

Editor Bevis introducing the August issue of the *Sabbath Recorder*. He stated that the *Recorder* goes to a "select group" but that he is still accepting new subscribers!

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Owen Probasco received an award for twenty years' service to the Tract Society presented by Board President George Cruzan. Mr. Probasco of Shiloh, NJ, is also president of the Memorial Fund.



Faith Mission worker Barbara Snyder was recognized for her dedicated work for the Tract Society and Council on Ministry during the past year in Plainfield.

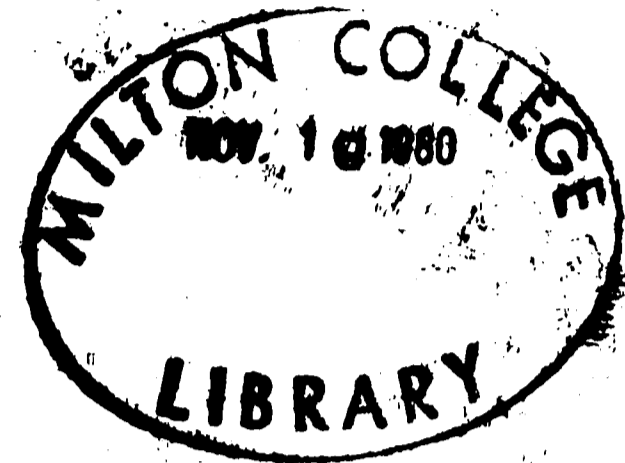
THE SABBATH OUR 136th YEAR

RECORDER

1844
1980

SEVENTH DAY BAPTIST

NOVEMBER



FEATURES

- 3 A Day of Prayer
Rev. Charles H. Graffius
- 4 SDB's Profession in Music
Rev. Don A. Sanford
- 6 Conference on Impact of Alcohol on Our Society
Harold and Beverley Snyder
- 7 Life Imprisonment
Madeline Keen
- 8 She's an Angel to All
Venita Zinn
- 9 Jesus—Always Jesus
Fay Russell
- 10 The Benefits of Being a Christian
Rev. Leroy Bass
Decision-Making
Rev. Paul Green

DEPARTMENTS

- 18 Board of Christian Education
Mary Clare
- 26 Children's Page
Linda Harris
- 20 Church in Action
- 11 Council on Ministry
Rev. Herbert E. Saunders
- 27 Editorial
John D. Bevis
- 16 Executive Secretary
K.D. Hurley
- 12 Missionary Society
Rev. Leon R. Lawton
- 23 Recorder Reactions
- 17 Women's Board
Jane Mackintosh
- 24 World Religious News
- 19 Youth Concerns
- 24 Accessions-Obituaries
- 21 Marriages-Births

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P.O. Box 2133
Florence, AL 35630

PATRICIA CRUZAN, ART DIRECTOR

Contributing Editors

Mary G. Clare, Rev. Charles H. Graffius, Linda D. Harris, K.D. Hurley, Rev. Leon R. Lawton, Jane Mackintosh, Rev. Herbert E. Saunders.

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FOR ADULT DAY CARE CENTER

a volunteer at first
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WRITE: Seventh Day Baptist Church
Rev. Dale Thorngate, Pastor
1346 Ironwood Drive
Columbus, OH 43229 □



A DAY OF PRAYER

January 4, 1981

by Conference President
Charles H. Graffius

It was July the 4th, 1980, and two hundred million Americans were remembering and celebrating their independence.

Dean and Susie Fox, of Madison, Wisconsin, were also remembering and celebrating, but in a little different way. They, together, shared the desire to see America get back to God and His principles, as outlined in the Bible. The Foxes had been reading *Seventh Day Baptists—Their Legacy to Adventists* by Russel J. Thomsen. From the pages of the book an interesting event in Seventh Day Baptist history captured their minds. They discovered that back in 1843, Seventh Day Baptists were beseeching God to make Himself known on behalf of the nearly forgotten Seventh-day Sabbath. You see, the Seventh Day Baptists of the last century set aside November 1st of that year (1843) as a day of fasting and prayer that God would arise and plead for His holy Sabbath.

Dean and Susie probably also remembered Esther and the problem she had, and all of the children of Israel had, and how that through fasting and prayer God gave them the answer. They probably also remembered when the children of Israel came through the Red Sea and saw Pharaoh's army destroyed behind them, how they took time to sing and to praise the Lord for their deliverance. And I am sure that they remembered Jesus' teaching that some things take more than just desire and hope, that there are things that take prayer and fasting.

Dean and Susie decided to invite all Seventh Day Baptists to a day of fasting and prayer. And, so it was, that on the 4th of July they wrote to the president of General

Conference, President Davis, explaining their desire that 136 years later, as we strive "to please God in every way," it would be only fitting to invite all Seventh Day Baptists to a day of fasting and prayer. In this way we would rediscover our heritage through Seventh Day Baptists of an earlier era who were possessed of the Holy Spirit, and would show the need to make the Seventh-day Sabbath known to the world today.

In this new Seventh Day Baptist Conference year it will certainly be a great way to "Grow with God." A day of fasting and prayer brings many advantages to the local church. People who pray together are more unified. It would demonstrate tremendous unity as a Seventh Day Baptist denomination as we reflect to the world our desire to get on our knees and set aside a day of fasting and prayer.

President Duane Davis, a man of prayer and dedication, brought to the General Council this suggestion and invitation from Dean and Susie. It did not consume much discussion time as it was quickly made one of the recommendations to our General Conference which would soon be convening. Those of you who were at General Conference know well that it was voted to establish Sunday, January 4th, 1981, as a day of fasting and prayer.

It is interesting to note that at the time of this decision at General Conference, only God and a select few others knew that this date was, also, the birthday of the new president of General Conference and, also the birthday of the president-elect, Dorothy Parrott. So I will join with Dean and Susie and all of General Conference in celebrating my birthday in this manner. I urge you to join in this special day of seeking the Lord. There are certainly many other things that you will want to add to this prayer list for this special occasion. So immediately, (as in "right now"), set aside this day on your calendar and plan nothing else but a day of fasting and prayer.

If your pastor has not already mentioned this special day, please remind him, or her, that January 4th is the Seventh Day Baptist Day of Fasting and Prayer. And then keep reminding him until you see it on your church calendar. Plan to set aside a place that can be designated as a prayer room at your church or some other convenient location—a place where people can come individually, or they can gather in small groups, perhaps as a family, or as a congregation. You may want to establish a round-the-clock prayer vigil for that twenty-four hour period, or whatever is convenient for your church and your people.

It might be noted that there are other days of prayer that have been set aside, also. The Baptist World Alliance Women's Department World Day of Prayer has been scheduled for November 3rd, 1980 and the World Day of Prayer for Church Women United has been set for March 6th, 1981. I am sure on these two days, though they are initiated by women, I feel sure that the Lord on that day would not reject the prayers of our men folk, also.

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SDB's Profession in Music

by Don A. Sanford

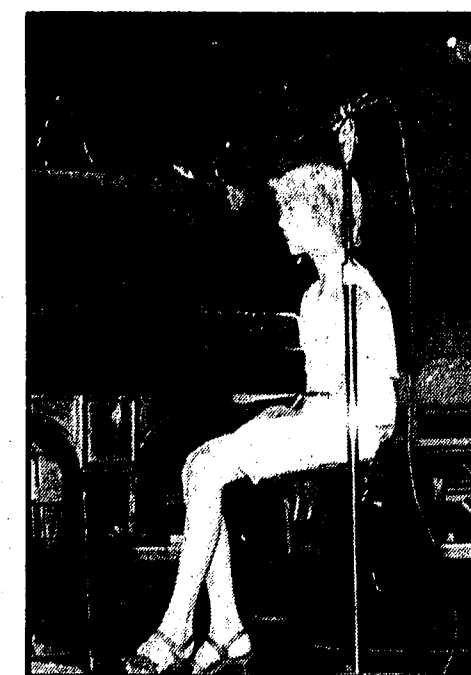
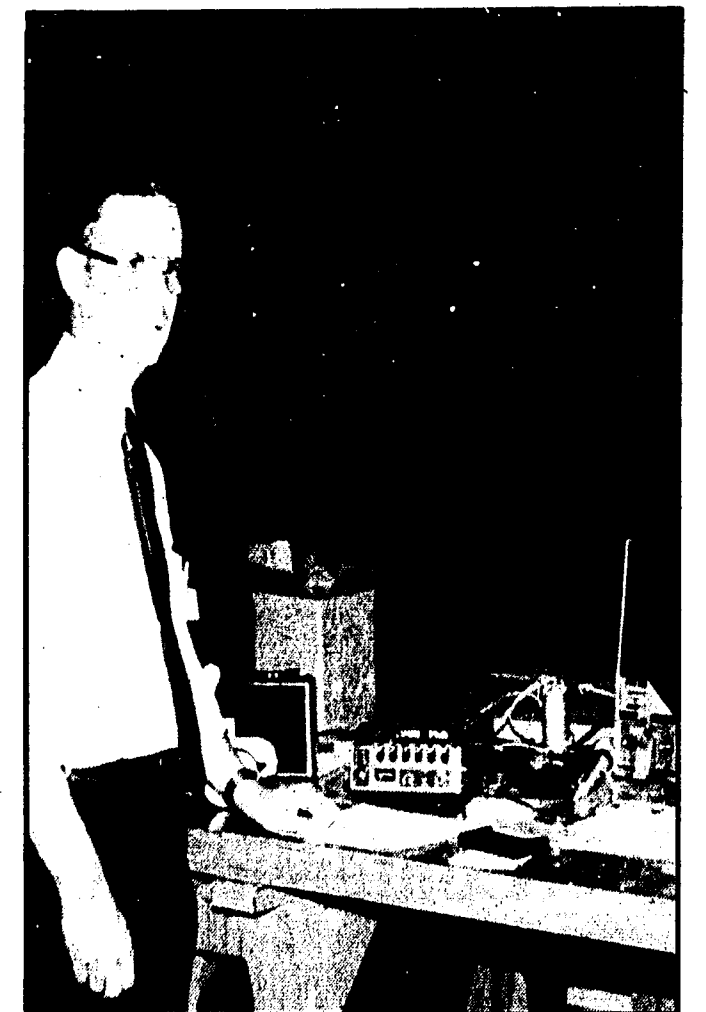
High up in the mountains at Genesee Park a conglomerate group of SCSC alumni and family (with generations going both up and down) met for a picnic supper. Our grace for the meal was "Old Hundred" better known as the Doxology. We began in unison, but by about the fourth measure it was in four-part harmony with a descant for good measure. The caterers waiting to serve us expressed some surprise, for no one had told them that they were serving a choir—they thought it was just a bunch of young people.

SEVENTH DAY BAPTISTS ARE A CHOIR: sometimes in unison, sometimes in harmony, and often with descants or improvisations on the theme. During the days of Church Growth seminars, Carl George listed the musical ability of our people as a distinctive which ought to be a source for growth. At a fair booth in Rock County, Wisconsin, the bell choir from the Milton church played each evening. A spectator came behind the choir, looked over the shoulder of one of the players and was heard to remark, "Why, each one of them is actually reading music!"

Music is a vital part of General Conference. A few years ago as the choir director was selecting music for the choir's use, a fellow musician noted the difficulty of the music and asked him how many weeks he had to prepare his singers. He could not believe that total rehearsal time for a pick-up choir was not over one hour each day during the Conference with an anthem each night. "Do you have that many professional singers in your churches to do that?" he was asked.

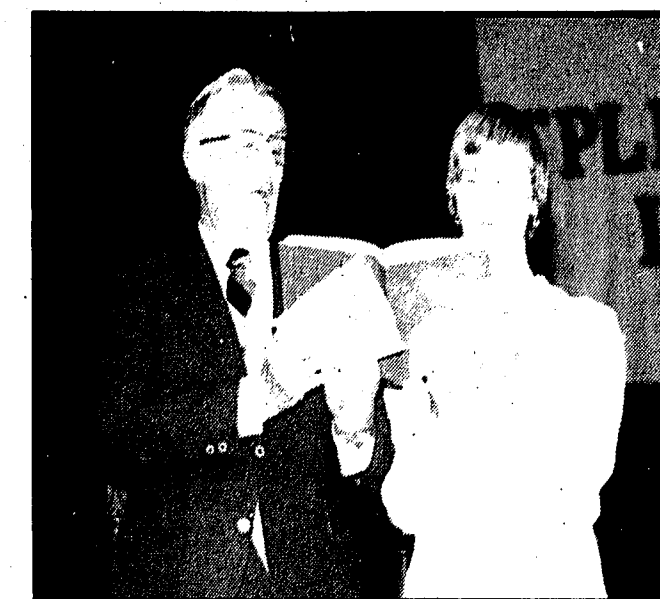
WE ARE "PROFESSIONAL SINGERS" if you take the word professional to be that we "profess" our faith in music. From the early days of the Stennetts in England to the present we have professed our faith in music.

I have not sung in the Conference choir on a regular basis over the years for several reasons, ranging from lack of musical talent to what I called a stewardship of time. (Which really meant that rehearsals cut into the dinner hour.) But recently I have made two important discoveries. First, there is the safety in numbers. In the Milton church choir, if the director corrects the tenor section, I know to whom he is referring. In the Conference choir it is possible to blend into a harmonious unit and consider deviations as mere "overtones" giving a fuller body to a tone.



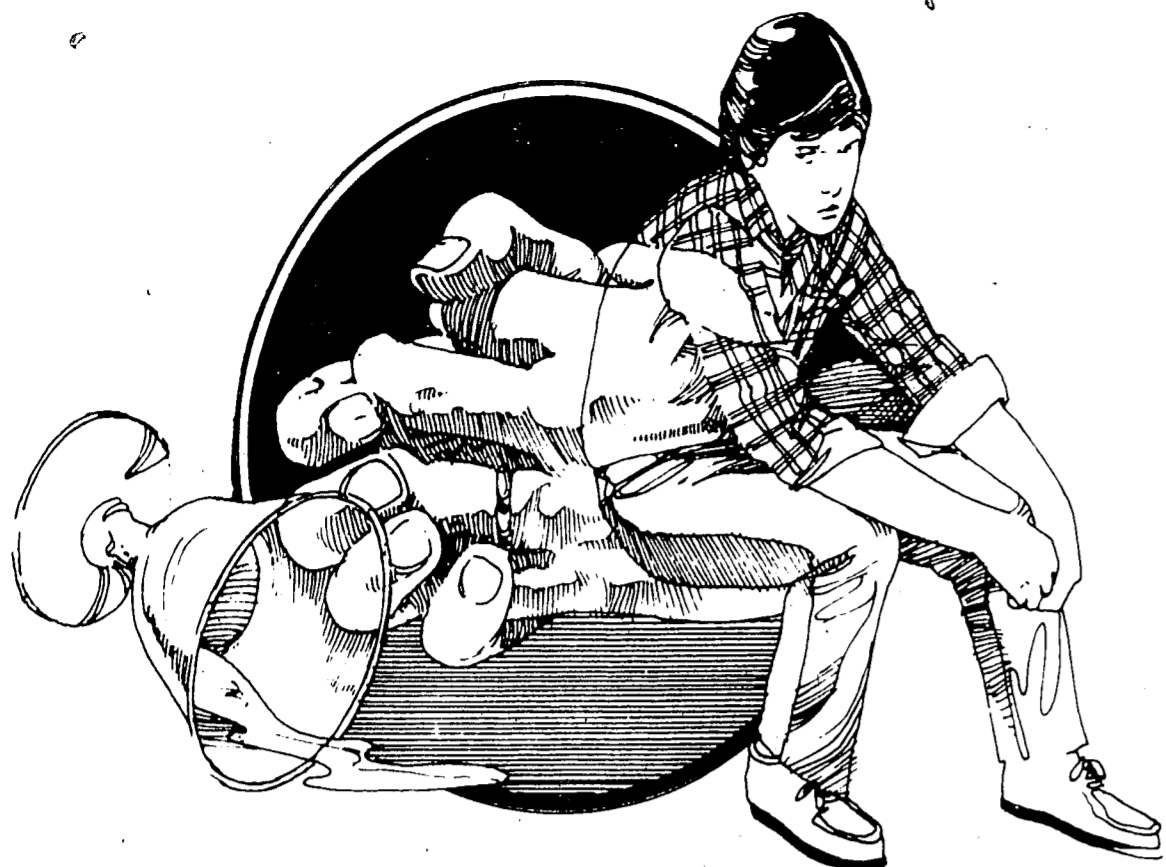
As to stewardship of time and missing the dinner line, I discovered that Gary Cox never lets the choir out till the long line has gone through. By the time we get there, one has little stewardship of time.

To be a part of the celebration of Christ and particularly the joyous Sabbath worship of Conference is to lift up voices in songs of praise and thanksgiving. True, there may be some who feel they cannot participate with the voice as fully as they would like. My dad had difficulty in carrying a tune. In fact, he often said he had a lot of music within him because none of it had ever come out. Yet he often got more benefit from the musical "profession" for he both listened attentively and concentrated on the words while I concentrated on the notes.



It is my strong opinion that as God listens to the singing of Seventh Day Baptists He is pleased. Perhaps not so much by the notes as by the participation which He finds in both young and old and in between—from "Bullfrogs and Butterflies," from the "Celebration of Life" by youth, and the intricate chords, harmonies, and runs of the organ or the choir. Come, let us make a joyful noise unto the Lord...let us sing unto the Lord. □

-reprinted from CRIER.



Conference on Impact of Alcohol on our Society

by Harold and Beverley Snyder

Last Fall, Harold and I were privileged to represent our denomination at the "National Conference of Religious and Lay Leaders on the Impact of Alcohol on Contemporary Society" which took place at the Indianapolis Convention Center, Indianapolis, Indiana, Nov. 26-28.

It was a varied and well-organized program which included many prominent speakers, including Jack Anderson, Washington Bureau Chief; Dr. Jimmy Allen, First Baptist Church, San Antonio, Texas; John DeLuca, Director of National Institute on Alcohol Abuse; Harold Hughes, former U.S. Senator and now Director of Lay Ministry Activities with the Assisi Foundation; Don Newcombe, former Brooklyn Dodger now speaking for the National Institute on Alcohol Abuse; Dr. Foy Valentine, Executive Director Christian Life Commission of the Southern Baptist Conference. These are just a few of the speakers we enjoyed listening to during the course of the conference.

There were twenty-two workshops concerning specific issues planned for those in attendance, each one directed by a facilitator and one or more resource persons. These workshops were always very interesting, sometimes helpful and sometimes very frustrating as we tried to understand some of the points of view expressed. Some initiated quite heated discussions as there were very differing opinions.

There was some disappointment in the comparatively small attendance

and as one organizer put it, "There were too many chiefs and not enough Indians." This was definitely the case as the majority of those present were individuals involved in the field of alcohol use and abuse in a professional way. Unfortunately, this is indicative of the total problem, the apathy of most people in regard to facing up to the carnage and total ramifications of alcohol use and abuse in our society today. It's a problem very few people want to hear about much less talk about. It was pointed out as being our nation's number one drug problem and ranks third in the cause of death, surpassed only by heart disease and cancer.

The conference reinforced the concern Harold and I have had about this problem for many years but it has also renewed our quandry as to reaching people, especially our young people with the situation which exists, in such a way as will not alienate those adults in our churches who would rather not be confronted with the truth about alcohol. The unwillingness to dialogue seemed to be what we kept hearing and when all is said and done we believe that somehow the cold statistics, which are heartrending and unbelievable, must be faced before people are willing to recognize that alcohol use and abuse is a monumental problem and one which we must be willing to deal with in our churches and in our homes. As far as those church people we came in contact with at the conference, there were those who believed, as we do, in total abstinence as the solution.

There were also those who were very liberal to the point of condoning drinking at church functions, and those who were middle-of-the-roaders, who were unwilling to take a stand one way or the other except to encourage "responsible drinking," a term we were to hear over and over again but which was refuted by many as over simplifying the problem as in many cases it will not work. There were persons who testified that in their case the "first drink" was the beginning of thirty years of alcoholism. Some stated that after one drink, you are "one drink drunk," and therefore no longer able to make your decisions as responsibly as before you took that drink. After hearing all of these points of view expressed we both drew pretty much the same conclusion.

Those who share very liberal views on drinking and whose emphasis was only on treatment rather than prevention were not providing their peers or the young people they were associated with any real ground for abstinence or prevention. The result in many cases as actually stated by those in attendance at the conference was more alcohol abuse and more resultant alcoholism. Many refused to identify alcohol for what it is, an addictive mind-altering drug, whose producers are spending approximately one billion dollars a year bombarding young and old alike with glamorous advertising which makes drinking seem like the natural and normal way to go. On the other hand, total abstinence as a viable choice is being proven statistically in family and church situations to be effective in combating the alcohol use and abuse problem.

The conference provided those present with many different resources which will provide free literature, speakers, etc., to concerned individuals and groups who are interested in initiating alcohol awareness programs. Owen Cooper and Tommy Payne are to be commended for an exceptionally fine program and a well organized conference. We feel that this was a very important and worthwhile national conference and we are thankful to the denomination and the Memorial Board for underwriting our expense which helped to make this trip possible. □

I am in prison—for the rest of my life. I can never escape. No one can free me. I have committed no crime.

My prison is not made of bars and walls. It is one of flesh, bones, and blood...all mine. My body has become my prison. It never seemed like a prison when I was young. But something happened on the way to the forum! I became old. Why did I think it only applied to others?

The day finally comes when we look into a mirror with Snow White's familiar question. And the mirror answers honestly: we are no longer the fairest of them all. Is that really me? Why do I look so differently from the way I feel?

Is there no solution to my dilemma? I told myself there were still things to do, places to go, and people to meet before I was ready to sleep. My flesh and blood prison sat in a chair, with a restless "me" inside, and life was passing me by.

How does one cope with sagging muscles, stiffened joints, aching parts which refuse to do our bidding even though the spirit is more than willing to go on? I never thought growing old would be like this.

The "me" who inhabits my prison has not changed that much. Inside, I wanted to take a brisk walk, go shopping, visit a friend, even do something daring, such as climb a mountain, swim an ocean, or soar to the moon.

Perhaps you are the answer. You can help me. Come to visit me. Let me smell your perfume. Bring the crisp, cold air of the outdoors inside to me. Play the music I want to hear. Read the news to me. Tell me about the world. Let's discuss a good book, a football game, the new look in fashion. I am hungry to know it all.



LIFE IMPRISONMENT!

Above all, talk to me as an equal, rather than someone who has been reduced to basket weaving or finger painting. My IQ has not turned white, or even slightly gray. And please try not to look at me with pity in your eyes. My life has been gloriously full of adventures, joys, good times as well as bad.

When you must take your leave of me, refrain from patting my cheek like a small child. Give my hand a hearty shake instead. It may hurt my arthritic bones, but you will help me feel that I am still in the human race.

And come to see me next week. No appointment necessary. □

-Madeline Keen



She's an Angel to All

Gentle and unassuming, mother to many—some not her own. Consider the minister's wife. Few roles demand such self-sacrifice, such devotion to duty!

Her husband's helpmate, she shares him with congregation and community. She anxiously watches over his health and welfare, yet never interferes with what she knows he has to do.

Her home is not her own. She frequently moves with the changing tides of her husband's occupation. Her housekeeping is critiqued by the parsonage committee. Major remodeling must have their approval. Her clothing is scrutinized for indications of moral character—or lack of it. Her children are expected to be models of behavior for the rest of the community.

Yet through it all, the minister's wife smiles sweetly—perhaps prayerfully.

She stretches her husband's meager salary. She sews, tends the garden, gives piano lessons and still finds time to hear a neighbor's troubles, dry a child's tear-streaked face, kiss an invalid's cold, damp brow. At her table she welcomes the haughty and the humble, the prince and the pauper, with equal hospitality and ease.

At first the minister's wife does not impress you, like a gray mockingbird—silent with wings unspread. But later, in action—ah, the song—ah, the flight!

Surely the angels in heaven have radiant faces and helping hands like the minister's wife. □

—Venita Zinn with Prof. Richard Joel
The University of Tennessee

The Sabbath Recorder

Jesus—Always Jesus

by Fay Russell
Shiloh, N. J.

Ever since I was a little girl, I can remember hearing a Bible verse, over and over again, and at the time I didn't quite understand it. It was Romans 8:28, "All things work together for good to them that love God and are called according to His purpose." How that could make any sense when I had just totaled my dad's car was beyond me.

Now as I look back I can see exactly what God was trying to say to me when He placed that very thought-provoking verse in my path.

In May of 1978, our house was robbed. I couldn't for the life of me understand what good could come out of strangers routing through all of our belongings and helping themselves to things that had more sentimental value than words could begin to express.

Then the Lord began to show me what that verse was trying to say. As I thought about it I began to realize that material things really had no value! The only things worth having are those given by God, like my salvation in Christ.

In September of 1978 our one-year-old daughter, Karen, was diagnosed with Acute Leukemia. I remember so plainly asking myself, How? How can this possibly be for my good? How? However, I discovered that it was!

We have seen a marriage restored because of faith in God that never would have happened without the Lord working it out through Karen's illness. We witnessed the strengthening of family ties because of a special love for a very sick little girl. Also my relationship with my father was much closer because we had opportunity to talk together in those drives to and from the hospital with Karen. Little did I realize how much that would mean to me when my father went to be with the Lord only two months later.

We found doors opening for us to witness of God's healing power. Only two years ago Karen was so sick and

now through prayer and a growing faith in God's power she is doing fine. In November she was taken off chemotherapy. Only a great God could make something good come out of something so evil as leukemia.

God has given me faith such as I have never experienced before. Sure I'm still human, I still have times of doubt and fear. I realize that I still have a long road ahead—a road with a lot of learning along the way. However, I am so thankful and praise God for Jesus always sees me through!

Following the robbery of our home the Lord gave me a song. It has been a great comfort to me on several occasions. The words go like this:

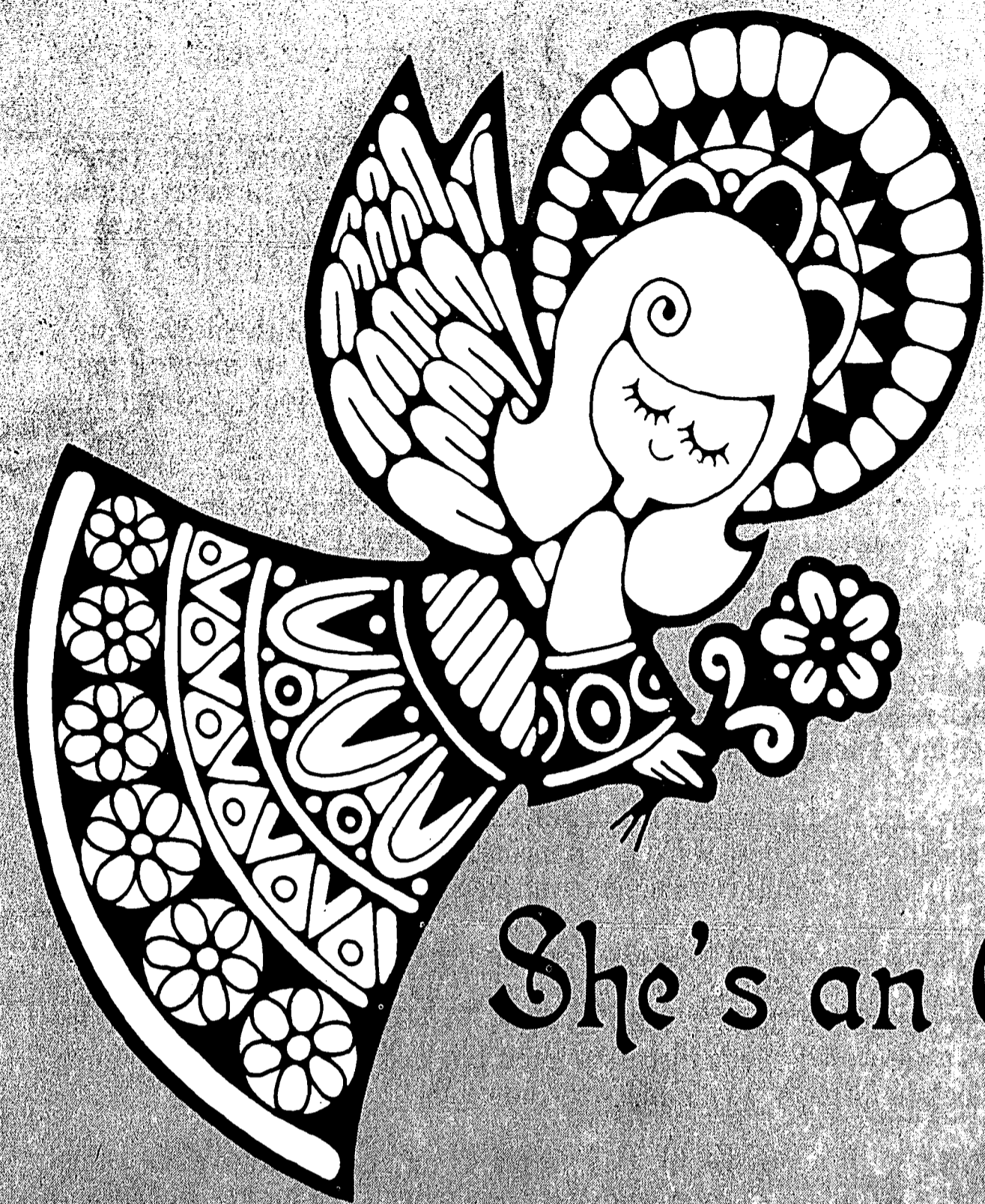
Jesus, Always Jesus

Jesus, When I'm happy you are there,
Jesus, When I'm sad and in despair,
You're always with me, always near me,
Always by my side.
Always giving me the strength to
Listen and abide.
Always, always, always
Jesus, always Jesus.

Jesus you've been with me since before
Jesus, since on the cross my sins you
bore,
You loved me then, you love me now
And I can't ask for more
Oh Jesus, thank you for loving me
Jesus, always Jesus.

Jesus, you've given me a life that's new.
Jesus, you've shown me how to follow
you.
You've given me the life that I have
Looked for, for so long.
Oh Jesus help me to repay you
With a faith that's strong.
Thank you Jesus, Thank you!
Jesus, always Jesus.

The next time I find myself in a difficult situation I am going to understand more fully what God meant when He led me to that special verse that says: "All things work together for good to them that love God, to them who are called according to His purpose." Romans 8:28. □



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Her home is not her own. She frequently moves with the changing tides of her husband's occupation. Her housekeeping is critiqued by the parsonage committee. Major remodeling must have their approval. Her clothing is scrutinized for indications of moral character—or lack of it. Her children are expected to be models of behavior for the rest of the community.

Yet through it all, the minister's wife smiles sweetly—perhaps prayerfully.

She stretches her husband's meager salary. She sews, tends the garden, gives piano lessons and still finds time to hear a neighbor's troubles, dry a child's tear-streaked face, kiss an invalid's cold, damp brow. At her table she welcomes the haughty and the humble, the prince and the pauper, with equal hospitality and ease.

At first the minister's wife does not impress you, like a gray mockingbird—silent with wings unspread. But later, in action—ah, the song—ah, the flight!

Surely the angels in heaven have radiant faces and helping hands like the minister's wife. □

—Venita Zinn with Prof. Richard Joel
The University of Tennessee

The Sabbath Recorder

Jesus—Always Jesus

by Fay Russell
Shiloh, N.J.

Ever since I was a little girl, I can remember hearing a Bible verse, read and over again, and at the time I didn't quite understand it. It was Romans 8:28, "All things work together for good to them that love God and are called according to His purpose." How that could make any sense when I had just totaled my dad's car was beyond me.

Now as I look back I can see exactly what God was trying to say to me when He placed that very thought-provoking verse in my path.

In May of 1978, our house was robbed. I couldn't for the life of me understand what good could come out of strangers routing through all of our belongings and helping themselves to things that had more sentimental value than words could begin to express.

Then the Lord began to show me what that verse was trying to say. As I thought about it I began to realize that material things really had no value! The only things worth having are those given by God, like my salvation in Christ.

In September of 1978 our one-year-old daughter, Karen, was diagnosed with Acute Leukemia. I remember so plainly asking myself, How? How can this possibly be for my good? How? However, I discovered that it was!

We have seen a marriage restored because of faith in God that never would have happened without the Lord working it out through Karen's illness. We witnessed the strengthening of family ties because of a special love for a very sick little girl. Also my relationship with my father was much closer because we had opportunity to talk together in those drives to and from the hospital with Karen. Little did I realize how much that would mean to me when my father went to be with the Lord only two months later.

We found doors opening for us to witness of God's healing power. Only two years ago Karen was so sick and

now through prayer and a growing faith in God's power she is doing fine. In November she was taken off chemotherapy. Only a great God could make something good come out of something so evil as leukemia.

God has given me faith such as I have never experienced before. Sure I'm still human, I still have times of doubt and fear. I realize that I still have a long road ahead—a road with a lot of learning along the way. However, I am so thankful and praise God for Jesus always sees me through!

Following the robbery of our home the Lord gave me a song. It has been a great comfort to me on several occasions. The words go like this:

Jesus, Always Jesus

Jesus, When I'm happy you are there,
Jesus, When I'm sad and in despair,
You're always with me, always near me,
Always by my side.
Always giving me the strength to
Listen and abide.
Always, always, always
Jesus, always Jesus.

Jesus you've been with me since before
Jesus, since on the cross my sins you
bore,
You loved me then, you love me now
And I can't ask for more
Oh Jesus, thank you for loving me
Jesus, always Jesus.

Jesus, you've given me a life that's new.
Jesus, you've shown me how to follow
you.
You've given me the life that I have
Looked for, for so long.
Oh Jesus help me to repay you
With a faith that's strong.
Thank you Jesus, Thank you!
Jesus, always Jesus.

The next time I find myself in a difficult situation I am going to understand more fully what God meant when He lead me to that special verse that says: "All things work together for good to them that love God, to them who are called according to His purpose." Romans 8:28. □

The Benefits of Being a Christian

by Chaplain Leroy Bass
Southern Wisconsin Center

- You have a Savior.
- You are saved from eternal damnation and destruction.
- You are no longer an enemy of God—no longer running from Him.
- You have someone to confess your sins to, who can and does truly forgive you.
- God lifts your "feet out of the miry clay," and lifts you out of the pit of sin.
- Your sins are washed away, and you are clean.
- God frees you from the devil's clutches.
- You have a friend that "sticketh closer than a brother."
- You become a child of God.
- Your name is written in the heavenly Book of Life.
- "Old things are passed away—all things become new."
- Life takes on new meaning to you—and joy.
- Trust and peace take the place of the old fears and worries.
- You can pray to God about anything on your heart, asking Him for His infinite guidance and wisdom.
- You can experience the warmth of the love of God for you in your own heart.
- You often receive a marvelous answer to some need, some help, some problem, just when you need it.
- You have the indwelling of the Holy Spirit for power to overcome temptation, and to achieve righteousness.
- You are given an inspired Guidebook—the Bible—to be a light to your heart, mind, soul, and body.
- You become a part of the Family—the Fellowship of other Christians—which is in turn "the body of Christ" on earth—His church.
- You are given the gift of the Holy Spirit who will reveal the deep things of God to you and to give you the power to live and be a witness for Him.
- You learn how to truly become unselfish and think of other people.
- You keep younger longer, grow older slower, because of two things:
 - a. you have a buoyant hope for life—an optimistic outlook.
 - b. living by higher standards (no dissipation, etc.)
- You will be resurrected to eternal life at the coming of Christ.
- You will "have everlasting life" in the Kingdom of God. □

Decision-Making

by Rev. Paul Green

I would like for all my decision-making to be God-led. I seek God's guidance for all my main decisions and many routine decisions. While God has never spoken to me around or in a dramatic way I feel that there are several ways God (a la muses) leads me in decision-making.

1. Thru impulses and insights gained from prayer and meditation and study of the Scriptures and devotional literature.

2. Thru the circumstances of opportunities and lack thereof: "open and closed doors."

3. Thru my wife, family, and other people.

4. Thru habitual patterns of de-

cision-making and action that have been developed over a long period of time so that many decisions can be made easily and quickly without the necessity of detailed reappraisal in each instance.

Often out of one or more of these comes a feeling or even a conviction of what is best and/or right. There remain, however, many instances in which there seems to be no clear leading from God, and I must go ahead and make a choice—a decision—take action anyway. Often these are routine decisions where God is probably saying "You have to use your own brain and common sense—don't expect me to pull all the strings for you." Sometimes these are major decisions, and then I think He is saying to me "Go ahead—launch out in faith—you and your life are in my hands." In some situa-

tions I believe He is saying that *either* course—or any one of several—is "within His will" and is all right.

I know there are many times when I misread the signals and make unwise decisions. Most of these probably could be called impulse decisions. At such times I have to admit my mistakes and ask God's forgiveness and, sometimes, His help in getting out of a bad situation.

In some of these major decisions of my life I have really wrestled with God, seeking clear guidance, and He has not given it in the ways I wanted. I have had to go ahead in one way or another. But later—sometimes *years* later—I have been able to look back and feel that God was leading me in ways I could not see at the time. □

A Charge to The Church

You have chosen a servant;
let him serve.

You have chosen a leader;
let him lead.

You have chosen a man of GOD:
help him remain so.

Guard his youth, and help him stay young
all his life.

Let him hold to the idealism of youth,
that with age it may neither mellow
nor disintegrate.

Allow him to have new ideas
and to spark them in your midst;
Do not be too anxious to quench these sparks
with cold water.

Let differences which arise be marked
by understanding
and respect
and humor
And bridged by your common purpose
in serving God.

Lend him your encouragement
and from time to time put it into words.
Do not allow the hour of sleep find him
depressed or disheartened.

Allow him to draw his own conclusions
about people and their problems,
As he may be able to see them in a different
and perhaps a better light.

Allow him time for spiritual refreshment:
quiet thinking
and meditation
and retreats for the growth of the spirit.

Don't let him feel the loneliness of the ministry.

But draw circles that will include
him and his family,
And share with him and his wife
genuine Christian love.

Have confidence in him, and through him,
in the teachers who have taught him,
in the minds of the great thinkers
he has read,
in the parents and family
who have nurtured him.
in GOD who has chosen him for this part.

Tie him neither to the past
nor to the post:

Help him to know the best of what has
been without insisting that he either
uphold it or follow it if he
knows a better way,
Allow him opportunities to leave
the immediate task from time to time
so that he may look again on the
total task of the Kingdom.

He has come to think of the Church as people;
May you always think of him as a person,
and never as a machine or a divinity.
Keep in mind that you are ordaining him
not to the ministry of this Church only,
but to the Church Universal,
stretching across the world in order
to reach others who also wish
to be in the Kingdom of GOD.

Pray for him;
Allow him to pray for you,
recognizing that the latter
may be more difficult for you
than the former.

Remember that he represents among you not
himself but the Christ of GOD;
Your response will be not to him,
but to the Master of both of you.

He shall cultivate and prune and nourish,
but you must bear fruit;
He shall plan and dream and pray,
but you must carry plans and dreams
and prayers to fulfillment.

Whose is the greater responsibility?
As great as is his,
I venture to say it is the congregation's
But you are more than one,
and you have among you GOD Himself
Who guides and strengthens and blesses.

FINALLY — Show by your practices and good
deeds and lives of prayer
your willingness to follow the One
Whom he so willingly follows.
This will be his greatest reward — and yours.

May GOD bless you both in this joint venture.
(This statement was prepared by
William H. Martin, Los Angeles, CA)

MISSION NOTES

focus

"Where there is no vision the people perish"

● **KOKOMO, IN**, branch church of the Columbus, OH, SDB Church is operating a drug and alcohol "hotline" as a community service. Newspaper articles have helped publicize the "hotline" which is manned by Burnell Grooms in her home. She refers individuals for counseling to two Baptist ministers or to other community resources as Alcoholics Anonymous or the Mental Health Center. The Kokomo SDB branch church is now meeting in and remodeling a residence for its use at 2214 N. Webster. Larry Watt leads in worship and Bible study on his visits once or twice a month. Services are at 10:00 am Sabbath and 7:30 Wednesday evening.

● **AFRICA VISIT**: Executive Vice-President Leon R. Lawton is planning to visit the SDB work and new contacts in Kenya, Malawi, Cameroon, Nigeria and Ghana from mid-November to mid-December, Lord willing. This will be a first visit to the countries in West Africa where correspondence with church leaders has continued for many years. It is hoped that the organization of the churches in Cameroon can become a reality yet this year.

● **FAIR BOOTH—MEMPHIS**: At the Mid-America Fair over 600 individuals requested the Guide to Bible Understanding correspondence course at the booth sponsored again this year by the SDB church. A tract packet was shared with many and conversation enabled a better understanding of who Seventh Day Baptists are and what they stand for. New church members came from last year's witness and it is hoped that additional members will result again this year.

● **JAMAICA, W I**: The social and political situation is hindering the witness and work of our sister churches here. Pray that their elections may be without undue violence and that the economic situation will improve dramatically in coming months. Rev. Nathan B. Thompson is the newly

elected Corresponding Secretary and Rev. Joe A. Samuels is the President of the Jamaica SDB Conference.

● **SPECIAL MEETINGS**: Director of Evangelism and Church Extension Mynor G. Soper is serving in Memphis, TN; Middletown, CT and Upper Marlboro, MD in the last quarter of this year. He also spent a week in New York City sharing insights and seeking to help the brethren there in their outreach in the large metro area. The new LIGHT BEARERS FOR CHRIST team assisted in the Memphis meetings.

● **BURMA**: The district Conference was held the end of October at Kanaan village and attended by Rev. L.S. Thanga, who arrived back home from his visit in the USA and Canada the first of September. Because the airfield at Kalemyo is under repair it will take him about 8 days to reach Tahan (nearly 1,000 miles). In mid-September he wrote, "Thank you again for your grace, hospitality and prayers. Give my sincere greetings to all."

● **THE CAROLINAS**: Field Pastor John Camenga reports the backyard Bible Clubs held in Asheville, NC, reached new people. Regular Sabbath services are held and they are seeking a meeting site. Plans for formal organization, perhaps in early 1981, await basic growth. The Eastern NC field was visited in October and sites for public meetings were sought.

● **THE PHILIPPINES**: Camille Henry has been under treatment in recent weeks and is to go to Manila for a checkup in December. Remember this need in prayer!

● **RARITAN VALLEY SDB**, Bridgewater, NJ: Missionary Pastor Ken Burdick has moved into the new parsonage and regular Sabbath services began in their new building in mid-October. Praise the Lord for this new facility on busy US 202. Because of the move they changed their name from "North Jersey SDB."

PRAYER

CORNER

A Prayer Reminder for Each Day!!

DECEMBER 1980

PRAY FOR:

- 1-Missionaries Rod and Camille Henry, Cebu City, Philippines
- 2-Field Pastor John Camenga, the Carolinas and E. Tennessee
- 3-SDB Leaders in the Cameroon, W. Africa and visit of Leon R. Lawton
- 4-Missionary Pastor Dale Thorngate, Columbus, OH
- 5-A person for the empty seat in my church—someone I can "love to Jesus"
- 6-The Missionary Keyworker in my church. How have I helped him/her?
- 7-Committee on Support and Retirement meeting at Plainfield, NJ
- 8-My pastor: what can I do to make his load a bit lighter?
- 9-Missionaries David and Bettie Pearson, Malawi, Africa
- 10-Missionary Pastor Leland E. Davis, Washington, DC
- 11-A renewal of SDB meetings in New Offinso, Ghana, West Africa
- 12-Leon Lawton's visit with SDB leaders in Nigeria, West Africa
- 13-Decision to Discipleship groups in our churches.
- 14-People in hospitals and nursing homes—why not visit them too?
- 15-Missionary Pastor Kenneth Burdick and Raritan Valley, NJ, SDB Church
- 16-Pastor Jose Alegre and the witness in Melbourne, Australia
- 17-Missionary Pastor Gabriel Bejjani and the Stanton, CA, SDB Church
- 18-The new editor of the *Helping Hand*—David S. Clarke
- 19-Pastor Sam Peters and his ministry in Guyana, S. America
- 20—*Spiritual Gifts to be recognized and used more in my church*
- 21-The continued evangelistic outreach by our brethren in Brazil
- 22-Missionary Pastor Robert Babcock and the Houston, TX, SDB Church
- 23-Those alone in His holiday season—those who don't know Jesus' love
- 24-Our youth and the many challenges they meet each day
- 25-PRAISE GOD as we celebrate the birth of Love!
- 26-Seminary Student weekend with Dean Saunders, Denver, CO
- 27-Conference President Charles H. Graffius and his wife, Anne
- 28-Our tract ministry
- 29-Those God would lead into the Gospel Ministry during 1981
- 30-The Council on Ministry as it meets, December 30-January 1
- 31-Thank God for His rich blessings to you in 1980 and ask that 1981 will be a time for real spiritual growth!



T. M. Chang

sent by James Chang

July is drawing near. To the tillers of the soil, summer is the season of labour and increase with the scene of harvest in sight. We take this opportunity to send you our greetings upon the opening of the Annual Meeting in August. We pray that God will bless the meeting, grant success and greatly use you. Since my father cannot come and meet all the old friends, he has asked me to write this letter to give his best wishes and greetings. We pray that God will bless and prosper His work all over the world.

Recently we have been thinking of the work and history of the Mission in China. Father told us about its history, that the work was begun by Solomon Carpenter and Nathan Wardner who sailed across the seas and landed in China in 1847. Since then, with God's help the work has never terminated but gone on, even during the bitter cold wintry days and His love ever warms our hearts. We think often of those brothers and sisters who for His sake left their homes to come to China. They have sown much precious seed here and the brethren here will never forget them. In appreciation and remembrance of them we have set three marble plaques on a wall in our church, one in memory of Rev. David H. Davis, one for Miss Susan Burdick (We used to call her Bur Nai-nai, i.e. Grandma Bur) and one for Miss Anna West.

Grandma Bur was the most familiar with our family. Mother kept telling

FROM CHINA A LETTER TO GENERAL CONFERENCE 1980

us that it was Grandma Bur who went personally to the countryside to lead her, a country woman to come to Shanghai to get an education at Grace Girls' School while father was then studying at Milton College. Thank you, Grandma Bur! The beauty of your godly life, your thoughtfulness and graciousness have given us to see Christ and will never be forgotten by all those who knew and loved you. How much you have done for us all. A picture of Grandma Bur hung on our wall in fond remembrance of her, right until the Cultural Revolution. During those ten troublous years we lost almost everything. We lost our dear Mother. However, our Lord has not forgotten us, His Rod and Staff have comforted us. As Paul said, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are being killed all the day long; we are regarded as sheep to be slaughtered. No, in all these things we are more than conquerors through Him who loved us." Praise the Lord it is He, Himself, who keeps and preserves us and gives us hope.

Since Sept. 2 of last year, only three churches have been opened for worship. Our own, the Grace Church, is still closed. However the general religious atmosphere has cleared, and improved somewhat. Two more churches may open up later this year for worship. We received a New Testament at Easter

from a sister in the Lord in Hong Kong. We are glad to have God's Word again. Now we can read the Scriptures each day and be guided and strengthened by His teachings.

A great many old friends, formerly teachers and students of the school, come to visit us. They all speak highly of father's character as well as his work when he was in the school. They say with some pride that trust, faithfulness and loyal work have been the guiding principles of their old Principal! They all respect him for his faithfulness and honour him for his loyalty, and their kind thoughts and words have greatly comforted his poor, old heart.

In closing, I wish again to greet you in Christ's Name through you all the friends. I hope and pray that through Him you Meeting and your work will be attended with great success and fruitfulness. □

In a letter dated August 30, 1980 James Chang wrote further:

"The place of worship is, generally speaking, in church but fellowship and communion among our brethren and sisters here, now take various forms. Occasionally I would meet an old lady who I had met in church before. Seeing me one day she came up and asked, 'Brother, are you standing fast and do you still believe in Jesus Christ?' 'Why not?' I answered, 'The Lord has taught that he who is saved is saved forever!' 'Praise the Lord! Keep close to Him,' she replied and went on her way.

"Another time I met a brother in the Lord who is the husband of a friend of my wife's. He handed me an envelope and said quietly, 'Open it when you get home.' When I opened it at home, a lovely little cross made of red plastic appeared before my eyes.

"Love and comfort for each other is shown in many various ways. It may be a word, a hymn; even a smile or a glance may express this understanding. As Paul said, we may suffer and wear fetters for the gospel's sake but the word of God cannot be fettered."

HE CLOSED HIS LETTER, "Please pray for us that we may live for His honor and glory." □



Government Sponsored Prayer

by James E. Wood, Jr.

On July 23, 1980, Congressman Philip M. Crane (R-Ill.) and Senator Jesse Helms (R-N.C.) formerly announced their renewed and vigorous support to a drive in Congress to remove all restrictions and rulings by the U.S. Supreme Court and all Federal District Courts with respect to prayer in the public schools and public buildings. Aimed specifically at circumventing and circumscribing the U.S. Supreme Court decisions of 1962 and 1963 (*Engel v. Vitale* and *Schempp - Murray*),

the proposed legislation in the form of an amendment to S.450 would permit state sponsored and state written prayers to become a part of the program of the public schools and public education throughout the nation. By removing government sponsored prayers and religious exercises from the jurisdiction of all federal courts, the place of prayer in the public schools would be determined by the states and local communities.

To accomplish this political reversal of the landmark decisions of the U.S. Supreme Court, a national prayer committee has been officially announced and endorsed by Congressman Crane, comprised of James Robison, president; Bill Bright, Pat Robertson, Jim Bakker, Paige Patterson, E.E. McAteer, Jerry Falwell, and Adrian Rogers, among others. Interestingly enough, none of the persons named on the committee officially represents any religious denomination. By contrast, the strongest support for the Supreme Court decisions outlawing government sponsored prayers in the public schools and the most vigorous opponents of congressional efforts on behalf of constitutional amendments or legislation to overturn these court decisions have come from the major religious denominations of America, both Christian and Jewish. No denominations have been more in the forefront of support for the U.S. Supreme Court decisions and in opposition to government sponsored prayers in the public schools than have the various national Baptist bodies.

Almost two decades ago, in a resolution supportive of the Supreme Court decisions, the Southern Baptist Convention in annual session declared "our support for the concepts and the vocabulary of the First Amendment, including both its prohibition upon government roles in religious programs and its protection of free exercise of religion and the people." In reaffirming its commitment to religious liberty, the resolution declared that "this freedom does not entitle them [public officials and public servants] to use public or official powers for the advancement of religious commitments or ideas." Their position was reaffirmed and enlarged in 1971 and again in 1975.

The American Baptist Churches in the U.S.A. have similarly declared, "In the light of...Supreme Court decisions, we affirm our historic Baptist belief that religion should not be a matter of compulsion and that prayers and religious practices should not be prescribed by law or by a teacher or public school official." More recently, in its 1977 Biennial Meeting, American Baptist Churches in the U.S.A. forthrightly declared by ballot vote (with only 51 "no" votes out of 1200 cast), "We affirm the United States Supreme Court stand that prayer and Bible reading as prescribed acts have no place in a secular, pluralistic public school." Opposition to efforts to overturn the Supreme Court decisions have been strongly voiced by leaders of American Baptists, Baptist General Conference, North American Baptist Conference, Progressive National Baptist Convention, and the Southern Baptist Convention, in addition to the repeated declarations of the Baptist Joint Committee on Public Affairs. Many state Baptist conventions have voiced the same position.

Baptists Joined by Many Others

In this area, however, Baptists by no means stand alone but are joined by a wide range of religious denominations throughout America, including the Lutheran Council of America, Church of the Brethren, the United Methodist Church, United Presbyterian Church, USA, American Jewish Congress, and the National Council of Churches. In a letter written to all members of the Senate during the past year, the Washington office of the National Council of Churches declared, "The National Council of Churches, representing 32 major Protestant and Orthodox communions in this country, believes that religious experience of children is not the business of either the government or the public schools... rather, a responsibility and a sacred trust of the family and the church." Again, it is highly significant today, as during the past two decades, that the strongest support for state sponsored prayers in the public schools comes from individuals (within and without the religious community), public officials, professional evangelists, and nondenominational religious associations and not from mainline churches or religious de-

nominations as such.

The call for government sponsorship of religion has a long history in this nation. Nine of the thirteen colonies had established churches. Out of a European experience, the theocratic notion of a Christian state gave rise to the "Bible Commonwealth" of colonial New England in which religious liberty was expressly denied and religious matters were vested in the hands of civil magistrates who served the cause of the "Christian" state.

It was against the theocratic notion of a "Christian" state that Baptist leaders such as Roger Williams, Isaac Backus, and John Leland vigorously contended in order to advance the concepts of a free church and a free state in which religion, without government sanction or support, would wait upon the voluntary responses of the citizens. Without secular means of coercion or support, religion would be required, they reasoned, to depend upon religious means for accomplishing its mission.

The acknowledged architect of the American tradition of church and state, Roger Williams, spoke perceptively for Baptists when he declared that the authority of the state is "not religious, Christian, etc. but natural, human, [and] civil," and therefore it is "improper" for the state to abridge the rights of conscience and the free exercise of religion. Isaac Backus, one of America's greatest Baptist leaders in the eighteenth century, contended before the Constitutional Congress for the separation of church and state, and he did so for theological reasons. "Now who can hear Christ declare that His kingdom is not of this world, and yet believe that this blending of the church and state together can be pleasing to Him?"

Church Separate from State

For Baptists historically, the separation of church and state has meant a free church and a free or secular state, in which not only is the church independent of state or political control, but also the state is limited to this age or *seculum*, where, as Backus wrote, "The free exercise of private judgment, and the inalienable rights of conscience are of too high a rank and dignity to be submitted to the decrees of council, or the imperfect laws of fallible legislators."

Whereas generally most of America's theocrats have accepted the wisdom of the separation of any particular church from the state, they have persisted in holding the view of America as a Christian state, the "American Israel."

Repeatedly, throughout this nation's history, America's theocrats have contended against the separation of church and state, i.e., the secular state. Not content with religious means for winning persons to the Christian faith, theocrats have sought by whatever political means available nothing less than the Christianization of the state. Government sanction and support of religion has been a persistent goal. Well over a century ago, John Leland warned that America's theocrats of whatever religious persuasion always seek to violate the principle of the separation of church and state. He wrote, "The honor of religion, the spread of the gospel...the good of society, the safety of the state, and the salvation of souls, form the syrup in which the poisonous pill is hidden."

Ironically, it is with the phenomenal and unparalleled growth of organized religion that increasing pressure is most likely to come for religion to receive both the sanction and support of the state and, at which times, the guarantees of the First Amendment with regard to the secular state are in greatest danger of being eroded. Meanwhile, history warns that of the concept of the Christian state is as dangerous for true religion as for civil liberty and the very fundamentals of human rights.

Admittedly, many persons still do not know what the United States Supreme Court has said and has not said with respect to prayer and Bible reading in the public schools. In *Engel*, the Court rightly declared that government, which in this case was a state government, may not require prayer in the public schools, even when it is conditioned on a "voluntary" basis for school pupils. The following year, 1964, the Court in *Abington* ruled that prayer and devotional Bible reading may not be a part of the public school curricular activities. In no way did these decisions deny or prohibit the right of teachers and pupils to pray in public schools on an individual or voluntary basis, but such prayers were not to be a part of the public school program as such.

Most important to remember is that the U.S. Supreme Court has explicitly disclaimed that it has ruled out the study of religion from the curriculum of the public schools, so long as religion is made the object of academic inquiry and not the object of religious worship or faith under the auspices of government or the public school structure. Rather, for more than thirty years, the Court has acknowledged the high value of religion in civilization and in the learning experience of public school children. Speaking for the Court, Justice Tom Clark perceptively observed almost twenty years ago that "It might well be said that one's education is not complete without a study of...religion."

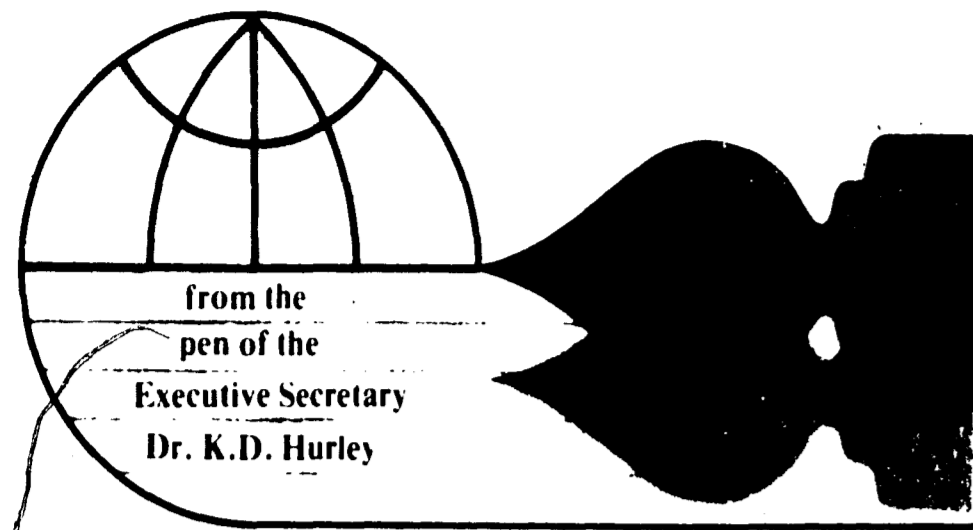
President Carter spoke for the vast majority of America's religious denominations when he declared, in response to the Helms Amendment, government "ought to stay out of the prayer business." "I don't think that the Congress ought to pass any legislation requiring or permitting prayer being required or encouraged in [the public] school." Hopefully, Congress will recognize this and not be intimidated for fear of political consequences of a vote which some of their constituents might interpret as a vote against God, against religion, and against morality. That is simply not the issue in the case of the Helms Amendment. Rather, it is that such legislation is unnecessary and does not serve the legitimate interest of the state or true religion.

Finally, it is bad legislation that would seriously jeopardize not only the First Amendment guarantees with respect to an establishment of religion and the free exercise of religion, but also the principle of Supreme Court review of all constitutional issues. □

ANSWERS for Children's Page

1. Nights
2. Opened
3. Animal
4. Heaven
5. Sevens
6. Abated
7. Rained
8. Keeper

THEME — Noah's Ark



BUILDING—ON THE SOLID ROCK

"Each one must be careful how he builds. ...For God has already placed Jesus Christ as the one and only foundation, and no other foundation can be laid." (GNB)

1 Cor. 3:10-11

In '75 (that was the year 1675), a group of people met in England to organize what we now usually call the Pinner's Hall Seventh Day Baptist Church.

According to the history books (*Shem Acher: A Name...by Francis Bampfild. London, 1681*), the founders "agreed...to own the Lord Jesus Christ to be the one and only Lord and Lawgiver to their Souls and Consciences, and the Holy Scriptures of Truth as the one and only Rule of Faith, Worship and Life. ...They did firmly lay all their Church-bottoming and building upon the Rock and Foundation, even upon Christ and upon His Word."

In '79 (that is 1979), American Seventh Day Baptists voted in General Conference to establish a Decade of Discipleship (1980-1990), and there declared the purpose was—and is—to at least *double* all facets of denominational life and activities during the 10 year period—to the glory of Christ and His Cause!

A good start has been made. The year 1980 is being dedicated to a *decision* to disciple, with individuals in our churches challenged to join small "cell" groups for study of different phases of discipleship: **basic Christian disciplines, life priorities, stewardship of God's resources, personal relationships in family and church, sharing one's faith, Sabbath convictions, and disciplining others.**

Personal Blessings

Those who have already partici-

pated in these studies report great personal blessings. They are encouraged to continue their participation and to recruit others throughout the Decade of Discipleship in order "to train an army of Christians committed to a life-style of discipleship."

This procedure will assure success in the progressive years of emphasis on nurture (1981), extension (1982), and ministry (1983). Appropriate resource materials will be suggested and supplied by denominational boards and agencies for use in the churches through three reoccurring cycles of the stated emphases building up to 1990, the year for celebrating the achievements in outreach and growth.

Progressive Developments

General Conference, meeting in Denver last August, "set the stage" for progressive developments in the years immediately ahead. It was a "healthy" Conference, spiritually oriented around the theme "Pleasing God in Every Way" (Col. 1:10b—NIV). At every worship service there were commitments and recommitments to Christ. Business was carried on in a dedicated, conscientious way. Delegates from the churches carried on frank, open discussions regarding such potentially controversial issues as abortion and the inerrancy of Scriptures; and in the Baptist tradition of freedom of individual thought and conscience, maintained a basic unity of spirit. Several matters needing further clarification were referred (for study and recommendations back to Conference) to the churches and to established committees including the General Council and the Coordinating Leadership Team (CLT).

The CLT met in Plainfield September 29-30, with nearly 20 items on the agenda, including planning for a Springtime every church visita-

tion by teams of denominational representatives regarding the Decade of Discipleship (if designated giving to OWM makes the project financially feasible); starting a "needs and impact" study regarding possible relocation of denominational headquarters by 1985, with all executive offices there; and developing a strategy for minority ministries.

Goal Setting

Given priority attention by the CLT was the importance of goal setting—by individuals, by Conference related boards and agencies, and by churches. The boards and agencies have agreed to publish their goals in the *Sabbath Recorder*. Churches have been sent questionnaires, which suggest specific target areas for official church action. It is recommended that the churches voluntarily send copies of the questionnaires to the General Conference office, where a procedure will be established for monitoring growth progress year by year. All of this is a part of a vital accountability process.

It is felt that decisions made *now*, courses of action established *now*, will determine the ultimate outcome of the Decade of Discipleship. Victory in 1990 will really be pre-decided in 1980. Realistic goal setting with determined follow through is an imperative prerequisite to decisive achievement—in Christ's name.

The foundation for our "building" in the 20th century is the same as it was for our forefathers in the 17th century. A familiar old hymn expresses our collective as well as individual assurance:

*My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.*

*On Christ the solid Rock I stand;
All other ground is sinking sand.* □



Jane Mackintosh

The Women's Board has found a new home. After residing joyously in the Denver/Boulder areas of Colorado for the decade of the '70's, the time came with the onset of the 80's to spread the joy on west. There was a somewhat frantic search for this new home, but as usual, God was preparing hearts and at just the right time, He seemingly tapped shoulders and commissioned a new Board. The women of the Los Angeles, CA, church, when approached by Ada Davis, president of the Board, took a leap of faith, accepting responsibilities for the Board, trusting that other women of the Pacific Coast Assoc. churches were also being "tapped on the shoulder." God has been and is preparing hearts and the women of the association are responding with an attitude of, "Just tell us what we can do."

I would like to introduce you to the Board that was officially appointed by Conference. The president, Floy Owen, is a rather remarkable lady. She's the wife of Paul Sr., a roofing contractor, and the mother of Paul Jr. and wife Jan, Viva, Paula, Elva, and Brian. The youngest, Brian, just graduated from high school so her role as mother has taken on somewhat of a new dimension just in time for her and Paul Sr. to take on a new role. Paul Jr. and Jan expect to make them grandparents any day as of this writing. Floy has "retired" from helping Paul Sr. run the family roofing business, but she keeps busy in an active life. The family shares an active prayer life and they have watched God "move mountains" among them. In 1969, after years of trouble with her spine, Floy and Paul found them-

selves at the famous Mayo Clinic, believing Floy to be near death. Before the doctors took her in, Paul wheeled her into the chapel where they thanked God for their life together and completely laid her illness in His hands, trusting Him for the future whether or not it meant death or a wheel chair. Afterwards the doctors diagnosed her illness as Multiple Sclerosis, a degenerative disease that is progressive. Though her left side had been paralyzed, she was learning to walk again three months later. The Owens know that she is a miracle of God. Her disease seems now to be in remission. Each morning at 4 a.m. she and Paul are up praying together that God will give her strength for the tasks she has to do that day. This day by day faith has built a growing relationship with their Lord.

Beth Burdick, the vice-president, is one of the members of that adventuresome team of Beth and Joan, the two young unmarried nurses who together went to Malawi, Africa, to serve as missionaries in the early fifties. Four years later, they were joined by a young doctor, Victor Burdick, who apparently the Lord had picked as a husband for Beth. Beth and Victor stayed in Malawi for thirteen more years during which time they courted, married, and became the parents of Victor Jr., Joanie and Mark. They returned in 1970 to Los Angeles, where Victor Sr. continued his medical practice. Beth is a quiet, somewhat reserved person yet when there's work to be done, she can be depended upon to be there. After talking with her and listening to what she says, it is not difficult to see that same faith and trust in God that "moves mountains" and one senses there have been many moved in her lifetime.

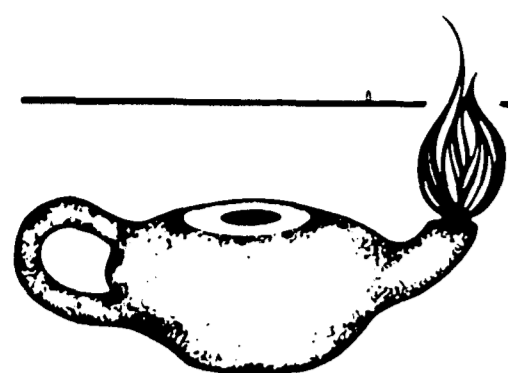
Louise Crump, the recording secretary, is the wife of John and the

mother of Cynthia, Lisa and Matthew, who are active in grade school. Louise teaches in a Christian school and is actively involved in her own children's education. The Crump children can always be depended on in closing exercises of Sabbath School, to stand and recite seemingly scores of Scripture verses with Mom right there as coach.

Estelle Abbebe, the corresponding secretary, is the daughter of Mrs. Esther and the late Pastor Lewis of the former 42nd Street SDB church in Los Angeles. Estelle, her mother and Estelle's sister are always present together in the Los Angeles church where they share a special ministry radiating from the joy of Christ through their smiles and their softly spoken words of encouragement to individuals in the congregation.

Pat Ashcraft, treasurer, is the wife of Dick and mother of Lynn and husband Victor, Mark and wife Lynn, Bill and Teri. She and Dick are also the proud grandparents of a new grandson. Pat is one who believes wholeheartedly in sharing her Lord with whomever she meets, and she meets many people, being actively involved in the accounting part of her husband's air-conditioning business as well as running her own retail store of collectibles (plates, Hummels, ornaments, etc.). One man will probably never forget their phone conversation on the day she called to inquire about why he hadn't paid his bill. After his explanation about how jumbled his financial affairs were Pat simply asked him who was running his business. When he replied that he was handling it all by himself, she said that was his problem and if he wanted to get his troubles straightened out, he should turn them over to the Lord and let Him take care of them!

(Continued on page 19)



Thy Word is a light...

BOARD OF CHRISTIAN EDUCATION

Mrs. Mary Clare

CHRISTMAS FAITH PRACTICED

Perhaps the most severe credibility gap for Christians is the vast difference between our faith and our practice concerning Christmas. What we believe about Christmas is scarcely visible in most of what we do during this sacred season.

For the past several years Christians have objected to the "commercialism" of Christmas; few have done anything to curb the growth of the malady. Families continue to purchase gifts they cannot afford, take children to see and have pictures taken with Santa and otherwise allow themselves to be exploited by merchants.

For several months evergreen tree plantations have been harvested and trees sent to market to be "enhanced" with man-made decorations, later to be discarded on trash heaps. The stores have been decorated with Christmas trappings, the faces of Santa Claus appear on advertisements and people are urged to "shop early" for Christmas gifts their friends cannot use and do not want.

As Christians focus on some of their beliefs—to be good stewards of their bodies, to be co-creators with God, to share and to care, they find this a strange way to "prepare" for the celebration of the birth of the Christ Child. There are alternatives. It takes courage to be different, but it helps if we realize we are striving to participate in this celebration as Christians who put their own stamp on everything they do and wish to bring especially formed values and beliefs to each event. This is a marvelous time for individuals to express their creativity. Handmade gifts made with thought of the interests of the person to receive the gift are always appreciated.

The Advent Season should be a time to prepare our hearts and minds for the day of remembering the time God gave the world a gift of unparalleled importance. It could be a time for adventure into the field of fine art; sharing the inspiration which is expressed in pictures, music and books helps bring the reality of the occasion to mind. It should be a time of family togetherness through special worship and Bible study. This is the season to have a special awareness of love, joy and blessings received through the gift of God's Son and sharing those gifts with others.

This is the year to examine your Christian life-style, in particular, how do you celebrate Christ's birth? Could your fellowship gatherings be more simple; could you eliminate "duty" gifts and invitations and give the amount saved to someone who will have no Christmas? Could your child, who has many toys, be made to understand that part of this year's gift will be shared with another? Could you do without that special dress, suit or piece of furniture planned for this season?

This year, if each of us spent 25 percent more time in worship, study and prayer and spent 25 percent less money on ourselves, giving it to OWM or other favorite charity, a start would be made toward bringing our faith and practice more nearly into alignment.

Books which could enrich your Advent season:

BISHOP, Jim, *The Day Christ Was Born*, Harper and Brothers, New York, 1959, 107 pages, illustrated. The reconstruction of the scene is excellent, the description of reli-

gious customs connected with marriage and birth most interesting. The old familiar stories of the birth of Christ are told with imagination and dramatic power.

MAIER, Paul, *First Christmas, The True and Unfamiliar Story*, Harper and Row, New York, 1971, 125 pages; 4 full color and 29 black and white pictures.

Because the record is sparse as told in Matthew and Luke many legends, myths and customs have grown up about the birth of Christ. Now Mr. Maier has reconstructed the story through various aspects of: the time and place; the politics; Herod, the King; Mary, the Mother; Joseph, the foster-father and finally, the Christ Child.

SAFFEN, Wayne, *The First Season*, Fortress Press, Philadelphia, 1975. This is a collection of "prose, poetry and penses" for Advent through Epiphany. The issues are deep and abiding. Saffen's style is rhythmic in open-ended verse style—balancing between rhythmic prose and cadenced poetry. This material is particularly suitable for personal or group worship. 85 half pages, \$2.75. □

ALCOHOLISM INFORMATION

Because the Christian Social Action Committee strongly urged the following action at General Conference, the Life Ventures committee of the Board of Christian Education, Inc. will include information each month, on this page, concerning Alcoholism.

SABBATH SCHOOL TEACHERS' MINI-LAB

THE ART OF LESSON PLANNING

Early in the quarter the teacher should look over the entire quarter, noting the basic aims and materials needed for the lessons. If the whole school is using the material from the same publisher, all teachers should get together and discuss the work and find out how they can work together.

AS THE TEACHER PREPARES FOR THE WEEKLY LESSON: she should

1. PRAY. Pray for each of the students by name. Pray for each teacher and officer in the school. Pray for oneself—ask for forgiveness for specific sins, ask for proper attitudes toward teaching, ask that through study you may do His will, ask that you may reach the needs of each student.

2. EVALUATE. Each lesson after it is taught. Ask yourself if the aims were accomplished. Were the visuals effective? What were the strengths, weaknesses and changes that should be made for another lesson? What should be carried over to another session?

3. STUDY. Read not only the Scripture listed but enough so the background of the lesson is fully understood. Study all the material given in the teacher's manual. If other resource books are available, refer to them.

4. WRITE DOWN LESSON PLANS. List what the students should know at the end of the hour. Write out methods to be used. Write out the



YOUTH CONCERNS

The aim of the YOUTH CONCERNS column in this magazine was to provide suggested material for Youth Fellowships to use as basis for weekly or monthly Bible study.

The BEACON NEWSLETTER is currently carrying a Bible study which serves the purpose of this column. Therefore, we plan to discontinue YOUTH CONCERNS. Please let us know if you disagree with this plan—SILENCE GIVES CONSENT.

Write:
The SDB Board of Christian Ed., Inc.
15 South Main Street
Alfred, NY 14802 □

memory verse and list other Scripture to be used. Write down questions to be asked and responses expected. List materials needed and have them on hand.

5. Start early in the week to plan—You are teaching students, not material—strive to meet their needs. □

We, the Christian Social Action Committee strongly urge that S.D.B.'s, as a denomination and as individuals, become more keenly aware and informed as to the increasingly devastating role played by Alcoholism in the social problems of highway deaths, health, crime, alcoholism, child abuse, and scores of other ramifications, being brought on by increased social

acceptance, public apathy, and moral decline in our country. In doing this, we would hope that we as S.D.B.'s would use our knowledge and convictions to influence our youth, society, and Government in facing up to the truth that the use of the narcotic Alcohol is one of our nation's most serious problems to be confronted now, and in the years ahead. □

The Women's Board Page

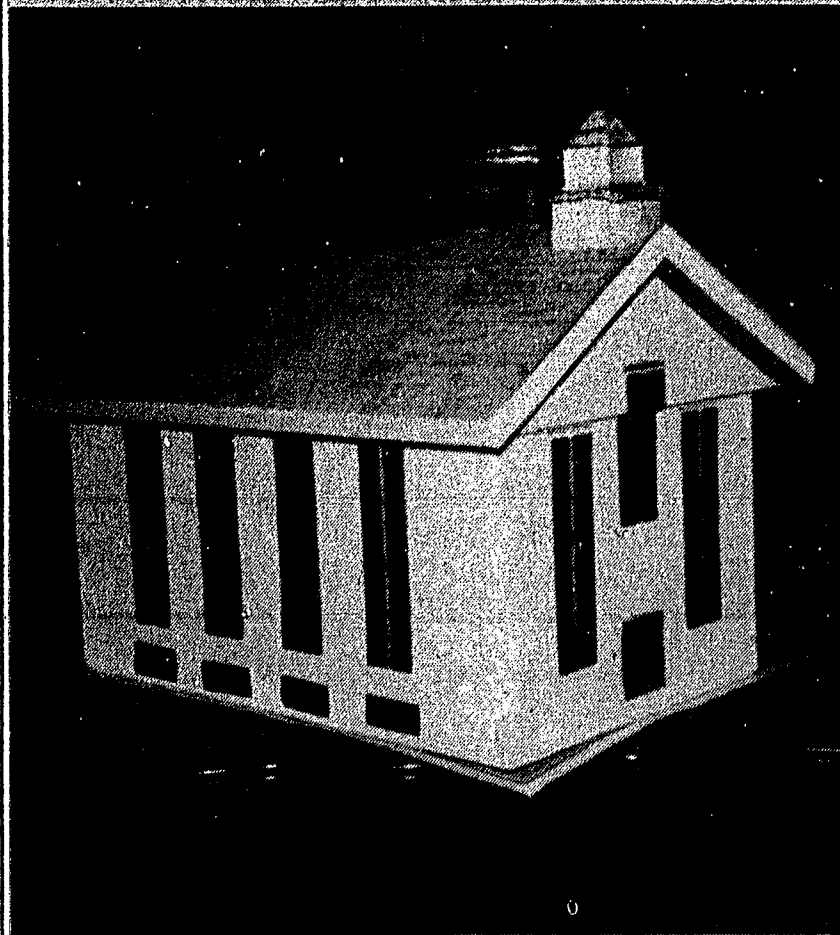
(Continued from page 17)

I am a somewhat distant member of the Board since I reside 400 miles away from the rest of them. I'm Jane Mackintosh, the wife of Douglas and mother of three preschoolers, Adam, Eric, and Alicia. I've been asked to edit this Women's Board page for awhile. My husband and my brother, as partners, recently bought an electronics retail store which is a Radio Shack dealership, so we're actively building a business. It's a real family affair when customers are greeted at the door by two little boys who are our official "Christmas toy testers" and one little baby girl in a walker who is busily rearranging all the Duracell batteries, packaged phone cords and any other product that is low enough for her to reach. Doug and I served for four years at Crandall High School in Kingston, Jamaica, where our two sons were born. We're now active in the San Francisco, CA, Bay Area church.

The remainder of the Board members are all active in the Los Angeles church. Several months ago some of the women of the church attended the seminar based on the book *What Happens When Women Pray*. As a result of that seminar, they invited all the women of the church to meet with them on Sabbath afternoons to organize a women's group and to pray together. It was this group that sensed the leading of the Lord when contacted about bringing the Women's Board to the West Coast. One goal they have set for this work is to draw the women of the Pacific Coast Association together in the projects of the Board, spreading the tasks among the Washington, Oregon and California churches. Another goal they have established is to encourage all the women of the denomination to grow in their relationship with the Lord and then follow up with a lifestyle evangelism. This "lifestyle evangelism" means each woman's becoming aware of how she can share her relationship with God within the context of her everyday lifestyle.

We trust that your prayers, encouragement and guidance will be with us as we learn about these new responsibilities and we trust you will continue to support the work of the Women's Board as you have done in the past. God's grace, peace and joy be with you all. □

the CHURCH in ACTION



This model of the Albion church was built by Carl Smith. It was used to raise funds for re-roofing the church and installation of storm windows.

CHURCH ACTIVE—IMPROVEMENTS MADE

ALBION, WI—Although we here at Albion haven't been heard from for some time, we are alive and very busy. Our church members and friends have been repairing, beautifying and winterizing the church building. Our church president, Carl Smith, and his wife, Donna, have given good leadership as well as hundreds of hours of their time.

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The work also included a clean-up of grounds and shrubbery. Storm windows were built for the sanctuary, foyer and fellowship hall using simulated stained glass of high impact plastic for the upstairs, and plain for the downstairs. We were given a chance to purchase materials for the windows as memorials and all were sold in one week, a total of

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After spending a busy summer with us our assistant pastor, Tom Schock, has returned to college. We appreciated having him here. On August 30 we held Sabbath Promotion Day and so ends a busy summer in North Loup. □

—Bertha Clement

NEW SDB GROUP IN OREGON

ROSEBURG, OR—A new Seventh Day Baptist Church at Roseburg, Oregon, held its first Sabbath services on September 13, 1980.

Roseburg is a city of 15,000 located in southwestern Oregon, about 75 miles from the Pacific Ocean and 170 miles south of Portland, OR. Sabbath services are presently being held in the American Legion Building in Roseburg, with the leadership shared by Pastor Homer Fletcher and Pastor Tracy Smith. Working with Pastors C. Justin Camenga of Portland and Duane L. Davis of Seattle, the new group is making plans for affiliating as a branch church of the Portland Area SDB Church, until formal organization. It is hoped that Pastors Fletcher and Smith will be able to attend the Pacific Coast Association meetings at Riverside, CA, October 17-19. □

—Duane L. Davis

CHURCH PLANS TO HOST ASSOCIATION

TEXARKANA, AR—We are looking forward to having the Southwestern Associational meeting at our church in June of 1981. The president of the Association this year is Douglas Yarberry of Texarkana. The theme he has chosen is "Repent for the Kingdom of Heaven Is at Hand" (Matt. 3:2).

We in Texarkana have begun a series of work days to repaint the church and finish the interior of the recent addition made to our building. This addition contains the kitchen with space for dining and meetings. □

—Lura Crow



Pastor Dale Thorngate (left) and driver George Chamberlin chat with several church van passengers in Columbus, Ohio. The bright red van provides transportation to Sabbath services and other church activities—and doubles as a colorful, moving church sign.

MARRIAGES

RICHARDS-WILBER.—Timothy R., son of Rev. Donald E. and the late Edna Ruth (Randolph) Richards, of Bridgeton, N.J., and Tammy Wilber, daughter of William J. and Connie (Snyder) Holt, of Shiloh, N.J., were united in marriage in Bridgeton, N.J., by Judge John Casarow, on July 27, 1980.

WENDELL-DICKINSON.—Ralph S. Wendell, son of Ralph and Edith Wendell of Shiloh, N.J., and Carol S. Dickinson,

daughter of Everett and Wilberta Dickinson of Shiloh were united in marriage at the home of the bride on August 2, 1980 by the Rev. Charles H. Bond and assisted by the bride's brother, Everett Dickinson.

WRIGHT-RICHARDS.—Verne Martin, son of Raymond S. and Evelyn (Bartholomew) Wright, of Clarksville, Indiana, and Elizabeth D. (Betsy De) Richards, daughter of Rev. Donald E. and the late Edna Ruth (Randolph) Richards, Bridgeton, N.J., were united in marriage at the Marlboro Seventh Day Baptist Church, Bridgeton, N.J., by the Rev. Donald E. Richards, pastor, on May 31, 1980.

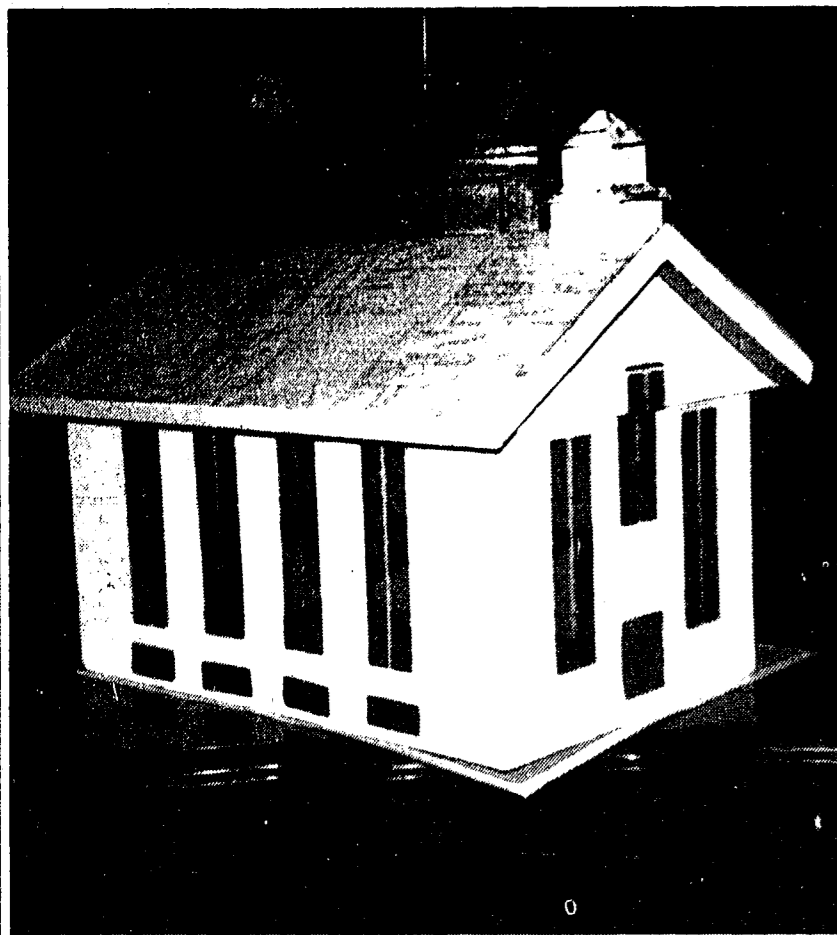
BIRTHS

BARNES.—A daughter, Laura Lee, was born June 27, 1980 to James and Vickie (Ash) Barnes of Salem, WV.

HAGLER.—A daughter, Maria Christina, to Lilia and Jimmy Hagler of Riverdale, GA, on September 12, 1980.

VAN METER.—A son Harmon Emeniano, to Henry and Era (Enriquez) Van Meter of Woodside, N.Y., on Sept. 2, 1980.

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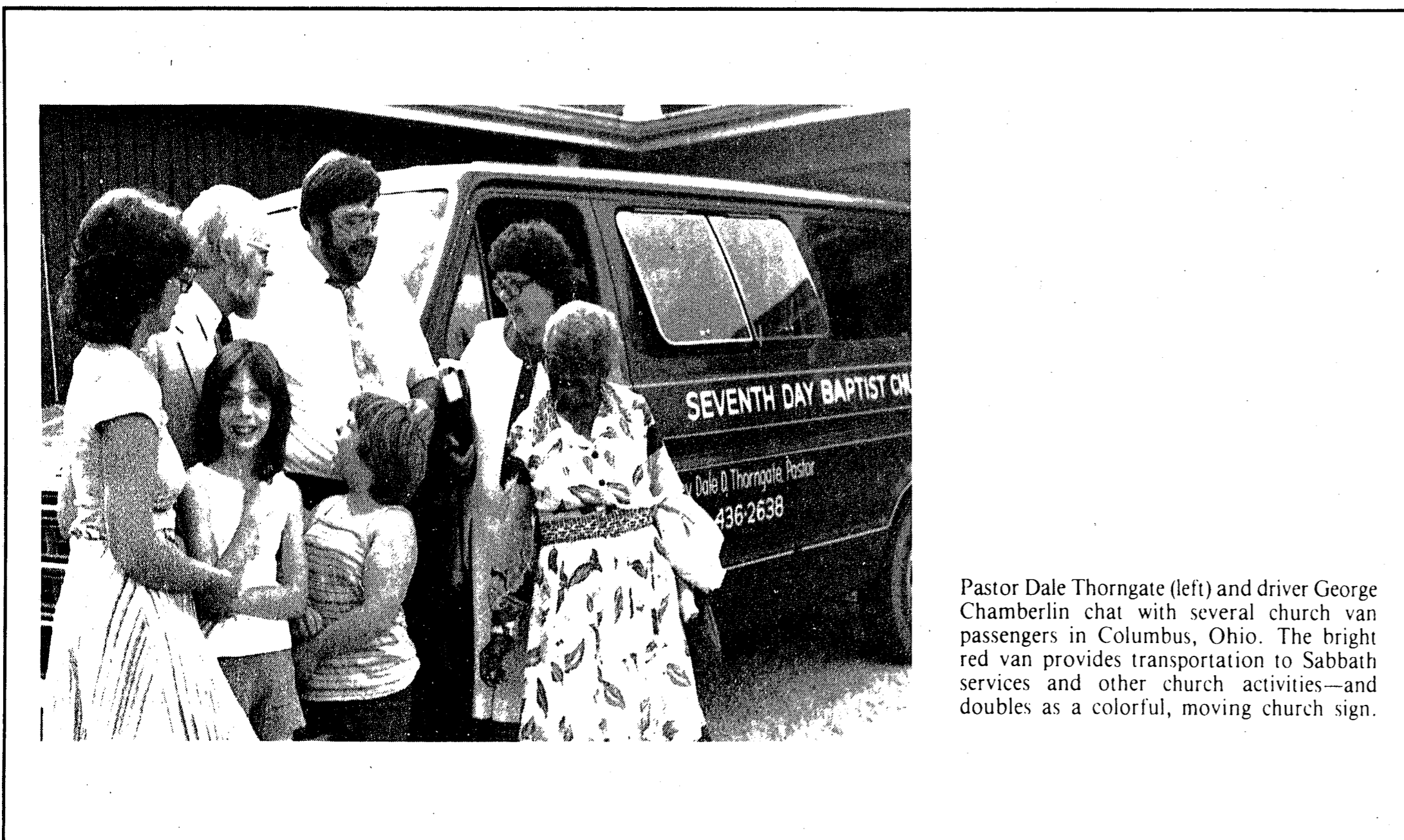
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NEW SDB GROUP IN OREGON

ROSEBURG, OR—A new Seventh Day Baptist Church at Roseburg, Oregon, held its first Sabbath services on September 13, 1980.

Roseburg is a city of 15,000 located in southwestern Oregon, about 75 miles from the Pacific Ocean and 170 miles south of Portland, OR. Sabbath services are presently being held in the American Legion Building in Roseburg, with the leadership shared by Pastor Homer Fletcher and Pastor Tracy Smith. Working with Pastors C. Justin Camenga of Portland and Duane L. Davis of Seattle, the new group is making plans for affiliating as a branch church of the Portland Area SDB Church, until formal organization. It is hoped that Pastors Fletcher and Smith will be able to attend the Pacific Coast Association meetings at Riverside, CA, October 17-19. □

-Duane L. Davis

CHURCH PLANS TO HOST ASSOCIATION

TEXARKANA, AR—We are looking forward to having the Southwestern Associational meeting at our church in June of 1981. The president of the Association this year is Douglas Yarbber of Texarkana. The theme he has chosen is "Repent for the Kingdom of Heaven Is at Hand" (Matt. 3:2).

We in Texarkana have begun a series of work days to repaint the church and finish the interior of the recent addition made to our building. This addition contains the kitchen with space for dining and meetings. □

-Lura Crow

MARRIAGES

RICHARDS-WILBER.—Timothy R., son of Rev. Donald E. and the late Edna Ruth (Randolph) Richards, of Bridgeton, N.J., and Tammy Wilber, daughter of William J. and Connie (Snyder) Holt, of Shiloh, N.J., were united in marriage in Bridgeton, N.J., by Judge John Casarow, on July 27, 1980.

WENDELL-DICKINSON.—Ralph S. Wendell, son of Ralph and Edith Wendell of Shiloh, N.J., and Carol S. Dickinson,

daughter of Everett and Wilberta Dickinson of Shiloh were united in marriage at the home of the bride on August 2, 1980 by the Rev. Charles H. Bond and assisted by the bride's brother, Everett Dickinson.

WRIGHT-RICHARDS.—Verne Martin, son of Raymond S. and Evelyn (Bartholomew) Wright, of Clarksville, Indiana, and Elizabeth D. (Betsy De) Richards, daughter of Rev. Donald E. and the late Edna Ruth (Randolph) Richards, Bridgeton, N.J., were united in marriage at the Marlboro Seventh Day Baptist Church, Bridgeton, N.J., by the Rev. Donald E. Richards, pastor, on May 31, 1980.

BIRTHS

BARNES.—A daughter, Laura Lee, was born June 27, 1980 to James and Vickie (Ash) Barnes of Salem, WV.

HAGLER.—A daughter, Maria Christina, to Lilia and Jimmy Hagler of Riverdale, GA, on September 12, 1980.

VAN METER.—A son Harmon Emeniano, to Henry and Era (Enriquez) Van Meter of Woodside, N.Y., on Sept. 2, 1980.

**DISCIPLESHIP PROGRAM—
SIXTEEN BAPTIZED**

VERONA, NY—In March 1980, the Verona Seventh Day Baptist Church entered a program that opened up a new dimension and degree of effectiveness in our evangelism. We have expected growth, desired it, and despaired of it happening for us. Yet in a desire to try yet another time to become in fact a growing church, a program called "Wanted: Ten Brave Christians" was started in preparation for a Discipleship Celebration. Fourteen people indicated a desire to enter into a one month covenant together under the Lord. The covenant was a five part pledge of discipleship that was to be strictly honored before the Lord and with each other.

It seemed that from the moment that the commitment was made, and as people prayed and studied along the same lines that God poured out

blessing after blessing. Everyplace we turned it seemed that people were there who were famished to know about Christ and ready to make commitments to Him. Much of what we were doing and are still doing is the same as before, but there are results that keep showing up.

One of the real measures of God's work was seen at Central N.Y. Association's Spring meeting when we had the joy of seeing 16 from the Verona area baptized into Christ. Eleven were adults, including two husband-wife couples, and one mother and two adult sons. There were eight more who desired baptism but were unable to be there that weekend. Praise be to God for His Word not returning to Him void. We eagerly await more of God's blessings and it is our prayer as a church that we may not hinder this flood of His work through us. □

SDB UNITED RELIEF OFFERING

You can have a part, a satisfying part, in raising a substantial denomination-wide fund for meeting world and local disaster relief needs in the name of Christ. It is the Seventh Day Baptist United Relief Fund collected once each year in your church on Thanksgiving Sabbath — November 22, 1980.

It is our opportunity to back up our prayers of thanksgiving with a sharing of our relative abundance with those who may face unforeseen and overwhelming physical needs. We read that when Jesus saw 5,000 hungry people He was moved with compassion and fed them. One of the greatest joys of His disciples today is to do likewise.

If possible make your contribution through your local church on Sabbath, November 22, designating the gift. Checks drawn to SDB United Relief Fund may also be sent directly to Gordon Sanford, OWM Treasurer, R.D. 1, Little Genesee, NY 14754. □

-Leon R. Maltby

Needs of Blind

(Continued from page 25)

Helen Keller died peacefully in her sleep on June 1, 1968. She had lived 87 years, almost all of them in a physical darkness and silence most of us will never know. Yet her courage and faith led her to illuminate the world. God had greater things in mind for the little blind girl from Tuscumbia, Alabama, than a life hidden away from the world. □

Political Religion

(Continued from page 27)

As R.G. Puckett points out "It appears they all are committed to America as a theocracy but the question is, 'Who will be Theo?'"

As Christians we should be active in the political process, informed on the issues and candidates and then exercise our right as Americans to vote in a free and secret election. However, we cannot agree to a moral majority that would make a test of political office their own sectarian doctrine. When any religious group attempts through the political process to implement its own goals it has thus violated its own principles and violated the rights of others as well.

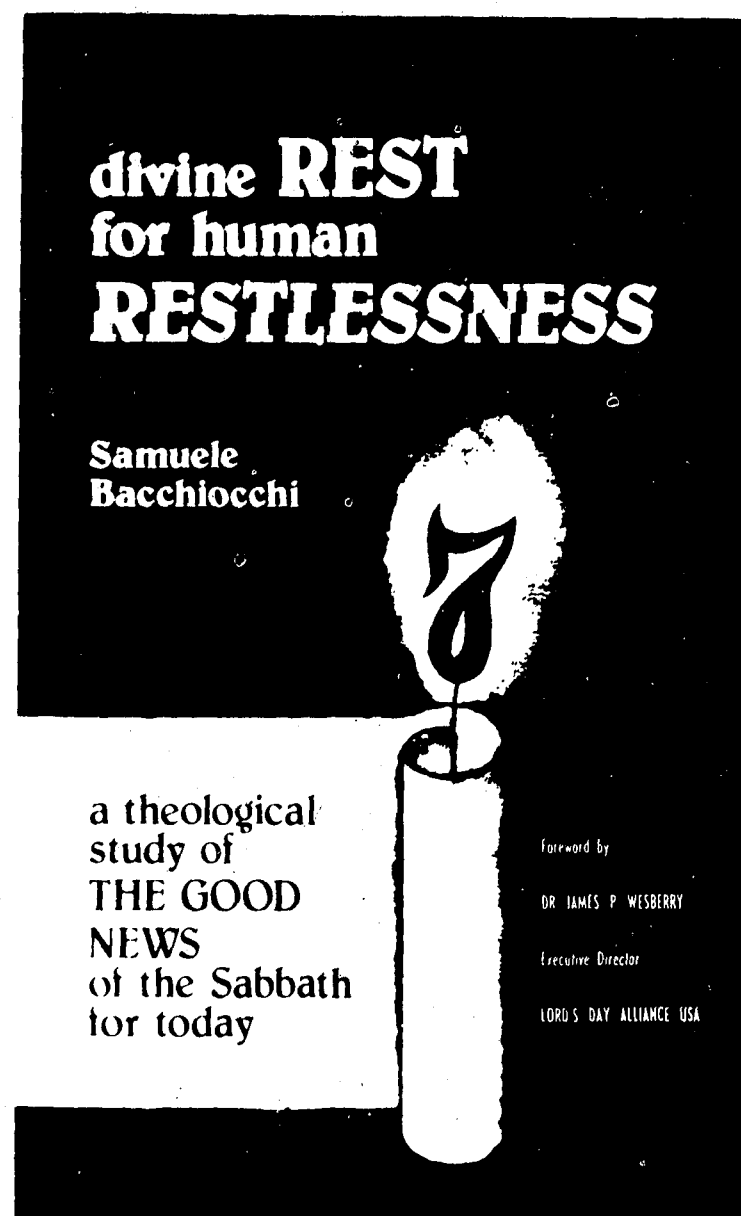
Eternal vigilance is the price of liberty! □

BOOK REVIEW

A new book on the Sabbath entitled *Divine Rest for Human Restlessness*, written by Dr. Samuele Bacchiocchi, Associate Professor of Religion at Andrews University, rolled off the Pontifical Gregorian University Press in Rome recently (June 1980). The first printing of the book was sold out in a few days but a reprint is now available both in English and Spanish. The title of the Spanish edition is *Reposo Divino para la Inquietud Humana*.

This new book builds upon Dr. Bacchiocchi's earlier study (*From Sabbath to Sunday*) and offers an insightful and delightful interpretation of the significance of the Sabbath for contemporary human needs. The simple, non-technical style and the numerous illustrations by a gifted Italian artist, make the book a reading pleasure.

The Foreword is written by Dr. James P. Wesberry, Executive Director of the Lord's Day Alliance of the USA, who praises the book as "an invaluable contribution to the strengthening of the Sabbath throughout the world. No one, no matter of what faith or denomination he or she may be, can read this book without finding Divine rest for his or her restlessness."



SCRIPTURE GEMS

Favorite Bible texts selected by pastors and ministerial students.

**Rev. Gordon P. Lawton
Ashaway, RI**

"Loving God means doing what He tells us to do, and really, that isn't hard at all; for every child of God can obey Him, defeating sin and evil pleasure by trusting Christ to help him" (1 John 5:3-4:LB)

As I grew up attending and participating in church, it seemed to me that we seldom talked of the victory that we have in and through Jesus. Sure we talked of forgiveness for sin, but in the next breath we reminded ourselves that we still were sinners and needed forgiveness, which is all true. However we never talked about, at least I did not hear that we can have victory over sin and bad habits through the power of God that lives in us. We can have victory!!! We can have clear consciences!!!! We can sing from the heart "What a wonderful change in my life has been wrought, since Jesus came into my heart."

The understanding of these two verses has been wonderfully freeing experience for me: Knowing that if I stay close to God and depend on Him I can live a victorious life, understanding more fully Romans 14:23 (Whatever does not proceed from faith is sin). □

Over 100 leaders and scholars have already reviewed the book expressing similar positive appraisals. C. E. Bradford, Vice-President of the North American SDA Division, writes: "Dr. Bacchiocchi has done the impossible! He has produced a work of art that is scholarly, 'meaty' and at the same time highly readable... Reading it has been sheer delight. I find there is a veritable gold mine of devotional and homiletical material. This book is bound to become a classic in its field." Dr. Joseph G. Smoot, President of Andrews University, similarly comments: "This forceful but graceful monument to Sabbath literature can make a difference in one's life by bringing a richer, deeper spiritual relationship with the Lord of the Sabbath." "My fervent hope," Dr. Bacchiocchi says, "is that this book will help those persons who seek meaning in their existence, who long for rest in their restless lives, who live among personal and social contradictions and tensions, to find through the Sabbath *Divine Rest* for their *Human Restlessness*."

The book can be purchased at the Adventist Book Centers or by sending your order (\$8.95, postage

paid) directly to Dr. Samuele Bacchiocchi, 230 Lisa Lane, Berrien Springs, Michigan 49103. □

Recorder Reactions...

I thought that your August 1980 issue was really special. I enjoyed reading every bit of it. Each article was inspiring and meaningful. Thanks.

-Linda Brown
Baptist World Alliance
Washington, D.C.

Please renew our subscription. The *Recorder* gets better all the time!
-Mrs. John Gavitt
Westerly, RI

Enclosed is my check for the *Sabbath Recorder*. Enjoy it so much I couldn't do without it. It's like an old friend when it arrives.

-Ruth K. Mosena
Bradford, RI

Decade of Discipleship

Decision to Disciple is for youth as well as for older adults. The Alfred Cell members range in age from high school to mid-twenties. Four of the five attended Conference. They gave their testimony of strengthened faith and the bond of love in Christ on Thursday morning.

Whatever your age or experience in leadership, through study and prayer, you can help form a Discipleship group and learn to be a witness for Christ.



Beverly A. Snyder, Richard Osborn, Beth Goodrich and David Snyder.



BAPTISTS OPPOSE USE OF CLERGY FOR CIA

by Rev. Leland E. Davis

Strong support continues to grow in the religious community for a federal law which would prohibit the use of the clergy in the intelligence activities of our country. The Baptist Joint Committee on Public Affairs declared in a March 4 declaration that "the use of clergy,

missionaries, and church workers for intelligence gathering in behalf of the national state immediately compromises and renders ineffectual the primary role of the religious workers to be carers for the humanitarian and spiritual needs of the constituents they serve."

In addition, the BJCPA resolution stated that Christian workers are primarily "agents of Jesus Christ" who "must not be treated or cast in the appearance of being political agents of any government."

A massive charter bill for the intelligence community is now being considered by committees in the House and Senate. Introduced as early as February in the Senate, (S. 2284) is linked to the House by H.R. 6588. The present wording of this bill prohibits the use of a relationship with a religious organization to establish cover for intelligence activities. The bill does not specifically prohibit use of clergy as informants.

A more recent bill (H.R. 6820) moves closer to satisfying the Baptist Joint Committee on Public Affairs. It contains a peacetime prohibition of the use of religious, media, academic, and other groups as a source of cover as well as any "paid relationship for the collection of information for intelligence."

In introducing his bill (H.R. 6820), Rep. Les Aspin (D., Wis.) said, "I do not think Americans should have to wonder whether the priests they deal with, the professors who guide their research, or the newsmen who govern so much of our information about the world are secretly employed by the CIA."

Neither of the above bills prohibit "voluntary contacts" or "voluntary exchange of information" between individual clergy and the intelligence community.

The Carter Administration, including the CIA is *against* legislation prohibiting the use of clergy or religious institutions by the in-

telligence community.

Your voice as a citizen is now needed to speak out in favor of the latest bill, H.R. 6820. Write the President of the U.S. and your congressmen in Washington NOW.

CENTENNIAL OF HELEN KELLER'S BIRTH FOCUSING ON EVER-PRESENT NEEDS OF BLIND

NEW YORK.—One hundred years after the birth of the most famous and accomplished blind woman in history, the eyes of a nation are focusing on the continuing needs of the blind.

In honor of the 100th anniversary of the birth of Helen Keller, the American Bible Society—the nation's leading supplier of Scriptures to both the sighted and the visually-handicapped—has launched a drive to focus attention on the spiritual needs of the blind.

On June 27, 1880, Helen Adams Keller was born on a farm near Tuscomb, Alabama. At the age of 18 months, her sight and hearing were wiped out with one bold stroke of an unknown disease. After losing her vision and hearing, she also lost her powers of speech, an ability she never fully regained.

In spite of her multiple handicaps, she turned away from a life of obscurity and instead devoted herself to bringing attention to the needs of those like her. Through her work, the lives of thousands of people were given the opportunity to be enriched and useful. Without her work, the talents of those handicapped people would never have been realized.

Miss Keller often said the source of her faith, hope, and courage was in the Scriptures.

"I am always glad to bear witness to the blessings the Bible has been to me. Ever since I was a little girl, I have read it constantly for courage and for joy," Miss Keller said when she spoke before the staff of the American Bible Society on March 11, 1932.

The ties between Miss Keller and the Bible Society were close because one of the historic and continuing concerns of ABS has always been providing Scriptures for the blind and handicapped.

In fact, ABS began providing Scriptures for the blind in 1833, when it helped finance Dr. Samuel Gridley Howe in his attempt to teach



NEW YORK, July (ABS)—For Blind People throughout the world, the chance to read Scripture represents new hope and light in the darkness. The American Bible Society, the nation's leading supplier of Scriptures to the blind and visually-handicapped, has established the Helen Keller Centennial Fund to increase its service to the blind of the world. The complete Bible is produced in 18 volumes. In 1979, ABS distributed more than 5,500 Braille Bibles and more than 210,000 Scriptures on records.

the blind to read ordinary letters embossed on special paper. In 1911, the Bible Society began producing Scriptures in Braille, the system of reading for the blind that is still in use today.

It was this system of Braille, and the Bible in Braille, that enabled Helen Keller to reach outside her dark and silent world.

"I cannot recall a further-reaching benefit to the blind," she wrote in the April 1960 issue of the American Bible Society *Record*. "For wherever the Bible goes, it carries new hope to the handicapped and quickens their wills to rebuild their broken lives. We, the blind, and the seeing, need the Bible daily if our spirits are to strike deep roots of faith and send up flowering boughs of achievement far into the future."

During her lifetime, Miss Keller possessed several 20-volume ABS Braille Bibles. She read one set so much that she wore the raised dots off the page. Another set was destroyed by a fire which engulfed her home in Westport, Connecticut, in 1946.

Still another Braille Bible belonging to Miss Keller is on permanent display in the library at Bible House, the New York headquarters of the American Bible Society. Its well-worn pages are testimony to her faith and her constant reading of the book which carried her through a lifetime of triumph and extreme adversity.

Miss Keller's life-long hope was that blind people throughout the world would be given access to those same things sighted people have. Today, the American Bible Society is working toward that end by making God's Word available to visually-handicapped people in a variety of ways.

For those with impaired vision, ABS has produced a large print

Bible in a readable low-glare type. For blind readers, ABS publishes both complete Bibles and individual books of the Bible in Braille. For those unable to read Braille, the Scriptures are available on both records and cassettes.

All of these Scriptures are available at or below cost. For thousands of visually-handicapped people each year, ABS Scriptures are a source of hope, faith, and inspiration.

ABS also works with millions of blind people around the world in conjunction with its 63 Bible Society partners that make up the United Bible Societies. This international fellowship of Bible Societies works to provide Braille Scriptures for blind people in a variety of languages. Last year, special projects by UBS were targeted to provide Scriptures in Malagasy, Africa, Colombia in South America, Pakistan, and Romania, among others.

Here in the U.S.A., many letters to the Bible Society from blind and visually-impaired people throughout the nation describe the great impact of ABS Scriptures in their lives.

"I soon became a daily reader and student of my Braille Bible, which has been a lifesaver to me," wrote one woman. "I have never been happier."

"The Bible has become a treasure chest of hope filled with God's wonderful promises," wrote another. "Christ has become a living reality in my life."

"In the Bible I find confidence mightier than the utmost evil," Miss Keller once wrote to the Bible Society. "I lean on the Bible as a courage-renewing parable that embraces all the catastrophies and upward trends of history. It is a book to live with, think from, and die by."

(Continued on page 22)

ACCESSIONS

FARINA, IL
Robert Van Horn, Pastor

By Baptism:
Willie Klajbor

MARLBORO, NJ
Donald E. Richards, Pastor

By Baptism:
Verne Wright

NORTH LOUP, NE
Victor W. Skaggs, Pastor

By Baptism:
Helen Goodrich

By Letter:
Robert Wheeler

PLAINFIELD, NJ
Victor W. Skaggs, Pastor

By Letter:
Rev. Victor W. Skaggs
Ardale C. (Mrs. Victor) Skaggs
Patrick Skaggs
Debbie (Mrs. Patrick) Skaggs

TEXARKANA, AR

By Baptism:
Danette Yarberr
Sharon Yarberr

By Testimony:
Mrs. Margie Cook
Mrs. Richard Arnett
Richard Arnett

Associate Member:
Charles Crow

OBITUARIES

LUPTON.—Charles W., son of the late Harry C. and Olive Randolph Lupton, was born in Shiloh, N.J., Jan. 21, 1916. He died Aug. 14, 1980 in Bridgeton Hospital.

He was the husband of Charlotte Bonham Lupton. They made their home in Shiloh where he served as a plumber and well-driller, following in his father's business. Mr. Lupton was a member of the Seventh Day Baptist Church of Shiloh.

In addition to his wife he is survived by two sons, Harry and Charles Lupton, both of Shiloh; a daughter, Susan Lupton, five grandchildren; and a sister, Elizabeth Lupton of Shiloh.

Services were conducted in the Seventh Day Baptist Church of Shiloh with the Rev. W. Curtis Whaley, pastor of the Greenwich Baptist Church, officiating. Interment was in the church cemetery.

-C.H.B.

MOON.—Dauphine C. was born June 29, 1917 and died May 3, 1980, following an extended illness. She had lived in Texarkana, AR most of her life and was a valued member of the Texarkana Seventh Day Baptist Church. Until illness curtailed her activities she was an enthusiastic and tireless working member of the Ladies' Aid.

Survivors include her husband, Lonnie; three daughters, one brother, five sisters, ten grandchildren and two great-grandchildren.

-L.C.

SHEPPARD.—Bert B., 82, was born in Canada, the son of the late Irving and Elizabeth Porch Sheppard, and died in the Bridgeton Hospital after a brief illness on September 6, 1980.

He was the husband of Ella Kirby Sheppard.

Mr. and Mrs. Sheppard celebrated their 58th wedding anniversary on June 27. Through the years they have made their home in Stow Creek, N.J. with their children and grandchildren nearby.

Mr. Sheppard was a poultry farmer for 35 years and in 1960 he retired from the farm to drive the bookmobile for the Cumberland County Library, retiring permanently in 1968. He was prominent in the civic and church life of his community. He was a member of the Seventh Day Baptist Church in Shiloh where he served as moderator for 20 years, and attended services faithfully.

He was a member of the Bridgeton Kiwanis Club, the Red Onion Club, Shiloh Grange, and the Shiloh Senior Citizens. He was tax collector for 22 years in Stow Creek Township and was a former member of the Board of Education for 18 years, serving as its president.

In addition to his wife he is survived by a daughter, Florence Moncrief, and a son, Mark Sheppard, both of RD 3, Marlboro-Jericho Road, Bridgeton; seven grandchildren; nine great-grandchildren; and a sister, Irene Sheppard of Audubon, N.J.

Funeral services were conducted by the Rev. Donald Richards of Marlboro, in the Seventh Day Baptist Church of Shiloh on September 11, 1980. Interment was in the cemetery at the Shiloh Church.

-C.H.B.

YARBERRY.—Coy was born December 3, 1907 and died February 22, 1980, after a long illness. He was a long time resident of Texarkana, AR. He retired from the photographic business some time ago. He was a faithful member of the Seventh Day Baptist church in Texarkana. In recent months poor health prevented his attending church on a regular basis.

Mr. Yarberr is survived by one brother, Douglas. The Rev. Mynor G. Soper officiated at the graveside service.

-L.C.

Listed in alphabetical order below are 24 pairs of letters. They form eight words of six letters each. Read the definition for each word, find the word pairs that make up that word, cross them off and place the word in the grid after the correct number. When you are finished, the first letter of each word will spell out the theme of the puzzle. The answer is on page 15.

by Linda Harris

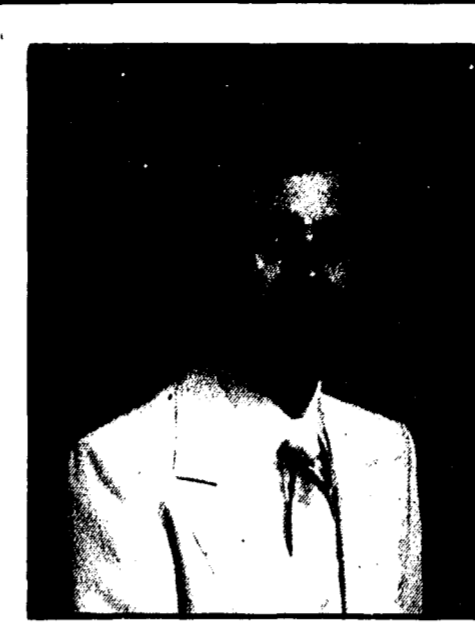
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1. It rained for 40 days and 40 _____.
(Genesis 7:12)
2. Noah _____ the window.
(Genesis 8:6)
3. Two of every kind of _____.
(Genesis 6:20)
4. The windows of _____ were opened.
(Genesis 7:11)
5. He took birds and clean animals in by _____.
(Genesis 7:2-3)
6. Noah knew that the waters were _____.
(Genesis 8:11)
7. It _____ enough to cause a flood.
(Genesis 7:17)
8. Noah was made _____ of all the animals.
(Genesis 6:19)

Memory verse: "Noah did this; he did all that God commanded him." (Genesis 6:22, RSV)



"No religious test shall ever be required as a qualification to any office or public trust under the United States."
-Article VI, U.S. Constitution.

Editorial

POLITICAL RELIGION

This year in national politics, perhaps more so than ever, we have seen religion as an important factor. Some Evangelicals in 1980 have gone into politics in a big way.

Among those groups and ministers so involved and representing the far right are: Jerry Falwell, well-known television preacher who has assisted in the establishment of a political religious group known as Moral Majority; Evangelist James Robinson; Christian Voice and The Roundtable as well as several others.

Few would agree that the Christian should be excluded from voting, holding elective office and taking part in the political process of the country. And it is quite natural that we think our own political position is the best and would be the best for the country.

However, history records that when religion plays an important role in government, the majority religious view is then forced on the minority and often at great personal cost to the minority. Seventh Day Baptists should be well aware of this. We all know of the role of the Roman Catholic church in government in past centuries and the Inquisition that followed for those who were not found in the "mainstream" of current religious thought and action.

Then, as now, when a certain position is taken and stressed by some as the "Christian" position there is a terrible danger of intolerance. That danger was recently demonstrated by a statement by the president of the Southern Baptist Convention, Bailey Smith. He stated: "God Almighty does not hear the prayer of a Jew, for how in the world can God hear the prayer of a man who says Jesus Christ is not the true Messiah? It's blasphemous." This statement brought a prompt cry of protest and dismay from the Jewish community as well as from many Christian organizations and ministers, including Baptists.

We support the recent statements of R.G. Puckett, Executive Director of Americans United for Separation of Church and State:

"We share the concerns for the deteriorating moral climate in America. But do Christians function as a political party to accomplish through government structures and powers what they cannot or have not achieved through the proclamation of the Gospel or through the ministry of the Church?"

"The presence of the right-wing Evangelicals in the political process is a departure from their traditional and theological pattern. Historically, the Evangelical position has been to preach the Gospel, convert individuals, and expect changed individuals to change society. We personally agree with that approach. It is Biblically accurate, theologically sound and proper within the context of religious liberty."

"Are these right-wing Evangelicals admitting defeat in their effort to reach the world with the Gospel they preach? Are they resorting to political power to capture a nation they have not taken in the power of the Gospel?"

One element in the strategy to get certain people elected to office and others defeated was the use of a "morality rating system" for members of Congress. This system was produced earlier in the year by Christian Voice. Representative John Buchanan of Alabama, a Southern Baptist minister, was one targeted for defeat. Buchanan, in his 16-year career in the House of Representatives has developed a reputation as a supporter of civil rights, human rights, as well as efforts to solve the world hunger problem. However, those "Christians" who developed the morality rating system give Buchanan only a 29 percent morality rating based on his votes on selected issues.

"When one wing of Christianity seeks to impose its right wing views on everybody else and then twists those views into moral principles for judging everybody else's Christianity, those efforts are misguided and a heresy," said Buchanan.

Though conceding that the Moral Majority efforts may be "well-intentioned," Buchanan labeled them "misguided" and "a heresy because the implication that anything other than the Lord Jesus Christ makes us Christians is heresy. Christ makes Christians, political decisions do not."

The morality system of Christian Voice reveals it has fatal flaws when a certain Congressman who received the highest possible rating from Christian Voice was recently indicted for his part in the Abscam scandal. It is also interesting to note that the Bob Joneses (Jr. and III) who are about as far right as one can be, publicly denounced Jerry Falwell as betraying the very principles he purportedly embraces because Elizabeth Taylor Warner appeared in Falwell's Lynchburg church.

(Continued on page 22)

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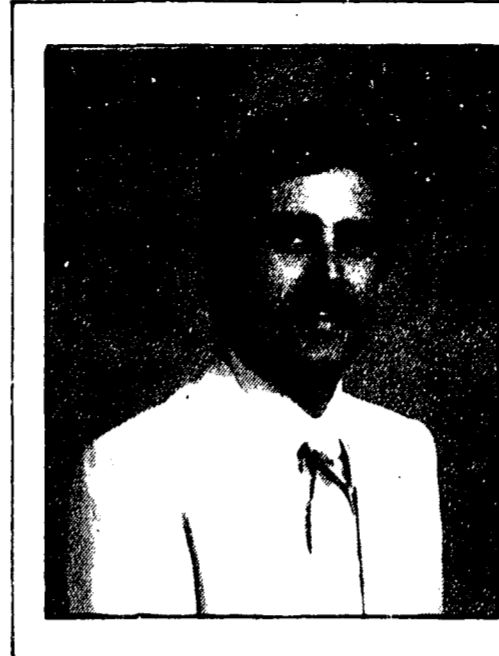
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"Are these right-wing Evangelicals admitting defeat in their effort to reach the world with the Gospel they preach? Are they resorting to political power to capture a nation they have not taken in the power of the Gospel?"

One element in the strategy to get certain people elected to office and others defeated was the use of a "morality rating system" for members of Congress. This system was produced earlier in the year by Christian Voice. Representative John Buchanan of Alabama, a Southern Baptist minister, was one targeted for defeat. Buchanan, in his 16-year career in the House of Representatives has developed a reputation as a supporter of civil rights, human rights, as well as efforts to solve the world hunger problem. However, those "Christians" who developed the morality rating system give Buchanan only a 29 percent morality rating based on his votes on selected issues.

"When one wing of Christianity seeks to impose its right wing views on everybody else and then twists those views into moral principles for judging everybody else's Christianity, those efforts are misguided and a heresy," said Buchanan.

Though conceding that the Moral Majority efforts may be "well-intentioned," Buchanan labeled them "misguided" and "a heresy because the implication that anything other than the Lord Jesus Christ makes us Christians is heresy. Christ makes Christians, political decisions do not."

The morality system of Christian Voice reveals it has fatal flaws when a certain Congressman who received the highest possible rating from Christian Voice was recently indicted for his part in the Abscam scandal. It is also interesting to note that the Bob Joneses (Jr. and III) who are about as far right as one can be, publicly denounced Jerry Falwell as betraying the very principles he purportedly embraces because Elizabeth Taylor Warner appeared in Falwell's Lynchburg church.

(Continued on page 22)

our need

Lord, you have said
That those who wish
To live in your holy house,
On your holy hill,
Must live uprightly
and do right
and speak the truth always.
Lord, you know we do try
But we fail and fall
So often and so horribly
To measure up to your standards,
and we know—Oh Lord,
how well we know!—
That we must have your aid
and grace, always and forever
If we are to be
The mature, fruitful Christians
That you intended us to be.

—Myrna Barber
Westerly, RI

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camp paul hummel

I stood upon a mountain top
with the valley far below.
I could not see the people
Or the problems they might know.

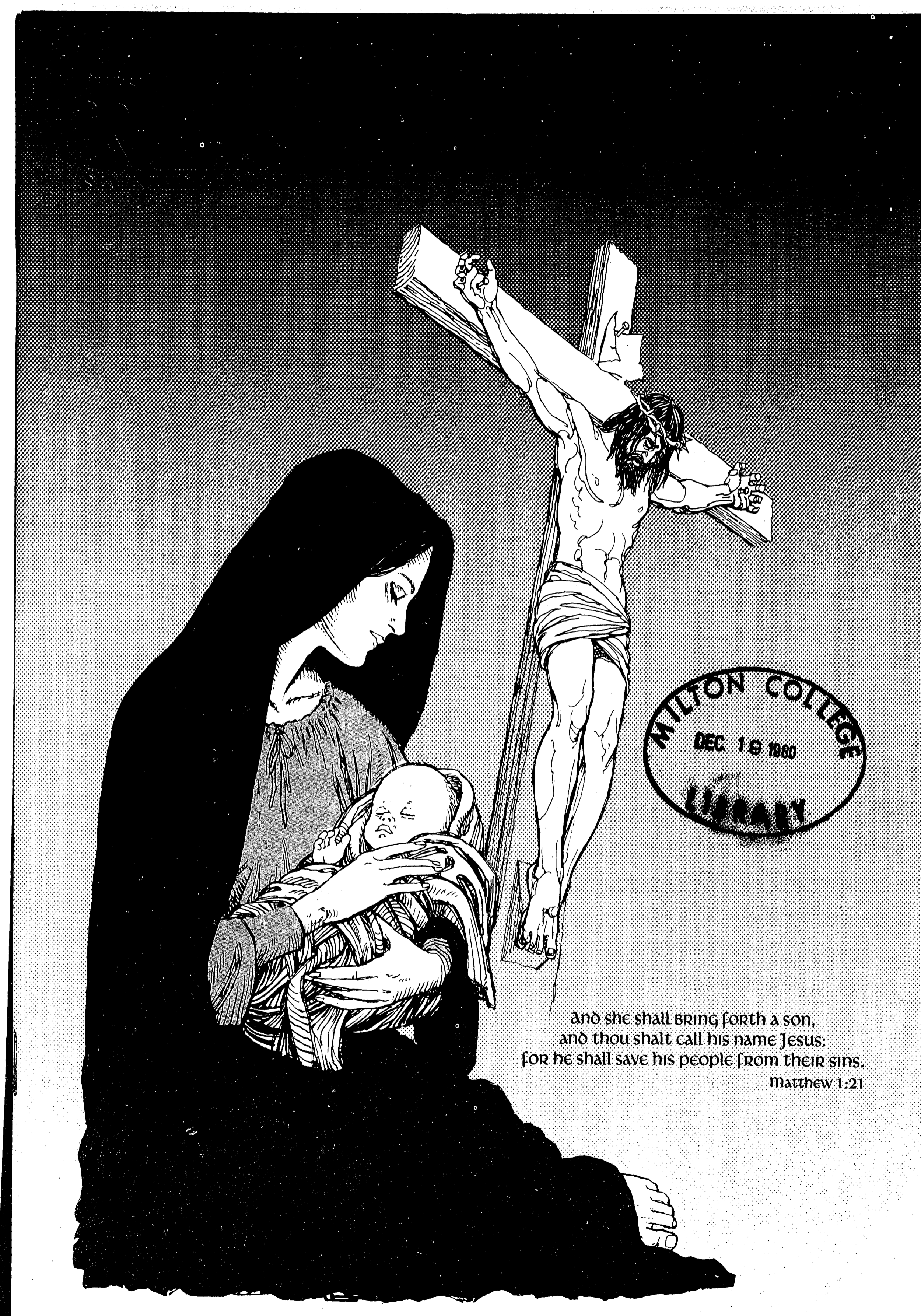
I marveled at the beauty
Made by God's almighty hand.
I was swept by deep emotion
at the wonders God had planned.

God's loving and saving grace
Paul Hummel surely knew.
He shared it for the ages
in this camp for me and you.

It was only once I met Paul
in the autumn of his life.
Paul spoke of God's great goodness
Midst life's unceasing strife.

If I could give to others
as Paul Hummel surely gave,
To know that through my giving,
Some sinner Christ could save—

Claston E. Bond
Dodge Center, MN



and she shall bring forth a son,
and thou shalt call his name Jesus:
for he shall save his people from their sins.
Matthew 1:21