

My journey to the Sabbath

How one pastor came to
a new conviction – p. 4

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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.

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SCSC Photos

Wanted!

Linda Lawton, chairman of the SCSC Committee, is looking for group photos to put in the 50th Anniversary Scrapbook for Conference. The missing years are:

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1987 1990 1992 1993
1995-2002 2004

If you served in Summer Christian Service Corps and have a group picture from one of these years, please scan and send it to:
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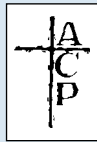


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My Journey to the Sabbath

How one pastor came to a new conviction

by David Johnson
Flowerly Branch, Ga.

David Johnson is pastor of Sabbath Chapel in Flowerly Branch, Georgia, a branch church of the Metro Atlanta Seventh Day Baptist Church. A retired teacher, coach, and former pastor of a Southern Baptist Church, Pastor David became a Seventh Day Baptist when he joined the Metro Atlanta church in 2010.

In February of 2014 he was ordained as a Seventh Day Baptist minister during a ceremony held in Flowerly Branch, Georgia. The following is his story of how he came to a Sabbath conviction. —Jeff Hargett, Co-chair, SR Committee



While at seminary, I learned to study the Bible with an open mind and listen to the leading of the Holy Spirit. One of my assignments in second semester Greek class was to translate Matthew 5:17-19. As I meditated on each Greek word and searched for the best English equivalent, the Holy Spirit convicted me of the need to keep the Sabbath holy.

The Bible states that Jesus said, “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least

in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven” (Matthew 5:17-19).

After reading these verses, I realized that Jesus said nothing would pass from the Law until all was fulfilled, and all has not been fulfilled yet. Therefore, I went to the Ten Commandments to get the correct understanding of at least that portion of the Law. To my surprise I realized that I was not even trying to keep the fourth commandment.

“Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of the Lord your God; in it you shall not do any work... For in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the Sabbath day and made it holy” (Exodus 20:8-11).

The one commandment that stated “*Remember*,” I had forgotten! God made the seventh day holy and commanded us to keep it holy.

Before the Law was given, God taught His people to keep the Sabbath holy by how the manna was given to them. “*Six days you shall gather it, but on the seventh day, the Sabbath, there will be none” (Exodus 16:26).* When the Law was given, God’s chosen people were already keeping the Sabbath by not having any manna to collect on the Sabbath.

Since I had been taught all my life to keep the first day of the week holy, I searched the New Testament to see where the switch was made from seventh to first. To my astonishment, there was no command found to make the switch, or evidence in the Bible that the switch was made by the early Church.

The Bible supports the fact that Jesus kept the Sabbath holy. “*And He was saying to them, ‘The Son of Man is Lord of the Sabbath’*”



(Luke 6:5). “And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read” (Luke 4:16). Jesus is Lord of the Sabbath and it was His custom to keep the Sabbath holy.

The New Testament makes a clear connection between Sabbath-keeping and the Law. To what law was Jesus referring when He said, “it is lawful to do good on the Sabbath” (Matthew 12:12b)? What commandment were the

women obeying after Jesus’ crucifixion when “on the Sabbath they rested according to the commandment” (Luke 23:56b)?

The evidence supports the conclusion that believers in Jesus Christ were keeping the fourth Commandment at the time of His crucifixion. Obviously, the fourth Commandment was not annulled in the Gospels, but what about in the book of Acts?

Further evidence of Sabbath-keeping is found throughout Acts. “As Paul and Barnabas were go-

ing out, the people kept begging that these things might be spoken to them the next Sabbath” (Acts 13:42). “The next Sabbath nearly the whole city assembled to hear the word of the Lord” (Acts 13:44). “And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled” (Acts 16:13).

Maybe each of these services was purely Jewish and Jesus was not mentioned. “And according to

Paul’s custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures, explaining and giving evidence that the Christ had to suffer and rise again from the dead, and saying, “This Jesus whom I am proclaiming to you is the Christ” (Acts 17:2-3). In this passage it is clear that Jesus was proclaimed on the Sabbath during regularly scheduled worship services.

The next Scripture identifies who was present to hear the Gospel of Jesus Christ preached on the Sabbath. “And he was reasoning in the synagogue every Sabbath and trying to persuade Jews and Greeks” (Acts 18:4). So far the evidence is overwhelming in favor of keeping the Sabbath holy on the seventh day of the week.

There is no evidence that the first day of the week is called the Sabbath in the Bible; however, there is a mention of a meeting taking place on the first day. “On the first day of the week, when we were gathered together to break bread, Paul began talking to them, intending to leave the next day, and he prolonged his message until midnight” (Acts 20:7).

This verse is often used as proof of the first day being the regular meeting time for the New Testament church to worship, but the Bible clearly states that the purpose of the meeting was to break bread. Breaking bread is defined in Acts 2:46 as “...breaking bread from house to house they were taking their meals together with gladness

Why so few Sabbatarians?

by Rev. Madison Harry
 Edited by Kevin Butler

“Why so few Sabbatarians?”

As a newcomer to Seventh Day Baptists, Rev. Madison Harry asked this question in 1890. Harry went on to pose more questions and posit even more answers and theories.

His article, “Why has not God blessed Sabbath-keeping Christians more?” appeared in *The Sabbath Recorder* on August 28, 1890. A revised version became a separate American Sabbath Tract Society booklet in 1894. The following is from his introduction:



“Why has not God blessed Sabbath-keeping Christians more?”

This is both a perplexing and painful question to all who “delight in the law of God, after the inward man.” The meager success of Sabbatarians deters many from joining with us, though convinced of the scripturalness of our position, and not a few have abandoned our cause on that account. This is a sad and depressing fact. Why is it? Is it God’s will it should be so? How much of our little success is necessary or unavoidable, and how much is due to our inefficiency as an aggressive power and evangelizing agency? This is a practical question. If it is due to the first cause wholly, then we are blameless. If in any degree to the latter, then “sin lieth at the door.” We surely, if possible, should know how this matter stands. How much of our meager success is necessary and unavoidable?

Some palatable causes for our smallness

Rev. Harry listed the following as “some of the causes that have efficiently retarded our progress.”

I. The advocates of a pure religion have always been few, compared with those who have departed from the simplicity of the faith. This is true of every dispensation.... [He cites Noah and Abraham as examples.]

II. Some reforms must needs be last. They are never complete. They proceed step by step....

III. There are several special reasons why Sabbath reform is slow or last.

Harry noted that Sunday-keeping was, perhaps, the “first violent departure from the plain command of God,” commencing even before infant baptism or effusion (pouring). He also viewed Sunday-keeping as

“the point of formal entrance by Satan into the realm of Christianity.”

“The number *ten* signifies completeness, Harry explained. “The Decalogue (the Ten Words) is the circle of man’s duties. Satan has broken that circle at the Fourth Commandment. He has compelled the Christian world to acknowledge his right at that point.”

God’s will to be small?

“Now having considered some of the principal discouragements in our way,” Harry then inquired “if they are a sufficient account of the small success of Sabbatarians in the world? Has it been God’s will it should be so?”

He answers by pointing out that “the most violent persecutions did not prevent the spread of the Gospel in the early period of the Christian era, nor in later times. Even the Sabbath cause seems to have made progress at different times, especially in England shortly after

the Reformation.... Truth must command its own recognition, even by the offering of the blood of its friends if need be.”

What we are doing wrong

In light of the above, Harry asks, “Are we not compelled to believe that there is some other account of the little success of Sabbath-keepers, than the powerful opposition and persecution they have met? Be patient with me brethren, if I now say that this hindering cause lies in the methods and spirit of Sabbatarians. Allow me then to call attention to some discouraging facts that have forced themselves upon my attention in my short experience among them.” (*The remainder of this article are Harry’s words; I added the subtitles.—Ed.*)

“We have the truth!”

Well, do something with it

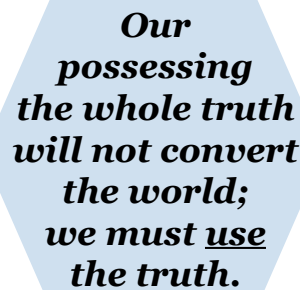
1. Christian denominations which are strongly convinced that they have the whole truth are very liable to console themselves with this flattering conviction: “Why, we have the truth, and of course we must succeed,” and because they believe and feel thus, give themselves little concern about spreading the truth.

Because a man has a plow of the most approved pattern is not proof that he will raise a better crop than his neighbor with his wooden mould-board plow. Why? The first admires and boasts of his plow and doesn’t do much else, while the latter makes good use of his.

So brethren, because we *know* God says: “The Seventh-day is the Sabbath of the Lord,” and keep it, is not the assurance of our success. Nor will publishing tracts and circulating them insure it. The only efficient way to make men consider

our claims of truth is to carry it to them not in print merely—but in person....

Truth is a leavening power, an active force, and must find expression or die. The purest water held at rest will stagnate, and if the “whole counsel of God” is to prevail in the world it must be carried through it, and to it, in living vessels.



**Our
possessing
the whole truth
will not convert
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the truth.**

The Gospel cannot be sent by carrier doves; somebody must “go.” Let us not be deceived. Our possessing the whole truth will not convert the world; we must *use* the truth. We must bring it in living vessels to them.

“Sabbath truth cannot prevail!” Where is your faith?

2. Another source of weakness among Seventh Day Baptists is the conviction that Sabbath truth cannot prevail. Elder A.H. Lewis thinks the majority of them have never yet risen to the conception that our views can prevail.

We have been peculiarly “the sect everywhere spoken against” and so legislated against, hunted, fined, bruised, and peeled incessantly, until at last Sabbatarians were quite willing to hide away in some

secluded spot where they might be tolerated and believe and practice according to their convictions, and also quite as willing that the rest of the world should move on in the possession and under the domination of traditions. They have scarcely asked or expected more than that they might enjoy the privilege of keeping God’s Sabbath among themselves.

Now it is evident that if we are not profoundly desirous of success of the whole truth, and have not also a strong faith in the success of the Sabbath, it will never prevail—at least in our hands. “According to your faith be it unto you.”

“Move to a Sabbath church!” No, move and build one

3. [We] have mainly depended upon the colonization plan for building up in new places. It is our reproach in the eyes of other denominations, and the proof to them of the impracticability of our views.

Is that the way Christianity started in the world? Is it on that plan that any reformation worth naming ever did succeed? Think of Paul taking twenty or thirty Christians from Judea and colonizing them at Phillipi, for instance, in order to establish a church! The Christian body that pursues that policy will never take the world—*never*.

That policy is the proof that they don’t expect to do so. And therefore few indeed are the Seventh Day Baptist churches that have been built up in new communities by evangelizing them to Christ and the Sabbath.

Our people depend mainly on importation of the Sabbath element into new places to organize and build up new churches. Moreover, our people are unwilling to move

cont. next page

into some new places. It does not seem to occur to them to put their letters into the nearest struggling church—they don't know whether it will succeed or not, and they prefer to wait until they perhaps move into the neighborhood of some strong Sabbatarian church.

Now, the moral effect of this spiritual practice is to teach our young people that it is about impossible to keep the Sabbath, except in Sabbath communities. Here, no doubt, is the secret cause of so much Sabbath defection. Our young people, imbibing this spirit and seeing this policy, naturally conclude that when they move into Sabbathless places, they cannot—need not—keep the Sabbath....

They are taught by the spirit and policy of a denomination that Sabbath-keeping is out of the question except in the presence of a well-established Seventh Day Baptist Church. Two things are wanting here: sacrifice, and faith in the future triumph of all God's law.

“Come to us!” Go to them!

4. Another serious lack in our spirit, and defect in our method, is the absence of purpose and a plan to evangelize the surrounding neighborhoods and country where our churches are established.

So far as I am able to discover, the custom of our churches is to have one regular preaching service a week, viz.: in the forenoon on Sabbath day. I confess brethren, I was greatly surprised at this. Sixth-day night is usually given to prayer-meeting, and Seventh-day night to a singing or some entertainment. If Sunday churches were to do likewise, that is have preaching services in the forenoon on Sunday, their success

in gathering in would perhaps not be more than half what it is....

One instance will illustrate. In less than twenty miles of one of our strongest western churches, a minister of the Gospel had lived for seventeen years in the same county, and had spoken in public in various places in the county, and up to the

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“The seventh-day
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time of his keeping the Sabbath, some three years ago, had not even heard of said Seventh Day Baptist Church. And yet this is a large and vigorous church, but so far as I know is not regularly holding any missionary post far or near.

How can we expect to evangelize the world with such a policy as this, or rather want of any policy? Is it any wonder that other denominations despise us, and consider us clannish? They see us huddling together and trying to own every farm in our immediate neighborhood, or every house and lot on a certain street, or in the vicinity of our church, and get the idea that the only way to be a Sabbatarian is to go and do likewise.

Be salt and light

Now if we are “the light of the

world,” let us not put all the light under one bushel; if we are “the salt of the earth,” let us not put all the salt on one piece of meat. The Seventh Day Baptists have both more talent and wealth than I expected to find. And there are thousands of places in the land sadly in need of light and salt.

We never shall, never can, bring the world back to the whole Word of God while we cling to the custom—unwittingly contracted, perhaps—of segregating in a few desirable localities....

And now pardon me if I say we need the spirit of the Scotch preacher who divided “They that turn the world upside down have come hither also” as follows: “1) The world is turned wrong-side up. 2) It must be turned right-side up. 3) And we are the chaps to do it.”

We have a special mission

We must believe that we have a special mission, and that that mission is to the whole world, and not in the exceedingly few localities of our churches. It is futile to wait for the world to “get ready to receive the Sabbath.” “The field is already white unto the harvest.”

“Pray the Lord for laborers.” “Go ye out into the highways and *compel* them to come in.” Surely we need one huge camp meeting, and to “tarry at Jerusalem until we are endowed with power from on high” that then we may “go into all the world and preach the Gospel to every creature.”

We lack evangelizing power. We need “power with men and God.” But we surely never will receive it until we rise to the connotation “that every plant which my heavenly Father hath not planted shall be rooted up,” the Sunday-Sabbath and all.

How many of us are ready to say, “Here am I, Lord, send me.” **SR**



Healing Sabbath

by Barb Green, Parish Nurse
Milton, Wis.

(The following is adapted from “Healing Sabbath” by Rev. G. Scott Morris, MD. Found in the Church Health Reader, Fall 2013.)

“Remember the Sabbath day and keep it holy” is one of the Ten Commandments. Some are old enough to remember when nothing much happened on Sabbath in observance of this commandment. We did not go shopping or fishing, because even “fun” was off the list.

In those days, the Sabbath may have seemed like a bored-out-of-my-skull idea to young people, but it was culturally prevalent. These days, the thought of not working for an entire day more likely strikes fear in people’s hearts. “Waste” a whole day doing nothing? Shut off *all* my electronic devices? It’s just not realistic for this day and age. Or so we think.

Exodus 20:8-11 and Deuteronomy 5:12-15 tell us that the promise of rest embedded in the Commandment extends to all people, and their livestock! We need the opportunity to withdraw from work and rest. Exodus also makes the point that God blessed the Sabbath and consecrated it. If God sanctified the day by participating in the first-ever Sabbath, who are we to decide that we do not require this profound manner of rest?

Deuteronomy adds another fascinating perspective. “Remember

that you were a slave in the land of Egypt and the Lord your God brought you out from there; therefore the Lord your God commanded you to keep the Sabbath day.” We might not have been slaves in Egypt, but how easily we become slaves to technology, busyness and to-do lists. Can we hear the truth that just as God delivered the Israelites from slavery, God wants to deliver us from the form of slavery we embrace? Sabbath is the method God chooses.

By the time of Jesus, the Sabbath was a set of rules. Jesus challenged this thinking by healing on the Sabbath, saying, “The Sabbath was made for man and not man for the Sabbath.”

As a physician, I am particularly interested in the link Jesus makes between the Sabbath and healing. The concept of setting aside significant chunks of time for no other purpose than rest of body and spirit produces benefits that medical science can track. Sufficient quantity and quality of rest pays benefits in better memory, healthier immune function, relief for depression and stress, improved energy and decreased inflammation. Getting enough sleep matters. Having down time matters.

Beyond these benefits, let me suggest four ways that practicing the Sabbath brings medical benefits. **First**, physiological benefits of rest are not limited to the period of time we are resting. Something happens in the body and spirit that carries forward. We do not start the next week tired, disconnected and compounding last week’s demands on our bodies. Sabbath changes our

preparedness for the next phase of our work and living, and that supports our overall well-being.

Second, we would see fewer visits to the doctor expecting technology to fix what embracing Sabbath could help prevent. Patients would save time, trouble and money. The health care system would be less strained. In the end, we could *save* money by working less.

Third, mental and relational health would improve. I am not talking about clinical mental health situations that should be medically treated, but the run-of-the-mill kind of stress that manifests itself bodily in too many ways to list here. Sabbath—unplugging from everything that crowds our days from dawn to midnight—reveals fresh perspectives. If we can just tough it out through the withdrawal period, we’ll discover that we have time to think, to create, to listen, to uncover solutions that were there all along.

Fourth, and perhaps most important, widespread practice of Sabbath has the potential to connect whole communities in healthy ways, thereby multiplying these medical benefits. Think what could happen if an entire congregation committed to a Sabbath experiment, reflected on the impact on health of the people who are part of that church, and then took those benefits into the community they serve.

I am fond of saying that the church is a potential powerhouse of life-giving community. Embracing the benefits of Sabbath for our experience of health and medicine is one more way the church can lead the way. **SR**



by Executive Director
Rob Appel

Hope, Joy and Peace be with you

“I am feeling overwhelmed.” Those were the words I used on this rainy March morning when I spoke with Ron Ochs, our Financial Officer. Ron simply said, “One step at a time.”

Do you ever feel like giving up? Do you feel like your situation is so hopeless that the only thing you can do is get up and leave the situations—to just walk away, head out the door and never have to confront them again?

Yet we often do nothing about it. This “Silent Anxiety” will cause people to just go through the motions of their marriage or job. They will maintain the facade of a relationship with their children or parents, but in reality they have given up. They may have stopped working, stopped fighting, stopped caring, and simply emotionally detach themselves from everyone.

All of us have faced a situation when it seems pointless to keep trying. Some of you are probably facing it now and you might be hiding it well. How do we keep holding on when we feel like giving up? Where does the power come from to keep us going?

Trust in God’s Sovereignty

We need to continually remind ourselves that God is in control! My wife reminds me of that every time I try to take control. No matter how hopeless, how painful, how unpleasant, or how discouraging

our circumstances are, God has a purpose for them. The struggle you are going through has meaning and purpose, because God is sovereign and He does everything for a reason. God doesn’t make mistakes and He isn’t surprised by what has happened to you.

Read what Job said to the Lord. *“I know that you can do all things; no plan of yours can be thwarted...”*

Hope, Joy and Peace

Surely I spoke of things I did not understand, things too wonderful for me to know” (Job 42:1-3, NIV). This means that for us Christians, despair is not an option. Despair is not for Believers who live under the constant care of a loving Father.

Despair is for people who live in an ever-expanding impulsive universe, where bad things happen for no reason. Despair is for people who live at the mercy of “karma” and luck. Despair is for people who live in a world in which there is no God, where no one is in control.

Trust in God’s Power

God can make a way! When we see no escape from our situation, and it seems impossible that our

circumstances will change for the better, God can make a way. Our God specializes in all kinds of resurrections!

He can bring life to dead relationships. He can cause loving feelings and attitudes to be created out of nothing. He can renovate people and situations in ways that we are unable to see.

Jeremiah put it this way in chapter 32, verse 17: *“Ah, Sovereign Lord, you have made the heavens and the earth by your great power and outstretched arm. Nothing is too hard for you.”* God can make a way! God is able to do whatever it takes to fulfill His plan for you!

Place Your Hope in Christ

“May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit” (Romans 15:13).

Whether or not God chooses to change our “hopeless” circumstances, ultimately our “hope” is not in what He is going to do for us in this life. Our “true hope” is in Jesus Christ! Our “true hope” is eternal life that comes from our faith in the Savior. Even with our anxiety, this should put everything into the correct perspective.

As Romans 15:13 (above) tells us, when we place our trust in God, we get Hope, Joy, and Peace.

I am not feeling overwhelmed anymore! **SR**



Women's Society page by Katrina Goodrich
www.sdbwomen.org

The Well

Jesus answered, "Everyone who drinks this water will be thirsty again, but whoever drinks the water I give them will never thirst. The water I give them will become in them a spring of water welling up to eternal life." (John 4:13-14 NIV)

The story of the woman at the well is a popular passage. Typically when I've heard this elaborated on, or thought about it myself, it is portrayed as an encounter demonstrating the inclusiveness of Christ's ministry, and a confirmation of his character as the Messiah.

In my limited experience, this story might as well have been titled 'Jesus at the well' because his role is key to the story. The woman typically is portrayed as an ignorant prostitute in a conversation beyond her limited understanding. A message I recently heard added a dimension to the story.

This woman was not a follower of Christ, nor was she Jewish. However, assuming her to be ignorant of Jesus' spiritual part of the conversation does not pass a close scrutiny of her response. Samaritans were Jewish cousins who practiced differently from the Jews but used many of the same texts. When he begins speaking spiritually, she follows. They are at Jacob's Well, which has great spiritual significance for the Samaritans. The woman knows it and calls Jesus out, asking if he is "greater than our father Jacob."

Jesus replies that *he is* greater than Jacob and can offer eternal life. The woman then asks for the water. Many people interpret this as a physical request, but what if it was also spiritual? Their conversation has become spiritual, why diverge now?

It's at this point we find out she's been married five times and is now living with a man who is not her husband. Women in this culture at this time were beholden to a male provider. Validation and livelihood came through that person.

It is possible that this woman was married five times

and is now living with a man because her only other choice was homelessness or death. Either way, this woman has probably been coming to draw water from this well for decades, and despite that she is spiritually parched. Jacob's water cannot satisfy her thirst.

I'd always imagined Jesus reply about her husband in a snarky manner, but knowing Jesus it was delivered in a much gentler tone. He's not trying to drive her to realization but *draw* her to one. She's been drawing water from the wrong well! Whether it was Jacob's Well or the well of men in her life, she's not been truly satisfied. Jesus promises to satisfy her need in such a way that she will never be thirsty again.

So why am I thirsty? I think—like the woman—I'm drawing from the wrong well. I use work, family, friends, myself to validate my life. I act like Jesus is my Savior and that's the end of it, but that isn't the way it works. A spring, even one of eternal life, still needs to be fed from somewhere, and that somewhere is Jesus.

Once is not enough. We need prayer, Bible study, the fellowship of believers, and most of all a continuing relationship with Jesus. We also need to stop drawing from other sources (like the opposite gender or occupation) because it is so easy to begin drawing exclusively from those wells that pollute and dry us out.

I get parched because I don't take myself to Jesus; then I wonder why life seems so difficult. Jesus is the only well of life, and on my journey I'm slowly learning I need to draw life exclusively from him. **SR**

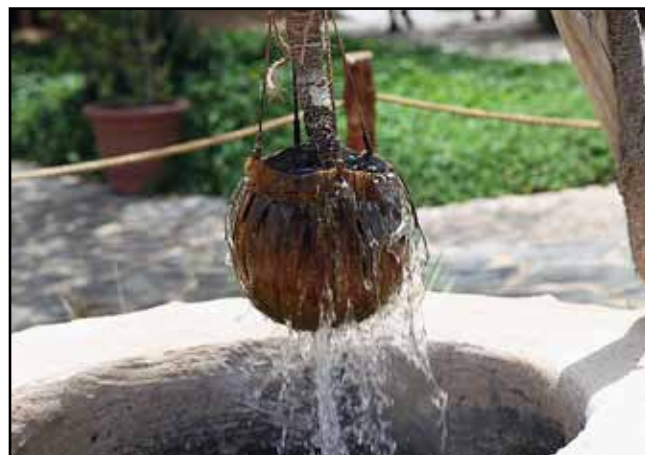
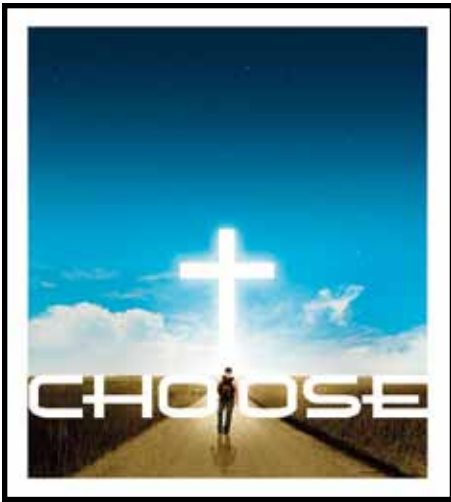


Photo by Neogeolegend @ Wikimedia Commons



St. Paul, MN July 27–Aug. 2, 2014

The President's Page

by Steven James



Giving a voice to your Choice!

In Joshua 24:22, after you and I make the choice to serve the Lord, we need to give our choice a voice, just as God's people did. Let's explore the whole context of this memory verse, from v. 14 through v. 28.

A Voice of Responsibility

Leaders go first. I don't mean in the food line at our fellowship meals, or having the "best seats in the house," but when it comes to making course-changing, sometimes difficult, choices. Leaders have the responsibility to "know the way, show the way and go the way." By the way, all of us have influence and an impact upon the lives of others. All of us should take responsibility in making the choice and giving it a voice.

A Voice of Reason(s)

The people followed Joshua's lead and voiced their choice as well. As they did so, they conveyed their reasons for choosing God—because of what He had done (and would continue to do) for them, we will do for Him.

This was a common mindset back then: If we scratch the backs of our gods, they will scratch ours. How often do we do the same? How often do we feel, if not vocalize, the sentiment: "God, we've done/are doing for You and therefore hope that You will do for us"?

Most pastors would love to hear their people make such a commitment of choosing and serving God! Yet Joshua cuts them to the core of their hearts and motives. While choosing God for what He has done has huge merit and motivation, it isn't enough in the long run.

Joshua conveys that if their choice is based solely on what God has done, then they can't really choose and serve God. There has to be a higher motivation (like, God is holy and jealous).

What are your reasons for choosing God? Is there "something in it" for you or is it solely because of Who God is?

A Voice of Response-ability

The people then respond even more with their ability to choose God. God wants us to know what we're getting into. Hence Jesus making sure that the crowds knew what it meant to follow Him. (Mark 8:34-38; 10:44-45). There is no fine print with God. He's very clear—sometimes painfully clear—as to what it means to love Him, serve Him, follow Him... to choose Him.

Having considered Who God is, the people respond strongly that they have the ability to choose God. Period. How about you?

A Voice of Relationship

Joshua says that to choose God involves giving Him their hearts. That's what God desires most of all—our hearts of love for Him above all others. When we love God (and others) with our hearts, that then impacts our "hands" (our actions) and our "heads" (our attitudes). Are you choosing God because you love Him?

A Voice of Remembrance

Lastly, Joshua brings in the dynamic of accountability: that the people have given a voice to their choice, and that they are "witnesses" against themselves that they have done so. They were to hold one another accountable for their choice.

This is similar to how we include in our church covenants wording about watching over one another for good and convey the dynamic of holding one another accountable for the covenant we are making.

The occasion of giving a voice to their choice was also marked by writing down the people's choice and the words of their voice, and having a visual reminder of the occasion as well (a rock under an oak tree).

Perhaps we, too, when making direction-changing choices as God's people, should lovingly hold one another accountable, as well as mark out the occasion in special, memorable ways.

If you are choosing the Lord, what's the voice behind your choice? That too... is your choice. **SR**

SR Reaction

I read with great interest the April articles on Camp Harley Sutton and Jersey Oaks Camp with very different points of view. I vaguely remember my dad's involvement in the founding of Camp Harley; conversely, I have had a relationship with Jersey Oaks for the past 40 years. I was surprised, however, to note that Lyle Sutton did not mention that Camp Harley was named for his own father!

I do know that Rev. Harley Sutton was a strong influence on my dad (Don Sanford) and am only beginning to realize the impact of Dad's ministry and writing. Similarly, my father-in-law (Charles Bond) continues to influence many through Jersey Oaks Camp, which was "his baby" in the 1960s.

I was impressed and emotionally impacted by Renee Sanford's "Party Crasher" in the March issue.

When circumstances put me in charge of a program at a Sunday church, I asked a friend to personify the Holy Spirit while I attempted to imitate Renee's pleading for pity and then reminiscence of the "essence of Doug." This little mini-skit plus a letter-sized family portrait brought comments such as, "I feel like I know them," "Appreciate your husband while you still have him," and "She got the family writing gene even though she's not a blood relative."

Thank you, *Sabbath Recorder*, for providing this outlet to share with non-SDBs as well as our own people. Meanwhile, I hereby vow to let Renee know that I am thinking of Doug on May 16!

Donna Sanford Bond (Shiloh, NJ)
Dougie's Big Sister

Expected Conduct at General Conference

This must be read, then noted on-line or at the end of the paper form on p. 16

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 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.

1. Local rules of the school and facility are binding on all who attend Conference unless changed by the Host Committee or the General Council.
2. 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.
3. 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).

4. A Disciplinary Council shall be established before Conference convenes.
5. 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 written notice of warning. In the case of a youth being in violation, copies of the warning shall be delivered to both the youth and sponsor.
 - A second offense of the rules will require that a violator (and sponsor, if appropriate) meet with the Disciplinary Council to work out an agreement of what type of service or restitution would be an appropriate consequence for the violation. In the case of youth offenders, the sponsor will also monitor the service of the youth.

•A third offense is punishable by a fine of \$50. In the case of a youth offender who is unable to pay, the youth's sponsor will be responsible for the fine.

•If the offense warrants, the violator will be sent home at their own expense (or the sponsor's expense in the case of a youth).

6. All unmarried young people under 18 years of age will need to have their own parents, or a sponsor over 25 years of age, attend the Conference. **ALL YOUNG PEOPLE will be assigned to rooms on the same floor of the same dorm as their sponsors.**
7. Parents or sponsors assume full responsibility for the conduct and discipline of the young people whose sponsorship they accept. Such responsibility does not extend to direct supervision when youth are engaged in a scheduled Conference activity.

PLEASE SIGN this understanding on the on-line form or on p. 16 of the paper form in this issue. **SR**

2014 CONFERENCE
July 27 – August 2
Registration
Instructions

BETHEL UNIVERSITY
3900 Bethel Drive
St. Paul, MN 55112-6999
(651) 638-6203

Registrar: Althea Rood
(720) 382-3325
registrar@seventhdaybaptist.org
Forms to: Dodge Center SDB Church
PO Box 340, 203 East Main St.
Dodge Center, MN 55927

• **ONLINE REGISTRATION ends**
June 30! *

EARLY **ONLINE** Registration discount: Register **on-line** by June 30 & SAVE \$2 per person/per day! You may pay now or upon arrival. (It's very helpful if you can pay early, either mailing a check or using PayPal.) You may also pay by PayPal on campus. Just bring your sign-in information.

• **On-Campus Registration**

Follow the signs & enter at "Carl H. Lundquist Community Life Center" [Benson Great Hall] on Sunday July 27, from 12 noon to late evening. If arriving after 10:00 p.m., please call the Registrar ahead to make arrangements.

• **Registration** on Mon.-Fri. is 9 a.m. to 5 p.m. & after the evening service in CLC 134. This room is on the left just behind the ticket booth in Great Hall Lobby.

• **If you are coming just for Sabbath, Aug. 2**, please pre-register if you can. We will ask you to register on-site with a donation, so you will be covered by Conference insurance, and we can have an accurate count.

• **About the Form** ~ One family per form ~ One form per family.

(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 2014. 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.

(2a) & (2b) FULL WEEK RATES:

On Campus or Off Campus

(3a) & (3b) DAILY RATES:

On Campus or Off Campus
On-Campus packages **include** the registration fee. For daily rates, please indicate days you will be attending.

• **Registration:** Everyone attending (ages 4 & up), full- or part-time, is required to pay the registration fee. It covers college facilities, materials produced, and insurance at Conference activities.

• **Housing:** All On-campus housing is in **all-suite dormitories** (Heritage and Lissner) and **both dorms are air-conditioned**. Most suites have 3 rooms with 2 beds each, a small living room, a separate shower area (two stalls with curtains), a toilet area, and an area with two sinks. [Although the shower area is separate, we encourage you to bring robes.]

• **Two children** (ages 11 and under) **are allowed to sleep on the floor** at no charge in each suite if there is a paying adult for each child.

• There are elevators in **ALL dorms and Conference buildings**.

• **Everything is handicapped accessible**—there are a few suites in each dorm designed to provide for handicapped needs.

• **Special Requests:** e.g., need handicapped access; willing to be in "higher tolerance" dorm; preference for who occupies same suite or is in suite nearby.

• **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. Sponsor must be listed on the Registration form; young people will be assigned a room in the same dorm and as close as possible to the sponsor.

• **Linens** (fitted sheet, flat sheet, towel, wash cloths, & pillowcase) are provided. There are pillows and blankets in rooms.

• **Room Keys and Dorm Cards:** There is a **\$60 fee** for each lost room key; **\$5 fee** for each lost dorm card.

• **Laundry is free.** Two washers and driers on each dorm floor. Bring your own detergent.

• **Meals:** Meal tickets for the entire week are a GREAT deal & include supper Sunday, July 27, through breakfast Sunday, Aug. 3 "Lunch & Supper" meal tickets include supper on Sunday, July 27, through supper Sabbath, August 2. **Children ages 3 & under are free.** Individual meals may be purchased in the meal line at the cafeteria: Breakfast \$6.06; Lunch \$8.02; and Dinner \$10.21. **Royal Grounds** coffee-shop has sandwiches, pastries, and coffee (some Caribou products)

• **Parking is free!** Ask at registration for a permit for each car.

(4) & (5) Banquet Tickets

Please register for Banquets so we know how many to plan for. Prices are discounted with meal tickets. **Indicate if you prefer vegetarian.**

(6) Off-campus Housing: Please indicate a phone number (cell or other) where you can be reached.

(7) Transportation: Attendees will be picked up at the Minneapolis airports & Amtrak Station. Please indicate arrival and departure times by pre-registering by June 30.

There is a Pick-UP FEE of \$20.

[Round-trip fee is \$40.]

• **NOTE: NO RV spaces are available on campus.**

• **Nursery Services:** Will be between the cafeteria and Great Hall. Hours will be posted. **Parents using the nursery are asked to help for half a day** some time during the week.

• **Internet Access:** Bethel has open internet access for all on campus.

• **Late Arrivals (after 10:00 p.m.)** Contact Host Committee at (507) 272-1750 to get your keys at the Guard House.

• **NO SMOKING** or Alcohol allowed.

• **ALL ATTENDEES** should read and sign the Expected Conduct Statement on p. 13. Those registering online will mark a box indicating that they have read it and agree to abide by it. **SR**

2014 SDB Conference Registration — Bethel University, St. Paul, MN July 27 – Aug. 2

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

Address _____ E-mail _____

Spec. Requests (**Higher tolerance** dorm; _____ Name of Sponsor (All youth under 18) _____
 roommate request)

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

FULL WEEK RATES ON CAMPUS*

FULL WEEK RATES OFF CAMPUS

(2a)	How many?	Rate	Amount	(2b)	How many?	Rate	Amount
------	-----------	------	--------	------	-----------	------	--------

Parking on Campus: Vehicles _____ x FREE
Get permit for each car at registration

•**Adults (age 12 and up)**

Room (bed), All Meals _____ x \$413 = _____

Room (bed), Lunch/Supper only _____ x \$371 = _____

Room (bed), No Meals _____ x \$259 = _____

•**Children (age 4-11)**

Room (bed), All Meals _____ x \$206.50 = _____

Room (bed), Lunch/Supper only _____ x \$185.50 = _____

Room (bed), No Meals _____ x \$129.50 = _____

For children on floor, must have one paying adult per child on floor

Room (floor), All Meals _____ x \$136.50 = _____

Room (floor), Lunch/Supper only _____ x \$115.50 = _____

Room (floor), No Meals _____ x \$59.50 = _____

•**Children (3 and under)**

_____ x FREE

*(On-campus rates incl. registration)

TOTAL (2a)

Parking on Campus: Vehicles _____ x FREE
Get permit for each car at registration

•**Adults (age 12 and up)**

Registration, All Meals _____ x \$273 = _____

Registration, Lunch/Supper only _____ x \$231 = _____

Registration, No Meals _____ x \$119 = _____

•**Children (age 4-11)**

Registration, All Meals _____ x \$136.50 = _____

Registration, Lunch/Supper only _____ x \$115.50 = _____

Registration, No Meals _____ x \$59.50 = _____

•**Children (3 and under)**

_____ x FREE

TOTAL (2b)

•**BANQUETS**

(4) Women's _____ x \$10.00 w/meal tkt _____ x \$20.00 w/out tkt

_____ # of Vegetarian meals (4)

(5) Youth _____ x \$6.00 w/meal tkt _____ x \$16.00 w/out tkt

_____ # of Vegetarian meals (5)

All attendees **MUST** be registered or listed!
 Please read the "**Expected Conduct**" statement on page 13
 and sign the statement at the bottom of the next page

[You may register on-line at www.seventhdaybaptist.org
 and get a *discount* off your registration fee]

PER DAY RATE ON CAMPUS *
(3a)

How many? # days Rate Amount

Parking on Campus: Vehicles _____ x _____ x FREE

• **Adults (age 12 and up)**

Room (bed), All Meals _____ x _____ x \$59.00 = _____

[Circle days: M T W Th F Sa]

Room (bed), Lunch/Supper only _____ x _____ x \$53.00 = _____

[Circle days: M T W Th F Sa]

Room (bed), No Meals _____ x _____ x \$37.00 = _____

• **Children (age 4-11)**

Room (bed), All Meals _____ x _____ x \$29.50 = _____

[Circle days: M T W Th F Sa]

Room (bed), Lunch/Supper only _____ x _____ x \$26.50 = _____

[Circle days: M T W Th F Sa]

Room (bed), No Meals _____ x _____ x \$18.50 = _____

Room (floor), All Meals _____ x _____ x \$19.50 = _____

[Circle days: M T W Th F Sa]

Room (floor), Lunch/Supper only _____ x _____ x \$16.50 = _____

[Circle days: M T W Th F Sa]

Room (floor), No Meals _____ x _____ x \$8.50 = _____

• **Children (3 and under)**

_____ x _____ x FREE

*(On-campus rates incl. registration) **TOTAL (3a)** _____

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

(7) Transportation assistance needed between _____ (air) _____ (train) _____ (bus) _____

Minneapolis/St. Paul and the campus.

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

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

Pick-up costs: One way _____ x \$20/person = _____ Round trip _____ x \$40/person = _____

PER DAY RATE OFF CAMPUS
(3b)

How many? # days Rate Amount

Parking on Campus: Vehicles _____ x _____ x FREE

• **Adults (age 12 and up)**

Registration, All Meals _____ x _____ x \$39.00 = _____

[Circle days: M T W Th F Sa]

Registration, Lunch/Supper only _____ x _____ x \$33.00 = _____

[Circle days: M T W Th F Sa]

Registration, No Meals _____ x _____ x \$17.00 = _____

• **Children (age 4-11)**

Registration, All Meals _____ x _____ x \$19.50 = _____

[Circle days: M T W Th F Sa]

Registration, Lunch/Supper only _____ x _____ x \$16.50 = _____

[Circle days: M T W Th F Sa]

Registration, No Meals _____ x _____ x \$8.50 = _____

• **Children (3 and under)**

_____ x _____ x FREE

TOTAL (3b) _____

TOTALS

Regis., Housing, Meals, etc = _____

Less amount prepaid = _____

Balance Due = _____

Checks to: "SDB Host Committee"

Send form to: Dodge Center SDB Church

PO Box 340, 203 E Main St

Dodge Center MN 55927

(registrar@seventhdaybaptist.org)

Althea Road (720) 382-3325

Expected Conduct document on p. 13

I/we, the undersigned, have read and do understand the "Expected Conduct at General Conference."

Signed _____ Date: _____

Sponsor _____ Date: _____

Youth _____ Date: _____

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

Parent _____ Date: _____

Sponsor _____ Date: _____

Youth _____ Date: _____

2014 YOUTH PRE-CON CAMP REGISTRATION

Forms, On-Line Registr., Driving Directions, Info:

<http://EducatingChristians.org/precon>

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

YWAM Northwoods, Weyerhaeuser, WI

4:00 p.m., July 23 – 1:00 p.m., July 27, 2014

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

Cost: \$130.00 on or before June 30, 2014

\$150.00 after June 30, 2014

(Register by deadline. Please pay on-line or 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: _____ Parent _____
E-Mail: _____

Parent Phone: _____ Home Church: _____

Gender: Male / Female Age (at Pre-Con end): _____ Planning to fly.*

***If you are planning to fly, and expect transportation to the
Pre-Con site, please follow the directions provided at
<http://EducatingChristians.org/precon>**

***Medical/Health form must be completed. Form is available for download
from the BCE website, or at your request from 607-587-8527.***

***I understand that medical and authorization forms are needed to complete the registration process,
and this camper will not be able to attend Pre-Con without the completed forms.***

Parent/Guardian Signature: _____ Date: _____

YOUNG ADULT PRE-CON RETREAT REGISTRATION

Forms, On-Line Registr., Driving Directions, Info:

<http://EducatingChristians.org/precon>

Young Adults, ages 18-29

Bethel University, St. Paul, MN

4:00 p.m., July 23 – 1:00 p.m., July 27, 2014

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

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

Cost: \$200.00 on or before June 30, 2014

\$220.00 after June 30, 2014

(Register by deadline. Please pay on-line or 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: _____ E-Mail: _____

Contact Phone: _____ Home Church: _____

Gender: Male Female Age (at Pre-Con end): _____ Planning to fly.*

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

***If you are planning to fly, and expect transportation to the
Pre-Con site, please follow the directions provided at
<http://EducatingChristians.org/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: _____



Correcting Mistakes— Part 2

by Oscar Burdick

Note from Nick: This is the second of three articles begun last month correcting significant errors published about English SDB history found in Seventh Day Baptists in Europe and America, Volume 1 and 2, which was published by the General Conference in 1910.

We remind you that a document containing corrections (listed by page numbers) is available on the Historical Society's website: www.sdbhistory.org. These corrections spring from Oscar Burdick's extensive work on this subject over many years as he has researched to write an authoritative work on English SDBs.

• **About the assertion that John Trask was a Seventh Day Baptist in 1617, and started the Mill Yard SDB church (an assertion which has been frequently repeated in sources beyond SDBs in Europe and America):**

John Trask kept the Seventh Day Sabbath only briefly; his only publication about it was his recantation (published in 1620). He was not a Baptist. There is no Trask organic or personal connection with Seventh Day Baptists.

The incorrect connection of Trask to "Mill Yard" came through two men with the surname Coppinger, one of whom was supposed to have been a follower of Trask, and then another who was subsequently a member at "Mill Yard" in the 1650s. Subsequent investigation has proven that these were actually two men with different first names, neither of whom was ever associated with Trask or his followers.

Edmund Coppinger's name appears very near Trask's in a book by Ephraim Pagitt (*Heresiography*, published in 1662), which led some to falsely conclude there was a connection between the two, though Edmund died in 1591 in prison. Matthew Coppinger was a Sabbathkeeper who participated in a public debate about the Sabbath along with two prominent SDBs in 1659.

With this information—that Trask was never a Baptist, and that the supposed connection between Trask and "Mill Yard" through Coppinger does not exist—the only conclusion is that the 1617 date for the founding of the Mill Yard, London, congregation

is also not correct. It is likely that the proper date of the "Mill Yard" congregation would be 1657 or before.

• **About the end of the Trask movement:**

According to a 26 December 1634 letter, "only two or three women do now uphold" Trask's teachings; two of them being Mrs. Trask and her nurse...¹ As of 1635 of his four "messengers" or leaders, "three are now dead, the fourth hath renounced these things."² Mrs. Trask, a Sabbath-keeper, died in prison about 1643 or 1644.

It was reported in 1662, "So there is the end of her Sect, in less than half a generation, 'tis true, it begins of late to be revived again; but yet faintly; the progress it makes is not observed to be much...."³ This later comment seems to reflect the Seventh Day Baptist movement in the 1650s. **SR**



Oscar Burdick is an ordained Seventh Day Baptist minister and a member of the Bay Area, California, Seventh Day Baptist Church. He is retired as Librarian for Collection Development of the Graduate Theological Union Library in Berkeley and 2007 recipient of the Seventh Day Baptist Historical Society's Gold Headed Cane award.

¹ Pagitt, Ephraim. *Heresiography*, p168

² Pagitt, p189-90

³ Pagitt, p197

O be careful little eyes...



In Mark 7:14-16, Jesus taught that uncleanness comes from inside, not outside a person.

He explained in verses 20-23, “What comes out of a man is what makes him ‘unclean.’ For from within, out of men’s hearts, come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All these evils come from inside and make a man ‘unclean.’” (NIV)

Jesus was not teaching anything new. Jeremiah had said something similar. “The heart is deceitful above all things and beyond cure. Who can understand it?” *Beyond cure* is also translated as “desperately sick” (ESV, NASB) and “desperately wicked” (KJV, NKJV, NLT). Saint Paul struggled with this issue and spoke of it in Romans 7:7-25.

This side of heaven we all struggle with sin. One of the reasons that it is almost impossible to become a mature believer by ourselves is that we need our brothers and sisters to hold us accountable. From time to time we need to be asked how we are doing in our relationship with the Lord and how we can be prayed for or helped.

Parents should hold their children accountable for their words and actions. As believers we each

need someone who will “speak the truth in love” so that we are challenged to deal with issues we would rather sidestep or ignore. Sometimes this person is our spouse; sometimes it needs to be someone else.

The internet is a place where temptation is high and accountability is low, and at times non-existent. A person with a shopping problem can go wild sitting at home using their computer and credit card or

reputation in this area. There is software that can be helpful to all three of these groups. There are various options available for online accountability. One of them, “Covenant Eyes” software, provides internet accountability which tracks websites you visit on your computers, smart phones, and tablets, and sends an easy-to-read report to someone you trust. This makes it easy to talk about the temptations you face online.

The SDB Center on Ministry has created a group with Covenant Eyes that ministers can join. The cost is \$24 for 12 months and the pastor gets to choose an Accountability Partner to whom their reports are sent. This Accountability Partner is to review the report and even when it consistently says “looks good,” should touch base and see how things are going.



PayPal. Pictures in poor taste or ones that wrongly entice are prevalent online. How do we deal with this?

It is easy to say, “I don’t have a problem.” Some people who say that are truthful. What about the rest of us? We can say, “God sees all, so that is a deterrent.” That is true. However if we are honest, we all must admit with Paul: “I do not do the thing I want, but I do the very thing I hate” (Rom 7:15, ESV).

Some know they have a problem. Others know they can be tempted from time to time. Still others want to remove any question from their

Eight of our pastors are using the COM group with Covenant Eyes. I have spoken with at least one other who is using a different service. It is possible that some are hesitant to spend the \$24 per year. You might ask your pastor if he would participate if you or your church were to provide these funds. This doesn’t guarantee that there will not be temptation or yielding to temptation, but it does provide a tool for nipping issues in the bud.

For further information check the COM website at www.sdbministry.org. SR



the BEACON

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

May 2014

...as we forgive others

by Seth Osborn
Boulder, Colo.

I've never thought of forgiveness as an especially difficult thing to do. Someone does something wrong, they realize it, they say they're sorry, and the people that were harmed forgive them.

Yes, there are times where the offending party does something particularly awful (some of these cases involving illegal acts), and forgiveness can be very difficult. We should still forgive them—and we can with God's help—but it will be hard.

Outside of those, though, forgiveness shouldn't be too hard, right? You may need some time away to gather your thoughts (for short periods; preferably not stretching into days and beyond). You should be able to bring yourself to forgive this person if they're genuinely repentant for what they did, just as God and probably countless other people have forgiven you.

If you look at it this way and allow God to help you when you're struggling a bit, then I find forgiveness to be a pretty simple thing to grasp.

Let's crack open the Bible and look at some verses on the topic. Ephesians 4:31-32 has a command for us: "Get rid of all bitterness, rage, and anger, brawling and slander,

along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you."

There it is, right there! God forgave us, so we shouldn't be stingy with our own forgiveness, even if it means forgiving the same person multiple times.

Matthew 18:22 shows us that when asked if there was a limit to how many times we should forgive the same person (seven times?), Jesus answered, "I tell you, not seven times, but seventy-seven times." This wasn't to say that the 78th time we need to forgive someone it's okay if we don't! Jesus was trying to get the point across that you should forgive so many times that you lose count, then keep forgiving past that.

But wait... Do you notice something in those verses that contradicts my notion of forgiveness? I'll give you a hint: here are the verses from Ephesians rewritten to fit my earlier formula. "Get rid of all bitterness, rage, and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. But you only have to do this if the person that you're forgiving is sorry about what they did."

People won't always be sorry. And even if they are sorry, they

might not always make that known. Some people might not even realize they've done anything to hurt you. We still need to forgive.

The second and third situations are pretty simple to resolve. If this is a serious issue, bring it up with them. Don't attack them for what they did, but get to where you're able to keep yourself collected and talk to them about it. Explain how you were hurt by what they did, and they'll probably apologize. I realize this is easier said than done for some (like me), but it's not as difficult as forgiving someone who's not apologetic. Not by a long shot.

Here's my advice: Pray. Not for them to realize their own error, but for you to be able to forgive them regardless of whether or not they feel guilty about what they did. If they did do something wrong, it's their issue. Your only concern should be letting go of all of the negative feelings you hold toward them.

It's hard to do this on our own. Sometimes it's hard even when they do ask for forgiveness, so really the only thing to do here is let God help you (which is really a good plan for everything in life). Letting go of anger will let you be happier and feel free. And, most importantly, it's what God wants you to do.

Again, it will be tough. But it will also be worth it. **SR**



FOCUS on Missions

Guyana: The Next Hundred Years

by Clinton R. Brown
sdbmissions.org

“Using the dead as our seeds will not yield life.” This was the message I took away from listening to speakers at the 100th Anniversary celebration meetings of Seventh Day Baptists in Guyana, South America.

The closing Sabbath service at the Bona Ventura SDB Church on the Pomeroun River brought in delegates from across Georgetown and up and down the river. A significant portion of the service was spent looking back at the past 100 years, but the point was brought back repeatedly that we cannot rest or even tarry long on the achievements of the past.

I felt compelled to echo this sentiment, but as a visitor I was reluctant to diminish the sacrifices of those who built the Guyana SDB Conference. Though I saw new faces and new families, many in attendance were part of generations of ministry history. Some had done extensive research and shared the history of those who came before us. It was in one of those looks backward that I was freed to speak about learning from the past, with a focus on the future.

After introducing myself, I shared reasons that Guyana is a particularly special place for me. For one, the first time I ever packed my bags to work with a missions ministry was five years ago when I joined an SDB team to Guyana. I helped for a couple weeks in constructing a men’s camp dormitory. Another reason was that the SDB Missionary Society, where I am currently the executive director, has decades of partnership in ministry with the Guyana Conference. And then I discovered I had family history, as well.

One of the speakers mentioned a relative of mine among the early contributors to the Guyana mission. Wardner and Bertha Fitz-Randolph had been active in the work in Jamaica, and later Wardner came to help minister in Guyana. Wardner was one of my great-grandfathers. He died 10 years before I was born and I knew very little about him or the work he had done.

However, Wardner Fitz-Randolph’s importance that day was how I could speak of setting aside **our**

families’ achievements and look toward the future. They agreed with me that if we build on anything but Jesus, our work is in vain. This included building on the fallen bodies of those coming before us. Only Christ and his work through them and us was what mattered.

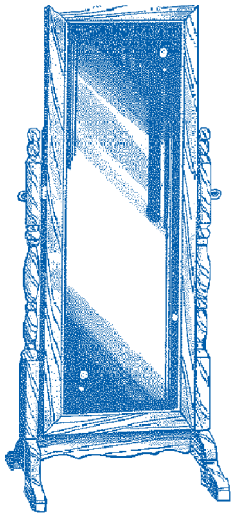
They were lost sinners, too.

In many ways our predecessors had given their lives for others, *which there is no greater love*. But we have to keep in mind that none of their works counted toward their salvation, nor towards ours. Only by the grace of God are we all not cast out.

It is with this message we have to turn toward the next hundred years, or the next year, or especially this next day. It is in this next day that we join God in starting a new church plant, in discipling a brother or sister, in showing the love of Christ to someone not yet part of the Church. Introducing Jesus to a new believer today inspires a celebration in heaven. **SR**



The map (left) shows Guyana in the northern part of South America. Above: the Bona Ventura SDB Church.



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

Winning at losing (my head)

In Psalm 139:14, King David wrote, "I praise you [God] because I am fearfully and wonderfully made; your works are wonderful, I know that full well" (NIV).

Commenting on this verse, S. Michael Houdman [founder, president, and CEO of Got Questions Ministries] wrote, "The context of this verse is the incredible nature of our physical bodies. The human body is the most complex and unique organism in the world, and that complexity and uniqueness speaks volumes about the mind of its Creator."

The human head contains the human brain, which is the most important part of our physical bodies.

Like many older people, I tend to misplace or totally lose things. I am, after all, an imperfect Child of God. However, I've been "accidentally abandoning" things, hither and yon, most of my life.

One of my earliest memories is of my mother towering over me and saying—with more than a hint of frustration in her voice—"Leanne, it's a good thing your head's attached."

When you're a kid, that statement can be very confusing, especially if you take your parents' proclamations literally.

Isn't everyone's head attached? I thought. *Are there thousands of headless people wandering around, bumping into other people? How*

do people lose their heads in the first place? And, if they're truly headless, how in the world can they find anything, including their heads?

At the time, those puzzling questions were way over my head.

Fortunately, I usually end up recovering most of my lost items, either through my own efforts or those of others.

When I play euchre with a circle of friends twice a month, I inevitably leave something at the host home. (In the winter, it's usually a sweater or a pair of gloves.) Everyone, rightly so, assumes those wayward items belong to me, so I eventually get them back. But that doesn't always happen.

Several years ago, I wore a favorite suit jacket to a healthcare center in Edgerton, Wis., while singing with a group from the Milton SDB Church. Just before starting our musical program, I removed my jacket. When we headed back to the church, I inadvertently left that jacket behind, and I haven't seen it since.

I've also lost a favorite, suede-like, long-sleeved tan shirt. I still have a matching green one, but I have absolutely no idea where the tan one is. I assume it's somewhere in the United States; then, again, I've been to Canada and on a Caribbean cruise ship. Wherever it is, I hope it's happy keeping someone else warm.

Commenting on my tendency to leave things where I don't want to leave them, an acquaintance recently joked, "Yes, that's Leanne's head over there. She should be back next week, with the rest of



her body, to pick it up."

I laughed, but on the inside, I wanted to cry. It's not fun to lose your head, under any circumstances. First off, I've grown very fond of my head, and I want to keep it. Secondly, headless people tend to really "gross out" people who still have their heads.

So, what am I to do? What brilliant strategies do I have in mind to put an end to my innate talent of misplacing my possessions?

I figure if I didn't have any arms—and thus, no hands—I would stop leaving things behind, simply because it would be extremely difficult to pick up things and misplace them in the first place. However, that would involve extensive surgery. Besides, I've grown very fond of my arms and hands.

Oh, well... To quote that famous philosopher, Popeye the Sailor, I guess I'll just have to live with the fact that, "I yam what I yam." **SR**

My Journey to the Sabbath, *cont. from page 5*

and sincerity of heart.” Since there are two elements to the Lord’s Supper it could not mean Lord’s Supper.

Paul talked until morning, but where was the singing and reading of Scripture which is present in scheduled worship services? The Bible states how the meeting ended. “When he had gone back up and had broken the bread and eaten, he talked with them a long while until daybreak, and then left” (Acts 20:11). This was a fellowship meal after the Sabbath had concluded and Paul spoke into the night.

The Epistles continue to promote keeping the Sabbath.
“Therefore no one is to act as your

judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day—things which are a mere shadow of what is to come; but the substance belongs to Christ” (Colossians 2:16-17). This Scripture is used against Sabbath-keeping, but that was not the intent. The word “mere” was added to this translation but was not in the Greek manuscripts. What this passage does is name the days set aside for worship. The Sabbath was mentioned but the Lord’s day was not, nor was the first day of the week.

This Scripture states that no one is to be your judge in regard to how you worship on the days mentioned.

Our Sabbath worship is a shadow of what it will be like when Christ returns.

Paul also wrote, “Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also. On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come” (1 Corinthians 16:1-2). Since there was only one church in Corinth (1 Cor. 1:2 and 2 Cor. 1:1) “each one of you” could not refer to churches. “Each one of you” refers to individuals in the church who were prospering financially on the first day of the week because it was a workday. They were instructed to set that money aside for the saints in Jerusalem.

The next passages are taken out of the context of

eternal rest, but they are also a call to Sabbath worship. “For He has said somewhere concerning the seventh day: ‘And God rested on the seventh day from all His works’” (Hebrews 4:4). “So there remains a Sabbath rest for the people of God” (Hebrews 4:9). In this chapter of Hebrews the word “rest” refers to eternal rest, but the word “Sabbath” refers to the seventh day of the week which remains a day of rest and worship for the people of God.

Jesus claimed that the religious establishment of His day was following the traditions of men rather than the commands of God. He said to them, “Neglecting the commandment of God, you hold to the tradition of men.’ He was also saying to them, ‘You are experts at setting aside the commandment of God in order to keep your tradition” (Mark 7:8-9).

When I realized that the religious establishment of our day was doing the same thing in regard to the Sabbath, I decided to keep the Sabbath according to the commands of God. Now there is a much better connection between the Old and New Testaments. **SR**



Pastor David Johnson

Please assist our Retired Pastors

Your generous gifts can help support those who gave so much, and their survivors.

Please make your check out to COSAR, with “**Pastor’s Retirement Fund**” in the memo line, and send it to the SDB Center
PO Box 1678
Janesville, WI 53547.
A monthly automatic gift can also be arranged.
Contact the SDB Center at 608-752-5055.

Celebrating 25 Years of Service in Miami

by Theo-Nathan Wilson
Miami, Fla.

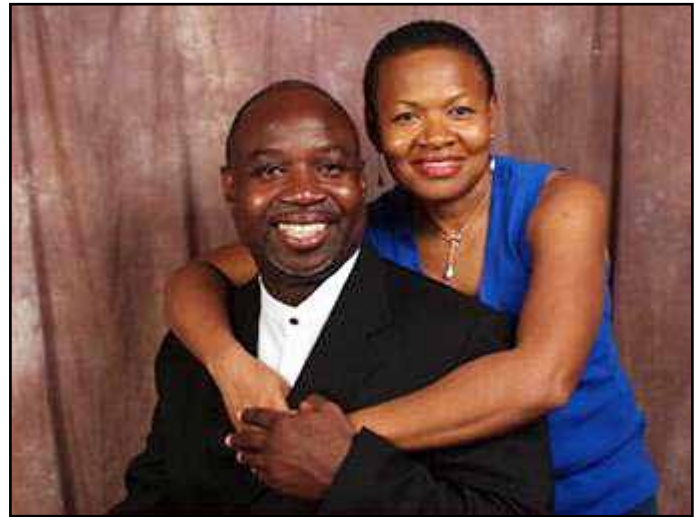
In the summer of 1988, a young man was called to take on the leadership role as Senior Pastor of the Miami, Fla., Seventh Day Baptist church. Twenty-five years later—after 106 baby dedications, 99 baptisms, 86 weddings, 47 funerals, and extending the right hand of fellowship to 163 members—the need to honor a man of God who has given himself wholeheartedly as a servant-leader to the Miami SDB Church was quite necessary.

On Sabbath September 28, 2013, church leaders and congregation members, family and friends traveled from various parts of the world to join Pastor Andrew Samuels and his wife Kay in celebrating their 25 years of pastoral service. The service was enhanced with music from the Miami SDB praise team, dance ministry, and a combined ensemble which included members of both the Miami and Ft. Lauderdale churches. It was a Sabbath evening to remember.

Pastors Noel Campbell and Eric-essen Cooper shared the leadership responsibilities for the evening, and guest speaker Pastor Whaid Rose, President of the Church Of God Seventh Day Denver Conference (a school colleague of Pastor Samuels' wife Kay), delivered the message. "It's All About People" was inspired by Romans 16:1-16, 21-27.

Pastor Rose, along with other ministries throughout the evening, brought a few main points to the forefront: 1) The service to God through service to people, 2) The partnership of ministry colleagues

Pastor Andrew and Kay Samuels



over the past 25 years, and 3) The Faithfulness of God.

Pastor Andrew has demonstrated throughout the past quarter century that he is a prime example of a servant-leader. During his tenure, 66 pastors have shared the Word at the pulpit. He has also reciprocated this act at various churches in the United States, in the Caribbean, Europe, Africa, and South America.


He is always willing to serve in ways that are beneficial to others. Additionally, he is known for demonstrating extreme acts of kindness, and a high commitment level to whatever he lends his service.

The aforementioned comments were conveyed by many friends, including a Sunday morning soccer club in which he participates, as well as alumni from his high school in Jamaica, Wolmer's Boys School. These words of appreciation were delivered to Pastor Andrew during an "open floor" segment of the pro-

gram, filled with lots of humor and heartfelt appreciation.

The service closed with Pastor Andrew expressing his gratitude to everyone in attendance. After his closing statements, all pastors who were present laid hands on both Pastor Andrew and Sister Kay, thanking God for the last 25 years and asking for His direction and blessing on the years ahead. In true SDB fashion, the celebration continued with refreshments and fellowship afterwards.

The following sums up Pastor Andrew as the strong leader he has been: "Whatever your career may be, true leadership means to receive power from God and use it under God's rule to serve people in God's way." – Leighton Ford

We extend a special thank you to all those who travelled from various parts of Florida, Georgia, New York, Wisconsin, and Jamaica to celebrate with Pastor Samuels. 

Births

Rhoden.—A son, Jeremiah Omari, was born to Omari and Stephanie (Jones) Rhoden of Brampton, Ontario, Canada on January 27, 2014.

Ashley.—A son, Malachi James William, was born to Keith and Natasha (Reynolds) Ashley of Toronto, Ontario on March 21, 2014.

New members

**Central SDB Church
Mitchellville, MD**
David Taylor, pastor
Joined after testimony
Charisse Henry
Joined by letter
Kim Merchant

Send your church or family news to editor@seventhdaybaptist.org or to “Sabbath Recorder” on Facebook (or address on p. 3)

Obituaries

Welch.—Lowell A. Welch, 71, of Brookfield, N.Y., went to be with his Heavenly Father on February 18, 2012 after a long illness. He was born February 29, 1940 in Leonardsville, N.Y., son of Leslie A. and Henrietta (Davis) Welch. Lowell was a graduate of Leonardsville High School and lifetime member of the Leonardsville-Brookfield SDB Church where he served as a Sabbath School teacher and deacon. On July 1, 1961 he was united in marriage to Patricia Weidman.

Lowell was a career farmer and spent many years working at Oertle Farms. He left farming in 1998 to work for the Village of West Winfield Public Works department, retiring from there in 2009. He always had time to play games with his children and grandchildren; a loyal and kind man who would do anything for anyone.

Surviving besides his loving wife of 50 years are three sons, Robert Welch of Ashaway, R.I., Jim Welch of Oneida, N.Y., and Scott Welch of Leonardsville; three daughters, Bethany Rogers of Sellersville, Pa., Amy Krause of Arkport, N.Y., and

Heather Welch of West Winfield; 11 grandchildren and two great-grandchildren; five sisters, Leona Burdick, Leola Dye, Cynthia Tichnell, Julia Randolph, Martha Vaught, and one brother, Bert Welch.

Funeral services were held on February 22, 2012 at the Dimbleby, Friedel, Williams, and Edmunds Funeral Home in West Winfield.

Tichnell.—Cynthia Welch Tichnell, 63, of Middleville, N.Y., went to be with her Heavenly Father on January 1, 2013.

She was born on May 20, 1949 in New Berlin, N.Y., daughter of Leslie A. and Henrietta (Davis) Welch. She is survived by four sisters, Leona Burdick and Leola Dye of Brookfield, N.Y., Julia Randolph of Belpre, Ohio, and Martha Vaught of Milwaukie, Ore.; one brother, Bert Welch of Brookfield, N.Y.; and several nieces and nephews. She also leaves behind a daughter, Melissa Bartlett of Ravenswood, W.Va., and three grandsons. In addition to her parents, she was preceded in death by a brother, Lowell A. Welch.

Johnson.—June (Babcock) Johnson, 93, of Nortonville, Kan., passed away on January 25, 2014 at the Midland Hospice House of Topeka, Kan.

June Babcock was born on June 22, 1920 in Nortonville, the daughter of Herman C. and Lenna C. (Bond) Babcock. She graduated from Nortonville High School in 1938 as valedictorian of her class. June then attended Milton (Wis.) College for two years prior to moving to Chicago where she worked for a plastics manufacturer until 1942, when she moved to Fresno, Calif. While at Milton College she received her pilot's license.

June married Edwin Johnson on March 20, 1942 in Fresno. They lived there until he was transferred by the military to the Cape Hatteras area on the East Coast. When Edwin was deployed overseas, June returned to Nortonville where she taught at Center School for one year. After he returned home from England, they moved to Kansas City where they made their home until 1985, when they moved back to Nortonville.

cont. on p. 26

Mrs. Johnson was a member and Deaconess of the Seventh Day Baptist Church in Nortonville and had taught Sabbath School for over 40 years. In 1991, the Johnsons joined The Senior Saints, a group of volunteers who went to various churches and church camps where they did repairs or whatever work needed to be done. They had worked in seven states but had to stop in 1994 due to health reasons. June and Edwin were also foster parents for five years and took care of 22 children during that time.

June was preceded in death by her husband, Edwin (Feb. 7, 2004), and a daughter, Gayle Johnson.

Survivors include two sons, Rev. Russell Johnson and James Johnson; three daughters, Becky Greife, Georgeanna Johnson and Kelly Johnson; five grandchildren; and many great-grandchildren.

June's inurnment took place on February 1, 2014 at the Nortonville Cemetery.

**The SDB
Historical Society's
2014
Annual Meeting
will be held at the
SDB Center
3120 Kennedy Road,
Janesville, WI,
on June 1, 2014
at 2:00 p.m.
All interested Seventh
Day Baptists are
invited to attend.**

Smith.—Rev. Quintin Eugene “Gene” Smith, 80, of Sherrill, N.Y., went to be with his Lord on March 10, 2014.



*Pastor
Gene
Smith*

Rev. Smith, a retired Seventh Day Baptist pastor, resided in the Verona, N.Y. area for the past 19 years. He served as an assistant to the pastor of the Salem, W.Va., Seventh Day Baptist Church in 1984. In 1985 he accepted a call to serve as pastor of the SDB Church in Adams Center, N.Y. where he served ten consecutive years, and then returned after his retirement in 1995 for one more year as interim pastor. He also served as interim pastor at Brookfield/Leonardsville, N.Y., Seventh Day Baptist Church, as well as the Salem, W.Va., and the Paint Rock, Ala., SDB Churches.

He married Marie W. Davis on October 15, 1988, the same day he was ordained into the ministry. After his retirement, he organized and led the “Brothers in Christ” Gospel Quartet for more than six years.

Gene was born in Emporium, Pa., on June 13, 1933, the youngest child of Grant L. and Grace Ensign Smith. After the early death of his mother, he and his two brothers and two sis-

ters were raised in foster homes in Pennsylvania and New York.

On Nov. 18, 1955 he married Virginia L. Mumford; that marriage ended in divorce in 1965. Three sons were born of that marriage and survive Rev. Smith. They are Quintin E. Smith Jr. of Bedford, Va., Todd A. Smith of Emporium, Pa., and Grant E. Smith of Clarksburg, W.Va. In September 1967 he married Shirley Heeter in Attica, N.Y. They divorced in 1977. Two daughters were born of that marriage: Angela Lamont of Arkansas and Deborah Vaughn of Ohio, survive their father. He is also survived by a step-daughter, Mary Jo Kirk of Virginia.

He is survived also by his beloved wife of 25 years, Marie, and four stepdaughters: Cynthia Freihofer of Albany, N.Y., Donna Wiley of Sherrill, N.Y., Janet Butler of Janesville, Wis., and Nancy Tucker of Chittenango, N.Y.; one sister, Isabel Paugh of Horseheads, N.Y.; 27 grandchildren, and many great-grandchildren and nieces and nephews. He was predeceased by one sister, Mildred F. Kelly; three brothers, Lee G. Smith, Gordon F. Smith and Datus Smith; and one foster sister, Mary Jane Ostrum.

A funeral service was held on March 15, 2014 at the Verona Seventh Day Baptist Church, with Pastor Steven James officiating. Burial will be at a later date. **SR**

Death Notice

Frances W. Ellis, 104, of Winter Haven, FL (formerly of Berlin, NY) died on February 23, 2014.

KEVIN'S

KORNER

Thankful, or Taken for granted?

As the calendar pages flip quickly toward the end of June, I've received a number of notes and e-mails thanking me for serving as editor. Many have said that they will miss reading this page.

I've been humbled by how these words have made an impact. Some readers have used these "Korners" as devotionals at local gatherings and Bible studies, others have been collected and re-read, and one "clever" person even snuck some of my just-published words into a prayer at a family dinner—where I was a guest.

Speaking of prayer, mine is one of thanksgiving to God for this ministry opportunity and platform. May the ongoing words shared in the *Recorder* continue to minister far beyond our denomination and years.

Here's a Korner from a dozen years ago. The title is not about me, but the Sabbath.

Receiving a thank-you note in the mail always gives me a boost. It's a thoughtful gesture from a grateful person.

During this spring's Resurrection season, I had the opportunity to do a dramatic reading at the Milton church. One church member was so moved emotionally and spiritually that he sent me a thank-you card to express those feelings. I was encouraged to know that the Lord had provided a blessing through my efforts.

I got two more cards this week. One was a belated thanks for a Christmas gift. (Hey, I just mailed a similar note of my own a couple of weeks ago.)

The other expression came in the form of a "store-bought" card, all the way from Arizona. I had called an older gentleman who winters there after hearing that his usual springtime return to Wisconsin had to be postponed due to a diabetes-related operation.

Our phone conversation lasted less than 10 minutes, but when I opened that lovely American Greetings card, you would have thought that I had spent several days in person at his bedside. He and his wife were so grateful and thankful to hear from a friend.

God "wrote" into Creation a wondrous, weekly gift: the Sabbath. Do we express our thanks for His faithfulness? Or are we more like what Philip Yancey wrote in *Christianity Today* several years ago:



"I remember my first visit to Old Faithful in Yellowstone National Park. Rings of Japanese and German tourists surrounded the geyser, their video cameras trained like weapons on the famous hole in the ground. A large, digital clock stood beside the spot, predicting 24 minutes until the next eruption.

"My wife and I passed the countdown in the dining room of Old Faithful Inn overlooking the geyser.

When the digital clock reached one minute, we, along with every other diner, left our seats and rushed to the windows to see the big, wet event.

"I noticed that immediately, as if on signal, a crew of busboys and waiters descended on the tables to refill water glasses and clear away dirty dishes. When the geyser went off, we tourists oohed and aahed and clicked our cameras; a few spontaneously applauded.

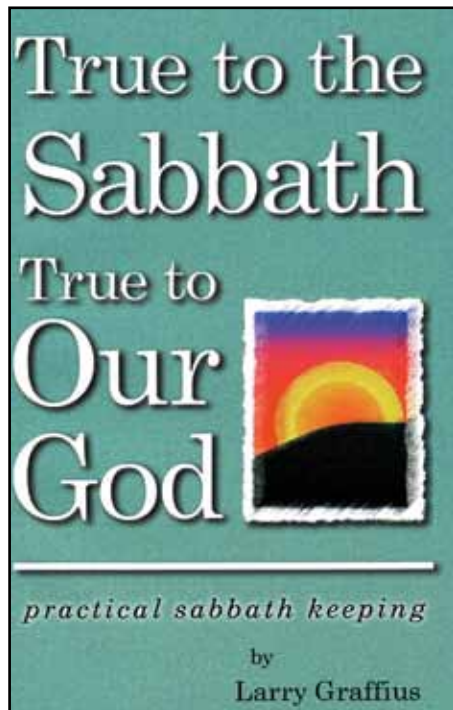
"But, glancing back over my shoulder, I saw that not a single waiter or busboy—not even those who had finished their chores—looked out the huge windows. Old Faithful, grown entirely too familiar, had lost its power to impress them."

Are we taking God's weekly gift for granted?

We can accurately predict—to the minute—what time Sabbath begins. Just like Old Faithful, we know it will come.

God's faithfulness and love deserves a response. Let's be thoughtful and grateful, and send Him a thank-you with our untiring praise, wonder, and obedience.





**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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