Caring for the Caregiver
The Sabbath Recorder

North American Baptist Women's Union
Tenth Continental Assembly
October 1 through October 4, 1997
Town & Country Hotel & Convention Center
San Diego, California

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August 3-9, 1997

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- Caring and coping by Betty J. Kramer

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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:
- the saving love of Jesus Christ
- the Bible as the inspired word of God and a record of God's will for man. The Bible is our authority both for our faith and our daily conduct.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. Every member of the church has the right to participate in the decision making process of the church.
- the seventh day

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 living obedience—not as a means of salvation. Salvation is the free gift of God through Jesus Christ.

It is the joy of the Sabbath that makes SDBs just a little bit different. If you would like more information, write: 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@inwave.com

April 1997/ 3
FEEATURE

Your feelings as a caregiver

"If you have decided to care for an elderly person in your home, you deserve enormous credit. The task is probably more difficult than you first imagined it to be. But at the same time, you are probably more capable than you ever thought yourself to be. You have a great deal of common sense, and what you don't know, you can learn" (Trocchio, 1981).

Whether you are providing care in your home or are commuting to provide care where your elderly lives, you have a big job. There are certain aspects of the situation that may become discouraging—no matter how much you want to help, no matter how much satisfaction helping brings you.

Common reactions

Here is a list of common reactions to being a caregiver, followed by some ideas about how to help yourself feel better:

- Resentment at having to give care, always attending to someone else's needs. "I thought I'd finally have some time to myself when Susan grew up. Instead, I have less time than ever since Mom's stroke."
- Exhaustion from the never-ending nature of the tasks. Personal care, cooking, and housework can feel like a treadmill—there are few places to stop and see what you have accomplished. "I work so hard, but there's always laundry waiting to be done, the next meal to fix."
- Sadness that the role your elder used to play in your life has changed. Whether you care for your spouse, parent, other relative, friend, or neighbor, chances are that this illness has affected your relationship. "I never expected to have to give my husband the kind of care I gave my children."
- Frustration that you don't have time for your own needs and pleasures. "When will it be my turn? And will I be healthy enough to enjoy it when it comes?"
- Guilt that you wish for more gratitude than your elder can express. "She could at least say 'thank you' when I bring in the meal."
- Anger that others don't offer more help. "Jean has always gotten lots of praise for being such a devoted daughter, but where is she now?"
- Pain at seeing the person you care for deteriorate, being less able than in former times. "She was such an independent, capable woman. It hurts to see her in that wheelchair."
- Emasculated at the social service system—which is difficult to pin down—often requires lengthy interviews, and frequently cannot provide exactly what your elder needs.

All of these factors can create stress. Unrelieved stress may lead to a decline in your own health and emotional well-being, and it may affect other members of your family.

When is it too much stress?

- Knowing the signs of stress can help you recognize when you have been demanding too much of yourself.

Feeling irritable, worried, pessimistic, preoccupied, having trouble sleeping, having physical symptoms such as diarrhea or constipation, or being unpleasant to people you care about can be signs that you are experiencing too much stress.

- Negative feelings, such as pain, anger, and resentment, can make us sick if we don't release them.

What can help?

- Getting adequate rest and good nutrition prepares you to face each day. If caring for your older adult prevents you from sleeping, perhaps another family member could come in once a week to let you get a full night's sleep.
- Exercising regularly, like taking a good walk, helps to relieve tension. If getting outside is difficult, you might exercise with one of the TV exercise shows.
- Getting away gives you needed time off for activities you enjoy, relaxing alone or with others. Ask someone else to take over for you on a regularly scheduled basis. Knowing that someone else will call every Tuesday evening is yours can help.
- Allowing others to help is a sign of strength, not weakness. If you do it all yourself, you risk running out of steam. Ask others to help you and let them know how good it feels to get even a little help. They may enjoy helping.
- Taking out your frustrations can be helpful. Telling someone about the things that are bothering you may not change the situation, but it can make you feel better.
- Getting up with your self. Getting upset with yourself for feeling sad or angry can make it all the harder. You are probably feeling just what others in similar situations feel.
- Setting milestones that you can achieve. Plan to spend 15 minutes doing something important to you and then do it. Try not to link your sense of accomplishment to the health or mood of the person you care for.

Feeling the tensions leaving your body, starting at your head and working down to your toes.

Imagine the person you are angry with seeing the tension leaving your body.

Imagine the person you are angry with saying "I'm sorry" and leaving your body.

Knowing the signs of stress can help you recognize when you have been demanding too much of yourself.

Mutual support from others can reassure you that your feelings are normal. It can help you feel less alone.

Reorganizing your work to make it easier in any way possible to give yourself a change of pace.

Writing down your feelings in a "for your eyes only" notebook can help.

Getting rid of some stress

There are many ways to release stress and negative feelings. Here are just a few:

- Breathe deep, fully relax all the way down to your abdomen, then breathe out. Imagine the fresh air going through your body, taking all tensions and negative feelings out of your body as you exhale.
- Listen to music—take a few minutes to sit down, listen, and concentrate on the sounds of music you find especially relaxing. Tape recordings of ocean sounds or mountain streams are available in large music stores.
- Relax your body by tightening the muscles in your face very tightly and then relaxing them. Now do this with your neck, then shoulders, arms, abdomen, buttocks, legs, feet—one muscle group at a time.
- Imagine that all tension is leaving your body, starting at your head and working down to your toes.
- Imagine the person you are angry with seeing the stress leaving your body.

Mutual support

- Caring for your older adult is a sign of strength, not weakness. If you do it all yourself, you risk running out of steam. Ask others to help you and let them know how good it feels to get even a little help. They may enjoy helping.
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How to manage caregiving

Any caregiver knows that care-giving isn't easy. Taking care of an older adult can have an impact in almost every aspect of your life. According to The National Family Caregivers Association (NFCA), "If you feel that somehow you've lost control, you're not alone. The strains of caregiving can confound even the most organized person." The NFCA suggests, "It may be that the techniques of care management offer a way for you to regain command over your caregiving situation."

The family caregiver can use some of the same techniques practiced by professionals to organize the caregiving process. For example, the first step in care management is an assessment of the older adult's current and potential future needs. Often, the best place to start in determining those needs is with a Geriatric Assessment.

Once the older adult you care for has been assessed, you will have a better idea of the types of needs he or she has.

Since caregiving is often filled with unexpected situations and events beyond your control, many caregivers have found great value in preparedness. The techniques listed below will help your preparation.

Techniques you can use

From the "Take Care!" publication of the National Family Caregivers Association, Kensington, Md.

1) Educate yourself on the nature of the disease or disability you're dealing with. Understanding what is happening to your care recipient will make you better able to judge the kind of resources you'll need.

2) Write down your observations and evaluations of your care recipient's strengths and deficits. This assessment will not only help you come to a realistic view of the situation, it will be a handy baseline reference to chart the progression of symptoms and changes. (It's also not a bad idea to write down your own strengths and deficits so you can be realistic about your own need for help and support.)

3) Hold a family conference and decide who will handle what chores if more than one family member is involved. Making sure everyone knows his or her responsibilities keeps misunderstandings to a minimum, and saves one person from bearing the brunt of all the work.

4) Keep good records of emergency numbers, daily medication, special diets, back-up people, and other pertinent information relating to the care of your loved one. Update as necessary. This record will be invaluable if something happens to you.

5) Research services in your area, including respite care, adult day care, nursing facilities, volunteer programs, and churches. Look at them from a dual viewpoint--which ones are there to help your care recipient; which ones exist to help you.

6) Join a support group, or find another caregiver with whom to converse or correspond. In addition to emotional support, you'll likely pick up practical tips.

7) Start advance planning for difficult decisions that may come up. Your wishes need to be made known to others. In some cases, you may even need to sign documents to make sure you can have control over decisions. The NFCA suggests, "It may be that the techniques of care management offer a way for you to regain command over your caregiving situation."

8) Develop your own support system. Be willing to tell others what you need and to accept their help.

9) Establish a family regimen. When things are difficult to begin with, keeping a straightforward daily routine can be a stabilizer, especially for people who find change frightening and confusing.

10) Approach some of your loved one's caregivers as friends and ask for their help. I learned to give her one special gift by asking her to accompany me to church. This made the loss of my singing voice especially hard. When I began to realize that others need help, I learned to give her one

A caregiver and her needs

by Helen R. Green

I didn't know my mother in Wisconsin was having "slight strokes." All I knew about was her memory loss and osteoporosis.

"At home" in the Verona, N.Y., Seventh Day Baptist Church, I was loving the volunteer prison ministry that friends and I were doing. One of my brothers in Milton, Wis., phoned me in early December, 1991. "It's not safe for Mother to live alone. We need you here." Love and duty called. However, it was traumatic to even think of bidding farewell to the other volunteers and prisoners. I had nightmares about leaving them and cried.

Friends helped me pack and off I went, arriving December 23 to live with Mother at her home in Milton.

A new life, new ministry

Frail and unsteady, Mother was asking me to help. I learned to give her one

should be able to talk to her about these folks without being judged. I learned to give her one

As I noticed Mother's sadness and loss of Mother as she used to be. Then I had to accept it.

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I went through a period of fear about my future. I was feeling old. Would I have Mother’s problems? Who would take care of me?

Kathy urged me to take Monday night sewing classes. The family arranged for Mother’s care. I knew the Lord provided that class! Nearly everyone was a caregiver and having her “night out.” We laughed a lot and shared ideas.

Not the same person
Mother’s conversational skills were so limited that I had to start most topics. At church and other events, she mostly smiled at people. A friend of her vintage said to me, “I don’t understand why your mother doesn’t talk to me anymore.” I explained that Mother’s mind was shutting down, meaning that she had difficulty thinking what to say.

As I noticed Mother’s loss, I felt sadness and loss of Mother as she used to be. Then I had to accept it. Sometimes I was frustrated, thinking she wasn’t trying hard enough to do something. At some point I accepted that she was doing her best.

I slowed my life to help, too numerous to describe
About caregivers who became bitter because of heavy burdens they carried, while relatives were not doing their share. Louise May Alcott felt this way, according to a biography I just read.

In Wisconsin, Nancy urged me to attend informational meetings of the Alzheimer’s Association. Mother was not diagnosed with it, but had similar problems.

I went through a period of fear about my future. I was feeling old. Would I have Mother’s problems? Who would take care of me?

Kathy gave me Rosalind Carter’s 1994 book Helping Yourself Help Others: A Book for Caregivers, and it was encouraging. —Helen Green

Some resources
- Marilyn Larkin’s book When Someone You Love Has a Stroke lists organizations that help caregivers and patients.
- The local school’s environmental area was sponsored by the local church. Nancy got a free Hoyer Lift so she could lift Mother.

Death and rebirth
Eventually, I worried because Mother was eating so little. The nurse said Mother’s whole system was shutting down, meaning that she was going to die soon.

About then, Mother was suffering extreme pain. Friends urged us to contact Hospice. Their nurse got a prescription from the doctor which eased her pain. Mother passed away about 6:00 a.m. the next day in her own bedroom, as we hoped she could.

Mother was 80 when she left us for eternal rest on January 11, 1996. Being with Mother during her last four years, I learned to love her more warmly and affectionately.

Was my inability to sing due to fatigue and tension? During the summer my voice improved as I prepared to return to New York state. Scriptures meaning to me were Proverbs 3:5-6 and Jeremiah 28:11-13.

I moved in October 1996 to Rome, N.Y., to be near the Verona SDB Church and many dear friends, and to help with the prison ministry the other volunteers had faithfully continued. 

April 1997
Help at home
by Louise Stout

Suppose a friend, relative, or doctor suggested that you needed some extra help at home. Your response might be, "But I'm fine on my own."

You may be right. However, for all of us, there comes a time when we need help—regardless of age.

Older adults and their caregivers are currently enjoying the benefits of a wide expansion of home care services available. Home care has changed dramatically over the last 20 years from only skilled care (nurses or therapists), to include "supportive" care to help you remain in your own home.

What's available?
The first step toward hiring a professional caregiver is to become educated about what types of help are available.

There are three general levels of care available from home care agencies. Each agency varies in the way it provides and charges for these levels of care; some agencies only provide certain levels of care.

• The first option from home care agencies is for help with home chores and other household tasks, and/or a friendly visitor. These types of services are often termed "homemaker" or "companion" services.

Homemakers and companions can help you by doing those chores you cannot do—temporarily or permanently—but generally do not perform personal care services.

• A second type of assistance is obtained from a personal care worker or a home health aide. These workers may or may not be licensed, depending on the structure and licenses of their company. They help to conserve energies by helping one to bathe or dress or perform other personal care duties. They also can do some light housework and meal preparation.

Home health aids may also do medically-oriented tasks, such as simple bandage or dressing changes, and application of prescribed ointments.

• The third level of assistance available from home care agencies is skilled medical care. This involves a wide range of services, including skilled nursing care.

What to ask
Deciding what kind of help to request may be confusing. To simplify it, make a list of the older adult's needs and difficulties. Talk to the older adult's physician, or a hospital discharge planner in terms of what may be needed following an illness or injury.

When selecting a home care agency, remember two basic principles: "quality" and "reliability." Ask for references and the company's history in the community, what different levels of care and services the company provides, and evaluate how that matches your individual needs.

Talk frankly about charges, insurance coverage, and what will be covered by insurance.

Don't hesitate
Investigation of your home care options is the best preparation for the time when home care may be a necessity. Learning about the variety of services available can help you now and in the future.

Louise Stout, RN, is a marketing representative for Meriter Home Health. Reprinted from "The Caregiver Connection," a quarterly publication from Meriter Retirement Services, Inc., Madison, Wis.

Caring and coping: Understanding and managing difficult behavior
by Betty J. Kramer

Researchers have been investigating the phenomenon of "caregiver stress" for over two decades now and there is no doubt that providing care to family members with dementia is particularly stressful.

One of the most challenging aspects of caring for a family member involves learning how to respond to the symptoms, feelings, and behaviors associated with dementia-related illnesses.

These behaviors may include wandering; agitation; incontinence; resistance; depression; sleep problems; difficulty with eating, dressing, and bathing; nervousness; suspiciousness; hallucinations; and angry, agitated behavior.

Please note that it is not the behavioral problems themselves that cause caregivers to become severely depressed, stressed, or physically ill, but rather the caregiver's not knowing how to cope with these problems. This is really not surprising when you consider that caregivers have received little or no training for this very complex and new career—a career of caregiving—that may last anywhere from 3 to 20 years or more.

Many caregivers find that they learn a great deal by trial...
and error, and often become highly skilled in responding individually to their family member.

Difficult behaviors can vary tremendously from one person to another throughout the progression of the various diseases. The ability of caregivers to support family members with dementia at home is directly related to their ability to deal with these behaviors. It may be helpful for caregivers to try to understand why the person with dementia is behaving in a particular way. If caregivers can determine what may be causing or triggering the behavior, they may be better able to respond to it and perhaps prevent it from occurring in the future.

A difficult behavior may be caused by many reasons. Sometimes it may be related to changes taking place in the brain or to the individual's physical and emotional health. For example, medications, impaired vision or hearing, depression, and acute illness may greatly affect behavior. Or the person may not be feeling physically well. In other instances, there may be factors in the environment triggering the behavior, such as too much stimulation or not enough structure. In some situations, a task, such as taking a bath or getting dressed, may be too complex. Additionally, individuals with dementia often become agitated or angry because they do not understand what is expected of them, or they may be frustrated with their inability to make themselves understood.

Individuals with dementia often become agitated or angry because they do not understand what is expected of them, or they may be frustrated with their inability to make themselves understood. Many problems can be managed with good communication skills. Caregivers are constantly reminded that it is important to try to relax and minimize their stress. Extremely challenging behaviors can make this task difficult, and being creative and sharing ideas with others may help caregivers cope with the most challenging aspects of providing care.

Betty Kramer, MSSW, Ph.D., is an assistant professor at the University of Wisconsin-Madison, School of Social Work, From “The Caregiver Connection,” Madison, Wis.

Caregiver experience, cont from page 11

- You are taking time off from your job to care for a parent.
- If you are a woman, you have changed your routine as far as dress and makeup—changing to one that takes less time.
- Your vacations are spent caring for a parent.
- You feel tired and stressed, either getting little sleep or wanting to sleep much of the day.
- You have relinquished some of the fun things you used to do, and have not kept up with friendships and family gatherings.
- Your spouse or children have complained about your lack of attention to them.
- You are beginning to resent the parent you are helping to care for.

Taking on the responsibility of your elderly parent’s care can consume your time if you let it. And if you are dealing with a parent who has a debilitating medical condition such as a stroke, you may find that you have suddenly lost control of your life. The caregiver’s role is suddenly thrust upon you and you do not have much choice in the matter.

get a break. Many times our church members provided transportation for the family or visited on a regular basis. Many times our church members prayed for, sent cards to, and expressed their love and concern to the caregivers and to those needing the special care. Just as some people have been given the ministry of caring for someone, there are individuals who have been given the ministry of encouraging and supporting the caregiver.

Think of the families in your congregation or in your community. Is there anyone who has to give around-the-clock care to a loved one? Is there anyone who is struggling with a severe illness in the family? Is the Lord providing opportunities for you to share His love and mercy and comfort with those going through very difficult times?

Are you the one who is caring for a family member? Ask the Lord to provide someone to minister to you as you care for a loved one, and allow others to help you in your ministry. We truly need each other and the Lord to get through the struggles and challenges of life.
A genealogist's dilemma

Pearls from the Past by Don A. Sanford, historian

dants of Robert Burdick of Rhode Island, wrote that Ruth Burdick's father, Samuel Hubbard, "was born in 1610 at Mendellsham, Suffolk County, England, and was the son of James and Naomi (Cooke) Hubbard, daughter of Thomas Cooke of Ipswich. His grandfather, Thomas Hubbard, was burned at the stake May 26, 1555 in Essex County, England for refusing to recant his Protestantism. His fate is related in Fox's Book of Martyrs (Book III, ch. 14) under the name Thomas Higbed.\" 

Frank Mueller, in The Burdick Family Chronology, enlarges upon this as he wrote:

Thomas Hubbard (Higbee) was a gentleman residing at Hornsden-on-the-Hill in Essex County, England, of good estate and great estimation, zealous and religious in the true service of God. This led to his seizure and imprisonment. He was burned at the stake on March 26, 1555, during the religious wars in England, rather than recant his protestant beliefs.

It is believed that the story of Thomas Higbee in Fox's Book of Martyrs (vol. 3, page 764) actually refers to Thomas Hubbard, grandfather of Samuel Hubbard, father of Ruth (Hubbard) Burdick. Thomas Hubbard (Higbee) was tried at St. Paul's in London before Bonner, the Bishop of London, on February 17, 1555. The chief accusation against him was that he denied belief in the actual presence of the body of Christ in the bread used in the sacrament of the Lord's Supper.

Susie Davis Nicholson, in her 1979 edition of the book, Davis, The Settlers of Stavens, West Virginia, similarly refers to Thomas Hubbard as being a gentleman residing at Horndon-on-the-Hill in England, but gives a slightly different date:

"Discovered by an informer to Bishop Bonner, he was seized, imprisoned, and burned May 26, 1555. It is believed that the story of Thomas Higbee in Fox's Book of Martyrs, refers to him.\" 

Margaret Parks Ewing, in her genealogical book, Langfitt and Davis British and Colonial Ancestry, repeats this story and adds the statement, "Undoubtedly, his persecution influenced the religious life of further generations of the Hubbard family. It was believed by his grandson that his fate was related in Fox's Book of Martyrs (Book III, 764) under the name Thomas Higbed.\" 

The Langworthy Family, by William S. Langworthy, also claims descent from the martyred Higbees. John C. Crendall, in his genealogy of the descendents of Elder John Crendall, quotes from William Langworthy's "splendidly compiled genealogy" that "according to Fox's 'Book of Martyrs' vol. 3 page 704—which Samuel referred to as fact—Thomas Hubbard father of James (listed as Thomas Higbee) was burned at the stake during the reign of Queen (Bloody) Mary in 1555."

When I became historian for the Seventh Day Baptist Historical Society and began research for my writings, I became concerned over several discrepancies in the accounts and its documentation. I examined two reliable sources that were at hand: our 1684 copy of The Book of Martyrs, and copies of Samuel Hubbard's Journal. There was no problem finding the account of the trials and burning of Thomas Higbed, which occupied 53 column inches from volume 3, pages 193-193. His principal heresies in the eyes of the church were cont. on page 26

When does a genealogist replace a longstanding tradition with historic facts? It was well over 50 years ago that I became aware of my lineal descent from Samuel and Susie Hubbard, leaders in the first Seventh Day Baptist Church in America. Probably my first introduction to Samuel's distinguished heritage came when I read from the list of our English ancestors in the first volume of Seventh Day Baptists in Europe and America:

20. Hubbard, Thomas. Thomas Hubbard is not known to have been a Sabbath-keeper, but for the truth's sake he was burned at the stake, March 26, 1555, in the reign of Bloody Mary, Queen of England. We refer to him here because he was the ancestor of Samuel Hubbard, one of the seven who united to form the first Seventh Day Baptist Church in America at Newport, R.I.

As my study of history took me through the English Reformation, and the persecution during Queen Mary's attempt to restore England to Roman Catholicism, I could relate to it more personally as I realized that my own grandfather (with ten "greats" attached) was one of those martyred. I even bragged about it in class.

I found further confirmation of this martyrdom when I delved into my Burdick genealogy. Nellie Johnson, in her book The Descen...
Dr. Rosa W. Palmorg, Grace Crandall, Anna West, Mabel West, Dr. and Mrs. George Thorngate, and Sarah Becker. Names that Seventh Day Baptists all over the world can look to with pride. These seven people were tools that God used to accomplish great things in China.

How many of these names do your children know? Are they mentioned in Sabbath School to illustrate bravery, commitment, suffering, and vision?

It is time to teach our young people that, not many years ago, SDBs illustrated these truths. Thankfully, the Board of Christian Education had the foresight to develop a Sabbath School unit to help our youth connect with mission work. And a children’s musical produced by Lannette Calhoun stresses the importance of missions.

The book, “China Letters,” is filled with character lessons. Do we have other publications that may help our youth understand that SDBs are more than just a local church or an organization in the United States? Do you share the missions reports with your family and church?

God has used Seventh Day Baptists to spread the message of Christ. Let your young people know we have a rich heritage not just a long genealogy. God blesses those who lead children into His service.

Since this is the sesquicentennial of the work in China, I would like to share a story by Sarah Becker. (She served as a missionary in China and Malawi.)

My 14 months in China by Sarah Becker

I arrived in Shanghai the second week in November in 1947, and was welcomed with some fire-crackers at the Mission Compound. This was the 100th year since Seventh Day Baptists had started missionary work in China.

After visiting some of our neighboring medical facilities and meeting their staff, I was taken to Liihoo. There I was welcomed by Dr. Esther Pan. We became very good friends. She spoke very good English. Dr. Pan and her nurse, Lauze, had opened an out-patient clinic recently at the church and were kept quite busy.

The hospital was about a quarter of a mile from the church. It consisted of one long building with two large wards, one for men and one for women, a private room, an operating room, an X-ray room, and a utility room. This hospital had been built with money given mostly by former patients who wanted Grace Hospital rebuilt. (All of the former buildings had been broken down and the bricks taken to a hill outside Liihoo and built into a military fort by the Japanese during their occupation.) The new hospital had just been finished, and I was asked to get it ready to open.

We worked hard to sew pillows and mattresses from cotton ducking, and stuffed them with rice straw. We hemmed sheets and pillow cases. We were given wren blanket and lovely bed-spreads with brightly colored flowers. We had metal beds and a bedside stand next to each bed. We really looked nice when the opening day came. Alas the weather turned cold and the wind had come up before the ceremony was over. Everybody came for lunch at the church.

Word spread fast that Grace Hospital at Liihoo was ready for patients and soon we had our hospital filled. Dr. George Thorngate came from Shanghai quite often on Sunday to do X-rays and pulmonary treatments for those patients who needed it.

After morning medical rounds, Mrs. Mary Chang and I held Bible studies in the wards. (She translated for me.) In the evening, after supper, Dr. Pan would gather all the workers and teach us Bible Stories.

For Sabbath, one of the Leaders in the Shanghai church would come out and bring us—the Liihoo church members—a very encouraging message. Their singing was so wonderful! The church prayer meeting was always held very early in the morning, long before daylight. These Christians were sincere!

By July, it was decided that I should study Chinese with a tutor up on the Mokan Sun mountainside. The mission had a house there, and Dr. and Mrs. Thorngate had it repaired so that we could stay there. Philip, the youngest Thorngate son, and a classmate of his, a Chinese girl, our work-helper, my teacher, Helen Thorngate, a mechanic and I traveled on a big truck to the foot of the Mountain. Then our gear had to be carried to the rest of the way.

This was a very busy time for all of us. The boys found jobs in the library in the mornings and as lifeguards at the swimming pool in the afternoons. My teacher and I had long sessions daily, and I learned a great deal. I was sorry when it ended. We locked the doors and closed the shutters on the windows and left all our things for a group of young people from the Shanghai church to use a few days later.

When I returned to Liihoo, Dr. Pan told me all about the rumors...
Seeking Spiritual Maturity: COVENANT BUILDING
An annual emphasis of the SDB General Council

Church fellowship

Part four of Don Sanford’s historical study, “Establishing a Church Covenant.”

Fellowship and mutual concern for others within the covenant relation is at the very heart of most covenants. Often that fellowship is expressed in both the vertical relation with God and the horizontal relationship with one another.

Sometimes the other elements of discipline, worship, and responsibilities are woven together in the statement, for these are all seen as a part of the covenant fellowship. Thus the 1871 Covenant of the Newport Seventh Day Baptist Church continued:

We entered into Covenant with the Lord and with one another, and give up ourselves to God and to each other, to Walk together in all God’s Holy Commandments and Ordinances according to what the Lord had Discovered & Should Discover to us, to be His Mind for us to be obedient unto, with Sense upon our Hearts of great need to be watchful over one another, Did promise so to do, and in Building and Edifying each other in our Most Holy Faith.

One of the most comprehensive Covenant statements of the fellowship within the church was that adopted by our Shrewsbury, N.J., church in 1774 (continued in the Salem, W.Va., church). After stating 15 articles of faith as a basis of community, they added nine articles, including promises:

14th. We give ourselves unto the Lord and to one another to be guided and governed by one another according to the Word of God.
15th. We do promise and engage to walk in all holiness, godliness, humility, and brotherly love, as much as in us lies, to render our communion delightful to God, comfortable to ourselves, and lovely to the rest of the Lord’s people.
16th. We do promise to watch over each other’s conversation and not suffer sin upon our brother as God shall discover it to us or any of us, and stir one another to love and good works, to warn, rebuke, and admonish one another, with meekness, according to the rules left to us of Christ in that behalf.
17th. We do promise in an especial manner to pray for one another, and for the glory and increase in this church and for the presence of God in it, and the pouring forth of His Spirit on it, and protection over it for His glory.
18th. We do promise to bear one another’s burdens, to cleave to one another, and have fellowship with one another, in all conditions, both outward and inward, as God in His Providence, shall cast any of us into.
19th. We do promise to bear one another’s weaknesses, failings and infirmities, with tenderness, not discovering them to any without the church, nor any within, unless according to Christ’s rule, and the orders of the Gospel provided in that case.
20th. We do promise to strive together for the truth of the Gospel and purity of God’s word and ordinances, to avoid cause of differences and envying, endeavoring to keep the unity of the spirit in the bond of peace.

This is the covenant we now solemnly enter into in the love and fear of God; in testimony and ratification whereof we sign our names.

The Daytona Beach, Fla., SDB Church, in a Covenant adopted in 1932, followed its statement of the Bible as the guide of faith and practice, the keeping of the Commandments of God, and a walk in the faith of Jesus with a statement which extended their sense of commitment beyond themselves:

Art. 2: To watch over each other for good, to the intent that we may be built up together in Christ, grow in grace, and a further knowledge of Truth, and be instrumental in bringing mankind to an understanding of the Scriptures and to a saving knowledge of our Lord and Saviour, Jesus Christ.

Art. 3: To work toward the goal of a full and complete adaptation of the teachings of Scriptures and the principles of Christianity to all of the world’s activities—social, economic, political—to the end that both individually and collectively mankind may become increasingly better because of the influence of this Church and our lives.

A more commonly accepted expression of the church fellowship aspect of the Covenant is suggested in the Manual of Procedures: To watch over each other for good, to the intent that we may build up together in Christ, grow in grace and a further knowledge of truth, and be instrumental in bringing men to a saving knowledge of our Lord and Saviour, Jesus Christ.
A children's message given recently at our Sabbath morning worship service told of a young lad who wanted to join the band. He imagined himself in some prominently visible position playing the snare or the trumpet.

But by the time he arrived on the scene, the only instrument available was the triangle— you know, that little piece of twisted metal with a string and a striker!

Reluctantly, he accepted the instrument and "joined the band." During the long, long interludes between the times he was "sound," he got in the habit of doing crossword puzzles, daydreaming, or otherwise "sound" between the times he was to do his part.

He was not worried because God would provide the music. He had prepared for it. But maybe, just maybe, God expected YOU to provide the music, the talent, the elbow grease, the "sitting back" when an opportunity presented itself? Have you waited for the other person to step forward, in some instance when down, deep, you knew that God wanted you to do that thing for which He had prepared you?

Oh yes, the job usually gets done. But maybe, just maybe, God expected YOU to provide the music, the talent, the elbow grease, the "sitting back" when an opportunity presented itself? Have you waited for the other person to step forward, in some instance when down, deep, you knew that God wanted you to do that thing for which He had prepared you?

He'll arrange the opportunities for you to do your daily walk and to our daily work as we play out our assignment.

Certainly, everyone doesn't have the same responsibility in life, but we all have some responsibilities. Everyone doesn't have the same skills in life, but we have abilities that are unique to us individually. And, most important of all, we do have the same Savior Who has the same love and desire to have us walk with Him, to spend time with Him on a daily and eternal basis. Yes, we have the same triumph waiting for us in Glory. God arranged the whole thing. So—alike but different—let us each and everyone "play the triangle" for the Lord! See you in Lindsborg!

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**Love, friendship strong in Shiloh**

by Donna Bond

"Love and Friendship" was the theme for the annual Youth Week Service held on February 8, 1997, at the Shiloh, N.J., SDB Church. The popular song, "Love in Any Language," served as the organ prelude, setting the stage for what was to come. Frank Mazza Jr. called us to worship with a prayer poem, "Worthy of My Friends." Mary Jane Jernoske and Teri Ostberg treated us to a duo of vocal duets, "Everything" and "Friend in My Eyes."

The congregation participated in the singing of "Love Lifted Me," followed by a responsive reading, "Love Freeminent," based on 1 Corinthians 13 led by Ryan Wendell. Pastor Don Chroniger led us in prayer, and then we sang, "What a Friend We Have in Jesus." Special music featured Ryan Wendell at the piano.

Frank Mazza Jr. challenged us in the giving of friendship as he introduced the offertory with a true anecdote about a new immigrant who was being notified that his wife was not the finished product that he had hoped. There were no words of encouragement. We need "triumph" and encouragement in the giving of friendship and friendship when we needed radiation treatments in Philadelphia for 37 consecutive days and was never without at least one offer for transportation.

The 1997 Youth Week Service ended with an inter-generational friendship circle around the sanctuary and the singing of the "Youth Rally Song." Pastor Don dismissed us with a benediction, and we joined in sweet fellowship around the dinner tables.

Sabbath School teacher Ann Polk presented each youth with a red carnation signifying the blood of Jesus, and a while carnation symbolizing the purity of their futures.

Congregation members were then given the opportunity to share their experiences and "words of wisdom" with the youth concerning friendships. Great-grandmother Lona Harris challenged us all to begin each day with prayer. Conference President Owen Probasco challenged the youth to choose a spouse who could be a best friend for life. Deaconess Dodi Moncrief shared her testimony of friendship when she needed radiation treatments in Philadelphia for 37 consecutive days and was never without at least one offer for transportation.

The World Federation coming to Jamaica

by Owen Probasco

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Pastor plays professor

When the program for the debate class at Manatee (Fla.) Community College fell through, the professor hastily looked through the yellow pages for a substitute. And there, behold, was a number for Seventh Day Baptists. He had heard of such, but to his knowledge he had never seen one, nor expected to.

Such was my introduction to Professor Jim Marsh. With precious little time to prepare, I was thankful it was a subject I was conversant with:

a) Where did they come from? The president of our Historical Society better knew.

b) How did I become acquainted with them? I was born into it.

c) Why did I become an SDB preacher? If I don’t know, who does?

...Do you keep other “Old Testament” laws? The Sabbath existed before the O.T. We distinguish among moral, ceremonial, and dietary laws. We see the Ten Commandments as moral laws.

And then there was God and the Bible and why Christians don’t agree. The hour and 40 minutes went by before we knew it. The only comment I wasn’t ready to deal with was the 3-year-old son of one of the students whose contribution was, “I’m hungry.”

My evaluation: I was excited about the exposure and interest. Prof. Marsh: “Will you come back in the spring term?”

Combined celebration

The church in which we meet serves three congregations, all of them quite small. The facility belongs to the United Brethren in Christ. They use the building Sunday morning, some Sunday nights, and Monday mornings. The Spirit of Life Church uses it Wednesday night, Sabbath afternoons, and Sunday afternoons. And we have these Sabbath mornings.

The pastor of the host church was eager for us to get acquainted, so he proposed a joint Christmas Eve service. One problem: many members of the other two churches don’t get out of work till 5:30. Most of our members don’t get out of the house after 6:30 in the winter time. Eyes that have seen life as long as ours don’t see it that well anymore, especially after dark.

So, that terminated that idea, right? Wrong! If the mountain won’t come to Mohammed, Mohammed goes to the mountain. Our host pastor invited the two congregations to our Sabbath morning service before Christmas. Said the other pastor, “We ought to worship on the Sabbath at least once a year.”

I got the task of arranging the service, which included mostly seasonal carols; the nativity story from Matthew, Luke, and John; and special numbers by members of all three congregations. It worked so well, we are now working on a Resurrection “sunrise” breakfast servic...
Accessions

Bay Area, CA
Steven Crouch, pastor
Joined after baptism
Heidi Crouch
Sarah Crouch
Alicia Mackintosh
Eric Mackintosh
Joined after testimony
Lori Lind
Mark Lind
Washington, DC
William Shobe, pastor
Joined after testimony
Michelle Crandall

Larry Bird
Joined by letter
Nathan Crandall
Lori Bird
West Palm Beach, FL
William Vis, pastor
Joined after baptism
Kerry-Anne Dixon
Albert Dean Moreland
Joined after testimony
Helen Gosling
Myron Gosling
Stanford Jarrett

Bowman.—A son, Steven Bernard Bowman II, was born to Steven and Alalidi (Harris) Bowman of Washington, DC, on August 9, 1996.

Andres.—A daughter, Gabrielle Ethlyn Andres, was born to Paul and Diane (Harvey) Andres of Washington, DC, on October 31, 1996.

Lucas.—A daughter, Amber Marie Lucas, was born to Matthew and Heather (Badger) Lucas of Battle Creek, MI, on January 27, 1997.

Cruzan.—A daughter, Lauren Kate Cruzan, was born to Matthew and Lauren Cruzan of Bangor, PA, on January 29, 1997.

Marriages

Gage - Burdick.—John Lee Gage and Andrea Marie Burdick were united in marriage on December 16, 1996, in Reno, NV.

Deaths

MacVeigh.—H. Richard MacVeigh, 88, of Valley Falls, N.Y., died on January 28, 1997, at his home. He was born in Hancock, Mass., on June 26, 1918, the son of Wayne D. and Rotrude H. Richardson MacVeigh. He was the husband of the former Sandra Crandall. In 1948, Dick moved from Hancock to Steptown, N.Y. He was a 1956 graduate of Valley Falls (N.Y.) High School, and attended Hudson Valley Community College.

In addition to his wife of 38 years, surviving include one son, Peter, of Valley Falls; two daughters, Mary Hernandez of Stillwater, N.Y., and Retroude Carnes of Pittstown; one brother, Thomas MacVeigh of Philadelphia; seven grandchildren; two great-grandchildren; and nieces and nephews.

Funeral services were held on January 1, 1997, at the Berlin SDB Church, with Pastor Matthew Olsen officiating. Burial was at the Seventh Day Baptist Cemetery in Berlin.

Haskins.—Lenas T. Haskins, 91, formerly of Hebron, Pa., died on February 12, 1997, at Charles Cole Memorial Hospital. She was born on April 26, 1905, in Hebron, the daughter of Alva W. and Lillian (Dingman) Thompson. On August 11, 1956, she married Raymond Haskins. He died on April 14, 1994.

Lena was a lifelong resident of the area and a graduate of Coopersport (Pa.) High School and Mansfield (Pa.) Normal School. She was a school teacher for 41 years, teaching in area country schools in Dingman Run, Hebron Center, Sweden Valley, Centerville, Emporium, and Hynden School in Hebron. She retired from the Coopersport School District.

Lena was a member of the Hebron Seventh Day Baptist Church for 71 years, where she sang in the choir and served as clerk for a time. She was also a member of the former Hebron Grange, Rulalia Chapter 148 of the Eastern Star, Retired Teachers Association, and the State and National Education Associations.

Survivors include one brother, William W. Thompson of Coopersport; one sister, June Schnepf of Clermont; and many nieces and nephews. In addition to her husband, she was preceded in death by one sister, Dorothy Van Pelt, and one brother, Roy D. Thompson.

Funeral services were held on February 14, 1997, at the Hebron SDB Church, with Rev. Michael Burns officiating. Burial was in Hebron Cemetery.

Pastor, professor, ecumenical leader dies


He was born on October 19, 1913, in Nevada, Iowa, the son of Mabel (Boose) and Herbert Peterson. After his mother's death, he was adopted by (Aunt) Oleena and (Uncle) Hansen in 1922.

Dr. Hansen received a B.A. degree from Pacific Union College in California, and his Ph.D. in 1957 (with a minor in Biblical Literature) from Dropsie College for Hebrew and Cognate Learning in Philadelphia, Pa. His dissertation topic was "The Ideology of the Sabbath in Biblical Israel: A Study in Comparative Religion." He was a member and elder in the Salem (W.Va.) Seventh Day Baptist Church, where he served as pastor from 1953-1966.

Before coming to Salem, Rev. Hansen served as an Adventist pastor for 10 years in California, Hawaii, and Washington, D.C. He taught courses in religion and philosophy at Salem College, and developed and taught a course in Biblical Literature for the local educational television station.

From 1967 to 1984, he was Professor of Philosophy and Religion at Wilberforce (Ohio) University, and served as chairman of the Humanities Division. He also taught Bible courses at Payne Theological Seminary in Wilberforce. He was bestowed the honor of Professor Emeritus.

After retiring from college teaching in 1984, the Hansens returned to West Virginia, living in Jane Law and remaining active in the church.

For many years, Dr. Hansen was a member and chairman of the SDB Committee on Ecumenical Relations, including activity for 12 years in the World Council of Churches. He represented SDBs as a member of the U.S. Conference for the World Council and as a delegate to the Second Assembly of the Council in Evanston, Ill. (1954), and to the Third Assembly in New Delhi, India (1961).

Other activities included leadership in the Washington, D.C., Project of the Southeast Association, and leadership of the Sabbath Interpreter, a periodical dealing with Sabbath and Biblical studies.

Survivors include his wife, Mildred E. Hansen; one daughter, Esther Bond of Jane Lew; one son, Charles, of Flint, Mich.; five grandchildren, and one great-grandson.

Dr. Hansen's body was donated to the Human Gift Registry of West Virginia University. A memorial service was conducted at the Salem church on March 22, 1997, with Rev. Dale Thorngate officiating.

April 1997/ 25
Genealogist’s dilemma, cont. from page 14

his appealing to the Scriptures and refusal to accept the sacrament of Communion to be the actual body and blood of Christ. He was thus condemned and burned at the stake on March 26, 1555.

Thomas Hubbard also appears in that same volume. He and his wife, along with 14 others, were "persecuted and driven out of the Town of Mendelsham in the County of Suffolk in 1556." The charges against them... First, They did hold and believe the Holy Word of God to be sufficient unto their salvation.

Secondly, They denied the Pope’s usurped Authority, and did hold that all Church of Anti-christ to be Christ’s Adversaries... Thirdly, They did hold that the Ministers of the Church by God’s Word might lawfully marry.

Fourthly, They held the Quirkes to be as church Head, and wicked Rulers to be a great Plague sent by God for sin.

Fifthly, They denied man’s Free-will to be held that the Pope’s Church did err... rebuking their false confidence in works and their false trust in man’s righteousness... The location of Mendelsham agrees with Samuel Hubbard’s Journal which states that he was "born in Mendelsham in Suffolk County" and that "Thomas Hub- bard of that place was his grandfather, who is mentioned as he supposed in the book of martyrs vol. 3, p. 704." Samuel later wrote: "Such was the good pleasure of Jehovah towards me I was born of good par- ents; my mother brought me up in the fear of the Lord, in Mendelsham, catechizing me & hearing choice ministers..."

It would seem highly improbable that Thomas Hubbard and Thomas Hibged were one and the same person. One who lived in Essex County and was executed there in 1555 could hardly reappear in 1566 to be driven out of Mendelsham where the Hubbard family had its roots.

One can only conjecture that someone knowing that Thomas Hubbard was listed in the Book of Martyrs found a reference to a Thomas H., and assumed that this was Thomas Hubbard. Once this appears in print, it is picked up by others who are anxious to prove an ancestry of faith "even unto death." The Historical Society still gets inquiries concerning this identity crisis in one’s ancestry. As new histories are being written... such as Choosing People: The History of Seventh Day Baptists, and Entering Into Covenant: The History of the Newport StB Church... some more accurate information can be presented.

Even older books, as they are revised, can help people gain perspective on historical misrepresentation. Such was the case of Susie Davis Nickerson’s 1902 revision published by the Salem Biennial Committee which states that "Thomas Hubbard was expelled from Mendelsham in 1566 because of religious beliefs. He and his wife returned there sometime during the reign of Elizabeth I. He is not to be confused with Thomas Hibged, who was burned at the stake in 1555." Genealogists, take note: Ideas which have been believed for generations are not always accurate, even though they may be tempting fruit on your family tree. As far as possible, search out the primary records. They may surprise you.


Samuel Hubbard, Journal, transcribed by the Rhode Island Historical Survey Project, Providence, RI, Janu­ ary 1549, pp. 5 & 33.


Kevin’s Korner

I just received a news release that listed the results of a recent survey. The findings will be shared with the U.S. Congress in May.

The National Survey of Caregivers was sponsored by the National Alliance for Caregiving, the American Association of Retired Persons, and Glaxo Wellcome, Inc. I was astounded by some of the numbers.

The survey found that nearly one in four households (23.2%) in the United States—22.4 million households—is involved in family caregiving. Census figures show that these numbers will rise dramatically as the elderly population more than doubles between now and the year 2050, to 80 million.

Among the survey’s findings:

- Average time spent caregiving each week is 18 hours; almost half of caregivers devote 8 hours weekly to the duties of caring.
- Intense caregiving is going on in a quarter of the 22.4 million households, with 4.1 million households providing at least 40 hours per week of unpaid, informal family assistance to an older relative (usually a woman caring for her mother). Another 1.6 million households provide care 20-40 hours weekly.
- Caregivers are spending out-of-pocket about $2 billion per month for groceries, medicine, and other cash supports related to caregiving.
- More than 40% of caregivers for older family members are also caring for children or youth under age 18.
- Almost two in three caregivers (64%) are employed full or part time. About half of those interviewed sold researchers that caregiving responsibilities result in their arriving at work late, leaving early, or taking time off during workdays.

The survey—conducted by the ICR Survey Research Group, Media, PA—included 1,609 telephone interviews conducted last August and September. The focus was on informal caregiving, defined as "providing unpaid care to a relative or friend who is aged 50 or older to help them take care of themselves."

If this form of caregiving occurs in one out of four households, then many Seventh Day Baptists are affected by this month’s topic. I know of several.

And if this form of caregiving occurs in one out of four households, then nearly every Seventh Day Baptist can name a friend or relative in this situation.

For you "observers," I challenge you to lend a helping hand and listening ear to those in the midst of caregiving. Pass this copy on to them. And for your friends who are helping a terminally ill relative, encourage them to call on those angels disguised as Hospices workers.

For those of you providing the primary care, please take to heart the following from The Co-op Networker newsletter, "Caregivers are also caring for children or youth under age 18."

A caregiver’s bill of rights

I have the right...

- to take care of myself. This is not an act of selfishness. It will give me the capability of taking better care of my relative.
- to seek help from others even though my relatives may object. I recognize the limits of my own endurance and strength.
- to maintain facets of my own life that do not include the person I care for, just as I would if he or she were healthy.
- to get angry, be depressed, and express other difficult feelings occasionally.
- to reject any attempt by my relative (eithcr conscious or unconscious) to manipulate me through guilt, anger, or depression.
- to receive consideration, affection, forgiveness, and acceptance for what I do for my loved one for as long as I offer these qualities in return.
- to take pride in what I am accomplishing and to applaud the courage it has sometimes taken to meet the needs of my relative.
- to protect my individuality and my right to make a life for myself that will sustain me in the time when my relative no longer needs my help.
- to expect and demand that as new strides are made in finding resources to aid physically and mentally impaired older persons in our country, similar strides will be made toward aiding and supporting caregivers.

150 years in China, cont. from page 17

the outpatients brought about the Communists coming down from the North. This all increased and fighting drew nearer all the time. The Liu school children finally began marching and singing new songs and shouting slogans. We soldiers as outpatients, and our local police came often to see me to make sure I was okay.

Finally, Dr. Thonggate’s car and driver came for me. The U.S. govern-
AN EXPRESSION OF APPRECIATION TO
MURIEL SHOLTZ OSBORN

... "a woman who fears the Lord is to be praised"
Proverbs 31:30b

On behalf of the Seventh Day Baptist General Conference and the Center Staff at Janesville, recognition and appreciation is expressed for your faithful service to Seventh Day Baptists and the larger community in which you have exemplified the love of Christ. We particularly commend you for:

• over forty-five years as co-worker in the ministry with your husband;
• over eight years as office secretary to the General Council and the staff at the Center;
• consecrated devotion to family and to students in classrooms;
• and for a life-time of dedication and love for the Lord which has been an inspiration to all who have known and loved you.

These words, preserved on a lovely free-standing plaque, were presented to Muriel at the home of her daughter, Karen Payne, in Claremont, Minn.