

**THE SABBATH RECORDER**

OUR  
135TH  
YEAR

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- Inspirational Articles
- Special Theme Issues
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- Denominational Plans
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-Schenectady, N.Y.

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-Pastor Joel Omare  
Kenya, East Africa



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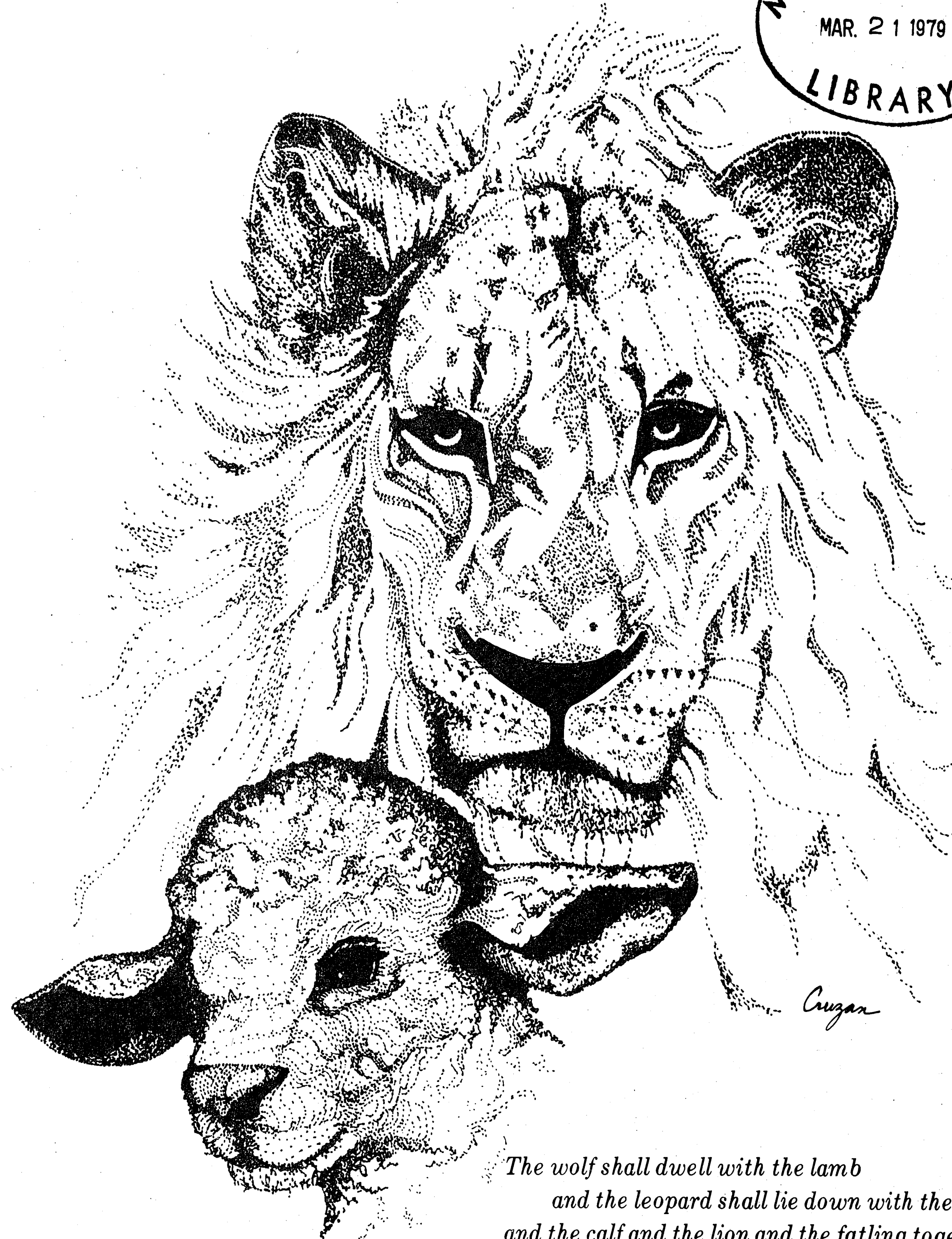
-John D. Bevis

THE SABBATH                      OUR 135TH YEAR

# RECORDER

SEVENTH DAY BAPTIST                      MARCH 1979

1844  
1979



*The wolf shall dwell with the lamb  
and the leopard shall lie down with the kid,  
and the calf and the lion and the fatling together,  
and a little child shall lead them.  
They shall not hurt or destroy  
in all my holy mountain.*

Isaiah 11:6, 9

## FEATURES

- 3 Anticipated Graduates from Seminary  
*Rev. Herbert E. Saunders*
- 4 Preparing for Immortality  
*Glenn H. Asquith*
- 6 Church Covenants  
*John D. Bevis*
- 7 Points To Ponder  
*Rev. Charles H. Bond*
- 8 Pilgrim Marbeck  
*Charles J. Bachman*
- 9 The President's Page  
*William R. Austin*
- 13 Enter the Exciting World of Missions  
*Darlene McCall*
- 15 India  
*K. D. Hurley*
- 19 Dutch Seventh Day Baptists
- 26 The Link  
*Barbara Snyder*

## DEPARTMENTS

- 11 Board of Christian Education  
*Mary Clare*
- 14 Council on Ministry  
*Dean Herbert E. Saunders*
- 20 Church in Action
- 26 Denominational Dateline
- 31 Editorial  
*John D. Bevis*
- 10 Missionary Society  
*Rev. Leon R. Lawton*
- 18 Our World Mission
- 30 Recorder Reactions
- 12 Women's Page  
*Madeline Fitz Randolph*
- 28 World Religious News
- 24 Accessions
- 27 Marriages - Births
- 25 Obituaries

## The Sabbath Recorder

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### JOHN D. BEVIS, EDITOR

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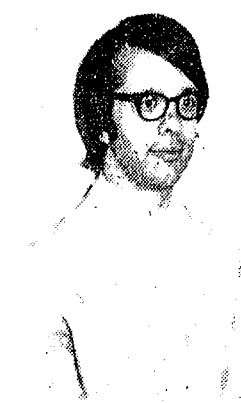
## ANNOUNCEMENT!!

The Seventh Day Baptist Center on Ministry announces the Summer Institute on Sabbath Philosophy held at the Center on Ministry 510 Watchung Avenue Plainfield, New Jersey June 7-26, 1979.

For information write:  
Seventh Day Baptist Center on Ministry  
Herbert E. Saunders, Dean  
Box 868  
Plainfield, New Jersey  
07061.

The Sabbath Recorder

## ANTICIPATED GRADUATES FROM SEMINARY



STEVEN CROUCH

Steve Crouch is a senior student at the North American Baptist Seminary in Sioux Falls, SD. He is married to Becky Davis, and they are expecting their first child in June. Steve is a graduate of Milton College (1969), was a dedicated worker at denominational headquarters for two years (1969-71), and was a member of the Light Bearers for Christ before entering seminary (1972-74). His address is: 1310 West 26th #307, Sioux Falls, SD 57105



JUSTIN CAMENGA

Justin Camenga is a senior student at Western Evangelical Seminary in Portland, Oregon. He is married to the former Susan Johnson, and has two children, Eric and Kerith. He is a graduate of Milton College (1958), was a linguist for the United States Army, and has been a teacher. He was part of an evangelistic team that toured the nation for Seventh Day Baptists with Loyal Hurley in 1955-56. He has served as summer pastor in White Cloud, Verona, and the Mid-Continent Association. He is currently pastor of the Portland church and was ordained in June 1978. His address is: 4225 S.E. Morrison, Portland, OR 97215.

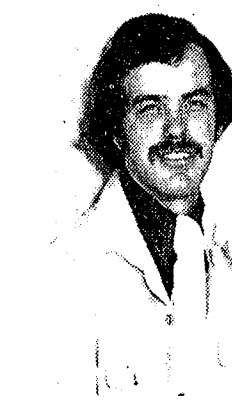


RODNEY HENRY

Rodney Henry is a senior student at Fuller Theological Seminary in Pasadena, CA. He is married to Camille and has two children, Tanya and Erik. He is a graduate of Cal State University (1976), a former Russian linguist for the United States Air Force, and a member of the Light Bearers for Christ (1972-74). He has been serving as an assistant pastor of the Los Angeles church while attending seminary. Rod and Camille have just accepted a call of the Seventh Day Baptist Missionary Society to begin missionary work in the Philippines in the fall. His address is: 300 No. Euclid Ave., #104, Pasadena, CA 91101.



LAWRENCE WATT



Larry Watt is a senior student at Central Baptist Theological Seminary in Kansas City, KS, and has been the pastor of the Kansas City, MO, church for the past year. He is a graduate of Ottawa University, Ottawa, KS (1972) and has served the Alfred and Salem Seventh Day Baptist Churches as a summer assistant pastor. He is single and works part-time in a surveyor's office. His address is: 2049 Oakley Ave., Kansas City, MO 64127.



GABRIEL BEJJANI

Gabriel Bejjani is a senior student in the Missions program of Fuller Theological Seminary in Pasadena, CA. His wife's name is Hayat, and they have three children, Claudine, Salma, and Elie, and at this writing one due immediately. A native of Lebanon, Gabe graduated from the Middle East College (1973), has a master's degree in religion from Loma Linda University (1979), and has been serving the Riverside, CA, church as an assistant pastor for the last two years. His address is: 4221 Central St., Riverside, CA 92506.

March 1979

3

2



## Preparing for Immortality

by  
Glenn H. Asquith

WISFUL THINKING, ISN'T IT—almost presumptuous—to suppose that I, or anyone, can make acceptable preparations for the journey into immortality?

If it were a matter of my wife's saying to me: "Let's go over to the Shopping Mall," I could prepare quickly. I would grab the car keys, put on a coat or whatever outer garment the weather indicated, and we would be on our way. I have been to that Mall dozens of times; I know what I will find there.

Or if we should decide (rashly!) to go on a back-packing trip in a strange mountain area we could prepare. There would be available the advice of others who had been there; experts could advise us as to what to take and the route to follow.

Even when it was decided to send some men to the Moon, preparation was not impossible. Enough was known by scientific observations and collected data to guide the plans to meet the changes in atmospheric conditions and varying gravity pulls. Elaborate space-vehicles, space-suits, delicate instruments, dehydrated foods, et cetera, were brought into being to make for success in the venture.

But, here am I, having reached the age of seventy, knowing that I must face up to my going from this world into another state of existence. Friends and loved ones leave me one by one. The daily newspaper announcements of "deaths" clearly show that after 65 the proportion of voyagers is high. Without being fearful or morbid, and accepting the fact as

natural, I know that my days are thinning out. With the urgency of this thought upon me, I ask:

*"How can I prepare for immortality?"*

Certain it is that no one has gone to the realm of immortality and returned to tell me all about it. Even Jesus, after the Resurrection, said to a woman at the tomb, "Do not hold me, for I have not yet ascended to the Father" (John 20:17). My only resources are the general teachings in the New Testament, the conclusions of some holy men and women, and that which comes to me by inspiration of the Spirit. In times of meditation, prayer, and experiencing the common events of life, some light comes. So I have made a plan for myself, a plan which might well be helpful to persons at any age.

First, *I am exposing myself to beauty*, hoping to become quite saturated with it in the time left to me.

When the weather permits, I sprawl on a lounge chair on the patio and open my eyes to the world. At times the unbroken blueness of the sky brings wonder. At other times that blueness is accentuated by the presence of fleecy white clouds moving in changing patterns. Birds of various colors of plumage come and perch near me. Squirrels approach and sit up to eye me curiously. Occasionally a hawk will be seen soaring in graceful swoops and rises. The flowers, the grass, the trees are other evidences of the beauty of God's creation.

And beyond what I find by looking around me, I discover even greater beauty in men and women and boys and girls—my fellow pilgrims toward that which is to be. Rarely is the exterior of a brother or sister remarkable for beauty (as mine is

not), but there is something expressed by each person that speaks of the real soul within. Purpose, courage, love come out as lovely traits to suffuse by being.

Fortifying me in the belief that beauty is a real ingredient of immortality is that God has given to people of all generations the desire to be surrounded by beauty. That which I see in the material world and in people has been captured by artists of all times. Therefore, I visit art galleries, I collect prints of masterpieces, I try to share that which the painter or sculptor has wistfully tried to save for us of his vision. I feel a kinship with the crowds who have flocked to the exhibits of the "King Tut" pieces from ancient Egypt.

I feel strangely convinced that, whatever else immortality will be, I am to expect ultimate beauty in the life to come. If I can saturate myself with the samples found in the here and now, I may be a bit better prepared for the marvels ahead.

Second, *I am reading thought-filled, and mostly old, books*. What! someone may say, does he not know that that old stuff is done with—this is the day of realism! What I know is that much of the product of the presses today represents hasty writing and accommodation to the blind narrowing of life to sexual expression. Occasionally we get a good book, but not too often. Whereas the men and women authors of earlier times, the ones who wrote the books that live, saw life as a whole. They were thinking people who challenge me to think. I do not find so much of the rat-a-tat-tat reporting of events as I do come to grips with the "why" of what happens. At my time of life I earnestly want to know the "why." I feel a sympathy with George Fox, the founder of the Quaker movement, who went about England trying to find someone who could "speak to my condition." I go into the world of books now trying to find those that speak to my present condition.

### *Retracing My Life*

Third, *I am tracing the bits of my life*. In one of the books that I have mentioned, I found this thought: "Everyone's life is a mosaic of the pieces that others have put into it." Just as a pavement picture is made

up of bits of glazed tile or other material, my life shows the contribution of many, many people with whom I have lived and worked and played and struggled through the seventy years. I am looking at these pieces that have made life what I find it, and I am endeavoring to recapture the fellowship feeling that I had when the piece was put in.

To do this tracing I find that old diaries, mementoes of a biographical nature, saved letters and cards restore for me some of the vividness of the past.

Strangely enough, I find that the perspective of the years has done something to the "bad guys" of my career. These were the ones who offered criticism of me or of my work, who blocked some favorite project, who shoved or pushed me at times. Now I see that the grey pieces and the black pieces that they put into my life mosaic bring out the bright colors by a soft contrast. They represent discipline, patience, forgiveness. As I look backward I find only "good guys" insofar as the final effect on my life is concerned.

I have an impossible, fanciful idea that I would like to send a "round robin" letter to everyone whom I can remember having crossed my path with "Bless You!" in large letters! That being impossible I do write many individual notes as I find the opportunity. I strive to revive myself to them because I know that, for good or ill, I helped form their life mosaic.

Fourth, *I am endeavoring to employ all of my potentials*. By this I mean that I shall not be content until all of my abilities and possibilities can be marked, "Used," as an old car is classed as "used." To illustrate: my wife and I are constant rivals at the game of Scrabble. As we have become experienced we have found that one of the stupidest things to do is to be found at the end of the game with an "S" unplayed when the other declares, "I have played all my tiles!" The reason for this is that an "S" is almost always playable and usually for many points. The use of that final "S" before the other player has finished and ended the game might well be the difference between winning and losing.

If I have some ability to use for God's children, if I have some word to speak or write, if I have some carefully saved-up idea that should be made public, I do not want to die with that "S" in my possession. I think that being a miser with money is no worse than being a miser of a gift that has been entrusted to me for use.

Fifth, *I am divesting myself of things*. I remember the farmer in the New Testament parable who laid up many "things" so that he would never lack. But God said to him, "This night your soul is required of you; and the things you have prepared, whose will they be?" (Luke 12:16-21). Without narrowing my life to any appreciable degree, I find that I can give away things that I have so that they may be used to better advantage. And when pleas come from CARE, the World Relief Fund, and other worthy groups I find that it is time for me to dispense any small sums I may have laid by as a snug surplus.

This applies not only to my present period of life, but to the future when I can no longer decide how the good things God has given me will be distributed. I have made a will, and have given other instructions about minor possessions which may be left behind. Those words, "whose will they be," put upon me a sense of responsibility.

Sixth (and last), *I am becoming better acquainted with God*. In the past, without my intending it, I may have related to God too exclusively to a book—the Bible, or I may have thought of Him as sequestered in a church, or as at the other end of my awkward prayers. Now I am remembering the old catechetical phrase, "the chief aim of man is to love God and enjoy Him forever." If I hope to be nearer to the presence of God in my immortal state I must strive harder to know Him on an intimate basis.

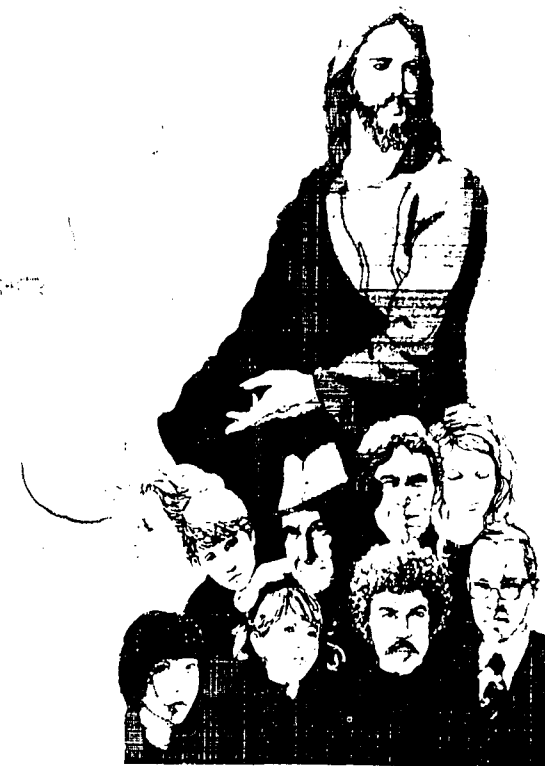
To this end I hold conversation with God as I lie in my lounge chair—I remark on the wonders of His world. Before going to sleep I renew with Him His covenant of "steadfast love" as I descend into the darkness of the night; I awaken with thanks

(continued on page 27)

A covenant is "a formal, solemn and binding agreement: compact, a written agreement or promise usually under seal between two or more parties especially for the performance of some action."

## CHURCH COVENANTS

by John D. Bevis



This month we continue our study of church covenants and include several for consideration. These covenants represent a cross section of our churches from almost every geographic section of the country. They are similar in many ways, in fact the differences appear to be more of form and expression than of content.

Some covenants are quite lengthy with considerable detail, while others are concise. We feel it would be good for Seventh Day Baptists to review their church covenants, from time to time, and certainly good to renew our commitment to the church as well as to each other. We plan to share several of the covenants of our churches in the next few issues of the *Sabbath Recorder*, with the hope that they will become even more meaningful to us as a people.

The covenant of the church in Shiloh, N.J. (1737) is quite brief. It reads:

**I** We agree to take the Bible as our guide both in matters of belief and practice.

**II** We agree to keep the commandments of God and to make Christ the Lord of our lives.

**III** We believe in "The Golden Rule" (Matt. 7:12), and agree to watch over one another prayerfully, to assist and admonish each other kindly, that we may grow in grace, be built up in Christ, and become instrumental in bringing others both at home and abroad to a saving knowledge of Him.

**IV** We agree to cheerfully attend the appointments, bear the burdens and expenses of the church, according as God has given us the ability.

### NEW AUBURN, WISCONSIN CHURCH COVENANT

● We covenant and agree to keep the commands of God and to walk in the faith of Jesus, and submit ourselves to be disciplined by the church according to Scripture.

● And also to endeavor to keep up the meetings for worship on the Sabbath and to attend punctually all the appointments of the church.

● And also to bear our proportions of all the necessary burdens and expenses of the church, according as God has blessed us with the means to do with. And further to watch over each other for good, that we may abound in all wisdom and spiritual understanding.

### NORTH LOUP, NEBRASKA OUR COVENANT

Since God, by His grace, has brought us into fellowship with Himself through Jesus Christ our Savior from sin, and into fellowship with each other through faith in Him, we acknowledge His Lordship over us. Therefore, we enter into covenant with our God and with each other as the Seventh Day Baptist Church of North Loup, Nebraska, solemnly agreeing to live according to the following covenant by the help of God.

#### WE COVENANT AND AGREE

1. That we will live by faith in Jesus Christ in fellowship with each other in His Church.

2. That we will take the Bible, God's Word, to be our final authority in matters of faith and life and will strive to pattern our lives on its precepts, endeavoring, through His Spirit, to keep the commandments of God.

3. That we will each look out for the other's interests and serve each other in Christian love as any has need.

4. That we will observe God's holy Sabbath out of love for God, in worship, in study and in service, attending the services of the church as we are able.

5. That we will give a voluntary and cheerful offering, as we are able, for the advancement of Christ's kingdom and the necessary expenses of the church.

6. That we will seek divine aid to enable us to turn away from all harmful and evil practices, trying by word and deed to represent our Lord Jesus Christ and His love in all our personal relationships.

### SALEM, WEST VIRGINIA CHURCH COVENANT

I. We give ourselves unto the Lord, and to one another, to be guided and governed by one another according to the Word of God.

II. We do promise and engage to walk in all holiness, godliness, humility and brotherly love as much as in us lies, to render our communion de-

lightful to God, comfortable to ourselves, and lovely to the rest of the Lord's people.

III. We do promise to watch over each other's conversation, and not suffer sin upon our brother, as God shall reveal it to any of us; and to stir up one another to love and good works with meekness, according to the rules left to us by Christ in that behalf.

IV. We do promise in a special manner to pray for one another, and for the glory and increase of this church, and for the presence of God in it, and the pouring forth of His Spirit on it, and protection over it for His glory.

V. We do promise to bear one another's burdens, to cleave to one another, and to have fellowship with one another in all conditions, both outward and inward, that God in His Providence shall cast any of us into.

VI. We do promise to bear with one another's weaknesses, failings, and infirmities, with tenderness; not revealing them to any without the church, nor to any within, unless according to Christ's rule and the order of the gospel provided in that case.

VII. We do promise to strive together for the truth of the gospel and purity of God's Word and ordinances, to avoid cause of differences and envying, endeavoring to keep the unity of the spirit in the bond of peace.

VIII. We promise to meet together on the Sabbath day and other times as the Lord shall give us opportunity, to serve and glorify God in the way of His worship, to edify one another, and to contrive the good of the church.

IX. We promise, according to our ability, or as God shall bless us with the good things of this world, to communicate to our pastor or minister, God having ordained that they that preach the gospel should live by the gospel.

These and other gospel duties we humbly submit to; prom-

ing and purposing to perform, not in our own strength, being conscious of our own weakness, but in the blessed strength of God, whose we are and whom we desire to serve; to whom be glory now and forever. Amen.

This is the covenant we now solemnly enter into in the love and fear of God.

### COVENANT of the Seattle Area Seventh Day Baptist Church

Being in substantial agreement with each other, we enter into covenant with our God and with each other as the Seattle Area Seventh Day Baptist Church, to walk with the help of God, according to the following covenant:

#### Article I

We agree to keep the commandments of God, and walk in the faith of Jesus Christ.

#### Article II

We agree to accept the Holy Scriptures as our rule of faith and practice.

#### Article III

We agree to watch over each other for good, to the intent that we may build up together in Christ, grow in grace and a further knowledge of truth, and be instrumental in bringing men to a saving knowledge of our Lord and Savior, Jesus Christ.

#### Article IV

We agree to faithfully attend the appointments, and bear the burdens and expenses of the church, according as God may give us severally the ability.

All these things will we endeavor to do by the help of God through His Word and His Holy Spirit.

Amen.

(Adopted March 2, 1968)

(continued on page 27)

### Points To Ponder

#### LOVE IS THE ANSWER

*The Bible tells us that "God is love: and he that dwells in love dwells in God, and God in him" (1 John 4:16).*



Rev. Charles Bond  
Shiloh, NJ

A class of little children was learning to spell. They spelled a number of words such as CAT, DOG, AND COW. After each word they were asked to imitate the sound that the animal makes. When Mary was asked to spell LOVE, she didn't stop to spell the word but ran and threw her arms around the teacher's neck and kissed her on the cheek. "We spell love that way at our house," she said. The children all laughed, but the teacher said, "That is the most beautiful way."

One lady became frustrated about Christian love because she had felt that genuine love was always emotional. Then she came to see that simply doing what Christ's love dictated had changed her whole life. She said, "The realization that Christian love is not always just a warm feeling, but is more often the performance of a deed, has revolutionized my life."

#### PRAYER

"Father, we know that after doing a kindness a warm feeling is bound to come. Help me to so live that others will know that I am a Christian by my love. Amen." □

# Pilgrim Marbeck

by Charles J. Bachman

There is much food for thought in the words of Paul, written to Timothy, which said, "Yes, persecution will come to all who want to live a godly life as Christians" (2 Tim. 3:12 NEB).

Such was the case with Pilgrim Marbeck (Marpeck). This little-known Christian suffered much persecution simply because he wanted to live his life in peace in accordance with his chosen religion.

Pilgrim Marbeck was born of religious parents in the year 1495, in the little village of Rattenberg in the Austrian Tyrol. His parents were determined that he get the best possible education. As a result he was an ardent student, well versed in Latin, and ultimately received his degree in engineering. At the age of 28 he was appointed a member of the city council, and two years later, 1525, was appointed inspector of the mines.

Despite their devotion to the Catholic religion, both he and his parents became ardent in their study of the writings of Martin Luther. The writings of Luther only led Marbeck further in his study of the Bible. It is recorded that he "joined the Anabaptists, received baptism as a witness of obedience to the faith, having his eyes fixed on the Divine Word and Commandments." His acceptance of the Baptist faith caused him to lose his position. His property was confiscated, and he, his wife and child were exiled. They left all their goods and journeyed to Augsburg in the spring of 1528.

Conditions in Augsburg were not the best for the young family, as Anabaptists were not the kind of people for whom the welcome mat was spread. So, in the autumn of 1528 they fled to Strassburg. His

talents were accepted by the good people of Strassburg and they were tolerant of his faith. It was Pilgrim Marbeck who engineered the water supply system for the city of Strassburg. His ability gave him favor with the city fathers, which resulted in his being able to preach the word and minister to the Baptist faithful.

Engineering ability is one thing, but when he started to create interest in his faith—persecution raised its ugly head. Martin Butzer was that ugly head. He tried to have Marbeck banished from the city, but because Pilgrim Marbeck was a man of extraordinary skill and talent, the city fathers asked him to stay and help plan further the development of the city of Strassburg. As a minister he found Strassburg very fruitful.

It was from Strassburg that Pilgrim Marbeck wrote two books in defense of his faith. But his persecutor, Martin Butzer, accused him before the council of being an agent of Satan. The fact that he (in the words of Butzer) "led a strict life, and was free of the love of temporal things," made him only more suspect.

Marbeck in his reply to the charges made this statement: "We would sincerely admonish every Christian to be on the alert and personally study the Scriptures, and have a care lest he permit himself to be easily moved and led away from the Scripture and apostolic doctrine by strange teaching and understanding; but let every one, in accordance with the Scripture and apostolic teaching, strive with great diligence to do God's will, seeing that the Word of truth could not fail us nor mislead us."

It was in Strassburg that Caspar Schwenckfeld met Pilgrim Marbeck and entered into discussions with him on Baptist doctrine. It is recorded in the works of Caspar Schwenckfeld that he disputed with Marbeck as to the observance of the "Jewish" Sabbath. Marbeck and Melchior Hoffman contended that it should be observed and Schwenckfeld contending the Sabbath is lifted in Jesus Christ. Marbeck and Hoffman based their belief on the observance of the Ten Commandments, stating that if the Sabbath is not observed then none of the other nine should be observed either. This dispute confirms then that Marbeck was a believer in the seventh-day Sabbath.

Once again persecution came as Martin Butzer succeeded in having the Marbeck family banished from Strassburg in February 1532. The historian C. A. Cornelius states correctly that where Protestantism was persecuted, the field was left entirely to the Anabaptists. In leaving Strassburg, Pilgrim Marbeck said the so-called Protestant preachers did not preach "freely under the cross of Christ."

After leaving Strassburg, the Marbecks wandered around south Germany and the Tyrol for a few  
(continued on page 27)



—At the time of his death, March 12, 1977, Charles Bachman was pastor of the North Jersey S.D.B. Church in Basking Ridge, N.J.

## THE PRESIDENT'S PAGE

by Bob Austin



President Bob Austin visits with Rev. E. O. Ferraren of the Philippines at Conference in Houghton last year.

My personal interest stems from my serving the past several years on three study committees created to determine if we need to reorganize, redesign, or realign our structure to make it more efficient and effective. The necessity to create the first of these committees in 1975 was when the leadership became quite concerned with the long-term and steady decline in our membership; the lack of overall denominational effectiveness in meeting the needs of the membership; and a serious failure to pursue, attain, and accomplish the basic purpose(s) for which we as a denomination and people believed that God had called us.

The inevitable result of the steady decline, of course, was a growing financial crisis, which became acute in 1974-75. The successive committees to the original 1975 Task Force have grappled with some problems and results that the Task Force reported to the General Conference in August 1976. The difference is that the Ad Hoc and Study Group committees have attempted to refine and adapt the original conclusions and recommendations to meet the desires, needs, and wants of the people and the related boards and agencies. The problems primarily have revolved around authority. The board and agency autonomy, coupled with their reluctance to give up the claim that their Acts of Incorporation grant them independence, along with some tradition and history, have contributed somewhat to a lack of effective management, administration, cooperation, coordination, some duplication of efforts, clear lines of communication, productivity, and a possible morale factor, which all add to the fact that the needs of people, both within and without, have not been adequately met.

In my opinion, a serious problem has been the failure of the membership at all levels to recognize two specific areas:

—that we need more efficient business management on the part of our churches and denomination;

—that we need a better understanding of the philosophy of business management, per se, which is applicable to all organizations, regardless of their purpose and goals.

There seems to be a definite universal reluctance on the part of many clergymen and laity leaders to shy away from the word "business" because they feel that the church has no business being "businesslike," for the fear that it might appear that they are being too materialistic. Christian stewardship involves not only the monetary factor, but the material and human factor, which in the business world is called *RESOURCES*. God expects us to make the proper utilization of His resources in doing His work. Therefore, churches, denominations and any religious organizations must beyond any shadow of doubt employ good management concepts and techniques, specifically the principles of business and finance, if they are to realize the maximum effectiveness, efficiency and utilization of their resources. The sole aim of those charges with overseeing the business of the church then becomes that as much of the monetary resources as possible should be funneled back into the accomplishment of the programs and projects that are designed to achieve the purpose(s) and goal(s) that have been agreed upon and are their existence as an organization. Inasmuch as churches and the like are a service-rendering organization, then all efforts must be pointed toward improving the services to people, by continuously searching and determining the needs and wants of their membership and those that are still searching for God and the joy He can bring to their individual life.

The key in good church or denomination business management is the management and utilization of

resources that are needed to accomplish the objectives, that attain the goals, that express the purpose or purposes of the Body of Believers who formed the organization. Management then must be constantly on the lookout for:

- Locating resources—whether they be human, material or monetary
- Maintaining the resources—which must be kept at a desired level of capability at all times so that the goals and objectives can be attained by:
  - developing resource capability
  - appraising the resource performance
  - compensating the resources
  - replacing the resources.

The conclusion on my personal viewpoint is that we Seventh Day Baptists do want to move ahead and grow. It is true that we are a diverse people, but that is not unusual; service organizations as a rule are a diverse lot, but as such they need first to impose on themselves the discipline practiced by "profit-oriented organizations." Therefore, we need to take a hard look at ourselves through the following guidelines:

"What is our 'business' and what should it be?" needs to be brought into the open. Alternative definitions should be thought through carefully, perhaps even to work out the balance of different and sometimes conflicting definitions. We need to think through our own specific function, purpose, and mission.

We need to derive *clear objectives and goals* from the definition of function and mission. What we need is not "better people," but people who do the management job systematically and who focus themselves and their organ-

(continued on page 24)

# MISSION NOTES

# focus

"Where there is no vision the people perish"

Verse for the month: "Seek the Lord while you can find him. Call upon him now while he is near... This plan of mine is not what you would work out, neither are my thoughts the same as yours! For just as the heavens are higher than the earth, so are my ways higher than yours, and my thoughts than yours. As the rain and snow come down from heaven and stay upon the ground to water the earth, and cause the grain to grow and to produce seed for the farmer and bread for the hungry, so also is my Word. I send it out and it always produces fruit. It shall accomplish all I want it to, and prosper everywhere I send it" (Isaiah 55:6, 8-11).

● **KENYA:** Corresponding Secretary Joel Omare writes, "Every time I go out to preach house to house I see people responding to the Word of God. Some of them come to the church and now we have many members in the church at Rogongo. The classroom we were using in the school is small so we have started to build our own church. I do visit other churches like Nyaimori, Nyakagara, Kemo and others. The only support I need from you and all my fellow Christians is prayer. God will meet my needs."

● **CENTRAL SDB CHURCH, MD:** In their search for a piece of property on which to build their church the Board of Directors set forth sixteen guidelines. These relate to location, size, typography, services. Growth goals have been revised.

● **MEXICO:** An evangelistic outreach project in Juarez, Mexico, under the leadership of Pastor Eugenio Aldave is set forth for 1979. Matching funds from the Mid-Continent Association and New Fields funds of the Missionary Board will give necessary support.

● **JAMAICA:** Crandall High School Principal Ronald Smith reports a

growing number of SDB students and assistance on staff, part-time, by SDB teachers. Regular staff continues to give difficulty and cash flow is difficult at times, but the school is moving forward with new hope and purpose.

● **COMMITMENT TO GROWTH:** Reports on Accessions continue to be shared by pastors. It is thrilling to note how the Lord is bringing new people to local churches and how these are being received. Columbus, OH, has published a tri-fold "It's Warm Inside!" which capitalizes on the experience of George and Shirley Chamberlin (which was also shared in 1979 CROSSINGS, their monthly church publication).

● **GUYANA:** Postal difficulties brought problems with receiving checks late in 1978 but it is hoped this has now been solved. "In Uitvlucht (I-flit) a concert was held and many villagers attended. We are happy for this opportunity to reintroduce ourselves to members of the community. We are praying that the Lord will do a new thing there."

● **MEMPHIS, TN, USA:** Pastor Bill Shoffner became a part-time extension pastor in January in a Reach Out Now (RON) project of Church Extension. A branch group of the Christ SDB Church in Little Rock, AR, the hope is for organization of a new SDB church in the Memphis area during 1979.

● **CHINA:** Recent moves have brought possible doors for communication. A recent visitor has shared pictures of former Grace School Principal T. M. Chang and family. We understand Mr. Chang's wife passed away several years ago. No word has come, however, on the spiritual life or present status of any Seventh Day Baptist witness. We need to continue to pray for our brethren in these days of change and for wisdom to act as possible doors do open.

## PRAYER

CORNER

### A Prayer Reminder for Each Day!!

APRIL 1979

#### Pray for

- 1—Advertising programs in the various churches/both in newspapers and on radio
- 2—Sunshine Mountain SDB Church—for physical strength of the workers
- 3—SCSCers who will serve this summer, and their project directors
- 4—SDB's in and around Atlanta, GA
- 5—A closer daily walk with God
- 6—Extension worker Bill Shoffner as he ministers in the Memphis, TN, area
- 7—The Lord to raise up young people in our churches around the world
- 8—Memorial Board Trustees, Plainfield, NJ
- 9—General Council of the SDB General Conference meeting in Plainfield, NJ
- 10—Mynor Soper and the new Light Bearers team
- 11—SDB's in India and the possibilities for witness and growth there
- 12—Missionary Demie Barjona in The Philippines
- 13—The pastor of my church as he prepares to bring God's message this Sabbath
- 14—Fellow students in my Sabbath School class as we share the Word of God today
- 15—American Sabbath Tract Society meeting in Plainfield, NJ/Board of Christian Education, Alfred, NY
- 16—Executives of the various boards and agencies as they coordinate future plans
- 17—Christian Social Action Committee as it continues its special ministry of Helping
- 18—Etta O'Connor as she ministers in a special way in Plainfield, NJ
- 19—My own spiritual growth—how can I expect the denomination to GROW if I'm not growing?
- 20—Faith Mission Worker Barb Snyder as she ministers to the C.O.M. and Tract Society
- 21—Renewed fellowship with a friend you have had contact with for some time
- 22—Conference Committee on Support and Retirement meeting in Plainfield, NJ
- 23—The ability to say "Yes, Lord," without adding "if, how, but, why, why me?"
- 24—JOY—enough to let it spill out so that all I meet today might share it
- 25—My neighbor—how can I help him to know the Lord
- 26—New standing committees of the Missionary Board to be located in various areas of the US
- 27—Pacific Coast Association—Seattle WA
- 28—A quiet Sabbath—to renew your fellowship with God and to gain strength for the week ahead
- 29—SDB Missionary Society Board of Trustees meeting in Westerly, RI
- 30—Coordinating Leadership Team (CLT) meeting in Plainfield, NJ



Thy Word is a light...

### DANGER SEEN IN "ELECTRONIC CHURCH"

Twenty-five years ago there was only a handful of so-called evangelical broadcasters on the scene: Charles E. Fuller, Oral Roberts, Billy Graham, Billy James Hargis, Carl McIntyre, and a few others. Even ten years ago there were a mere 104 members of the National Religious Broadcasters Association.

Then, as we all know, there was a tremendous boom in religious broadcasting. Many sincere and highly-motivated evangelists learned that through radio they could reach millions of people, and many entrepreneurs and opportunists learned that they could make lots of money.

At last count there were some 1,064 religious radio stations and 25 religious television stations, and they are growing at about one per week.

Now what worries me about this is not the financial success and the big business aspects of this evangelism, although I suspect it should worry them. What worries me is whether this Electronic Church is in fact pulling people away from the local church, whether it is substituting an anonymous and therefore undemanding commitment for the kind of person-to-person involvement and group commitment that are the essence of the local church.

Even the most highly respected exemplars of the Electronic Church have discovered that is relatively easy to raise funds through radio and TV, but it is almost impossible to channel that kind of support and interest back into a local church.

Two recent studies of the Institute for American Church Growth indicate that mass evangelism is simply not an effective method of increasing church membership. In a study of

BOARD OF CHRISTIAN EDUCATION—Mrs. Mary Clare



the hundreds of thousands of "decisions" registered by the Campus Crusade, for example, only three percent were ever incorporated into a church. Though we can be grateful for that, what about the many thousands, perhaps millions, who are growing increasingly satisfied to remain outside the church and to get their religion exclusively through an electronic box?

For it is no accident that the local church, the *koinonia*, the community of believers, is such a central part of our Christian faith and life. This is where we find Christ. This is where we confess our sins and find forgiveness and regeneration. This is where we act out our faith and where we shore up each other when we slide back in the faith.

As I see it, the problem with the Electronic Church is that instead of testifying to the gospel and showing the manifestations of its power in people's lives, it tries instead to be the gospel. And in attempting to be the gospel in a medium that can only deal with people in the mass, with no opportunity for interpersonal relationships, it inevitably comes through as a mere expression of cultural religion, aping the values and the glitter and the trappings of the very values and kinds of success that we profess as Christians to reject.

This is not to say that we cannot use the mass media as a tool for evangelism. But if we do, then we must be prepared to deal with it in ways that reflect our faith in Jesus Christ and that correlate that faith with the requirements of the mass media.

We will have to resist being taken over, and taken in, by the power of the media and its cultural biases.

to try to be the gospel in the mass media, to be an Electronic Church, that pulls people away from the real local church: that place where the people of God find strength, the guidance and the courage to persevere in the faith that God is in Jesus Christ. And no amount of "success," whether measured in millions of dollars, or even in millions of people reached, is worth that. □

Excerpted from a recent address by William F. Fore to the Broadcasters Council of the Seventh-day Adventist Church at its meeting in Oxnard, Calif.

#### YOUTH STUDY

### BARNABAS, THE ENCOURAGER

Youth may gain courage to face the problems of modern-day living by studying the lives of the apostles. We do not often hear about Barnabas who lived courageously for his faith in Jesus Christ and encouraged others to do likewise.

The book of Acts has several references to Barnabas. Study them, discuss ways you can witness to your faith by following this apostle's example.

A few references are listed here; try to find more in other books of the Bible.

Acts 4:32-37; Acts 11:20-26, 27-30; Acts 15:12-22.

After you have discussed the Scriptures, you might enjoy an activity related to them. Write a song or a skit which may be presented to the church or other groups of young people. □



"We love because  
God first loved us."  
1 John 4:19

Madeline Fitz Randolph

## YOUNG ADULTS AND THE CHURCH

A young adult is a person between the ages of 18 and 29, who now makes up 21 percent of our population and who is often missing in the average church congregation. It is saddening to those who are concerned for the future of the church when there are no young people...for they have a freshness of viewpoint; an outgoing attitude, a sense of adventure and daring which is often not present in more "mature" church members. They are a vital component in attracting others to the church. We are always concerned and interested in our young people, especially when we have seen them grow up. That is why we did a study of this matter, and introduced it to a group of "experts," namely our Young Adult Pre-Conference Retreat. Forty-eight of these dynamic, talented, people gathered in Alfred, N.Y., for fellowship, study, worship and sharing, and it was here that we were able to present some ideas for discussion. (It should be said that the leader of this discussion learned a great deal more than others.)

We first presented some ideas about how we grow in the knowledge of God, and in our faith as individuals. First, we said, as we grow up in the church, we are children who have an *experienced faith*, learning to trust God through our faith in our parents, and other adults. Later, during the school years, we have an *affiliate*

*faith*, wherein we learn the story of our nurturing community, how our branch of the faith came to be, and why we belong, and believe, the way we do. It is during this time that we establish our identity as Christian believers.

Following this stage of growth, we enter into a *searching faith*. Some years ago, during the 40's and 50's, most young people found themselves in this stage of growth when they left their homes and went away to college or work. Now, however, we find it occurring earlier. Quite often, the youth rejects his church and church community while he is still at home, and falls away from "acceptable" beliefs and practices in his own family. These characteristics are all too familiar: questioning; experimentation; actions which are against the church community, even going so far as to become committed to various ideologies. (The "Moonies" and other groups find them easily enough.)

If the church has not lost the person through these phases then, praise the Lord, he (the Young Adult) has developed an *owned faith* which causes him to be committed to the work he finds to do in his own religious community, and he is a valued member of that group, serving the Lord.

The next step was that of opening a discussion period. Here it was that we experienced a full sharing of thought and concern, and *almost* more frankness than we could handle without emotion. One is not always so fortunate as to draw out honest, constructively wholesome concern and testimony was true with this group of people. The secret is that the whole group is concerned, as are we all, with this problem.

Thus, it was that the question was asked, "What causes Young Adults to lose faith?" Some of the responses are as follows:

"When you marry a non-Christian, it is sometimes too difficult to overcome the obstacle your loved one raises..."

"When, in the time of searching, a young person does something wrong, he feels that he is not forgiven by his church family. Even if it has been said, 'You are forgiven,' he can always feel some unspoken disapproval."

"If a young person does not attend church regularly, or drops out for a while, some of the church community feels he has 'gone bad.'

The church does not recognize the 'searching' time as *necessary*. Instead—feels that it (the church) does enough—just *being*. This leads to a time when there is no communication, or at best, very very little, which widens the breach.

"Young Adults are always treated as children. Often they have families of their own before the older members of the church recognize that they are able to be responsible church members, and have important roles. A Young Adult does not really belong in any group in the church; and yet he really needs adult association, and interchange of ideas."

"In many churches, once a person is baptized as a very young person, eleven or so, the church seems to forget that he has any need of conversion, and it is assumed that he will grow up and that his Christian salvation is certified."

There were many who witnessed to the value of the counsel of the pastor, or of older members of the church who had helped them through the "searching" time of life. Some of those present were new Christians, and they also chose this period of discussion to express joy and satisfaction in finding Christ. There were some real expressions of doubt as to the value of the mode of worship in many churches. All of this was free expression, and we rejoiced in the opportunity to listen and respond.

But we knew that criticism alone was not our goal in this week together, and that real reward would be found in resolving some of the questions that were asked. **WHAT CAN THE CHURCH DO ABOUT THESE THINGS? YOU ARE THE CHURCH, WHAT CAN YOU DO?**

The responses came and we found hope in the fact that our Young Adults *assumed the responsibility* for what might happen to others who were in the same age group. This was manifest in the following ideas which came back...

We considered the question: "How can we help when someone marries a non-Christian?"

"Extra time and effort on the part of the lay persons in the church could be spent with the couple, but it must be done without seeming to interfere."

"Perhaps our youth should be cautioned against even dating non-Christians, for the natural  
(continued on page 22)

The last quarter of 1979 proved to be a **BUSY, EXCITING** one for your Seventh Day Baptist Missionary Society and **SOME CHANGES HAVE BEEN MADE!!** The quarterly meeting of the Board of Managers was held on January 28, 1979 and we will attempt to capture some of the happenings of that meeting in the following paragraphs...

**CHANGE IN '79!!** In an attempt to spread the work over a broader area and to involve a wider range of people, the Executive/Budget Committee of your Missionary Board recommended that three of the present standing committees be established in the following associations/areas:

Evangelism/Home Missions—  
Southern Wisconsin (North  
Central Association)

African Interests—North Loup,  
Nebraska (Mid-Continent As-  
sociation)

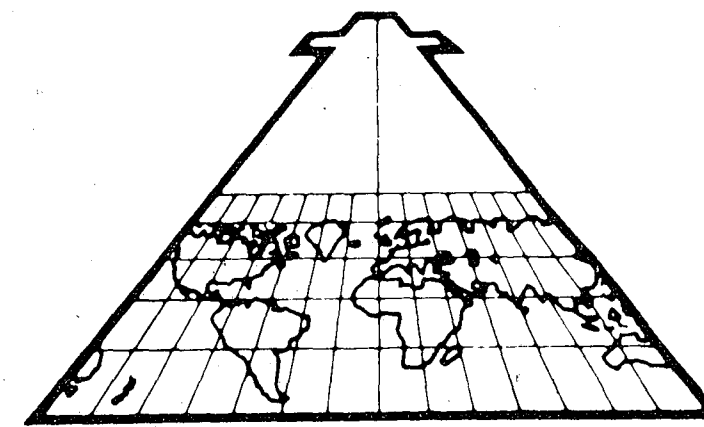
Asian Interests—Southern Cali-  
fornia (Pacific Coast Asso-  
ciation)

The nominees for chairmanship of these committees will be presented (through the Society's Nominating Committee) to the annual meeting of your Missionary Society held on March 18, 1979, to be members of the Board of Managers.

We all know that with change there come certain "bugs" which need to be "ironed out." We are excited about the possibilities for these new committees and would ask your prayer support in the transition period—hopefully the committees will begin service in April 1979 (the time when the President of the Society announces the members of the standing committees serving for the year 79/80).

The Evangelism/Home Missions Committee has been **BUSY** this quarter and recommended to the Board that eleven of the twelve missionary pastor churches aided in 1978 be continued for 1979. The exception was Paint Rock, AL—since the present pastor was leaving service there in February, support was only recommended through the 15th of February (NOTE: since that time it is noted that the pastor at Paint Rock terminated service there at the end of January and is presently serving the Pine St. Gospel Chapel in Middletown, CT). A new missionary pastor church is located in Houston, TX—you will remember that in previous years the Houston

# ENTER



## THE Exciting World OF MISSIONS

church has been an extension ministry (under the RON project originally) and this year the brethren there have taken a **BIG** step in assuming half of the support for their pastor. Thus, the total missionary pastor churches for 1979 stands at twelve (as of Feb. 1979).

**A NEW WORK HAS BEGUN** in the Memphis, TN, area! Since the Houston church has come under the missionary pastor plan for 1979 this has made available the extension funds for a new extension ministry. This ministry is being done by Extension Worker Bill Shoffner in a part-time capacity.

A request was also approved for the work in Blountville, TN, and they are being encouraged to secure a bi-vocational pastor for the ministry there. We must continue to uphold them in prayer as they seek "the right man for the job"—the Lord's man!

Requests have come in from other churches across the country for aid in support of a pastor. We are waiting for further information before possible recommendations can be made to the Board for action.

The quarter also found opportunity for Director of Evangelism Mynor G. Soper to spend some time in the Atlanta, GA, area, where there are some SDB families. Perhaps, soon,

there will be a regular group meeting there, reaching out in a new SDB ministry.

**SDB MISSIONARY SOCIETY MISSIONS TASK FORCE OF THE MID-CONTINENT ASSOCIATION PLAY THE "MATCH GAME!"** The Missionary Board has approved matching funds of up to \$2,500 for the Juarez, Mexico, evangelism project. These funds will be sent through MCA Missions Task Force—pray for them and for the brethren in Mexico as they seek to communicate and further the work of our Lord in Juarez.

It is noted that only a percentage of the OWM budget was raised in 1978 and your Missionary Board took steps to reduce expenditures, where possible, to more nearly meet receipts. Even though the budget was not raised in full, your Missionary Board took action to adopt the 1979 Operating Budget in the amount of \$182,451—which took the minimum amount, we feel, that is necessary to carry on the existing ministries and to begin new work in a few areas. It is also interesting to note that the funding for the travel of the chairmen of the new standing committees was not figured into the operating budget total for 1979—we will trust the Lord to provide our needs in this area.

January 1979 found Executive Vice-President Leon R. Lawton and SDB General Conference Executive Secretary K. D. Hurley in India for the First Asian Baptist Congress and while there they sought to relate to the work of SDB's in India. We were happy to have both of these men with us for the Board meeting. They shared various ways in which the Lord blessed them on their journey, as well as sharing pictures and a brief report (noting that a complete report will be shared in mid-February).

You may ask "What can I, as an individual Seventh Day Baptist, do to further the Lord's work through SDB missions if I don't feel called to serve on the mission field?" Your **PRAYER** support is imperative if the work is to be carried on... and this past quarter the prayer support of many was known...and the Lord blessed in many, many ways.

These are just a few "highlights" of the January Board meeting and we hope that you will read more in the **MISSIONARY REPORTER**. □

-Darlene J. McCall

## DEAN VISITS STUDENTS

For twenty-one days and ten thousand miles, through fifteen churches and six seminaries, by land and air, Dean Herbert E. Saunders of the Center on Ministry made a western tour during the month of January. His major purpose was to visit with pastors, conduct meetings for information on denominational matters, visit students training for ministry and their seminaries, and conduct a weekend session for students. It was a profitable and enjoyable journey, punctuated with high intensity discussions, interviews with theological administrators and teachers, and worship experiences of the most meaningful kind. The following is a brief summary of the dean's activities during that cold winter month:

Meetings in White Cloud, Michigan; Milton and Albion, Wisconsin; Bay Area, California; and North Loup, Nebraska.

Worship in Seattle and Centralia, Washington; Boulder, Colorado; and Memphis, Tennessee, with the dean bringing the Sabbath message.

The following students visited: Jerry Vaught, Steve Crouch, Justin Camenga, Rodney Henry, Gabriel Bejjani, William Shobe, Dennis Palmer, Larry Watt, and Clifford Bond.

The following seminaries visited: North American Baptist Seminary, Sioux Falls, South Dakota; Fuller Theological Seminary, Pasadena, California; Conservative Baptist Theological Seminary, Denver, Colorado; Central Baptist Theological Seminary, Kansas City, Kansas; Candler School of Theology, Emory University, Atlanta, Georgia; Pacific School of Religion, Berkeley, California.

The following pastors visited:

Larry Graffius, White Cloud, Michigan; Earl Cruzan, Milton, Wisconsin; Addison Appel, Albion, Wisconsin; Duane Davis, Seattle, Washington; Jay Zaremba, Bay Area, California.



The Boulder church provided facilities and hospitality for the recent weekend session for ministerial students. Dean Saunders led in a study of "Small Church Ministries."

Charles Graffius, Los Angeles, California

Randy Henry, Stanton, California

Alton Wheeler, Riverside, California

Charles Swing, Albuquerque, New Mexico

Edgar Wheeler, Denver, Colorado

Elmo F. Randolph, Boulder, Colorado

Victor Skaggs, North Loup, Nebraska

William Shoffner, Memphis, Tennessee

Conducted a weekend session with students on "Small Church

Ministries" with the following present: Rodney Henry and Randy Henry from Los Angeles, California; Gabriel Bejjani from Riverside, California; Justin Camenga from Portland, Oregon; William Shobe from Denver, Colorado; Larry Watt from Kansas City, Missouri; Kim Sautter from Columbus, Ohio; and Steve Crouch from Sioux Falls, South Dakota. The sessions were held in the Boulder, Colorado, Seventh Day Baptist Church. We thank the members of the Boulder church for their fine hospitality and meals. Special thanks to Mrs. Willard Wells for her help as chief cook. □

## SEVENTH DAY BAPTIST MINISTERS CONFERENCE

The 1979 session of the biennial Seventh Day Baptist Ministers Conference will be held in Milton, Wisconsin, on April 26, beginning at 8:30 a.m. and go through May 2 evening worship experience. The sessions will be held at the Seventh Day Baptist Church and will feature studies in small church ministries, counseling, and Biblical stewardship. Participants will be: Rev. E. Wendell Stephan, leader in the counseling seminar; Dr. James Powell (of the Southern Baptist Commission on Stewardship), leader in Biblical stewardship; and Rev. Herbert E. Saunders, director and leader in small church ministries. Pastors will be participating in worship and studies.

The cost of the week-long session will be \$25.00 for meals and \$5.00 for registration. Information about attendance should be sent to Rev. Earl Cruzan, Milton Seventh Day Baptist Church, 712 E. Madison Ave., Milton, WI 53563. Further details on transportation, reading, etc., will be sent directly to the pastors, or sent on request from the Center on Ministry, 510 Watchung Ave., Box 868, Plainfield, NJ 07061.

# INDIA

## A PART OF THE BEAUTIFUL SDB "ETHNIC TAPESTRY"

by K. D. Hurley

**There appears to be great potential for SDB witness and ministry in India, if we are willing to enter into the hard task of proper communication, counsel and support...**

**Faithful SDB pastors and people are striving to maintain their churches and related work... Leaders could be helped by administrative advisement and assistance... Financial undergirding, in appropriate ways, is important... Spiritual backing and encouragement is imperative.**

These positive and encouraging impressions were gained by Missionary Society Executive Vice-President Leon R. Lawton and me on our recent fact-finding mission to India.

### Participation in Baptist Congress

We went first of all to attend, in Hyderabad, January 8-14, 1979, the First Asian Baptist Congress, announced as a "triple first": the first all-Asia Baptist meeting; the first great meeting of India Baptists; and the first international Baptist meeting in India. The theme, based on Ephesians 2:19-21, was "One Faith, One Fellowship, One Focus."

The Congress, with its seminars, discussions, Bible studies and mass evangelistic meetings, provided not only inspiration but excellent background information for understanding the current church situation in that part of the world.

Following our participation in the Congress, we spent ten days visiting Seventh Day Baptists in India, first in the Nellore and then in the Madras area. That made possible on-site contact with people. The ability to observe activities firsthand allowed

many questions to be resolved which had remained unanswered through correspondence.

### Review of SDB Conference of India

Thanks to generous cooperation from newly-acquired missionary friends from other denominations (American Baptists in Nellore and Advent Christians in Madras), convenient transportation was made available along with the services of impartial interpreters. That made possible on-site contact with people. The ability to observe activities firsthand allowed many questions to be resolved which has remained unanswered through correspondence.

### Review of SDB Conference of India

On Sabbath Day, January 13, we "dropped in" on B. John V. Rao, executive secretary of the Seventh Day Baptist Conference of India, and his family. Although we found his home (the front room of which serves as Conference office and meeting place) relatively early in the morning, fourteen people had gathered there a couple of hours before, about 7 a.m., for a Sabbath service.



The family of the Rev. John Rao: wife, B. Mary Suseela; son, John Ramesh Kumar; son, John Kishor Kumar and daughter, Mary Sobha Rani.

It is a rather common practice, we learned, for church groups to meet at such an hour on their day of worship.

We enjoyed the hospitality of the Rao household, reviewing the current activities of the Indian Conference, examining books and records, discussing plans for the future, and having a time of Christian sharing, Bible reading, devotions, and prayer.

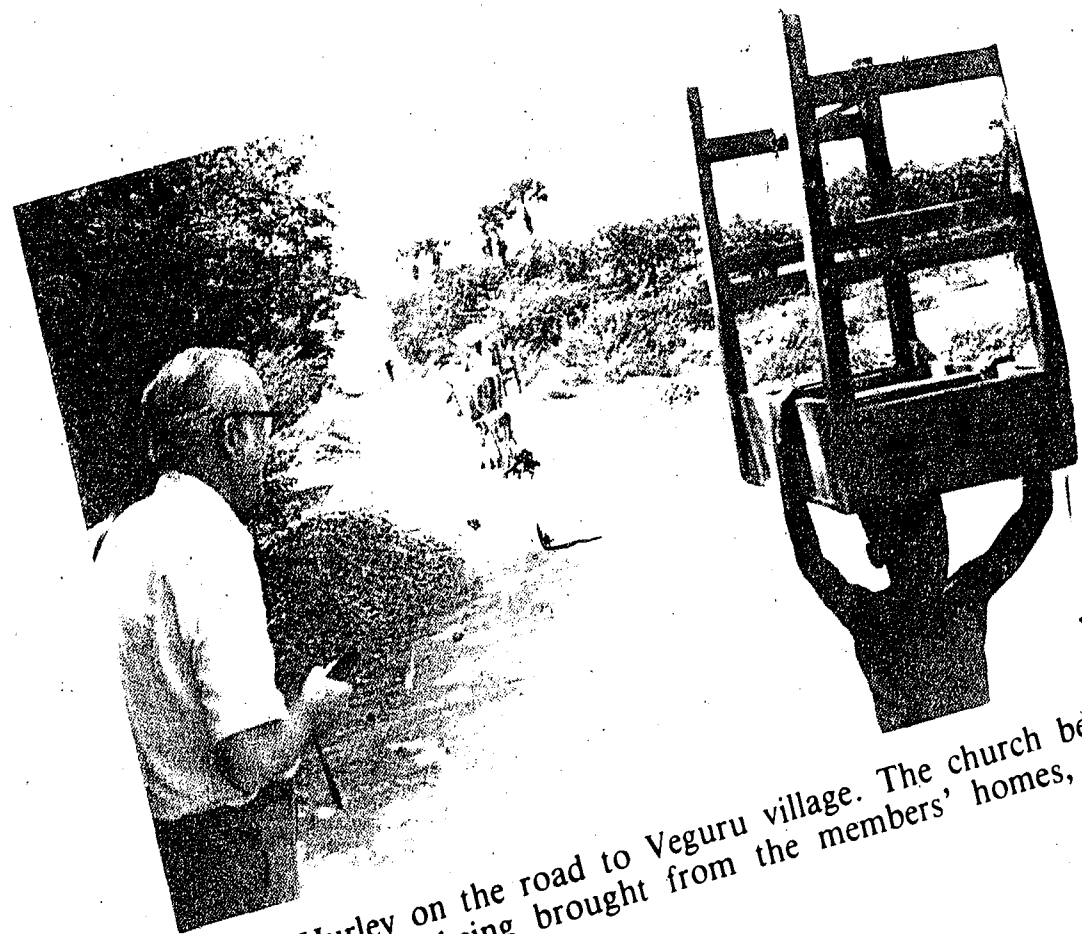
Over the next three days, before Executive Secretary Rao left for evangelistic meetings in the northern part of the state, we had further extended conversations with him. He took us to see one of the reported wells, dug with Seventh Day Baptist and Baptist World Alliance funds sent from the States, located in the outskirts of Nellore on an already-walled plot of ground, in a residential area. The hope is to build here a Conference headquarters, church meeting place and home for the executive secretary.

### Visits to Village Churches

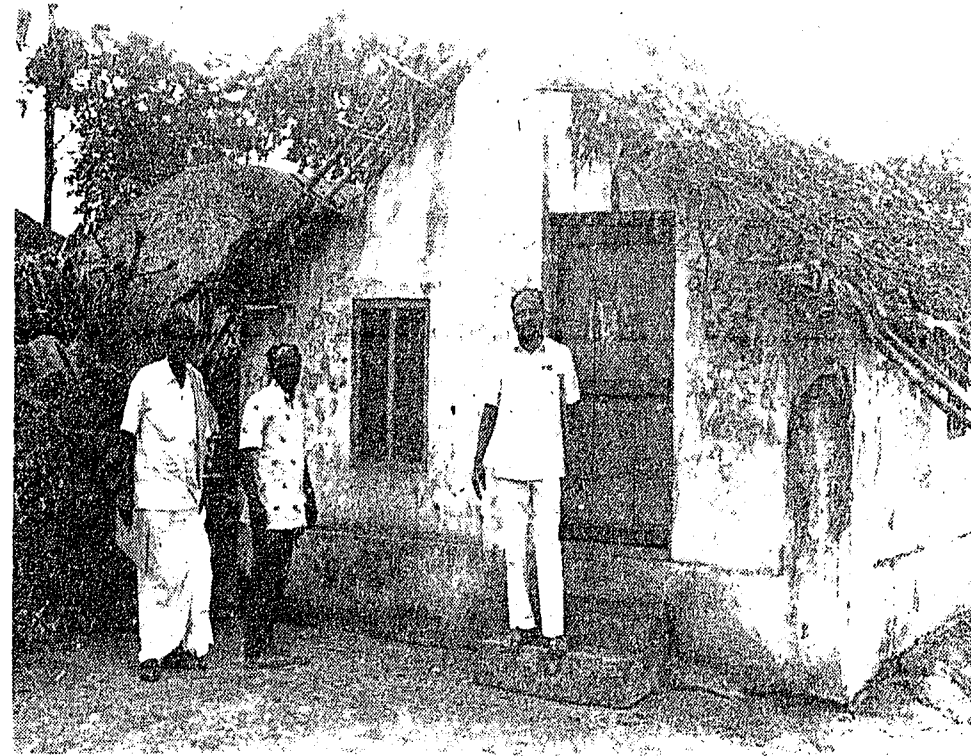
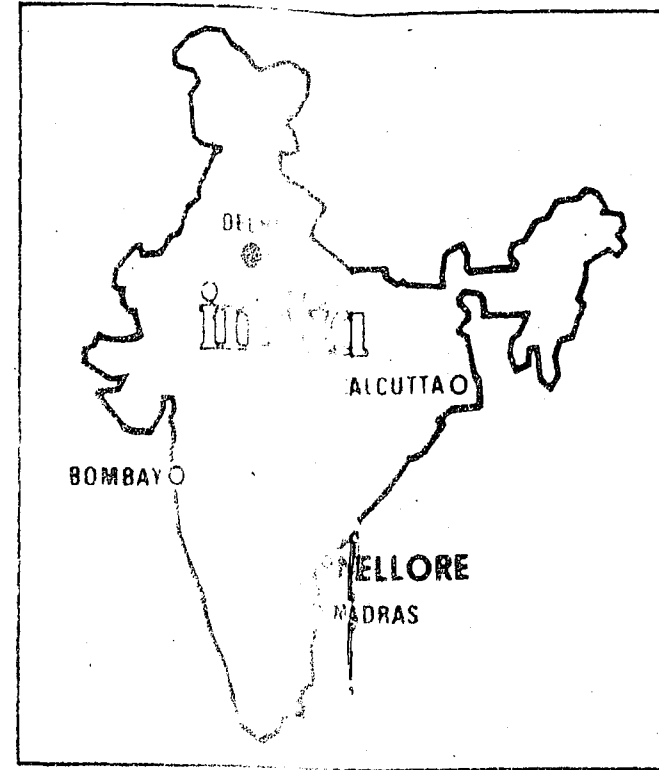
Executive secretary Rao, also, took us to two SDB churches in villages north of Nellore; and, later, we visited other places on our own. Without exception, the buildings we saw need maintenance and repair. Thatched roofs are partially blown away; walls—some of them plastered mud bricks—are deteriorating.

Yet, some faithful church members are continuing to meet out under the trees; they are protecting church equipment and sign boards in their

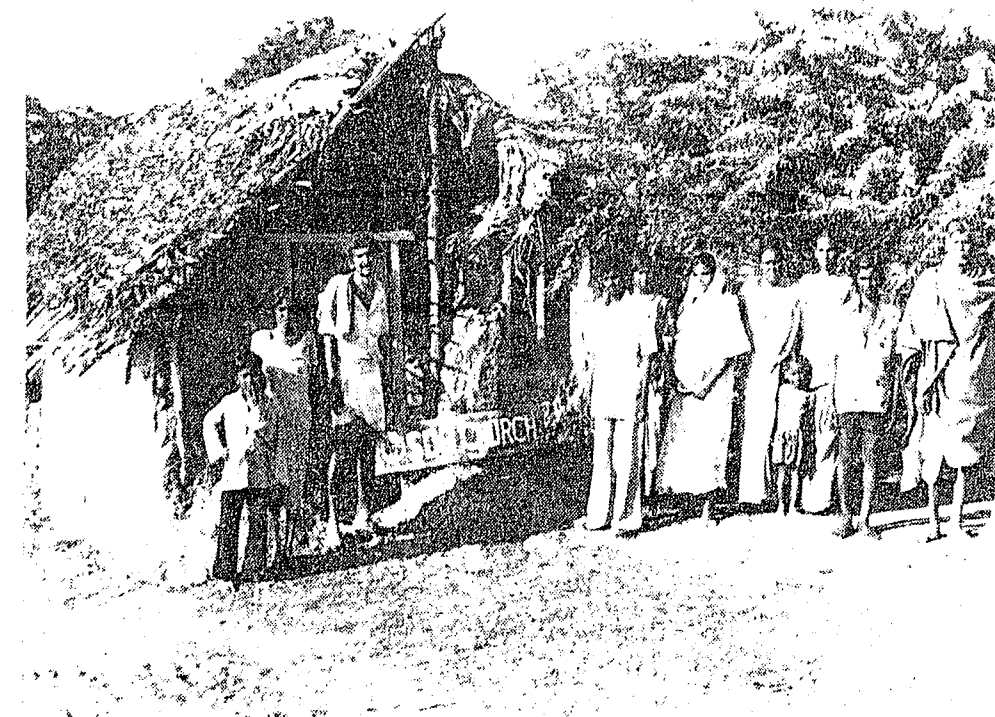




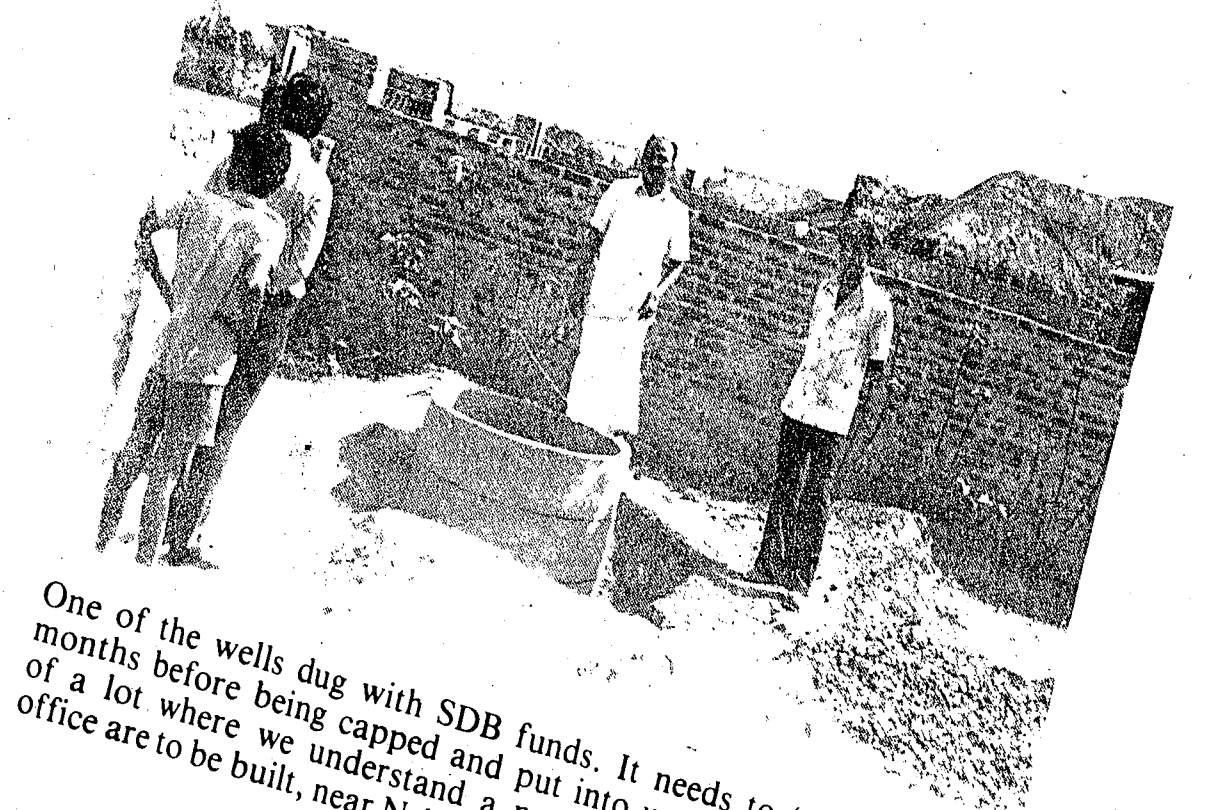
K. D. Hurley on the road to Veguru village. The church benches and chairs are being brought from the members' homes, where they are put for safekeeping.



SDB Church at Pothireddy Palem, near Nellore, (L to R) visiting pastor S. Konda; Charles, our driver; B. John V. Rao.



SDB church at Venkateswara Puram, unused because of damage caused by a cyclone. The sign was brought from a member's home.



One of the wells dug with SDB funds. It needs to "settle" for six months before being capped and put into use. This is in the corner of a lot where we understand a new SDB church and conference office are to be built, near Nellore.

homes. In these villages, when people learned who we were, they came carrying church tables, benches and pulpits to prove that furniture was available. Their cry was for help to make their places of worship usable.

We were told by long-time workers in India that the people generally are not comfortable nor satisfied to meet in homes—and, of course, most family dwellings are too small and inadequate for groups. They feel the need of having specially designated and dedicated places to worship.

For two full days in Madras, before the weekend of January 20, we contacted professional groups there, including India Bible League (affiliated with World Home Bible League, USA); Hindustan Bible Institute and College; World Vision International (headquartered in Monrovia, California); and the Inter-church Service Agency. Interested, friendly and knowledgeable people in these organizations gave valuable advice and expressed willingness to maintain contact and counsel with SDB leaders and their work and monitor future projects.

#### Sabbath Day Experiences in Madras

Another blessed Sabbath experience was afforded us by meeting with pastors and church people in both Red Hills and St. Thomas Mount, villages near Madras. Sabbath morning at Red Hills we again missed the formal gathering

of adults. When we arrived at the pastor's home, his wife indicated that he was out making calls in the area. He returned in time for us to have an extensive discussion regarding his work before walking with him, his wife, and their two children to a building nearby where a group of happy, eager, enthusiastic youngsters were waiting for their regular Sabbath School hour, including Bible stories, questions and answers, and singing.

During the week, the pastor (as a means of supporting himself) teaches school in the same building, shared with others for sewing and perhaps other community activities. The pastor is apparently very highly respected by everyone in the village.

He has such faith in the future of his "mission" there that he has borrowed 500 rupees from an uncle in order to purchase a small plot of ground costing 900 rupees, a place where he can build a home, school and church. Incidentally, at the current rate of exchange, there are about 8 rupees to a dollar.

At St. Thomas Mount in the afternoon, we visited in the home of another SDB pastor who serves also as field officer. His letterhead reads: "Seventh Day Telugu Baptist Churches, Madras West Field Association, Established 1969." Both he and his wife also teach school to gain regular income. Another pastor from a village nearby who came to see us during the afternoon is employed in the railway coach factory in the area. As far as we can ascertain, most SDB pastors in India are bivocational.

#### Importance of Self-Support

To help all of our church leaders in India to become self-supporting seems imperative. One of the emphatic points made at the Asian Baptist Congress was that: "The second century into which we are now moving is not the period of the missionary from abroad but of the national church. But Asian churches must live up to the challenge that autonomy brings not only independence and opportunity but respon-

sibility also. Too often there is an undue reliance on and subservience to missionaries and mission boards."

Interesting to note that, while some denominations are in the somewhat difficult process of phasing out missionary leadership, our work has always been carried by the nationals. Therefore, we have a headstart, if we can now find the ways to insure proper administration and financial accountability, thus aiding them in furthering the Cause.

We heard of limited relief support provided in the past. In one village, people pled to us "to send more blankets"; "to build more wells"; "to provide more powdered milk"; "to give them more clothing."

#### Principal Work in Rural Areas

It would appear that most reported SDB activities—churches, schools, orphanages, sewing centers, free medical dispensaries, relief projects, wells and the like—have been in rural areas where the people are very poor

and very needy. Previous support sent has helped to lift the level of life for some; and, of course, has lifted the level of expectation.

To verify statistical data was impossible considering the limited time and travel available to us. However, a clue to SDB membership reported is probably validated by the comment made by one of our interpreters as we drove into a village. "There are undoubtedly over 3,000 people living in this small village," he reported. "The SDB church is the only one here; it ministers to the needs of all the people, no matter what religious background or conviction. Undoubtedly, the pastor reported all 3,000 people as 'members' of the church."

This observation was made real to us in two separate incidents. In one village, when the people at large learned of our presence, we were asked to come and offer prayer for a young lady dying of cancer. In another place, a Catholic family around the corner from the pastor's home, earnestly requested us to have a prayer time in the household

for the mother, ravaged by tuberculosis and unable to get medical attention because the husband had been out of work for four years. In the later case, the American Advent Christian Missionary who had provided transportation and was with us as interpreter, planned to return the next day and take the lady to the hospital.

The obvious needs are almost endless. Multitudes of people live in circumstances incomprehensible by American standards. Any help we can provide is better than none; but, since our resources are limited, we will have to be judicious.

- For the pastors and other leaders, assist them to become self-supportive.
- For churches, help provide adequate places for worshipping (with the people themselves participating to the full extent of their ability).
- In specific projects, provide support that meets real needs and increases spiritual awareness. (continued on page 29)

# Everything You've Always Wanted To Know About GIVING...\*

## Distinctives of a Christian Giver (Steward)

Today's Christian manager (steward) recognizes that everything he has comes from God. Gen. 1:28.

A steward holds his master's possessions in trust to return to him the greatest dividends that are possible.

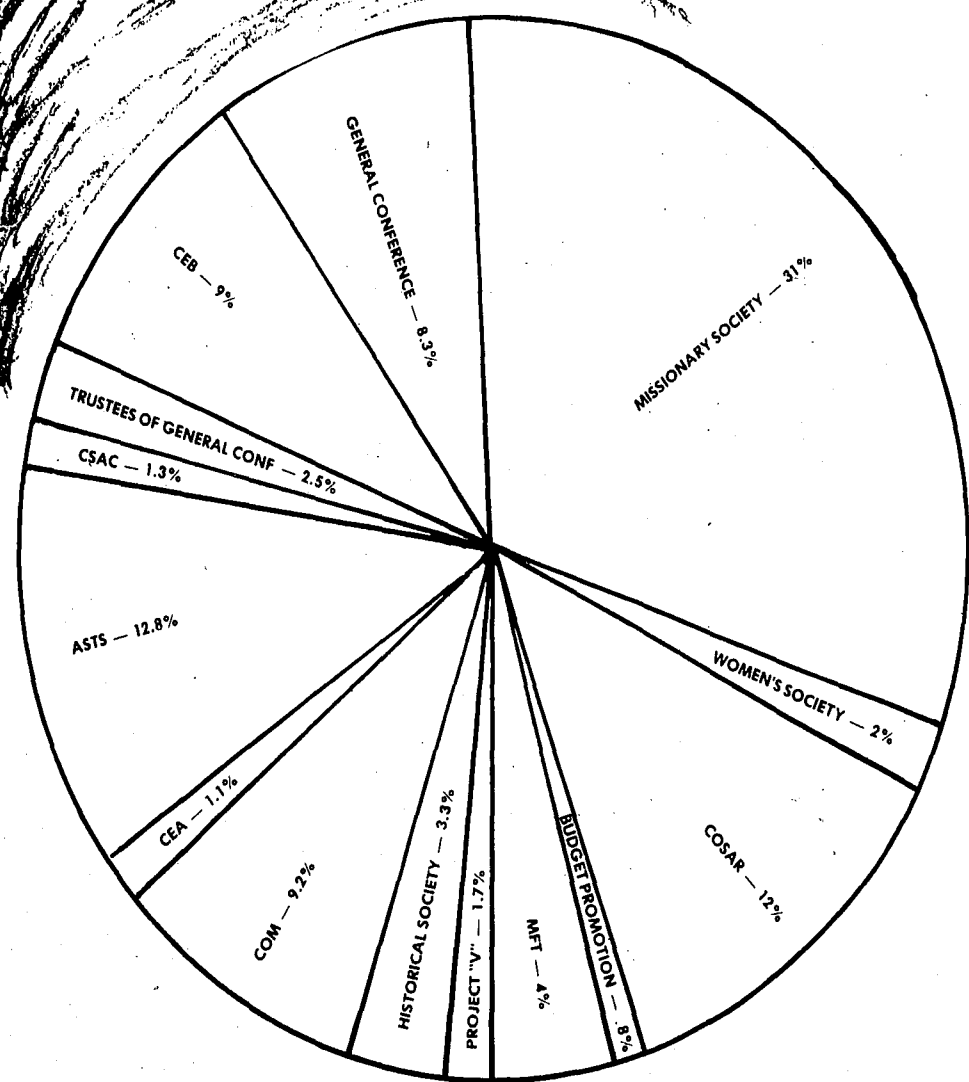
The commission which Christ gave to His disciples: "Go, then, to all peoples everywhere and make them my disciples: baptize them in the name of the Father, the Son and the Holy Spirit, and teach them to obey everything I have commanded you" (Matt. 28:19-20 TEV) is the working instruction for the Christian steward. Jesus has promised to be with us and to empower us as His disciples.

The Holy Spirit has given each of us gifts to be used in this stewardship (1 Cor. 12:4-26).

The Christian steward has time, talent and treasure to use for Christ and His Kingdom. One person working by himself is as a single thread of a rope, having some strength and power but unable to accomplish great missions. Each thread woven together with other threads in the ministry of Christ makes a strand (church) which is strong enough to carry out a mission. Working together through the local church of which we are a part we accomplish great things for God. Each person and gift is needed to fulfill the mission which Christ has for the church.

One Seventh Day Baptist church working with other Seventh Day Baptist churches is like weaving many strands into a rope of great strength and still greater mission is accomplished.

We work together through the Seventh Day Baptist General Conference and working together we are able to have a mission for Christ, reflected in this graph.



OWM CONSOLIDATED BUDGET  
1979  
TOTAL — \$580,592

\*...And Isn't It Great!

## BOND VAN ZEVENDE DAGS BAPTISTE GEMEENTEN IN NEDERLAND

(A Report from the Seventh Day Baptist Conference in the Netherlands)

Since 1975 a Bible study weekend has been held at Ascension Day or Whitsun in Holland yearly. Approximately thirty or more persons take part in these weekend sessions. One of the reasons for the study weekends is to bring together the younger and older generations in the churches.

Because these weekends take place at a camping-place, the circumstances are so that we are together as a large family from the morning till the evening. This creates such a sphere of confidence that the thoughts which are there are going to be expressed frankly.

A committee organizes these weekends. The different parishes are asked to give the subjects for the approaching weekend. The committee then works in planning the program around the chosen subjects. At these sessions we take the view that we do not force our personal opinions upon each other, but we have a good exchange of viewpoints.

Some people come to the sessions with certain subjects for study in their minds; while others have not progressed that far in their knowledge of the Bible. When we return home we can continue to work on the topics of discussion among ourselves. A report of what is studied is written up and shared with those who were not able to attend the weekend, as well as those who were.

The last such weekend was held May 11-15, 1978. The two main subjects under consideration were Prayer and the Holy Spirit. Two members made introductory presentations which were followed by discussion groups. These groups were given three main questions to study: How do we experience our life of prayer? How would we have the general prayer? Are the experiences of a general prayer different from that of a personal prayer? We have about three-quarters of an hour to discuss these questions.

Some of the points discovered regarding our prayer life were as follows: Our daily life is involved and our troubles can be rolling off upon the Lord. The prayer is to praise God and to thank Him for all the good in our lives. If we close our eyes and fold our hands, it promotes the concentration. We need to have a regular time for prayer because it is a great support in our lives.

A general prayer must come out of the heart, giving space to the Spirit. Personal matters cannot always be mentioned in a general prayer. In a prayer meeting one must not repeat himself. One must be careful not to pray to hear his own voice. The contact with the parish must be noticeable. A prayer meeting does not appeal to everyone.

The second subject under discussion was that of the Holy Spirit. There were two main questions for the groups to discuss: Do I experience the Holy Spirit, if so, how? Do I expect something of the Holy Spirit?

The discussion groups came to the following conclusions regarding

the aforementioned questions. The Holy Spirit is like a mouthpiece. Loving one's enemies is possible by the working of the Holy Spirit; you cannot do that out of yourself. You may experience the Holy Spirit through a song or prayer. The Holy Spirit is a force which takes the view of God. It is a comforter. Some people look upon the Holy Spirit as a part of the Trinity. When you digress, the Holy Spirit brings you upon the right way again. The sin against the Holy Spirit cannot be forgiven. This point gives much trouble, and will be studied further. When there is unity in the parish, then it is the working of the Holy Spirit. It is not necessary that the Holy Spirit is attended with other tongues (languages). If you pay attention to it, the Holy Spirit is busier with you than you realize.

This will give you some examples of what is accomplished during our study weekends. The weekend provides a special contact with each other, that if you once participated in, you would not want to miss. We hope to continue this for a long time. □

-Jo Dijk-Semonsbergen  
and Jan Lek



Baby Vincent  
Lek enjoys his  
SDBWF shirt.

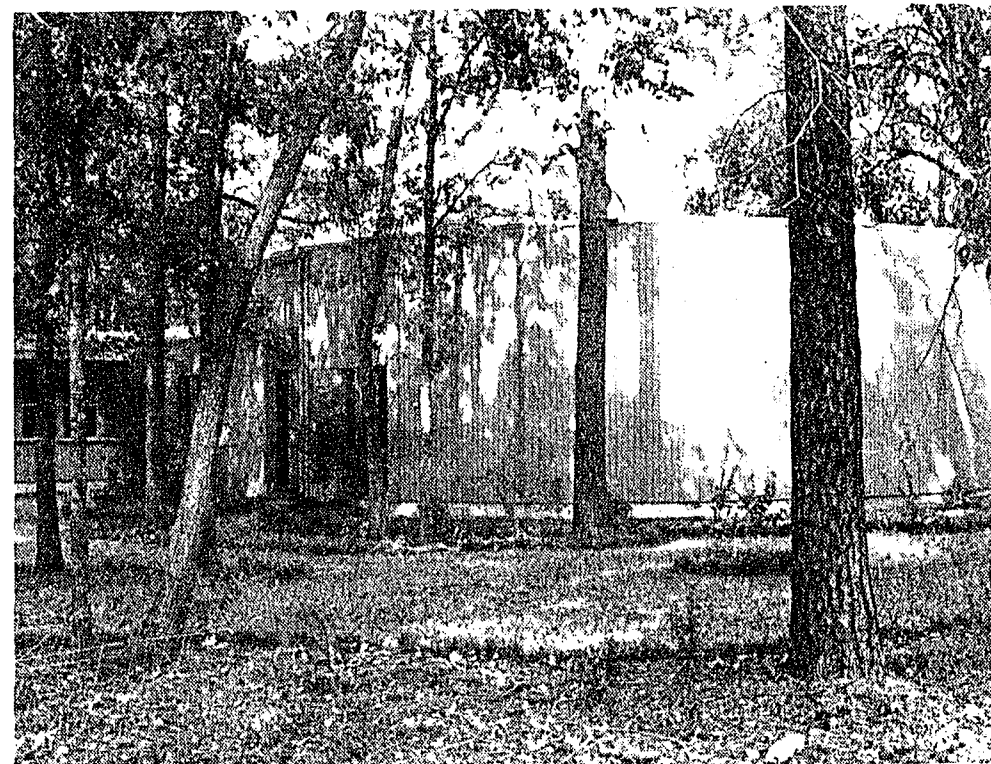


Discussion groups study various subjects. Left to right: Hanneke Dijk, Toos Dijk, Trijntje and Annie Kramer, Cor Nieuwstraten, Everd Dink, Frits Nieuwstraten, Elder J. A. Nieuwstraten and Davy Lek.



Breakfast at the study weekend is held around the campfire; Sister G. Baars, Nel Baars and Hanneke Dijk are shown enjoying the meal.

# the CHURCH in ACTION



The First Seventh Day Baptist Church of Houston, Texas, meets each Sabbath at 1321 Wirt Road (off I-10). Bible study is at 10:00 a.m. followed by the worship service at 11:00. A Bible study is held each Wednesday evening at 7:30 at the home of Pastor and Mrs. Robert Babcock, 4333 Campbell Road (460-4833). Mrs. Babcock conducts a women's Bible study each Monday morning.

## HOUSTON UPDATE

HOUSTON, TX—Greetings in Christ's name from the Houston S.D.B. Church. We wish all of you a happy and most spiritual New Year. We look forward to another year of serving Him.

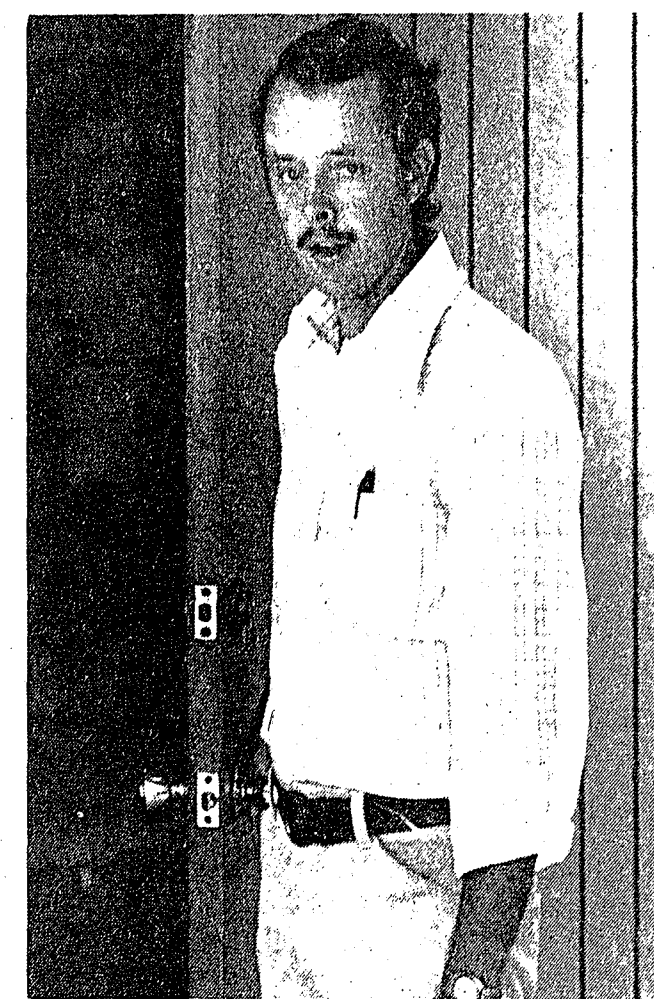
The youth of the church report a fine get-together with folks from Sunshine Mountain, Miss., and the Fouke, AR, churches. The youth retreat was a time of fun, fellowship and inspiration. Thanks are due the girls of the church who prepared food and to Pastor Bob Babcock who served as Head Honcho.

At the annual church business meeting, Moderator Steve Pierce, Pastor Bob Babcock and Treasurer Joyce Stillman were reelected as officers of the church, along with Joan Pierce as clerk. Our church goals for the new year were discussed in conjunction with a questionnaire from the Missionary Board. A committee was appointed to seek a more suitable meeting place. Pastor Bob Babcock was called to ordination by the church, with the ordination council and ceremony to take place in the spring. In addition, Joyce and George Stillman were called to the diaconate, with setting-apart ceremonies to be at the same time as the pastor's ordination.

We rejoice in the requests of Joan Pierce and Helen Butcher for church membership. A baptismal service will be held in the spring. We pray that this is the beginning of greater things for Joan, Helen and the church.

We are happy to have guests from time to time and appreciation is expressed to Rev. and Mrs. Wayne Babcock of Dodge Center, MN, for sharing with us in the worship service on December 23. Among other recent guests we were happy to have Walter Shem Otoy, a Seventh Day Baptist from Kenya, with us. □

-G. S. Stillman



Pastor Robert Babcock opens the door of opportunity for Seventh Day Baptists in the Houston, TX, area.



## NEW SABBATH SCHEDULE

PLAINFIELD, NJ—Starting December 2, we reversed our singspiration and worship service. Now our church service begins at 10:00, followed by singspiration and sharing at 11:15 and Sabbath School classes at 11:45. Singspirations have been led by Dean Herbert Saunders, Dr. K. D. Hurlley, Douglas Wheeler, and Barbara Saunders.

We enjoy our new piano, which was purchased partly with memorial funds and was dedicated at our Thanksgiving service, November 18. The offering of \$172 was divided between the New York City church building fund and the SDB United Relief Fund.

Our Christmas celebration began with the lighting of the first Advent candle December 2. The Women's Society secret pal party was at the Saunders home December 11, when each member gave her secret pal a gift and drew a new name for 1979.

Family caroling was December 16 starting at 6:00 p.m., when twenty-two of us sang at two nursing homes, two old folks' homes, and two homes of members. We finished with refreshments at the Saunders home.

Our Christmas Eve vesper service at 6:00 p.m. was led by Dean Saunders with Barbara Saunders at the organ. The offering was for Sunshine Mountain, Chatawa, MS, and Pastor and Mrs. Msowa in Malawi.

A farewell party for Charles and Betty North was held on November 5. Recordings from his children, reminiscences, gifts, and refreshments made the evening enjoyable in spite of our regret at their moving to Florida. They left for their new retirement home in Holly Hill on December 7.

Pastor David Pearson erected a new church sign next to the Central Avenue driveway and a sign pointing to our church on Seventh Street. He also helped to renovate our outdoor bulletin board. He and his family spent Christmas with other family members in Georgia and Alabama. He preached a series of sermons on our church covenant, leading up to a covenant renewal service and Communion on January 6. □

-Ruth Hunting Parker

12-28-78

## SIX BAPTIZED DURING YEAR AT FIRST HOPKINTON

ASHAWAY, RI—During the year six people have been baptized, Sara Kelley-Dingman, Kenneth Dinwoodie, Lani Dingman, Trina Marsh, Donna and Della Colson. Sara, Kenneth and Lynda Chester have joined the church.

On the afternoon of Nov. 25, we hosted a Thanksgiving Celebration for the New England churches. We raised our voices in praise and adoration. Rev. Russell Havens of the Pawcatuck Church preached a sermon on Thanksgiving. Following a fellowship meal in the Parish House, Rev. Dale Rood from the Waterford church led us in choruses and then he and Pastor Gordon served Communion at the tables.

We enjoyed a fun evening, many guests and members playing instru-

ments and singing and in general making a joyful noise.

Pastor Gordon Lawton preached a series of nine sermons in Philippians this fall ending the Sabbath preceding his departure for Milton, Wis., where he and Linda Burdick were joined in marriage.

We joyfully welcomed the pastor and Linda home with a reception held in the Parish House on Jan. 14. We were pleased that Linda's parents Dr. and Mrs. Laurence Burdick; her brother, Pastor Kenneth Burdick and his bride, Ruth; and the pastor's mother, brother Jeff, and his grandmother, Marie Brannon, were able to join us on this happy occasion.

At our Annual Meeting the following officers were elected: President—Gordon Lawton; Vice-Pres.—William Bowyer; Treasurer—F. Arthur Brayman; Clerk—Virginia Crandall. □

-Helen Brayman

## Scripture Gems

Favorite Bible texts selected by pastors and ministerial students.



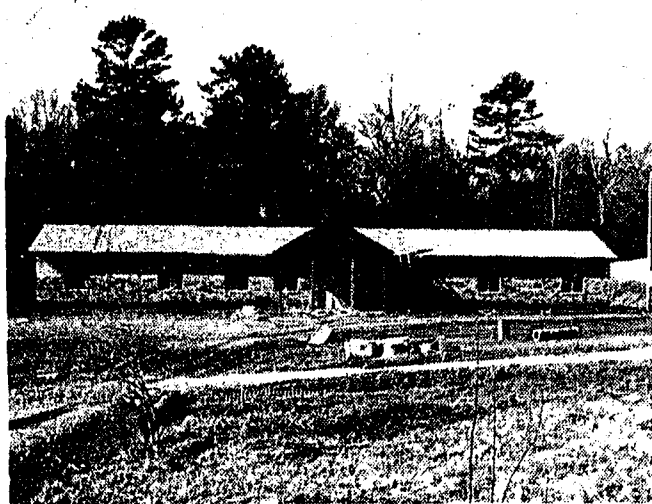
Donald E. Richards  
Marlboro, N.J.

● "...For thine is the kingdom, and the power, and the glory, forever. Amen." -Matt. 6:13b

● On May 3, 1958 the Rev. Luther W. Crichlow delivered my ordination sermon taking these words as his text. He said: "...Jesus promises you...that if you faithfully follow in His footsteps, that if you hold fast to the faith once delivered to the saints, which we now deliver into your personal keeping, that if you remain faithful unto death, then before God and the presence of this congregation yours indeed shall be the Kingdom, the Power, and the Glory!"

Pastor Crichlow continued to outline his thoughts in these three areas. Put into a "Scripture Gem" they say: "The Kingdom" is the spiritual and sovereign reign of God over the affairs of men, and in a special sense over the Church, His Body; "the Power" is the spiritual dynamic of the Holy Spirit for accomplishment in the establishment and growth of the Kingdom; and "the Glory" is the ultimate fruition of the Kingdom in my life, in the life of my family and His Church, and in the final triumph of Christ in His Eternal reign over heaven and earth.

At this stage of my life I have both thanks and regrets—thanks for the degree in which by God's grace the Kingdom is established and grows; regrets for the degree in which human failure has hindered the Kingdom. However, God is faithful to His Word and plan. Herein lies my confidence, for which I praise the Lord! □



The Clifford A. Beebe Memorial Building at Sunshine Mountain, Mississippi, will be dedicated in special services on March 10, 1979. Dr. K. D. Hurley will be present to represent Seventh Day Baptists. A public grand opening for the facility will be held at a later date. All who have worked for, supported and helped pay for this project are invited to attend.

● Pastor Jay Zaremba has ended his pastorate at the Bay Area, CA, church.

● Rev. and Mrs. Robert Harris are now serving the Middletown, CT, church; their new address is: Summerhill Apts. #22, 722 Bartholomew Rd., Middletown, CT 06457.

● Rev. Alton Wheeler, Rev. and Mrs. S. Kenneth Davis, Mrs. Dorothy Parrott, and Mrs. Lorna Austin attended the Robert Schuller Institute for Successful Church Leadership in Garden Grove, CA.

● Rev. and Mrs. John Peil are working in San Bernardino County, CA, conducting a survey and contacting those interested in Seventh Day Baptists. Their new address is 4535 Canoga St., Apt. A, Montclair, CA 91763. Those who have friends or relatives in the area are invited to send those names to Rev. Peil.

## WOMEN'S PAGE

(continued from page 12)

result is falling in love, and marriage." (but on the other hand)

"At age 15 and 16 you don't like anyone telling you who you can date or marry!"

"People need to see examples of what it's like to share Christ in a marriage."

"Many times in my life I just wish someone had intervened with God's Word to show me His way in making my decisions."

"You have to be stronger than strong to date a non-Christian—strong both for yourself and for them!"

"We should use the Word of God in setting guidelines...we are then more able to accept what God's plan is for our lives."

"Guidance in this, like other aspects of your faith, should start back in the *experienced faith* (as a child). It's not wrong to start talking about marriage, even then."

"The church is too much divided up into separate age groups. This is what causes generation gap!"

"Young Adults would enjoy being a part of an Adult Class at least part of the time, sharing their ideas with the older people, and listening to them in turn."

"Young Adults must relate to what is going on in the world, and represent the church *out there*."

A new Christian (not raised in the church) asked the question: "What is the church for, anyway? I can't seem to feel that it is necessary."

Answers were coming from all sides.

"The church is for fellowship... There we can find Christ...He fills our needs...and in the church we can build each other up...in turn we should fill the needs of others... You are not going to find a perfect church..."

"Christ and the church are one... we must never stop searching for Christ."

It was the commonly shared opinion that Young Adults could be a more powerful force in the church if allowed to be. There were some churches represented, however, in which the younger people played important roles. It was generally agreed that something could be done about all these questions and criticisms that were raised. As an example, it was felt that the young people who felt strong in their faith should take a more active part in reconciling other young people when the *searching* time led them away; that they must, as the future church, assume a role of responsibility toward all of those in the church community. The leaders of the retreat felt, as the weekend came to and with it separation time, that the future church was in good hands. Since we have this group, who really do feel responsible for the welfare of others, and are concerned for all of the Christian community, we should praise God for them, and stand with them in their endeavors. AND WE WILL! □

## A TIME OF PRAYER



Each Monday morning at 10:00 (EST) the staff at denominational headquarters in Plainfield, N.J., assembles for a time of prayer. We invite you to join us at that time as together we carry our petitions to the Lord. You may wish to send your special prayer concerns to Prayer Power Hour, P.O. Box 868, Plainfield, N.J. 07061 so that we may join you in specific prayer concerns.

## CENTRAL SEIZES MISSIONARY TO SENSE ITS MISSION

UPPER MARLBORO, MD—During the first weekend in December, the Central Seventh Day Baptist Church was privileged to have as its guest the Reverend Leon R. Lawton, executive vice-president of the Seventh Day Baptist Missionary Society. Rev. Lawton's visit served three very helpful purposes for us at Central: First, it gave us the chance to acquaint the Missionary Society with the work and community of the fastest-growing Seventh Day Baptist church in the State of Maryland; second, we were able to begin to acquaint the community and congregation with the work of the Seventh Day Baptist Missionary Society; third, it served to inspire and evaluate the work of building Christ's Kingdom through the Central SDB Church in the Largo community.

Pastor Lawton's itinerary included on Friday, December 1, 1978 visiting the community and seeing the area in which we are serving. On Sabbath, December 2, he spoke to the adult Sabbath School class on the subject of "Why Seventh Day Baptist Missions?" speaking again at the worship service on the subject of "Winsome Witnesses." On the evening after the Sabbath Pastor Lawton presented slides of his latest missionary trip, and answered questions of concern about the Seventh Day Baptist Missionary Society. On Sunday, December 3, the executive vice-president met in a breakfast session with Central's board of deacons and elders and board of directors and reviewed our work in the area making, as one who could stand apart from the situation, suggestions for the expansion and carrying out of the Lord's work.

We are grateful to our fellow Seventh Day Baptists who, through their giving to OWM and their prayer support, have contributed to a helpful and eventful weekend in Central Seventh Day Baptist Church. □

—Pastor Ken Chroniger

● The New Auburn, WI, SDB Church has established a permanent church library in memory of Mrs. Kittie Marie Cole North. Plans are being made for the celebration of the church's centennial October 3-7, 1979.

● Rev. David Pearson will serve as interim pastor of the Paint Rock, AL, church beginning in April.

## CALLING MINISTRY SUCCESSFUL IN RIVERSIDE

RIVERSIDE, CA—

The Pacific Coast Association meetings were held in the Los Angeles church, October 20-22, with the theme "It's Happening." The Riverside people and other groups are always most cordially hosted in Los Angeles, the hospitality is warm and the food great.

Friday evening Pastor Wheeler was the worship leader, and, in the absence of the guest speaker, gave a very helpful message. Sabbath morning with the Rev. Duane Davis of the Seattle Area church as worship leader and plenty of beautiful music, Dr. Ted Engstrom was speaker. Dr. Engstrom is a well-known author, editor and administrator. He directs the headquarters operations and service offices of World Vision, a worldwide missionary service organization with its international center in Monrovia, California, just a few miles from the Los Angeles church.

In the afternoon Bob Austin, our General Conference president, brought us up-to-date on everything that's happening in the Seventh Day Baptist world. In the evening an unusual and outstanding concert and presentation by a Christian group called "Dove" was enjoyed by the congregation. At the business meeting encouraging reports were given on church growth in several places.

Pacific Pines Camp is a wonderful place for the young people, young adults or the whole church to have retreats. The church has an Annual Retreat on Labor Day weekend. The Annual Youth Mid-Winter Retreat was held at Pacific Pines December 27-31 with plenty of snow to enjoy. Often the Riverside and Los Angeles churches join in these outings. Of course, the regular summer camps are held.

The Riverside Church Calling Ministry continues. We find that many people are taking time from their busy schedules to contact others by phone, by calling in the homes and by entertaining in order to encourage, help to lift a burden, to bring friendship to the lonely and just to love those they are able to reach.

It has been a pleasure to have our Conference president, Bob Austin, and his wife Lorna, with us for several weeks.

On December 30 one of our

former pastors, the Rev. C. Rex Burdick, brought us the message at the Sabbath worship service. We were happy to welcome him, his wife, Joyce, and his daughter, Pamela, "back home" again.

We realize the importance of a well-directed and active Sabbath School in the life and growth of a church. Our Sabbath School superintendent, Nancy May, is doing a wonderful job in making our Sabbath School both instructive and interesting. For the closing exercises each week she asks one class to give a special presentation. They have been varied, thoughtfully prepared and have brought young and old closer together. The children's Christmas program was held in the Fellowship Hall following the worship service on December 23. After carols sung by everyone, the Junior Choir sang two numbers, and then a play, "The Littlest Shepherd," well done, brought the true Christmas message of the birth of our Christ.

The Sabbath School music coordinator, Ethel Wheeler, plans special music each week. On December 2 a group of six ladies, who call themselves the "Joyful Noise Group" (from the many verses in the Psalms which exhort us to "Make a joyful noise unto the Lord") played auto-harps and sang carols. This was an unusual presentation but most enjoyable. □

—Mrs. Maleta Curtis

## NEW YORK CITY CHURCH TO CELEBRATE FIFTH ANNIVERSARY

BRONX, NY—The New York City SDB Church is planning a special observance of its fifth anniversary. The annual concert and dinner will be held June 3, 1979 at 3:00 pm at the Holiday Inn, 440 West 57th Street in Manhattan. Editor John D. Bevis of *The Sabbath Recorder* will be master of ceremonies.

A "Souvenir Journal" is being prepared and support in the form of advertisements, special messages, etc., are invited. Tickets for the event will be \$20.00. For more information write: Mr. Franklin D. Ross, Program Chairman, c/o SDB Church, 1472 Ogden Avenue, Bronx, NY 10453. □

**DEADLINE  
APRIL 1  
S.C.S.C. Teams  
Write:  
Dr. K. D. Hurley  
P.O. Box 868  
Plainfield  
New Jersey 07061**

## JEAN MCALLISTER FAITHFUL SERVANT

PLAINFIELD, NJ—Jean Davis McAllister recently resigned her position as secretary at SDB Headquarters. She has served faithfully in several areas of responsibility for some twelve years. Most of her time was spent as an employee of the publishing house, mainly in the book-keeping department. During the past five years she served as secretary/office manager to the Executive Secretary working first with the Rev. Alton L. Wheeler and later with Dr. K. D. Hurley.

Dr. Hurley commented on her faithful service: "She has served conscientiously and effectively in the General Conference office. She has done a careful and meticulous job of operating the offset press in the publishing house. She has given faithful and dedicated service wherever needed over a long period of time. We will all miss her as a member of the team very much."

The staff honored Mrs. McAllister with a luncheon at O'Connor's Restaurant in Watchung. She will continue to serve Seventh Day Baptists as a trustee of General Conference and recording secretary of the American Sabbath Tract Society. She is a member of the North Jersey SDB Church. □

### ACCESSIONS

FOUKE, AR  
Floyd L. Goodson, Pastor

By Testimony:  
Charles Whitehead  
Gail (Mrs. Charles) Whitehead  
David Whitehead  
Troy Whitehead  
Joey Whitehead

NORTH JERSEY, NJ  
Kenneth B. Burdick, Pastor

By Letter:  
Leon Clare  
Sandra (Mrs. Leon) Clare

SALEM, WV  
Paul Green, Pastor

By Letter:  
J. Howard Coll  
Mary Helen (Mrs. Howard) Coll  
Mary Ann (Mrs. Jean) Lowther

WATERFORD, CT  
Dale E. Rood, Pastor

By Letter:  
Sally Condinzio Terry

By Testimony:  
James Terry

### YOUTH CONCERNS



### COURAGE FOR THE DAY

**J**eus attracted many followers. They didn't all understand why they followed Him. Most of them did not want to be disturbed in their day-to-day routine. They were not always comfortable with His words. And yet, because of Him, they experienced a change with themselves which led them to think about their destiny in a new way.

"Come, follow Me," He said. And they followed. They were fearful, hesitant, and, by the world's standards, unsuitable for the challenge put before them.

We are just like them. It's hard for us to accept that any one of us could actually succeed in changing a world so filled with evil influences. But the Lord convinced His followers that with the help of God they could move mountains. And gradually they did. By letting the Spirit fill them, they became a mighty force. They overcame the hostile power of the Roman Empire.

Centuries have passed. Today more than ever we need people of courage who will be bearers of divine love and wisdom. □

● The Lost Creek, WV, SDB Church plans to sponsor the "Hymn of the Day" over radio station WHAR on Fridays. This time includes an announcement regarding the sponsor, the hymn, and then another announcement regarding the sponsor.

### THE PRESIDENT'S PAGE

Wm. R. "Bob" Austin

(continued from page 9)

ization purposefully on performance and results. We need efficiency and control of funds. But, above all, we need effectiveness—that is, emphasis on the right results.

We need to think through priorities of concentration which will enable us to select targets; to set standards of accomplishments and performance; to set deadlines; to go to work on results; and to make someone accountable for results.

We need to define *measurements of performance*—for example, the "customer satisfaction" measurements of the telephone company.

We need to use them to "feed back" our efforts—that is, *build self-control from results in our system*.

Finally, we need an organized audit of *objectives and results*, so as to identify those objectives that no longer serve a useful purpose or have proven attainable. We need to identify unsatisfactory performance, and activities which are obsolete, unproductive, or both. And we need a mechanism for *sloughing off* such activities rather than wasting money and energies where the results are not beneficial.

We need to keep in mind at all times that the management of our organization has to have the authority and clear lines of communication to insure that productivity and morale are at their zenith and that changes to meet society's needs and the future are essential. We will remember these following *Management Dimensions* if we realize they are critical to our success:

#### First Dimension

That an enterprise exists for a specific purpose, mission, and social function.

#### Second Dimension

To make the work productive and the worker achieving at all times.

#### Third Dimension

Realize the social impacts and social responsibilities of the enterprise.

#### Fourth Dimension

That management has to administer and operate sometimes as an entrepreneur by being able to redirect resources from areas of low or diminishing results to areas of high or increasing results.

#### Last But Not Least

That one complexity that is ever present in every management problem, decision, action, is TIME. It has to be considered both in the present and future and in both the short run and long run. □

### OBITUARIES

**BOYER.**—Mrs. Lulah Boyer of Montague, California, was born in Southern Illinois on November 11, 1879, and we have been notified of her death in January 1979. She was the oldest member of the Seattle Area Seventh Day Baptist Church.

Mrs. Boyer came to the West Coast with her parents. She accepted Christ as her Savior and was baptized by her father who was a Seventh-day Adventist pastor "below the Portland Bridge in the Willamette River at the age of 13½ years." About 1900, she became an independent Sabbath-keeping Christian, remaining faithful all her life to her convictions. After her son, Wesley Boyer, became acquainted with the work and faith of Seventh Day Baptists, she did what she could to help him in his independent evangelistic outreach for SDB's. They organized several short-lived Seventh Day Baptist groups, including small churches or fellowships at Ashland, Oregon; Yreka, California; and the Siskiyou SDB Fellowship at Montague from 1973 to 1975. In 1970, she united with the Seattle Area SDB Church as a nonresident member, supporting the church as she could with her tithes, prayers, and letters. Soon after the death of her son Wesley, Mrs. Boyer broke a hip and was confined to bed in a nursing home. She had three sons, and is survived by one, Arthur Boyer, of Berkeley, California.

-D.L.D.

**COLL.**—Mary Helen Swiger, the daughter of Otis and Mary Helen Witter Swiger, was born July 2, 1915 in Salem, W. Va., and died there on December 11, 1978.

Mrs. Coll was retired from the Joy Manufacturing Co. of Pittsburgh, Pa. She was also a former employee of the Salem Post Office, a member of the Salem S.D.B. Church, a charter member and past president of the Salem Business and Professional Women's Club of which she was an honorary member.

Since the televising of Alex Haley's "Roots," we have all heard about people's desire to return to their roots. Mary Helen Coll's life was characterized by roots that were strong and deep that gave life to her and people around her. The roots of her physical ancestry were strong, including such people as her grandfather, E. Adelbert Witter, who served as pastor of the Salem church, and her mother, Mary Helen Witter Swiger, who served as deaconess of the church. She made her home in Pittsburgh for many years where her faith was expressed especially well in the love and care shown over the years to her mother-in-law and her mother in prolonged illnesses, and in the great service she and Howard rendered to disabled people at the Cane Hospital.

When it was learned a year ago that Mary Helen had terminal illness, her one desire was to return to her roots; to her home town, to friends and loved ones and church. She transferred her membership back to the Salem church.

Surviving are her husband, J. Howard Coll and one brother, Sam Swiger of Mt. Dora, Fla. Three brothers preceded her in death. Funeral services were conducted by the Rev. J. Paul Green.

-J.P.G.

**FOGG.**—Percy D. (89), son of the late Charles D. and Anna Lang Fogg, was born in Greenwich Township, N.J., and

died in the Bridgeton Hospital where he had been a patient for two weeks. He had been in failing health for the past year.

He was married to Erma Garrison Fogg. They celebrated their sixty-second wedding anniversary in July.

Mr. Fogg was an active member of the Shiloh Seventh Day Baptist Church as long as his health permitted. He was one of our oldest members, having been baptized on December 14, 1901.

He was a farmer in the Cohansy area all his life, and was a member of the Cumberland County Board of Agriculture, Shiloh Grange No. 16, and was a 32nd degree Mason.

Surviving, in addition to his wife, are: two sons, Leslie G. Fogg and William C. Fogg of Bridgeton RD; six grandchildren; seven great-grandchildren, and several nieces and nephews.

Funeral services were held on Sabbath afternoon, January 20, 1979, at the Shiloh Seventh Day Baptist Church with his pastor, the Rev. Charles H. Bond, officiating. Interment was in the church cemetery.

-C.H.B.

**HERRES.**—Herman W. Herres, 78, died February 12, 1979 in Plainfield, N. J. Born in Scotch Plains, he was a lifelong resident of the Plainfield area.

Mr. Herres was a foreman and linotype operator for forty years for the Recorder Press (now SDB Publishing House), retiring fifteen years ago. His wife, Margaret, is in charge of the bindery and mailing department at the SDB Publishing House.

Surviving are his wife, Margaret Ronayne Herres; two daughters, Mrs. Gerard Ulmes of Dunellen and Mrs. Thomas Dunne of North Plainfield and five grandchildren.

A Mass of Christian Burial was held at St. John's Church in Dunellen. Interment was in Holy Redeemer Cemetery, South Plainfield.

-J.D.B.

**MCWILLIAMS.**—John Wesley, died at his home Thursday, December 28, 1978, after a lengthy illness. He was born on March 29, 1914 at Sayre, AR, but had lived in Texarkana the past forty years.

He is survived by his wife, Esther Davis McWilliams, two daughters, Merlene Murray and Juanita Buckley, both of Texarkana, four grandchildren and one great-grandchild.

He was a retired city employee, a veteran of World War II, and a member of the Fouke Seventh Day Baptist Church. Funeral services were held Friday, December 29, 1978 and burial was in Fouke Cemetery. Pastor Floyd L. Goodson officiated.

-F.L.G.

**MACKINTOSH.**—Alice Virginia Jeffrey was born February 17, 1913, to Ira C. and Emma Randolph Jeffrey in Nortonville, KS, and died January 12, 1979 in Glendale, CA.

Her father died when she was just a toddler, and she was raised by her mother and grandparents in Nortonville, KS. She graduated from high school and then went to college in Battle Creek, MI. After college, and a brief stay in Nortonville, Virginia moved to Southern California where she spent the remainder of her life.

On January 14, 1946, she was married to Albyn Mackintosh. She is survived by her husband, two sons, Albyn Douglas and Ralph Eugene, their wives and three grandchildren. Virginia was a lifelong member and active

worker in the Seventh Day Baptist churches where she attended. She always gave of herself quietly without recognition and was a devoted wife and mother, always leading her sons into an active Christian life within the church.

When her boys were grown and in college, she obtained a practical nursing certificate and received an achievement award for the many hours she spent in volunteer nursing. She also took the Laubach Literary Training course and spent time helping young people to speak and read English. She spent much of her time caring for elderly church members, taking them to their doctors and shopping each week.

Interment was in Forest Lawn, Glendale, CA. On January 27, 1979 a memorial service was held at her church, the Los Angeles Seventh Day Baptist Church, led by Pastor Charles Graffius. Music was provided in part by a singing group of ladies with whom Virginia sang for over thirty-three years. Tributes to Virginia and the many facets of her life were given by friends; her cousins, who spoke of her good humor; Pastor Alton Wheeler, who spoke of her church life; and her family doctor, Dr. Frank Gaspar. Following are portions from Dr. Frank Gaspar's tribute to Virginia: "During the past twenty-four years, I have witnessed the total commitment of a Christian mother, Alice Virginia, to her family. She shared in their joys and in their sorrows. She shared in their accomplishments and in their defeat—there always in loving, supportable fashion. Mother (Virginia) just didn't talk about Christian life—she lived it—not just once a day, or once a week, but every day of her life, every moment of every day. Virginia had learned the art of living God's love. The key in that process is submission; the laying of all on the altar of sacrifice. She did not understand the whys and the wherefores of her malady. There were no accusations against the Lord of abandonment—just a simple request, 'God give me the strength to drink this cup.' You see God never promised that you and I would not have problems in this world, but He did promise to give us the sufficient strength to go through any trial that may beset us. Only trust Him fully and completely. Virginia had that type of relationship with her master."

To have known Virginia was to love her and she loved everyone in return. Our lives have been blessed for having known her as our friend.

-H. B. G.

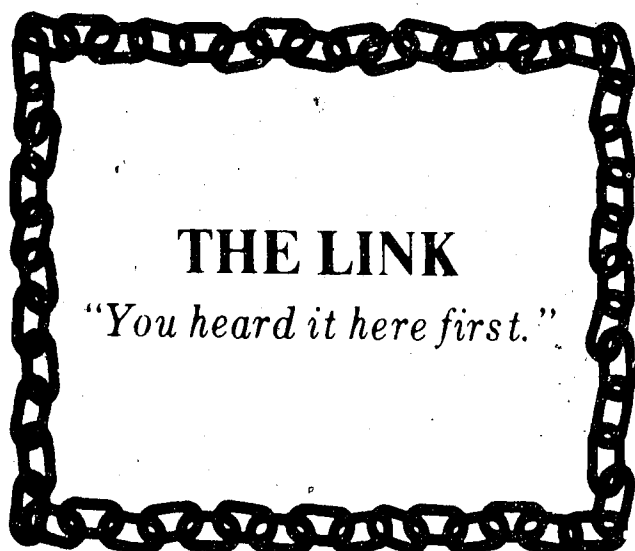
**SPICER.**—Robert E., born in Whitesville, N.Y., July 27, 1885, died in the Jones Memorial Hospital, Wellsville, N.Y., January 13, 1979. He was the son of Grant and Henrietta Fish Spicer. On April 24, 1912 he wed Grace Crandall.

He worked as a dairy farmer most of his life in the Independence, New York, area, and lived in retirement with his wife in Andover, New York.

He is survived by his wife; two sons, Robert C. of Wellsville, and Charles F. of Olean, New York; one daughter, Mary (Mrs. Paul) Vincent of Largo, Florida; two brothers, Merle of Whitesville, New York, and William of Corning, New York; one sister, Florence Beach of Largo, Florida; eight grandchildren and eighteen great-grandchildren.

Farewell services were conducted by the Rev. Rex E. Zwiebel in the Mulholland Funeral Chapel, Andover, N.Y., January 15, 1979. Interment will be in the Independence Cemetery.

-R.E.Z.



**THE LINK**

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☆ ☆ ☆ ☆ ☆

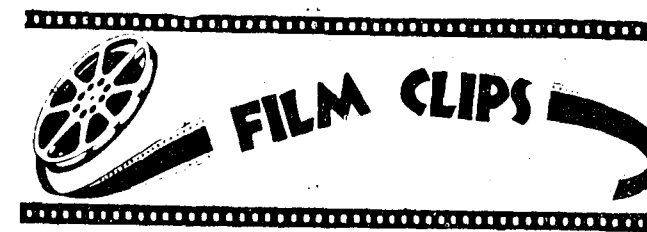
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**JACOB'S LADDER**  
Rev. Russell W. Havens
- **TO BE OR NOT TO BE—**  
Dr. Edward J. Horsley  
**CHARISMA AND US—**  
Edward A. Hansen
- **FOREVER WITH THE LORD—**  
Dr. Edward J. Horsley  
**THE NATURE OF THE SUPERNATURAL—**  
Dr. Edward J. Horsley
- **FINE SILK HIDES ECZEMA—**  
Rev. John Peil  
**GROWTH TOWARD MATURITY—**  
Rev. Leon R. Lawton

**DENOMINATIONAL DATELINE**

**March 3**  
**Martinsburg, WV, Fellowship**  
Rev. Leon R. Lawton

**March 4-5**  
**Daytona Beach, FL, Church**  
Rev. Leon R. Lawton

**March 8**  
**Memphis, TN, Fellowship**  
Rev. Mynor Soper

**March 9 - April 3**  
**Field Trip—SC, NC, TN, GA**  
Rev. Mynor Soper

**March 10-11**  
**Blountville, TN, Church**  
Rev. Leon R. Lawton

**March 25**  
**Annual Meeting**  
**Missionary Society**  
**Westerly, R.I.**

**March 30-31**  
**Michigan Churches**  
Rev. Herbert E. Saunders

**April 8**  
**Memorial Fund Trustees**  
**Plainfield, N.J.**

**April 8-11**  
**General Council Sessions**  
**Plainfield, N.J.**

**April 15**  
**Board of Christian Education**  
**Alfred, N.Y.**

**April 22**  
**American Sabbath Tract Society**  
**Plainfield, N.J.**

**April 26 - May 2**  
**S.D.B. Ministers Conference**  
**Milton, WI**

**April 27-29**  
**Pacific Coast Association**  
**Seattle, WA**

**April 29**  
**Missionary Society**  
**Westerly, R.I.**

**May 19**  
**Sabbath Renewal Day**

**PILGRIM MARBECK**

(continued from page 8)

years. They ultimately settled in the town of Ulm where he pastored the Baptist congregation. It is of interest to know what he preached. It is recorded that he preached on the Law and its binding obligation on morality; on justification on morality; on justification by faith; on the baptism of repentance; and the objections to infant baptism. Once again he was forced to leave Ulm, and on Sept. 25, 1553 the edict was ordered for their expulsion. It is not known where the family went, but his death occurred in the year 1556.

The Bible records that God never forgets His own. Let it be said also that Baptists do not forget their own, especially those who have given their all for the sake of their faith. Such a one was Pilgrim Marbeck. We do not know the name of his wife, nor of his children, but they suffered persecution as a family. They travelled, worked, and were expelled together.

To the memory of Pilgrim Marbeck it is known that he wrote "The Book on Baptism" in 1542. He also authored a book entitled "Vindication," assisted by a fellow believer, Leopold Scharm-Schlager. It is also known that he authored other works, including one on the ordinance of foot-washing, but the title and date are not known.

The words of Paul to Timothy met their fulfillment in the life of Pilgrim Marbeck. We Seventh Day Baptists should take courage that such a person was not only a Baptist but also a believer in the seventh-day Sabbath.

Add this name to the list of brethren to be remembered. □

Sources:

*Caspar Schwenckfeld von Ossig*-Board of Publication of the Schwenckfelder Church - 1946  
*Mennonites in Europe* - John Horsch - Mennonite Pub. House, Scottdale, Penna. 1971.

**CHURCH COVENANTS**

(continued from page 7)

**COVENANT**  
**Seventh Day Baptist Church**  
**of**  
**Boulder, Colorado**  
(Adopted May 20, 1893)

*Having as we trust been influenced by Divine Grace to love God and to embrace the Lord Jesus Christ as our Saviour, and feeling that we are under the strongest obligation to obey His commands, we do now, in the presence of the all-seeing God, solemnly covenant with each other:*

**FIRST, that as God shall enable us, we will walk together in brotherly love.**

**SECOND, that we will exercise Christian care and watchfulness over each other and faithfully counsel, warn, rebuke and exhort one another according to the nature of the case and rules of the Gospel, Matt. 18:15-17.**

**THIRD, that we will participate in one another's joys and endeavor with sympathy to bear one another's burdens and sorrows.**

**FOURTH, that we will cheerfully bear our part in supporting the public means of grace.**

**FIFTH, that we will heartily and unitedly sustain the worship of God on the Sabbath, attend to the other appointments of the church, and maintain the ordinances and discipline of the Church.**

**SIXTH, that we will seek Divine aid to enable us to deny ungodliness and every worldly lust, and to walk circumspectly before all men.**

**SEVENTH, and lastly, that through life we will strive amidst evil report and good report to live to the glory of Him who hath called us out of darkness into His marvelous light.** □

**PREPARING FOR IMMORTALITY**

(continued from page 5)

for the gift of another day. I sense His presence all day long.

These efforts to come closer to God serve to lessen, if not to allay, the awesomeness of facing the great change from the Here to the Hereafter. I may be different but I have faith that God will be the same, and this will make everything all right.

So I am working my six-point plan. And, as I mentioned earlier, this plan should be suggestive to young people and to the middle-aged as well as to us "older folk." After all, no one knows when the precious gift of immortality will be realized to the full. How wonderful if our preparation can make that moment joyfully welcome! □

Glenn H. Asquith is a retired pastor and denominational editor; the author of twelve books and scores of articles.

† † † † †  
**MARRIAGES**  
† † † † †

**APPEL-OREN.**—Joel Edwin Appel, son of Rev. and Mrs. A. A. Appel, and Peggy Ann Oren, daughter of Mr. and Mrs. Robert S. Oren, all of Edgerton, Wisconsin, were united in marriage January 6, 1979 in the Albion Seventh Day Baptist Church with their pastor, father of the groom, officiating. They are making their home in Edgerton.

† † † † †  
**BIRTHS**  
† † † † †

**CRIDER.**—A daughter, Bethany Fae, to Jeffrey and Barbara (Harrison) Crider of Charlestown, RI, on January 16, 1979.

**HOLGATE.**—A daughter, Kelly Renee, to Greg and Barbara Holgate of Riverside, CA, on January 28, 1979.

**NEHER.**—A son, Jared Lee, to Ted and Loretta (Langworthy) Neher of Kasson, MN, on December 2, 1978.

**OSBORN.**—A daughter, Jennifer Beth, to Phillip and Holly (Harris) Osborn, of Decorah, Iowa, on January 8, 1979.

**URICK.**—Esther Elizabeth, daughter of Walter and Karen (Fick) Urick, arrived January 8, 1979.



### WCC RECEIVES MORE FLAK FOR AID TO RHODESIAN REBELS

The World Council of Churches has sent funds to the Patriotic Front of Rhodesia, funds which some sources say will be used to purchase weapons for the overthrow of the present government. The WCC states the funds are to be used for humanitarian purposes.

The Presbyterian Church in Ireland suspended its membership in the WCC in protest. Presbyterians in Ireland are well acquainted with terrorist activities and feel that church funds should not be used in any way that might contribute to acts of terrorism against any people. The church criticized the WCC for sending funds without any provision for accountability on how the money is spent. The church statement said they would also oppose funds sent to the government of Ian Smith on the same grounds. The Salvation Army also recently withdrew from the WCC over this same issue.

Meanwhile in South Africa the Presbyterian church there is also unhappy about the WCC support for the Rhodesian Patriotic Front. However, they did not terminate their WCC membership, rather, the denominational assembly voted to divert its membership fees to "relief efforts directed toward WCC victims in the Rhodesian conflict." □

### AMERICANS UNITED PROTESTS ONE-SIDED "CULT" HEARING

Silver Spring, Maryland—Americans United for Separation of Church and State today urged six members of Congress to broaden the witness list for a scheduled February 5, 1979, hearing on the cult phenomenon.

This hearing "is too narrowly

focussed, will hear only a one-sided witness list, and will hear no strong advocates of church-state separation and religious liberty," stated a telegram from Americans United church relations director Gioele Settembrini and educational relations director Edd Doerr.

Nearly all speakers scheduled to testify at the hearings are closely identified with or in favor of "deprogramming" of young adults who join so-called "fringe cults." The hearing was reportedly prompted by the killings of Rep. Leo Ryan and members of the Peoples Temple in Jonestown, Guyana.

"We urgently request that the hearings be expanded to allow presentation of a broader spectrum of views," Doerr and Settembrini stated.

Sponsors of the hearings are Senators Robert Dole and Edward Zorinsky, and Representatives Robert N. Giaimo, Richard L. Ottinger, Hamilton Fish, Jr., and G. William Whitehurst.

Americans United for Separation of Church and State is currently supporting litigation in Maryland challenging the legality of a court custodianship order allowing an adult woman to be held against her will for "deprogramming." □

### CHINA VISIT POINTS UP RELIGION LACK IN CHINA

LOS ANGELES, CA—Her first return to mainland China in thirty years convinced Cherry (Mrs. Y. K.) Chang there is an urgent need to spread the gospel of Jesus Christ.

There is no active, public church-work in China, according to Mrs. Chang, a Southern Baptist Foreign Mission Board member and home missionary in California. "Many people practiced Buddhism before the Communists came. Now there is no public Buddhist worship," she said.

Mrs. Chang, who was born and raised in mainland China, had not visited her homeland since late in the 1940's. She and her husband were students at Southwestern Baptist Theological Seminary, Fort Worth, Texas, when the Communists took over. Although she had tried before to visit China, this was the first time she was granted permission for a visa. She was able to spend a week with her eighty-eight-year-old mother and to see other friends and relatives.

"Every citizen has freedom to believe on his own, but he's not allowed to tell about his faith," she said. She knows of only two churches in China, one in Peking and one in Nanking, both open only to visitors.

A distant relative, who was a department head at a prominent university and pastor of a local Baptist church before the Communist takeover in the early 1950's, told her religion courses are being taught at the big universities, but it is the philosophy of religion—theology without conviction. He is now teaching at a university.

Mrs. Chang carried several Bibles and devotional books with her, and shared her testimony with men who were pastors before the Communists came. These friends carry on their worship quietly, she said. Children are taught the Bible but are cautioned not to speak of their lessons.

She said she was cautioned not to visit several Christian friends who, although released from prison and living at home, were not really free. Even though personal relationships tie her to mainland China, Mrs. Chang is not pleased by President Carter's decision to break official diplomatic ties with Taiwan and establish them with China.

"It's contradictory," she said. "When I became a naturalized American citizen, I had to swear I was not a Communist or a member of the Communist party."

She is also concerned about the United States officially accepting and becoming an ally with people who do not believe in God. "In the future we will be dominated by godless influences," she said. She is fearful for Taiwan's safety and even for the safety of the United States.

Mrs. Chang said it is not likely that missionaries will be allowed to enter China. "While I was there a friend told me he had read a publication that China would welcome all overseas Chinese and others, except missionaries," she said. "But I told my Christian friends that Christians are praying for them and that no matter what happens, we are all one in the body of Christ." □

—Anita Bowden

DEADLINE APRIL 1  
S.C.S.C. TEAMS  
WRITE:  
DR. K. D. HURLEY  
P.O. BOX 868  
PLAINFIELD, NJ 07061

### GENERAL CONFERENCE AUGUST 1979

In our first article we told you something about Adrian College, the Conference site for our next Conference; now we would like to say a little about the city of Adrian and some of the surrounding territory.

The community of Adrian was established in 1825. It is now a city of approximately 25,000 people with over sixty industrial facilities located in the proximity. The leading industries manufacture products of aluminum, chemicals, scientific equipment, and wood products. Adrian is the county seat of Lenawee County, which is basically an agrarian community.

Geographically, Adrian's Southeast Michigan location places it about halfway between the Ohio Turnpike and I-94 in Michigan and between the north/south highways of U.S. 23 and I-69. This makes access by automobile very simple from any direction. Immediate access routes to the city are State Route M-52 and U.S. 223.

Those who combine vacation with Conference attendance will find many recreational facilities close by. The automobile plants of Detroit are not much more than an hour's drive. Southeast Michigan abounds

with camping facilities, and Michigan being the "Water Wonderland," boating and fishing are almost everywhere. One of the major recreation areas nearby is the Irish Hills with such features as the tower from which, it is said, fifty-two lakes are visible. Nearby is Hidden Lake Gardens which covers almost 700 acres of gardens and landscapes. The Michigan International Speedway is located on U.S. 12, perhaps thirty minutes by car from Adrian. Jackson Community College has a Space Center Museum for the enjoyment and education of those interested in space flight. Jackson State Prison is said to be the largest walled prison in the country, just in case your interest goes that direction. Jackson is less than an hour's drive from Adrian.

So, besides coming to a great Conference August 5-12, come to Michigan for a memorable vacation also.

Conference costs will be given next month.

See you in Adrian, August 5! □

—George Parrish  
Chairman  
Host Committee

### The Greatest Verse in the Bible

For God	the greatest Person
so loved	the greatest love
the world,	the greatest number
that he gave	the greatest offer
his only begotten Son,	the greatest Gift
that whosoever	the greatest inclusion
believeth	the greatest simplicity
in him	the greatest Object
should not perish,	the greatest deliverance
but	the greatest contrast
have	the greatest certainty
everlasting life	the greatest hope

—John 3:16 —Selected



### INDIA (Continued from page 17)

India is a part of the beautiful "ethnic tapestry" of Seventh Day Baptists. Our people there are a part of the important total Christian community. As emphasized at the Asian Baptist Congress: "Some of our (BWA) members are already making advance in means through which our Lord can express Himself and His message to the minds and hearts of the people of the region."

According to a "Status of Christianity Country Profile," prepared about Andhra Pradesh (where most of our people are located) for the International Congress on World Evangelization in July 1974:

*"The total Christian community of Andhra Pradesh is about 1.8 million. Of these, the majority are Protestant. As a result of some mass people movements to Christianity in the late 1800's, Andhra Pradesh ranks with Assam, Kerala and Madras as one of the four states of India where the Christian population of the nation is concentrated. About 4.2 percent of the state's population is within the Christian community.*

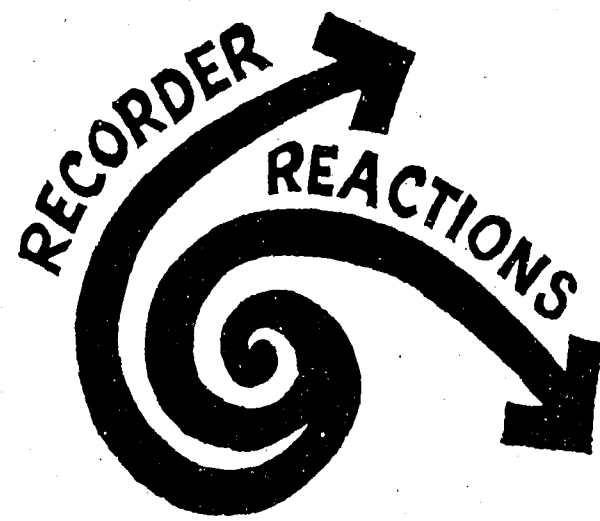
*"Freedom of religious belief and worship is guaranteed under the national constitution, and Christians are engaged in a variety of ministries.*

*"There are restrictions on new missionaries entering Andhra, as is true of all of India, but for those who are residing within the state, the government imposes no restrictions, other than keeping a strict record of all their movements and work."*

An earlier observer of church activities in India really captured the essence of our current reactions when he wrote:

*"Much good had been done. Hundreds of people in India have received the truth and are struggling for the faith. It has not been time, money or effort lost..."*

May we be led aright in our thoughts and actions as we respond to "the vibrant heartbeat" of the Lord's work in India and join hands in helping to make Jesus Christ known in Asia. □



Dear Editor,

Joel prophesied that God would pour out His Spirit on all mankind. He said sons and daughters would prophesy, old men would dream dreams, and young men would see visions.

Approximately 800 years later, partial fulfillment of these words was enacted at Pentecost.

Today, further fulfillment is occurring in the church at large, including the Seventh Day Baptist Church. Some have been born again. Some have been given new vision, and find that their horizons have been lifted. These face the future with keen anticipation. Some have been given gifts of the Spirit, which are being used to the glory of God. Growth is taking place, and expectancy in certain places is running high. The Lord Jesus is coming to a place of greater honor. Praise God!

Along with this new life, there is still a feeling of concern and travail. Questions plague minds, and hearts are uneasy. Organizational change takes place, but not without turmoil and disruption.

In all of this is there a clear word for Seventh Day Baptists? Is the Spirit of God seeking to say something to us as a people? Is it possible that a brand-new day is about to be born in which greater spiritual developments will take their place? Do our hearts almost burst for want of spiritual change? Do we crave a ministry as a people which would shake our communities for God, break the worldly bonds that hold us, and provide us a life-style of holiness before God? Is it our earnest desire to get back to the divinely-inspired Word of God, and fall under the Lordship of the Incarnate Word?

Let us hope and pray to that end. Let us initiate change, and work for reform which will be pleasing to God.

Do you suppose that the readers of *The Sabbath Recorder* would like to share their thoughts—pro and

con—in this regard? They too, might like to write: The Editor of *The Sabbath Recorder*, Box 868, Plainfield, New Jersey 07061. If the response is ample, perhaps even a summary statement might appear in some future edition of this paper.

-Gratefully yours and His,  
David C. Pearson

An Open Letter to All Seventh Day Baptists:

As you know, a new work for our Lord has begun in Memphis. We as a new church have already been blessed so many times and in so many ways that one must truly stop and think what the future holds for Seventh Day Baptists.

As I read *The Sabbath Recorder* December issue one article in particular stands out. The statements coming from our General Council are encouraging and exciting. I thank God for our leaders and pray that He will be present and guiding in all of the tough decisions they must make. Already I know that our denomination is blessed to have dedicated, inspired, and, most certainly, loving brothers and sisters throughout.

I would like to comment on one particular decision by the Council. First, let us all praise the Lord that His Spirit is moving in a mighty way in our churches and new commitments are being made almost daily for Christ but, now let me hasten to add, not in as mighty a way as God would have us act. We will be setting goals suggested by our Council at the 1979 General Conference for the next ten years. While worthy and definitely attainable goals of doubling our size are commendable, the brothers and sisters of the church in Memphis and I are afraid we're not having enough faith and giving God enough credit for what He will do for His people. After reading and rereading the article many times God has impressed upon me the fact that if we approach Him with a thimbleful of faith He will

reward us with a thimbleful of new members. If we just stop and prayerfully think about it, doubling our size in the next decade would mean that each of us would only expect to bring one new member to our Lord and Savior and into His Church in the next ten years. Doesn't He deserve better than that?

We in Memphis are not content to accept that goal and I challenge all of my brothers and sisters to begin praying that God will show us an even more worthy goal. Then let's put the faith in Him to really begin to move mountains.

As an added incentive I would like to share that I found at our public libraries in Memphis a statement in a book that I pray might open some eyes and light some fires. The book is one of a set of encyclopedias titled "The New Catholic Encyclopedia." It was prepared by the editorial staff at the Catholic University of America and published by McGraw Hill Publishers. The copyright date is 1967. The statement occurs under the heading Sabbatarianism and is as follows: "The Jews and Seventh Day Adventists follow the tradition of keeping Saturday as the Sabbath; there were also certain 16th century Socinians and one or two now extinct Baptist sects in the U.S. who kept the Sabbath."

How is anyone ever going to find us if the largest Christian church considers us extinct and most others have never heard of us? I KNOW God doesn't want it this way and I KNOW He is waiting for us to call upon the Holy Spirit to begin a mighty work among His people.

Yours in Christ's love,  
Bill Shoffner

**WE WELCOME  
LETTERS TO THE  
EDITOR**

The Sabbath Recorder

## Editorial

### NEEDED: A CARING FELLOWSHIP

Did you ever stop to consider that many who belong to your church—your fellow believers—are lonely? Perhaps it is hard to admit, but loneliness is a frequent visitor to most Seventh Day Baptist churches.

We meet on Sabbath Day for a couple of hours and hurriedly exchange greetings at the conclusion of the service. We are so busy that we do not take time to really reach out to those in our midst who are lonely or discouraged. Again and again we are told by the church growth experts that those churches that are really alive are the ones that are discovering and ministering to people's needs. I doubt we can be aware of each other's needs if the only contact we have is the short time we spend together on Sabbath.

The church needs to have a program that reaches out to others seven days a week: ministering to the lonely, the discouraged, the ill, as well as those in need of salvation. My observation is that most of our churches are weak in any organized program of visitation. Our visitation should not be just for the visitors that come on Sabbath, but also for our own membership. You may have worshipped with Sister Smith for twenty years, but when did you last visit her or have her over for a meal?

The pastor, as church leader, should play the key role in visitation. Rev. Paul Powell writes: "Once a person visits our church he receives a visit from the pastor. The pastor, by virtue of his position and experience, is the best visitor the church has. In addition to that, he must visit if he is to set an example for the people to follow." Certainly all visitation should not be the work of the pastor alone, however it is true that he must be willing to do everything he asks of his followers and more.

While visiting the Battle Creek church recently, I learned that one of the deacons is responsible for "taking the roll" each Sabbath. This list is given to the pastor so that he can be aware of who was present, and, importantly, who was absent. If the church is to be a caring fellowship, when a member is absent, for whatever reason, he needs to know he is missed. That absent member needs to feel the love and concern of the pastor and the entire congregation. Often we spend a lot of time and money on reaching out to others, to visitors, while we let our own people slip out the back door of the church for lack of love and concern. Given the size of the average SDB

*"Come, blessed of My Father, into the Kingdom prepared for you from the founding of the world. For I was hungry and you fed Me; I was thirsty and you gave Me water; I was a stranger and you invited Me into your homes, naked and you clothed Me; sick and in prison, and you visited Me."*

-Matthew 25:34-36 LB

church, it is inconceivable that the pastor cannot make every-member visits on an organized basis.

Perhaps no church in the denomination has as many visitors as the Washington, D.C., congregation. I am told that a hundred or more visitors come during the average quarter. Here again it is true that the pastor has a method of obtaining the names of visitors, as well as absent members. The visitors are contacted and over a period of time many become a regular part of the fellowship. They may come initially because of the Sabbath or some other doctrinal statement, but they return because they have discovered in the midst of the impersonal city, a fellowship of Christians who care.

In many of our churches the diaconate plays an important role in visitation. One deaconess I know is seemingly always available when a crisis develops. Not only is she available in times of extreme need but she also regularly visits new members, visitors and those members who are lonely or in obvious need of special care. I have seen her sitting alone in her car following the worship service, eating a sandwich, prior to her Sabbath afternoon of visitation. For many, she represents the only contact with the church outside of the worship service. In short—she cares.

Organizations can't love, but we can. We should be preaching in our churches and through our lives a gospel that provides an alternative to loneliness; a gospel of love and concern for others. The church cannot program love and care, rather it must come from the heart as individual Christians reach out to other individuals in loving communion.

Francis Schaeffer, in his book *True Spirituality* writes: "Christianity is not to love in abstraction, but to love the individual who stands before me in a person-to-person relationship. He must never be faceless to me or I am denying everything I say I believe. This concept will always involve cost; it is not a cheap thing."

Visitation should be the concern of the entire church, we need to be more aware of each other, of that one who needs special attention, of the visitor within our midst. We can make our church a fellowship of those who truly care. □



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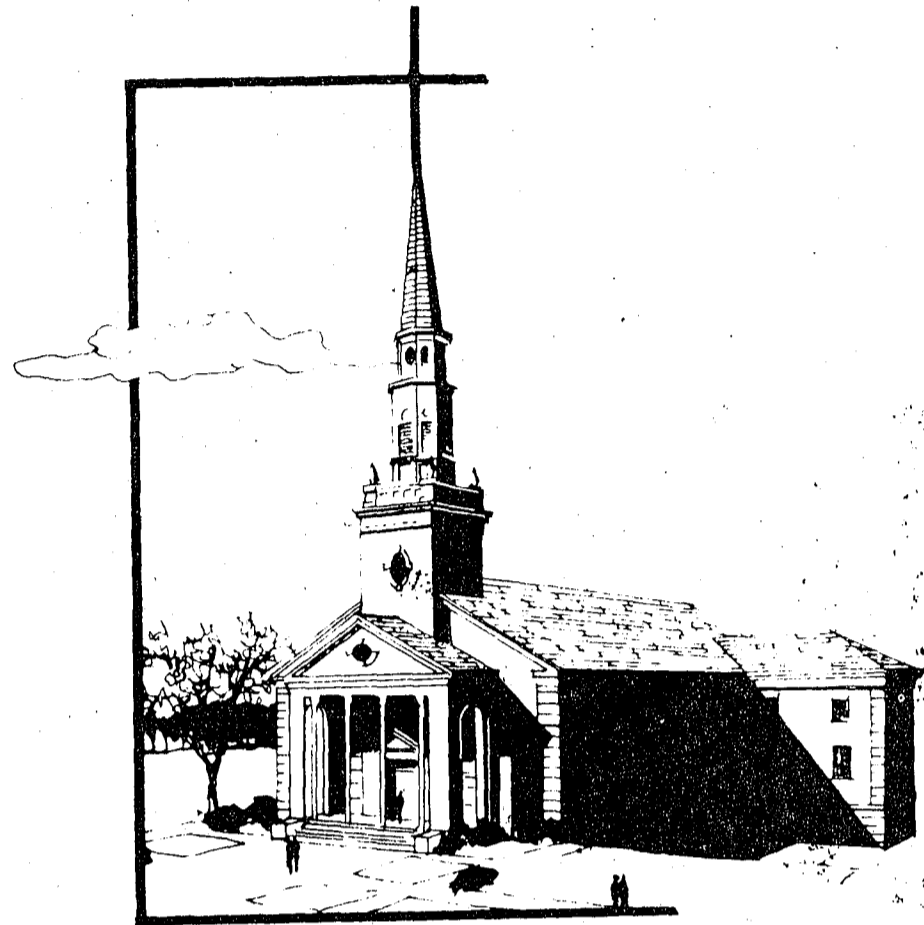
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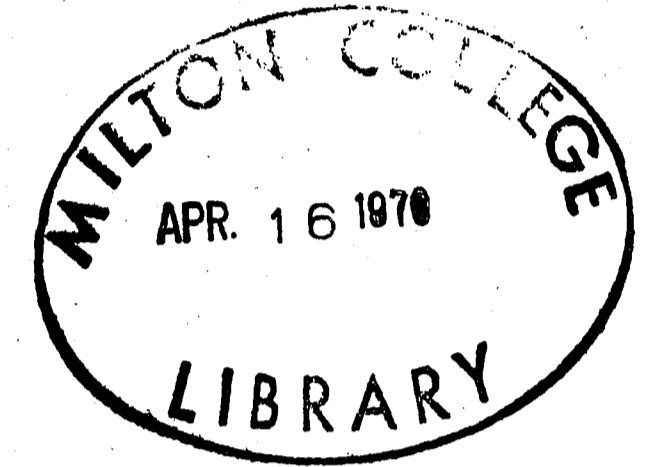
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## WE ARE

### CHRISTIAN.....

We believe each individual stands accountable before God and responsible to Him above all else. That a Christian, through personal faith in the work of Christ (His birth, life's ministry, death and resurrection), should grow and mature in faith, understanding and service.

We believe each local church is a body of Christ's followers and is organized to encourage growth, fellowship and service.

### PROTESTANTS.....

Seventh Day Baptists were among the most fearless dissenters who took part in the English Reformation. The oldest known English speaking Seventh Day Baptist Church was organized in London, England, in 1617 and is still there. The first Church in America was organized in Newport, Rhode Island, Colony in 1671.

### BAPTIST.....

We believe the Scriptures are a sufficient guide for man's faith and practice. We have no "leader" or "founder," looking to Jesus Christ alone as the Head of the Church.

We cherish liberty of thought as an essential condition for the guidance of the Holy Spirit. Freedom of conscience is enjoyed by churches and by individuals in all matters of religion.

### SEVENTH DAY BAPTISTS.....

We believe the Bible is the inspired record of God's will to man. We are committed to keeping the Seventh-day Sabbath because God commanded us to do so; in so doing we commemorate God's work and completion of our revealed time sequence at Creation and because in following Jesus we, in love, must respect His practice of keeping the Seventh Day Sabbath.



*If the Son sets you free, then you will be free indeed.*

*John 8:36*

*Crusan*