

The Sabbath Recorder

tember 29, to do the vestibule, choir loft and sanctuary. A crew of five returned on Wednesday, October 2, to complete the job, doing the north room." Pastor Osborn later painted the stairwell and storage rooms. Three Kansas City cars made four round trips to transport workers. A gift of \$300 was sent to the Kansas City church to help with their evangelistic work in appreciation of their help in the papering job.

Five Nortonville churches are participating in "Open-Church Days" in which the first Sunday of each month will be used to visit and acquaint ourselves with other churches and their programs. The first session was held in our church on November 3. Other churches involved are the Catholic, Christian, United Methodist and Lutheran.

At the quarterly meeting the Nortonville Evangelistic Committee reported on the fair booths sponsored, built and manned by the church. At the Wyandotte County Fair, August 14-17, 853 pieces of literature were passed out. At the Atchison County Fair, August 20-23, 1,200 pieces of literature were picked up by the public. Another booth was maintained at the larger Mid-America Fair at Topeka, September 6-11, with 1,700 pieces of literature picked up. The church also had a two minute spot announcement on T.V. Mention was made in the report of a fourth successful booth at the American Royal staffed by the Kansas City church. According to reports 4,587 tracts and 741 *Sabbath Recorders* were taken by people visiting the booth. It is elsewhere reported that two new families are taking a vital interest in the church as a result of this outreach project.

—Correspondent and editor.

Accessions

NORTONVILLE, KANS.

By Testimony:

Mrs. Blanche Reader

Marriages

Werle - North.— Lawrenz O. Werle, son of Mr. and Mrs. Heinz Werle of River Grove, Ill., and Karen E. North, daughter of Mr. and Mrs. Rodney North, New Auburn, Wis., were united in marriage June 8, 1968, at the New Auburn Seventh Day Baptist Church by the bride's pastor, the Rev. Edward Sutton.

Births

Petrillo.— A daughter, Lisa Noel, to Mr. and Mrs. Jerry Petrillo, Friendship, N. Y., on October 17, 1968.

Steesy.— A son, Shawn Alan, to Mr. and Mrs. Walter Steesy, Little Genesee, N. Y., on October 5, 1968.

Obituaries

McHENRY.— Florence (Andress) McHenry was born Oct. 31, 1893 in Downing, Wis., and died Aug. 14, 1968, in Menomonie, Wis.

Mrs. McHenry was a member of the New Auburn Seventh Day Baptist Church though not active in recent years.

The funeral services were held at the Downing Methodist Church, Downing, Wis., conducted by the Rev. Earl Hammerude.

—E. S.

ZWIEBEL.— Kevin, son of Doyle and Marie Zwiebel, was born March 6, 1960, at Olean, N. Y., while his family lived at Richburg, N. Y., and died Oct. 30, 1968, Clarksburg, W. Va., following a short illness.

Surviving are his mother and father, Mr. & Mrs. Doyle K. Zwiebel of Salem, W. Va., one brother, Kent, and a sister, Veronica, both at home. A memorial service was conducted by Rev. Paul Green at the Salem Seventh Day Baptist Church.



*Missions
Emphasis
Issue*

BY FAITH IN CHINA

Dr. and Mrs. George Thorngate were among the last Seventh Day Baptist missionaries who were able to serve in that mission field where our people were pioneers. They followed in the train of Solomon and Lucy Carpenter who were accepted as candidates for China in 1846 and sailed in 1847 for Hong Kong and Shanghai. The China field, though now closed, is still dear to the hearts of Dr. and Mrs. Thorngate. The story by Helen Thorngate, beginning on page 10, stimulates faith like a reading of the faith chapter (Hebrews 11). It ends with a tribute to the work of the Thorngates by Rev. Everett T. Harris, executive vice-president of the Seventh Day Baptist Missionary Society.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press
REV. LEON M. MALTBY, Editor

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Terms of Subscription

Per Year\$4.00 Single Copies10 cents
Special rates for students, retired Seventh Day
Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J. 07061

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

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Volume 185, No. 21 Whole No. 6,326

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Missions Emphasis Issue

With this issue we start the second year cycle of emphasis issues on the first of each month. The Missionary Board provides a considerable amount of the material on these pages under the direction of Secretary Everett T. Harris. Here is good reading that calls attention to the work of the board that supports the most workers and has the largest budget of any of our denominational agencies.

The first issue in October was the Mission Notes issue. There will be another next spring. In November, February and May we have the well established special issues which are ordered in advance in large quantities for handout purposes. The first issue of January will feature the work of the American Sabbath Tract Society. The work of the other boards will follow in the same sequence as last year. Here is valuable reading to look forward to and to pass on to other people.

Christmas Is Coming

The greatest satisfaction in Christmas giving does not come from seeing the expressions of wonder, joy and appreciation on the faces of our loved ones who knew that we would give them the best that we could afford on this special occasion. Pleasant and heart warming as this may be, it is topped by the satisfaction that comes from having given worthwhile lasting Christian gifts to some who are not our relatives or closest friends. One such gift is a subscription to the *Sabbath Recorder*, our only general, nationwide, worldwide denominational weekly.

We don't need to tell you why this is in many cases the best gift. For one thing you feel the unselfishness of it, given as it usually is, beyond your family circle. In the second place, although there are many religious magazines that might well be Christmas presents; this one is unique. No other journal can take the place of the paper that tells the news of our churches and promotes interest in the program of our people. In the third place, our *Sabbath Recorder* has enough articles of general interest so that many

MEMORY TEXT

And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will. Lev. 22:29.

people outside our denomination say that they value it highly. It is a means of drawing people to us, supplementing what local church bulletins and publications are doing. It presents the larger vision of our work.

Give the *Sabbath Recorder* this year! Regular rates only \$4.00 per year. Special rates for servicemen and students. Act now, for it takes a little time to get subscriptions started.

The Vision of World Vision

Bob Pierce had a vision which developed into a worldwide Christian relief ministry under the name World Vision. His unique, somewhat emotional radio presentation of the need made a stronger appeal than most other relief and gospel programs. It really caught on, especially through the Korean orphan choirs that have been so popular.

The organization has grown tremendously. It has kept its evangelistic emphasis. The help rendered has reached nearly every needy nation and has included not only orphanages and schools but native pastors' conferences. It is among the many agencies gathering and dispersing relief in Vietnam.

The vision of World Vision is apparent when we read that compassionate people of America have provided half a million Viet Kits which have been distributed in Vietnam. Three types of kits are distributed. Hygienic kits contain soap, towel, comb and powder. Sewing kits contain thread, needles, scissors and other needed items for mending clothing of refugees and others caught in the ravages of war. In the school kits are pencils, paper, crayons, rulers and other basic school necessities.

DECEMBER 2, 1968

President's Column

Sensitive in His Service

It has been interesting to receive comments from many individuals who are not members of our denomination who through the news releases sent out following General Conference, noticed that I had been elected to the presidency. One lady who works in a doctor's office saw the news item and asked about Seventh Day Baptists and my responsibilities. In the course of the conversation I told her that I had chosen as the Conference theme "Sensitive in His Service." Immediately she said to me, "I have a quotation on my desk that I read in the *Grit* newspaper that speaks to sensitivity." After reading it, I fully agreed. I would like to share it with you.

A RULE OF LIFE

(Author - unknown)

No morning without fervent prayer.
No work without good intention.
No joy without a thankful look to God.
No conversation without a thought of God.
No suffering without God-given patience.
No sickness suffered without forbearance.
No injury done without repentance.
No good work without humility.
No one in need of help without a small gift.
No sufferer let go uncomforted.
No night without self-examination.

If each of us could make all of these rules a part of our daily lives, I have no doubt that we would truly be "Sensitive in His Service."

Leland W. Bond

Not by Bread Alone

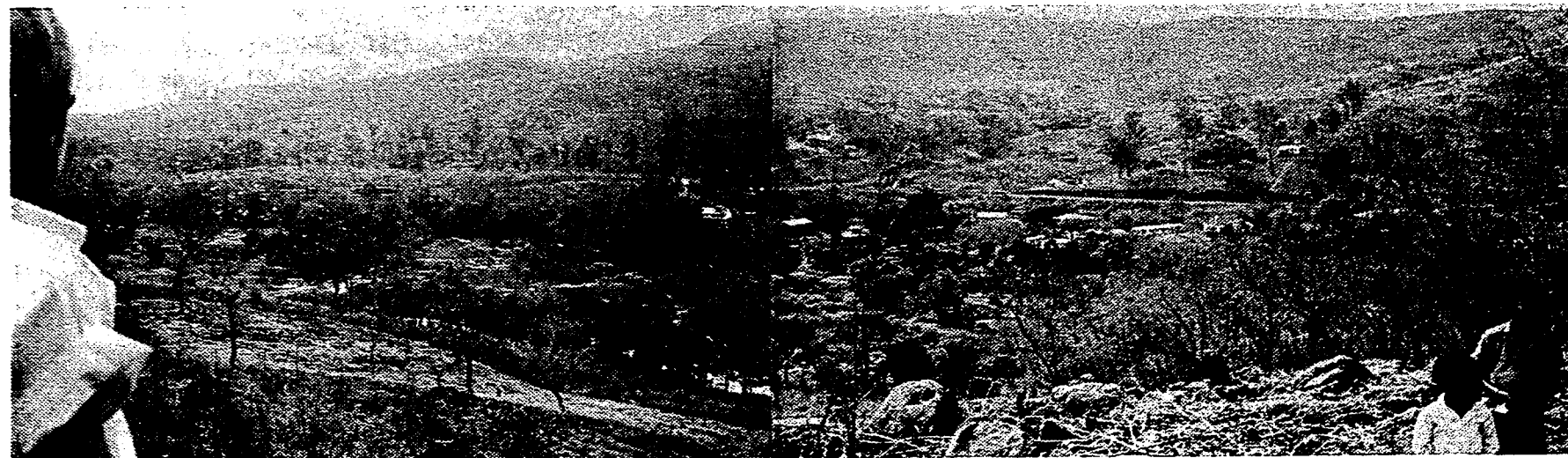
To avoid living by bread alone does not mean that we are to live without bread at all . . . nor does the truth that the letter by itself kills cancel the fact that in conjunction with the spirit it makes for life. The secret prayer and reward should issue in the public witness and service.

—From *Notes for Living* by Lindquist

Malawi, Africa

Makapwa S. D. B. Station, Malawi, Africa

By Fedson F. Makatanje, journalist for the church



About fifty people, some of them patients and some guardians attend the hospital morning worship service; and about thirty people attend the evening worship service every day. This is as a result of a discussion by the Station Management Committee which met on October 3, 1968. In this committee the hospital assistant, Mr. Amos Sankhulani, reported that patients needed special prayers. After discussion it was agreed by the committee that Mr. Fedson F. Makatanje should take charge of the morning worship service which is at 7:30 a.m., and Dr. Burdick take charge of the evening worship service at 5:00 p.m.

After some days the hospital assistant reported that "Hospital worship services are going on well. Patients appreciate this idea very much." He went on to say that patients would like to see that this plan continues on. Mrs. Beth Burdick is by now responsible for the worship services in the female ward and maternity on the eastern side of Makapwa stream, while Dr. Burdick, Mr. Makatanje and H. A. Sankhulani are responsible for the worship services in the clinic and male ward on the western side of Makapwa stream.

The Station Management Committee which was formed on September 30, 1968, just one week after the station pastor, Pastor Lemani Mungoni, was transferred back to his home church at Mphangala on September 23, 1968, is trying to make some new plans whereby

the church programme will be promoted. The members of this committee are Dr. V. H. Burdick; Mr. Amos Sankhulani, H.A.; Mr. Leaveson Sibande, headmaster; and Mr. Fedson F. Makatanje, journalist for the church.

When Dr. Burdick reported that Mr. Watson Mataka, one of the second year students at Likubula Bible Institute, will be coming to take care of Makapwa church in the absence of the pastor, he asked the committee to decide what work will he be doing while here every other weekend. After discussion it was found out that village visits had been neglected for a long time, therefore that should be the first work he will be doing to promote the church programme. It was also found out that village visits were by far an important work to do, because it would increase the church attendance by finding old church members and by finding new converts and bringing them to church.

For Mr. Mataka to cover the whole northern section of Makapwa church Mr. Iziman, our station foreman who knows the section very well, was nominated to lead Mr. Mataka on his village visit trips. And to cover the southern section of Makapwa, Mr. Kayenda was nominated and both names were voted on Sabbath of October 5, 1968, by the congregation. Without delay, Mr. Mataka started his trips on the same Sabbath. Later in the evening when the committee

met, Mr. Mataka reported that village visits had been very successful. To prove that they were successful, there was a very good attendance at the church on the next Sabbath.

As we don't hope to have a station pastor, but seek the leadership of Mr. Mataka who will be in for us every other weekend may we seek your help in prayers so that the Lord will show us things that will strengthen our church programme even more than when the pastor was here. We feel the Lord is already showing us what to do, because the children's programme which has been carried out under the leadership of Mr. George Kungali, one of the medical dressers for a long time, has been strengthened by using a record player for children to listen to Bible stories and music. The usual time children meet every Sabbath is 3:00 p.m. Other programmes like village visits and hospital visits where children will participate in singing for the patients, telling stories of Jesus and even praying for them has been introduced. This may even go as far as bringing flowers to the different wards.

The youth programme which bore the name "Christian Endeavor" had been neglected for a number of years. May I say that this programme ended when the boys and girls boarding system was abandoned between the years 1963 and 1964. And the last person to lead this group was Miss Sarah Becker, who was a missionary nurse at Makapwa Mission Hospital. But we are now delighted that the Lord has pointed us back to that programme. Dr. Burdick, Mr. Leaveson Chalo, Mr. Khuoge and Mrs. Kabowa, all teachers, have been making plans as to how they could start this programme. And already, two leaders, Dr. Burdick and Mr. Chalo were able to meet five young people last Sabbath, November 2, 1968. This seems to be a poor start, but we are looking forward to your help of prayers over there. For it is impossible for man alone to do something for the Lord if the Lord Himself is not with him. Perhaps if I use one of Billy Graham's favorite quotes, that will be helpful. Billy,

the great world evangelist today, usually quotes, "It is not by might, nor by power, but by my Spirit, saith the Lord." In other ways, trying to promote such a church programme like this we have here by our own power, wisdom; or if we try to show off that we can manage things very well without God, we shall definitely fail. This is the reason why we completely seek the Lord's guidance in this difficult task.

Church World Service

By Dr. Victor H. Burdick

Often we are asked to give to an organization. We give, but never know just how or where the money is used. Not



long ago we here at Makapwa were asked by the Rev. Oscar Burdick if we received help through CWS. The Bay Area church gives each year, so he was wondering if Seventh Day Baptists were benefiting. So the following reply was sent to him, and we thought perhaps other of our churches give to Church World Service and would be interested in this information.

Sometime in the past six months we received our first help from CWS, in the form of intravenous solutions. Where in the past we had ordered through the local government stores in lots of ten bottles, we were given six cartons of various types and sizes, probably somewhere in

the neighborhood of three hundred bottles.

In years gone by we received powdered milk given by UNICEF, and handled by government stores. Some months ago there was a shortage of milk. So government and PHAM (Private Hospital Association in Malawi) agreed that UNICEF milk would all go to government hospitals and dispensaries, while members of PHAM would work through CWS. This past July we received our first food supplies in the form of multi-purpose food, or CSM, as it is called. In October we were given milk, CSM, raisins, cooking oil, breakfast drinks (three flavors), oats, and butter oil. The amounts we can give each mother and child per month is set and, though small, they are greatly appreciated. These items are a great attraction, and our mothers are more faithful in clinic attendance.

Oh yes, we have also received large amounts of medicines: thousands of vitamins, which we supply to our antepartal clinics; expensive antibiotics, Fersolate, Vicks (enough to rub all chests in Malawi) cough syrups, and many other things. Certainly we are more than grateful for all the help we are given. We can freely give expensive medicines for those needing them without having to wonder where the money will come from to buy them. When we had to buy all our supplies through medical stores, our pharmacy shelves often resembled Old Mother Hubbard's. But in recent months we have the problem of *where* to put things.

For many years we have gotten medicines through Christian Medical Society, from which we paid only a 10% handling charge and freight. In recent months working through PHAM we have them shipped free through CWS, so that saves many dollars. However we do not order so much from CMS now we get things free from CWS. The only thing about CWS is that we take what they give, while with CMS you can order what you want from what they have.

We say thank you to all who give through Church World Service.

White Christmas Giving Suggestions

It is hoped that churches and auxiliary organizations will consider helping on the expenses of several dedicated workers as they make their White Christmas gifts this year. This can be done by sending contributions through regular Our World Mission channels.

The following suggestions are offered as worthy of our support, both by prayers and gifts:

1) The salary and travel expense of Miss Connie Coon who is serving on the home field as assistant in evangelism;

2) The subsistence salary and rent provided for Miss Velma Maxson who is serving as a teacher at Crandall High School, Kingston, Jamaica;

3) Repayment of remaining amount provided to Mrs. Mary Clare who went to Guyana, S. A., as a "teacher of teachers" in July 1968.



Elnora Simon

We cannot illustrate all of the above suggestions for white gifts. This picture is from Guyana where Mrs. Clare spent a few weeks last summer as a "teacher of teachers." Elnora Simon, a school teacher, is a new member of the Uitvlugt church who was baptized only last June. She was one of the lively campers pictured in another article. Such people as Elnora, converted and put to work in the local churches, make our native workers and missionaries take heart.

One-third of the people of the world are forbidden to worship God, and other millions have strong limitations.

—Bob Bowman

Jamaica

Tribute to Courtland V. Davis

(As written by an old friend and co-worker, Mrs. Emily Smikle, retired pastor of the Post Roads Seventh Day Baptist Church)

"I am writing to inform you of our great loss when Teacher Courtland V. Davis passed off. We have lost a worthwhile, peaceful man—yes, a useful gentleman. He was always willing to do any work, to fill any office when asked to do so.

"I want to return to the members of the American Missionary Board our many, many thanks for choosing Teacher Davis and sending him to us, along with his loving, helpful wife. She is working among our young people in sharing her many talents with them.

"The thing I want to point out is this: Teacher Davis became sick and very weak, yet the noble way he acted was for us. He would not leave for his beautiful homeland but rather he did stay and did what he could, so as to cause the young people to feel happy in sharing his talents among them. This I can truly say, he died at his post in doing good. I would entitle him a noble Christian worker. It has pleased God now to put him to sleep. May we all say, God's will be done."

As a postscript Sister Smikle wrote, "I attended the funeral services at the 27 Charles St., Kingston Seventh Day Baptist Church on Sabbath afternoon, November 2, 1968. The service was well attended with people coming from all over our country. Once more I say, it pays to live a good life."

"Trust," said a teen-age girl, "is like the trust I had in the doctor who took out my tonsils. And sometimes it's trust in a thing, like the trust we have in a bridge when we drive over it, especially if it's very high and there is a lot of space underneath."

From *Notes for Living* by Lindquist

Pinning Ceremony at Crandall High School

(Picture and information received from Miss Velma Maxson, dedicated worker)



Barrington Thompson and Prudence Robinson were given their pins, as head boy and head girl of Crandall High School during a chapel service held soon after school began in the fall of 1968.

Six prefects were given badges at the ceremony also. The pins and badges were distributed by Mrs. Olga Bennett, a teacher at the school and a former head girl.

A speech was given by the headmaster, the Rev. Neal Mills, about the duties of head boy, head girl, prefects, and form captains. The head girl made some remarks on behalf of the head boy and herself. Frederick Levy spoke on behalf of the prefects.

The audience, consisting of the students, staff, and four student pastors, looked very pleased when the pins were being put on. The ceremony was concluded by Mrs. Bennett, who gave a great speech about responsibility and cooperation. (Written by one of the prefects, Percy Chin)

PRINTERS — MISSIONERS — PREACHING, TEACHING, TRAINING — C. O. M. E.

VACATION CHURCH SCHOOL WORKERS — CARPENTERS — SUMMER CHRISTIAN SERVICE CORPS

The Action Program: for adults & youth!

Seventh Day Baptist Dedicated Service is expressed in many different ways and is divided into five main categories.

1. *Summer Christian Service Corps—S.C.S.C.*

College-age young people (or older persons) volunteer for summer service, without salary, for the purpose of revealing the love of Christ through personal witness; for individual Christian growth; to aid some church in attaining a goal.

The pastor and other leaders of the local church determine their needs and desire for outreach in the community. They provide the project in which a team of workers can serve.

2. *Vacation Church School/Camp—V.C.S.C.*

Persons of any age who have had experience in teaching or leading in VCS or Camps can apply for summer service. If they can work for four weeks or more, they are given a week's training and are assigned to projects which are set up by local churches or associations.

3. *Missioners*

This program particularly seeks to offer the "lay volunteers" and ministers an opportunity to give their special talents in set projects to our churches. A list of names of those willing to so serve, if requested to do so, is prepared and circulated to our churches each year. While this includes preaching, singing, leading in Bible Study, etc., it also allows special skills—carpentry, printing, painting, etc.—to be offered and used.

4. *Extended Dedicated Service*

As the name implies, this is Dedicated Service that extends over a longer period than a set project or season. Each worker is assigned a director by the Planning Committee according to his area of service. There are usually several tentative projects possible that await the needed workers.

To make application does not necessarily bind an individual to general service, but it is an indication of willingness and opens the door for further exploration, and seeking the leading of the Lord in a specific way.

5. *"C. O. M. E."*

This type of Dedicated Service, taking its pattern after the Macedonian Call extended to Paul, "Come over to Macedonia and help us," is one in which laymen as well as pastors are urged to be open to the leading of the Lord, challenged to be willing to go anytime, anywhere, to dedicate their talents or skills.

Individuals and families are encouraged to move from one locality to another for a particular type of service. The involvement might be one of a wage earner or spouse, a retired or semi-retired person. It might include accepting employment in some area of our spiritual witness—to help form or strengthen a Seventh Day Baptist Fellowship or church, or to help strengthen a board, agency or the witness through the General Conference center.



ARTISTS — SUMMER CAMP TEACHERS AND COUNSELORS — PHOTOGRAPHERS — OFFICE WORKERS — SIGN PAINTERS

By Faith in China

By Mrs. George Thorngate

(Hebrews 11 applied to our China missionaries)

Now faith is the substance of things hoped for, the evidence of things not seen.

Through *faith*, in the early 1800's Seventh Day Baptists became concerned with the people of Asia about whom they knew very little, mostly from tales brought back by traders making the long trip by sailing vessels.

By faith, Mr. and Mrs. Solomon Carpenter, following the injunction to carry the gospel to the ends of the earth, boarded a sailing ship for the Orient, having only a vague destination and knowing nothing of the language and very little of the customs of the people whom they sought to serve. *By faith* they disembarked when the ship docked at Shanghai, China; *by faith* they decided to remain there; and *by faith* they lived among the Chinese, sharing their lives. *By faith* Mrs. Carpenter, during a cholera epidemic when the bodies of the dead were piled high in the street for disposal, heard a cry and crawled in among the dead with medicine and water and food to save one from the deadly pestilence.

By faith the Wardners crossed the sea, which took many weeks, to help the Carpenters build a school where children could live and grow up in the atmosphere of Christian love and concern.

By faith David and Sarah Davis arrived to labor in laying the foundations of a church and schools whose builder and maker was God. *By faith* David Davis worked with other scholars for years translating the Bible into the Shanghai dialect, and Sarah to develop the School for Girls. *In faith* David Davis died in this strange land whose people he had learned to love so much, and was buried in a grove of feathery bamboo. All these died *in faith* not having received the promises but having seen them afar off.

By faith Susie Burdick turned her back on the pleasures of the Victorian culture, facing disapproval of her family, choos-

ing rather to endure the primitive conditions of China that she might give enlightenment and the love of God to the girls of the little mission school. Girls were sometimes sent from high official families to study with Miss Burdick, not because they wanted Christianity, but because Grace School girls became noted for grace and charm—and many grew into beautiful Christian women.

By faith Dr. Rosa Palmborg studied medicine that she might combine care of the sick with the hope of the gospel message and joined the little band of workers in Shanghai. *By faith*, later she forsook the safety of the city to launch out into the country at Liuho. *By faith* she took into her home, combining medical skill and nursing care, not only the physically sick but the insane, who in their homes were often chained to trees or beds and were cruelly treated. Her fame spread throughout the countryside.

By faith Jay and Hannah Crofoot set out for China to arrive just before the Boxer Rebellion resulted in the killing of many missionaries throughout China. *By faith* they raised a son and daughter during these troublous times. *By faith* Jay Crofoot, scholar and educator, nurtured the Boys' School through lean years 'till it acquired a fine reputation that drew good students and faculty for the high school. *By faith* and academic excellence he trained Christian leaders to take over the principalship and responsibilities of the school.

By faith Eugene and Mary Davis arrived to serve in all sorts of situations in the China field, country and city, evangelistic and teaching. *By faith* Gene Davis organized the mission to be ready, under God's leading, to carry on the work alone themselves. *By faith* Gene Davis stood at the gate of the Liuho Mission Compound facing a mob of angry people intent on destroying foreigners and their property, and talked to them till they returned to reason. *By faith* May Davis accommodated herself to all manner of living conditions studying Chinese diligently to be able to teach and to talk to country women, bringing them

the story of Jesus and the Christian way of life. When civil wars disrupted mission work in the interior and missionaries had to flee to Shanghai, *by faith* she took in the refugees till four or five families were under the Davis roof to be fed and bedded.

By faith Dr. Grace Crandall strode the narrow country paths around Liuho with her medical bag, calling on the sick. *By faith* a very practical hospital and residence were built under her guidance and a Chinese church organized.

By faith Grace Crandall brought the seed of new longer-staple cotton developed in America and encouraged her neighbor farmers to improve their product. *By faith* the two women doctors endured the hardships of civil war, choosing rather to suffer affliction with the Chinese Christians than to enjoy the safety of the city for a season. *By faith* they adopted daughters to raise and educate to useful work for China. *By faith* Dr. Palmborg launched out on a new career after war had laid waste the town, teaching the women to embroider linens for which they could earn a few pennies to help feed and clothe their families as well as learning to read the Bible and worship God. "They being dead yet speak."

By faith Anna West left her widowed mother and sister to go out to help Susie Burdick with the growing Girls' School. Her gay presence inspired all with whom she came in contact. *By faith* she followed lovingly each girl as she went out from the school and continued for the better part of her life, sharing her joys, a refuge in trouble, a comforter in sorrow.

By faith Nettie West, Anna's mother, joined her daughter and was an active witness for her Lord. She could not speak their language but she was loved and revered by the Chinese. *By faith* Wei-Tai-Tai as she was called, toiled long hours on end, treading the old sewing machine, making innumerable garments for the poor and refugees.

By faith Mabel West, Anna's sister, joined the family, being a fine addition to

the Christian work with her experience in training teachers at Salem College. *By faith* she gave nearly 30 years of service training young women teachers, often without salary.

By faith Miriam Shaw answered the call to Christian service by embarking on a nurse's training course, then dedicating that skill to training nurses at Grace Hospital in Liuho. *By faith* the school of nursing produced young Chinese women of competence with Christian sympathy and understanding who during the Japanese war years served God and their country with extraordinary devotion. *By faith*, when a war destroyed the hospital at Liuho, Miriam nursed in a refugee camp caring for the unfortunate in cold barracks with poor food and little rest, where she broke down with tuberculosis and had to be invalided home.

All these have been called to their heavenly home except Mabel West who still witnesses to her faith and holds up her Chinese loved ones in prayer.

And what shall I more say? For time would fail me to tell of Dr. Esther Pan who *by faith*, after her mother, Dr. Grace Crandall, died went out to Liuho to carry on the work her mother had been determined to start afresh from the rubble of the old hospital. Chinese friends had raised money to build a small building from which to carry on medical work.

By faith Sarah Becker answered the Macedonian call and with very little chance to study language, went out to help Dr. Esther Pan get the new little hospital under way and was a dedicated and indefatigable worker, not only in nursing but in all the chores inherent in maintaining a hospital. *By faith* Sarah cared for Mabel West and her mother, as invalids, weakened by the long war years they had endured in Shanghai, and when it seemed best for someone to accompany them to America, she took that responsibility. Each person played a different role in an effectual missionary adventure.

By faith Dr. Esther Pan carried on alone after the Communists conquered

(continued on page 15)

Guyana

Guyana Second Youth Camp

By Pastor Leroy C. Bass



"I pity you who didn't go, I really pity you! You missed half your life! Camp was great! Camp taught me to be unselfish. Camp gave me an insight into people." So reported live wire 20-year-old Margaret Allicock, camper-counselor to our Georgetown congregation the Sabbath after our return from camp. Her "unselfish" act was to allow "two scampish boys" to grab her banana in fun and eat it when each person had only one banana all week at camp.

Margaret has this also to say: "The best thing I liked about camp was the Bible classes because the lessons were directed mainly to teen-agers." Other comments made by those attending, ranging from ages 13-21, as to things they liked best about camp were: "swimming; the campfire because of the singing and seeing persons acting plays; the Sabbath service because our youth had to share mainly in it; the common fellowship; the 'Ropes of Love' lesson and what character the Christian should have; everything involving the choice of a life partner was taught properly; discussion periods in classes; the 'Alone with God' time; the morning hiking; our Bible class because we were taught edifying things which most of us were inexperienced in and it drew me closer to God; the open discussions because these helped

me to see that regardless of race, class or creed, we're all one in Christ Jesus; the Bible class because these important topics showed me how to live my future life and what steps to take; the lovely way in which our camp was conducted, because it gave us new life."

Our second Guyana youth camp was conducted on the shores of Lake Mainstay, where the waters were the warmest of any open body of water I have been in. Thirty-five campers attended, three of whom were also counselors and one of whom was our lifeguard. Six adults comprised the senior staff, with Missionary Leroy Bass as camp director. Two local pastors taught the Bible classes: Brother Leyland Bowen and Jacob Tyrrell. Our head cook was Sister Inez Peters, our second cook was sister May Tobin, and our assistant cook was Miss Carmelita John. These staff members all worked hard and enthusiastically.

All campers became "members" of one of four Amerindian tribes, taking names of four actual tribes belonging to Guyana: Wais Wais, Arawaks, Tarumas, and Makusis. "Chieftains" were campers Merlene Dowlin, Elnora Simon, Jonathan Barker, and Maylene Growne, with nine people to each tribe. It was the duty of each chieftain to lead his tribe in camp duties which rotated from day to day; "Morning Watch with God" and flag raising, campgrounds cleanup, kitchen assistance, and campfire programming. This was our way of putting fun into work duties.

The camp day would begin just before 6 o'clock when the girls would go to the lake for bathing, not swimming, and upon their return the boys would take their turn. The whistle would call for morning watch and flag raising at 6:45, followed by a hike or games. Then breakfast.

At 9:00 Bible classes were underway. Every camper had a *Do-It Book*, (purchased with gift monies) from Scripture Press in Illinois. The older campers' book theme was "Mr. Teen-ager Faces Christian Living," and these young people were taught by Brother Tyrrell. The

younger campers book theme was: "Heroes, Every One." This class was taught by Brother Bowen. These books are designed especially for camps and were enthusiastically received by both instructors and campers. They feel we must have them again next year. Tremendous discussion was evoked by them under the teachers' guidance.

Bible classes were appropriately followed by the 20-minute "Alone with God" period. The campers evidently got a lot of these periods, for they took it seriously. Then came the time for swimming, and with wonderful joy they threw themselves into the water, with the sandy bottom. I mention this sandiness because it was a treat after you realize that most waters here have muddy bottoms. They had water-ball games, tug-of-war games with a stout rope, pulling in water, and just plain playing in the water. Then the lifeguard would blow his whistle for a partner-check, and up would fly pairs of arms.

Our meals throughout the week were rice, plantains, potatoes, leafy greens, salt fish sometimes, vermicelli, sweet potatoes, beef, eggs and some fruit. The cooks were most accommodating to their vegetarian director.

After lunch, the special feature on one day was a rousing treasure hunt; all raced to find the cards for successive directions to the clue. One clue took them into the waters looking for a buried sealed jar in the sand under the water. Someone finally found it with a glow of triumph. A few more clues, and the treasure was found in an old overturned barrel in the woods. In it was a cardboard carton that I had secreted there just before lunch. A girl triumphantly brought it forth and set it down in the clearing, and there followed a scramble after its contents. The treasure? It was a New Testament in Today's English Version by the American Bible Society; one for every camper and staffer. And what a treasure it was!

In the middle of the afternoon we had a second swimming period of the day. The Guyanese use repetition for emphasis, so let me say the days were "hot,

hot, hot," so you see we needed two swimming periods per day. Later in the day games were enjoyed: cricket, rounders, volleyball, checkers, according to one's choice.

The showing of filmstrips and slides here is called a "film show," so we had three of these as soon as it got dark in the evenings. On other evenings we had skit-discussions two times on the subjects: "Why Does God Let People Suffer?" and "Some People Have Everything." One night we had a debate, which was the favorite of all. The debate topic, chosen by the debating teams, was: "Young People Have Too Much Freedom." The debating was rigorous by both sides, but the judges had to concede the most and best points were brought forth by the proposition team. The last part of the day's program was the campfire with its games, lots of music, and skits and jokes. On our closing night of camp, we had a fagot service to close the campfire.

On Sabbath day at camp we had our last Bible lesson in our camper books, then our "Alone with God" period, and free time just before lunch. No swimming was done on Sabbath. Ten young people led in the worship service at 2:00. An original poem by one of our girls was memorized and given by one of the boys. Four short messages were given by campers.

On Sunday time was set aside to discuss plans for forming a conference youth organization. This was later completed at our conference sessions in September. Probably half of our campers this year had never attended any camp before, and too many of them didn't really know of a better way of life until they came to camp.

Our goal in having our camp was to help young people find a truly better way of life than they knew, a higher and happier life that comes to all who become born from above and have a loyalty to God. Most of them, if not all, did find this wonderfully better way at our Christian camp. They found lots of fun is available for young people following the

Christian road.

The week went by so quickly, and they wanted to stay longer. Many suggested we have a longer camp next year, however most could not afford a longer stay anyway. We had two birthdays at camp, and the director presented a gift pen to these two.

We received two gift checks for our camp from our American young people in two places in New York State, and one from a Rhode Island sister in Christ. These gifts helped wonderfully in the purchase of materials and equipment for our camp, like the camper "Do-It Books," the New Testaments, game equipment, medicines and flag. We are deeply grateful for these special gifts. The fees the campers themselves paid purchased their food and rented the campsite.

Many campers testified at the close of camp how coming to camp had changed their lives. A few comments were: "I have learned more about God and lived a different life; I got new friends, and I learned more about God and life; I was born a new creature in Christ; I will share what I have learned at camp with others; I was much too far from God, but camp has brought me nearer to God; the things I have learned I'll put into practice and I can see that they will put me a step further in life."

Our whole camp was geared to be both deeply spiritual and a lot of fun for everyone, and I believe we surely succeeded as we noted the reactions of the campers. And since camp is over, numbers of parents have been pleased to tell us that camp has truly made a difference in their returning young people, and it was well worth the cost to send them. The cross is shining brighter through more young lives. God be praised for ever and ever!

SABBATH SCHOOL LESSON

for December 14, 1968

ASSURANCE TO THE FAITHFUL

Lesson Scripture: Revelation 7: 9-17

Whosoever Will

Spiritual Clinic at Dodge Center

(A local church training weekend, reviewed by Rev. Leon R. Lawton, director)

Background: When it became impossible for the superintendent of the Dodge Center Seventh Day Baptist Sabbath School to make the journey to Lewis Camp, Rhode Island, earlier this year to attend the Layman's Spiritual Retreat, the people of that church asked if they could have a like program locally. Their desire led to the first local church Spiritual Clinic, October 18-20, 1968.

Planning: Though invitations were extended to neighboring Seventh Day Baptist churches in several states, only two individuals, Pastor and Mrs. Earl Cruzan from Milton, Wis., attended. But sixty different individuals from the local church attended at least one session. Twelve and one-half hours were scheduled for clinic classes between 8 p.m. Friday and Sunday at 12:30. This did not include the regular Sabbath morning worship service.

Program: The theme: "God at Work . . . in and through," taken from Philipians 2:13, came from our basic Bible study book. This whole book was to be read and studied prior to the clinic. It was an all-age program with youth of 10 years and great-grandparents over 80 years of age in attendance. The average attendance at all the classes was just over 36. But what were the specific parts of the program?

1. The study of Philipians: This was done as suggested in the Growth by Groups plan. Certain verses were written out by each individual.

2. Encounter Groups: These numbered from five to seven and the insights, questions and application, of the Scriptures written out were shared.

3. Prayer: Each day the closing session was one of conversational prayer.

4. Witnessing: Two classes were held on methods and means of sharing our faith as individual Christians.

5. Visitation: One class was given to discussing "How?" and pointers were

shared. Then all went out two by two in actual visitation for over an hour. This was followed by written reports (given to local committee) and a sharing of experiences, problems, insights, etc.

6. Discussion: Two periods allowed for open discussion on any question of concern to those present. It was a time of real openness.

7. Expectation/Evaluation: At the beginning we put down personal expectations, and at the close, attempted to evaluate our experience. While no names were on these papers, it is interesting to see what a few did write.

Evaluation:

EXPECTATION— "I am here because . . . I desire to have a richer, fuller life in Christ's work." ". . . I want to learn more about being able to talk to other people about our Lord." ". . . I feel a need for a closer relationship with God." ". . . a way of witnessing to others that will be natural for me."

AT END— "The most meaningful experience to me was . . . the bringing out in the discussion periods some of the problem areas that have not really been discussed in the open before." ". . . our prayer times. I felt a new experience talking to God this way . . . Just a sentence at a time with others." ". . . in sharing real concerns in the encounter groups thus learning the depths of thought of others. This gave me confidence and encouragement." ". . . calling and learning more about witnessing. I have learned a lot."

By Faith in China

(continued from page 11)

Liuh, enduring prison and persecution, being loyal to the mission until she was probably driven to take her own life—truly a Seventh Day Baptist martyr.

And what more should be said of the cloud of Chinese witnesses who *by faith* suffered persecution — of Theodore Chang, that fine Christian gentleman who had built up the combined Grace Schools over the years and who is now a sick, broken man released from prison

whither he had been sent because of his Christian and educational integrity? What shall I say of Dr. Swinney and Dr. Sinclair, of Gideon Fitz Randolph, of Anna North and Samuel Dzau, of Mary Chang with the sewing women in Liuh, what of the faithful Bible women, the pastors, the Christian families? *By faith* we believe that somewhere they are witnessing—perhaps only silently—by the quality of Christlike lives, working the work of God in a godless land.

By faith the seed sown by the Carpenters, the Wardners and the others who followed, after going through sword and fire and lying fallow through the barren years, will spring to splendid fruition in a resurgent China.

In God's economy nothing is lost when done *in faith* in His eternal goodness.

An addendum by E. T. Harris:

By faith when Dr. George Thorngate was very young he felt the call of God to be of service and went to college so as to prepare himself when the way should open. He married Helen Shaw and learned that "she felt as I did about Christian service. There was a place to work in China so we went out. We were able to bring some relief from suffering to needy people and we had the wonderful good news of the Jesus' Way to tell and to show by what we did."

By faith and love Helen Thorngate mothered a family of four fine boys all of whom are now practicing physicians at the Thorngate Clinic in Monterey, California.

When the opportunity was presented to Dr. George Thorngate to come back to his homeland ahead of the Japanese invasion of China, he declined and *by faith* he chose rather to stay with his Chinese brethren (and the Eugene Davises) suffering imprisonment in a Japanese internment camp. In this barbed wire enclosure he ministered to the needs of his sick and disheartened companions using his medical skills as well as his buoyant spirit to carry them through these trying times. He was final-

The Sabbath Recorder

ly repatriated in a prisoner exchange in 1943.

"Three years later the Thorngates were back in China and remained until 1950 when they left by way of Tientsin. Hardly were they back in the United States than the State Department asked Dr. Thorngate to go to Indochina to engage in public health work."

Since 1952 the Thorngates have expressed their *faith* and Christian compassion by helping needy people, along with their four sons, at the Thorngate Clinic in Monterey, California.

We would conclude this thrilling account as did the writer of Hebrews: *"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith . . ."*

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

Youth Field Worker

Miss Esther Burdick, youth field worker, visited the following churches in November: Buffalo, Battle Creek, White Cloud, Milton, New Auburn, Dodge Center, North Loup, Nortonville, Kansas City and Old Stone Fort.

With a definite program in mind, she is surveying the churches, gathering ideas and data, to see how she can develop the program to answer our greatest needs.

Participation Covenant

A workshop set of materials has been sent to each of our churches from the Seventh Day Baptist Board of Christian Education to impress upon our teachers the fact that they are evangelists. We hope that each church or Sabbath School

will conduct a workshop, or workshops, on this important subject in the near future.

Eight churches have now sent for the Participation Covenant and are working toward increases in attendance and program development in our Sabbath schools. We hope that many more are using the program whether or not they have sent for the Participation Covenant.

Dedicated Service Worker

Miss Jennie Wells, extended dedicated service worker, finished a month of work for the Alfred Seventh Day Baptist Church and the Seventh Day Baptist Board of Christian Education on November 10.

Some of the projects upon which she worked for the board included sorting and labeling workshop materials, summarizing of remarks sent in with Sabbath School and youth activity statistics, counting and listing copies of the Junior Quarterly, typing the Daily Bible Readings, helping originate and produce the workshop on "Teacher, You Are an Evangelist," helping with stencil cutting. She wrote a story for the December *Sabbath Visitor*, mimeographed Vocations Sabbath material, updated the board mailing list, and catalogued 250 books, making them much more usable for the secretary. Many more efforts were put forth on Sabbath days in Alfred and Buffalo.

We consider her stay with us a providential blessing. Thanks to God for the Dedicated Service Program of our denomination and to Miss Wells.

The secretary of the Seventh Day Baptist Board of Christian Education served as missionary for the DeRuyter Seventh Day Baptist Church, November 14-17.



Grandmother Reads the Bible

There is great satisfaction in reading the Bible to growing children, implanting in their minds a reverence for the Word and a knowledge of the love of God. Grandmothers may not have a great deal of time with the youngsters but they do well to use some of their time to supplement what parents are able to do.