The Sabbath:

heavy-laden and I will give you rest the Son of Man is Lord of the Sabbath there remains a Sabbath rest for the people of God made for man and not man for the Sabbath if because of the sabbath, you turn your foot from doing your own pleasure on My holy day, and call the Sabbath a delight...then you will take delight in the Lord as was His custom, He entered the synagogue on the Sabbath and all you who are heavy-laden and I will give you rest the Son of Man is Lord of the Sabbath if because of the sabbath, you turn your foot from doing your own pleasure on My holy day, and call the Sabbath a delight...then you will take delight in the Lord as was His custom, He entered the synagogue on the Sabbath and all you who are heavy-laden and I will give you rest the Son of Man is Lord of the Sabbath if because of the sabbath, you turn your foot from doing your own pleasure on My holy day, and call the Sabbath a delight...then you will take delight in the Lord as was His custom, He entered the synagogue on the Sabbath and all you who are heavy-laden and I will give you rest the Son of Man is Lord of the Sabbath if because of the sabbath, you turn your foot from doing your own pleasure on My holy day, and call the Sabbath a delight...then you will take delight in the Lord as was His custom, He entered the synagogue on the Sabbath and all you who are heavy-laden and I will give you rest the Son of Man is Lord of the Sabbath if because of the sabbath, you turn your foot from doing your own pleasure on My holy day, and call the Sabbath a delight...then you will take delight in the Lord as was His custom, He entered the synagogue on the Sabbath and all you who are heavy-laden and I will give you rest the Son of Man is Lord of the Sabbath if because of the sabbath, you turn your foot from doing your own pleasure on My holy day, and call the Sabbath a delight...then you will take delight in the Lord as was His custom, He entered the synagogue on the Sabbath and all you who are heavy-laden and I will give you rest the Son of Man is Lord of the Sabbath if because of the sabbath, you turn your foot from doing your own pleasure on My holy day, and call the Sabbath a delight...then you will take delight in the Lord as was His custom, He entered the synagogue on the Sabbath and all you who are heavy-laden and I will give you rest the Son of Man is Lord of the Sabbath if because of the sabbath, you turn your foot from doing your own pleasure on My holy day, and call the Sabbath a delight...then you will take delight in the Lord as was His custom, He entered the synagogue on the Sabbath and all you who are heavy-laden and I will give you rest the Son of Man is Lord of the Sabbath if because of the sabbath, you turn your foot from doing your own pleasure on My holy day, and call the Sabbath a delight...then you will take delight in the Lord as was His custom, He entered the synagogue on the Sabbath and all you who are heavy-laden and I will give you rest the Son of Man is Lord of the Sabbath if because of the sabbath, you turn your foot from doing your own pleasure on My holy day, and call the Sabbath a delight...then you will take delight in the Lord as was His custom, He entered the synagogue on the Sabbath and all you who are heavy-laden and I will give you rest the Son of Man is Lord of the Sabbath if because of the sabbath, you turn your foot from doing your own pleasure on My holy day, and call the Sabbath a delight...then you will take delight in the Lord as was His custom, He entered the synagogue on the Sabbath and all you who are heavy-laden and I will give you rest the Son of Man is Lord of the Sabbath if because of the sabbath, you turn your foot from doing your own pleasure on My holy day, and call the Sabbath a delight...then you will take delight in the Lord as was His custom, He entered the synagogue on the Sabbath and all you who are heavy-laden and I will give you rest the Son of Man is Lord of the Sabbath if because of the sabbath, you turn your foot from doing your own pleasure on My holy day, and call the Sabbath a delight...then you will take delight in the Lord as was His custom, He entered the synagogue on the Sabbath and all you who are heavy-laden and I will give you rest the Son of Man is Lord of the Sabbath if because of the sabbath, you turn your foot from doing your own pleasure on My holy day, and call the Sabbath a delight...then you will take delight in the Lord as was His custom, He entered the synagogue on the Sabbath and all you who are heavy-laden and I will give you rest the Son of Man is Lord of the Sabbath if because of the sabbath, you turn your foot from doing your own pleasure on My holy day, and call the Sabbath a delight...then you will take delight in the Lord as was His custom, He entered the synagogue on the Sabbath and all you who are heavy-

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Contributing Editors


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May 1997/ 3
You remembered

by Risa Clapper

About a year ago, I was feeling discouraged about our small church not growing. I thought, "Lord, your blessing is on our church; even you visitors always leave inspired. Our pastor and members all long to be used by You. More people should be ministered to in the special way that I am each week.

"Are we wasting our time? Our efforts? Is there any hope that our vision for growth will happen?"

During the praise time at the beginning of our worship service I was having these thoughts. Then I observed many hands extended as a praise offering to the Lord. I couldn't help but mention this vision right away at our testimony time. To share with our small group that God was pleased became a blessing to the congregation as well.

I have considered this vision often, for it has put within me a desire to do things that others are not doing. Like getting up in the middle of the night and spending an hour in prayer while most of the nation is sleeping.

Many of my Christian friends worship on Sundays. I feel God has truly blessed numerous Sunday churches. Could it be like when the Jews rejected Jesus, and He chose to bless and speak to the Gentiles since the Jews didn't want much to do with Him?

Sunday observers indeed see partly. But do it! Most don't understand the origin or the blessing of the Sabbath, even though it's one of the Ten Commandments written in stone by the finger of God. They truly don't know that Sunday was a man-made law brought into effect hundreds of years after Christ's death. I even heard one person relate how God gave Moses extra manna so the Children of Israel didn't have to collect it on Sunday.

Most Sabbath observers are Jews, and some are just plain "Sabbathkeepers." The latter may be more in love with this "knowledge of truth" rather than the "Author of truth"—ones who love knowledge more than Jesus.

I believe God didn't have a choice but to bless those who innocently forget His true Sabbath. When Jesus is first in their lives, how can He pass over them? But thank God for the small remnant who truly love Him and have remembered His Sabbath as well! So we watch the Sunday church thrive. This is the convenient day to keep. The day that appears to have all of God's blessing. Indeed, in many ways it has been blessed. Let us envision God's smile as He looks at our small churches that remember Him on His Holy Sabbath, even as the rest of the world does their own thing. Let us continue to be faithful, even though it is not easy, nor convenient.

Let us continue to envision growth, for where there is no vision the people perish. Let us be happy with coming together, even in small numbers, to bless the Lord, and to have His face shine upon us as we obey His Word.

I have heard it said that we will possibly wear jewels for different rewards. If this is so, I see a jewel for God's Children who have separated from the world and remembered God's Holy Sabbath. As He places it in our crown, I can picture our Savior smiling and saying, "You remembered!"

There's a homemaker who lives in Centreville, Va., is a member of the Washington, D.C., SDB Church. She and her husband, Barry, have two daughters—Marissa, 11, and Cassandra, 9.

Thank God for the small remnant who truly love Him and have remembered His Sabbath as well!

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Sabbath peace

by Owen Probasco

When early morning waves of sound Begin their rippling o'er the ground To usher in the day; And first pin-pricks of early dawn Go frolicking across the lawn As sunlight wends her way.

When tiptoe-ing with twinkling eyes, The sunbeams sparkle as they rise And darker shades turn blue; I am completely mystified

As God unveils His countryside Onto my hungry view,

The sun's sharp fingers pierce the dew Which scatters with a golden hue Reflected everywhere; And pearly drops of early morn Evaporate, to be reborn In light, refreshing air.

I sense the blanket of the night Reluctant as she takes her flight From pillows of her rest; I am completely mystified

As God unveils His countryside Onto my hungry view,

As sunlight wends her way.

When tiptoe-ing with twinkling eyes, The sunbeams sparkle as they rise And darker shades turn blue; I am completely mystified

As God unveils His countryside Onto my hungry view,

As sunlight wends her way.

And thus I rise to greet the peace— Like down of golden fleece That trickles from above; My being sings with joy anew To think I have a Father who Provides all of God's blessing. Indeed, in many ways it has been blessed. Let us envision God's smile as

The Sabbath, then, is like the birth Of sunlight, spreading on the earth Its golden glowing trails; And on this day I understand That God has given unto man A love that never fails.

Owen Probasco is a member of the Shiloh, N.J., SDB Church, and this year's Conference President.
SDB historian prompts further thinking in other Baptists

by Jack U. Harwell

This first appeared as the January 23, 1997, editorial in Baptists Today, Jack Harwell, editor.

Gentle but jolting reminders came along occasionally to remind us that we need to be careful about our many automatic assumptions in religious life. Such a reminder came in a recent exchange of letters prompted by a news article in this publication.

In our November 28 issue, we printed a fine news article by Mark Wingfield, telling about a speech at the annual board of directors meeting of the Lord’s Day Alliance of the USA. The message was generally an upbeat account of how many groups in America were beginning to see anew the value of observing Sunday as a day of rest. Many of us applauded the story; it was printed in many periodicals.

But at least one group of Baptists was bothered by the article. And they have a right to be. They are the Seventh Day Baptists. Their distinguished historian is Don A. Sanford of Janesville, Wis.

Don has written for Baptists Today before. He is a superb Christian individual. Whether we agree with Don’s biblical interpretations or not, he has every right to hold them. And he just may be more right than some of the rest of us. He deserves to be heard, at the least.

Don Sanford wrote to Baptists Today: “I have a problem with the use of Sabbath when applied to that which is not the biblical Sabbath. Both the Old and New Testaments clearly use the Sabbath in reference to the seventh day of the week, not the first. Baptists have from their beginnings in the early 17th century been known as a people of the Bible. They have viewed the 10 Commandments as foundational and neither Jesus nor Paul refuted them.”

Don continued: “One concept which is often missed in the fourth commandment as given in Exodus 20:10, is the phrase, ‘therefore the Lord blessed the Sabbath day and made it holy.’ It was God’s blessing which made it holy. The biblical reference to blessing implies a certain finality which cannot be changed.

“The account of Isaac’s bestowing his blessing upon Jacob, rather than Esau, is a prime example. Once it was pronounced, it could not be revoked and given to another, even though his original intention was to bless Esau.

“The climax of creation, no matter how it may be interpreted in the context of science, is God-centered and ends with two blessings: God blessed man, and He blessed the Sabbath upon which He rested. This I believe is irrevocable and cannot be changed by man nor by the Church if we are to remain true to the Bible as Baptists have claimed.”

Don Sanford’s fascinating letter continued: “I do not expect any great change in the practice of the Christian churches, and we shall remain a small minority. Yet I believe we have a concept of the Sabbath as holy time which the Protestant churches might find helpful in today’s desperate search for an answer to the encroachment of secularism.”

This eminent Baptist historian shared a letter first written in 1843, skilfully laying out why Seventh Day Baptists believe the Sabbath is the seventh day of the week and not the first. Southern Baptist historian Leon McBeth, in his book, A Source Book for Baptist Heritage (Broadman Press, 1980), wrote: “One would be hard pressed to find a better defense of the Sabbath.

“The address is calmly stated, biblical in emphasis, and fraternal in tone. The authors included an appeal for first day Baptists to adopt seventh day views and, failing that, to show more understanding for their sabbatarian brethren” (pg. 543).

Recently, leaders of the SDB Conference sent a circular letter to over one dozen major Baptist groups in North America, calling for “a renewed search of the scriptures for God’s answer to man’s restlessness... (and) ...a rediscovery of the importance of a seventh day Sabbath rest which is in tune with God’s plan of creation and redemption as revealed in the Bible.”

For the mutual edification of our readers, we quote here the Seventh Day Baptist Statement of Belief on this vital topic:

“We believe the Sabbath of the Bible, the seventh day of the week, is sacred time, a gift of God to all people, instituted at creation, affirmed in the Ten Commandments, and reaffirmed in the teaching and example of Jesus and the apostles. We believe the gift of Sabbath rest is an experience of God’s eternal presence with His people. We believe that in obedience to God and in loving response to His grace in Christ, the Sabbath should be faithfully observed as a day of rest, worship, and celebration.”

To find the answer to our question, we first need to go to the foundational book of Genesis, the book of beginnings.

Genesis is called the book of beginnings for it gives the foundation for many beliefs:

- Creation
- Marriage
- Sin and Death
- The Christian Faith
- The Sabbath

When Jesus said (recorded in Mark 2:27-28), “The sabbath was made for man,” and “…the son of man is Lord also of the sabbath,” His basis behind these statements was undoubtedly built upon the Genesis record.

Let’s look at this great passage:

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made (Genesis 2:1-3).”

From this simple yet powerful passage of Scripture, we will find our answer to the question, “Did the Sabbath make it into the New Covenant?”

Some observations

Please note the following observations from the Genesis passage:

- On the seventh day God rested.
- Because God rested on the seventh day, He blessed and sanctified it (made it holy).
- With an act that would ring throughout the ages, God set apart (sanctified) the seventh day as unique and specially blessed. (Don’t you want to be a part of the day that God uniquely blessed?)
- The seventh day was blessed and set apart before sin entered the world.

After looking at these observations, a question arises. Why would God bless and sanctify the day He rested upon rather than the other days? Why not bless and sanctify the day man was created? Or the day the sun was created? Why the day of rest?

The answer is simple, because He was giving a gift to His creation—a special day (occurring weekly) of rest, fellowship, and a day to especially remember creation (a memorial). Is it reasonable to conclude that God was giving
Why would God sanctify the day He rested upon rather than the other days? Why not bless the day man was created? Or the day the sun was created?

Loan made heaven and earth, the sea, and all that in them, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it (Exodus 20:8-10).

Question: What was the reason, given by God, that Israel was to observe the seventh day Sabbath?

Answer: Because He did—pure and simple! God told the Israelites that they were to remember (the word “remember” indicates that it was already established) the seventh day, to keep it holy and do no work on it because it was the Sabbath of God, a weekly invitation to rest, to do no work, and to remember that God had rested on the seventh day. God told the Israelites to rest on the seventh day and keep it holy because He did! Therefore, it is reasonable to conclude that God gave the seventh day as a sabbath—a gift to His creation.

Additionally, if the reason the Israelites were to keep the Sabbath (i.e., because God did) is still valid today, then we should keep it also! For example, if God told the Israelites not to worship idols because He hated it, and if God still hates idol worship today, should we not abstain from worshiping idols? Of course we should!

Combining the Genesis record with the passage answer this question: Why would God bless and set apart a specific day and then forget it for the rest of time? He wouldn’t! God never does anything without a purpose. So we have our answer to the question, “Did the Sabbath make it into the New Covenant?” Of course it did! It is part of the plan of God, given as a gift to His people from the very beginning.

Would you not agree that you need one day a week to get out of the rat race? Would you not agree you need at least one day a week especially designated for fellowship and worship? Accept the gift of God—He ordained it for you!

But no rest was needed at creation

Some believe that in “paradise” no rest was needed because work was caused by the curse placed on man after he sinned. Therefore, it is concluded, the Sabbath could not have been set up at Creation.

First, the concept that man didn’t work before sin entered the world is nonsense. Look at the enormous commission God gave to Adam and Eve in Genesis 1:28. God told them to rule and reign over the earth; and because man responds to His creative purposes, the very special harmony between God and man. God was basically saying, “Take all of the earth’s resources and employ them.” Was this something that could be accomplished without work? Of course not.

But didn’t God create man to be a bump on a log? Is that your description of God’s purpose for man?

Now, the question is: why doesn’t God bless man to do everything and enjoy every other day? Because He gave the Sabbath at Creation. The reason is in God’s appointment.

Let me ask two questions:

1. Is there one verse in the Bible that states the seventh day Sabbath was a shadow of our rest in Christ?
2. Do Christians still need a weekly Sabbath rest?

One other fact: We’re still in the midst of the most heated battle ever to be spawned (1 Peter 5:8; Ephesians 6:12; 1 Timothy 6:12; 2 Corinthians 10:4). I look forward to the day when Revelation 20:10 is fulfilled, when Satan will be cast into the lake of fire! What’s the point? The point is: we’re still looking for our ultimate rest in Christ, when every enemy of our soul will be destroyed. For those who insist the Sabbath is a shadow, consider that perhaps it’s pointing to that ultimate rest to come.

May God bless us as we search for the truth!

Sabbath facts/questions:

• The Sabbath isn’t a symbol of rest—it is rest!
• Is the seven-day cycle a mystery to anybody?
• No change in the Sabbath was ever recorded.

The seventh day is the Sabbath of God.

• The Sabbath transcends Covenants.
• Any day that God specifically blesses I want to be a part of!
• The Sabbath was a gift by God to mankind.
• The Sabbath was not a sign of the Old Covenant. It was given before the Old Covenant existed!

• Jesus said the Sabbath was made for man and that He was Lord of it!

Greg Lincoln is editor of ACTS, the missionary magazine of the General Council of the Churches of Christ, 301 Garden, Meridian, Idaho. This article appeared in ACTS in January 1997, reprinted with permission.

Quotable quotes from SDB pastors and leaders:

(These quotations, except those by Saunders and Smith, are from Sabbath papers prepared for SDB Summer Institute July, 1977. Thanks to Steven Crouch for retrieving them for the Sabbath Emphases Day packet of material.)

"To cease from the cares and labor of daily existence and experience Sabbath rest is like stepping out of time into eternity, because thoughts and actions are then turned upon God, who is eternal. There is no magic involved, as in the pagan religions with their cultic objects or taboos, yet the experience of God’s Sabbath cannot be duplicated on any other day than the seventh. The reason is in God’s appointment."

—Kenneth Burdick

"Joy is at the heart of Christian conviction, and joy (delight) in God’s Sabbath is no exception. As we rejoice in God’s appointed time, we discover a delight in the Lord that causes us to rise to great heights of spiritual insight and faith. How we need to delight ourselves in Him by delighting in His Sabbath Day!"

—Larry Geiss

"It personally accept the Bible as the authority for the conduct of my life. I also accept Jesus Christ as my Lord and Savior. Therefore, I find Sabbath rest, centered in my relationship to God, to be a natural part of my life."

—Dale Thompsett

"Intellectual—even Scriptural—discussion about the Sabbath/Sunday issue means nothing if I am not enjoying a blessed Sabbath experience myself."

—Kenneth Smith

May 1997/
The Wednesday Evening Conference Committee, led by Luan Ellis of Alfred, tend this committee, which Hepburn of Women's Interests. The representative of your church at the conference include: The Tuesday Noon Business Luncheon. We will discuss the proposed By-Law changes (all of your churches have received the proposed changes—please review them and have at least one representative of your church at the luncheon), adopt the budget, hear an update on Summer Christian Service Corps (SCSC), and elect new officers.

The Conference Committee on Women's Interests. All of you are encouraged to attend this committee, led by Luan Ellis of Alfred Station, N.Y. You will hear about the specifics of the SCSC program, decide where to send the Love Gift monies (each church's women's group is asked to make a special donation to the Love Gift project, where money is given to mission-type needs), and ask any question you may have of the Board officers.

The Wednesday Evening Women's Luncheon. Our speaker will be Dorothy Bethany College. We look forward to the lovely favors which are being made by our ladies in the Riverside, Calif., SDB Church.

The SCSC Craft Table. The Women's Board's biggest financial obligation is to the SCSC program. To help raise funds, we sponsor a craft table at Conference. Each women's group is encouraged to bring crafts to sell, with prices on your items, please. We will need some of you to work at the craft table during the times it will be open. You can sign up to serve once you get to Conference.

The SCSC Program. You will get to meet 21 committed young people who want to serve their Lord and 11 of our churches in a special summer ministry. You will meet the training staff and some of the SCSC Committee members. You will have the opportunity to praise the Lord for opening avenues of service to our young people and our churches throughout the years.

Conference Nursery. The Women's Board supplies money so that a Conference nursery is available to our families with young children. If you love children and are willing to offer some time to help, see Nursery Coordinator.

We will discuss the proposed By-Law changes, adopt the budget, hear an update on Summer Christian Service Corps (SCSC), and elect new officers.

Goulding from the SDB Australian Conference. There will be an SCSC testimony and special music. The two-meat buffet will cost $8.00 for those without a meal ticket, and $2.00 for those with a meat ticket. The banquet cost will be the same as it was in 1994, when 117 women enjoyed the Women's Banquet at Lindsborg.

"Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in Heaven" (Matthew 5:16 NASB).

Many women from across America will let their lights for Christ shine in Lindsborg, Kan., during General Conference meetings. May our efforts glorify the Father. Some of the opportunities for our SDB women at the August Conference include:

How can I relay what the Sabbath means to me? I would like to rephrase that question to one that is even more difficult to answer: "What does the Sabbath mean to God?"

How do Christian folks around the world answer this? The Sabbath is the Lord's. He instituted it at the time of creation, He blessed it through the years, and He exalted His chosen people to honor and respect it, and keep it holy.

Just because God emphasized His holy day to His chosen people does not indicate, in any way, that others should desert it! Long before the "Commandments" were given at Mt. Sinai, the Sabbath was honored and revered in accordance with God's will by all those who honored and respected their Creator.

Through the years, the Lord must have nodded approvingly as His Sabbath was honored and kept with respect. Through the years, He must have smiled as His only Son honored the Sabbath, went to "church," and revered His Scriptures in faith, belief, and practice.

Through the years, God must have shaken His head sadly as others deserted it! Long before the "Commandments" were given at Mt. Sinai, the Sabbath was honored and revered in accordance with God's will by all those who honored and respected their Creator.

The God who "blessed the seventh day and sanctified it" (Gen. 2:3) is still unchanged in His opinion regarding the seventh day Sabbath. Oh yes, He reaffirmed His position when He simplified and verified His outline for behavior towards Moses and the Israelites, but in no sense of the imagination did He change His position, His statement, His instruction, or His hope for mankind.

God's Son, Jesus Christ my Savior, also made a clear but significant statement when He said in Mark 2:27, "The Sabbath was made for man, and not man for the Sabbath." In other words, as I see it, mankind was already there—already in existence when God determined to give us an additional gift and an added blessing.

Because of His love, the Sabbath was ordained, established, brought into existence for man—in order to allow for that special growth, that special privilege, that special association with God on the day that He (God) also rested! He shared it. He blessed it, He established it. And then, He asked mankind to keep it holy; to refrain from work with a clear conscience in order to concentrate, to contemplate, and to be refreshed by taking the time to share and worship Him (God).

So, my feelings about God's Sabbath?

SATISFACTION floods through my being that I am worshiping on the day of His choice.

ASSURANCE brings confidence that I am sensitive to the day that He set apart for worship.

BLESSINGS engulf me as I share with fellow-worshipers this chosen day to meet with God in special ways.

BELONGING enhances my day with assurances that I am not alone. Christ and others are also there.

ABUNDANCE allows me to know that my life is filled with joy and abundant peace as I worship my Lord.

THANKFULNESS causes my emotions to overflow with delight as I share in worshipping Christ with fellow-believers.

HUMILITY hushes my spirit tight as I feel protected by the cupping of my Savior's nail-pierced hands.
May 1987 marks the 15th anniversary of the closing of Milton (Wis.) College, but the closing did not mark the end of its impact on Seventh Day Baptists.

When the Joseph Goodrich and Henry Crandall families settled on what was then known as Prairie DuLac, they brought with them the religious and cultural climate of the East. It was reported that when Joseph Goodrich suggested the move from Alfred, N.Y., his wife, Nancy, responded:

Have you considered that this means leaving a pleasant community? That it means leaving the privileges of church and school? Why should we place hundreds of miles between us and the many things that we hold so dear, that are so profitable for our children?

To which, Joseph answered:

Would it not be possible to have schools and churches in the new land? Assuredly it would be unsafe to deny our children the right to learn and grow up in an atmosphere of religion, but would it not be a service that we should render to this new community if we could take these into the new homeland?

On that first Sabbath in March 1839, the Goodrich family and the nine who accompanied them, together with the Henry Crandalls who had already settled, met for worship and set in motion a plan which led to the founding of a Seventh Day Baptist church in 1840. Four years later, the resolve to bring education into the frontier settlement came to fruition when a school was organized.

For the first few years, Joseph Goodrich had sole management of the school and paid for all of its expenses beyond the meager tuition fees charged. His persuaded Bethel Church, the first teacher of a school in Alfred, to come to Milton and report his work there. In 1849, the Wisconsin legislature incorporated the school as DuLac Academy. The first building erected by Joseph Goodrich was used as both a school and church. When it became unusable, classes met in homes until Main Hall was opened in 1855. Two years later, Goodrich Hall was built. Although never officially an SDB college, Milton's connection with Seventh Day Baptists has been strong. The school was founded by SDBs, and a majority of the faculty and trustees during its first century were of that faith.

In 1855, the trustees asked the pastor of the Milton church, William Clarke Whitford, to assume charge for the fall term. He completed the year, and then resigned as pastor to become the school's principal. When the academy was granted its college charter in 1857, Whitford was elected president, a post he held for over 40 years.

Until 1864, all the presidents of Milton College were Seventh Day Baptists. Five presidents were drawn from the ranks of the denominational ministry. Through 1853, a majority of the students were from SDB families scattered across the nation, and from missions in China, Holland, and Africa. Even after the percentage of SDB students dipped below 50 percent, Seventh Day Baptists retained a numerical plurality until World War II depleted, and then inflated, enrollments. In 1953, one third of the Milton College choir consisted of Seventh Day Baptists.

Of equal significance was Milton College's contribution to the life and mission of the denomination. Over 90 men and women who took at least part of their undergraduate work at Milton College have served in SDB pastorate. At least 28 alumni of Milton were elected General Conference presidents, and many more served on General Council or the "Commission," as it was then termed.

Over the years, many Miltonians have been members and executives of denominational boards and agencies. Sessions of General Conference were hosted by Milton 15 times, using college facilities.

During the latter part of the previous century, the evangelistic efforts which produced the most denominational growth were spearheaded by the famousAbram H. Lewis, a prolific writer and lecturer on Sabbath reform. Many of the student evangelistic quartets were made up of both men and women who were part of the strong music tradition developed at Milton College. Others from the school of music have enriched the music of not only Seventh Day Baptist churches, but other churches where they have served as organists and choir directors.

An enviable legacy has been given, but how can it be maintained and passed on? Even before the closing of its doors, many were unaware of the rich heritage which was a part of Milton College. For thousands, perhaps millions, of people, the only visibility for Milton was a quarterly (Dave Krieg) who made it big in the NFL. Even students of his vintage were unaware of Milton's Seventh Day Baptist connections.

As part of our emphasis on missionary work in China, Dr. George Thorngate IV of Pebble Beach, Calif., shares the following:

"As you may know, my parents were in China on three different occasions. The first time was from 1929 to 1932, then 1929 to 1943 (Mom until 1941), and lastly, 1946 to 1950. Each time was terminated by military and/or military-political conflicts."

"Neither of my parents could be called evangelists, although they were both Seventh Day Baptist icons of Christianity. That title of 'evangelists' belonged to the Rev. H. Eugene Davis. He performed all the functions of a missionary pastor."

"During their first term in China, my mother was responsible for much of the financial recordkeeping. She also dealt with the household staff, and wrote most of the reports to the Missionary Society concerning Grace Hospital and the mission establishment at Liu-ho. In addition, she was mother to four sons, three of whom were born in Liu-ho. Among her many other duties, she frequently helped my father in his medical work."

"Except for a very rare attempt at preaching a sermon in the Liu-ho church, my father was very busy with the practice of medicine. He was also very good at maintaining the excellent community relations that had been established by Drs. Crandall and Palmberg. This, in itself, was no simple task."

May 1997/13
Seventh Day Baptist General Conference
Bethany College
Lindsborg, KS
August 3-9, 1997
Reg. Desk (913) 227-3311

**Deadline for pre-registration:** July 15
Any registration postmarked after July 15 will require a $10 late registration fee for each adult (12 and up), and $5 for children (0-11). All requests for meals and housing must be processed by the college two weeks prior to Conference. Pre-registration lines are much faster because your required name tag and information packet will be waiting for you.

**On-campus registration:** in the Ericson Classroom adjacent to Strobe- Gibson Centennial Center.

**Hours to register:** Sunday, August 3, from 10:00 a.m. to late evening, Monday-Friday, from 9:00 a.m. to 5:00 p.m., and after the evening service. If you are coming just for Sabbath, August 9, please pre-register. (See “Line 3” on form.)

**About the registration form:**
1. Please list all names as you want them to appear on the official name tags, last name first. Ages must be given for those under 18, as well as last school grade completed as of June, 1997. In order to give special recognition to first-time Conference attendees, or at Conference activities.
2. & 3. Full week or per day. Registration fee: Everyone attending Conference, either full or part-time, is required to pay the registration fee. It covers the fee for use of the college facilities, for the materials that are produced and circulated, and for insurance on each individual at Conference, or at Conference activities. It also gives us an accurate count of the number of people in attendance.
3. Room: Linens (provided in room fee) include sheets, pillow and pillow case, towels and washcloth. There are two beds in most rooms, and the college will allow two people, through age 18, to sleep on the floor (your own bedding).

**Transportation:**
8. Attendees traveling by air will be picked up at Salina or Wichita, KS. [Please note: From Wichita, there will be a $10 one-way charge, collected at Conference.] If you require transportation to or from the airport or bus, please notify the committee of arrival and departure times, either by pre-registration, or by contacting the transportation chairman: Ruth Burdick, (308) 496-3411. Requests for transportation must be made by July 15th.

**Lost Key charge:** There will be a refundable deposit charged for each room key.

**Meals:** Meal tickets for the entire week are $108.50 (adult). This includes supper on Sunday, August 3, through breakfast on Sunday, August 10. Children (5-11) for the same period of time are $54.25. Children 4 years and under are free.

- Meals: Adult Children (ages 5-11) Children (ages 4 and under)
- Reg: $10 $15 Free
- Dine-in: $10 $15 $10
- Free: $10 Free $7.75

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

- Full Week Plan:

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<td>Child's School Grades completed</td>
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Guidelines for Christian Conduct at General Conference

SDB General Conference Regulations and Rules:
Generally, wherever Seventh Day Baptists have held their sessions of General Conference, they have left behind a strong witness for the Christ whom they serve and a spirit of good will because of their high level of morality and attitude of cooperation. In order to maintain our witness for Christ, in order that our people may be spared from social pressures that might otherwise involve them in unapproved activity, and in order to help conscientious parents and sponsors of young people at Conference to give proper supervision, and out of respect for those who need a good night’s sleep in order to fulfill their Conference responsibilities, the following regulations have been drawn up by the Youth Ministries Committee of the Seventh Day Baptist Board of Christian Education and approved by General Council.

1. All unmarried young people under 18 years of age in attendance will have their own parents or a sponsor over 25 years of age who are also in attendance at Conference. All young people will be assigned to rooms on the same floor of the same dorm as their sponsors. It is the responsibility of the youth to be certain that if dorm rates are different, the sponsor and youth will cooperatively choose the dorm selected, (i.e. non air-conditioned vs. air-conditioned, etc.).

2. Parents or sponsors assume full responsibility at all times 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. But the sponsor’s responsibility does cover necessary transportation to and from any activity if not provided. This responsibility includes actions day and night in the dorm.

3. Local rules of the school and facility are binding on all Conference attendees unless changed by the Host Committee or the General Council.

4. Curfew hours will be established for the consideration of others, for health reasons, and will mean that each individual will be in his own assigned room and quiet at that time. Such consideration should be the sign of a maturing Christian.

5. Socializing between boys and girls is to be limited to public areas so that no one may have reason to question even the most innocent of intentions.

6. A Disciplinary Council composed of two National Youth Ministries Committee members, two Host Committee members and a member of the General Council shall be established before Conference convenes. The General Council member shall be chairman.

7. The Disciplinary Council shall meet at the call of the chairman to deal with infractions of the Guidelines for Christian Conduct. Discussion shall be confidential and shall include input from the person(s) involved (and their adult sponsors in the case of youth). Action requiring discipline may result in the person(s) being required to leave the Conference facility (under the supervision of the adult sponsor) at their own expense.

Attention Youth!
We, the undersigned, have read the General Conference rules and regulations and agree to comply with them during the 1997 Seventh Day Baptist General Conference.

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__________ Youth____________________ Date__________
Sponsor____________________ Date__________
1997 YOUTH PRE-CON MEDICAL FORM
MCPHERSON COLLEGE, McPherson, Kansas

Medical Form must be returned with registration by July 3, 1997. Please type or print.

Camper's Name_________________________ Date of Birth_________________________

Address_________________________ __________________________

City_________________________ State_________________________ Zip Code_________________________

Emergency Phone Number_________________________

(Parents must fill out and sign this form)

Date Camper was immunized against: Rubella_________ Diphtheria_________
Smallpox_________ Polio_________ Last Tetanus Td toxoid_________

Does the Camper wear eyeglasses? ___________ Is the Camper under a doctor's care for any illness? ___________

What medication, if any, is now being taken? ___________

Will this medication be sent to camp? ___________

PLEASE TO NOT SEND MEDICATIONS OTHER THAN THOSE ORDERED BY YOUR DOCTOR. ALL MEDICATIONS SENT WITH A CAMPER MUST BE ACCOMPANIED BY YOUR DOCTOR'S SIGNATURE ON WRITTEN ORDERS INDICATING DOSAGE AND FREQUENCY. Camp McCullough will provide a trained First Aid person who will dispense any and all medications.

Is Camper allergic to: Bee or insect bites? ___________ Poison Ivy, Sumac, or Oak? ___________

Penicillin? ___________ Other Medications? ___________

Specify_________________________

Are there any dietary restrictions? ___________

Is Camper physically permitted to swim? ___________ Explain any physical limitations? ___________

Name of Family Doctor_________________________
Ph.#_________________________

Has the Camper had: Chicken Fox____ Measles_____
Measles Vaccine____ Mumps____ Mumps Vaccine_____

Has the Camper had or been subject to: Heart trouble? ___________
Convulsions or fainting spells? ___________
Asthma or wheezing? ___________
Sleepwalker? ___________
Serious illness (specify)_________________________
Serious operations (specify)_________________________

EMERGENCY TREATMENT AUTHORIZATION

In case of emergency I hereby give permission to the Physician selected by the camp director to hospitalize, secure proper treatment for, and order injections, medications, anesthesia or surgery for my child as named above.

Signed_________________________
Dated_________________________

Out of your cage... 
into the Sabbath

by Dan Richards, Texarkana, Texas

There is a lot more put on the youth of this day than used to be. The pressure of being prepared for your future is so intense at times, that you can't just enjoy growing up.

Because of this pressure, a lot of our youth are busy looking busy and getting nowhere. (You're not alone, we adults do it too.) A good exercise for us is to identify the things we stay busy with, and then rate each one for its importance.

In his book, In the Grip of Grace, Max Lucado tells of a "conversation" between a canary in a cage and a lark on the window sill. The lark looks in at the canary and asks, "What is your purpose?"

"My purpose is to eat seed." "What for?"
"So I can be strong." "What for?"
"So I can sing," answers the canary.
"What for?" continues the lark.
"Because when I sing I get more seed."
"So you eat in order to be strong so you can sing so you can get seed so you can eat?"
"Yes.
"There is more to you than that," the lark offers. "If you'll follow me, I'll help you find it, but you must leave your cage."

Why do you keep the Sabbath? Because God tells me to.
Why? Because He knows I need a break from the rest of the week.
Why? Because I will do what He asks me to do.
Why? Because I love Him.
Why? Because I want to.
Why? Because He wants me to.
Why? Because it's the only way to get ahead in this world.
Why? That's just the way it is.

So... I'll tell me the real reason you keep the Sabbath. Because I need a break from the rest of the week!

The Sabbath is so much more than a break from the rest of the week. Come and enjoy the Sabbath the way God intended, but you will have to leave your worldly concept behind and step out in God's world.

God doesn't want to demand worship of us. Can that really be worship? God wants us to worship Him because we want to, not because it is demanded.

Break down your Sabbath day into what you do with the day. For each of the things you do, decide the motive behind it: is it for yourself or for God?

Sabbath day can get to be as hectic as our weekdays are, just in a different way. Because it is a different kind of "hectic-ness," we don't realize that we have taken ourselves out of the Sabbath. When we focus everything about the day on God—because of our love for Him—then we can experience what God intended the Sabbath to be. Worship, rest, and a new kind of joy.

A large billboard along Highway 10 in Louisiana catches everyone's eye. It stands high above the ground near the Mississippi River bridge. Jesus hang on the cross, head bowed. The caption underneath says, "It's your move!"

That is what He is saying now. "It's your move." Step out of the cage that you are trapped in and enjoy an explosion of joy in a new Sabbath experience.

May 1997/ 19
Journey to a living Covenant

When Pastor Bernie Wethington came to White Cloud, Mich., in September 1995, he spoke often of our covenant relationship and our responsibilities toward each other. Little did he know that the church had no active memory of our written Covenant.

Later, he learned through the grapevine that one inactive member did recall that two former pastors had tried to activate the Covenant in our congregation's life.

Obviously, something needed to be done since none of the active members had any recollection of those efforts.

In the fall of 1995, the pastor had a couple of sermons on the importance of our covenant relationship. We had several new people and families attending who considered the covenant relationship just what they were seeking.

We sought to make a difference between a creedal church, which holds doctrines and creeds as of utmost importance, and a covenantal church, which encourages relationships based upon unity rather than uniformity. Everyone agreed that as Seventh Day Baptists, we are Covenant people and proud that there is no demand for creedal conformity.

It was decided that before our church's 80th birthday in October 1996, we would again become active Covenant people and have some form of a Covenant affirmation.

The old Covenant was distributed and discussed over a period of weeks. The congregation decided to rework the old Covenant since we still agreed with it in principle. By updating the wording and making a few changes, we changed a "dead" document into a "living" Covenant.

During a series of Sabbath afternoon meetings, everyone was invited to help formulate the new expression of our relationship with each other. Since word nuances change over the course of 80 years, most of the former thoughts were retained but the wording became more contemporary.

The two most significant changes were: 1) Deleting the reference to the Commandments since we are not "legalists," and 2) Evangelism now received its own statement, and was moved from paragraph 3b to paragraph 2, thus highlighting its importance to our congregation.

A comparison of these two documents illustrates that, as a congregation, we are still maintaining the "faith of our fathers." What was intrinsically important to our church down through the years is still important to us.

It was decided that the Covenant was more vital to our congregation than formal church membership. We therefore encouraged another one to be "Covenant Keepers."

Since some people have aversions to signing documents, they, like the rest of us, demonstrate this valuable relationship by their actions. Some of us are also "Signers of the Covenant" so posterity will know of our good intentions. A special THANK YOU is due the diaconate for signing the Covenant in ink, but a "Signer" is expected to be a "Keeper."

Within this discussion, we related the Covenant's attendance, participation, and membership. It was decided that no one had to sign the Covenant, although everyone in active participation was considered a Covenant Keeper. The signing and the keeping of the Covenant were personal, heartfelt responses by each consenting believer.

Some members who are still estranged from the congregation have chosen not to sign. We decided to continue to love them and work more toward total reconciliation. At least in our hearts and consciences, we have done all we can to bring them back.

We were keeping the Covenant in these efforts and are still hesitant to break the formal relationship with these members of our church family. We accepted this new Covenant on October 6, 1996, one year after the pastor brought it forth as something to consider. We began 1997...
The day was centered around what we look forward to what God has done, yet did not exclude our church's official organization. First Seventh Day Baptist December 14, 1996.

The entrance table of our sanctuary and the various groups were carrying the yoke. Pastor Perry, Pastor Dale and started a church! Pastor Perry is the man leading the church to fulfill the Master's plan. Singin' and prayin' and fun along the way. As he opens new doors of ministry and brings in new people, as the promises that we have made before God, to God, and to our local church body.

The importance of our Covenant relationship was shared as we sang our hearts out. You should try it and see if you don't get the same joy! Remembrance times were shared by Ernest Bond, Pastor Dale and Janet Thorngate (slide presentation), Pastor Perry Cain, and Rev. Sharon Waulis. Present pastor, Robert Van Horn, shared thoughts on the future as well as a video which the church's Explorer's Club (a children's Bible study group made up of mostly non-churched kids) had made on the story of Daniel.

His first practice was in the small town of Silverton, Colo. As the only doctor for miles, and even though he was a general practitioner, he did all the surgery, delivered all the babies, treated all forms of illness, and was the administrator of the hospital. This experience tested all his skills and abilities. 

Like many others, he was called to serve his country as a Naval doctor during World War II and again during the Korean War. He practiced general medicine in Denver until he retired.

Dr. Davis' handcrafted wood carving of "The Last Supper."
Obituaries

Oletha, 81, who lived in Loveland, Colo., was discovered instead of gold, she rode a horse the 12 miles to Wheeler Basin, often staying ahead of the young wranglers. In the words of a son-in-law, "She was a great lady." Beth continued to check on the family claim each year. While in her 60s, 70s, and 80s, she rode a horse the 12 miles to Wheeler Basin, often staying ahead of the young wranglers. In the words of a son-in-law, "She was a great lady."

Joinea.—Rev. Lacey Joiner, 80, of Stonefort, Ill., died on February 23, 1997, at home. He was born on May 15, 1916, in Rosiclare, Ill., the son of Obe and Lydia Lacey Joiner. On August 6, 1934, he married Ruby Parrott. Lacey accepted Jesus at an early age, and both he and Ruby attended Moody Bible Institute. He ministered in Indiana, Wisconsin, Minnesota, Montana, Phoenix, Wyoming, Nebraska, and Illinois. He was a first-rate carpenter, building homes in many of his pastorates.

Rev. Joiner pastored the Stonefort Seventh Day Baptist Church for several years after his retirement, and became convinced of the seventh day Sabbath. (Both his father and grandfather were Sabbathkeepers.) After his health failed, he and Ruby joined the Missionary Church in Stonefort so they could be near his daughter. During his retirement, he also pastored at Reid's Chapel.

In addition to his wife, survivors include three sons, Rolland of Carlin, Nev., and David of Carlin, Nev., and David of Carlin, Nev., and David of Carlin, Nev.

Faithful Servant

Muriel Osborn passes

Longtime pastor's wife, teacher, and denominational secretary, Muriel I. Osborn, died on her daughter's home in Claremont, Minn., on March 30, 1997. Muriel's obituary was published in next month's Recorder. She was 70.

Memorial gifts are suggested to the American Cancer Society, and the SDB Board of Christian Education for teacher training.
Pastors examine kinship system

Sixty-seven Seventh Day Baptist pastors and spouses gathered at the Daytona Beach (Fla.) SDB Church from March 11-15 for Pastors' Conference 1997. The church had just finished its new facilities in time to host us.

The theme was "Kinship in a Kinship System." Rev. John Peil had introduced the concept of Seventh Day Baptists as a kinship system and finally General Conference last summer. This was a follow-up on his theme.

Our morning times of worship and prayer were led by Eric Davis of Riverside, Calif. Morning messages were given by our newest pastors—Eric Davis, Andrew Camenga, Scott Haurust, and Nathan Chandlley. They were asked to provide words of encouragement for us, and they did this well.

The evening worship was provided by retired pastors Chuck Graffiti, Ken Davis, and Edgar Wheeler. Pastors were challenged and encouraged by these worship experiences. On Tuesday evening, Daniel and Janet Thorengate presented an excellent program on their trip to South Africa. On Sabbath, we joined with the Daytona Beach church in celebrating the dedication of their new facility.

We began the conference by seeing that God has always related to His people as a kinship system. The Israelites were a kinship system because they were the Children of Israel (Jacob). The New Testament church was also a kinship system.

The positive aspect of a kinship system is that we act like a family.

Thus, as one moves from the academic classroom into the religious realm of the chapel, a visitor may pause for a moment and borrow at the office of one who was dedicated to both areas of life—heart and mind. Prof. Si represented both.

This "Peels" invites you to bring to reality a tribute to the past, so that others may share in this legacy. If you have memorabilia or labeled pictures which can help tell the story of this relationship—or suggestions of how the space can be best utilized—we would like to hear from you.

Furthermore, the SDB Historical Society is ready to channel your contributions to help fund this project or other areas where the legacy of Milton College may be preserved and made visible to succeeding generations.

By Rod Henry

KEVIN'S ORNER

Lately, I've thought about adding some letters after my name. Oh, I already have a B.S. and an M.Div., but I'm looking for more. No, not a Ph.D. or a D.Min. And don't worry, I'll still be an SDB.

But I'd like to be an SWL, and work toward becoming a DX'er by collecting QSLs.

Come again? As with any special field of interest, there's a certain lingo with acronyms and initials to which only insiders are privy. (You know, like COM, TCC, NTB, MORE 2000, SCSC, et al. for us SDBs.)

I've always been interested in radio broadcasting and have a healthy radio collection to back up that interest (right, dear?). But until now, it's been limited to AM and FM. And I mean limited. I just learned that AM/FM represents only one-fiftieth of the available radio frequencies!

That's when I decided to become an SWL: a short-wave listener. I want to tap into the other 49,500 MHz of the radio spectrum.

After picking up the latest Popular Communications, a monthly magazine dedicated to radio monitoring, I've become more in-tune (sorry) with the radio hobbyist's terminology. Hence, my desire to become a DX'er (one who listens to broadcasts from a long distance) and the SWL, our two strongest cards: community and public service. He also says that ham clubs "ought to do more outreach" to the public. "We need to remove some of the mystery surrounding our hobby and emphasize that it involves people talking to people."

Firstly, Elliott believes that ham radio offers incredible potential for public service. He cited weather and traffic emergencies when ham operators assisted the authorities with valuable instantaneous information.

Secondly, Elliott believes that ham radio offers incredible potential for public service. He cited weather and traffic emergencies when ham operators assisted the authorities with valuable instantaneous information.

How would Jock Elliott save ham radio? "By playing our two strongest cards: community and public service." He also says that ham clubs "ought to do more outreach" to the public. "We need to remove some of the mystery surrounding our hobby and emphasize that it involves people talking to people."

Does that sound like the kinship system of Seventh Day Baptists?

When someone steps into one of our churches, shouldn't they feel that sense of community? And shouldn't we tap into our awesome potential for public service?

Elliott also recommends lessening the strict requirements for radio licenses, making it easier for more people to get interested and involved. With our non-creedal system, shouldn't Seventh Day Baptists make it easier to understand a covenant-based approach to church?

The editorial in Popular Communications finishes with, "So here's the bottom line: By lowering the unnecessary barriers to ham radio, we can encourage more people to join us. By demonstrating our two strongest cards: community and public service through public service, we can encourage people to keep us around." I hope and pray that your church participation is more than a hobby. And whether you are an old-timer or someone just "tuning in" to SDBs, let's open the "prayer waves" and broadcast the positive aspects of these Sabbath-keeping Christians called Seventh Day Baptists.

May 1997/ 27
Fun in Florida—Pastors’ Conference ’97

The Daytona Beach church doubled its available space with the new addition (left)—completed just in time for the conference.

The ladies lunged at the lasagna first, thanks to an early separate meeting.

"The Leaning Tower of Pizza." I can't believe they ate the whole thing! Rod Henry (left) and the Council on Ministry treated the pastors and their hosts to a big pizza party. Calvin Babcock helps to hold the tower; Don Rudert helps to hold Calvin. (Thanks to Norma Rudert for the incriminating photo.)

Many of the Seventh Day Baptist pastors and spouses who fellowshipped in Florida.