Christ and the Sabbath: Providing Rest from Restlessness
Who are Seventh Day Baptists?

If you've never read The Sabbath Recorder before, you might be wondering who Seventh Day Baptists are. Like other Baptists, we believe in:

• salvation by grace through faith in Jesus Christ.
• the Bible as the inspired word of God. The Bible is our authority for our faith and daily conduct.
• baptism of believers, by immersion, witnessing to our acceptance of Christ as Savior and Lord.

The seventh day
God commanded that the seventh day (Saturday) be kept holy, Jesus agreed by keeping it as a day of worship. We observe the seventh day of the week (Saturday) as God's Holy Day as an act of living obedience—not as a means of salvation. Salvation is the free gift of God through Jesus Christ. It is the joy of the Sabbath that makes SOBs a little bit different.

If you would like more information, write: The Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. Phone: (608) 752-5055, FAX: (608) 752-7711; E-mail: gmsmith@a-znet.com and the SDB Web site: www.seventhdaybaptist.org

New Sabbath book!

Elmo Fitz Randolph announces publication of Sabbath Readings, 98 pages of Sabbath literature selected to raise your Sabbath consciousness. Included in the book's "readings" are sermons, meditations, poetry, hymns, ceremonies, testimonies, and articles.

Order Sabbath Readings from Elmo at 773 Sky Trail Rd., Boulder, CO 80302. The price is $8.00 plus $1.50 for mailing. The e-mail address is: fitz773@aol.com.

Pastor Randy says, "If we can get this book read, it will make a real impact on Seventh Day Baptists."

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The rest from restlessness
by Jim Jarantowski

"Come to me, all you who are weary and burdened, and I will give you rest." (Jesus speaking in Matt. 11:28.)

It seems that as we get older, we find ourselves becoming more ob­ bessed with images portraying the peaceful serenity of "days gone by"— those days before electricity, television, computers, pagers, answering machines, virtual reality, and the hundreds of other amenities we now have at our disposal. How ironic that the generations of old we once pitied for being "denied" these amenities and technological advancements, eventually become envied.

Perhaps we are longing for a stereotypical ideal; a past generation of peace and restfulness that never really existed. Regardless, the fact remains that great advancements in technology have actually made our lives more miserable and restless.

This restlessness is a sign of spiritual malady. It's the fruit of a fallen depraved race who thinks they can fill the void of their corrupt hearts with material images and fleeting self-gratifying pleasures. It is the consequence of a fallen people who continue to fill their lives with anything and everything that promises a relief from the guilt of their depravity.

Though it may be debated whether our generation is more depraved than our forefathers, one element unites all previous generations: restlessness. Since the Fall, mankind has walked aimlessly through life, seeking a rest from the oppression of our sin and guilt.

Without exception, Scripture plainly states that all of mankind is a prisoner of sin and does not nor cannot find true happiness and rest. It is any wonder why the various methods we employ for obtaining rest and happiness ultimately fail? Beginning in the days of Eden (immediately after the Fall), Scripture portrays our first parents trying, albeit in vain, to suppress and cover their guilt and restlessness.

This great endeavor, typical of all future descendants, consisted of a "work" of sewing fig leaves together to try to hide their nakedness. Yet God revealed the foolishness of their works by Himself providing garments of skin. This was a clear message that mankind's own efforts would never amend the injustice brought about, nor would it appease the wrath deserved.

Even before this object lesson, God revealed that it would be solely by His grace and works that we would be reconciled and saved from our sins. Only by His work would we again experience the rest that was lost. This came in the form of the protevangelium (i.e., first Gospel proclamation) of Genesis 3:15, which promised a Redeemer, a promised Seed, who would provide the righteousness needed for full reconciliation, and the means to appease the wrath of God (propitiation).

Jesus Christ is that promised Seed (Gal. 3:16), the covering, the righteousness and propitiation of God. The good news is that God the Father, through the impeccable vow of His Son, not only provides the perfect righteousness and appeasement, but also provides the faith that is needed. God alone does all the work!

Whether it be supplying the needed righteousness, or even the necessary belief/faith, all this shows that He is both Just and Justifier. The cross of the Gospel message (a message that has been distorted or rejected in many of today's churches) is that man can only be justified by the covering of Christ's righteousness alone. There is nothing in man nor nothing man can do to merit this grace of righteousness found in Christ.

From Genesis through Revelation, Jesus' righteousness and the provided faith is the only acceptable covering to hide one's nakedness and alleviate the pain of sin and restlessness. Jesus was the "offering of faith" Abel gave and looked towards; the "ark" Noah was saved by; the "tent" or "tabernacle" of Japheth; the "inheritance" Abraham longed towards; the "prophet" and "rest" Moses and Israel was promised; the promised "house" God was to build for David; the "rock" or "stone" that accompanied Israel which the majority stumbled over and rejected.

So when Jesus said, "Come to me, all you who are weary and burdened, and I will give you rest," he was saying in essence, "I, the Lord of the Sabbath rest, am that promised rest and tabernacle spoken of throughout the Scripture. I, the very Son of God, am the only covering for your sins and depravity. I am the only way to remove your restlessness and guilt."

The weekly Sabbath has always stood for the rest and redemption of God—freedom from oppression, bondage, and restlessness.

Restlessness is a sign of spiritual malady. It's the fruit of a fallen depraved race.

The weekly Sabbath has always stood for the rest and redemption of God—freedom from oppression, bondage, and restlessness. It should be no wonder why God reestablished the weekly Sabbath when He brought the nation of Israel out of the bondage and oppression of Egypt. The weekly Sabbath served, and still serves, as the redemptive sign between God and His Elect (i.e., the sign of the covenant of redemption).

In addition, it is a mere coincidence that many of Jesus' recorded healings occurred on the Sabbath? Since these physical healings were a mere outward sign of the forgiveness of sins (i.e., a rest from the restlessness of guilt and depravity), it follows that the Lord of the Sabbath was displaying His sovereignty over redemption by granting this rest; He was heralding His mercy and grace in supplying the glorious works of His own righteousness. Hence, the Sabbath is ultimately the sign and symbol of God's righteousness in Christ Jesus!

In Hebrew, the word Sabbath means "cessation." It is this "cessa­ tion" that unregenerate mankind knows nothing about. Their depraved nature (which they think they do not possess) results in a propensity to work for one's own righteousness and to fill the empty void of an evil heart. Only by the divine miracle of regeneration will sinners believe in the righteousness of Christ alone, repent from their sins and ways, and enter into the true rest—the righteous covering of Christ.

Understand, you cannot atone for your sins. Only Jesus can atone for your sins. If you are an unbeliever, admit it. Jesus is the only one righteous and to fill the empty void of an evil heart. Only by the divine miracle of regeneration will sinners believe in the righteousness of Christ alone, repent from their sins and ways, and enter into the true rest—the righteous covering of Christ.

If you are a professing believer who does not rely solely on the righteousness of Christ by thinking that you can do and contribute (even if only 1%) to your salvation, you would be wise to heed the advice found in 2 Corinthians 12:5—"Examine yourself to see whether you are in the faith; test yourselves. Perhaps you only possess a "saying faith" that comes from the emotionalism and man-centeredness of much of today's false religion and theology, as opposed to the saving faith that comes only from God's mercy in the righteousness of Christ. Let's not stop here. Perhaps you should truly test your faith by your degree of reverence for the weekly Sabbath.

Is the weekly Sabbath a part of your faith? Just as the depraved and restless condition of our generation points to a spiritual malady, so does the present-day condition of the evangelical community. This spiritual malady is not one created by the rejection of the true Gospel regarding the righteousness of Christ alone. It is also evident in the fact that many continue to repudiate weekly Sabbath celebration.

I see a relational truth between the lack of Sabbath celebrations and the righteousness of Christ. Check out the Scriptures and the means of grace God has provided His people. Is it really all that far-fetched to suppose that today's restlessness and decadence in many evangelical churches, and the reason why many have repudiated the weekly Sabbath celebration (the sign and symbol of the cov-
Admit your current state of restlessness and misery. Need the Scriptures and stop trying to establish your own righteousness.

its focal point must always be the glory of the righteousness of Christ. The weekly Sabbath celebration is a harbinger of the Eternal Sabbath Rest to come. For even in this Eternal Rest we will continue to celebrate the Righteousness of God!

“There remains, then, a Sabbath-rest for the people of God, for anyone who enters God’s rest (I.e., the righteousness of Christ) also rests (i.e., ceases) from his own work, just as God did from his. Let us, therefore, make every effort (i.e., continuing steadfast in the faith of the truth in the righteousness of Christ) to enter that rest, so that no one will fall by following their example of disobedience” (Hebrews 4:9-11).

Jim and Jackie Jarantowski live in Oak Creek, Wis., with their two girls, Catherine and Danielle. Ordained in 1992, Jim pastored at Great Lakes Christian Fellowship in Milwaukee from 1990-1999. While there, he founded Great Lakes Ministries, a ministry dedicated to teaching and preaching the whole counsel of God through means of Bible conferences and Christian educational training sessions. His “tent-making” vocation is as a coatings specialist, developing and testing paint coatings in the architectural field. After leaving the church in Milwaukee, Jim continues his teaching ministry as an active member of the Milton, Wis., SDB Church.

By What Authority?

When Jesus drove out the merchants and money-changers from the temple, he was soon confronted by the chief priests and elders. They asked him by what authority he did those things (John 2:13-18).

When asked in the right spirit, that’s a legitimate question. We should always be able to give a good reason for whatever we do, and know that we are backed by the highest authority.

The Sabbath

One thing that makes Seventh Day Baptists different from most of Christendom is the Sabbath, and it is the major belief that makes us different from other Baptists. If we insist on standing out from them on this point, we should be able to state our authority.

By what authority do we keep the seventh day as Sabbath?

The Sabbath is part of Creation. When God created heaven and earth, he blessed the seventh day and sanctified it (Genesis 2:2-3). So, our authority is the Divine Creator.

That authority was emphasized in the wilderness when the God-given manna was not to be found on the Sabbath (Exodus 16:26). The Sabbath was made one of the Ten Commandments of the moral law which God gave to Moses: that the Sabbath of creation should be remembered (Exodus 20:8-11).

The prophets were mouthpieces of God, urging the people from age to age to keep the Sabbath holy (Exodus 31:13; Ezekiel 20:20).

Christians rely on Jesus’ interpretation and practice of God’s will among mankind. He stated that people still needed the Sabbath: “The Sabbath was made for man...” (Mark 2:27). Jesus, himself, observed the Sabbath (Luke 6:1), and encouraged that the Sabbath would continue, for he told his disciples to pray that certain future calamities should not come on the Sabbath (Matthew 24:20).

Sunday

Most of Christendom has substituted the first day of the week for the seventh day as Sabbath. Such a radical change certainly calls for a statement of authority.

By what authority do we do these things? Different reasons for the change have been given, but never has the authority for the change been set forth. A thorough study of that question might surprise many devout Christians.

Sunday is called the Lord’s Day, but Jesus said “...the Son of Man is Lord even of the Sabbath” (Mark 2:28). Did Jesus, anywhere in the Bible, ask for a “Lord’s Day” to be substituted for the Sabbath? Where, then, is the authority for the change?

Sunday is observed to commemorate Jesus’ resurrection, we are told. Did Jesus ask his disciples to commemorate his resurrection on Sunday—or any day—or that it be substituted for the Sabbath? Where then is the authority?

Unconfounded objection is raised toward the seventh-day Sabbath on the grounds that it is the Jewish Sabbath. Were there Jews or Gentiles at Creation? There was just man and woman. The Sabbath was made for all mankind.

Just where is the authority for the change? That is a question that should be honestly studied and answered by every Christian.

By what authority do you do these things? $

This recent reprint (text on this page) challenges the authority that changed the church’s day of worship. A beautiful, full-color cover invites the reader to answer this important question.

Single-fold, 3-3/8” x 7” Previous editions was 12” Now only 5¢ each.

Seventh Day Baptist Center PO Box 1678, Janesville WI 53547 (608) 752-5055 sdmedia@inwave.com
Be positive in our differences

Seventh Day Baptists have little promise for the future simply as another denomination. True, they are that, and have good reasons for their position as such among communions of Christendom. They have Bible authority to support the beliefs that separate them from all other denominations. They also have a rich heritage in their long history, and in their significant, stimulating, and meaningful traditions.

But Seventh Day Baptists must be different if they are to live and grow. Many have felt that, but too often have taken pride in negative distinctions negatively defined. To be sure, there is a place in religion and good morals for the "shall nots." But affirmations, growing out of religious experiences and not negations, bring the fuller life.

Sabbath keeping should lead to a high plane of Christian living and should produce lives with a sweeter flavor, capable of producing a more wholesome atmosphere for growth in Christian character. If we simply take another day off than others do, and then do on the Sabbath what others do on their "day off," then we may be different, but not significantly different, or enough so.

There is enough difference in the origin, nature, and meaning of the true Sabbath to make it a means of spiritual grace too often unrealized because we are argumentative and not fearlessly outgoing and happily expectant.

We keep the Sabbath not because there is virtue in being different. We are willing to be different because that which makes us so brings us closer to God. Moreover, we rejoice in it because it is available to all Christians. So far are we from wanting to be different that our earnest wish is that others may enter this fellowship of those who delight in the Sabbath.

To be sure, there is a place in religion and good morals for the "shall nots." But affirmations, growing out of religious experiences and not negations, bring the fuller life.
Seeking Spiritual Maturity: through Sabbathkeeping

Sabbath rest a foretaste of heaven

by Larry Graffius

Excerpted from Larry Graffius’ book True to the Sabbath, True to Our God, chapters 6, 7, and 8, pages 69, 73-75, 84-85.

Sabbath rest as an affirmation of freedom

In our daily experience, there are many things which can tyrannize and even enslave us. We can become trapped in our work, or enslaved to overcommitment. Others are burdened by debt or held in captivity to addictive behaviors. Many people are held hostage in unhealthy relationships. In many cases, we are held in bondage because of bad choices we have made. But in every case, Satan enjoys the opportunity to keep us in slavery.

Resting on the Sabbath Day provides us with a means of affirming our freedom from the things that enslave us... We can freely take an entire day off and claim this freedom. Are you at liberty to rest each seventh day?

Sabbath rest as an affirmation of God’s provision

In the wilderness, the children of Israel came face-to-face with one of the most basic questions of faith: Can we trust God to provide for our needs? Can we believe that God will take care of us and supply us with everything we need? Do we have enough faith in God’s providential care that we will go so far as to not even do anything to provide for ourselves on the Sabbath? Can we actually trust Him to the extent that we will take an entire day off—and leave our work, our gathering, our producing, our income generating, our money-making, all of the things we might do to ensure our personal and economic well-being—to abandon it totally and trust that God will take care of us?

That is the point that we affirm when we choose to rest on Sabbath. That is the statement of faith we are making when we take a weekly hiatus from our jobs.

That is one of the lessons God taught Israel in the manna. "I will provide the very food you eat, day by day. And do not worry about what you will have to eat on the Sabbath. I will provide for you. I will give you a double portion on the sixth day. I will take care of you. I will meet your every need. You can rest secure in My faithful provision."

Knowing that God has everything in control, knowing that I am His child and He is taking care of everything I need, I rest in safety and peace.

"I will lie down and sleep in peace, for you alone, O Lord, make me dwell in safety" (Psalm 4:8).

"Be at rest once more, O my soul, for the Lord has been good to you" (Psalm 116:7).

Sabbath rest as a foretaste of heaven

Heaven, eternal life, will be our final rest; a beautiful never-ending Sabbath! There will be no more struggle or hardship, no more things we have to get done, no more unfinished tasks, no more "To Do" lists, no more work!

For some, this may be a startling adjustment. Those who, in this life, seem so addicted to their work will have a completely different experience in the next. There are those whose desire to work is their only purpose for living, it is their reason for getting out of bed each day. They are driven by their passion to do more, accomplish more, get more done—all of which are out of tune with the purpose of Sabbath rest, and of that eternal rest.

Heaven, by contrast, will be a place where all labor is ended, all work is ceased—everything is already done! It is finished. It is the culmination and completion of all the work of the ages. The Bible speaks in these terms of the end of the age, and of the time when all things reach their completion.

To return to Hebrews 4, there the writer specifically ties the connotations of Sabbath rest to our anticipated eternal rest in heaven. "There remains a Sabbath-rest for the people of God" (Hebrews 4:9).

Thus, our resting on the Sabbath becomes a "type" or a foretaste of our heavenly rest. Each seventh day, as we set aside all labor and all worldly involvement, we are reminding ourselves of the experience that we all await as the people of God. We are looking forward to a Day when we will never need to work again.

Our Sabbath rest is an affirmation of that hope—a taste of paradise!}

Women’s Society page by Ruth Probasco

On to Greater Heights

The theme of this year’s Baptist World Alliance Women’s Department Leadership Conference was “On to Greater Heights.” During our meetings we pursued our theme, its images, and its meaning for us as Christians.

In all of God’s creation, there are many creatures who love high places: mountain lions, elk, big-horned sheep, and the sure-footed deer. "He makes his feet as sure as those of a deer, and he helps me stand on the mountains" (Habakkuk 3:19).

The eagle also loves heights. This majestic bird is an ageless symbol of strength, beauty, authority, and freedom. Eagles not only fly, they soar. And they soar to great heights. "Those who wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint" (Isaiah 40:31).

It’s true; eagles are not ordinary birds. They don’t have to run with the crowd. They never leave their home and fly south for the winter. Eagles develop strength from riding out the storms of the season. When they begin to build a nest, they search out a high, inaccessible (to others) place which may be 10,000 feet up. Nests are often built in the cliffs of rocks and last 50 to 60 years.

Eagles are unique creatures, born to soar on the wind. When the time is right, mother eagles force their babies out of the nest. In case they forget to flap their wings, they’re saved by the vigilant father eagle. He waits and watches and, at the last minute, dives underneath the fallen eaglets and swoops them back to the nest.

Day after day, this is repeated until the babies have learned to fly on their own. When they are old enough, the mother eagle makes the nest so uncomfortable—pulling out all the leaves and other nesting material—that she forces the babies "to stand on their own two feet."

God provides for His children just as the father eagle provides for his young offspring. Yet so often we think we can fly by ourselves. We start flapping our wings and take our eyes off the Son. We forget that we are created to be like the eagle, and that the power to soar with the wind comes only from the Father.

Another lesson eagles learn is to fly in a storm. They learn to fly higher and higher, mounting the wind until they soar above the storm clouds, right into the sunlight. Eagles often escape danger because they can look directly into the sun and soar on the power of the wind. They move higher and higher until they are so close to the sunlight that no one can touch them.

God comes to us when we are the most comfortable—when life is going our way and we are the most satisfied. He tries to stir us up a creative discomfort in us that will move us from our comfort zone to dare new and greater things for Him.

Is God stirring up our nests? Does He have greater heights for us? We cannot afford the luxury of resting where we are, of nesting where we are. We must continue to move forward and soar.

Can we soar on the power of the wind? Soar into the sunlight? Soar "On to Greater Heights."

We soar and attain the greatest heights when we know our purpose and keep our eyes focused on that purpose.

The eagle models for us a life that knows its purpose and its source of strength, that uses all of its energy to be true to that purpose.

We have been created in His image. We walk. We run. We wait. We discover His strength as He walks and runs and waits with us.

Adapted, in part, from a presentation by the Women’s Missionary Union, Southern Baptist Convention.
“Waffling” on the Sabbath

In preparation for the 1904 General Conference sessions in Boulder, Colo., The Sabbath Recorder published a special promotional issue to be widely circulated throughout the city.

One section dealing with the Sabbath principle on modern society quoted from Dr. A.E. Waffle, who had written an essay entitled, “Theology at the Dawning of the Twentieth Century.” A closing paragraph showed how powerless he was to do more than just describe the crying need.

“...a better observance of Sunday ...”

The Sabbath principle, he said, was never so much in danger: “the times, they should be more...”

A.H. Lewis pointed out that what Dr. Waffle said was significant, but it was based on the assumption that the Sabbath is a figment of Judaism, and that Sunday—based on the resurrection of Christ—was a new institution which sought to preserve the Sabbath Principle without the biblical Sabbath. According to Lewis: “The significance of Dr. Waffle’s essay is increased by the fact that he represented the most religious and able wing of those who seek a better observance of Sunday.... Something is gained when dangers are seen and unwelcome facts are recognized, but relief calls for more than this. He who sees what is needed ought to be able to point the way to gain it.

“The present case the starting point of clearing away rubbish and beginning a new foundation is the deeper spiritual orientation and meaning of the Sabbath and its observance as an eternal verity, a non-material representative of God and his spiritual relations with men. Whoever makes the Sabbath a temporary and ‘Jewish’ affair, practically destroys the Sabbath Principle in Modern Society.

“Jesus rejected the Judaistic features of the ritualistic Sabbath observance in which Judaism was entangled, but he clarified the Sabbath Principle enshrined in the Sabbath. He gave no hint, much less recognition of the transfer of that principle to Sunday. To this fact all modern Sabbath Reform ideas must come... The world of modern society, and first of all the modern Christian Church needs a true, clear and practical recognition of the spiritual meaning of Sabbath observance, taught by Christ. New views of Sunday— if any can be found—will be as foundationless as those which Christians have already tried and found wanting. The Sabbath and its larger fruitage, spiritual Sabbathism, can afford to wait; but God’s people to whom Dr. Waffle appeals cannot afford to experiment farther with a Sabbathless Sunday.”

Nearly a century has passed since Dr. Waffle wrote his essay. At the time, Rev. A.H. Lewis answered with his Spiritual Sabbathism and the Sabbath Principle, but the “waffling” (which Webster defines as “talking or writing foolishly; tirelessly off the point”) continues.

An article by Dorothy Bass appeared in the March 6, 2000 issue of Christianity Today under the title, “A Day of Rest Is God’s Gift to Us—Receiving the Day the Lord Has Made.” She recalled a Saturday night when a group of teachers were complaining about the number of papers they had to grade the next day because they had promised their students that the papers would be returned on Monday.

Bass noted that the teachers’ initial whining turned into boasting as they compared notes as to who had to grade the most papers, who worked the hardest, and who was most put upon by the demands of his or her job. Then she wrote:

“...that’s when it hit me. “Remember the Sabbath day, and keep it holy.” This was a commandment, one of the ten laws in the basic moral code of Christianity, Judaism and Western civilization, and here we were, hatching plans to violate it. I could not imagine this group sitting around saying, “I’m going to take God’s name in vain”; “I’m planning to commit adultery”; “I think I’ll steal something.”

“...Our approach to the Sabbath commandment was different. We had become so captivated by our work, so impressed by its demands on us and our own indispensability, that it had simply vanished from our consciousness. We were in the habit of churchgoing, though our presence included a little complaint about this. But I knew in my bones that we were a long way from keeping the Sabbath holy. I wondered what that meant and why it mattered.”

There are many good points in

One year ago—May 1999

Pastor Dale Thorngate shares how the Salem, Va., church gets creative (and blessed) on the “fifth Sabbath.”

From an 1890 article, Rev. Madison Harry asks, “Why so few Sabbatharians?”

The text from a new tract—“Seventh Day Baptists and Seventh-day Adventists Compared”—is printed.

Pastor Larry Graffius uses our denominational logo to describe the foundational beliefs of SDBs.

SDBs busy building schools in The Gambia, Africa.

Five years ago—May 1995

“Sabbath has meaning for the world today,” reprint from 1977, features former Conference President Ted Horsley and Pastors Alton Wheeler, Herbert Saunders, and Duane Davis.

Conference President Myrna Cox shares her Sabbath testimony.

Don and Linda Graffius answer questions of how the Sabbath is a special day for their family.

Lesson one from recently-revised tract “God’s Holy Day” presented.

New sign and plaque identifies Max Hall in Berlin, N.Y., honoring longtime servants Paul and Ruby Mason.

10 years ago—May 1990

A variety of church members “rally ‘round” the Sabbath theme, and convey what is special about the day.

Executive Secretary Dale Thorngate reviews new book, Keeping the Sabbath Whole.

New Summer Youth Director, Mary Jo Johnson, announced.

Updates from overseas come from SDBs in Estonia (Russia) and Myanmar (Asia).

Responses from Conference survey on women in ministry listed in article by Ernest K. Bee Jr.

25 years ago—May 1975

Rev. Kenneth Van Horn writes on the Sixth Commandment.

Historian Albert Rogers relates the activities of SDBs in colonial 1776.

...where are we headed?

Pray—

that we receive special blessings this Sabbath

for churches in the pastoral search process

with thanks for faithful saints of the past

for the work of our Associations

for this year’s General Conference

for the ministry of the SR

that families re-discover the biblical Sabbath
SDB General Conference
Registration Instructions
West Virginia Wesleyan College
Buckhannon, WV (304) 473-8000
August 6 – August 12, 2000

Pre-registration Deadline
July 1
Any registration postmarked after July 1 will require a $10 late fee for each adult (12 & up) and $5 for children (5-11).

- On-Campus registration
  In the Benedum Campus Center beginning at 10:00 a.m., Sunday, August 6, through 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 12, 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 2000. In order to give special recognition to first-time Conference attendees, we ask you to please identify yourself.

2. & 3. Full week or per day Registration fees:
Everyone attending Conference, either full or part-time, is required to pay the registration fee. It covers fees for use of college facilities, materials that are produced and circulated, and insurance on each person at Conference, or at Conference activities. It also gives us an accurate count of the number of people in attendance.

Room:
NO LINEN SERVICE!
Towels, sheets, blankets, and pillows will NOT be provided. Costs are the same for adults or children sleeping in beds. A maximum of two children are allowed on the floor at no charge. Most rooms have two single beds. There are a few rooms in each dorm with one single bed. Only one of the three dormitories has rooms that are air-conditioned. Summer evenings in West Virginia are sometimes cool, but you may want to bring a fan.

There is a Lost Key Charge of $25 for each key not returned.

Meals:
Meal tickets for the entire week include supper Sunday, August 6, through breakfast Sunday, August 12. Tickets for individual meals may be purchased any time. There is no charge for children 3 and under.

A snack bar on campus will be open at most mealtimes. There are also several fast food restaurants within two miles. There are several fast food restaurants within two miles. Adults Child (5-11)
Breakfast $4.20 $3.40
Lunch 5.35 4.45
Dinner 6.45 5.15

4. & 5. Banquet tickets
Please register for the Women’s and/or Youth Banquets so we know how many to plan for. Banquet prices are discounted for those with meal tickets.

7. RV Hook-ups
Spaces will be provided on campus with electrical hookup only for $7.50 per night. Restrooms and showers in nearby dorms are available.

8. Transportation
Attendees traveling by air will be picked up at Benedum Airport, Clarksburg/Bridgeport, W.Va. The bus depot is at Clarksburg. If you require transportation, please notify us of your arrival and departure times on your registration form.

Nursery services
A nursery room will be provided throughout the week of Conference in the Jenkins Hall Social Hall (see more information, p. 26). A new pager system has been purchased. Parents using the nursery are asked to help for half a day sometime during the week. Volunteers are always welcome!

Mail or FAX completed form to:
Dean & Susie Fox
1722 Taylor Station Rd.
Blacklick, OH 43004
FAX—(614) 501-1920

For registration information you may call us at (614) 501-1918.

SDB phone number during Conference: (304) 473-8255

Seventh Day Baptist General Conference Registration—2000

<table>
<thead>
<tr>
<th>Name of Sponsor (All names listed)</th>
<th>Meals (age 5-11)</th>
<th>Room: (age 5-11)</th>
<th>Registration: Adults (age 5-11)</th>
<th>Registration: Children (age 5-11)</th>
</tr>
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<tbody>
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</tbody>
</table>

*All apartment residents MUST be registered! *
Guidelines for Christian Conduct at General Conference

SDG General Conference Regulations and Rules:

1. All unmarried young people under 18 years of age in attendance will have their own Ministries Committee of the Seventh Day Baptist Board of Christian Education and good will because of their high level of morality and attitude of cooperation.

2. Parents or sponsors assume full responsibility for the conduct and discipline of the youth who are their own children.

3. Socializing between boys and girls is to be limited to public areas so that no one may hear. 

4. 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.

5. 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 2000 SDG 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 ____________

Sponsor __________________________ Date ____________
2000 YOUTH PRE-CON MEDICAL FORM
CAMP JOY, Berea, West Virginia

Medical Form must be returned with registration by July 7, 2000. 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 DO 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 Joy 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 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________________

(To Parents)
All my bags are packed, I’m ready to go;
I’m standing here outside your door.
I need to wake you up so we can go.

Oh, the dawn is breaking, it’s early morn.
I’m in the car and blowin’ the horn.
Already I’m so late that I could cry.

Pre-chorus:
(To Friends)
So call me and talk with me,
Tell me that you’ll wait for me.
I’ll never arrive if my parents don’t let me go.

Chorus:
Cause I’m leavin’ for the Youth Retreat;
Don’t know what time we’re gonna meet.
Oh guys, I need to go!

Pre-chorus
Chorus 2x

Every minute I drive I’ll think of you;
Every mile I go, I’m closer to you.
When I get there, we’ll start everything!

Pre-chorus
Chorus

Now the time has come to leave you,
One more time let me see you.
Close your eyes, I’ll be on my way.

Dream about retreats to come,
When we won’t have to be alone.
About the times we will get to say...

Pre-chorus
Chorus 2x

May 2000/19
Greetings from Guyana (part 2)
by Kirk Looper

The American church at Koria, Guyana.

The American church is large, and travel must be done by boat. If walking, an even greater distance must be traveled.) Pastors are at a disadvantage because they have to paddle dugout canoes everywhere they go, which takes a lot of time. In cases of fatal illnesses, they are often too late. They would like to have three or four 15-HP boat motors so they could travel more quickly and go further into the interior on evangelistic visitations. The people in all the SDB churches were friendly and made me feel at home. Along with the splendid times, it was apparent that many things are badly needed—Bibles, hymnals, and Helping Hands for Sabbath School. Bible study leaders have no bibles to take them to a deeper study of the Scriptures. They can also use concordances, Bible dictionaries, and commentaries. These could be supplied if funds were available.

Many of the pastors requested large-print Bibles. Some need eyeglasses, while others can read large print better in dimly lit buildings. Either of these problems could be remedied with adequate financing. Poor lighting in the churches would be alleviated with generators, at a cost of about $1,000, or by pressure lanterns hung around the sanctuary. Several of the churches requested intentional leadership training for lay persons as well as for some of the new ministers. The Guyana Conference asked that we send copies of the International Training In Ministry and Extension (T.I.M.E.) program for the ministers. This program will cost about $1,250 for the materials. We hope that funds will become available to cover this expense. Also, it was suggested that the Guyana Conference look into obtaining the Church Administered Lay Leadership Education (CALLED) program for groups wanting additional training for their lay leaders. Each of the SDB churches in Guyana has a distinct worship style. Some are traditional, while others add choruses and clap their hands in rhythm. In all cases, they express their joy in God’s blessings and their faith in His marvelous love.

We praise God for the work that needs to be done in these Seventh Day Baptist churches in Guyana. These churches are doing a wonderful job of spreading the Gospel throughout these regions. They request tracts, SDB oriented materials such as The Sabbath Recorder, history books, and other study helps. It is exciting to see that they are planning to fulfill the need to reach out to the surrounding areas for God. There is a distinct interest in God in Guyana, and I believe that this interest is for a specific time, in a specific place.

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The American church at Koria, Guyana.

Two of the women at Koria with their daughters.

Speaking of planning...

Register early for Conference and save money!

Send in your forms (pages 15-16) before July 1 and avoid the late fee.

May 2000

The President's Page

How do you respond to unplanned events?

by John Camenga

Sometimes our unplanned ministries are the ones that fill in the missing pieces.

This year has reminded me that planning and preparation are important.

Many people are involved in getting ready for the meetings of General Conference. We are blessed to have several people filling our administrative offices who know what needs to be done to make Conference sessions run smoothly.

Volunteers handle many of the details, working with the officers and through the Host Committee. Speakers, committee chairs, Bible study leaders, Associated Conference teachers, and many others make the sessions a blessing to the hundreds who attend.

There is a distinct interest in God in Guyana, and I believe that this interest is for a specific time, in a specific place.

It is easy to lose track of even more important things in the rush to prepare for Conference. Sometimes it is not what we plan or what we prepare that speaks most eloquently about our faith and our Savior. In the rush to accomplish our “do goals,”

I am glad we can plan for some of the things we are called to do as Christians, but part of fitting together in harmony is how we respond to the unexpected opportunities.

It is essential that we remember our “be goals.”

Paul and Silas planned to go into Bithynia to preach, but the Holy Spirit stopped them. Instead, they were sent to tell the Good News in Macedonia (Acts 16). Their plans had to give way to the more important task that God assigned.

They understood this and changed their plans, but they were going to have to be even more flexible. These two missionaries were jailed for causing a riot after healing a slave girl. Instead of being angered over this miscarriage of justice, the two were locked up tight, singing hymns of praise at midnight. When an earthquake made escape possible, they stayed put and won the hearts of the jailer and his family.

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Maiden Hall progress
by Gem Fitz-Henley

In Jamaica, work on the Maiden Hall Conference Centre has moved forward by leaps and bounds. Two years ago, only the kitchen and cafeteria had been covered (about 2,000 square feet); now we have added several dorms, an office, auditorium, and bathrooms upstairs (about 4,000 more square feet).

All of these were roofed in the first half of 1999. Our annual Conference was held there in July, as were junior and senior camps in August.

We welcomed young people from Wisconsin before Conference, and two other young ladies were a great help with Vacation Bible School during the meetings.

Our heart felt thanks go to those visitors as well as the many individuals and churches that have sent contributions, whether through the San Diego church or the Missionary Society. From August through November of last year, just over $3,000 has been sent.

What has been achieved would not have been possible without the prayers, gifts, and hard work of each one God has used. We thank God and we thank you!

Jasmine Lynch (left) and Oswald Steer in front of the Maiden Hall Centre.

There is much to be done before the building is finished: doors and windows are installed only in the kitchen and the women’s dorms; the walls need to be rendered and painted; and a 30 by 30 foot section in the northeast corner is largely untouched. We would like to roof this area soon because that will provide covering for the access from the cafeteria.

A young woman who read about the Maiden Hall project in The Sabbath Recorder is a great example of faithfulness in giving. She felt led to help and asked the Lord what she should do. Since then, she has sent the Jamaica Conference $25 out of each of her paychecks.

Jamaicans have given many hours of volunteer labor. We trust God has used. We thank God and we thank you!

What has been achieved would not have been possible without the prayers, gifts, and hard work of each one God has used. We thank God and we thank you!

downstairs to the auditorium upstairs.

The Jamaica Conference thanks all who have helped so far. It also seeks further help to repair a roof damaged by heavy rains, to perhaps pave the area around the Conference Centre, and put a roof on the northwestern corner of the building.

That whether you live in Jamaica or abroad, you will take time to pray that the building will be completed in God’s time and will be used to his glory.

Lord willing, I plan to be in Jamaica until August, and hope to get an accurate count of how much more help is needed.

Class skits (top to bottom): pre-K, 1st/2nd grade, and the “Gleaners.” Other classes included youth, 3rd/4th, young adult, and “Food for Thought.”

Alfred Station dedicates “new” CE building

With construction completed on their new parsonage, the Alfred Station, N.Y., SDB Church has converted the former parsonage into a Christian Education Building. The building, adjacent to the church meeting house, was recently dedicated. The various Sabbath School classes presented skits as part of the day’s festivities.

What is the Sabbath Day? Is God’s Gift to Man’s Creativity

By Alfred Bass

There is a difference between the use of an indefinite article, as in the title “A Day of Rest Is God’s Gift to Us,” and the definite article, “The Day of Rest.” God’s command was not indefinite; it was definite.

Remember the Sabbath Day to keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of the Lord.

God was definite in which day it was. In the framework of His own creativity and rest, He laid the standard for man’s own creativity and rest. Even Webster, in his Collegiate Dictionary, identifies the word Sabbath with both its Greek and Hebrew roots, meaning “rest.” Its primary definition is, “The seventh day of the week observed from Friday evening to Saturday evening as a day of rest and worship by Jews and some Christians.”

Similarly, the term Sabbathian is defined as “one who observes the Sabbath on Saturday in conformity to the letter of the Fourth Commandment.”

Bass concludes her article with this thought: “The Christian practice of keeping Sabbath is also the gift of God. It offers welcome, not condemnation, losing its power if it is imposed on the unwilling or grasped self-righteously by those whose circumstances make it easy for them to keep Sabbath. Receiving this day means joining in the song of creation, which renews our love for the earth and our gratitude for the blessings God grants through it.”

Yet to get that day to fit into the contemporary chronology of the modern world, Bass had to “waffle” a little with the calendar. Her closing words were: “Receiving this day means singing Alleluia and being renewed in faith, hope and love. It is the eighth day, and the future God has promised is breaking in. No other days can be the same.”

When is that eighth day? Pure logic would place it as the day after the seventh or the Sabbath. To do this takes the very foundation from under God’s command and removes the Sabbath principle established by God.

“‘Receiving this day means singing Alleluia and being renewed in faith, hope and love. It is the eighth day, and the future God has promised is breaking in. No other days can be the same.’”


‘Ibid., pp. 238.

‘Dorothy Bass, “Receiving the Day the Lord Has Made” (Christianity Today, Carol Stream, IL), March 6, 2000, pp. 66-67.”

23
Obituaries, continued

Johnson.—Geoffrey Philip Johnson, 21, died on December 10, 1999, after a lifelong battle with cystic fibrosis. Over 30 family members and friends witnessed his peaceful passing at Mercy Hospital in Janesville, Wis.

Geoff was born on June 3, 1978, in Janesville, the only child of Ken and Valerie (Crane) Johnson. On May 30, 1992, he was baptized in the Milton, Wis., Seventh Day Baptist Church, and was part of that church family until his death.

He was active with the church youth, attending many functions, including camps and retreats. In 1996, he participated in a mission trip to a reservation in South Dakota. The next year, he attended a men's retreat that helped him know his Lord and came to grips with his mortality.

In 1998, Geoff attended his first Pre-Con and Conference at Backman, W.Va., and loved every minute of it. Last year, he and his parents attended Conference in Holland, Mich.

Geoff was a 1996 graduate of Janesville's Parker High School. Prior to being disabled in 1999, he worked for McDonalds, Trek Corp., and Customized Transportation Inc.

Survivors include his parents, Ken and Mickey Johnson of Janesville, and Valerie and Alfred Lents of Dodge Center, Minn.; his grandparents, Bob and Barb Johnson of Milton, and Arden and Sheila Crane of Dodge Center, and Helen Bohn of Edgerton, Wis.; many aunts, uncles, and cousins, and many many friends.

Geoff was predeceased by an infant cousin and four great-grandparents. Several hospital and summer camp friends, also suffering with CF, succumbed to the disease at younger ages.

Funeral services were held on December 14, 1999, at the Milton SDB Church, with Pastor George Calhoun officiating. Several of Geoff's friends honored him as bearers. Interment was at Milton Lawns Memorial Park, Janesville.

"He knew Your love before he died and knew your years were few. But he didn't seem to worry much since he'd spend eternity with You."


He was born on February 7, 1922, in Galesburg, N.D., and served in the Army Air Corps during World War II. He married Noreen Knote on April 25, 1944. After Chet was baptized, he and his wife joined the Centralia, Wash., Seventh Day Baptist Church.

Chet was a carpenter and put his skills to good use by working with the Senior Saints for eight years. He moved to Centralia just a few months ago.

Survivors include his wife, Noreen; two daughters, Geri Hemmer of Brush Prairie and Vicki Harrison of Centralia; one son, Danny, of Auburn, Wash.; two sisters, Frances Greely of Longview, Wash., and Viola Rygh of Galesburg; one brother, Woodrow, of Galesburg; eight grandchildren, and nine great-grandchildren. He was preceded in death by five brothers and four sisters.

Memorial services were held on January 8, 2000, at the Centralia SDB Church, with Pastor Tom Mitchell officiating. Burial was in Brush Prairie, Wash.

Momberger.—Carl H. Momberger, 84, died on February 13, 2000, at the Integrated Health Services of the Clearwater, Fla., Rehabilitation Center.

He was born in Tarentum, Pa., on January 26, 1916. He lived most of his adult working life in the Washington, D.C., and Maryland area. He was a bus driver for the Metropolitan Transit System, a purser on the ferry-boats on Chesapeake Bay, and retired after 30 years as an accountant for the Internal Revenue Bureau of the State of Maryland.

After traveling for some time throughout the United States, Carl and his wife, Ellen, spent their retirement years in the Palm Harbor area of Florida.

Carl accepted the Lord Jesus Christ as his Savior as a young man. He was a member of the Lord our Righteousness Church in Washington, D.C., and in Monroe, Mich. Desiring fellowship with other Sabbath-keeping Christians, Carl and Ellen sought out the Seventh Day Baptist fellowship in St. Petersburg, Fla. Later, they attended the Brandon, Fla., SDB Church, where they were very active and supportive for several years, until health problems prevented them from attending.

Carl is survived by his wife, Dorothy; one son, Richard ("Rick"), of Riverside, Calif.; one daughter, Barbara, of Grand Terrace; a sister, Connie Ruth of Yucaipa, Calif.; and four grandchildren.

A service was held on March 4, 2000, at the Riverside SDB Church, with Rev. Gabriel Belkian and Rick Perez officiating.

Burdick.—Clinton Leroy Burdick, 83, went to be with the Lord on March 21, 2000, in Wellsville, N.Y.

He was born on August 3, 1916, in the Town of Alfred, N.Y., the son of Earl and Bertha (Austin) Burdick. After attending rural schools in Alfred, Clinton graduated from the Alfred Agricultural College in 1934.

He operated his own dairy farm on East Valley Road in Alfred. He also worked 14 years as a grader operator for the Town of Alfred Highway Department.

In October of 1939, Clinton joined the Alfred Station, N.Y., Seventh Day Baptist Church. On July 3, 1943, he married the former Winifred Cook.

In addition to his wife, survivors include eight nieces and several nephews.

In remembrance and celebration of his life, a memorial service was held on March 25, 2000, at the Alfred Station SDB Church. Pastor Kenneth D. Croniger officiated.
**K E V I N ' S**

"Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind" (Rom. 12:2).

Have you ever taken this verse as a biblical warning against "keeping up with the neighbors"? As I pulled into our driveway last week, I paused to glare at a noticeable demarcation line between our lawn and the neighbor’s. A few weeks earlier, I barely noticed the little flags along their boundary, signaling to all that the lawn care specialists had sprayed their expensive fertilizer. Now, I notice.

The neighbor’s grass is clearly greener, fuller, and more alive than our brownish, patchy, and sickly strip of Kentucky bluegrass (with a healthy sprinkling of weeds and crabgrass thrown in). Hey, it’s still early spring in Wisconsin, and I am in no big rush to start mowing that stuff.

So, did I get on the phone and call those guys with the chemical tankers? No, I chose the “thrifty” method of buying a few sacks of pellets to spread myself, thank you very much.

Our grass always gets green and full, so why push it? I thought. I realize the importance of proper stewardship and of keeping up appearances, but wasn’t I doing this just to keep up with the neighbors? Wasn’t I conforming to the pattern of this world?

Another neighbor, across our equally ugly back lawn, sparked another battle of conforming. Ever since we moved to Janesville, Janet has dreamed of adding a sunroom off of our kitchen. Well, guess what neighbor #2 just put on his dwelling? The "Figure it out for yourself" method had more impact than the number of hours you think you’ll spend keeping it up, or that the lawn care specialists had sprayed their expensive fertilizer.

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# Buckhannon area lodging

Rates, information, and distance from Wesleyan College

## Motels

*Tax is 9%. Ask for possible SDB Conference discount.*

<table>
<thead>
<tr>
<th>Motel</th>
<th>Address</th>
<th>Distance from Wesleyan College</th>
<th>Phone Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bi-Centennial Motel</td>
<td>90 E. Main St., Buckhannon, WV 26201</td>
<td>2 blocks</td>
<td>(304) 472-5000</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>800-762-5137</td>
</tr>
<tr>
<td>Baxa Hotel-Motel</td>
<td>21 N. Kanawha St., Buckhannon, WV 26201</td>
<td>5 blocks</td>
<td>(304) 472-2500</td>
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<tr>
<td></td>
<td></td>
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<tr>
<td>Centennial Motel</td>
<td>22 N. Locust St., Buckhannon, WV 26201</td>
<td>6 blocks</td>
<td>(304) 472-4100</td>
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<tr>
<td>Colonial Hotel-Motel</td>
<td>24 N. Kanawha St., Buckhannon, WV 26201</td>
<td>1 mile</td>
<td>(304) 472-3000</td>
</tr>
<tr>
<td></td>
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<td>800-209-8140</td>
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<tr>
<td>Comfort Inn</td>
<td>I-79, Exit 99, 12 miles from Buckhannon</td>
<td></td>
<td>(304) 269-7000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(extra $6.00 per person)</td>
<td>800-221-2222</td>
</tr>
<tr>
<td>Super 8 Motel</td>
<td>I-79, Exit 99, 12 miles from Buckhannon</td>
<td></td>
<td>(304) 269-1086</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>800-800-8000</td>
</tr>
<tr>
<td>Weston Motor Inn</td>
<td>I-79, Exit 99, 15 miles from Buckhannon</td>
<td></td>
<td>(304) 269-1975</td>
</tr>
<tr>
<td></td>
<td></td>
<td>($155 – 265 weekly rate)</td>
<td>800-225-5982</td>
</tr>
<tr>
<td>Wilderness Plantation Inn</td>
<td>I-79, Exit 105, 30 miles from Buckhannon</td>
<td></td>
<td>(304) 884-7806</td>
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<tr>
<td></td>
<td></td>
<td>(some rooms: waterbeds, king size, whirlpool)</td>
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## Bed and Breakfast

<table>
<thead>
<tr>
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<th>Address</th>
<th>Distance from Wesleyan College</th>
<th>Phone Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Post Mansion</td>
<td>8 Island Ave., Buckhannon, WV 26201</td>
<td></td>
<td>(304) 472-8959</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1/2 mile from Wesleyan College</td>
<td>800-301-9309</td>
</tr>
<tr>
<td>Deer Park</td>
<td>Heavener Grove Road, Rt. 33, Buckhannon</td>
<td></td>
<td>(304) 472-8400</td>
</tr>
<tr>
<td></td>
<td></td>
<td>10 miles from Wesleyan College</td>
<td>800-296-8430</td>
</tr>
<tr>
<td>Natural Seasons</td>
<td>I-79, Exit 96</td>
<td></td>
<td>(304) 269-7902</td>
</tr>
<tr>
<td></td>
<td></td>
<td>15 miles from Wesleyan College</td>
<td>800-225-5982</td>
</tr>
<tr>
<td>Ingeberg Acres</td>
<td>I-79, Exit 105, 30 minutes from Buckhannon</td>
<td></td>
<td>(304) 269-2834</td>
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</table>

*(Campground listing on page 26)*