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 fellow-workers...”

1 Cor.3:8-9

The Sabbath Recorder  
 (ISSN 0036-214X)  
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THE SABBATH

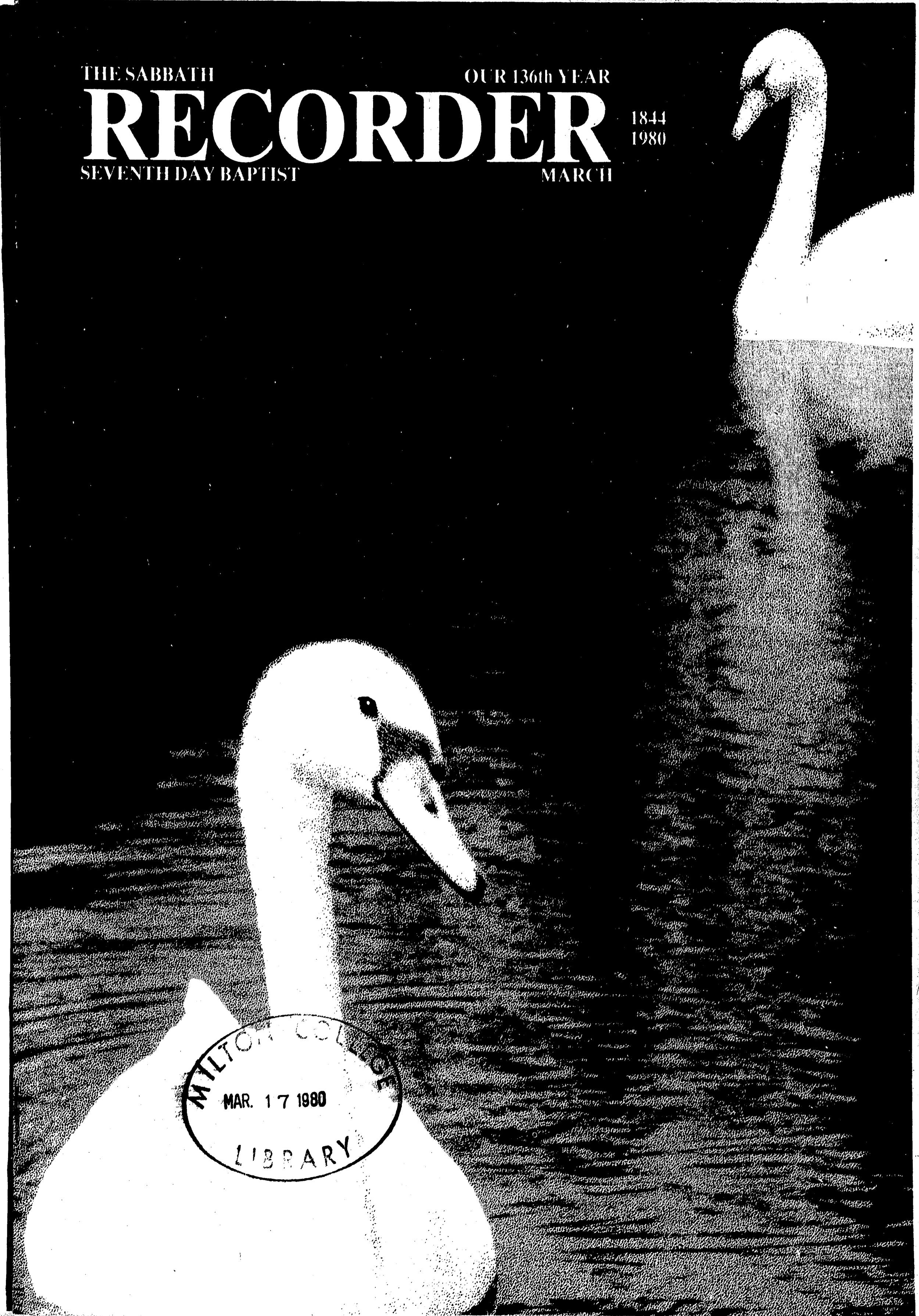
OUR 136th YEAR

**RECORDER**

SEVENTH DAY BAPTIST

MARCH

1844  
 1980



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### Errata

Pages 25 and 28 have been reversed.

## The Sabbath Recorder

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Mary G. Clare, Rev. Duane L. Davis, Linda D. Harris, K.D. Hurley, Rev. Leon R. Lawton, Thomas L. Merchant, Madeline Fitz Randolph, Rev. Herbert E. Saunders.

### Sabbath Renewal Day Reminder

Attention: Pastors, Lay leaders, Youth leaders, Sabbath School superintendents

May 17 is Sabbath Renewal Day. The Sabbath Promotion Committee of the American Sabbath Tract Society will be sending out packets containing bulletin covers, ideas for children's worship, youth worship and children's message, a responsive reading, and sermon outlines.

"Pleasing God in our Sabbath Observance" is the theme for this year. The committee also suggests that churches and groups use the resource packets and Sabbath Welcoming booklets sent out in 1978. Churches having no further use of the cassette tapes sent out in 1979 might share their tapes with nearby new groups or lone Sabbathkeepers, or send them back to ASTS for that purpose. Churches which record their services should consider sending a tape of their Sabbath Renewal Day service to ASTS for possible use by lone Sabbathkeepers and new Seventh Day Baptist groups, fellowships and churches. □

Permit me to introduce myself! I have been a part of the Seventh Day Baptist family since January 1976. Before that I did indeed belong to the larger Christian family; but it seemed I had difficulty finding "relatives" among whom I felt truly at ease and at home. Now, though I have met only a few of you, my brothers, sisters, in the flesh, I know that I belong among you. I reach out with my spirit to embrace you in the joy of the Lord!

I would like to share with you that which I appreciate most about you, the vital thing I do not want to be without. I will celebrate freedom: not the freedom associated with feelings of patriotism, precious though it is; but rather the freedom I have to be just myself.

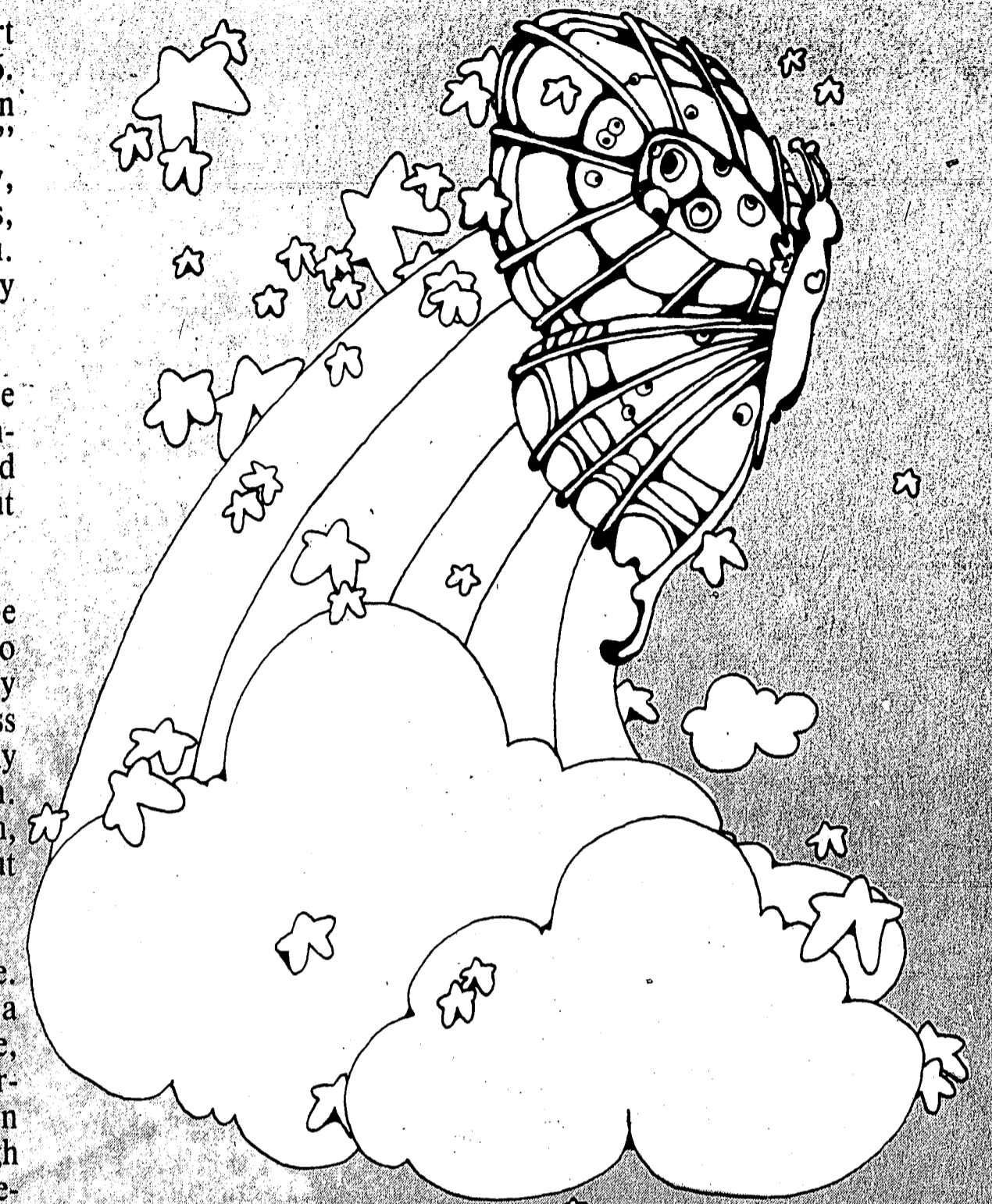
I wonder if we realize how fortunate we are to be able to relax in each other's presence, knowing we do not subscribe to a rigid, universal code of conduct by which we would judge each other. If my choice of dress or music varies from yours, if I do not affect a particularly pious air, I know that you can still accept me as I am. And because I do not feel you pressuring me to conform, I feel no need to defend myself by attacking you, but rather I can accept you in return.

I appreciate freedom to learn in my way, at my pace. No longer am I made to feel guilty if I do not have a carefully worked out statement to make on the rapture, the state of the dead, or whether the Feast of Tabernacles ought still to be observed. I'm thankful that even our Statement of Belief is worded in terms general enough to allow for differences in understanding and interpretation. I can be open to the teaching of the Holy Spirit, but until the Spirit leads me to a personal position on something, I can honestly say, "I don't know," without calling into question my loyalty to the local branch of the body of Christ with which I have affiliated myself.

As a Seventh Day Baptist, I have freedom to take responsibility for my own actions. Whether in belief or practice, my choices and reasons must be my own. I cannot grudgingly give up some pleasure because "my church doesn't allow that," or conversely, do something I feel uneasy about just because other church members in good standing are doing it. I can practice an adult faith which I have reasoned through, not one which is the response of a frightened child, conditioned by some stern memory of parental upbringing.

It comes down to this: do I want to be told by others what I should think, taking a chance on the correctness of their ideas, or shall I seek out God for myself, as many of the Bible writers assure me I may?

Yes, we Seventh Day Baptists "cherish liberty of thought." This is the distinctive upon which all else depends. To me, it is at the core of our philosophy. Where there is liberty of thought, there will be freedom of action. Where there is freedom, there will be tolerance and love for one another. When questioned about our teaching on one issue or another not covered by our Statement of Belief, do we answer, not with embarrassment but with pride, that we have no fixed view on that point? Can we see that this is not weakness, but our greatest strength? Or do we allow ourselves to be drawn into argument over minor doctrines by giving our own opinion as if it were authoritative?



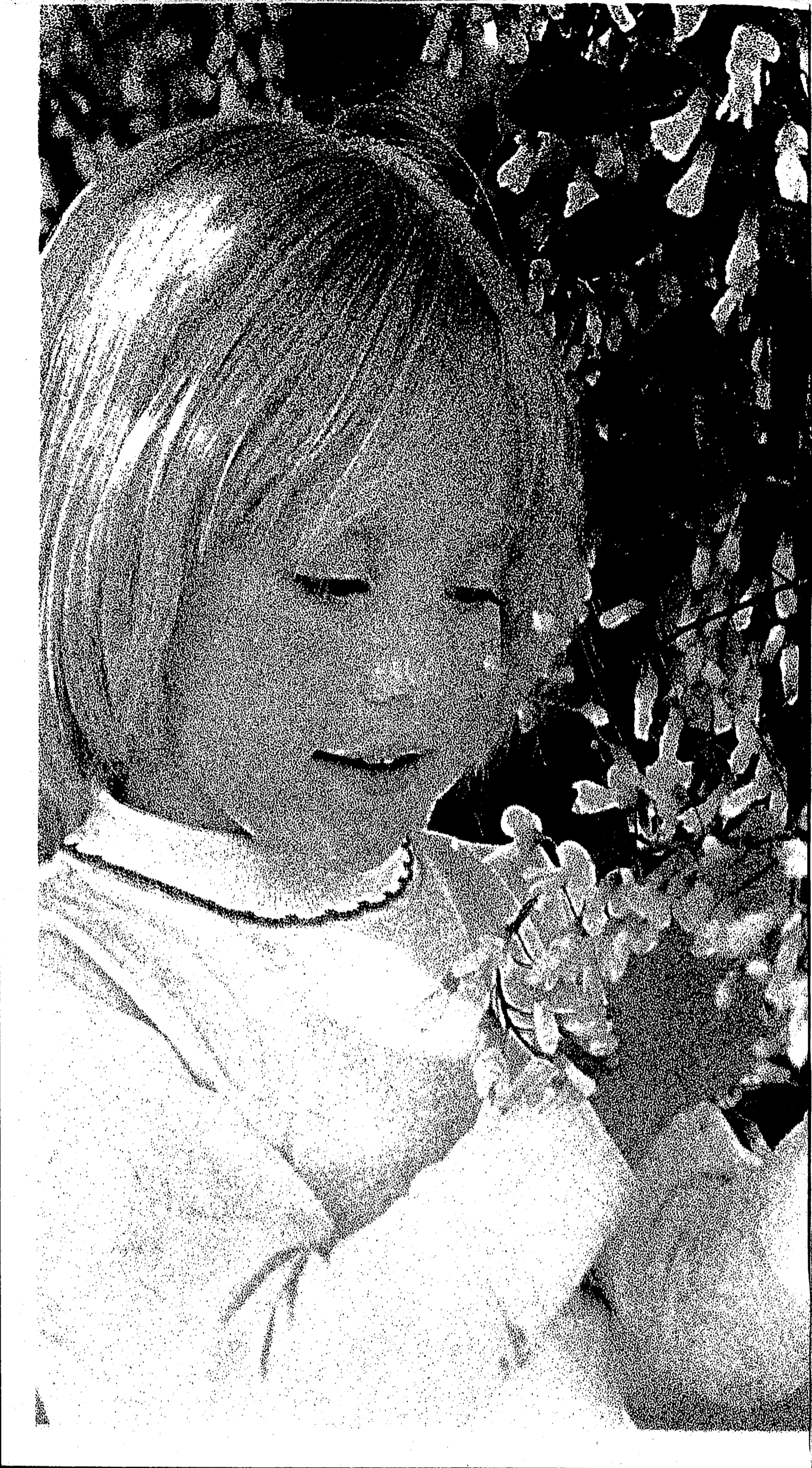
## CELEBRATE FREEDOM

by Arthur Rowe

In discussions among ourselves, do we preface our remarks with "I think," or "I feel led to believe," or do we say, "This is the way it is," or even, "The Bible teaches this," instead of, "This is my understanding of this passage"? Our attitude need not even be verbally expressed, for that matter; it may be indicated by a conciliatory tone or a disarming smile.

Perhaps the most important question is this: do we know *why* we cherish this liberty of thought? Is it only because it is a convenient, permissive tradition? A pastor recently pointed out to me that our freedom is not an end in itself, but an "essential condition" for something: "the guidance of the Holy Spirit." It appears that our liberty is not license to spiritual laziness! We may each be called to develop our *personal* theology and system of ethics and morality, different though it may be from that of our brother beside us in the pew.

My hope is that we Seventh Day Baptists will strive to be ever more effective in our application of this principle of freedom. I hope that we will grant it a central place when we seek to share what we are with others. Above all, I hope that we will individually take advantage of the great opportunity we have to grow spiritually, soaring unfettered by the dictates of human creeds. □



...childhood to  
...question  
...little boy  
...in his arms  
...wicker  
...bay window  
...I call  
...sing the old  
...The Old Rugged  
...We Have  
...Face, and  
...Called Up Yonder.  
...I fell in love with gospel  
...I don't know  
...I joined myself to the love  
...I don't  
...I do know—  
...loved me!

...of her love was a  
...me to her and the  
...my life. Why is this  
...it is terribly im-  
...I did not know what  
...without that love  
...and the early association  
...that important that  
...to every parent.  
...need love. They also need  
...They cannot know what  
...unless it is revealed to them,  
...at school, or playground,  
...at home. The most inde-  
...child looks for help. True  
...a new separate being, but he  
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...The simplicity of children demands  
...parents who pray with them, and teach  
...them about God.

Jesus understood this simplicity  
and tenderness when He said, "Suffer  
the little children to come unto me"  
(Mark 10:14). Have you ever seen a  
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that his parents have turned against  
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Let us determine to make our  
homes a place where love abides,  
and if it is a happy place—our children  
will love to be there with their brothers  
and sisters, parents and God. ☐

# "I AM A KING'S KID"

by Deirdre Sanford

After four hours' delay in Pittsburgh our little  
threesome at last set wings for Nashville, Tenn.,  
which would act as a pitstop on our journey to  
Memphis. My eyes were once again clouded with tears.  
Despite all the words of encouragement from my fellow  
SCSCers, my trainers and my King, I was still scared stiff.  
Old Bill Shoffner (referred to in this way so as not to  
confuse him with his son, young Bill) and my Lamb  
Partner, Joanna Pearson tried very hard to lift my spirits  
that day, but my fears would not subside. I kept thinking  
of the enormous task (or so it seemed in my eyes) ahead  
of me. Four weeks is a very long time to spend in a  
strange city surrounded by unknown people. I earnestly  
tried to claim God's promise in Joshua 1:9, which states:  
"Remember that I have commanded you to be determined  
and confident! Do not be afraid or discouraged, for I,  
the Lord, am with you wherever you go," but no matter  
how hard I tried, my fears won out. I really needed to  
be shown by my King that He'd be with me in Memphis  
and that His grace would be sufficient for any task I  
was asked to tackle.

Through God's grace I was able to accomplish the  
things set before me, even though at first they seemed  
impossible. The first week and a half Joanna and I  
planned and coordinated a one-week Bible Club to be  
held the following week in the Shoffner home. For one  
who had practically no experience with Bible Clubs or  
little kids, this proved to be quite a challenge. But thanks  
to the Master Planner, Joanna had had weeks before  
being involved in a VBS, so she knew from experience.  
With lots of prayer and moral support from our summer  
family (little Joshua George included) all was set. During  
this time Joanna, young Bill and I scoured the surrounding  
streets for kids to invite. Without Christ's power working  
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The Bible Club itself was very trying at times. One  
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every one of the little tykes He brought to our door.  
This week was not without rewards. My heart just melted  
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The next week we did follow-up visitation. Old Bill  
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Throughout each visit we kept a channel open to our  
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When we weren't visiting, we went door-to-door,  
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*Written by Deirdre Sanford, 1979 SCSC worker, serving the  
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under the direction of Pastor Bill Shoffner. Miss Sanford is a student  
at Stevens Point, Wisconsin.*

# Love at Home

by Charles J. Bachman

Someone asked me one time, "What are your earliest recollections in life? How old were you at the time?"

My recollections of childhood go way back. In answer to this question I recalled how as a little boy my mother would sit with me in her arms, rocking back and forth in the wicker rocker which sat in the bay window of our home at that time. I can recall how she would sing the old gospel songs such as "The Old Rugged Cross," "What a Friend We Have in Jesus," "Face to Face," and "When the Roll Is Called Up Yonder." Perhaps I fell in love with gospel music at that age, I don't know. Perhaps I joined myself to the love of Jesus at that age—that I don't know. But one thing I do know—my mother loved me!

The warmth of her love was a magnet that drew me to her and the family all of my life. Why is this important? To me it is terribly important because I do not know what I might have been without that love and warmth, and the early association with Jesus. It is that important that I would recommend it to every parent. Children need love. They also need direction. They cannot know what love is unless it is revealed to them, not in the school, or playground, but in the home. The most independent child looks for help. True he is a new separate being, but he receives strength from loving parents. It is easy to understand why so many children stray away from God when we realize how few are really loved and placed in the care of our loving heavenly Father by their parents. The simplicity of children demands parents who pray with them, and teach them about God.

Jesus understood this simplicity and tenderness when He said, "Suffer the little children to come unto me" (Mark 10:14). Have you ever seen a really brokenhearted child who feels



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Smoke fingers brushed the devil's face as he put a look on his underling Fireball and said, "You bring a report, little brother?"

"Affirmative, sir," said Fireball. "As you know, I'm positioned in the U.S.A., land of the free and home of the—"

"Never mind!" snapped Satan. "Just tell me what's happening."

"Wars," said Fireball, "and rumors of war. Kingdom against kingdom. Neighbor against neighbor. Brother against brother. Christian against Christian—"

The devil stopped him with a gesture. "Tell me about the religious situation."

Fireball chuckled. "It's heavy!"

"Heavy?"

"Sorry, sir. One gets used to these expressions. Religion is big. Great numbers of people speak of being 'born again.' Some pollsters say there are 40 million evangelicals in the U.S.A. alone. Worshipers gather in churches, temples, tabernacles, stores, tents, and houses. Bibles are printed by the million. Religious books are selling like crazy! Newspapers carry big church ads. The electric church—that's something to behold, sir!"

"Electric church?"

"Television, sir. Millions listen. Millions are spent on these programs. Believe me, religion is alive and doing well, especially in the U.S.A."

"Then why are you chuckling?"

"Sir, with all these religious goings-on, do you know what's happening? Wars and rumors of war. Nation against nation. Kingdom against kingdom. Brother against brother. Christian against Christian!"

"Can you explain this?"

"Well, they have this 'acceptance' thing, sir. They 'accept' the Galilean—and they are 'born again.' But if all these people were actually following the Galilean, would not hell be very unhappy? Do you realize, sir, that 700 million people on the planet earth profess to be Christians?"

"And they are not crushing our cause?"

"Sir, they are not making a dent in our business! Why, were *half* of them anything like those first believers the gates of hell should stagger—sorry, sir!"

Satan glowered. "You think, then, that most of these people might be classed as believing unbelievers?"

"More like unbelieving believers! Sir, they do not appear to be believers at all—not in the sense that the Galilean meant, or in the sense meant by the detestable fellow from Tarsus, or the horrid Englishman, John Wesley!"

"Either they haven't read their own Book, or, having read it, they don't take it seriously. Where in the Book are they told to 'accept' the Galilean? Rather, they are ordered to be like Him! Where does that leave 'born again' persons who do the things strictly forbidden by the Book?"

"The news media relates how a 'born again' card dealer in a gambling casino claims he is there as a witness for his faith. One pornographer claims he publishes nude pictures as 'bait' to lure the lustful into the kingdom! Sir, I wouldn't be surprised any day to see prostitutes and homosexuals plying their trade while witnessing to unbelievers!"

"H'mmm," said Satan.

"How many of them would stand up and be counted were they called on to really go by their Book? Such as becoming as a little child? Or abandoning everything to follow their Leader? Yet He himself said clearly that calling Him Lord and not doing right meant nothing."

"Consider, too, that the Galilean—and the detestable fellow from Tarsus—promised all believers they should suffer persecution for their faith. Although a great many do suffer for their faith, uncounted multitudes of them probably were never so much as sneered at for the sake of their Master!"

Fireball paused and then added: "And how many of those people know the meaning of the word *repentance*? But without repentance, their Book says, they are all outlaws! How many have abandoned their lives completely to their Master's will? Yet He demanded that. How many know the ecstasy and energy of the Spirit?"

"Good questions," muttered the devil.

"Do they know the peace He promised? Do they love Him with all their hearts and their neighbors as themselves? Have they ever read that they should do greater works than their Master?"

Satan sighed. "I see now why you were chuckling."

Fireball wagged his head. "Sometimes, though, I do not chuckle!"

"Oh?"

"Sometimes I get to thinking what those 700 million people might do to us if they were like those first believers. Then I tremble!"

Satan nodded. "You should. We must never let that happen! Never was our kingdom nearer to falling than in the days of those first believers. And they were but a handful. Thinking of 700 million such people makes *me* tremble!"

"I even shiver!" said Fireball.

"Regard well, then, your mission, little brother. Never mind the pagans, the criminals, the war-makers, the sex-crazy! They can manage without our assistance. Look to those hordes of 'believers.' Keep as many as possible unbelieving. Encourage all to be 'born again'—just so they don't *act* like they're born again. Let Christians multiply—just so they don't resemble that Galilean! Your task is plain: make Christians unchristian! This accomplished, I will still be prince of their world."

"Right on, sir," chortled Fireball as he scampered away.

Smoke drifted across the satanic visage. He said darkly, "Seven hundred million of them! How nice they are not all Christians!" He smiled bleakly. "But hell could rest easier if *none* of them was really born again!"

He frowned deeply. Did Fireball have to bring up that detestable fellow from Tarsus? Or that horrid John Wesley? □

—Lon Woodrum, author, lecturer, and poet, lives in Columbus, Ohio. Reprinted with permission of *The Wesleyan Advocate*, copyright © 1979.

### Trouble Under the Hood? Call the One Who Cares

by Rev. Thomas Sostar  
Alfred, NY

Only a few more miles and I'll be home. The sun is shining, radio playing some soft hymn, just driving along thinking, only another 25 or 30 miles and I'll be home from my week long trip with 400 miles behind me. Then it happened. A strange sound from the engine, then the temperature light, now the oil light and finally, the generator light came on. I knew I was in trouble. The engine stopped and I drifted to a stop off of the exit ramp that I was so near. Why this problem so close to home?

I raised the hood of the car, and began to try to locate help or a phone. How discouraging. No one would stop. I waved my arms as I stood in front of the car with raised hood but they all just sped by. Some would even turn their head the other way so they would not see me. Didn't they know, couldn't they see that I was in trouble and needed help? Finally, after walking some distance trying to locate a phone, two ladies who recognized me, stopped and gave me a lift. Thank you Lord, for sending them my way. I soon after was finally able to have my auto taken care of.

How different with God. When we are in trouble, no matter how great or small, He will not pass us by. "Hear me when I call, O God of my righteousness: thou has relieved me when I was in distress: have mercy upon me and hear my prayer" (Psalm 4:1). "...the Lord will hear when I call upon him" (Psalm 4:3). What a blessing God will hear. It makes no difference if the problem is great or small, when I wave my arms, or drop to my knees in prayer, my God will hear.

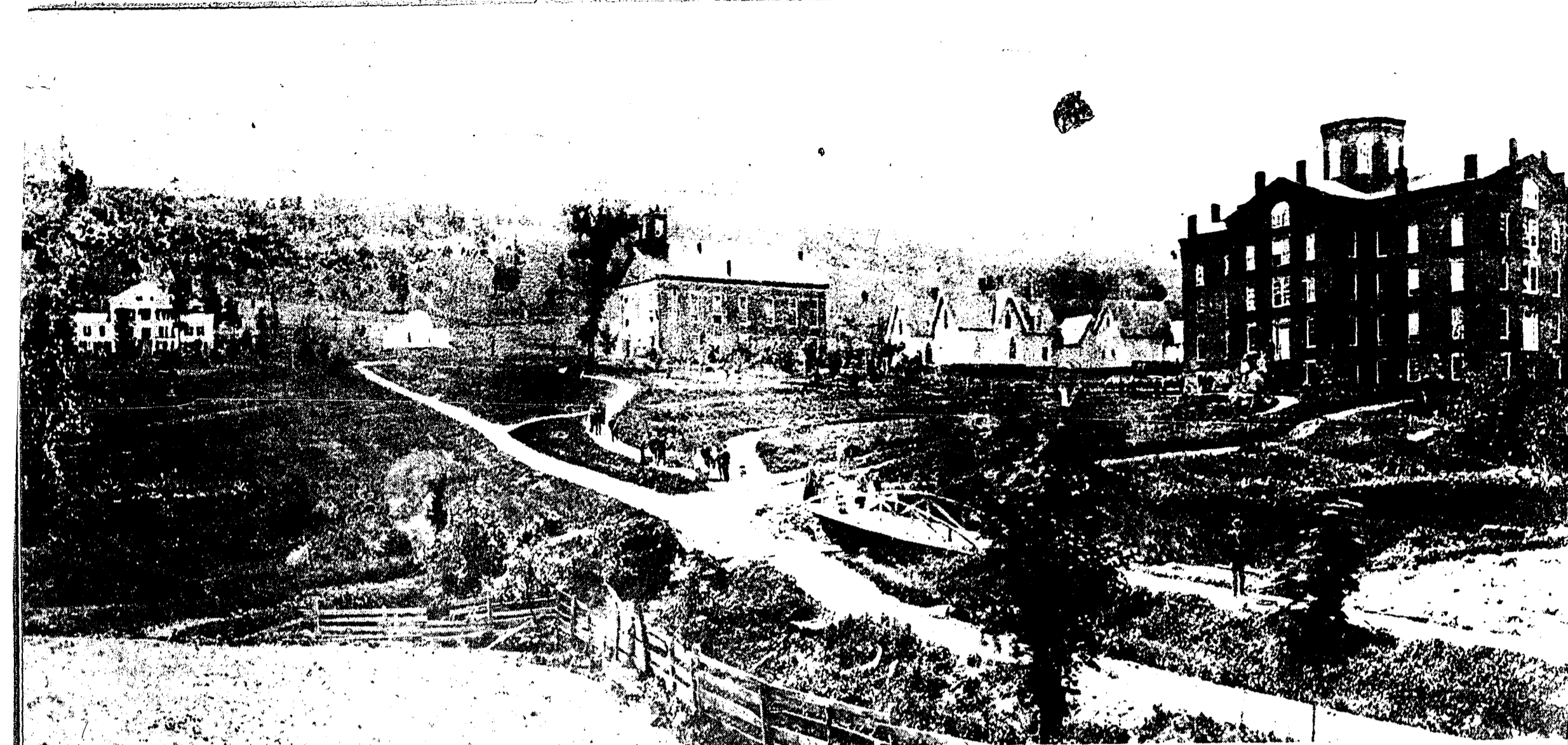
God saw a world in trouble—not able to make it home without help. Many of its inhabitants were frantically waving their arms. He cared. He loved. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

If you are in trouble as you journey through this life and you want a safe and secure trip home when the trip is over, call on God. He cares. Jesus came to deliver a safe passage. Seek Him today. □



# 700 MILLION UNBELIEVING BELIEVERS?

by  
Lom Woodrum



Alfred University as seen by Julia Ward Howe in 1871, left to right, Middle Hall, the president's residence; the Observatory; the Chapel; and the Ladies Boarding Hall ("The Brick").

## Julia Ward Howe's Portrait of Alfred

Julia Ward Howe visited Alfred in 1871, but because of objections raised to a woman speaking on stage, she spoke in Hornellsville. Howe wrote a story about her trip to the area for a magazine titled *Old and New*, referring to herself as Pacifica. Excerpts follow:

"Sweet Auburn! loveliest village of the plain!"

"So sang Goldsmith. But Alfred is not a village of the plain, but of the mountain-side. We are now in the Alleghenies, and have some fifteen miles of winding and descending road between Hornellsville and the bumptious and defiant little village. When the reader learns who settled the place he will not be surprised at any circumstances which may justify these epithets. For the village is an outgrowth from a bumptious and defiant little state. Rhode Island is its mother country. Colonies are sometimes more conservative than the parent society from which they come. And Alfred cherishes some traditions which Rhode Island has nearly forgotten.

"We become aware of this as we approach the picturesque settlement. The day is Sunday and here is a cheese factory in full operation. Sabbath! That is it; they are sabbatarians, the Alfredites. They keep the Jewish sabbath, beginning on Friday evening and leaving off on Saturday evening. And they are very sharp controversialists, says the editor (editor of the *Canisteo Valley Times*, who drove Howe to Alfred.) 'You'd better not have any discussion with them, unless you are well up in such matters. They have chapter and verse for everything.'

"The village nestles, as we have said, on the mountain-side and is principally grouped around the college

grounds and buildings. The latter consist of a substantial brick structure, square in form, and containing rooms of residence for students, with recitation rooms, and an extensive refectory; of a hall or chapel, built of wood, with recitation rooms underneath; and of a very good-looking house, adorned with wooden columns, in which resides the President, Rev. Dr. Allen.

"Pacifica did not visit Alfred without asking some anxious questions as to its distinguishing characteristics. One of the most important of these is, that it admits, and has always admitted, young women to the same educational opportunities as are enjoyed by the young men. The neighboring region owes it a large debt for the liberal education of generations of young men and women, who have in turn imparted the benefits received to communities still remote from the Eastern heart of our civilization.

"It was a happy day, for the good president and his wife made P. much at home. She found their dwelling adorned with sketches in oils, and its best parlor given up to a valuable cabinet of Natural History, for which they desire larger accommodations.

"Pacifica has a few more facts which she must give. The first of these is, that Alfred University possesses four lyceums, or literary societies—two composed of the young women, and other two of the young men. And the whole romance of sending for the lecturer, and not allowing her to speak, grew out of a disagreement in the region of these lyceums. □

-by Kathy Boehringer, Public Information Officer, Alfred University, Alfred, N.Y. Used by Permission.

### Making the Sabbath Meaningful

## A Sabbath with the Bonds

by Philip Bond  
Shiloh, N.J.

During the last few months before our first son was born, it suddenly occurred to me, as a parent I'll be responsible for helping him form ideas about all kinds of important things. As these thoughts continued to flood my mind, I realized one of these important concepts was God! Of course a part of this idea is His day—the Sabbath.

At first, I looked to my wife, Jan, but she had the same doubts and fears that I had. But together, we looked to God in prayer—it was a special time of closeness as the three of us faced the future together. Conversations with Christian friends and family helped us too, as we began to gain the much needed confidence.

The following paragraphs contain some of the thoughts Jan and I had as we reflected on our brief but enjoyable time as parents. We've both borrowed and adapted ideas as they've come to us. We hope you'll find one to adopt or adapt as we share with you.

One of our first realizations as young parents was that Ward was learning through watching us. Now Chris is learning that way also. He's 2½ years old and Ward is 5½. At these ages they watch and listen, then mimic what they've observed. What a humbling experience this has been!

We find that the "habit" of church attendance is already established. They look forward to Sabbath Day. It's because the day has always meant fun with friends they've made at church. It also means special things are going to happen and the day will be different from other days.

They're developing the sundown to sundown concept. Sabbath Eve is the evening they go to youth groups, but there's another reason. At supper time on Friday we light a "Sabbath candle." It burns in the center of our table reminding us of good things to come. If the boys remember before we do, they'll tell us with voices filled with excitement, "It's the night we're supposed to light the Sabbath candle." Sometimes we light two candles—then there are two to blow out and no arguments over whose turn it is.

After supper is over and the candles are put away, the boys rush around talking about the ride on the church bus. Uncle Ron, the bus driver, usually picks up us three boys on the way to get the bus. We enjoy the ride as we travel through the country picking up from 30 to 40 very active young people. Once they arrive, Chris enjoys his friends in the nursery. Both Jan and I are involved, so the boys see the evening as a time when we all meet God at His house at the end of a busy week.

During the week, Ward has often asked, "When is the day we go to church going to come?" Now, finally, it has come. Space Cubs—a youth group for three to six-year-olds—will start his Sabbath. He and his friends enjoy singing, stories and handicrafts about God's way

of living. As he returns home after a busy evening, he knows morning will bring the rest of God's special day.

Sabbath morning is different at our home. We get up later than usual and move at a slower pace. Jan gets a break as I take over in the kitchen making bacon and eggs, pancakes, or for a real treat I warm up some of Jan's fantastic cinnamon buns. After a quiet breakfast with music playing in the background on the stereo, we finish preparing for church, then off we go together.

In church Ward watches as our friends and loved ones worship together. He always enjoys the children's sermon and is likely to remember the object talked about. As we discuss it with him, the point of the sermon is reinforced. At times his choir sings and he can share in the service in another way. He feels a part of the worship service especially on these days. It's both the watching and taking part that help the Sabbath gain meaning for him.

"The day we go to church" also brings Sabbath School which is a favorite time for Ward. They talk about God in a way a young guy can understand. He shares what he is learning with us through the pictures of Noah, Jesus, Paul, and others that hang on the refrigerator door. Sometimes we reread the stories and he fills in the parts he remembers. It's an enjoyable and important time together.

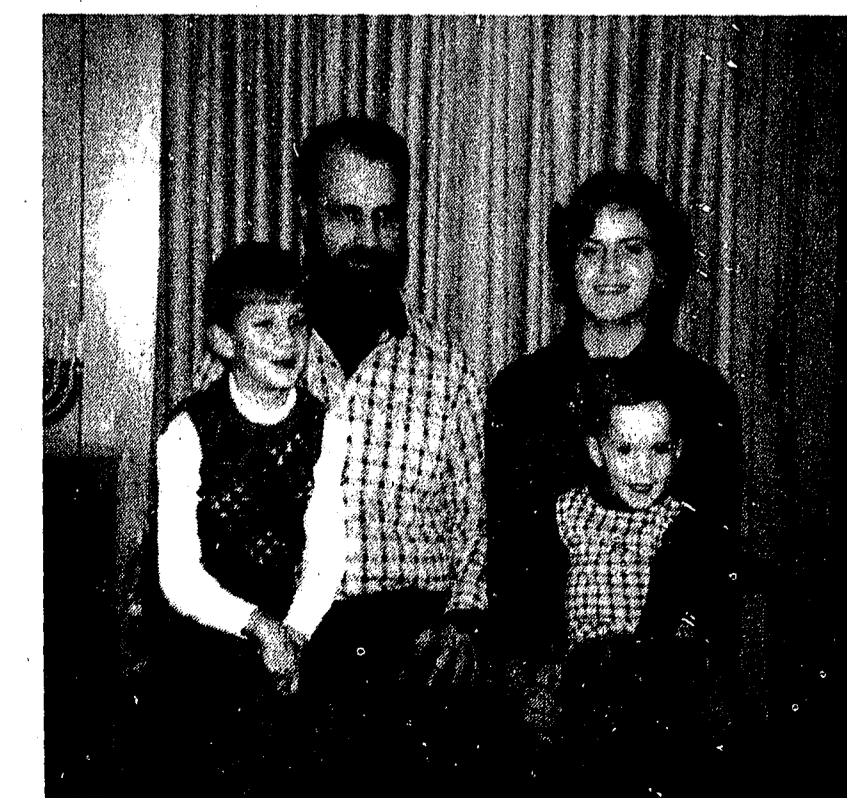
Even at his age, Chris talks about the friends he sees in the nursery and at church. He shows a sense of belonging, speaking of "his church" and "his room" as he tells of his adventures. These times when he shares are really special to us.

Sabbath Day often brings a special blessing—a family reunion. The boys' Granddad and "Mar-Mar" open the door to their home and in comes my brother Tim, his wife Donna with their children Levi and Sylvia, my brother Ron, and my family of four. We share the week's heartaches and joys over good food—it's a time we all look forward to. Friends may join us or we may join them, but whatever the case we count on Christian fellowship over good food on Sabbath.

Most Sabbath afternoons bring nap-time—usually for all of us. When the "Sabbath rest" is over, it's understood that a special family activity is the order of

(continued on page 27)

The Bonds—Ward, Phil, Jan and Chris—share with us how the Sabbath Day is meaningful in their lives.



# MISSION NOTES

# focus

"Where there is no vision the people perish"

● **BRAZIL, SOUTH AMERICA:** The Evangelistic Project, supported in part by the SDB World Federation, was focused in the third quarter of 1979 on the Northeastern states of Paraiba, Rio Grande do Norte, Ceara, Piaui and Para. Led by Evangelist Nivaldo G. Schunemann and assisted by Deacon Jose Ribeiro, twenty places were visited with travel by bus, train, boat and horse over the 7,400 miles. Decisions totaled 74 and 20 were baptized. Five—one quarter—were new groups!

● **VISITORS:** The Washington, D.C., church reported 55 visitors who signed the guest book during the last quarter of 1979. Some came after hearing the *Word of Truth* broadcast over WFAX, Falls Church, VA. They began an Evangelism Explosion (EE) Leadership Training class in February. A three-year plan for evangelizing, discipling and nurturing has been laid out.

● **GUYANA:** Last summer's camping at the new site on the Pomeroy River brought several new campers. Several campers found Christ and returned to their homes as committed Christians. The result? "...the conversion of members of his family and members of the community. Pastors English and Caesar spent five days (late in 1979) in the area (some 60-75 miles from the present SDB church on the Pomeroy River), baptized five and held evangelistic meetings. A meeting place is now being built and plans are being made for regular visits." Pastor Sam Peters also wrote, "For me this is a tremendous blessing, as we have been encouraging the brethren to witness, seek to spread God's word in the area."

● **RADIO MINISTRIES:** In addition to the *Word of Truth* program, two of the missionary pastors had recent opportunity to broadcast on area stations. Kenneth Chroniger has presented devotional messages on an Annapolis, MD, station and Wm. Jay Zaremba has shared devotional

thoughts on a Sacramento, CA, station. It was thought that the latter program would also be rebroadcast on a Florida Shortwave station.

● **PHILIPPINES:** An Evangelist Training Course is being written by Missionary Rodney Henry in Cebu City, where Pastor E.O. Ferraren has begun using it in his church. It is being translated into Cebuano by a retired school teacher, a member of the local church, and will be available for use in all the SDB churches. A pastors' training class is being scheduled to begin in mid-May, which will follow the Theological Education by Extension (TEE) pattern and extend over two years with four or five seminar periods. Continue to uphold the Henrys in prayer!

● **MINISTRY!** A Missionary Pastor reports: "One of the newer people, not yet a member, was killed in an automobile accident just before Christmas. How thankful we were that we had clarified the gospel to her and were confident she understood it. This has opened the door for ministry to the family as I was called on to do the funeral. Already there have been two decisions for Christ."

● **JAMAICA:** A new Crandall High School Board began service in January. As the classes opened that month, Sister Joyce (Mrs. Joe A.) Samuels became acting principal. Many factors make the continuing role of CHS uncertain in 1980.

● **U.S.A.:** More and more local churches are reporting the establishment of the small groups under "Decision to Discipleship." Some are in the second phase. Those involved report rich blessings in their growing discipleship experience.

● **KENYA:** Pastor Joel L.O. Omare seeks a way to return to the ministry in the churches in Kisii from present employment in Nairobi. Trained leadership, such as he could offer, is vitally needed. Bettie Pearson spent one day in Nairobi enroute to Malawi early in February.

## PRAYER

## CORNER

### A Prayer Reminder for Each Day!!

APRIL 1980

Verse for the month: "Always be full of joy in the Lord; I say it again, rejoice! Let everyone see that you are unselfish and considerate in all you do. Remember that the Lord is coming soon."

-Philippians 4:4,5

### PRAY FOR:

- 1—Thank God for a new month to live for HIM!
- 2—Missionaries Rod and Camille Henry, Cebu City, Philippines
- 3—Leadership and "home" for the Women's Board
- 4—Dean Herbert E. Saunders, Plainfield, NJ
- 5—Planning our local church outreach ministries in summer 1980
- 6—Adequate follow through on new contacts
- 7—The new congregation at Centralia, WA/ Pastor W. Babcock
- 8—Pastor James Siwani, Port Elizabeth, South Africa
- 9—Field Pastor John Camenga, NC, SC, and TN fields
- 10—Decision to Discipleship groups in my and other churches
- 11—Pastor Joel Omare in Kenya and the local churches in Kisii
- 12—Sabbathkeepers in Australia: at Melbourne, Warrimoo, Bundeburg
- 13—Our Memorial Board Trustees in their responsible role
- 14—General Council of General Conference
- 15—Editor John D. Bevis, the *SABBATH RECORDER*
- 16—Our sister churches in Brazil and their evangelism outreach
- 17—Dedicated worker Barbara Snyder at Plainfield, NJ
- 18—Seventh Day Baptists in West Africa—Ghana, Nigeria, Cameroon
- 19—My pastor as he leads in worship this Sabbath
- 20—Quarterly meetings of American Sabbath Tract Society and Board of Christian Education
- 21—200 SDB's giving \$200. during 1980 designated for missions
- 22—Sister churches in Poland, Korea, Argentina
- 23—Christian Social Action Committee/Alan Crouch, chairman
- 24—Mill Yard SDB Church, London, Eng. and its new building
- 25—Pastor E. Aldave and his ministry in Juarez, Mexico
- 26—Your Sabbath School teacher
- 27—Missionary Board Quarterly Meeting, Westerly, RI
- 28—David and Bettie Pearson and their ministry in Malawi, Africa
- 29—Historian Tom Merchant, Plainfield, NJ
- 30—Pleasing God in every way! (this month and next)



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

Madeline Fitz Randolph

In recent months, we have come upon several articles referring to the trials and tribulations of ministers' wives, and it inspired your editor to promote a new week in our year's calendar: BE KIND TO THE MINISTER'S WIFE WEEK. I can launch such a campaign in all fairness, for OTHER ministers' wives, for the folks I work with in our church are extremely kind to me. (Except for the yearly trauma I suffer, worrying whether or not the pastor will be voted in for another year, but then, no one escapes some trauma in his life, true?)

In *Your Church* magazine, Denise D. Turner writes, "To be a good minister's wife a woman must be kind, compassionate, generous and tactful. To be a happy one, she must have a fantastic sense of humor. Evidently, in view of the tremendous pressures of the ministry and its divorce rate, there is not enough laughter in many 'parsonages' today." The author goes on to describe her feel of inadequacy at the time of her marriage, and I am sure she echoes the thoughts and perhaps the complaints of many young women in a like situation. But she did just what most of us do, decided to go ahead and marry the man whom she loved, and develop her "ministry" as time went along.

"There are times when a sense of humor is indispensable," writes Mrs. Turner, "...the morning everyone ooo'ed and ahhh'ed over my husband's sermon which, the night before, had contained the 46 grammatical errors that I had corrected." ..."any morning

at 2:00 a.m. when I remember that a minister is on call 24 hours a day (so is a doctor, but my clothing budget always reminds me that I am not a doctor's wife—and my husband makes house calls)." ..."the day I discovered that any children I might have will automatically be called PK's and be the only children who are expected to enjoy staying at home and reading the Bible more than going out to a Pizza Parlor." ..."when you realize that ministers' wives are not permitted to hear the punch lines of jokes they walk in on and ...when payday comes and I wonder why a man with seven years of higher education makes less than my old boy friend who never even attended college." ..."On the day when everything goes wrong and I feel like going to the minister for counseling until I realize that I would be going to the person who had made everything go wrong."

The "punch line" of the article contains a statement which concerns all... "that combining a thriving marriage with a flourishing ministry is no accident; it takes work, communication and sacrifice. It takes a wife with her own interests and no desire to 'piggyback' on her husband's successes and failures. It takes two people who know that the best gift they can give their children is to be the best spouses they can possibly be. It takes a Christian couple who know that, in Christ they have the means to conquer any problem that might invade their home. Yes, a sense of humor is definitely an indispensable aid to a happy minister's wife."

In my own work as a teacher-librarian, a peculiar situation often occurs, and I have found that it is not only my experience, but it happens to other ministers' wives. When a co-worker learns that I am a minister's wife, occasionally there is a coolness,

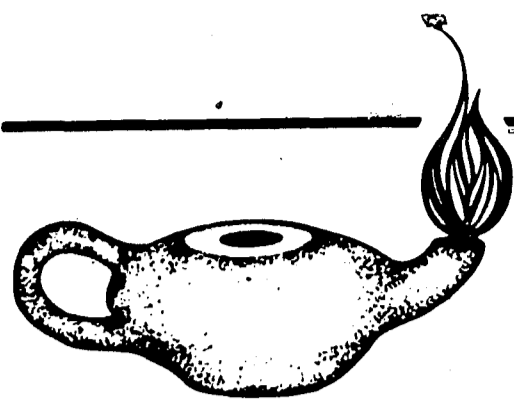
## Be Kind to the Minister's Wife Week

a backing away of that person. When I was younger, and less poised than I think I am at present, this would give me moments of worry, and a feeling of frustration. Now I can say very honestly that if my being a minister's wife makes people uncomfortable, that is their problem, not mine. However, almost without fail, it is within my power to ease the situation by an attitude of loving concern and friendliness toward the one who is ill at ease.

There seem to be two sides to the issue as to whether a minister's wife can really handle two important jobs at once, and do them justice, but we are not here to argue this question. In each instance, it is very important for the wife to be "in the yoke" with Christ and her husband, and make a team to do His work. There is no reason why she should feel the need to do all the work of the church. The great satisfaction that comes from working and serving in the church should be spread around...I have been less talented than some who provide the music, and there is always someone who does it very well. In our case, we have always worked among understanding and kindly people, who trusted us to do the best thing for the church and for our family.

In another article found in *Pulpit Helps*, Barb Goins expresses a negative viewpoint about her situation. She felt that being in the shoes of the minister's wife was a very lonely place. She did not feel that it was fair that she was always expected to lead in prayer, to attend every meeting, to fill in for others who could not attend, yet even though she felt wronged, she never said "NO" to any request. She resented the fact of living in a house which did not belong to her, and never felt free to decorate or redecorate as she wished.

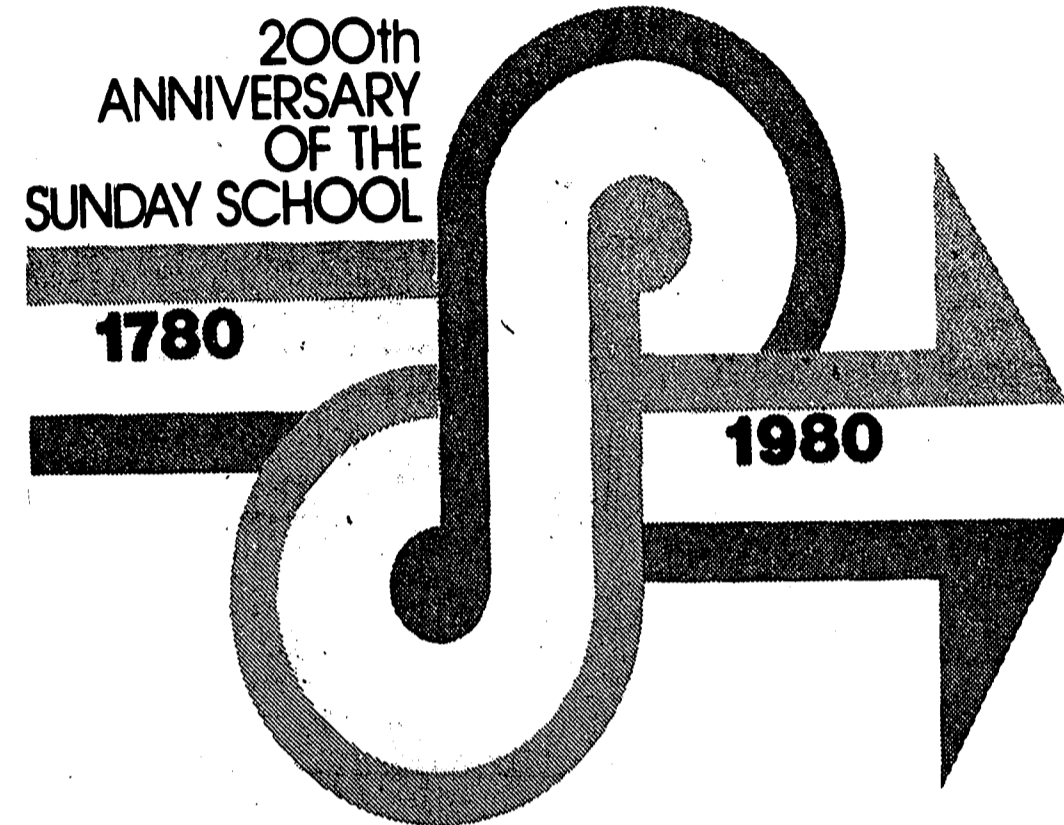
(continued on page 30)



Thy Word is a light...

## BOARD OF CHRISTIAN EDUCATION

Mrs. Mary Clare



Robert Raikes is honored as the father of the Sunday School Movement, not the inventor of Sunday schools. He was a prominent citizen of Gloucester, England. The editor of its leading paper. A loyal member of the Church of England. A leader in all kinds of social reform and betterment.

He was admired all over Gloucestershire and other English counties for his good works. Chief among them were his "ragged schools," so called because of the poverty of the children who first attended them. Ragged, dirty, unkept, illiterate, and unloved, the children worked long hours in mills weekdays and ran wild Sundays.

Robert Raikes cared for them and brought them into schools all over the city. They were taught reading, writing, arithmetic, rules of cleanliness and morality, and Bible and religion. The schools became called "Sunday Schools," not from religious orientation, but from the day of the week they were held.

The project soon spread all over England and Wales, then to Scotland and Ireland. It came to America where faithful missionaries, evangelists and school workers carried on the work of Robert Raikes in different ways.

There are records as early as 1674 of schools for boys and girls to study catechism and scriptures in America. Schools for members of the solitary, and the congregation were an important part of the life at the German Seventh Day Baptist Cloister at Ephrata, Pennsylvania. Traditionally, the Sabbath school started in 1739 and ended in 1777 during the hard days following the Battle of Brandywine.

A renewed interest and a new movement in Sunday schools, which was based on Raikes' plan, began after the American Revolution.

The early nineteenth century saw an increased interest in Sunday schools among churches. About 1809 there started a transfer of control of the schools from individuals to churches. There was a change from paid to voluntary teachers and from secular to religious instruction. People of the upper and middle classes and adults as well as children began to participate in classes.

While most of the early Sunday schools in this country were non-denominational, it was not long before the growing denominations embraced the concept of the church school and established their own parish Sunday and Sabbath schools. The Church school was seen as the nuclear school, along with other programs that comprise a larger, total concept of Christian Education; such as vacation Bible school, week-day religious classes, youth fellowship, adult study groups, camp experiences and intergenerational events.

Throughout the years, there have been many changes in structure, content and teaching methods of Christian Education in churches' programs. New approaches and settings are being explored. A renewed emphasis is being given to the importance of educational ministry in the churches through the development of special programs, new resources, and long range plans.

A unique aspect of the Church school movement through the years has been its strength as a predominately lay movement. The largest number of volunteer lay persons in any organization or institution in our country is that of workers in the educational program of our churches.

1980 affords us a special opportunity to recognize the outstanding contributions of lay persons who give hours of dedicated service to the important task of Christian Nurture and the variety of tasks related to the educational programs of the church. We suggest each church plan a special celebration honoring those persons who work faithfully to further the work of our Lord. □

## The First Sabbath School



AN EPHRATA SABBATH-SCHOOL REWARD CARD.  
The garter border in colors done by hand.

One of the most interesting episodes of the Ephrata community was the introduction of the Sabbath school fully forty years before Robert Raikes established his Sunday school. There are many traditions, many of them conflicting, concerning this movement. It is held by some that the Bible school was held on the Seventh Day of the week; by others, that it was conducted on the First Day; and by still others that there was no Bible school conducted here.

Careful investigation appears to establish the following facts:

First of all, that Ludwig Höcker (Brother Obed) organized the school and conducted it, assisted by his daughter Maria (Sister Petronella), who is described as a beautiful and lovely girl, not only comely in form, but lovely and beautiful in her Christian character as well; and as ardent and active in the Sabbath school as she was in every Christian virtue. She was undoubtedly the first female Bible school teacher of whom we have any record.

Next, it appears that the Bible school was conducted on the Seventh Day of the week for the benefit of the children of families observing the Sabbath, and on the First Day for those of their neighbors observing Sunday. This theory, which Sachse declares unquestionably correct, reconciles the conflicting statements as to the day of the week on which the school was conducted and is in harmony with the well known policy of the Community to benefit every person they could.

Fahnestock says that Höcker's object in establishing this school "was to give instruction to the indigent children of the vicinity who were kept from the regular school by the employments which their necessities obliged them to be engaged in during the week, as well as to give religious instruction to those of better circumstances." □

-*Seventh Day Baptists in Europe and America, Vol. II*

### THE BOARD OF CHRISTIAN EDUCATION ACTIVITIES

The directors continue to work creatively as they carry out the functions of the board.

The General Council voted to encourage the Board of Christian Education to publish "Phase 7" for the Decision to Discipleship material. Rev. Herbert Saunders is preparing the material which will be published early in the spring.

Rev. Albert Rogers has resigned as editor of the *HELPING HAND*. His last lessons will be for the Fall Quarter which ends with the November 29, 1980 lesson. Rev. David Clarke will be the editor beginning with the December 6, 1980 lesson; his term of tenure is indefinite.

We are also in the process of finding editors for the *SABBATH VISITOR FOR BOYS AND GIRLS* and for the Primary unit of *THE SABBATH NURTURE SERIES*.

Mrs. Ruth Peil has served faithfully and well as editor of the *SABBATH VISITOR*. We will miss her creativity and ability to meet the children's needs or interests. We wish her God's blessings as she meets the challenges of her teaching position and new family obligations.

We thank the pastors who responded to the questionnaire concerning *YOU AND YOUR CHURCH*. Their input will help the committee as it updates the manual.

Rachel Drake plans to give dedicated service to the board as an

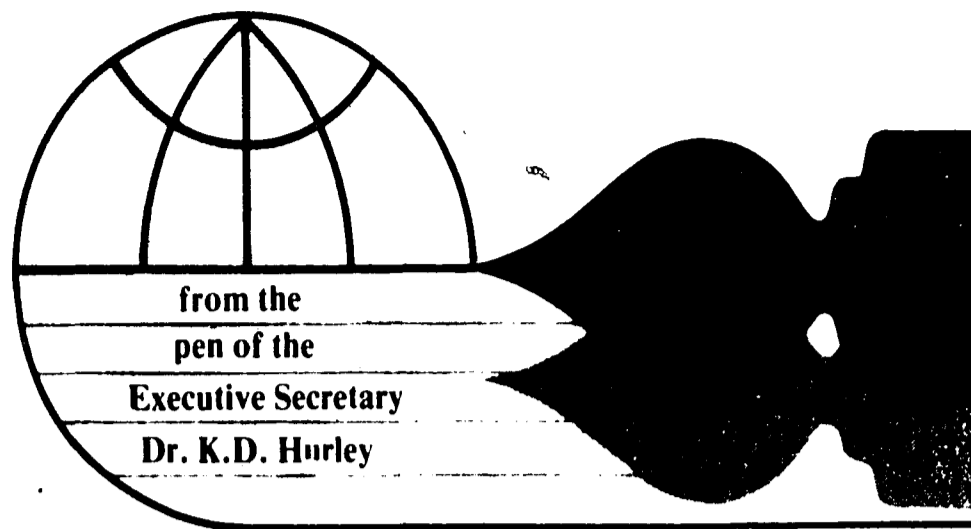
"interne" for about three months this summer. Her duties will include, writing, evaluating study material, and helping in camps and Vacation Bible School.

The Exchange Camper schedule has been sent to the directors of Senior High camps. This year the committee has scheduled the exchange so that as little travel as possible will be necessary.

Plans for Associated Conferences are progressing as the committee seeks directors for the lower classes. Also, Pre-Con plans are progressing for what promises to be a most helpful program.

The executive secretary plans to be in Camp Holston May 9-11, directing a camp leader workshop. □





## VOLUNTARISM— A KEY TO THE FUTURE

"IT IS MY PRAYER," REV. DUANE L. DAVIS DECLARED, "THAT THIS MEETING WILL BE HELPFUL TO ALL OF US AND PLEASING TO THE GLORY OF GOD."

With these words our Conference president convened on Tuesday, November 13, 1979, a special "Consultation" among representatives of all Seventh Day Baptist-related boards and agencies. The purpose of the meeting was "to work toward voluntary coordination, to identify areas of possible overlap in responsibility or activity, to suggest ways to eliminate duplication of effort and analyze how work might be aligned under 'nature, extension, and support services.'" In attendance at the denominational building in Plainfield were all of the salaried executives, plus the president or chairman (or a designated alternate) of each organization.

After delegates to General Conference in August voted to discontinue official study of denominational reorganization for the time being, boards and agencies agreed to hold this special consultation to explore possible ways of informally achieving desirable objectives being sought through administrative restructuring.

Chairman Davis expressed the view that while "full-circle administration" as such had been rejected, there seemed to be general affirmation of full-circle *ministry*; and he suggested that ways be studied to align denomination-wide activities under "nature, extension, and support services."

### Areas of Services Identified

He urged that areas of conflict or overlap be identified; that the financial crisis and its implications be recognized; and that the concerns

of church members at large be evaluated carefully.

Nineteen specific areas of denominational work were listed, noting the organization or organizations requested to make further study. Where more than one agency was identified with a given activity, it was urged that every effort be made to avoid overlap and possible duplication of effort. There was considerable discussion about the importance of communication internally and externally, expressing the need for a regular "in house" publication for members of the church as well as some increasingly effective public relations means for reaching people outside the denomination.

### Positive Reactions

Reactions to the Consultation were generally positive. It was affirmed that there are areas of not only possible, but actual coordination. It demonstrated the desire to accomplish voluntarily rather than by legislation, what needs to be done. It proved that there is desire to coordinate.

Confidence was expressed that the General Council (assisted by the Coordinating Leadership Team) will play an increasingly important role in helping to set overall goals, to determine priorities, and to see that no areas of denominational responsibility are overlooked or neglected. The universal desire obviously is to accomplish effectively the Lord's work among and through Seventh Day Baptists.

### Voluntary Developments

Since the November meeting, a number of voluntary developments have taken place pointing toward better-coordinated, more-effective denominational procedures.

For example, at the Memorial Fund Trustees meeting in early January, it was recognized that the Memorial Fund as well as other agencies housed in Plainfield have similar crucial and imperative office needs which might be met by joint employment of personnel.

Accordingly, a special meeting of the Executive Committee of the General Council was convened (the cost underwritten by the Memorial Fund) in Shiloh, New Jersey, at the time of the American Sabbath Tract Society quarterly meeting. Representatives of the Memorial Fund and the Tract Society met with the Executive Committee members, and various alternatives were considered. Agreement was reached to establish immediately one full-time position (or its equivalent) to take care of accounting, bookkeeping and stenographic needs for both the General Conference and Memorial Fund offices. It is anticipated that other agencies (headquartered both in and outside of Plainfield) will join in the coordinated venture as circumstances and conditions permit.

### Staff and Equipment Needs

Parallel with the analysis of the current staffing there has been a study of equipment needs. Both the Memorial Fund and the Missionary Society have been giving consideration to acquiring computer and word processing equipment. Both organizations have engaged in fairly extensive investigations, recognizing that computer technology properly utilized could increase the effectiveness of accounting and reporting while at the same time conserving staff time.

At the Consultation in November, encouragement was given to continue exploration of computer utili-

(continued on page 25)

# MISSION TO CHINA

—eighth in a series on  
our China mission  
by Tom Merchant, historian

## The Great Years Part 4

Although 1924 found China again embroiled in civil strife, and the 1930's saw the "Great Depression" not only in America but around the world, and the fourth decade closed with the world moving toward a second world war, the 1920's and '30's continued to be "great years" for our mission to China in many ways.

With the return of the H. Eugene Davises to head the mission and the arrival of the George Thorngates to share in the medical work, the mission staff grew to the largest ever.

Jay Crofoot administered the boys' school, Susie Burdick—the girls', and they were assisted in the educational work by Mrs. Crofoot, Anna and Mabel West, and the Davises. The hospital was staffed by Doctors Thorngate and Grace Crandall, with part-time assistance from Dr. Rosa Palmborg, who meanwhile opened a new "industrial" work among the Chinese women of Liuho. The women were taught needlework, then given projects with which to earn small wages, and while working they were taught reading and basic Christian beliefs. Planning continued for the enlargement of the schools and the hospital.

The Crofoots and Anna West traveled to America on leave in 1926, and although Miss West was able to return to China one year later, continuing troubles in China forced the Crofoots to remain in Battle Creek, where he served as pastor, until 1929.

Although an increasing nationalism in China included some anti-foreign and anti-Christian sentiment, it did not result in injury to our missionaries as feared by some, but it did lead to new government regulation of mission activities, especially in the schools. National standards were established, and supervision gradually was shifted to Chinese.

After an initial period of adjustment to the language and culture, Dr. Thorngate was able to take over the medical work, allowing Dr. Crandall to take a much-deserved rest in the United States. Under Dr. Thorngate's supervision the hospital began to specialize in the treatment of tuberculosis.

Toward the end of the 1920's the mission finally realized several of its dreams for physical growth: Dr. Palmborg personally planned, superintended, and brought to completion the building of a new combined facility for the Liuho church and the industrial work; space just for the treatment of persons afflicted with tuberculosis was added to the hospital; and both the boys' school and girls' school finally had new, larger facilities. The Crofoots and Dr. Crandall at last were able to return



One of the new school buildings at our China Mission.

from leave, and our first fully trained missionary nurse, Miriam Shaw, prepared to enter the work.

Soon, though, the effects of the depression began to be felt in China: Miss Shaw's service was sustained only by a special gift from an American businessman in China; when Jay Crofoot resigned after thirty years as a missionary to China to become president of Milton College, the Missionary Society was unable to find a replacement; and when the Thorngates and Susie Burdick came home on leave, lack of finances forced the delay of their return for several years.

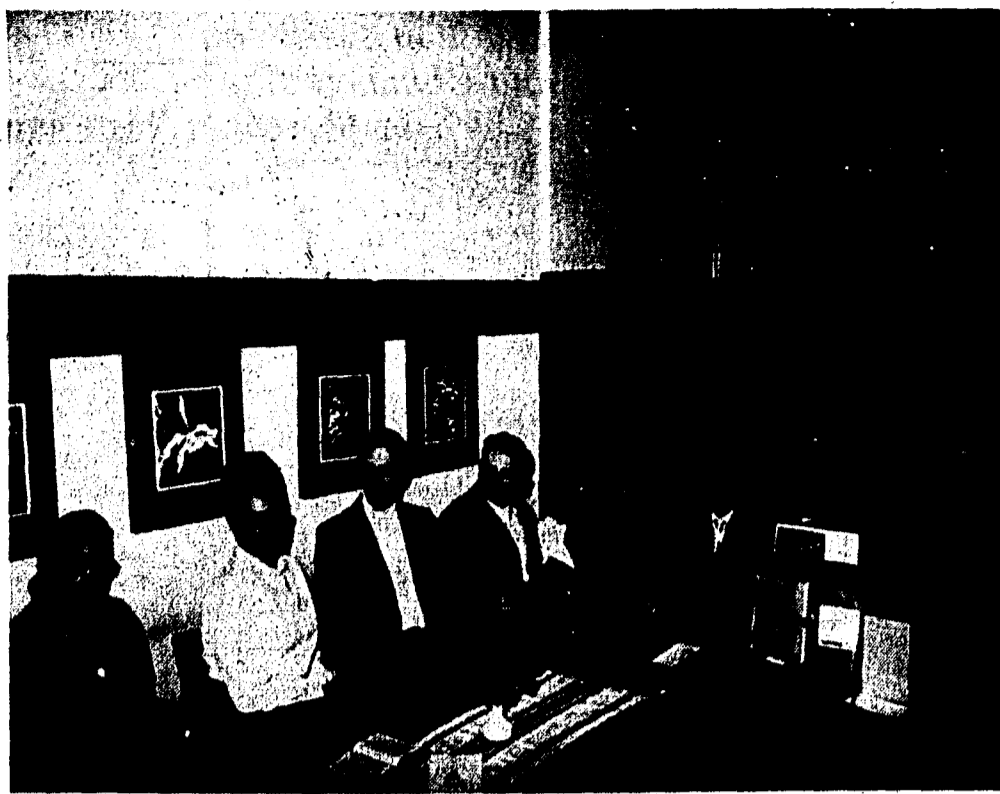
Even through this, there was growth: Chinese Seventh Day Baptists were able to assume leadership of the schools and fill more responsible positions in the medical work, and the churches experienced their best spiritual health ever.

In 1934 Susie Burdick returned to China. Though retired and in her 70's, she chose "to give the remainder of her life to the people with whom she had labored already more than forty years."

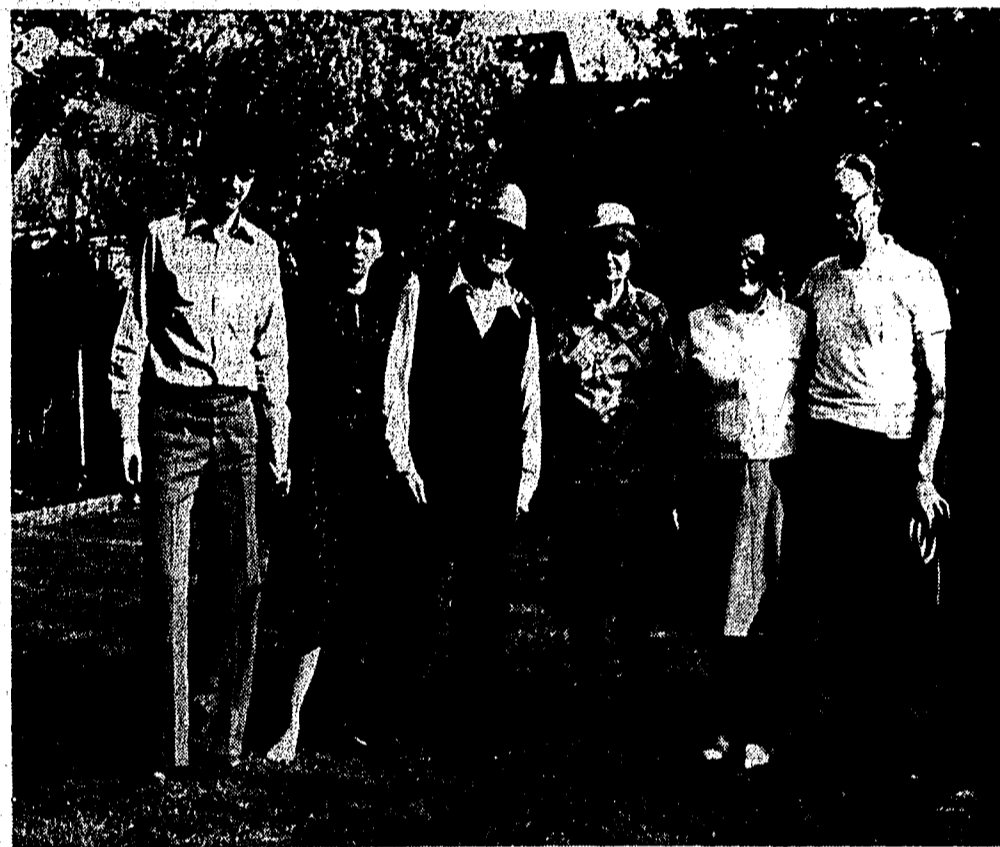
And the growth continued: the schools were at all-time high enrollments of about 300 students each; the Shanghai church recorded more baptisms than in any previous year; and the hospital graduated its first class of nurses, opened a diet kitchen and a branch clinic, and served more in-patients than ever before.

In 1937, however, there was a dramatic turn of events—China fell victim to Japanese aggression. Our personnel at Liuho were evacuated to Shanghai; ten days later, all of the women of our mission except Dr. Crandall and Mabel West were further removed from Shanghai

(continued on page 25)



Church meeting in Hamburg, Germany. From left to right: Miss Borrmann, Mrs. and Mr. Bruhn, Mr. Eggert, Ruth and Davy, Mr. Bahlke and Agnes Mohz.



Mr. Jan Lek with Mellman family in Braunschweig, Germany.



The brethren in the front of the church in Chorzow, Poland.

Jan Lek, secretary of the Conference of Seventh Day Baptist Churches in the Netherlands made a visit to Sabbathkeepers in Germany and Poland on behalf of the Seventh Day Baptist World Federation. He was able to conduct a service in Hamburg, Germany, and shared reports of the World Federation with the brethren there. Since the time of the visit of Brother Lek, Pastor Johannes Bahlke, pastor in Hamburg, has died.

A second meeting was held in Germany at the home of Mr. and Mrs. E. Mellman in Braunschweig. He was unable to visit in Berlin with Sister Dorothea Riehle and the members there because of their illness. He reports that the churches in Germany are weak and leadership is needed if the witness there is to continue.

From Germany Jan and Ruth Lek went across the border into Poland where they were warmly welcomed at the home of Brother and Sister Wiecek in Katowice, a town in the coal, iron-ore section of the country. Their Sabbath in Poland was a time of fellowship and worship as they met with the church in Chorzow, composed of some 35 members. He discovered that many of the people have trouble in attempting to keep the Sabbath. "Many Sabbatharians work a few hours longer in the week and during the night, in order to give themselves an additional Sabbath off. They are usually off only one Sabbath per month."

## FROM POLAND

Dear Brothers and Sisters in Christ,

On behalf of the church in Poland we thank you very much for your visit. We often think back to the time you spent with us in the church. We hope that this visit is the beginning of a bond in Christ, that we as believers need, and can support each other in.

On the 21 and 22 July we had our annual Conference in Danzig, for which some of us had to travel more than 500 km. in the train. In spite of the fact that Danzig is a very long way for the church in Poland (Danzig is in the north of Poland) there were still more than 250 brothers and sisters together at the conference.

During the conference 9 people were baptized in a lake—all young people, and were then accepted into the church after the laying on of hands. We all were able to experience the presence of God's spirit during the conference.

We also wish you a very blessed conference, when and where this might take place and God's indispensable blessing in all your work for His Church.

Greetings to you all in Jesus Christ.

Emanuel Wiecek.

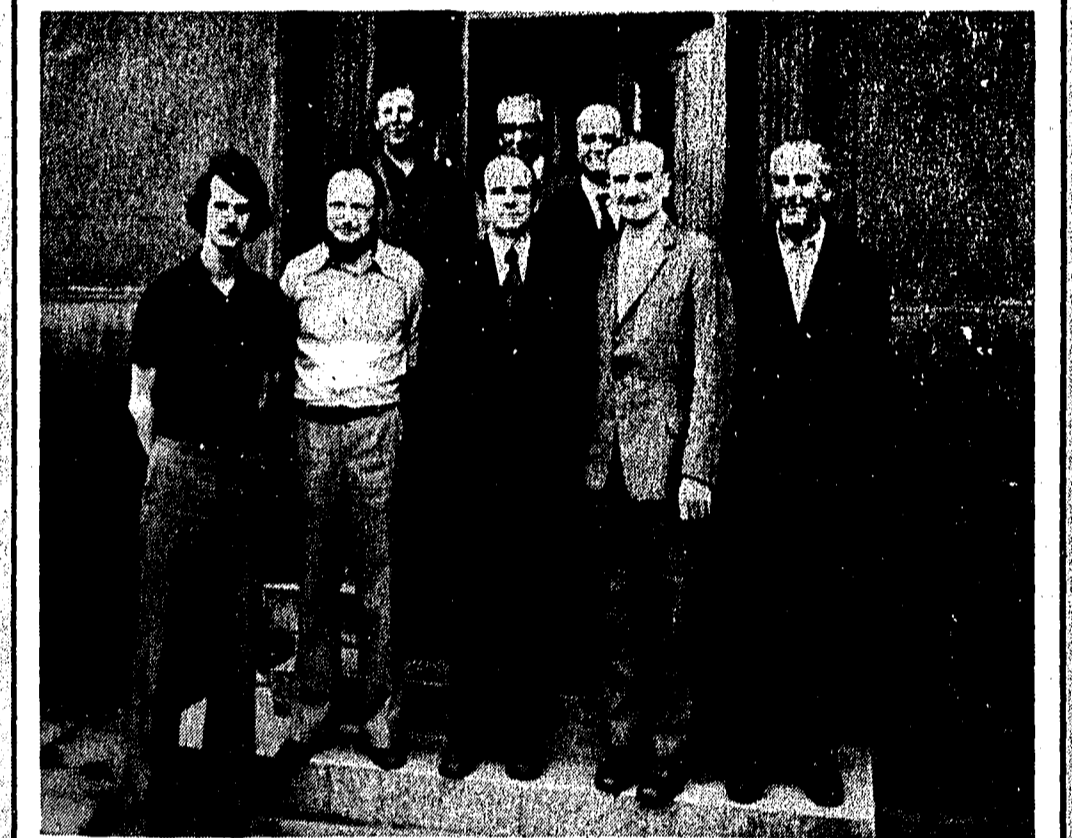
The following Sunday they drove to another parish where a special service was to be held in their honor. At Bielsko-Biata the church has its own meeting room as well as offices for the secretariat of the Polish churches. Jan Lek writes: "After supper I talked with Brother Hoffman, leader of the parish. He is very pleased to be in touch with SDB's from abroad again. All of them hope that this fresh contact will lead to strengthening and enlarging the ties of co-operation." These Polish churches are known as "Seventh Day Christians." They are spread over eleven parishes and ten groups. A group of eight or more members may become a parish.

On Monday a meeting was held in Brenna where the church of some forty members has its own chapel. The people in Poland would appreciate some of our tracts and booklets in their own language. They welcome further contact with European and American Seventh Day Baptists.

The Leks give "thanks to God that by means of journey we have gained an insight into the way other Sabbatharians live and work in honor of His name." He urges that we maintain and strengthen our ties with the brethren in Germany and Poland and hopes that this trip is just a beginning as new ties of fellowship are formed across Europe. □



The brethren in the front of the church in Bielsko-Biata, Poland.



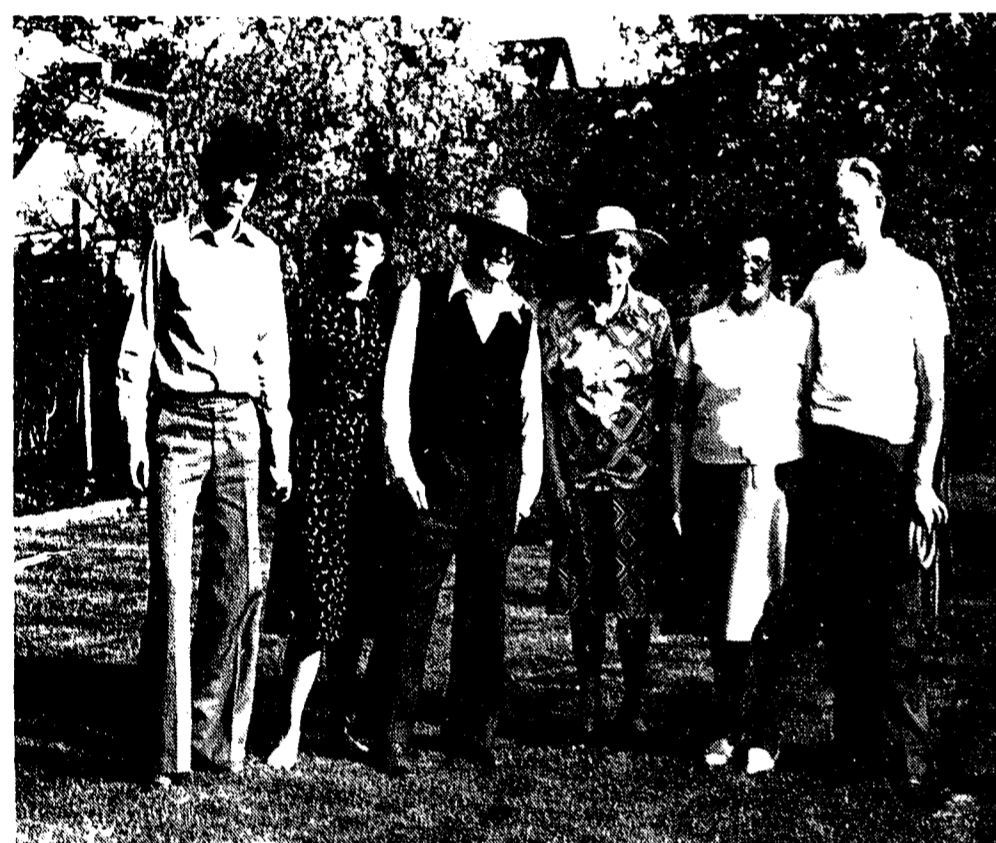
Mr. Jan Lek with the leaders from the church in Bielsko-Biata, Poland.



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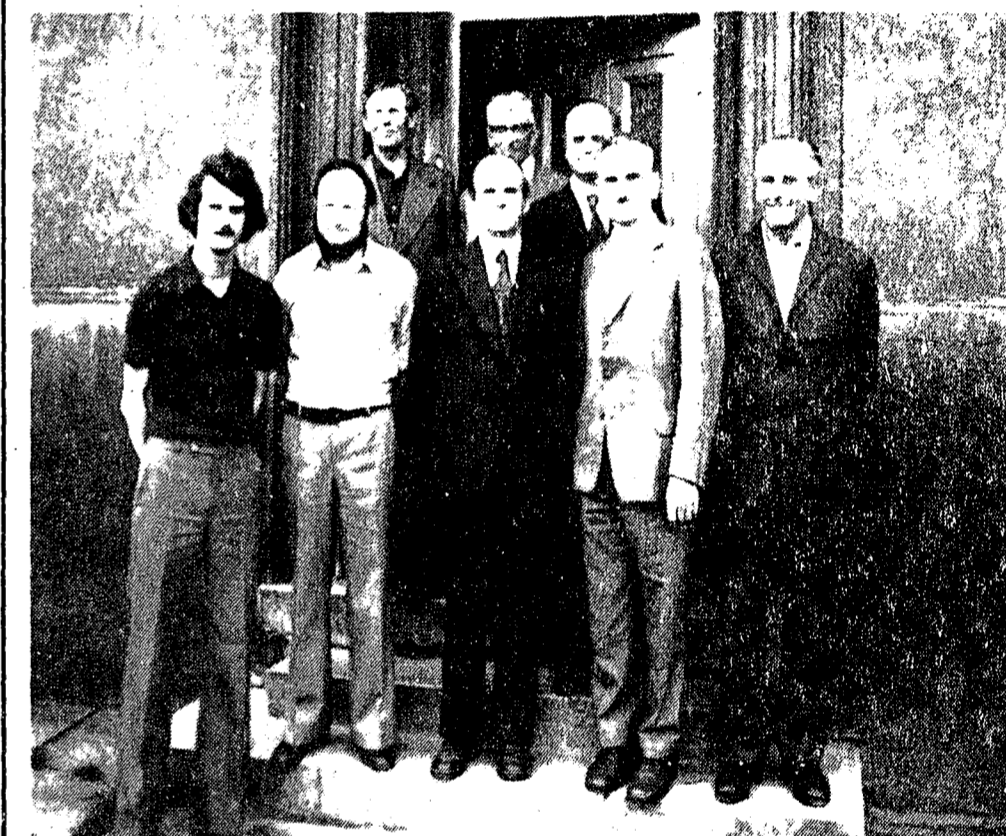
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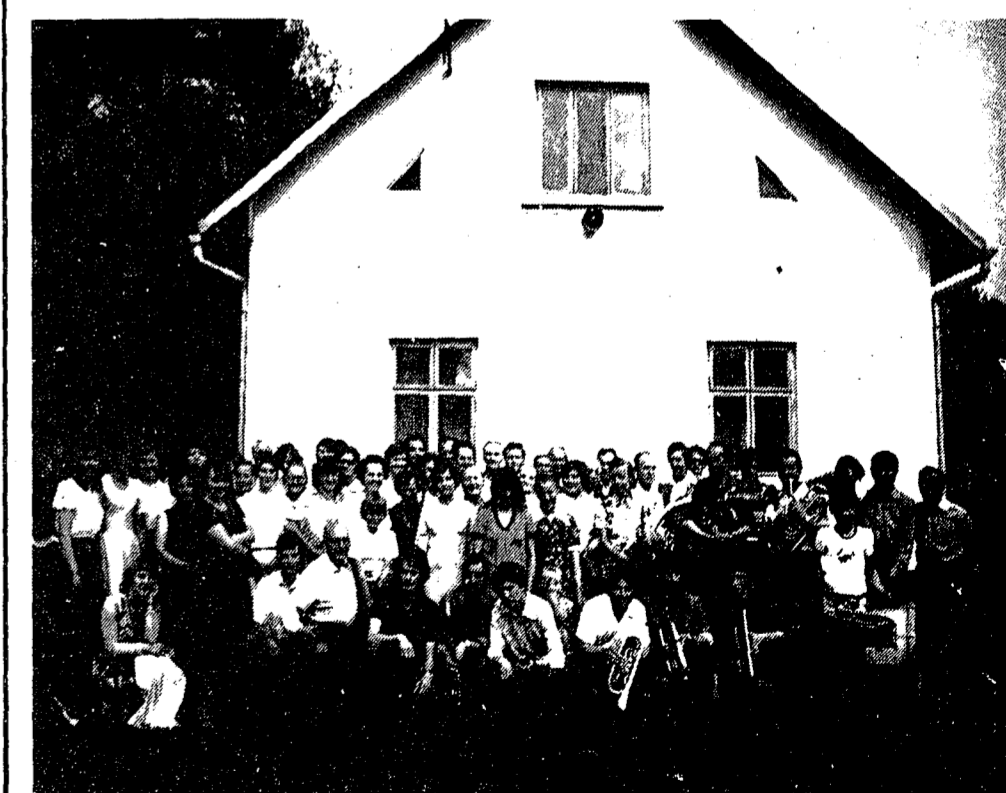
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Although cold outside, the Seventh Day Baptist Council on Ministry met December 30-January 1 in the warmth of the newly reconstructed lodge at Camp Joy in Berea, West Virginia. Members: (left to right) Melvin G. Nida, Salem, WV; Chairman Elmo Fitz Randolph, Boulder, CO; Executive Secretary K. Duane Hurley, Plainfield, NJ; Leland W. Bond, Clarksburg, WV; Secretary James L. Skaggs, Monona, WI; Treasurer Ernest K. Bee, Jr., Upper Marlboro, MD; C. Rex Burdick, Berlin, NY; and Dean Herbert E. Saunders, Plainfield, NJ.

## SEMINARY STUDENTS MEET WITH COUNCIL ON MINISTRY

by Dean Herbert E. Saunders

Camp Joy, in Berea, West Virginia, was the setting for a weekend retreat for Seventh Day Baptist seminary students and their spouses, as the Center on Ministry closed out 1979. Five students arrived in the mountain state from Georgia, Texas, Colorado, New Jersey, and Ohio to meet with Dean Herbert E. Saunders and discuss matters of mutual concern and interest. The sessions, also attended by two student spouses and Dean Saunders' wife Barbara, used as a guide for consideration, a chart prepared by the Center for Parish Development, entitled "A Model for the Church in Mission and Ministry." Discussions revolved around one's own spiritual journey, the life of caring in the congregation, and the empowering of God's Spirit for mission and ministry.

The sessions provided students, who sometimes feel isolated from other Seventh Day Baptist students, an opportunity to get better acquainted and discover mutual joys and frustrations of being a seminary student. Through discussion, study, and worship (led this year by Rev. Francis D. Saunders, pastor of the Berea church) the participants in the sessions discovered more about their own roles in ministry and where the Lord was leading them as the future quickly became the present. Students and wives who attended were: Clifford and Carol Bond from Atlanta, Georgia; Bill and Shelly Shobe from Denver, Colorado; Perry Cain from Delaware, Ohio; Jeanne Wilhelm from Plainfield, New Jersey; and Dennis Palmer from Ft. Worth, Texas.

The weekend sessions came to a close as the Council on Ministry joined the students for an all-day time of discussion on Sunday, December 30. All the members of the Council plus Executive Secretary Hurley were present for the meeting. Students had an opportunity to share how they felt the Center on Ministry program was being administered, how they felt about the support Seventh Day Baptists had been giving them, and what some of their central concerns were in theology, Biblical studies, pastoral training, and the future of Seventh Day Baptists. The exchange was a delight for all and there was greater understanding and respect on the part of Council for students and students for members of the Council.

The Council on Ministry conducted its annual session on December 31 and January 1. Having the responsibility for the administration of the program of Ministry among Seventh Day Baptists, many items of concern were addressed. Dean Herbert E. Saunders was called to serve as Center administrator for another year and accepted. The new pastoral sabbatical was discussed at length and decisions made about its status in the future—no one in 1980 will be actively involved in such a study leave. The budget was considered, and within the guidelines and sums established by General Conference, the 1980 budget was finalized at the total of \$52,960.00. Adjustments were made to reflect some changes in the concerns of the Council. The Council acted on the accreditation applications of three Seventh Day Baptist pastors and will submit their recommendations to the General Council for action at the 1980 General Conference. The Council also acted to provide up to \$200.00 per year in additional grants to student spouses who would like to take courses at the seminaries the students attend (up until now the only available source was through the Women's Society to a maximum of \$75.00). This was a direct result of the conversations held with students and their wives the day before. The Council also discussed student status, pastoral concerns and relations, the publications developed by the Center, the 1981 Ministers Conference, and insurance and travel requirements of the dean. Members of the Council who were present were: Elmo F. Randolph, chairman (Boulder, Colorado); James A. Skaggs, secretary (Monona, Wisconsin); Ernest K. Bee, Jr., treasurer (Upper Marlboro, Maryland); Melvin G. Nida (Salem, West Virginia); C. Rex Burdick (Berlin, New York); and Leland W. Bond (Clarksburg, West Virginia). □

During the month of January, Dean Herbert E. Saunders of the Center on Ministry traveled around the country visiting students and seminaries, churches, and pastors. His trip lasted from January 7-28 and covered the United States from Florida to Minnesota and from California to Washington, D.C.

The first stop was Fort Lauderdale, Florida, where the dean attended the meeting of the Ecumenical Team on Continuing Education, chaired by Dr. Ray Rigdon of the Southern Baptist Convention's division on Seminary Extension. Other representatives from U.S. and Canadian churches participated in the sessions. Dr. Malcolm Knowles, noted expert in the area of adult education, led a workshop on "How Adults Learn" particularly focusing attention on how Continuing Education for ministry could be strengthened by such understanding. The dean was able, at these sessions, to make tentative arrangements for a leader in the area of money management for ministers (including tax preparation) for the 1981 Ministers Conference, and to discuss cooperation with the Southern Baptist Seminary Extension for possible supervision of courses for pastors in our denomination who haven't had formal seminary education.

The dean had opportunity on this trip to visit all but one of our Seventh Day Baptist seminary students: Dennis Palmer, attending Southwestern Baptist Theological Seminary in Fort Worth, TX; Clifford Bond, attending Candler School of Theology in Atlanta, GA; William Shobe, attending Conservative Baptist Theological Seminary in Denver, CO; Kim Sautter, attending Southern Baptist Theological Seminary in Louisville, KY; Perry Cain, attending the Methodist Theological Seminary of Ohio in Delaware, OH; and (by telephone) Donald Chroniger, who has recently enrolled at Central Baptist Theological Seminary in Kansas City, KS. The visits included discussions with seminary personnel and sharing mutual concerns.

Recruitment was also part of the January journey. Visits to potential seminary students in Kansas and San Diego, California, were made. Opportunities were also realized to visit with some pastors and discuss their pastoral relationships and hopes for the future.

One highlight of the trip was the opportunity to give mini-concerts and special messages at the Fouke, Arkansas, church. The ordination of deacons and deaconesses at Washington, D.C., was also attended. Sabbath services in Dodge Center, Minnesota, were conducted along with a presentation of the Decade of Discipleship.

All in all, this was probably the finest trip the dean has made in the five years he has served the denomination at the Center on Ministry. Several unexpected developments were particularly meaningful. It is exciting to know what is happening in our churches—to see the opportunities that Decade of Discipleship is opening up in so many places like Stanton, California, and Columbus, Ohio. God is working a "good thing" in us as a people. May we continue to join together in building the kingdom of Christ as Seventh Day Baptists. □

DEAN

SAUNDERS'

JANUARY

VISITATION

By Dean Herbert E. Saunders

# the CHURCH in ACTION

## ALFRED STATION ACTIVITIES

ALFRED STATION, NY—Under the leadership of the Youth Fellowship the collection for UNICEF was \$83.90. On Sabbath November 3 the morning message was presented by Mr. Jim Cleland of the Gideons. Other laity involved in the service were Nelson Snyder, worship leader, and Amanda Snyder who led our Junior Choir and sang a solo. The Senior Choir anthem was directed by Mrs. Snyder.

On Nov. 7 the Harvest Bazaar was conducted by the Union Industrial Society. A dinner for the public followed the sale. Our special Sabbath School offerings the first Sabbath of each month are used in various ways: support of Barbara Snyder at Plainfield, Sabbath School Mission Fund, White Christmas and the SDB United Relief Fund.

On December 15 the Advent Festival followed the church service. Yvonne Wilsey led this special service. Our annual Christmas program on Dec. 22 was planned by the Music-Worship Committee and included "Sharon's Christmas Prayer," and meditation, "Bethlehem—A Name of Hope" by Pastor Rex Zwiebel. Several Christmas carols were sung by the congregation as well as anthems by the Junior and Senior Choirs. The youth group presented a rhythm choir selection.

A Christmas program for the community was presented on Dec. 23 with a dish-to-pass dinner in the dining room. The special program followed in the sanctuary: playlet, "The Tent," with characters—Mr. and Mrs. Ronald Ellis, Tim Ellis, and Curtis Snyder. This was a portrayal of family relationships that need the love of the Babe born nearly 2000 years ago. □

-Rena B. Clarke

## NEW MEETING PLACE FOR UPPER EAST TENN. CHURCH

KINGSPORT, TN—Flash Bulletin from the Tri Cities—We are now conducting our worship services at the Bridwell Heights Presbyterian Church, 5101 Memorial Blvd., Kingsport. Prayer and Praise is also being held there the first Sabbath of every month at 7 p.m.

The needs of our fellowship groups are also continually being met. We now have two YF groups—a Jr. and a Sr.; and the first Men's Breakfast is scheduled for January 20.

On Thanksgiving Day twenty-nine joined together for a Thanksgiving meal and fellowship at the home of Pastor John and Linda Camenga.

On December 15, five people were baptized. Four of these young people requested membership and the right hand of fellowship was extended on December 22.

We are indeed rejoicing with the many blessings bestowed upon us by our Lord. □

-Barbara Wright

On Thanksgiving Day, 29 joined together for a meal and fellowship at the home of Rev. and Mrs. John Camenga in Kingsport, TN.



## LADIES' AID GIVES TRIBUTE TO EDNA RUTH RICHARDS

MARLBORO, NJ—An all church Halloween party was held at the church on Oct. 27 under the direction of Sharon Davis. Prizes were won by the ugliest, funniest, prettiest, and most original. Games were enjoyed by the children and adults with a surprise visit from Dracula! Refreshments concluded an enjoyable evening of fun.

The annual Thanksgiving dinner was held for the church on Nov. 13 by the Ladies' Aid and under the direction of Randy and Jeanne Dickinson, who did a fantastic job. The evening was made particularly special due to the special recognition of Edna Ruth Richards. Beautiful tributes from the Ladies' Aid groups

of Dodge Center, Verona, Berea, Marlboro, and Shiloh were read by different ladies of the church. Edna Ruth was unable to attend so the letters were read on tape for her to hear and read later.

On Dec. 28, a puppet show entitled, "Mary Had a Little Lamb," was held at the church. Doneta Richards directed the program, which was an imaginary story of how the animals reacted to Christ's being born in a stable. The puppets were hand-made by several young ladies of the Marlboro church and community. The play had a very good message which was especially appealing to young people. □

-Diane Cruzan

## CHRISTMAS AT RIVERSIDE

RIVERSIDE, CA.—Christmas of 1979 has come and gone but the sweet abiding peace of the holiday season still lives on in our hearts. Our Christmas Sabbath worship service was beautiful with the choir singing a number of carols and "For unto us a child is born...and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." A few well-chosen words by Pastor Wheeler were a fitting climax to the service. The front of the church was banked with red and white poinsettias and in a Christmas tree nearby nestled many white doves.

The children had their Christmas program immediately following in the form of a play, "The Midnight Clear." Treats followed. The White Gift given by classes and individuals was received and divided between home and foreign fields.

A week before, our annual Christmas party took a little different form than usual with the Ramona High School Madrigal Chorus (one of our young people is a member) singing a program of Christmas numbers in the Fellowship Hall followed by refreshments.

About twenty-five carolers went to the homes of many church members and to a Convalescent Hospital bringing their message of "Joy to the World,"—a really thrilling experience to those of us who were privileged to listen.

There were three occasions for an Open House the last week in December. Gary and Libby Brewer and their two sons came from Australia to visit his parents, and his mother held Open House on December 23. On Sabbath afternoon, December 29, Philip and Jean Lewis invited friends to visit their daughter Joan and husband, Patrick McAllister and family from Bridgeton, N.J. The next day Dr. Ronald and Christine Davis held Open House at their home in Ontario for his parents, Rev. and Mrs. Leland Davis from Washington, D.C., and formerly from the Los Angeles church.

Forty campers and their counselors from Riverside, Los Angeles, and Orange County held their Mid-winter Retreat at Pacific Pines Camp from December 27-31. There was no snow right at camp, but they spent one afternoon not far away playing in the snow. Their theme was, "Enlisting as Disciples." Pastor Gabriel Bejjani served as director.

We have completed our "Walk through the Bible," reading through the Bible in a year, following *The Daily Walk* for 1979 published by the American Tract Society. Seventy-two people enrolled in the program.

The morning prayer breakfasts continue each week and once each month the two groups meet together at the church. The Love Loaves were received on December 22 and the amount of \$600 was sent to Cambodian Relief. Also \$500 was sent to Vietnam.

An additional telephone line has been added, both lines being changed to the touch system, with an automatic answering service installed in the pastor's study, thus enabling him to minister through the telephone service more efficiently. Those wishing to leave messages in the absence of anyone in the office, day or night, may do so. The pastor will carry with him a remote control enabling him to dial from any other phone receiving such messages.

Design for Discipling classes will begin soon. This is the first eight week Discipling Course. February is the month when teachers and interested leaders attend the BRASS meetings. These are helpful sessions when many groups from the Riverside and San Bernardino Counties area come together to study and learn better Bible School methods and receive inspiration for individual growth.

We expect the revised and enlarged *History of the Riverside Church* soon to be completed. Many people have already put in their orders. This will be a testimony of our work for the Lord looking forward to greater service. □

-Maleta O. Curtis

## CHANGES AND IMPROVEMENTS AT HISTORIC FIRST HOPKINTON

ASHAWAY, R.I.—We've had a busy fall! Regular services have been held each Sabbath, Prayer Meeting each Monday evening, and Pray and Sing each Friday evening. Leo Frenett joined the church on November 11 and Mary Jo Harrington and Gary Marsh were baptized on Oct. 19.

The church body elected Linda Lawton as choir director to fill the vacancy created when Helen Waite resigned. Helen had ably filled the positions of choir director and organist for many years. We are fortunate to have had such a dedicated music director all those years and are equally fortunate to have Linda as choir director now. Helen remains as organist.

Thirty-six storm windows have been installed on the Meeting House, the attic has been insulated, and we have a long-needed graveled parking lot between the Meeting House and the Parish House. The Sabbath School rooms in the basement have been painted under the supervision of the new Graded Department superintendent, Ruth Wheeler Thorp.

At the September business meeting the church voted to change its Bylaws to create three boards, thus eliminating many committees. The three boards are Evangelism, Christian Education, and Stewardship. Each board will be responsible for its area of the church work and will from time to time create committees for specific tasks only. There are six members on each board plus a representative from the Spiritual Leadership (deacons, deaconesses and the pastor). The president and the pastor are members ex officio of each board. The treasurer is a member of the Stewardship Board.

At the November Meeting a budget of \$41,000 was adopted and officers for 1980 and board members were elected.

We are preparing to begin "Decade to Disciple" at the beginning of the new year. We look forward with great expectancy to the new year and new ways to do the Lord's work. □

-Helen Brayman



Rev. Robert E. Harris baptizing Mark McAuliffe in the waters of Pataconk Lake near Chester, CT. Five were baptized that day and joined the Pine Street Gospel Chapel (SDB) in Middletown, CT.

## NEWS NOTES

● Rev. and Mrs. John Rau of Brookfield, NY, will conduct special teaching and revival meetings at the Waterford, CT, church March 20-22.

● The Savings Bank of New London, CT, recently honored their treasurer, Paul Johnson, for forty years of service. Mr. Johnson is also treasurer of the Waterford, CT, SDB Church.

● The Columbus, OH, church in its third church year shows continued growth. During the year attendance has increased by 19 percent, membership by 30 percent and financial receipts by 15 percent. Rev. Dale Thorngate is pastor.

● An average of 35 persons attended the nightly observance of the SDB Week of Prayer at the Alfred Station, NY, church. The material for the Week of Prayer was prepared by Rev. Rex Zwiebel.

● Copies of the History of the Riverside Seventh Day Baptist Church may be obtained by writing: Ted Hambleton, 4415 Lemon Street, Riverside, CA 92501. The cost is \$9.50 plus \$1.50 for postage and handling.

● The "New Creations," a musical group from the Verona, NY, church have been asked to sing at the Baptist World Alliance meetings in Toronto, Canada.

● The Mill Yard SDB Church in London had a special "send-off" service for Ancel and Janet Marshall as they left to attend Bible College in Birmingham, England. The Marshalls are preparing themselves for greater service in the Lord's work.

● Linda Hays of Sunshine Mountain is home after 22 days of hospitalization. She writes "a note of thanks to all those churches and individuals who have been praying for me and also to those who have sent cards and letters. It has lifted my faith tremendously to have heard from so many, literally from 'Cali to Rhody.'" □

### SUMMER INSTITUTE ANNOUNCED

The 1980 Summer Institute, conducted by the Center on Ministry, will be held in Plainfield, New Jersey, at the Seventh Day Baptist building on June 5-25, 1980. The course of instruction will be Seventh Day Baptist History and Polity, taught concurrently by Historian Thomas L. Merchant and Dean Herbert E. Saunders. Students who wish to enroll for the three-weeks study should make application to the Seventh Day Baptist Center on Ministry, 510 Watchung Ave., Box 868, Plainfield, New Jersey. Students enrolled in the Center program have all expenses paid, including travel. Others who participate and are members of Seventh Day Baptist churches receive tuition, room and board for the three week sessions. Travel to and from Plainfield will be the responsibility of the student. Please contact Dean Saunders at the Center as soon as possible if you plan to participate. □



Donald Chroniger

### THEOLOGICAL STUDENT NEWS

Mr. Donald Chroniger, former youth minister at the Shiloh, New Jersey, Seventh Day Baptist Church, has enrolled at the Central Baptist Theological Seminary in Kansas City, Kansas. Donald is a graduate of Washington Bible College and is known to some of our churches through his musical concerts. He is the son of Mr. and Mrs. Pratt Chroniger of the Central Seventh Day Baptist Church in Upper Marlboro, Maryland.

Mr. Roger Chenoweth, who has been attending the Methodist Theological Seminary of Ohio, in Delaware, Ohio, has recently joined the United States Air Force and has reported to Texas for officer training. □

### BOOK REVIEW

**FESTIVE BREADS OF EASTER**, by Norma Jost Voth, Herald Press, Scottdale, PA, \$2.95.

"Bread since the early days of Christianity, has marked the beginning of the splendid feast of Easter," notes Norma Jost Voth in her new gift-recipe book, *Festive Breads of Easter*. In many parts of the world Easter is the most joyously celebrated of all Christian holidays. In these countries the first meal after midnight ends the long, solemn days of austere Lenten fasting.

The book includes anecdotes related to the traditions of Palm Sunday and Good Friday as well as Easter. There are many recipes for breads from all across the world. Instructions are given for making Polish Babka, Italian Pana di Pasqua, Swedish Semlor Buns, Greek Lambropsomo, Mexican Pan de Feria, plus other Czechoslovakian, English, Ukrainian, Finnish, German, Greek Italian, Polish, Portuguese, Russian and Swiss breads.

Herald Press also publishes *More-with-Less Cookbook*, suggestions by Mennonites on how to eat better and consume less of the world's limited food resources, and the long-time favorite *Mennonite Community*

*Cookbook*, now in its 24th printing.

**SHEPHERD OF TIMES SQUARE**. Paul Moore and Joe Musser. Thomas Nelson Publishers, cloth \$9.95.

This is the exciting true-life story of Paul Moore, pastor of Manhattan Church of the Nazarene in Times Square. The Lamb's Club is in the heart of Times Square and ministers to the people who live and visit this throbbing section of the world's greatest city.

This real life drama about actual people reads like a novel but provides documentary evidence of the power of God at work in the midst of evil and decay.

**FEELING GOOD**. Tom Eggum. Thomas Nelson Publishers, Paper \$3.95.

The story of how a rebellious teenager became a worker for God. Good reading especially for teen-agers and young adults. Tom Eggum was always in trouble. In a drunken rage he tried to kill one of his close friends. Only a miracle seemingly could save Tom from himself. The miracle happened. Tom is now involved in youth evangelism, you'll enjoy the story of how he became a new person in Jesus Christ.

**PICKING UP THE PIECES**. Patricia Chavez and Clif Cartland. Thomas Nelson Publishers, cloth \$8.95.

With divorce on the increase today many people have difficulty in "picking up the pieces" of their lives following what can be the shattering experience of separation and divorce. Pat Chavez tells the moving, true story of the difficulties she experienced when her marriage ended. She shares the practical and deeply spiritual lessons she learned—lessons that will help any reader who is facing the trauma of divorce.

**AFLAME FOR GOD**. Gerald Strober and Ruth Tomczak. Thomas Nelson Publishers, cloth \$8.95.

This is the remarkable story of Rev. Jerry Falwell who began a ministry in Lynchburg, VA, in 1956 with 35 members. Today the Thomas Road Baptist Church has a membership of 16,000 and operates a school system that includes Liberty Baptist College. This remarkable growth is attributed to faith in God. Jerry Falwell has stood—often alone—and said, "I believe God" and mountains have moved. This story is also of special interest to those involved in discipleship and church growth. □

### DENOMINATIONAL LOGO

by the Publications Committee

The logo pictured here is the one proposed by the Publications Committee of the American Sabbath Tract Society after studying many suggestions from numerous sources. This logo attempts to be "all things to all men." It includes almost all of the concepts that those who submitted concepts wanted to "say" in a denominational logo and still retains a strong resemblance to the logos found on such diverse things as Seventh Day Baptist lapel pins and highway signs.

Among the things people wanted the logo to "say" are: The centrality of the Cross; the sufficiency of the Bible; the fact we are "people of the Book"; indication that S.D.B.'s gain their position directly out of the Scriptures; inspiration of the Holy

Spirit (the torch); emphasis on the "Baptist" so that people don't simply read Seventh Day "\_\_\_\_" and fill in the blank themselves; indication of church growth; (name "growing" out of the Scriptures); a design that is impressive when large but does not lose its distinctiveness when small; one that can be reproduced equally well in black and white or color.

The committee has been much impressed by the number of suggestions and the depth of those suggestions and is deeply appreciative of all the contributions that were made. It is very much aware of its indebtedness to the genius and dedication of the many who will recognize their hands in the proposal as it finally was presented. You will have an opportunity to vote on the proposal at Conference next year. □





### CHRISTIAN SOCIAL ACTION BULLETIN BOARD

"I am certainly no judge of television, since I have never watched it. All I know is that there is a sufficiently general agreement, among men whose judgment I respect, that commercial television is degraded, tawdry and absurd. ...It would seem that television should be used with extreme care and discrimination by anyone who might hope to take spiritual life seriously."  
-Thomas Merton

\*\*\*\*\*

In the Caribbean island Dominica, in the aftermath of Hurricane David, the emergency phase is past, according to a bulletin from Church World Service. But now the task of reconstruction awaits. Unavail-

ability of building materials is a problem, and the country is still without electricity and running water. Dominica's economy was based largely on agriculture, and this was largely wiped out. Many people are living in tents, lacking the means to rebuild or repair their houses. Doctors, builders, livestock, medical equipment, and dentists are also needed, as is money. Church World Service is appealing for \$100,000 for its part in Dominica's reconstruction. Your donations could go to the Seventh Day Baptist United Relief Fund, marked for "Church World Service—Dominica."

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"We resolve to live more simply, to be sparing in our use of goods, and to search out ways to divest ourselves of affluence for the sake of a more just world." —The leadership Conference of Women Religious

By selling items to a pawn shop, or advertising their sale in the newspaper, or having a garage sale, we can "divest ourselves of affluence for the sake of a more just world." The profits could go to the organization of your choice: World Relief Commission (evangelical), World Vision, Baptist World Alliance Re-

lief Fund, Church World Service, UNICEF, or other, through the Seventh Day Baptist United Relief Fund if you wish.

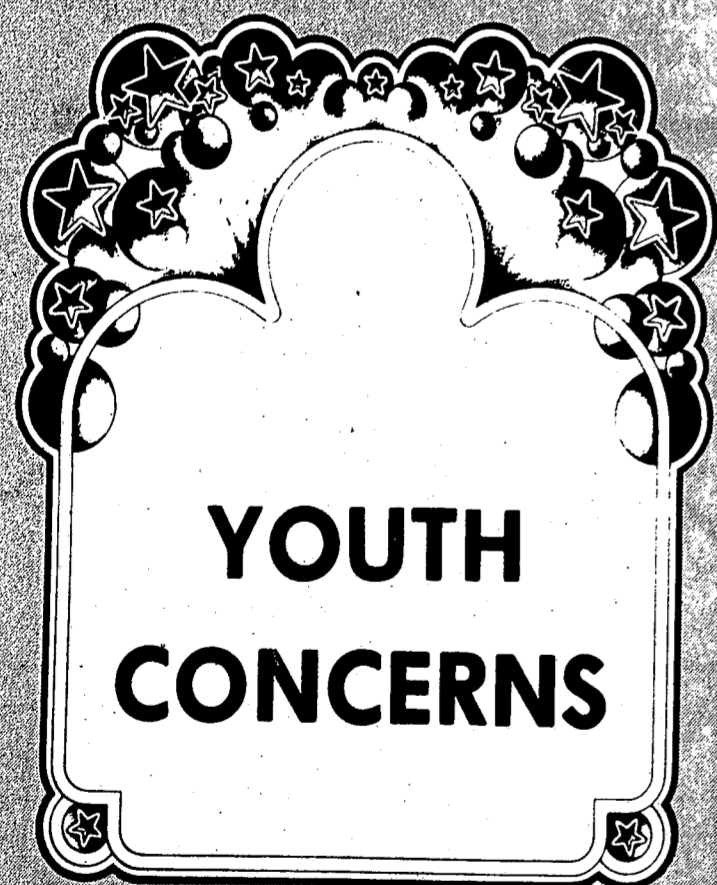
We can be "sparing in our use of goods" by refusing to spend money on nonessentials, giving the money instead. In terms of living "more simply," one area to consider is lawn care. Is maintaining a nice lawn a Christian priority? Consider the cost of seed, fertilizer, insecticide, hoses, water pump, and so on. Consider the time, energy, and concern a person spends on a nice lawn. Why not settle for an adequate lawn—raked, mowed (by hand mower if possible), weeded, and kept free of litter.

Jesus said it would be difficult for the wealthy to enter the kingdom of God (Luke 18:24)—difficult, but not impossible.

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At our December meeting, the Christian Social Action Committee voted \$600 from the United Relief Fund to the World Relief Commission of the National Association of Evangelicals. This is a contribution toward their ministry of starvation relief in Cambodia. □

-Alan Crouch, chairman



As members of Youth Fellowships, it is important that all work together in harmony. There are four qualities which, when developed by individuals, help to make the meetings better and personal relationships more meaningful.

1. **COMMITMENT**—The first step in being a good Youth Fellowship member is being dedicated to the work of the Lord, to the group and to the individuals in the group. He will attend meetings regularly and accept responsibilities graciously. Each individual should have some task, which, when properly completed, will make the entire group better. Time for good organization and preparation must be given to any project to be successful. Read Romans 12:1-2.

2. **ENTHUSIASM**—Each member needs to have enthusiasm to keep the work progressing. It is important to look at past projects that have been successful or those that have been a failure and make future plans accordingly. It is easy to become discouraged when plans do not work as expected. The best defense against

discouragement is to pray and praise without ceasing. Read Romans 12:9-12.

3. **UNDERSTANDING**—Do not be hasty in judging the actions of others. Take time to think why they respond as they do. Develop the ability to evaluate ideas without criticizing persons. Would the ideas be pleasing to God? Are the suggested ideas helpful for your age group? Read Romans 14:7-12.

4. **COOPERATION**—Each person should be willing to submerge his own personality and achievements with others to unite the group, helping it function as a unit. Accept gracefully the decisions of the majority. Respect adult counselors, ask their advice and follow it. Read Romans 15:1-6. □



Metropolitan Toronto's City Hall, winner of awards for its design, is only a few blocks from Maple Leaf Gardens, where the 14th Baptist World Congress will meet July 8-13, 1980. In the foreground is Nathan Phillips Square, popular location for summer concerts and winter ice-skating.

### CANADA SAYS "WELCOME" IN 18 LANGUAGES

by William H. Jones

In an hour-and-a-half, a driver can leave Canadian immigration at Niagara Falls, drive along the fruitbelt on the shoreline of majestic Lake Ontario, cross Hamilton Harbor at the Burlington Skyway, and drive right up to Toronto's famed CN Tower—the world's highest free-standing building.

That same CN Tower throws its thin shadow over the site of the 1980 Congress of the Baptist World Alliance. Here, more than 10,000 Baptists will converge by auto, camper, train and plane or boat July 8-13, 1980. They will pray, sing, listen, speak and share Christian experiences.

The setting for the 1980 Congress is world-famous too. Here the Toronto Maple Leaf hockey club labors for the goal of winning hockey's highest laurels—the Stanley Cup. But a rostrum of speakers, choirs, dramas, dialogues, and splendid fellowship will take their place in the hockey arena.

Canadian Baptists are putting out the welcome mat. Moreover, it spells "welcome" in quite a few "tongues," for Baptist ministries in cosmopolitan Toronto are conducted in 18 languages.

When the 1975 Stockholm Congress closed, Canadian Baptists began a broad range of planning to make

sure their spiritual cousins from around the world would receive true Canadian Baptist hospitality.

Not only did Canadians want Baptists from other countries to see the natural beauty of the huge land God has placed within the stewardship of Canadian people, but they wanted world Baptists to make a collective witness for Jesus Christ to Canadians who do not know the Lord.

Baptists should start planning now to visit Toronto. Thousands of hotel rooms are reserved for would-be guests. Many will bring a tent and trailer and try some of the campgrounds. A few might take a train ride for more than 4,000 miles across the country. Others might arrive as early as June 21 to travel far north to the land of the midnight sun, then move south to Toronto.

Canadians are calling the 1980 Congress "Inspiriholiday" because it combines the best of touring in Canada with an experience of prayer, praise, and spiritual profit. □

### INSPIRATION, INTERACTION AT TORONTO CONGRESS

WASHINGTON—The 75th anniversary Congress of the Baptist World Alliance at Toronto (Canada) July 8-13, 1980 will open with an historical pageant and close with a challenge by evangelist Billy Graham.

Warren R. Magnuson, program committee chairman, said that the congress, the 14th in a series begun in 1905, will seek to incorporate inspiration, information, interaction and instruction in its six days of activities. The program theme, voted by the General Council at Manila, the Philippines, in 1978, will be "Celebrating Christ's Presence Through the Spirit," based on John 16:13.

Dr. Magnuson, whose program committee has representatives from eight countries, said that every morning, Wednesday through Saturday, will open with opportunities for small group prayer sessions in hotels throughout Toronto.

Morning plenary sessions in Maple Leaf Gardens will open with Bible study, for which study helps will be available. The morning program then will proceed to items of congress business and reports of Baptist life and work in various parts of the world as guided by BWA's several departments and divisions.

A world Fellowship Celebration, planned for Wednesday afternoon, will give all congress participants a "get-acquainted" opportunity in an informal setting. Sectional special interest groups will meet on Thursday and Friday afternoons.

All evening sessions will be inspirational and informative in nature, opening with the historical pageant on Tuesday evening. Speakers will include Nilson Fanini of Brazil, Edwin I. Lopez of the Philippines, William A. Jones of the United States, and evangelist Billy Graham. Graham will be the Saturday night speaker, an evening that also will feature the Roll Call of Nations. Work of the divisions of Evangelism and Education and Relief and Development will be spotlighted on Thursday and Friday evenings.

Dr. Magnuson has urged all Baptists to: 1) pray for the congress, 2) promote it to the constituency of all Baptist groups, and 3) plan to attend.

All individuals and groups planning to attend should send requests for housing/registration forms, as early as possible, to Congress Registration, 1628 Sixteenth Street, N.W., Washington, D.C. 20009, USA. □



## BAPTIST AGENCY JOINS FRAY IN WORLDWIDE CHURCH CASE

by Stan L. Haste

WASHINGTON—In a pair of developments in the controversy surrounding Herbert W. Armstrong's Worldwide Church of God, the U.S. Supreme Court has denied a request from the church's top legal official to avoid questioning by state authorities, while a Baptist agency here entered the case by asking the California Supreme Court to protect Armstrong himself from similar interrogation.

The Baptist Joint Committee on Public Affairs, in a letter from director of research John W. Baker to the California court on Oct. 15, protested the efforts of state attorney general George Deukmejian to force Armstrong to submit to a deposition on grounds that "both the principle of religious liberty and the constitutional doctrine of the separation of church and state are jeopardized" by such an order.

Under Deukmejian's order, the state of California last January placed the Worldwide Church in receivership. In such a proceeding, the state appoints a person in effect to take over all business-related aspects of the church's operation. Under the unusual action, the state then proceeded to inspect at will all church documents and financial statements.

The action was taken after several former members of the Worldwide Church accused Armstrong and Stanley R. Rader, the church's attorney, of using funds for extensive travels and lavish entertainment rather than on church-related projects.

California, acting under the theory that a public charity is a public trust, has maintained that churches are included. The Baptist Joint Committee action challenges that assumption, declaring the receivership action amounts to "a large-scale assault on religious liberty—an assault which is well documented in court transcripts and documents as well as in the press."

The Baptist agency also served notice on the California high court that if Armstrong is given a hearing challenging his interrogation, it intends to enter the case on Armstrong's behalf as a friend of the court.

The U.S. Supreme Court meanwhile denied a similar request challenging the state's efforts to question Rader, the Worldwide Church attorney and Armstrong's right-hand assistant.

Rader's role in the controversy gained national attention in recent months in two reports by CBS correspondent Mike Wallace on the network's program, "60 Minutes."

According to executive director James E. Wood Jr., the Baptist Joint Committee chose not to enter the legal fray involving Rader but to wait for the Armstrong challenge. The Worldwide Church of God considers Armstrong to be the "vicar of Christ" on earth. □

-Baptist Public Affairs

## EVANGELISM FESTIVAL SCHEDULED FOR 1981

An American Festival of Evangelism, scheduled for July 1981, is nearer to becoming a reality after a recent meeting of the Planning Committee. An outgrowth of the work of the Lausanne Committee for World Evangelization, the Festival will convene July 27-30 in Kansas City, Missouri, under the theme, "Let the Church Obey His Voice."

According to Dr. Thomas F. Zimmerman, chairman of the Planning Committee and general superintendent of the Assemblies of God, the Festival is to be a "gathering dedicated to motivating God's people to evangelize America through the application of effective strategies together with a deep sense of commitment to earnest prayer and Spirit-filled action for the outreach of the gospel and the growth of the churches."

The Planning committee's seven goals for the Festival are:

1. To inspire the participants to worship of and deeper fellowship with God as Lord of the harvest;
2. To motivate God's people to a commitment of evangelization as the primary task within the totality of God's mission to the world;
3. To assess and communicate the progress toward the evangelization of the U.S. and the needs for further action;
4. To plan a highly visible event that will draw the attention of U.S. churches and Christians to the need and priority of all-out evangelism, and to the commitment of leaders of denominations and organizations to that purpose;
5. To pray together and to call U.S. churches to increased prayer for U.S. and world evangelization;
6. To promote further cooperation

among all U.S. Christians for total national evangelization;

7. To instruct Christian leaders, both lay and ordained, in effective strategies, programs, and methods of church growth and evangelism.

The 48-member Lausanne Committee for World Evangelization named to follow up the International Congress serves as a "stimulus and catalyst" for the festival. In addition, the committee also functions in the areas of research and communication and promotes intercessory prayer.

## ABS ANNOUNCES PUBLICATION OF GOOD NEWS BIBLE FOR CHILDREN

NEW YORK—The American Bible Society has published the *Good News Bible for Children*, a redesigned version of its enormously popular *Good News Bible*.

The *Good News Bible for Children* is the Bible in Today's English Version (TEV). It has been redesigned to appeal to young people in a fresh, innovative way.

The Bible contains 57 full-color illustrations and features a new, bright cover intended to capture the attention and the imagination of children.

In addition, the version contains the same Annie Vallotton drawings which helped make the *Good News Bible* so successful. In this new edition, however, many of the drawings of the Swissborn artist are color-tinted.

Since its publication in 1976, the *Good News Bible* is currently one of the most widely accepted English Bibles. In less than four years, almost 10 million copies have been distributed.

Even more impressive is the popularity of the New Testament in Today's English Version, the *Good News New Testament* (formerly known as *Good News for Modern Man*). Since its publication in 1966, nearly 60 million copies have been distributed.

The *Good News Bible for Children*, like its counterpart for adults, employs the principle of "dynamic equivalence."

"Dynamic equivalence" is the principle of translating on a meaning-for-meaning basis, rather than word-for-word. The result is a modern text which is both readable and faithful to the original Greek and Hebrew manuscripts.

Founded in 1816, the American Bible Society has pursued only one goal for over a century-and-a-half: the translation, production, and distribution of the Holy Scriptures.

It does this without profit and without doctrinal note or comment.

For information on how you can obtain the *Good News Bible for Children*, write the American Bible Society, 1865 Broadway, New York, N.Y. 10023.

## WOOD TO LEAVE BAPTIST JOINT COMMITTEE

WASHINGTON (BPA)—The chief executive of the Baptist Joint Committee on Public Affairs here, has resigned to return to the faculty of Baylor University, Waco, Tex.



James E. Wood, Jr., since September 1972 executive director of the agency assigned by nine Baptist bodies to work with public policy issues, will become director of the J.M. Dawson Studies in Church and State and Simon Bunn Professor of Church-State Studies at Baylor on June 1.

Wood, 57, taught at Baylor from 1955 to 1972 and became the first director of the Dawson Studies in Church and State in 1959. That same year he founded and became editor of the *Journal of Church and State*, an assignment he held until 1973. He will reassume editorship upon returning to the Texas Baptist school.

Before going to Baylor the first time, Wood served for five years as a Southern Baptist missionary to Japan, where he taught religion and literature at Seinan Gakuin University, a Baptist school.

Both before and during his tenure at the Baptist Joint Committee, the Portsmouth, Va., native has been active in larger Baptist circles and ecumenical affairs.

He served on the central panel of the Baptist World Alliance (BWA) Commission on Religious Liberty and Human Rights, and presently holds membership on the BWA's Commission on Freedom, Justice, and Peace. He has also been active on various panels of the National and World Councils of Churches dealing with religious liberty and human rights issues.

Wood has long held numerous associations with the American Jewish community, including sponsorship of Christians Concerned for Israel, membership on the advisory

committee of the America-Israel Friendship League, and sponsorship of the National Christian Leadership Conference for Israel. In 1971 he edited and contributed to a book on the subject, *Jewish-Christian Relations in Today's World*.

Another special interest of the Southern Baptist clergyman has been the proper relation between public education and religion studies and public funding of nonpublic schools. He is currently president of the National Council on Religion and Public Education and serves on the executive committee of the National Coalition on Public Education and Religious Liberty.

Wood is an alumnus of Carson-Newman College (B.A.), Columbia University (M.A.), and the Southern Baptist Theological Seminary (B.D., Th.M., Ph.D.). He has done post-graduate work at Yale University and the Naganuma School of Japanese Studies in Tokyo.

He is married to the former Alma Leacy McKenzie, a Newport News, Va., native. The Woods have one son, James Edward III, presently a master's degree student at Baylor. □

## A Sabbath with the Bonds

(continued from page 9)

the day. We may go for a walk in the nearby woods, take a bike ride, play games inside or out, go on a picnic by the Delaware Bay, play at Jersey Oaks Camp (our church camp), watch the animals in the free Bridgeton Zoo, or share the time with friends or a shut-in. Whatever is done, it's done together, it's fun for all, and it makes God's day a special time for warm feelings.

Supper time comes when we get hungry rather than at the regular time. It's relaxed and simple just like the evening that follows. It's a quiet close to a special day.

What we've shared with you is this: Sabbath Day is meaningful to our family because it's a very special day full of fun activities, special food, friends, family, study of God's Word, Christian fellowship, and most of all, filled with a special consciousness of God's presence. This wonderful day closes as the sun fades and we listen as the boys lie on their bunk beds talking to God. It's mostly thank-you's for special things that made His Sabbath a delight. □

-We invite our readers to share how you "make the Sabbath Day meaningful" in your family (regardless of age or locality). Won't you share the joys of this special day with us?  
-Editor.



**Mission to China**

(continued from page 15)

to Manila; finally, as conditions continued to worsen, they retreated to America. Stricken by illness, Eugene Davis was forced to join his wife in Manila, and they also returned home.

Although our major properties in Shanghai survived in good condition, the original buildings in the Native City were destroyed and the Liuho buildings suffered heavy damage.

Only months after she was forced to return to America, Susie Burdick was dead, after fifty years as a missionary to China. Largely under her direction, the girls' school had grown from 13 pupils at her arrival in 1888 to more than 300 at her death, and she had endeared herself to her Lord and to generations of Seventh Day Baptists.

In the decade to come, the world again would know the tragedy of global war and our missionaries would be forced to relinquish our mission in China for at least the following three decades; still there was growth in our mission activities, and still there is hope for the future, for these were "the great years" for our mission to China. (Next—"The End" or "To Be Continued"?") □

**Voluntarism**

(continued from page 14)

zation. The Executive Committee meeting in January commended the Memorial Fund and the Missionary Society for taking the initiative in this matter; suggested that the Coordinating Leadership Team provide assistance in coordinating the studies being made; and encouraged enlistment of professional assistance to determine the type of facilities needed, where they should be located, and the schedule for phasing into their use.

**CLT Coordination**

Other important matters of denomination-wide interest were referred to the February meeting of the Coordinating Leadership Team (CLT).

The Missionary Society Board members, for example, expressed a keen desire (in light of inflationary trends) to increase salaries for employees of that agency by at least 10 percent for 1980. Rather than acting unilaterally, they sent their proposal to the CLT with the hope that all denominational agencies might participate in a unified cost-of-

living increase.

In a similar way, recommendations from the Missionary Society auditors regarding changes in accounting procedures were shared with the CLT in the hope that other agencies might benefit, and unified practices might be constituted throughout the denomination.

**Positive Indicators**

These moves are all positive indicators. I feel, that much of what was contemplated by formal reorganization can be achieved voluntarily. I feel confident that the basic desire of everyone concerned is to see all facets of our work as a denomination prosper through well-organized, well-managed, well-coordinated and well-financed activities.

My prayerful hope is that everyone will be considerate, patient, understanding, forgiving, cooperative, tolerant, and dedicated to the overall welfare of the Seventh Day Baptist denomination as a whole. We can not afford segmentation.

**Propagation of the Gospel**

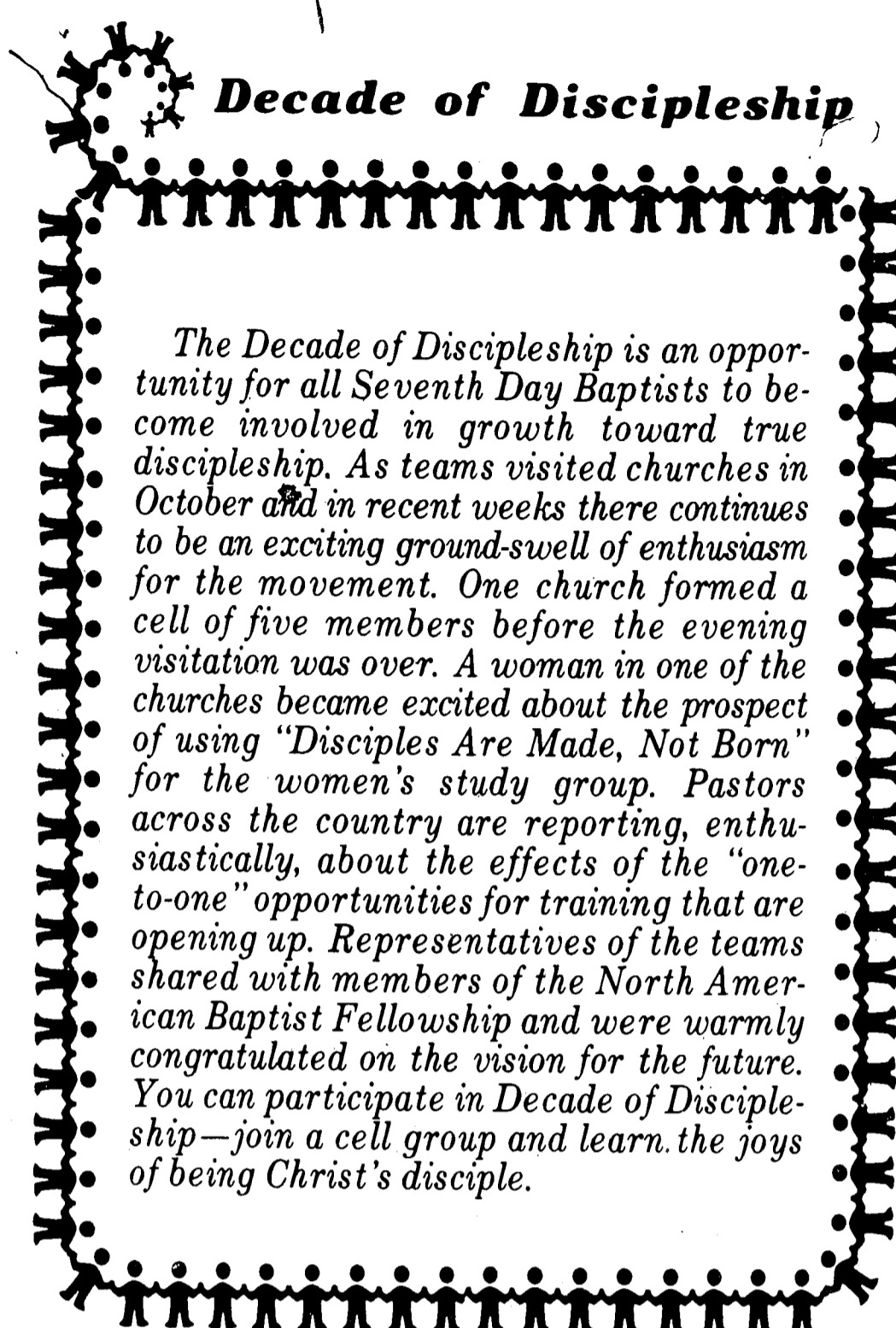
It is my conviction that Seventh Day Baptists currently have unparalleled opportunities for service and for making a constructive impact upon society. It is my belief that the energies of the denomination must be directed to the propagation of the gospel. Now is the time for even greater endeavors to glorify God and help spread His word.

Denominational growth and development is assured during the Decade of Discipleship (1980-1890)—if we maintain the right spirit, if our commitments are genuine, and if unity of purpose and action is truly achieved.

My call is now—as it has been consistently—"for individual commitment to Christ so that we can grow victoriously in Him, personally, and so our denomination can grow in size and in visibility for Christ and His Cause."

Let us strive, truly, to "PLEASE GOD IN EVERY WAY" (Col.1:10b). □

**Decade of Discipleship**



*The Decade of Discipleship is an opportunity for all Seventh Day Baptists to become involved in growth toward true discipleship. As teams visited churches in October and in recent weeks there continues to be an exciting ground-swell of enthusiasm for the movement. One church formed a cell of five members before the evening visitation was over. A woman in one of the churches became excited about the prospect of using "Disciples Are Made, Not Born" for the women's study group. Pastors across the country are reporting, enthusiastically, about the effects of the "one-to-one" opportunities for training that are opening up. Representatives of the teams shared with members of the North American Baptist Fellowship and were warmly congratulated on the vision for the future. You can participate in Decade of Discipleship—join a cell group and learn the joys of being Christ's disciple.*

**Meet My Friends**



page

I'd like you to meet some friends of mine. They're not like most friends, because they can't walk like you and me. But they can take us to places far away, where we've never been before. They can't talk, but they can tell us tales we can hardly imagine. If you haven't guessed who my friends are, I'll tell you. My friends are books. I hope books are your friends, too.

I'd like to introduce you to a few of my friends. My most recent friend is named *A Wrinkle in Time*, written by Madeleine L'Engel. This book is about Meg Murry, her brother, Charles Wallace Murry, and Calvin O'Keefe, their friend. Both of Meg's parents are scientists. Her father has gone to work on a top secret government project and the family hasn't heard from him for many months. Some people suspect he might have been killed, but Meg and her mother refuse to believe that. Three old ladies mysteriously appear to take Meg, Charles, Wallace, and Calvin on an unbelievable journey to find Mr. Murry. Their adventures are really "out-of-this-world." I'm sure this book will become a good friend of yours, just as it is mine.

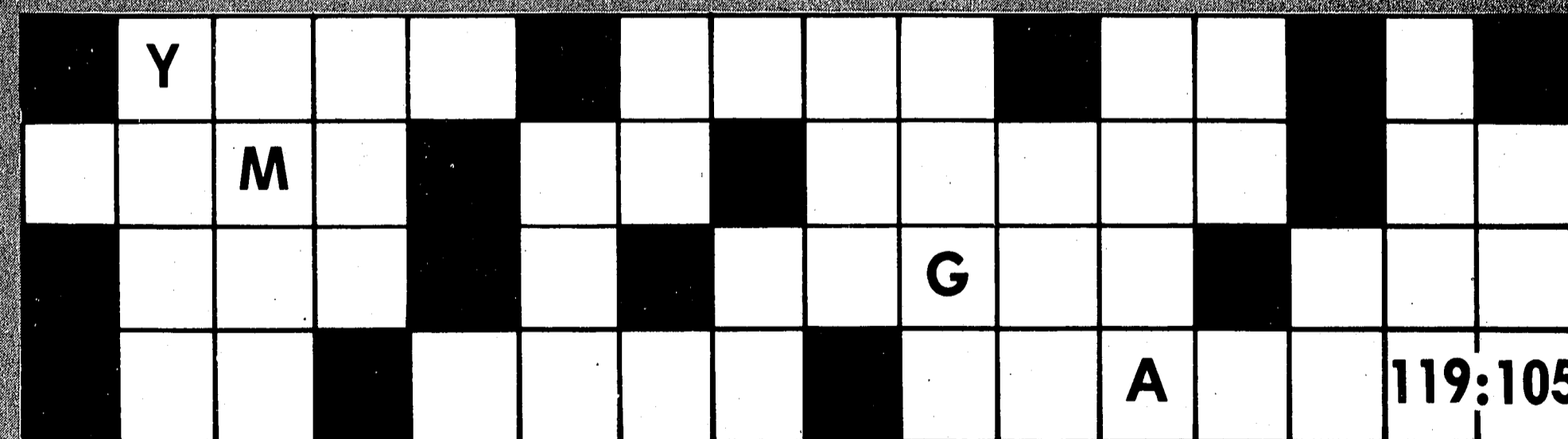
Next, I'd like you to meet a friend—rather seven friends—written by C.S. Lewis. Together, these books are called *The Chronicles of Narnia*. All seven stories take place in the land of Narnia, in another world, but with many of the same problems as our own. The first book, *The Lion, the Witch and the Wardrobe*, is about Peter, Susan, Edmund, and Lucy, who discover the strange land of Narnia. Here they meet the wicked White Witch, and Aslan, the noble Lion. You may have seen the TV special last year based on this book. It was an excellent program.

The second book is *Prince Caspian*. Peter, Susan, Edmund and Lucy return to Narnia. In the third book, *The Voyage of the "Dawn Treader,"* Edmund and Lucy go to Narnia with their cousin, Eustace Clarence Scrubb. Eustace takes Jill Pole with him to Narnia in the fourth book, *The Silver Chair*. The story in the fifth book, *The Horse and His Boy*, takes place during Peter, Susan, Edmund, and Lucy's first visit to Narnia. *The Magician's Nephew*, book number six, tells about how Narnia was created, and book seven, *The Last Battle*, tells about the last days of Narnia.

I'd like to talk about one more friend of mine. I am sure you know this friend; I hope this friend is your friend, too. I hope you read this book every day, both with your family and by yourself. This book is the best book-friend you can have, for this book is the Bible. There are many exciting stories in the Bible, as well as much advice about being the kind of person God wants you to be. If the Bible seems hard to understand, I would suggest that you get a new translation of the Bible which uses words that most people know. My favorite is the *Good News Bible*, published by the American Bible Society, 1865 Broadway, New York, NY 10023. The cost is \$3.50 and it comes with a gold cover or a black cover.

I hope you also memorize verses from the Bible. Almost every month there is a verse on this page. If you memorize just one verse every month, you will learn twelve verses every year. If you learn one verse every week, you will learn more than fifty verses every year. Then you will have part of the Bible with you wherever you go, even if you don't take your Bible.

Solve the following puzzle to find this month's memory verse. To work this puzzle, place the letters in the boxes directly above. Your job is to decide which letter goes in which box above it. As you use a letter, cross it off. A few letters are already in place to get you started. Try starting with short words. (Black boxes indicate the end of a word.) □



L M M P P T T L R D H T L M M R  
 A O U R A O O I G I A E F A E  
 A N D A W H G U S I S O  
 Y Y P D

## ACCESSIONS

DENVER, CO  
Edgar F. Wheeler, Pastor

By Baptism:  
John Trujillo  
Debra Coe  
Jerome Van Dyke

By Letter:  
David Stabel  
Sheila Stabel  
Penny Thorngate  
Glennys Fleming  
Kimberly Fleming  
Willard H. Fleming

MIDDLETOWN, CT  
PINE STREET CHAPEL  
Robert E. Harris, Pastor

By Baptism:  
Kim McAuliffe  
Kevin McAuliffe  
Mark McAuliffe  
Susan McAuliffe  
Laurel Morey

By Letter:  
Robert E. Harris  
Linda (Mrs. R.E.) Harris

SEATTLE AREA, WA  
Duane L. Davis, Pastor

By Testimony:  
Eric R. Inabnit

UPPER EAST TENNESSEE  
John Camenga, Pastor

By Baptism:  
Andrew Camenga  
Faith Camenga  
Leigh Anne Thomas  
Deanna Wright

## OBITUARIES

**BUTLER.**—Almira Bottoms Butler was born in Fayette County, Georgia, on July 20, 1892, the daughter of Thomas Jefferson and Tallulah Gilbert Bottoms, and died on Sabbath Day, January 12, 1980, at her home near Paint Rock, AL.

As a young lady she taught school in Alabama before her marriage in 1915 to Robert Lee Butler, a farmer. She accepted Christ as a young girl and later became a member of the Seventh Day Baptist church. Since there was no SDB church in her community she worked in the Sunday School of the Cedar Points Baptist Church for many years. However, she wasn't satisfied and desired to have a church of her faith in the community. Long active in the Bible Sabbath Association as well as the denomination she was a constant witness to Christ and the Sabbath message throughout the entire area.

One of the greatest tragedies in her life was the loss of her firstborn, James Edward, during World War II. It was characteristic of Mrs. Butler that she would apply his life insurance toward the construction of a

place of peace and worship. Thus was organized and built the James Edward Butler Memorial Seventh Day Baptist Church in Paint Rock.

Mrs. Butler served her church in many capacities and was a deaconess for many years. She was preceded in death by her husband and two sons, James Edward and Robert Lee, Jr. She is survived by two sons: Dan. M., Woodville, AL and Gilbert of Guin, AL; four daughters: Mrs. Nancilu Burdick, Orchard Park, NY, Mrs. Ruth Potts, Florence, AL, Mary Alice Butler, Hixson, TN, and Mrs. Bettie Pearson, SDB Missionary to Malawi, Africa; twenty grandchildren; twelve great-grandchildren; and two brothers: Burrell Bottoms, Athens, AL, and Gilbert Bottoms, Sedro Wooley, WA.

Funeral services were conducted at the Paint Rock Seventh Day Baptist Church with the Rev. Mynor Soper officiating, assisted by the Rev. Lawrence Lemley. Burial was in Old Bethel Cemetery.

-J.D.B.

**RICHARDS.**—Edna Ruth, daughter of Ashby F. and Ruth (Bond) Randolph, was born October 12, 1932, at Jarvisville, WV, and died January 2, 1980 at her home in Marlboro, NJ.

In May 1951, she married the Rev. Donald Richards and served with him in Seventh Day Baptist pastorates at Berea, WV; Middle Island, WV; Dodge Center, MN; Verona, NY; and Marlboro, NJ, where Pastor Richards continues to serve.

Mrs. Richards held a degree in education from Glassboro State College in New Jersey. Her area was in special education and she was teaching at the onset of her illness. She was an active member of the Marlboro Seventh Day Baptist Church.

She is survived by her husband, the Rev. Donald E. Richards; four children: Daniel, North Loup, NE, Timothy, Betsy Dee and Doneta at home; one grandchild; her parents, Mr. and Mrs. Ashby Randolph, Jarvisville, WV; three brothers: Ashby Bond Randolph, Clarksburg, WV, Alois Randolph, Grove City, OH, Rex Randolph, Bristol, WV; three sisters: Mrs. Edgar (Xenia Lee) Wheeler, Denver, CO, Mrs. George (Mae) Bottoms, Belmont, NY, and Mrs. Joe (Elizabeth) Boyd, New Enterprise, PA; and several nieces and nephews.

A memorial service was held at the Marlboro Seventh Day Baptist Church with the Rev. Charles H. Bond officiating.

## MARRIAGES

**BROTZMAN-BROWN.**—Brett Brotzman of Milton, Wisconsin, and Catherine Brown, also of Milton, were united in marriage at the Milton Seventh Day Baptist Church on December 15, 1979 with Pastor Earl Cruzan officiating.

**THORNGATE-BLINKENBERG.**—Russell Thorngate, son of Dr. and Mrs. Stephen Thorngate of Bridgeport, WV, and Lynne Blinkenberg, daughter of Mr. and Mrs. John Blinkenberg of Pacific Grove, California, were united in marriage on December 29, 1979 at the Church of the Wayfarer in Carmel, California. The Rev. Peter Farmer, a long-time friend of the Thorngates, officiated. The couple is living in San Jose, California, where they are both students.

## BIRTHS

**MORRIS.**—A daughter, Virginia Rose, to Peter and Sue Morris of Los Angeles, CA, on January 12, 1980.

**WILLIAMS.**—A son, Levi Andrew, born to Merlyn and Colene (Vogeler) Williams, December 28, 1979.

### Be Kind to the Minister's Wife Week

(continued from page 11)

Her life was very miserable in her effort to be a "perfect" minister's wife. Her husband reminded her constantly that she was "trying too hard" but it was not until she changed her pattern of life and took a teaching position that she began to feel as if she was her "own" person, and not an appendage of her husband. She was a better wife, mother and member of her congregation because of this change.

Perhaps we might say to all women of the church—"Don't look at any other person and put that person into a pigeonhole, where you think she belongs." We are each different, with different needs. I personally feel fortunate to have married a minister—this particular one! If any young woman considers such a step, she must realize that her life will be one of public service, and that she will be in a yoke with her husband. She may be called to serve God in some other area, but it will be *Christian* service. At times a woman is a means of bringing financial security and freedom from that kind of pressure, by being employed outside the home. This can be a real bonus for the family.

The ministry of the church calls for patience on both sides, and lots of Christian love, for people are not perfect...neither are ministers, nor their wives, they are only saved (to quote a bumper sticker we see occasionally)! At the same time, we can say that we work in the church with some of the dearest people in the world, and knowing them is a privilege, BUT it is not always easy!

I still think "BE KIND TO MINISTER'S WIFE WEEK" is a good idea! □

# Editorial

## AMERICA—A RELIGIOUS NATION?

Every ten years the government engages in a nationwide census, not merely to count the people, but to also learn more about how Americans live and even react to certain issues. This also being an election year we find the pollsters already at work seeking to determine our views on political issues and candidates. Therefore, it comes as no surprise to learn that Americans have also recently been polled regarding their religious beliefs.

If you are a subscriber to *Christianity Today* then you know that the noted pollster, George Gallup, just completed a poll for this journal concerning the current American view toward religion. Portions of the findings have been shared in *Christianity Today*. The complete report, we are told, would fill a lengthy volume of 272 pages and certainly will warrant much study in the days and months ahead.

It is reported that "the American people as a whole continue to be the most openly religious and traditional of all the Western technological societies." With this in mind it therefore comes as no real surprise to learn that the poll indicates that 94 percent of Americans believe in God. However, in spite of this fact and the constant religious rhetoric, especially in an election year, we are only too aware of the many efforts to remove religion as a factor in American life. For all practical purposes religion and prayer have been removed from tax-supported educational systems. And we should all be aware of the heated debate that continues over this issue of prayer in the public schools. It is good politics, in an election year, to invoke God's presence at political rallies, and each candidate will play the religion issue in his campaign—interesting situation, isn't it?

The poll reveals that over 100 million adult Americans hold membership in a church or synagogue, whereas only 40 million of these attend a service a week. We find it interesting that in a nation that prints millions of Bibles each year and where it is assumed everyone has access to the Word that only 11 million Americans responded that they read the Bible at least once a week. These findings make one question that we are a "religious nation" after all.

The poll further states that only three in ten could identify the words "Ye must be born again" as Jesus speaking to Nicodemus. Now of special interest to Seventh Day Baptists is the fact that only forty-two percent of the religious-inclined Americans can name at least five of the Ten Commandments.

Furthermore, it is extremely interesting to discover that eighty-four percent expressed the belief that the Ten Commandments are valid for modern man. This may be contrary to what we have believed, but keep in mind most of these same people probably cannot list many of these commandments they say are still valid. However, if it is true that this high percentage of Americans believe in the validity of God's law we should be encouraged in our efforts to call attention to the commandment that is ignored most—the fourth.

The poll indicated that the role of the church in our society continues to increase in importance. Conversely the findings show a general spiritual weakness among those who categorize themselves as religious. The poll only gives credence to what we already knew—the church has a great work yet to do in America. An increase in church membership and a decline in attendance should give all a feeling of concern and a desire to strengthen the role of religion in the life of the individual and community.

What does it all mean? For one thing, as *Christianity Today* concludes: "It could well be that their trumpet is blowing an uncertain sound and what is needed is a return to fundamental Biblical Doctrine. This is borne out by the fact that it is the conservative churches that are growing fastest, while the liberalizing denominations are moribund."

The poll is a valuable insight into current American religious thought and will provide much material for additional study and evaluation. It should challenge each one of us as professing, practicing Christians that we have much yet to accomplish in the building up of the Kingdom of God—in America. □

## Season for Hope

The silver dawns,  
dazzling snows and  
pure blue skies have  
gone. Now  
only grey—  
fog, clouds and  
dingy snow.  
Greyer yet our spirits  
were it not for  
Hope!

This morning I caught the  
changed note—the Redbird's  
new spring song, and

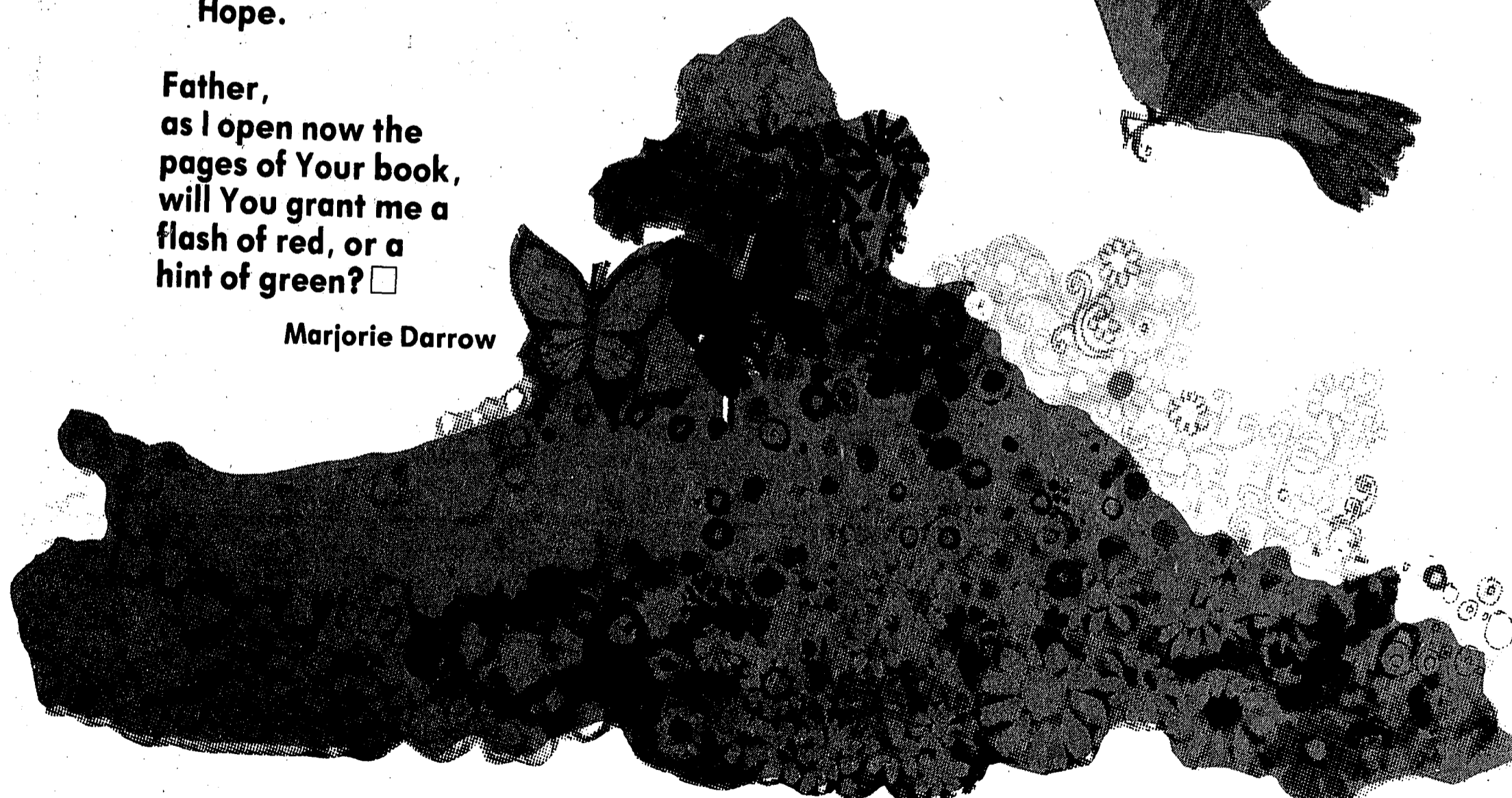
Looking up  
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scarlet blur in flight.  
And just yesterday, in  
Searching  
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found the tulips,  
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poking curiously  
through the mud.

Soon  
red-brown will turn to  
freshest green and a  
carnival of color.

In our drab seasons—  
when life's sweet joys  
give way to pain,  
despair and  
quiet questioning—  
we seek a sign for  
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Father,  
as I open now the  
pages of Your book,  
will You grant me a  
flash of red, or a  
hint of green?

Marjorie Darrow



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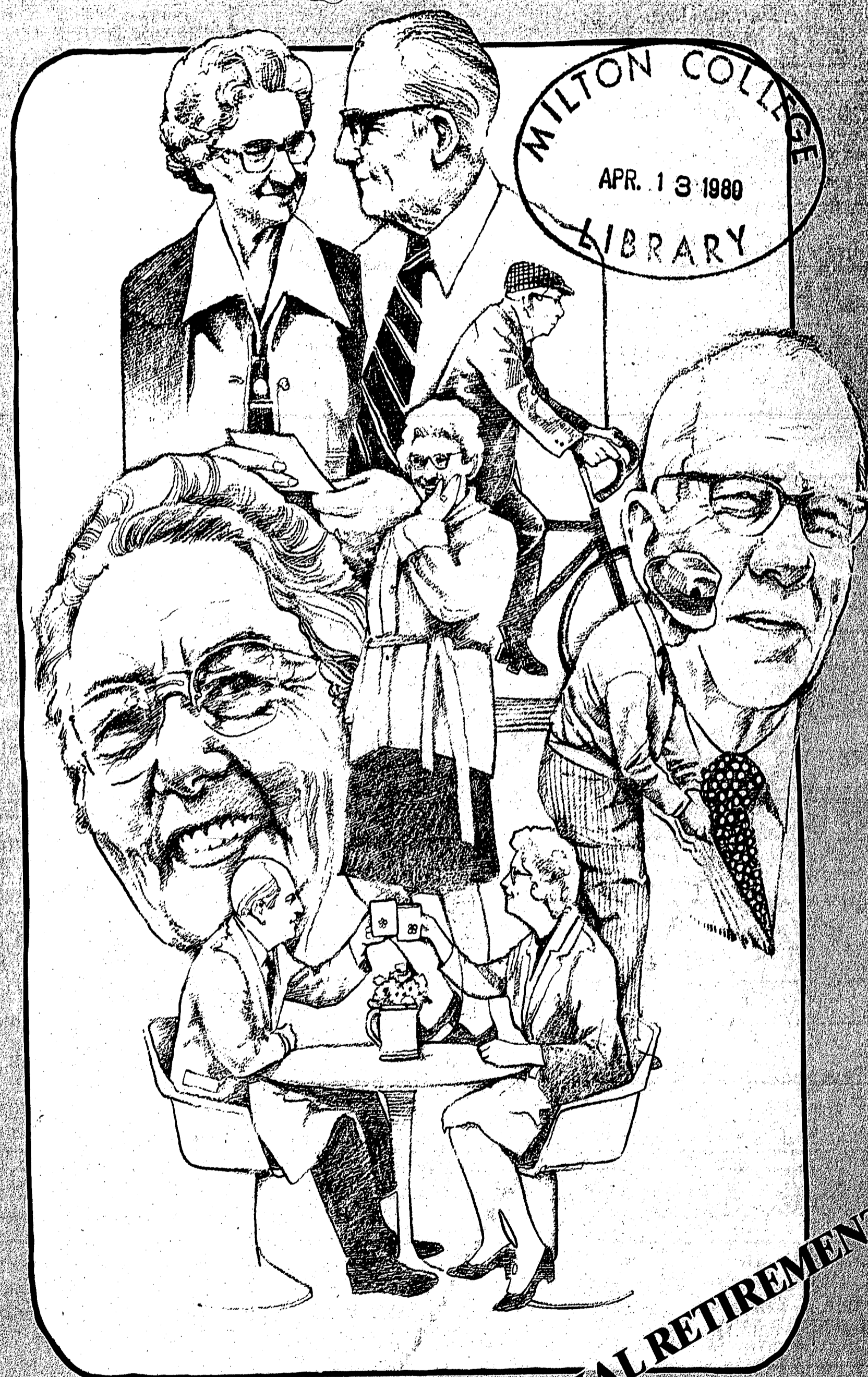
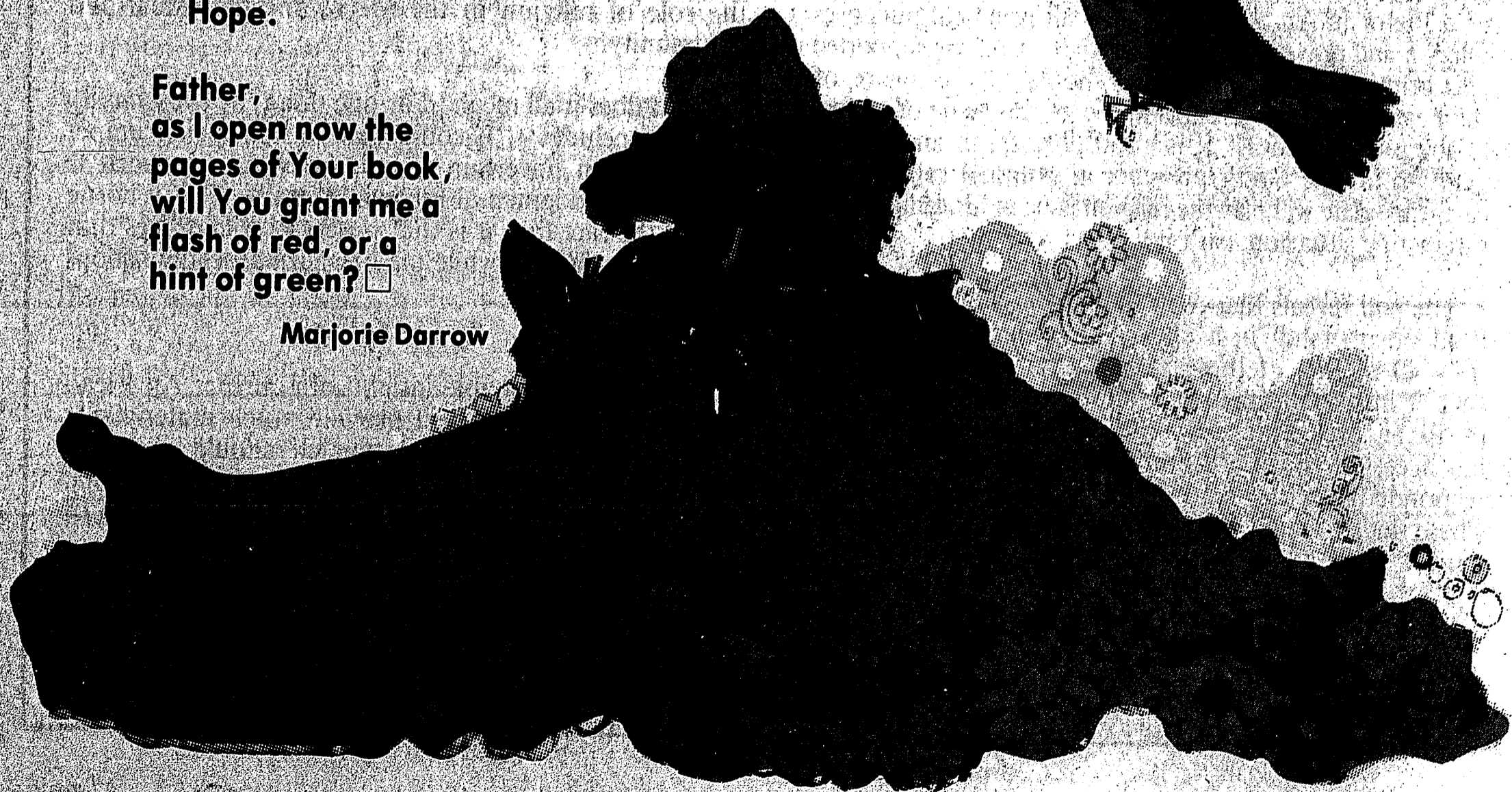
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