknobs and ringing doorbells,

I'd run like mad to avoid the dreaded kiss on the cheek and resulting "boy germs" from male classmates. Thankfully, I was fleet of foot and usually escaped.

Since I was just a youngster, I had no idea that May Day (which originated before Christ's birth) had pagan roots.

For the Druids of the British Isles, May 1<sup>st</sup> was the day that divided the year in half. They observed a festival called "Beltrane" by lighting bonfires to honor their sun god and welcome back spring.

After the Romans occupied the British Isles, early May became a popular feast time—mainly devoted to the worship of "Flora," the goddess of flowers. Flowers symbolized love, fertility, and the arrival of spring. The five-day Festival of Flowers, called "Floralia," started on April 28 and ended on May 2.

Roman children often made small images of Flora and decorated them with flowers. After the introduction of Christianity, the Church tried to replace some of these pagan customs.

The May Dolls soon began resembling the Virgin Mary.

The Maypole was used to usher in spring and ensure fruitfulness in crops and livestock. Villagers would cut down a tree, hack off its branches, and deliver it to the town square in a solemn parade before decorating it with ribbons, flowers and greenery.

The trees came in all sizes, and towns competed to produce the tallest maypole. (Some were 50 feet high and became permanent structures.) Occasionally, young men would steal another village's maypole, requesting a "ransom" of a barrel of beer and a good meal.

With the arrival of the Puritans, May Day observances faded. The sect persecuted anyone who celebrated May Day, believing it was a heathen custom. They wanted their children to spend the day reading the Bible instead.

When that group lost its influence, the holiday was revived. But it morphed into a day of joy and merriment for children, rather than a day for observing ancient fertility rites.

Because of the Puritans' influence, the custom of dancing and singing around a decorated maypole, choosing a May queen, and hanging May baskets on doorknobs never became highly popular in North America.

Although not an official national holiday in the United States, Hawaii does observe the first of May as "Lei Day" by exchanging the traditional Hawaiian flower necklaces as symbols of good luck and friendship.

So, from one Christian to another: "Happy Lei Day!" **SR**



## He Colors My World, and Starts with White

They fly through the dawn, unseen—the egrets, the gulls, the herons—the white of their feathers disguised by morning clouds until the darkness of the tree line exposes them as they pass by.

My own spirit lifts when I see them emerge out of nowhere. As I steady my gaze in their direction, I can begin to detect the whiteness of their wings against the pale sky.

Seagulls have long been my favorite animal because their whiteness represents purity. Their flight is the picture of freedom, and their surroundings resound with God's voice—the description of His voice being “the sound of many waters” (Ezek. 43:2; Rev. 1:15).

Ever since Pastor Dale Rood's dedication of our youngest granddaughter Katia, I've wanted to write about purity, for it was then that I learned her name means “purity.” It may have been about that time that the sixth Beatitude struck me with such importance: “Blessed are the pure in heart, for they shall see

God.” What could be more wonderful than seeing God?

Whenever I come across a verse or devotional about purity, I note it. So now I have a collection of notes scattered throughout four years' worth of journals.

Still, I am realizing that I have nothing to add to what Christ has already done. He dressed me in pure robes when he died and rose again for me. Accepting that fact and beginning each day in His Presence provides a clean canvas on which God can paint whatever new colors He wants.

Coloring my day yesterday was my first use of the recently published salvation tract, “Do You Really Know the Facts of Life?” (see the October 2008 SR). Its spring-y cover dotted with red birds and yellow bees invites the unsuspecting recipient to at least open it.

That's a good start. Only, my intended receiver opened to page 4, and his wife and I had to re-direct him to page 1. Lying on the hard

hospital table, awaiting doctor's orders in regard to having his heart stopped and then shocked, my friend read through the whole tract. Instead of giving it back to me, he handed it to his wife, telling her to put it in his clothes bag. I take this as a very positive sign.

Using another copy of the same tract, my husband led another friend to the Lord. Totally God's timing, that friend had asked Rich to lead him to Christ on the very day that this tract had arrived in the mail from our son Keith.

Along with these tracts, a book that gave me a jump-start this week for sharing my Savior is *The Listener* by Terri Blackstock. (Thanks to Carol Loper for the loan.) I'd like to dare you to read that book. See if the colors of your world become a little more vivid. **SR**

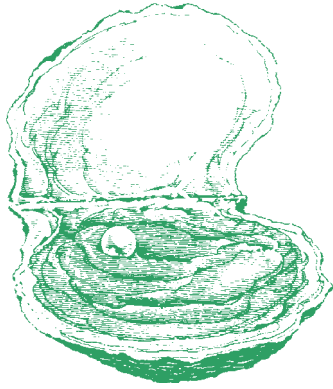
### The 3 D's of Discipline

With my responsibility for the Women's Page ending this summer, I've been asking God what most needs to be written. My *In Touch* devotional by Charles Stanley recently stressed the influence of his godly mother.

This inspired me to tell you about the three D's of Discipline with which we raised our children, thanks to an interview with a preacher I'd heard when they were young: Overlook spilled milk, but administer spankings for Disrespect, Disobedience, and Deceit. I found this guideline helpful and simple to remember.

Our daughter Julie has learned a way to implement this even in a society rife with misinformation about proper discipline. In public, she counts—in her child's hearing—the number of spankings due upon their return home. Then she follows through. Effective indeed. (See *Proverbs 22:15* and *Hebrews 12:11*.)





Pearls from the Past

## A Tribute to the Stringer of Pearls

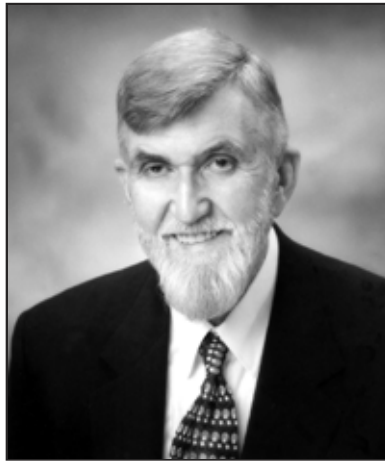
*Serving as this month's "Pearl" is the obituary and tribute to Seventh Day Baptist author and historian Don Sanford. We thank his daughter, Donna Bond, for providing these wonderful remembrances. –Editor.*

Rev. Don Alberne Sanford, 83, of Milton, Wis., died March 13, 2009, at the long-term care unit of Edgerton Hospital after a brief illness.

Don was born January 14, 1926, in Little Genesee, N.Y., the son of Mark R. and Edna (Burdick) Sanford, just two days after the death of his maternal grandfather, Alberne Burdick. These two events led Edna's former pastor, Rev. T.J. Van Horn, to write, "...no one can deny me the hope that this little son... may be the longed-for leader of our people out of the present wilderness and indifference to joyous victories and accomplishments of our special mission as Sabbath keepers, a prophet that shall lead us to a vantage point of clearer vision and deeper concentration..."

While he never claimed to be a prophet, no one can deny Don's commitment to the denomination or to the Sabbath. (It was noted that Don appropriately entered eternal rest on Sabbath eve, waiting just long enough for the Sabbath to begin in all time zones where his progeny live.)

A lifelong scholar, he graduated as valedictorian of Bolivar Central School in 1943. While a student at Milton College, he entered an essay contest for young people active in rural community service and won the Eastern Division NCC Parshad Scholarship. This event, he believed, was the beginning of his writing career.



*Rev. Don A. Sanford  
1926 – 2009*

Ilou Miars became his lifetime partner on October 29, 1948, in Milton. After Don graduated *summa cum laude* from Milton College, he and Ilou moved into "the Gothic" at Alfred (N.Y.) University, where he earned his Bachelor of Divinity degree in 1952. He was ordained the following year in his first pastorate.

The Sanfords served in four Seventh Day Baptist pastorates: Independence and Andover, N.Y. (concurrently); New Auburn, Wis.; and White Cloud, Mich. Perhaps his most enduring accomplishments were the establishment of Camp Harley Sutton near Alfred, and the construction of the new church building at New Auburn. He was also known to perform "Extreme Makeover: Parsonage Edition" wherever he went. He served as President of the Board of Christian Education in the early 1950s.

In each parish, Don also served the community. He tested milk; worked as substitute teacher; joined the White Cloud Fire Department, driving ambulance and offering comfort to the patient; was a PTA President and a ready volunteer for many civic activities and fundraisers (especially when he could crank out tickets, report cards, or flyers on his \$15 second-hand mimeograph); and, like many SDB pastors, drove school bus. During these pastorates, he also wrote lessons for *The Helping Hand* for a total of 15 years.

In 1967, Don left the full-time pastorate to devote more time to his writing ministry and to manage the audio-visual department at Milton College. After three years in Milton, Don earned a Master's degree in History at the University of Wisconsin-Whitewater. He then taught 8<sup>th</sup> grade social studies in Fort Atkinson, Wis., for 16 years.

During the Milton years, Don served on the denomination's *ad hoc* committee to restructure the organization, lectured at numerous Summer Institute sessions, served as business manager for Camp Wakonda, and was member of Commission (forerunner to the General Council). His ministry extended beyond SDB circles as well. Don served as interim pastor for 17 Methodist, Congregational and Baptist churches in four states—often two or three at a time. (He often stated he didn't mind giving three sermons in one



day, but nine hymns were a strain on his voice!)

After Don retired from public school teaching, he was named Historian of the SDB Historical Society. He served in this position from 1987 to 2005, when he was named *Historian Emeritus* and continued to answer e-mail, do research and writing for the Society until his final illness.

He was the proud recipient of the Gold Headed Cane awarded by the Historical Society in 2005 in honor of his work. Don will be remembered for his prolific writing: *Helping Hand* lessons for 15 years; contributions to *Pulpit Digest*, *Secret Place*, *Baptist Leader*, *Baptists Today*, *Christianity Today*, *Signs of the Times*, *Sabbath Sentinel*, and various local newspapers; 230+ “Pearls of the Past” columns and other articles in the *Sabbath Recorder*.

His books include *A Free People*

*in Search of a Free Land; A Choosing People—The History of Seventh Day Baptists; Conscience Taken Captive; Greater Than Its Parts; and Newport SDB Trilogy* (co-authored with Ilou). He contributed chapters to two Baptist books, *Baptists Around the World: A Comprehensive Handbook*, and *The Baptist River: Essays on Many Tributaries of a Diverse Tradition*.

It can also be noted that when the American Baptists made a tempting offer to write lessons for them in the mid-1960s, Don reluctantly declined, stating that he wanted to raise his family in a Seventh Day Baptist church, and he could not in good conscience write “Sunday” when he meant “Sabbath.”

Don is survived by four children, Donna Bond of Bridgeton, N.J.; Dean of Bakersfield, Calif.; Doreen Davis of Renton, Wash.; and Deirdre

Camenga of Milton; one daughter-in-law, Renee Sanford of Stoughton, Wis.; one brother, Gordon Sanford of Little Genesee, N.Y.; 10 grandchildren, one great-granddaughter, and 13 nieces and nephews.

He was predeceased by his wife of 59 years, Ilou, in November 2007; and one son, Douglas M. Sanford in December 2008. Ever proud of his SDB ancestry dating back to Tacy Hubbard, Don took even greater pride in the faith and accomplishments of his descendants and often quipped that “all three daughters and both daughters-in-law married SDB preacher’s sons.”

A memorial service was held March 19, 2009, at the Milton Seventh Day Baptist Church with Rev. George Calhoun officiating. Burial was in the Milton Cemetery. Memorial contributions may be made to the SDB Historical Society. **SR**

## “And they will know there has been a prophet among them...”

by Nick Kersten, SDB Librarian-Historian

On March 13, 2009, Seventh Day Baptists lost a prophet and a teacher in the Rev. Don A. Sanford. In the Old Testament, prophets were known primarily for being the voice of God in the people’s present circumstances, not as those who would foretell the future.<sup>1</sup> This “forthtelling” role was important because it alerted people to God’s estimation of their current status. The prophets took counsel with the Lord and told the people what their next step ought to be.

Frequently, these prophets used images and stories from the past to frame the current situation. Their goal was plain: to call the people back to following after God in faith, and to encourage and build them up as they served Him. Ezekiel describes this role as one that ultimately glorified God through the people’s acknowledgment that God was still speaking to them.<sup>2</sup>

I worked side-by-side with Pastor Don Sanford for 3-1/2 years. Unequivocally, Don was a prophet in the sense I’ve just described. His office is still filled with volumes of written imagery drawn from our history, used to encourage us and build us up and in all ways to entreat Seventh Day Baptists to continue to follow after Jesus Christ.

We have lost a great light. Unfortunately, we may not fully appreciate the loss until the next fork in the road, when the voice we always trusted to counsel us is gone. Truly, a prophet was among us. May God provide us new voices to take up this “forthtelling” role, and to replace the one who has gone ahead of us. **SR**

<sup>1</sup>Deuteronomy 18:15-22

<sup>2</sup>Ezekiel 2:5, 33:33

**2009 CONFERENCE**  
**Registration**  
**Instructions**  
**July 26 – August 1**

**Lancaster Bible College**  
**901 Eden Rd**  
**Lancaster PA 17601**  
**(717) 569-7071**

**Registrar: Sandy Layton**  
**177 Old Cohansey Rd, Bridgeton NJ 08302**  
**(609) 364-2071 cell or (856) 451-0690 home**  
**registrar@seventhdaybaptist.org**

**•Deadline to pre-register**

In lieu of a late fee, we are offering an early (on-line) registration discount. Register on-line by **June 30** and fees are: Adult Full week– \$56 vs. \$70 (\$14 savings); Child Full week– \$28 vs. \$35 (\$7 savings); Adult per day– \$8 vs. \$10; Child per day– \$4 vs. \$5.

**\*\*ON-LINE REGISTRATION**

**ENDS JUNE 30** (You may pay now or at the college).

**•On-campus Registration:**

Come to the lobby of the Good Shepherd Chapel on Sunday, July 26, 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. 1**, please pre-register.

**•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, 2009. First-time Conference attendees, please identify yourself. There is **no charge** for children 0-3 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 4 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:** On-campus housing will be at a premium. There are 3 types of housing available. Please consider the maximum number of people allowed per room when you register. Consider joining with family and friends to utilize all available space. ALL BEDS are SINGLE BEDS.

The Host Committee will provide 85 mattresses for use on the floor (first-come, first-served). Please indicate “Special Requests” if you need a first-floor room, handicap access, etc. For a/c, specify Dorm or Suite.

**Air-Conditioned Dorms:** 2 beds per room with one on floor (3 max per room). Four rooms have 3 beds with one on floor (*4 max per room*).

**Air-Conditioned Suites:** 4 rooms, 2 beds per room with one on floor and one common lounge area for 3 on the floor (*15 max per suite*).

**Non-A/C Apartments:** 3 rooms with 2 beds per room with one on floor, plus additional area with 3 on floor (*12 max per apt*).

**Handicap access:** contact Registrar

**Linens:** The college **DOES NOT supply linens**. However, the Host Committee can obtain them for you. The \$25 cost includes 2 sheets, one pillow and pillowcase, and a light blanket. (**This does NOT include towels.**) Price w/out blanket is \$15. We can only guarantee this price until July 1<sup>st</sup>! After Conference, you can either keep the linens, or you can give them back to the Committee; we will wash and donate the items to charity. (Each dorm has FREE washers.)

**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.

**Meals:** Meal tickets for the entire week include supper Sunday, July 26, through breakfast Sunday, August 2. “Lunch and Supper” meal tickets include supper on Sunday, July 26, and lunch and supper through Sabbath,

August 1. Children ages 3 and under are free. Individual meals may be purchased at the Registration table.

**(4) & (5) Banquet Tickets:**

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

**(6) Off-campus Housing:** If choosing off-campus housing, please indicate location and phone number. **RVs: NO SPACES** on campus.

**(7) Transportation:** Attendees traveling by air will be picked up at the Harrisburg Int’l Airport only. Attendees traveling by train or bus will be picked up at the Lancaster Amtrak/bus station. If you require transportation to or from the airport, bus or train, please notify us of arrival and departure times by pre-registration. Requests for transportation must be made by **July 1**.

**•Nursery Services:**

A nursery will be provided in Sebastian Academic Center 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.

**•Room Keys:** There will be a \$50 lost key fee for each lost room key!

**•NO SMOKING** on Campus  
**•ABSOLUTELY NO FOOD OR DRINKS** are allowed in the GOOD SHEPHERD CHAPEL

# 2009 SDB Conference Registration—Lancaster (Pa.) Bible College

1. NAME: LAST	INIT. G	SEX/AGE 1st	(Information for your name tag) SDB CHURCH CITY/STATE (or Organization representing) if different from below	
More names? Please use another sheet			Mark if your first Conference Phone: (    )	
Address _____			E-mail: _____	
Name of Sponsor (All youth under 18) _____				

Special Requests \_\_\_\_\_

**Fees:** Adults (Age 13 and over); Children (Ages 4-12); [Children, 3 and under, FREE—please list all names above]

	# persons	rate	amount	# persons	#days	rate	amount
3. <u>Per Day Plan</u>							
• <b>Registration:</b> Adults/Youth _____	_____	x \$70.00	= _____	_____	x _____	x \$10.00	= _____
Children (age 4-12) _____	_____	x \$35.00	= _____	_____	x _____	x \$5.00	= _____
Children (3 and under) _____	_____	FREE	= _____	_____	_____	FREE	= _____
• <b>Room:</b> Per Person _____	_____	x \$140.00	= _____	_____	x _____	x \$20.00	= _____
(air-cond. Dorm or Suite)						[Day in: Su M T W Th F Sa]	[Day out: M T W Th F Sa Su]
• <b>Room:</b> Per Person _____	_____	x \$126.00	= _____	_____	x _____	x \$18.00	= _____
(non a/c Apartment)						[Day in: Su M T W Th F Sa]	[Day out: M T W Th F Sa Su]
• <b>For Rooms:</b> (a/c and non a/c) _____	_____	x \$98.00	= _____	_____	x _____	x \$14.00	= _____
Person on floor (age 4 and up) _____	_____			_____			
(only one person on floor per room)						[Day in: Su M T W Th F Sa]	[Day out: M T W Th F Sa Su]
• <b>Meals:</b> (All) Adults _____	_____	x \$132.00	= _____	_____	x _____	x \$20.00	= _____
Children (age 4-12) _____	_____	x \$99.00	= _____	_____	x _____	x \$15.00	= _____
• <b>Meals:</b> (Lunch & Supper only) Adults _____	_____	x \$97.00	= _____	_____	x _____	x \$15.00	= _____
Children (age 4-12) _____	_____	x \$71.00	= _____	_____	x _____	x \$15.00	= _____
• <b>Linens:</b> (w/blanket) _____	_____	x \$25.00	= _____	_____	x _____	x \$11.00	= _____
(w/out blanket) _____	_____	x \$15.00	= _____	_____	x _____	x \$11.00	= _____
<b>TOTAL</b>	<b>2</b>			<b>TOTAL</b>	<b>3</b>		

\*\* Register ON-LINE by June 30th and get a **DISCOUNT** on your Registration Fees!

4. Women's \_\_\_\_\_ x \$7.30 w/meal ticket \_\_\_\_\_ x \$14.30 w/out meal tick. **4)** \_\_\_\_\_  
 5. Youth \_\_\_\_\_ x \$7.70 w/meal ticket \_\_\_\_\_ x \$14.70 w/out meal tick. **5)** \_\_\_\_\_  
 6. If housing off-campus, Location: \_\_\_\_\_ Phone: \_\_\_\_\_

7. Transportation assistance is needed between \_\_\_\_\_ (city) and the  
 Lancaster Bible College campus.  
 Arrive: Air # \_\_\_\_\_ Bus # \_\_\_\_\_ Train # \_\_\_\_\_ (a.m.) \_\_\_\_\_ (p.m.) \_\_\_\_\_ (Carrier)  
 Depart: Air # \_\_\_\_\_ Bus # \_\_\_\_\_ Train # \_\_\_\_\_ (a.m.) \_\_\_\_\_ (p.m.) \_\_\_\_\_

**\*\*Send form to: Sandy Layton, 177 Old Cohansey Rd, Bridgeton NJ 08302 Ph. (856) 451-0690 registrar@seventhdaybaptist.org\*\***

### 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 case

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 =** \_\_\_\_\_  
**Less amount prepaid =** \_\_\_\_\_  
**Balance Due =** \_\_\_\_\_  
 Checks to: **"SDB Host Committee"**  
*Remember your on-line discount bef. June 30!*

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

Jersey Oaks Camp, Shiloh, NJ  
www.jerseyoakscamp.org/direction  
4:00 p.m., July 22 – 1:00 p.m., July 26, 2009

*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, 2009  
\$145.00 after June 30, 2009**

(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: \_\_\_\_\_  
Parent/  
Guardian Phone: \_\_\_\_\_ Home Church: \_\_\_\_\_

Gender:  Male /  Female Age (at Pre-Con end): \_\_\_\_\_ • Please pay at Camp.  
– **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

Lancaster Bible College, Lancaster, PA  
<http://www.lbc.edu>  
4:00 p.m., July 22 – 1:00 p.m., July 26, 2009

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

*Please Bring*—Bible, notebook, personal items, bathing suit, and jacket. **Linens** are NOT provided.

**Cost: \$185.00 on or before June 30, 2009  
\$200.00 after June 30, 2009**

(Register by deadline. Please pay at Retreat.)  
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: \_\_\_\_\_

Contact Phone: \_\_\_\_\_ Home Church: \_\_\_\_\_

Gender:  Male  Female Age (at Pre-Con end): \_\_\_\_\_ • Please pay at Retreat.

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: \_\_\_\_\_

# 2009 Youth Health Information Form

This form must be completed for all youth (17 and under) who will be attending **Youth Pre-Con** at Jersey Oaks Camp. It will also be needed for youth attending **Conference** with a sponsor who is 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 is prone 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"/> Skin Disorder                          | <input type="checkbox"/> Urinary tract infection |
| <input type="checkbox"/> Head lice (last 4 mos.)                | <input type="checkbox"/> Headaches               |
| <input type="checkbox"/> Constipation, diarrhea, abdominal pain |  |
| <input type="checkbox"/> Recent surgery or illness              |  |

**Vaccination History:** (list all shots or provide records)  
 MMR \_\_\_\_\_  
 OPV (Polio) \_\_\_\_\_  
 DPT \_\_\_\_\_  
 Hep B \_\_\_\_\_

Check this box if the Camper is allergic to any food or medication:   
 List known allergies: \_\_\_\_\_  
 \_\_\_\_\_  
 List dietary restrictions: \_\_\_\_\_  
 \_\_\_\_\_

Wear Eyeglasses?     yes     no  
 Contact lenses?     yes     no  
 (Girls) Instructed re: menstruation?     yes     no  
 Camper permitted to swim?     yes     no

List any other limitations: \_\_\_\_\_  
 \_\_\_\_\_

For each item checked, please explain on separate page.

Is the Camper currently under medical care, taking medication, or requiring special health procedures?  
 yes     no

If yes, list medications below and explain everything else on a separate page.

List any medication now being taken \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

## 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 administration of the medications listed above, dosed according to the manufacturer's recommendations or the prescription label, to my child during 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 2009

## But Who Has the Time?

by Christopher Davis, Marlboro, N.J.

My typical week can be a bit crazy. After school on any given day I might have piano lessons, band practice, drama rehearsal, youth group, etc.... Not to mention that my sister dances three nights a week.

It seems my parents attend at least one school-related meeting per week while trying to get everyone where they need to be. As you can imagine, it can get very stressful.

On top of the activities, I have SAT and AP exams to study for while doing homework, which can take up to several hours a day. I am probably a few weeks behind on sleep, and at times, I've nearly gone crazy trying to get everything done. How does *God* fit into all of this?

First of all, we as Christians need to praise Him in everything we do. Our actions and attitudes should reflect God's teachings.

When we let our actions define our image, we had better make sure we are setting up the right image that is pleasing to God. Part of praise is thanking God for all the little things in life, like getting somewhere safely and on time.

Second, not every prayer has to be an eloquent speech that takes tons of time. God knows our thoughts and prayers before we say them, so it's no use to try and outsmart Him with

your fancy vocabulary. Come before the throne as you are. For me, that includes simple language.

Sometimes just a quick prayer for guidance on a test, or patience at a meeting, is just fine for God. But remember, prayer is a dialogue, not a monologue. We need to give God a chance to reply, and we need to listen to His answer (though it may not always be what we want).


Third, we can praise God all the time, particularly with music. I often listen to praise songs while doing homework. Others listen to Christian radio on their way to and from work (it's not just for going to church) or while exercising. This is both calming and uplifting, and can be done at absolutely any time of the day and any day of the week, since praising the Lord is not limited to Sabbath.

Overall, praising God is not always a "set" chunk of time we have to commit ourselves to do. I am not saying that things like daily devotion books are bad; I am saying that there is no



set time to praise God. It is supposed to be done all the time in our lives. Like a continuous motion, it's always on our minds.

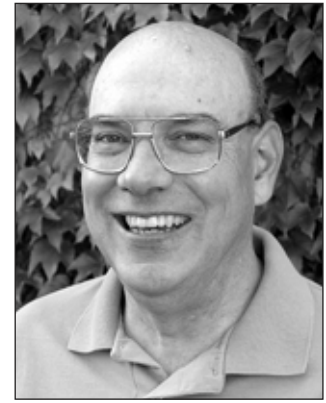
This month, as you go through your daily routine, try to remember God in every little thing you do. If you think about it, you have time to praise God all day long. **SR**



**PRAY— 1 Thess. 5:17**  
**SDB General Conference**  
 July 26–August 1, 2009

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Lancaster (Pa.) Bible College



*The President's Page*  
 by Ed Cruzan

## Pray to Persevere

“There’s always something going wrong.”

That was the conclusion we reached at our mid-week prayer fellowship in response to the question, “How are things going?” As we reflected on the previous week, we praised God for answering our prayers, but inevitably each one of us had encountered new trials, troubles, hardships or heartaches.

Why is there never a time when everything is going right? In discussing this further, we realized that through Jesus Christ, God has given us a small glimpse of the bigger picture—from *His* perspective.

Rather than being totally self-centered in our perspectives, we have begun to look at those around us; to see their needs, identify with their suffering, and resolve to do something about it. This is a good thing! Yet sometimes we question all of this, get tired and just want to give up.

### Why? Hope!

So WHY don’t we give up? **Hope!** We don’t give up because of the hope we have. Here’s the way James puts it, “Blessed is the man who perseveres under trial because when he has stood the test, he will receive the crown of life that God has promised to those who love him” (1:12).

Romans 5:2-5 says, “We rejoice in the hope of the glory of God. Not only so, but we also rejoice in our sufferings because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us because God has poured out His love into our hearts by the Holy Spirit, whom He has given us.”

There is a significant human limitation to this eternal hope: we cannot see it. It has no physical embodiment because “hope that is seen is no hope at all.” Hebrews 10:23 calls us to persevere: “Let us hold unswervingly to the hope we profess, for He who promised is faithful.”

### How? Faith!

HOW do we persevere in our times of trouble? **Faith!** “Now faith is being sure of what we hope for and certain of what we do not see” (Hebrews 11:1). When we answer with, “There’s always something going wrong,” our faith allows us to continue with, “We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned” (2 Corin. 4:8).

### What? Love!

WHAT should our response be to the hope and faith we profess? **Love!**

“Love always protects, always trusts, always hopes, always perseveres. Love never fails” (1 Corin. 13:7-8).

Love is the manifestation of who God is! Love is God’s nature translated into action. Our response to the hope and faith we profess is to **love**:

*“Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love. No one has ever seen God; but if we love one another, God lives in us and His love is made complete in us” (1 John 4:7-8, 12).*

None of this may make much sense when we are going through times of trouble. It’s easy to say but not always easy to do when “there’s always something going wrong.”

Perseverance, my friends, is what we need to be praying with and for, in ourselves and in other believers. Peter tells us to “stand firm in the faith, because you know that your brothers and sisters throughout the world are undergoing the same kind of suffering.” Jesus said, “In this world you will have trouble. But take heart! I have overcome the world.”

Persevere to pray in hope, in faith, and in love. Pray to persevere, all through the grace of God. **SR**





by Executive Director  
Rob Appel

## “24/7 – 365”

Conference President Ed Cruzan picked a theme, through God’s guidance, that is simple and clear: **PRAY!** Ed chose this theme sometime between August 2007 and February 2008, long before the economic meltdown.

Was it divine inspiration? I think so.

In these continuing difficult times, we need to encourage each other, help each other, and **PRAY** for each other... **ALL THE TIME!** There is no “downtime” when it comes to these Christian responsibilities. It has to be 24/7 – 365!

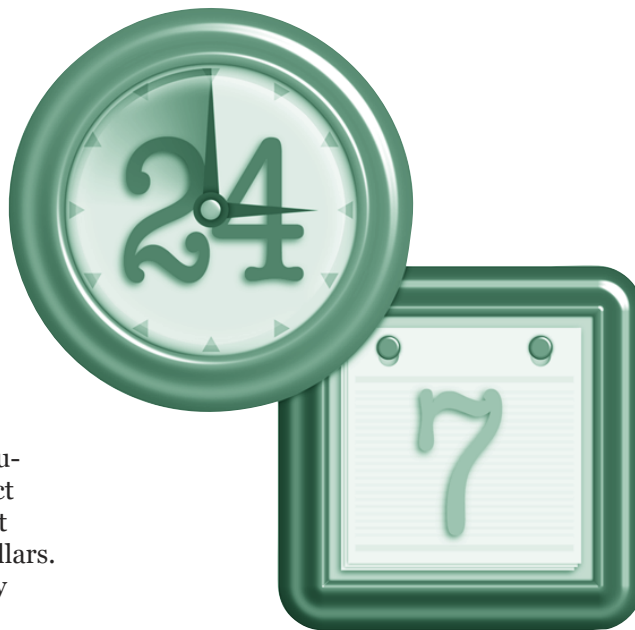
Two recent stories encouraged me in the midst of the tough times.

At the first of the year, the superintendent of a school district in western Maine needed to cut the budget by half a million dollars. The solution? They asked every employee in the district to give up one day of pay. It was accepted overwhelmingly. Some gave even more than a day’s salary. The school workers of that district banded together to save the jobs of seven people.

What a great example of caring for your neighbor! And how about the following story of caring for a stranger in need.

The wife of a Florida state repre-

sentative opened her house rent-free to a woman and her son. Chene Thompson said, “You don’t have to be a politician to put forth a stimulus package. This is our own little mini-stimulus package for a person who was a stranger and now is a friend.



“Anybody can help anybody at any time. It doesn’t need to be something that comes from Washington; it can come from your own home and from your heart, even if it’s for a little bit.”

If our nation could once again live like neighbors who care for each other and help strangers in need, and **live from our hearts**—not

*for ourselves*, always wondering “what’s in it for us?”—there is a **hope**. After all, isn’t this economic recovery more about recovering a way of life than about recovering a life of means and ways?

“For where your treasure is, there your heart will be also”  
(Matthew 6:21).

Where is your heart?

In this difficult economy perhaps we are a nation that can begin to look out for each other again. Were we just waiting for the hard times to bring out the best in us?

Maybe we Christians will rise to the occasion, filling in the gaps where government has no business, connecting one human being to another.

So what do you need to do? What’s it going to take to get you to devise your own “Stimulus Package”?

People are losing their jobs and their homes. They are concerned where the next paycheck is coming from; whether they will be able to put food on the table; if they are going to have to move.

Are you in a position to help? If you are, I **PRAY** that you will make the correct decision and put it into action, 24/7 – 365. **SR**



## FOCUS on Missions

# Changing behavior in Uganda

by Kirk Looper

The SDB Conference in Uganda, Africa, began in 2006 with three churches. Each church was located near Kampala, one of Uganda's two largest cities.

The church in Kasubi is unique in their outreach through education and caring for orphans (who make up half of the church). Members care for the orphans by allowing them to sleep on the church floor. This might sound good in the United States, but their meeting house is made of wood slabs covered with a thatched roof. Cold rains can blow in through the gaps in the walls, and the dirt floor turns into mud. Not a comfortable situation! But the children are so glad to have shelter that they do not complain. Funds are needed for continued food and medical supplies.

Two women lead this church in Kasubi. One of them, Sister Kiwanuka, is infected with HIV/AIDS. This disease can decimate the home and a whole country. She receives some medicine thanks to the generosity of Conference members in the USA and Canada. Thank you for your willingness to help.

Many deaths in Uganda have been the result of AIDS. Orphans run the streets begging for food and clothing. Some of them have been on the street for over five years.

The SDB churches in Uganda have implemented a behavioral change program. They invite children, drug addicts and alcoholics to participate. After giving them food, they are told that if they stay off the drugs, they can return and receive more benefits. As long as they stay "clean," they continue to get food and the church leaders will help them look for employment.

Many adults in their congregation came to them through the behavioral modification project. They, in turn, bring their friends to participate.



*Clockwise from left: Leaders of the Kasubi Church in Uganda; an orphan begging in the street; the Maranatha SDB Church in Mukono.*

With most of them getting some sort of job, it appears successful. However, they can only do this program while they have funds.

The Maranatha SDB Church, located in Mukono, and Kayunga SDB Church in Mayunga, are two other groups that could use support for similar programs. This form of behavioral outreach has certainly influenced the growth of the Conference. Other churches see the benefit and desire to become part of the movement.

The Ugandan Conference needs several things to make their plans work:

- a vehicle to transport leaders to new contacts
- support to send their pastors to school
- funds to build orphanages
- funds to set up HIV/AIDS clinics
- medicines and medical supplies

I realize that this is a growing list, but there is so much to be done. Two of the orphans are deaf and need funds for education. Pastors can use bicycles (\$100 each) for visiting parishioners. Teachers there live on \$50 per month. Do you have enough so you can share?

As a whole, the Conference is eager to develop into an active influence for this country. This influence is contingent on their ability to visit new contacts, provide adequate leadership, and construct buildings to make visitors know that they are an active part of a worldwide organization.

For these reasons, we encourage those who feel led to donate to do so liberally. So many of our sister Conferences and churches need our help. Let's stay attuned to the Holy Spirit's leading and follow His encouragement in our giving. **SR**

# Remembering Mortgages and Ministries in Miami

Two events in the last half of 2008 brought much joy and a sense of appreciation to the Miami, Fla., SDB Church congregation.

In September, a Mortgage Burning Celebration Service commemorated paying off the note on an empty lot adjoining the church's premises. In just 10 years, the 25-year mortgage, purchased in June 1999, had been satisfied: PAID IN FULL!

The impetus for this major accomplishment was provided by a generous donor who offered a significant sum of money on a matching basis. Those funds would be supplemented from the church's Building Fund.

A six-month fundraiser began, the goal was exceeded, and the deed was done. Thanks to the philanthropic donor, the sacrificial giving of the church family, and (above all) the faithfulness of Almighty God, a rare occurrence in these economically challenging times became a reality.

The inspiring ceremony consisted of worship and songs led by the church's Praise Team. Church Moderator Erica Henry read an account

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*In just  
10 years,  
the 25-year  
mortgage  
had been  
satisfied:  
PAID IN FULL!*

---

of the mortgage transaction. Also included were the church's original dance ministers, Praise In Motion; greetings from the SDB Memorial Fund Trustees brought by Min. Myron McPherson (also a member of the church); and greetings from daughter churches in West Palm Beach and Fort Lauderdale. Members in both of these churches had initially been part of the Miami church, and hence contributed to the property's acquisition.

Special music came from the church's choir under the direction

of Min. Ashley Henry. The church's Senior Pastor, Andy Samuels, delivered a message entitled "Possessing the Land," using Hebrews 11:8-10 as his text.


It was then time for members of the Stewardship and Finance Committee to enthusiastically perform the Mortgage Burning. Joining in a Prayer of Thanksgiving and Jubilee, the congregation was encouraged to symbolically hold up sheets of paper representing mortgages on their homes or businesses, or car notes. People were further challenged to trust the Lord to help them fulfill all of those financial obligations. We truly have a God who both empowers and sets free. To Him be all the glory!

Then, on a beautiful October Sunday evening, Signature Grand—an elegant banquet facility in Davie, Florida—was the setting for the Miami church's celebration of its 27<sup>th</sup> year of ministry, and its Senior Pastor's 20<sup>th</sup> anniversary in that capacity.

An appreciative audience was treated to musical renditions from some of the church's young adults, while tributes reflected on the church's journey and Pastor Andy Samuels for his leadership of two decades.

Speaking for the occasion was Pastor Alvin Bernard, a former pastor of the Miami church. He currently serves at the Christian Family Fellowship in Decatur, Ga.

We extend special appreciation to all who organized and supported these two significant events in the life of the Miami SDB Church. The Senior Pastor's wife, Min. Kay Samuels, played a spearheading role on both counts and deserves many accolades.

We know that it is by the help of the Lord that we've come this far, and we trust Him to take us the rest of the journey! 

## Outline of Pilot Program Process for Churches wishing to join General Conference

- Step 1: Declare Intent for Membership by **August 15**
- Step 2: Executive Director visit within 60 days
- Step 3: Formal Application due by **October 1** to Ron Elston
- Step 4: Faith and Order Committee reviews application
- Step 5: Faith and Order makes recommendations
- Step 6: Guide Church through Faith and Order suggestions
- Step 7: Second Executive visit
- Step 8: Recommendation to Conference

## Marriage

**Baker – Musselman.** Benjamin Baker and Nichole Musselman were united in marriage on July 19, 2008, at the New Enterprise (PA) Church of the Brethren. Rev. Edward Sutton of the Bell SDB Church of Salemville, PA, officiated.

## Births

**Somers.**—A daughter, Sydney Grace Somers, was born to Jonathan and Ryan (Olson) Somers of Riverside, CA, on March 30, 2009.

**Cruickshank.**—A son, Elijah Joseph Kenroy Cruickshank, was born to Omar and Angelina Cruickshank of Ambler, PA, on April 1, 2009.

**Sias.**—A daughter, Marley Rose Sias, was born to Walter Joshua and Jessica (Goodson) Sias of Reynoldsburg, OH, on April 5, 2009.

(See page 8 for **Don Sanford's** obituary and tribute.—Editor)

**Wheeler.**—Winston Wheeler, 84, of Larkinburg, Kan., died on March 1, 2009.

He was born October 14, 1924, at Wheeler Corner on “Seventh Day Lane,” north of Nortonville, Kan., the son of Edwin and Mabel Allen Wheeler. Winston was a dedicated, life-long member of the Nortonville SDB Church, where he was a deacon for 64 years, church moderator for over 20 years, trustee, and Sabbath School teacher of young people for many years. He was known for living his faith daily with kindness and a positive, ever-ready smile.

Along with being a farmer and stockman, Winston owned and operated Wheeler Hardware—a 16-acre hardware store (mostly outside). He was featured on television and in newspaper articles for his store. Winston would tell how his decision to

lock up the business on Sabbath and attend church with his family brought comments like, “You’ll never be successful if you close on Saturdays.” Starting with a small repair shop, it just kept growing and is now a large business in northeast Kansas.

Winston married Eva Mae Shipman on June 6, 1944. She died January 1997. He was preceded in death by a son, Mike, and two brothers, Norris and the Rev. Alton Wheeler, and two sisters, Aletha and Audrey. He is survived by two sons, John of Colorado Springs, Colo., and Jerry of Holton, Kan.; one brother, Wilmer of Florida, and one sister, Norma Smith of Wichita, Kan.; six grandchildren and six great-grandchildren.

A funeral service was held on March 4, 2009, at the Evangel United Methodist Church in Holton with Pastors Kent Rogers, Mark Armstrong, and Steve Saunders officiating. Interment was in the Larkinburg Cemetery.

## New member

**Paint Rock, AL**  
John D. Bevis, pastor  
Joined by letter  
Stephanie Sholtz

## Your Denominational Giving

Agency	Giving for 1st		% of Goal
	Qtr 2009	Giving Goal	
Board of Christian Ed.	\$ 8,188.37	\$ 13,786.00	59%
Council on Ministry	9,107.95	16,230.75	56%
Conference Services	35,366.23	43,550.00	81%
Historical Society	1,817.00	500.00	363%
Missionary Society	12,638.17	15,264.50	83%
Tract & Comm. Council	8,059.40	14,250.00	57%
Women's Society	1,224.99	7,850.00	16%
<b>Sub Total</b>	<b>\$ 76,402.11</b>	<b>\$ 111,431.25</b>	<b>69%</b>

### Your giving to the SDB General Conference supports:


- Sabbath School materials
- Scholarships for Seminary Students
- National and Overseas Missions
- New tracts and Sabbath publications
- SCSC and Love Gifts
- Representing SDBs to the world

SR is on

facebook

Check out “Sabbath Recorder” on the Facebook social network.

Sign up to be an SR/fb correspondent and send in your family news via computer.

The info marked  above came from Facebook!



**Allen.**—Bonard A. Allen, 82, of Huntsville, Ala., passed away on March 8, 2009, in Collinsville, Ala. He was born July 1, 1926, in Fort Payne, Ala., the son of Jesse and Lily Mae Allen.

Bonard was employed as a chemist at Thiokol and later as an instructor in Electronics at Gadsden State Community College. He is survived by his wife of 60 years, Renee Tate Allen; two sons, Patrick and Marcus, and one daughter, Jane Montgomery; one brother, seven grandchildren, and one great-granddaughter.

Funeral services were held at Valhalla Funeral Home in Huntsville on March 10, 2009, with Pastor John D. Bevis officiating. Entombment was at Valhalla.

**Barker.**—Edith F. Barker, 84, of Westerly, R.I., died on March 10, 2009, in Bradenton, Fla. She was the wife of the late Howard E. Barker.

Edith was born in South Kingstown, R.I., a daughter of Frank and Alva (Card) Fitzgerald.

She was an elementary school teacher in the Stonington School System, retiring in 1972. Edith was an active member of the Pawcatuck Seventh Day Baptist Church in Westerly, and the Bradenton SDB Church. She enjoyed crossword puzzles, reading, and bridge, and was active in the Westerly Senior Citizens Center.

She is survived by a son, Franklin Barker of Westerly, a daughter, Meredith Barker of Glastonbury; one sister, Evelyn Mendenhall of West Virginia; two grandchildren, six great-grandchildren, and seven great-great-grandchildren.

A funeral service was held March 16, 2009, at the Avery-Storti Funeral Home in Wakefield, R.I., with Rev. John Marr officiating. Burial was in Union Cemetery, North Stonington.

*(See next page for a tribute to the Barkers.)*

## Death Notice

**J. Paul Reingruber**, 64, of St. Petersburg, Fla., died on April 5, 2009.

Dear *SR* Readers,

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

*editor@seventhdaybaptist.org.*

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

—Editor

## Denominational Dateline

### May 2009

- 1-3 Allegheny Association, Alfred Station, N.Y.—Ed Cruzan
- 4-7 Seminar, Indianapolis, Ind.—Morgan Shepard
- 15-17 Eastern Association, Washington, D.C.—Cruzan, Kirk Looper
- 16 **Sabbath Renewal Day**
- 16 CPR Team Training, Lincoln, Neb.—Kevin Butler, Gordon Lawton
- 17 SDB Historical Society Annual Meeting, SDB Center, Janesville—Nick Kersten, Rob Appel
- 22 CPR Team Training, Boulder, Colo.—Butler

### June

- 5-7 SW Association, Houston, Texas—Appel
- 6 Church Anniversary, Dodge Center, Minn.—Kersten
- 8-19 SDB History Summer Institute, Janesville—Lawton, Kersten
- 17-25 SCSC Training, Milton, Wis.—Andrew Camenga
- 27-29 Appalachian Assoc., Paint Rock, Ala.—Appel

### July

- 3 Religious Liberty Council Luncheon, Houston, Texas—Appel
- 4 Houston SDB Church—Appel
- 4 Iglesia Bautista del Septimo Dia, Houston—Appel
- 6-8 Biennial Convention of the Church of God Seventh Day, Corpus Christi, TX—Appel
- 19 Missionary Society Quarterly Meeting, Ashaway, R.I.—Looper
- 21-22 Coordinating Leadership Team, Lancaster (Pa.) Bible College
- 22-24 General Council, Lancaster Bible College
- 25-26 Memorial Fund quarterly, Lancaster—Shepard
- 26 Council on Ministry meeting, Lancaster—Lawton
- 26-1 **General Conference**, Lancaster Bible College

### August

- 22 Old Stonefort (Ill.) SDB Church—Appel

# The Neighborhood Project in Alfred Station

by Phyllis Mattison

Since 2005, Seventh Day Baptist pastors from the Northeast have gathered for day-and-a-half meetings during the school year in Verona, N.Y. These “Canopy” experiences have drawn leaders from New England, New York, Ontario, and northern Pennsylvania every other month.

At one of these “Canopy” meetings, Pastor Russ Johnson of the Abiding Love Fellowship in Rome, N.Y., laid out a challenge to some of the pastors. The challenge was to designate a mile-square area around your church and heed the commandment to “Love your neighbor as yourself.”

Pastor Kenneth Chroniger of the Alfred Station, N.Y., SDB Church caught the vision, and it has developed into the “Neighborhood Project.” The one square mile area was determined to be too large, so a mile-long route was chosen. This one mile stretches south and north of our church building.

The church then needed to imple-

ment a method of showing love to our neighbors. As with all Christian concepts, we began with prayer. On a given date and time, a number of us participated in a “Prayer Walk” along the route in front of each home or business. Those who were unable to go on the walk met in the Christian Education Building to pray for this new beginning.

A few weeks later, in order to meet our neighbors and let them know who we are, our volunteers delivered potted plants. Another time, cookies were dropped off to each residence and business.

Using the same process we had set up when we put together a church directory, we offered family photo opportunities to each of our neighbors during the holiday season. They could make appointments on a given day, view the proofs, choose and order what they wanted—free of charge. A table of refreshments was set up, and coupons were given out for one free family meal at one of our monthly church dinners.

Another opportunity to love our neighbors was to carol for them in December. We also gave a church ornament to those we called on. A copy of our church news publication, “The Quest,” is now being hand-delivered to each of our neighbors, inviting them to submit their own news.

Plans are in the works to provide lunch to the nearly 100 employees of Hi Tech, a neighborhood business, in the spring.

While still in the experimental stage, this “Neighborhood Project” has allowed us to meet some great folks, and we hope they feel more at home with us. One neighbor has started attending.

We thank the SDB Memorial Fund trustees for providing matching money for new ministries such as this.

Our ongoing focus is to pray for our neighbors, and for our church families to “adopt” a neighbor to let them know we care for them. Lord willing, we are adding another mile this year, anticipating the joy of sharing God’s love with others! **SR**

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## Remembering the Barkers

by Deacon Maurice M. Young Sr.

Remembering Deacon Howard and Edith Barker, and all they have done as lifetime workers and members of the Pawcatuck SDB Church in Westerly, R.I., would require countless pages.

As a young man, I remember seeing Howard at the church doing all of the small and big jobs that are required to keep everything working at peak efficiency.

Howard was a soft-spoken, mild man who became a deacon at a rela-

tively young age. His heart belonged to God. He would always volunteer to help out at any time, day or night, when there was a job to be done. Shying away from the limelight, he would be there to offer help or offer a few words of encouragement when it was needed.

Always a man of his word, Howard grew into his role as a humble deacon who had a good word for everyone. I had the pleasure of seeking his advice and wisdom when I wasn’t sure what path I should follow.

Edith Barker could be depended upon to help out in the kitchen, at Sabbath School, or working with young people. She shared her many talents as needed, whether it was with the Women’s Society or other important work of the church. She was also soft-spoken, always in demand, and a willing worker.

With the passing of these two stalwart dedicated people, the Pawcatuck Seventh Day Baptist Church will never forget them, and the Lord will greet them with open arms as they enter their eternal rest. **SR**

# K E V I N ' S

## O R N E R

### Just the other day

In what's becoming a rare occurrence, our whole family made it home for Easter weekend. What a great time!

All four of our children were born in the '80s—which explains the “lost decade” to us. That puts them all in their 20s, and pushes us (barely, now) into our 50s. Each of them is facing one big choice after another. Wasn't it just the other day that Janet and I had to decide about

careers and houses and baby names?

Three of us were heading to a local hardware superstore to pick up an early Father's Day gift. The family had declared that ol' Dad needed a new gas grill. (I'd gone without one for two years.) With spring finally arriving in Wisconsin, I think they just wanted their food cooked outside.

So, Jackson and I enjoyed the ride while Matt drove us in his new vehicle. Wait a minute—wasn't I driving *them* around town just the other day?

(I gladly chauffeur my Dad around when I visit back in New York. I have to be patient as he adjusts his older body to bend into my rental car. Now it was my turn to adjust my older body to get into Matt's car.)

Thinking about little Adrik back at the house, I suggested, “Let's go pick up Grandpa Butler so we can add another generation!” Trouble is, Grandpa lives 800 miles to the east. And in a few short days, Matt, Danielle and Adrik would be another 1,000 miles to the west.

Maybe it's a cruel “payback” of some kind. Our parents raise us to be strong and independent, and then we move far from home—like Janet and I did just the other

day in 1982—and prove that they did their job. Now our kids are doing the same thing.

The Colorado crew had driven through the night to get to Wisconsin. Adrik blessed his parents by sleeping most of the way. Wasn't it just the other day that *our* kids slept while *we* drove through the night?

Getting back home from the store, Matt and Jackson unloaded the grill as I ducked inside to add the final touches on some worship services. While the boys were in the garage putting together my new toy, I poked my head out the door to check on their progress. Wasn't it just the other day they were watching *me* put together *their* new toys?

With the grill successfully constructed, Matt was excited to concoct one of his favorite steak marinades. Wasn't it just the other day when we had to cut his

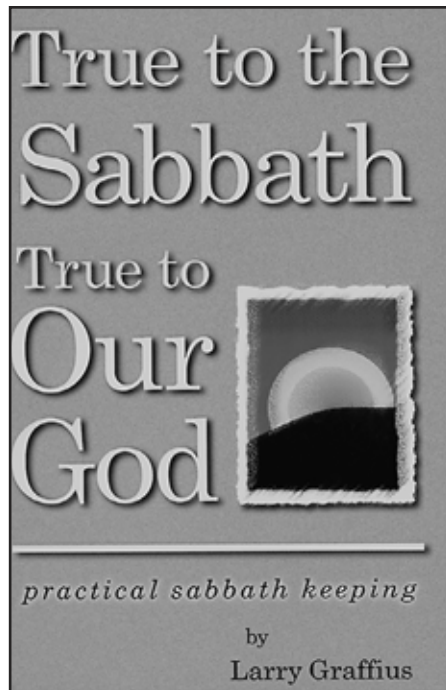
meat into little pieces for him to chew?

Matt heads to Texas soon for basic training with the Air Force. Wasn't it just the other day that we pulled up stakes in New York and headed to Ohio for seminary training?

So, our roles have changed. When my Dad had worked at the same place for 20-plus years, I'm sure that he had loads of questions as I jumped from one position to the next, then went for more schooling.

I could ask him; didn't it happen just the other day?





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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