Fifth Sabbath blessings

Plus:
Why so few Sabbatarians?
SDBs/SDAs compared
WordArt: The SDB logo
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Reserve your space soon! Contact Eric Rudert c/o the White Cloud SDB Church, (616) 689-1787. Or contact Eric directly at (616) 689-1139; office (616) 689-6605.

Need Audio-Visual Equipment? Or other special arrangements for your Conference presentation or workshop? Contact Kory Geake at (616) 965-1490.

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Contributing Editors

Writers: Please type manuscripts double spaced. Only manuscripts that include a stamped, addressed envelope can be returned. Unsolicited manuscripts are welcomed; however, they will be considered on a space available basis. No remuneration is given for any article that appears in this publication. Paid advertising is not accepted.

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MIDWEST BAPTIST CONFERENCE

Cover photo and artwork from Dynamic Graphics clip art.

May 1999/ 3
Fifth Sabbath blessings

by Dale Thorngate
Reprinted from the spring 1999 Salem Sentinel, newsletter of the Salem, W.Va., SDB Church

Every Sabbath is special—a gift. Sometimes the blessing comes from the restful meditation time during familiar quiet ritual. Sometimes in the amazing arpeggios of 40 chimes rung by 40 hands of all sizes. Sometimes in prayerfully shared concerns, other times in laughing fellowship. Sometimes in laughing fellowship.

As is not their custom, the choir had decided not to sing on Sabbath morning, thus had canceled practice on Friday night. This meant that the spontaneity of those special Sabbath moments need not be broken by time constraints.

Sabbath morning dawned with no printed bulletin, no familiar "order of worship"—only expectation. Those listening later to the tape had to guess not only what was about to happen but who was doing it, singing it, ringing it, strumming it, praying it, saying it…We all were. It took two tapes and Sabbath School was dispensed with.

Sabbath serendipity

As the 9th and 10th graders concluded, it was a serendipity Sabbath. Serendipity, they say, is the gift of discovering unexpected joy. It might be called God's grace—or just a Sabbath blessing.

Since even our Sabbaths can tend to become scheduled routine, the deacons have encouraged us to plan—or not plan—for a creative experience each 5th Sabbath. (They've also moved their own monthly meetings from Sabbath afternoons to Sunday mornings. That provides more family time or visiting time, or just unscheduled time.)

Nontraditional worship

This year began with a five-Sabbath January. Christine Sias, Christina Cain, and Vickie Barnes agreed to plan a nontraditional worship service. Meanwhile, the Social Committee had decided we should have a Sabbath Welcoming Service and ask David Leda and Fredette Bland to lead it.

Both groups individually decided on an informal "unplanned" worship experience, inviting people to share as they felt led—all in the same Sabbath!

Sabbath eve began with a formal call to worship and meditation, then blossomed into rich sharing of favorite hymns, Scripture, original poems, and remembrances of former Sabbaths and Sabbath customs.

Some palatable causes for our smallness

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

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

2. Some reformed must needs be lost. They are never complete. They proceed step by step...

3. There are several special reasons why Sabbath reform is slow or lost.

Harry noted that Sunday-keeping was, perhaps, the "first violent departure from the plain command of God," commencing even before infant baptism or effusion (pouring). He also viewed Sunday-keeping as "the point of formal entrance by Satan into the realm of Christianity."

"The number ten signifies completeness," Harry explained. "The Decalogue (the ten words) is the circle of man's duties. Satan has broken that circle at the Fourth Commandment. He has compelled the Christian world to acknowledge his right at that point."

God's will to be small?

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

He answers by pointing out that "the most violent persecutions did not prevent the spread of the Gospel in the early period of the Christian era, nor in later times. Even the Sabbath cause seems to have made progress at different times, especially in England shortly after the Reformation... Truth must command its own recognition, even by the offering of the blood of its friends if need be."

What we are doing wrong

In light of the above, Harry asks, "Are we not compelled to believe that there is some other account of the little success of Sabbath-keepers, than the powerful opposition and persecution they have meet? Be patient with me brethren, if you now say that this hindering cause lies in the methods and spirit of Sabbatarians. Allow me then to call attention to some discouraging facts that have forced themselves upon my attention in my short experience among them."

(Reprinted excerpts are from Harold's words; I added the sub-titles—Ed.)

"We have the truth!"

Well, do something with it.

Sabbath

Dale Thorngate is pastor of the Salem SDB Church.
are strongly convinced that they have the whole truth are very liable to con-sole themselves with this flattering conviction: "Why, we have the truth, and of course we must succeed," and because they believe and feel thus, give themselves little concern about spreading the truth.

Because a man has a plow of the most approved pattern is not proof that he will raise a better crop than his neighbor with his wooden mould- board plow. The first admires and boasts of his plow and doesn't do much else, while the latter makes good use of his. So brethren, because we know God says: "The Seventh-day is the Sabbath of the Lord," and keep it, is not the assurance of our success. Nor will publishing tracts and circulating them insure it. The only efficient way to make men con-consider our claims of truth is to carry it to them not in print merely—but in person.

If we have more truth than others, by so much ought we to be more active, vigorous and self-sacrificing. Our responsibility is greater, our weapons are mightier, because we have the whole word of God, and our spiritual blood ought to be pur­ified because it is not vitiated by so much error.

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

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

"Sabbath truth cannot prevail! Where is your faith?"

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

That they should feel so is some­what natural and almost to be ex­pected. All the powers of earth and hell have been especially combined against them. Not only the world, but the whole church, corrupted by tradi­tion, have been joined in unholy wedlock against them.

We have been peculiarly "the sect everywhere spoken against" and so legislated against, hunted, fined, briated, and pursued incessantly, until at last we are quite willing to hide away in some secluded spot where they might be tolerated and believe and practice according to their convictions, and also quite as willing that the rest of the world should move on in the possession and under the domination of tradi­tions. They have scarcely asked or expected more than that they might enjoy the privilege of keeping God's Sabbath among themselves.

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

"Move to a Sabbath church!"

No, move and build one

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

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

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

Our possessing the whole truth will not convert the world; we must use the truth.

some three years ago, had not even heard of said Seventh Day Baptist Church. And yet this is a large and vigorous church, but so far as I know is not regularly holding any mission­ary post far or near.

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

We have a special mission

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

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

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

How many of us are ready to say, "Here am I, Lord, send me."
Seventh Day Baptists and Seventh-day Adventists Compared

Many people confuse Seventh Day Baptists with the much larger, but also much younger, Seventh-day Adventists. While there is agreement in some areas, there are considerable historical and theological differences.

Seventh Day Baptists trace their origin to the mid-17th century separatist movement in England. Emphasizing the Scriptures for doctrine and practice, some of those separating from the Church of England concluded that keeping the seventh-day Sabbath (Saturday) was an inescapable requirement for biblical Christianity. The first Seventh Day Baptist Church in America began when the study of the Scriptures caused others to come to the same conclusion and thus withdraw from their Sunday-keeping Baptist brethren in 1771. The movement was not founded upon the writings or leadership of any single person. Even today, Seventh Day Baptists recognize no authoritative leaders or prophets.

Seventh-day Adventists appear nearly 200 years after the Seventh Day Baptists. They trace their roots to the first half of the 19th century and the teachings of William Miller, whose interpretation of Daniel’s prophecy calculated that Christ’s return would come in 1844. When the prophetic note proved to be a “great disappointment,” many of his followers continued with modified interpretations of his endtimes theology and also incorporated teachings of the Seventh Day Baptists concerning the Sabbath. These two basic strains of thought were solidified through the visions of Ellen G. White, who became the authoritative prophet of the movement. Mrs. White, though shunning the title of prophetess, spoke with near absolute authority during her lifetime. At an 1857 Conference, her testimony to the church was “received as the voice of the Lord to His people” (Review & Herald, Nov. 12, 1857).

Similarities
Both denominations practice baptism by immersion. Both observe the Biblical Sabbath, the seventh day of the week. Both express a non-liturgical form of worship. Both are concerned with religious freedom and the separation of church and state.

Differences

- The Bible
Seventh Day Baptists hold to the historical Protestant principle that the Bible is the final authoritative source in matters of faith and practice, and that Christ is the supreme interpreter of God’s will for mankind.

Seventh-day Adventists hold to the Bible as the source of their faith, but also believe that Ellen G. White was an inspired prophetess, and that her writings and interpretations are to be received as authoritative in the church.

- Christ’s return
Seventh Day Baptists hold that Christ will return to earth in power at an undisclosed time. They believe that a detailed understanding of prophetic texts is a matter of individual interpretation.

Seventh-day Adventists place great emphasis on accepting the interpretation of the apocalyptic writings which they believe to be correct. Many believe that only those who live up to their concept of “present truth” will be prepared for “translation” when Christ appears.

- Church organization
Seventh Day Baptists hold to the congregational form of organization, where the power rests with the local congregation in its decision making, including the call and support of ministers. Their General Conference of churches operates on the principle of “advice and consent” for cooperative programs, fellowship, and spiritual enrichment.

Seventh-day Adventists hold to an episcopal form of organization in which the power and many of the decisions flow from the top down.

- Biblical interpretation
Seventh Day Baptists cherish the individual interpretation of the Scriptures under the guidance of the Holy Spirit. For this reason they allow latitude in the understanding and application of the Scriptures.

Seventh-day Adventists hold to a more rigid position, expecting a more detailed uniformity in their members’ beliefs and practices.

- Dietary laws
Seventh Day Baptists make a distinction between the moral laws of the Old Testament (such as the Ten Commandments, given for all mankind) and the ceremonial laws (given for the developing Israel nation). Hence they do not consider that such things as dietary laws are still obligatory.

Seventh-day Adventists consider that regulations such as the Old Testament dietary distinctions between clean and unclean meats are still required of Christians.

- Faith and works
Seventh Day Baptists agree with other Protestants that Christ’s atoning work was finished on the cross. The gift of eternal life, based on God’s grace and not our own merits, is extended to all who believe.

Seventh-day Adventists teach that both the spirit and the body will be resurrected, not to waken until Christ returns. Until that day, the dead are (literally) unconscious.

- The Sabbath
Seventh Day Baptists observe the seventh day of the week, with the Sabbath as a blessing for mankind and an experience of God’s eternal presence with His people. Obedience to His command is a loving response to His grace in Christ. They believe that the Sabbath should be faithfully observed as a day of rest, worship, and celebration.

Seventh-day Adventists have been in agreement with the Biblical Sabbath of their historic heritage, but have cast it into the judgmental framework of the heavenly sanctuary doctrine, giving it a major role in determining one’s salvation.

- Ecumenical relations
Seventh Day Baptists have been ecumenical in their relations with other denominations, feeling that while believers may be mistaken in some of their practices and beliefs, they are followers of the Christ who died that all might be saved. Seventh Day Baptists do not associate Sunday observance with “the Mark of the Beast” mentioned in the book of Revelation.

Seventh-day Adventists historically have subscribed to the remnant theology which limits salvation to a select few. In their “great controversy” between Christ and Satan, substituting the pagan Sabbath for Sunday for the Biblical Sabbath is interpreted as the Mark of the Beast, excluding many faithful from the elect. This has tended to restrict their associations with other denominations.

Characterizing Seventh-day Adventist beliefs is difficulty because of movements within the church today which interpret the writings of Ellen White differently. Also, the summary of Seventh Day Baptist beliefs touches on areas not specifically addressed by the Conference’s Statement of Belief, thus it is a characterization of the beliefs of the majority of churches and individuals.
WordArt: The SDB logo
by Larry Graffius

The Seventh Day Baptist logo is the symbol we use to represent our churches, our ministries, our Conference. For over 100 years we have placed a logo design on our stationary and literature as a visual identification mark; it is our signature.

What does our logo stand for? What does it intend to communicate? Let’s look at the components and their meanings.

At the heart of the logo, the central focal point is the Cross. The cross represents our Lord and Savior, Jesus Christ. It is deliberately and appropriately placed in the center, for it is the central element of our faith. We believe that Jesus is the Son of God and because of His atoning death, we can have eternal life. Jesus Christ is the head of the Church and He is the Lord of our lives.

The basis of this belief, and the foundation of all that we practice, is the Word of God, the Bible. Seventh Day Baptists resoundingly affirm the truth that Scripture alone is our final authority in matters of Christian living and personal belief.

Inseparable from knowing and believing is proclaiming to others the good news of God’s love to us in Christ. The Torch represents our commitment to evangelism, teaching, and living godly lives before others. Through Christian education and by sharing our faith with others we respond to Jesus’ call to go into all the world and make disciples.

Finally, the empowerment for all that we are and do comes through the Holy Spirit, represented by the Flame. He is the dynamic enthusiasm at work within our lives; He is God living through us!

Our logo speaks volumes in a very small space! We proudly display it as the symbol for the General Conference of Seventh Day Baptists, USA and Canada.

Larry Graffius is pastor of the Marlboro SDB Church in Bridgeton, N.J. Larry also chairs the denominational Sabbath Promotion Committee.

Make it your nature to nurture

May is traditionally the month for reflecting on motherhood. I remember a particular Mother’s Day sermon titled, “The Motherhood of God.” Huh? I had not pictured Pastor John Camenga as a “women’s liber,” nor did I doubt that he knew the difference between mothers and fathers. This is going to be interesting, I thought.

It was. Pastor John’s thesis was that the very nature of God is to nurture, which is stereotypically a feminine trait. However, God is the perfect nurturer, always available and always caring, dispensing both mercy and discipline but never manipulating or controlling. Even the very gift of God’s Sabbath demonstrates His compassion.

Someone has said, “God couldn’t be everywhere, so He invented mothers.”

While not theologically sound, this maxim is both clever and comforting. Consider the 6-year-old male, injured at school but keeping a stiff upper lip—until his mother arrives. Or perhaps you remember praying near the end of the ninth month that “this baby will come before my Mom has to leave.”

Alist! Longing for Mom is not unique. I asked our school psychologist a question, quoting a familiar phrase from many of his reports on troubled adolescents: “Does anyone not struggle with nurturance issues?”

Ed’s response was that many of us do “struggle with nurturance issues” as few people really know how to nurture effectively (although the problem may be in the child’s perception of “nurturance issues” rather than bad parenting).

Nurturing is not even a popular virtue in some circles. One new stepmother quoted her family counselor as saying, “You mean you use your personal time to make pies for him?”

I am reminded of Paul’s admonition for “older women to counsel younger women” (Titus 2:3-4). Is there a tactful, non-intrusive way for successful mothers to teach newly-inducted moms how to nurture their children? Can less experienced mothers accept suggestions without being defensive?

How can those who have contact with emotionally malnourished children show affection without risking a lawsuit? Do you ever provide positive reinforcement for someone who is in the trenches of motherhood? May God bless you as you nurture His children.

Women’s Society page by Donna Bond

May 1999/11
As an inheritor of generations of Seventh Day Baptist heritage, I often wondered why the Christian Church, as a whole, rejected the seventh-day Sabbath when it seems so biblically obvious. In many of the ecumenical conferences I have attended, there have been those who have admitted they were right, but...

In December 1888, the editor of *The Sabbath Recorder*, Rev. L.A. Platt, received a letter from Madison Harry. Harry had been well-schooled in the ministry of another denomination but followed his conscience and became a Sabbatarian. Platt printed Harry’s letter in the *Recorder*, prefacing it with the following: “The question is sometimes asked why it is so difficult for men who are convinced of the truth of the Sabbath to embrace and observe it. The struggle is often long and severe before the will is brought into obedience to the belief of the reason and the conscience. Let us not judge too harshly, or condemn too severely, this apparent indiscipline. The reasons are many. On the one side are life-long habits of thought and conduct, the consciousness of being in harmony with the majority, the ties of friendship, the memory of many happy experiences, and the prospects of large and pleasant fields of usefulness. On the other side are strange and untried paths, almost certain estrangement by friends and former companions, great uncertainty as to opportunities for useful labor, and a doubtful prospect as to the support of one’s self and family. These, in some form or other, furnish plausible arguments for deferring obedience; or at least they leave the question as to what duty is, an open one.

It is true that the way of obedience is the only way of safety and true happiness, but it takes time to learn this and put it to the test. This is true with respect to all truths, the acceptance of which involves a radical change in faith and practice.”

In his letter, Harry wrote of some of the anguish he went through in his struggle of faith. Excerpts follow: “I assure you that to accept all the truth as God reveals it, requires much humility, sacrifice, and trial. I have learned this in accepting the Sabbath of the Bible... At no time in my life were my worldly prospects so hopeless, and the future so dark, as when I commenced to keep the Sabbath. Speaking after the manner of men, everything was against such a step. But I dared not do otherwise than God commanded. I went forward, not knowing whither I went, having nothing almost but the ‘keep my commandments’ as my assurance of reward.

As my reward from men, I received coldness, contempt, and persecution, and even a minister took advantage of my temporal misfortunes and afflictions to find occasion against me. Even some, for whom I travailed in spiritual birth, and for whom I could have died, sought to do me much injury... because I never felt that I could show Scriptural authority for the change. ‘About ten years ago I read an examination of all the texts alleged as proof of a change, in ‘Andrews On the Sabbath.’ I am aware that a Scriptural defense of Sunday was almost hopeless, and rather endeavored to be oblivious to the subject, and even to forget the Scriptural phase of the subject, and strengthen my Sunday attachment by the historical arguments usually adduced, the usual objection against the ‘old Jewish Sabbath.’

‘For a few years, seeing and meeting no Sabbatarian opposition, I thought but little about the matter, until about 1885 when the Seventh-day Advents [sic] commenced operations in an adjoining neighborhood, and about the same time, the regular objections of the Outoftown commenced to...

The question is sometimes asked why it is so difficult for men who are convinced of the truth of the Sabbath to embrace and observe it. The struggle is often long and severe.

Pearls from the Past by Don A. Sanford, historian

The Sunday-to-Sabbath struggle

The Sabbath to embrace and observe it

The struggle is often long and severe.

Pete and Nancy May will point out "Potholes and Pitfalls," and Robert Van Horn will direct us to "Service Stations."

Victor Burdick deals with a serious subject in "Detours and Flat Tires," a discussion of the various kinds of suffering that can result in effective ministry for the Gospel. Finally, on Friday, we will be treated to "Refreshments on the Road" with Scott Hurastrh.

The messages

The keynote message on Sunday night will be given by Pastor Andrew Samuels in "The Mandate for Holiness." During the week, the nightly sermon titles spell out the word "holy." (You’ll have to hear these sermons to complete the thoughts.)

"W"—The Heart of Holiness is... Bill Burks

"O"—The Obligation of Holiness is... Steven James

"L"—The Light of Holiness is... David Taylor

"Y"—The Yoke of Holiness is... Justin Camenga

Have you highlighted August 1-7 on your calendar, spoken to your employer, and arranged for someone to water the plants and feed the dog? All worthwhile activities require advance planning and our annual "family gathering" at General Conference is important for many reasons.

If you enjoy handshakes and hugs, fantastic fellowship, marvelous music, and powerful preaching, Hope College in Holland, Mich., is the place for you this summer.

The President’s Page

Are you heading for Hope?

by Norma Rudert

The Sabbath eve service will be nontraditional. We hope it will be an experience of Sabbath delight and true worship for all.

If you enjoy handshakes and hugs, fantastic fellowship, marvelous music, and powerful preaching, Hope College in Holland, Mich., is the place for you this summer.

The music and more

Inspiring music by the Conference Choir, as directed by Amanda Snyder, will lift your spirits. Oscar Burdick at the enormous pipe organ may even raise the rafters of Dimmick Chapel. I can hardly wait!

For the younger set, the Host Committee has lined up great activities: bowling, a movie, swimming, and (we hope) a special picnic and vespers on the shores of beautiful Lake Michigan. SDBs of all ages just love being together.

And that’s why you shouldn’t be Hope-less in August. These and other blessings await you in Holland, so just turn the page and head for Hope!

On Monday morning, Paul Manuel will outline "The Road Map of Holiness" as presented in the Old Testament when God was teaching His people about His holiness. Then
SDB General Conference—Registration instructions

Hope College, Holland, MI (616) 395-7000
August 1-7, 1999

**Deadline for pre-registration:**

July 1
Any registration postmarked after July 1 will require a $15 late registration fee for each adult (12 & up) and $5 for children (5-11).

**On-campus registration:**

In Phelps Hall on Sunday, August 1, from 10:00 a.m. until late evening. Monday-Friday from 9:00 a.m.-5:00 p.m. and after the evening service. If you are coming just for Sabbath, August 7, please pre-register. (See the “per-day” section on form.)

**Parking:**

Available in marked lots a short distance from the dorms. You will receive a map when you register. There is VERY LITTLE on-street parking for the dorms, and only a few parking spaces around any of the buildings, but all of our activities are very close to each other and on ground level.

**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, 1999. In order to give special recognition to first-time Conference attendees, please identify yourself.

There is no charge for children 0 to 4 years of age. However, all names must be listed to ensure that everyone attending is covered by insurance.

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 cost of college facilities, materials that are produced and circulated, and insurance on each person at Conference and related activities. It also gives an accurate count of the number of people in attendance.

**Rooms:** Thanks to nearby Lake Michigan, air-conditioning is usually not needed in Holland. However, there is a limited number of air-conditioned dorm rooms available across the street from the cafeteria and meeting area. These rooms (in Cook Resident Hall) also have two-rooms/shared baths. All other available rooms utilize dorm-style baths.

For those who cannot walk great distances, we recommend requesting the second floor of Phelps Hall, an elevator ride away from your meals, and the business sessions in Maas Auditorium, and next to all of the Interest Committee locations.

**Meals:** Meal tickets for the entire week include supper Sunday, August 1, and breakfast Sunday, August 8. No charge for children under 5.

Please note: the college cafeteria is a "Scramble Service." Please DO NOT stand in lines; go directly to the food bar on campus.

A snack bar on campus will be open in the afternoon. There are also many fast-food restaurants within walking distance. Individual meals may be purchased at the college cafeteria for the following prices:

<table>
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<tr>
<th>Adults (ages 5-11)</th>
<th>Child (ages 5-11)</th>
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<td>Breakfast</td>
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<td>Dinner</td>
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**Nursery services:**

If you require transportation, please notify us of arrival and departure times, either by pre-registration, or by contacting the registrar, Patti Wethington (616) 689-1787. Requests for transportation must be made by July 15.

**Children's Conferences**

Escorts will be available to safely take your children from the cafeteria and from their associated conference areas on campus.

Send completed form to:

Patti Wethington
PO Box 38
White Cloud, MI 49349
(616) 689-1787

**Registration:**

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<td>Sheryl</td>
<td>S</td>
<td>Johnson</td>
<td>F</td>
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<td>123 Main St.</td>
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<tr>
<td>555-1234</td>
<td>Sheryl Johnson</td>
<td>123 Main St.</td>
<td>House</td>
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**Special Request:**

A snack bar on campus will be open in the afternoon. There are also many fast-food restaurants within walking distance. Individual meals may be purchased at the college cafeteria for the following prices:

<table>
<thead>
<tr>
<th>Adults (ages 5-11)</th>
<th>Child (ages 5-11)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Breakfast</td>
<td>$4.50</td>
</tr>
<tr>
<td>Lunch</td>
<td>$2.25</td>
</tr>
<tr>
<td>Dinner</td>
<td>$3.50</td>
</tr>
</tbody>
</table>

Send completed form to:

Patti Wethington
PO Box 38
White Cloud, MI 49349
(616) 689-1787
Guidelines for Christian Conduct at General Conference

SDB General Conference Regulations and Rules:
1. All unmaried 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 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 over necessary transportation to and from any activity if not provided. This responsibility includes actions day and night in the dorms.
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). 

Attention Youth!

We, the undersigned, have read the General Conference rules and regulations and agree to comply with them during the 1999 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 \nSponsor Date

---

YOUTH PRE-CON REGISTRATION

$100.00 Late Fee After July 1, 1999

TOTALS

Regis., Housing, Meals =

After July 1, late fee:

$10 x each adult =

$5 x children 5-11 =

Less amount prepaid =

Balance Due =

Checks to: "SDB Host Committee"

---

YOUNG ADULT PRE-CON REGISTRATION

$100.00 Late Fee After July 1, 1999
1999 YOUTH PRE-CON MEDICAL FORM
CAMP MANITOU, Cassopolis, Michigan

Medical Form must be returned with registration by July 9, 1999. 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 ____________
Small Pox __________________ Polio _________________________ Last Tetanus 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.

Is Camper allergic to: Bee or insect bites? ; Poison ivy, Sumac, or Oak? ; Penicillin? ; Other Medications? _______ Specify ____________________________

Are there any dietary restrictions _______ Explain any physical limitations? ______________

Is Camper physically permitted to swim? _______ Name the Family Doctor ______________

Has the Camper had: Chicken Pox ________ Measles ______ Measles Vaccine _______ Mumps ______ Mumps Vaccine _______

Has the Camper had or been subject to: Heart trouble? _______ Convulsions or fainting spells? _______ Rheumatic fever? ______
Sleepwalker? _______ Bladder or kidney trouble? _______ Asthma or wheezing? _______ Frequent stomach upsets? ______
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____________________________

---

What WOULD Jesus Do???

Youth Lesson for “Sabbath Renewal Day”
Mark 2:23—35
by Matthew Berg

I believe as young Seventh Day Baptists we too often think of Sabbath as something we “get to do”
as kids in SDB homes, rather than something we “get to do.”

We can learn from Jesus in this way. Sabbathkeeping is not about something we “have” to do; it’s something we “get” to do once a week in observance of the day God gave us to remember Him and what He is doing in our lives.

Let’s look at a passage from Mark’s Gospel. (For other versions of the story, see Matthew 12:1-14 and Luke 6:1-11.)

What is Mark trying to tell us about Jesus and what he thinks of the Sabbath? As was often the case, Jesus was under careful examination by the Pharisees. They watched everything that he and his disciples did. In this story, two things happen after it happened, and it’s easy to see as breaking the law: Jesus’ disciples were picking grain on the Sabbath.

We read this roughly 2000 years after it happened, and it’s easy to ask, “What is wrong with that?” But remember, in Jesus’ time there were still rigid guidelines as to what was and wasn’t allowed on Sabbath day. I think that these two stories about Jesus show what we ought to think about what’s important and what’s not on the Sabbath.

The Sabbath was made for Man, not Man for the Sabbath

In Mark’s account of what Jesus says, these oh-so-famous words for Sabbathkeepers ring true. Take time to think of what your typical Sabbaths consist of in terms of a routine...

Does it reflect something that we look forward to doing, or something that is a chore? Jesus—as paraphrase!!

We see as breaking the law: Jesus’ disciples were picking grain on the Sabbath, and Jesus himself healed a man’s withered hand on the Sabbath.

Coming next month:
An all youth-related SR!
School is job one in The Gambia

by Kirk Looper

This Gambian worker adds a trench for the new school. Contributions to the Missionary Society helped to more than triple the available classroom space.

In the United States, we take education for granted. Everyone who wants to can attend school for the 12 years it takes to graduate with a high school diploma. But in many other countries where we have Seventh Day Baptist churches, "free" public education is considered a blessing since it is not available to everyone. This is the case in India, the Philippines, and in many of the countries in Africa.

In one African nation, SDBs have embraced education as a cornerstone of their ministry. The Gambian Conference has registered as a "non-government organization," with a school as its primary project. After visiting the fledgling Conference in The Gambia, a school-funding request was placed in one of our Missionary Society's publications. Within a few weeks, responses started coming in. Soon, enough donations were collected to construct the school building. Later donations helped purchase books, paper, pencils, and other school supplies.

God was so good in helping with this project. Which brings up a question: Why does He allow some projects to move forward rapidly, while others receive no financial support?

To stake out the foundation of the school building, a crop of millet had to be cleared and leveled. They used a small structure—a cement building measuring 14 by 30 feet—for the first classrooms. Then they added walls and floors to come up with a building that measures 30 by 50 feet. The school now has enough room for all six grades. It also features a covered, wrap-around walkway that allows the children to keep out of inclement weather.

One of the church members periodically shot footage of the building process with an 8mm camera, which was then incorporated into a tape showing the complete process. If you would like a copy, mail your request to the Missionary Society office, and we will be glad to ship it.

As soon as they obtain a computer and printer, the task of translating/master duplication will be greatly simplified. We are pleased that someone was willing to underwrite this purchase, which plays a major role in several aspects of their ministry.

As we look at the whole picture, we are pleased to see the process and materials that were used to build the school. It was a happy time when the Seventh Day Baptist-sponsored school opened. Many children who previously could not afford to attend school now can. And since the school is close to where they live, the children don't have to take a bus or a taxi.

The school continues to need funds for school supplies and teaching materials. Most of the teachers attend the Seventh Day Baptist church, and teach Christian beliefs and morals along with the other information the students are expected to assimilate. They consider this a vital part of their community outreach.

A fax machine allows the Gambia Conference to communicate easier and faster, both with the Missionary Society office here in the U.S., and with other Conferences and groups. They can also receive copies of translated and original materials that need only to be photocopied.

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Who is Fox Auto?

by Kevin Butler

Something out of the ordinary caught my eye as I flipped through the monthly packet of bulletins from the North Loup, Neb., SDB Church. Perusing the "Prayer Concerns" list, I recognized long-time church members and certain world or political situations which needed prayer.

Then, down at the bottom, I saw "Fox Auto." Hmm, must be a new family in church, I thought. Kind of a strange name, though...

Another bulletin listed "Ken's Salvage and Repair." The next one carried the "Big H Bait Shop." Years of training in observation led me to this conclusion: Why, the church has local businesses sponsoring their bulletin!

Not quite. With last year's arrival of Pastor Chris Mattison, the North Loup church has begun praying for local businesses and organizations—from the North Loup fire department to the corner bar.

It's the old idea that people don't care how much you know until they know how much you care," Pastor Mattison shared with me recently. "This really helps us focus our minds on our neighbors. It's the mission of the Church—to have Christ shine through us!"

Local visitors to the church have helped spread the word about the prayer ministry.

Local visitors to the church have helped spread the word about the prayer ministry, begin in October. "I have heard favorable responses from the cafe, EMTs, and fire department, thanking us for remembering them," the pastor reported. "It's one way to help those who are prayed for, while helping the church focus on reaching out."

Maiden Hall center work continues

by Gem Fitz-Henley

Work is continuing on the Conference Center in Maiden Hall, Jamaica. The "decking" (putting the roof on) has been completed on the four upstairs rooms, which measure approximately 30 by 30 feet. Our goal in March was to finish decking the office and bathrooms, which comprise another area of similar size.

Work days are held every Sunday and holiday, as well as some weekdays. Recently, we received a six-figure donation (equivalent to $3,000 in U.S. currency) from a Jamaican SDB. We thank God for these funds, and for every other dollar donated. We need many more donations to complete the decking on the auditorium, which is about three times as large as the area already finished.

Our thanks go to all of the individuals and churches which have contributed to the Maiden Hall construction project. The San Diego, Calif., SDB Church continues to be a faithful supporter. They will accept donations (as will the Missionary Society) and forward them to the Jamaica Conference.

Please continue praying, working, and giving so that we can complete this project.

San Diego SDB Church
PO Box 33514
San Diego, CA 92163-3314

SDB Missionary Society
119 Main St.
Westerly, RI 02891

Book Review

Free To Be Me

by Charles T. Bordonaro

"Free To Be Me" is a practical theological point of view. The author proves biblical truths together, causing the reader to easily understand the scriptural path into a lifestyle of security with Christ. The book teaches that following God's plan removes fear from the heart of the believer. Traditions and opinions are represented as weak and temporary foundations. True biblical strength and security is shown to be built upon the truth and conviction offered by the eternal Son of God.

"Free To Be Me explores the reason why both believers and unbelievers fail to possess the feeling of security as they live. The author gives the remedy for the problem of insecurity. Though not intended to be a book dealing with the psychological woes of society, the author deals with the basic needs which all people possess.

The writer argues that people do not find security in the Lord Jesus Christ, insecurity continues to prevail. "Free To Be Me" teaches that the basis for security is the foundation provided by Christ. Faith in Christ is taught as the essential pathway into a lifestyle of peace and security.

Bordonaro presents the ministry of the local church as an opportunity for peaceful cooperation, rather than dictatorial control and ungodly competition. After putting the truths learned from this book into practice, believers will obey Christ because they love Him, not because they feel guilty.

"Free To Be Me" is available from Beacon Light Publishing, Inc., PO Box 1612, Thousand Oaks, CA 91358. Phone: (805) 583-2002. The price is $9.95 plus 82 cents Calif. tax, and $2.50 shipping and handling.
Cormue - Petrie.—Brian Cormue and Sarah Petrie were united in marriage on June 26, 1997, in the backyard of her parents' home in Verona, NY. The Rev. Steven James officiated.

Bethel - Adams.—Steve Bethel and Natalie Adams were united in marriage on December 19, 1995, at the Stonefort, IL, Seventh Day Baptist Church, with Pastor Arthur Burkhamer officiating.

Birt - Blank.—Jeffrey Birt and Loraine Blank were united in marriage on December 27, 1998, at the Waterbury Memorial Presbyterian Church in Oriskany, NY, with the Rev. Lowell Avery officiating. Also participating were Rev. Steven James and Rev. Russell Johnson.

Bay Area, CA
Steven Crowe, pastor
Joined after baptism
Maura Myers

Daytona Beach, FL
John Camengo, pastor
Joined by testimony
James Daniel
David Hening
Hope Hening
Joanne McCall
Keith McCall
Linda McCall
Norman McCall

Dodge Center, MN
Dale Good, pastor
Joined by letter
Chet Bond
Joined after baptism
Karlene Neher

Lost Creek, WV
Stephen Osborn, pastor
Joined after baptism
Mary Beth Lawrence
Joined after testimony
E. Jay Anderson

Kenney.—Julia Carlene (Irish) Kenney, 85, of Rockville, R.I., died on December 11, 1998, at the Western (R.I.) Health Center, after a lengthy illness.
A lifelong resident of Rockville, she was born on May 21, 1913, the daughter of George Carlton and Lyra Adell (Babcock) Irish. She married John E. Kenney on December 20, 1934. They were married 54 years. Julia worked as an office manager for a number of businesses in Westerly, including the law firm of the late John Ferguson, the John Ahr Ford Co., and the Misquamicut Club. She retired in 1986. She also had been a bookkeeper for the Watch Hill Fire District.

She was a member of the Rockville Seventh Day Baptist Church. Survivors include one daughter, Carlene Siegrist of Bremertron, Wash.; one son, Gregory, of Rockville; seven grandchildren, four great-grandchildren, and several nieces and nephews.

Funeral services were held on December 17, 1998, at the Avery Funeral Home in Hope Valley, R.I. Interment was in New Union Cemetery.

Abel.—A son, Scott Michael Thomas Abel, was born to Scott and Joey Abel of Rome, NY, on August 18, 1998.

Davis.—A son, Daane Sanford Davis, was born to David L. and Doreen (Sanford) Davis of Renton, WA, on February 19, 1999.

Stall.—A son, Ty Daniel Stall, was born to Daniel and Kelly Stall of Colorado Springs, CO, on March 22, 1999.

Obituaries

Bonser.—Bill (William G.) Bonser, 50, of Claremont, Minn., died on March 6, 1999, as a result of an accident while cutting a tree limb at his home.

Bill was born on May 6, 1948, in Rochester, Minn. After graduating from Dodge Center High School in 1967, he worked in a local department store and attended umpire school in Florida.

On April 19, 1978, he married Jeanie Herman of Kilkenney, Minn. He worked as a truck driver for several local businesses, and as a school bus driver. At the time of his death, he was employed as a bus driver for the Owatonna (Minn.) Bus Company.

Bill was an avid sports fan and umpired many local baseball games. He also enjoyed golf, and hunting with bow and arrow. He was a member of the Dodge Center Seventh Day Baptist Church.

In addition to his wife, survivors include one daughter, Cassandra (" Cassie"); one son, Derek; his mother and stepfather, Alice and Chuck Kohn of Dodge Center; three sisters, Bonnie Cymore of Tustin, Calif., Vivian Kloopen of Kasson, Minn., and Barbara Mogen of West Concord, Minn.; and two brothers, Bob of Kasson and Burt of Alpha, Minn. He was preceded in death by his father, George Bonser.

Funeral services were held at St. Francis de Sales Roman Catholic Church in Claremont. Revs. James Seitz and Dale E. Rood officiated. Burial was at St. Francis de Sales Cemetery, Claremont.

Walter Gearing of Loma Linda, Calif.; and one granddaughter.
A funeral service was held at the Seventh-day Adventist Church of Angwin, conducted by her daughter, granddaughter, and their husbands. Burial was at the St. Helena (Calif.) Cemetery.

Epp.—Blanch Ilene Epp, 70, of Angwin, Calif., died on February 2, 1999.
She was born on March 26, 1928, at her uncle's farm near Visalia, Calif., the daughter of Fred and Grace (Trumbull) Gearing. She married Eugene Epp on August 25, 1946. They lived in Hollister, Calif., for many years before retiring to Angwin.

While in Hollister, Blanch and her husband participated in the Monte­ rey Seventh-day Adventist Fellowship. In the late 1950s and early 60s, she helped start the Bay Area Seventh Day Baptist Church and was a charter member. The move to Angwin brought them closer to the church's meeting place, but poor health prevented her from attending often. Their travels included a visit to the Holy Land.

Survivors include her husband, mother, and one daughter, Barbara Hassard, all of Angwin; one brother,
Sabbath struggle, cont. from page 12

Sabbath struggle, cont. from page 12

come to me. My attention was again called to the subject, more intently than ever before.

'I then began to investigate the subject more seriously. I looked up the defenses of Sunday in tracts, articles, etc., and found that the unscripturalness of Sunday is to be found in the various contradictory and antagonistic views, and concessions, and admissions, and violent assumptions of Sunday advocates themselves. In fact, I saw clearly that Sabbatarians could not agree, 'Their Rock is not as our Rock, our enemies themselves being judges.'

'These facts, joined to the growing conviction that the Bible is the only guide, and that 'the way is so plain that wayfaring man, though a fool, need not err therein,' last compelled me, about the first of June, 1887, to commence keeping the Sabbath of the Bible.

'The Outlook, more than any other human agency, helped to bring me to a candid and impartial investigation of this subject, and I hope its issues will continue to enlighten far and wide.'—M. Harry

The Outlook Madison Henry referred to was a monthly periodical edited by A.H. Lewis in Sabbath promotion, beginning in April 1882. In 1884, its purpose was more sharply defined with the name Outlook and Sabbath Quarterly. From 1893 to 1897, it was published as the Evangel and Sabbath Outlook.

The magazine was intended to reach the well-educated, and some 55,000 copies were regularly sent to clergy in the United States and Canada. One special issue opposing the Blair Sunday Bill pending in Congress was sent to 65,000 lawyers in addition to the clergy.

Rev. William C. Daland, who served in SDB pastorates on both sides of the Atlantic before becoming President of Milton (Wis.) College, also credited the Outlook with convincing him of the Sabbath while he was a student in seminary.

In the next Sabbath Recorder:

***

A special all-youth issue featuring—

Essays, Testimonies

and Jokes

Reports from exciting SDB youth ministries

Plus: a tribute to Pastor Keith Julson who died late last year

Please watch your mail for a personal invitation to help us celebrate the 155th anniversary of the SR

Slaves to time?

We've all heard the biblical reasons for keeping the Sabbath. The strongest ones come right from the Ten Commandments found in Exodus and Deuteronomy. In Exodus, the Sabbath commandment harkens back to the theology of Creation, where God rested on the seventh day. The Deuteronomy passage calls us to remember the Lord liberating His chosen people from Egypt.

Thus, we have two clear reasons for keeping the Sabbath day. One is to worship the Master of all creation and time, and the other is to take a regular rest—liberating us from our bondage and work.

I remember hearing someone mention a third yet related reason. It amplifies the first commandment ("You shall have no other gods before me"), and it has to do with time and work.

And it hits me right between the eyes. We need the Sabbath because God knows how we can become slaves to time. The commandment

"Remember the Sabbath day, to keep it holy.

Six days you shall labor and do all your work,

But the seventh day is a Sabbath to the Lord your God. Do not do any work on it, neither you nor your son or daughter, nor your menservant or maidservant, nor your ox or your donkey, nor any of your livestock, nor the sojourner that is within your gates.

For in six days the Lord made heaven and earth, but on the seventh day he rested and was refreshed."

And in describing the creation, the Bible says, "And it was good." From creation to the world of work, the Sabbath has always been something very good. It is truly a break from our worldly pursuits and a time to refresh ourselves. But today, the Sabbath is too often neglected or ignored. It's supposed to be a day of rest and leisure, yet many take it so seriously they lose the joy of taking a break. The Sabbath is meant to be a day of refreshment and rejuvenation. We need to remember the intent for the Sabbath.

Think of your last family vacation. Did you race at a hectic pace and work so hard to have fun that you were worn out when you got home than before you left? If so, it sure sounds like time and work were still very much in control.

For a real vacation to live up to its name, it needs to be a complete change. Vacationers need to release their "master" (time) for the duration. Wouldn't the days go better if you were free to do whatever you wanted for that time—sleep, play, exercise, hike, visit with your friends and family? One can only appreciate the gift of time after being freed from its tyranny for awhile.

A good vacation should also help get our spiritual priorities in line. If we can say to the Lord, "I shall have no other gods before You," then He has regained His supreme position in our lives. Not time. Not work. Not rules. May your "vacation" at the end of this week help you recover the perspective that a loving and caring God is your true Master.
Holland, MI 49423
Tax is 8%. Ask for week-long discount.

Conference Center

- Haworth Conference and Learning Center ($89)
  225 College Ave. (on campus) (800) 903-9142

Bed and Breakfast

- Centennial Inn ($100)
  8 East 12th St. (2 blocks) (616) 355-0998
- Bonnie's Parsonage ($100)
  6 East 24th St. (1 mile) (616) 396-1316
- Dutch Colonial Inn ($90 – $150)
  560 Central Ave. (1 mile) www.bbonline.com/mi/dutch (616) 396-3664
- Brick Inn ($70 in 1998)
  74 W. 24th St. (1 mile) (616) 396-0401

Motels

All are located on or near US 31 and are approximately 3 miles or 10 minutes to campus. Some include breakfast. Rates quoted are 2P/1B.

- Blue Mill Inn
  $58
  409 US 31 at 16th St. (616) 392-7073
- Budget Host Wooden Shoe Motel
  $60
  465 US 31 at 16th St. (800) 283-4678
- Holiday Inn
  $109
  659 East 24th St. at US 31 (800) 279-5286
- Super 8 Motel
  $59
  680 East 24th St. (800) 800-8000
- Days Inn
  $70
  717 Hastings St. (800) 329-7466
- Best Western-Holland Inn
  $67
  482 E. 32nd St. at US 31 (800) 428-7666
- Comfort Inn
  $109 – $119
  422 E. 32nd St. at US 31 (800) 228-5150
- Country Inn by Carlson
  $84
  12260 James St. (800) 456-4000
- Fairfield Inn by Marriott
  $76
  2854 West Shore Dr. (800) 228-2800
- Hampton Inn of Holland
  $108
  12427 Felch St. (800) 426-7866
- Dutch Treat
  $13 – $20

Campground

Zeeland, MI (3 miles)
Call at least 1 month early so SDBs can be together.

(217) 356-8745
Steve & Dixie Packard
SDB reservation liaisons