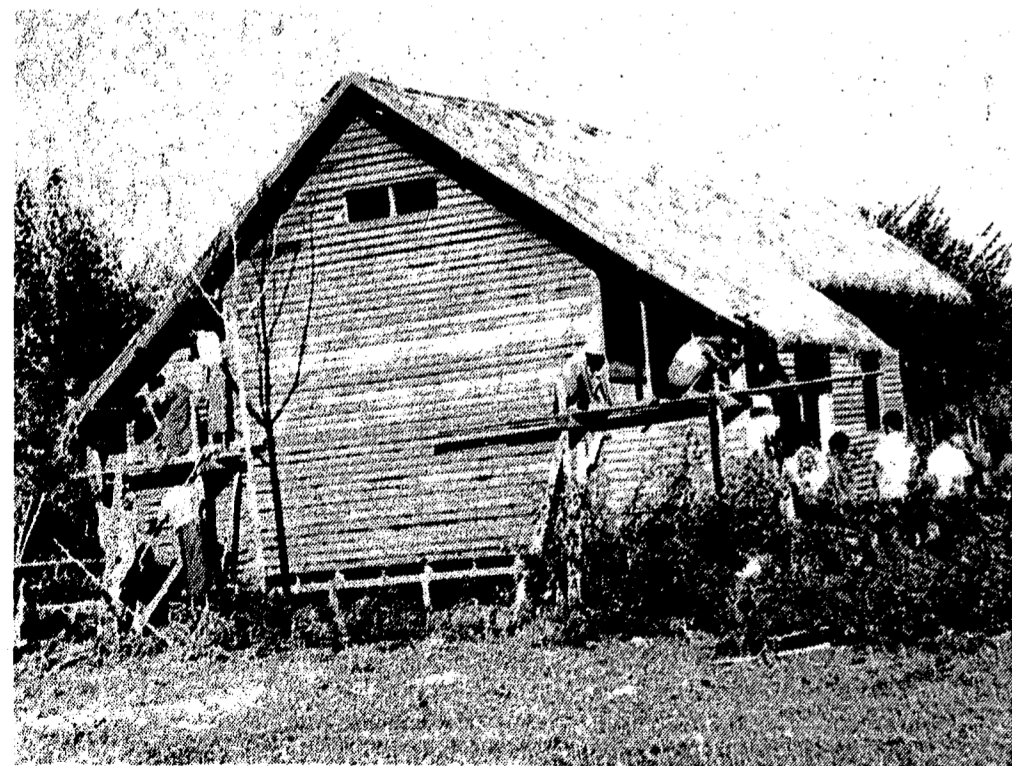


From Brazil we are happy to share in the dedication of a new Seventh Day Baptist Church in Bocaiuva Do Sul. These photos show the exterior of the church and the attendance on the day of dedication.



Pastor Nivaldo Schunemann is shown preaching at the dedication of the Bocaiuva Do Sul Church in Brazil.



Rev. L. Sawi Thanga reports from Burma on the construction of the new Canaan Seventh Day Baptist Church. The annual district Conference was held here. This church is located 60 miles from another church at Tahan—the trip by bus takes ten hours according to Brother Thanga.

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This Methodist church building was the site of the annual Conference of Polish Sabbathkeepers. Jan and Ruth Lek of our Dutch Conference were able to attend and bring greetings on behalf of Seventh Day Baptists around the world. Some 200 were present for the weekend meetings in Bielsko-Biala, Poland.



Ruth Lek discussing the renovation of a building into a Sabbath-keeping Chapel in Czechoslovakia. She is talking with Brothers Wiecek and Buok. The Dutch S.D.B. Conference recently raised funds to provide an organ for this chapel.

THE SABBATH

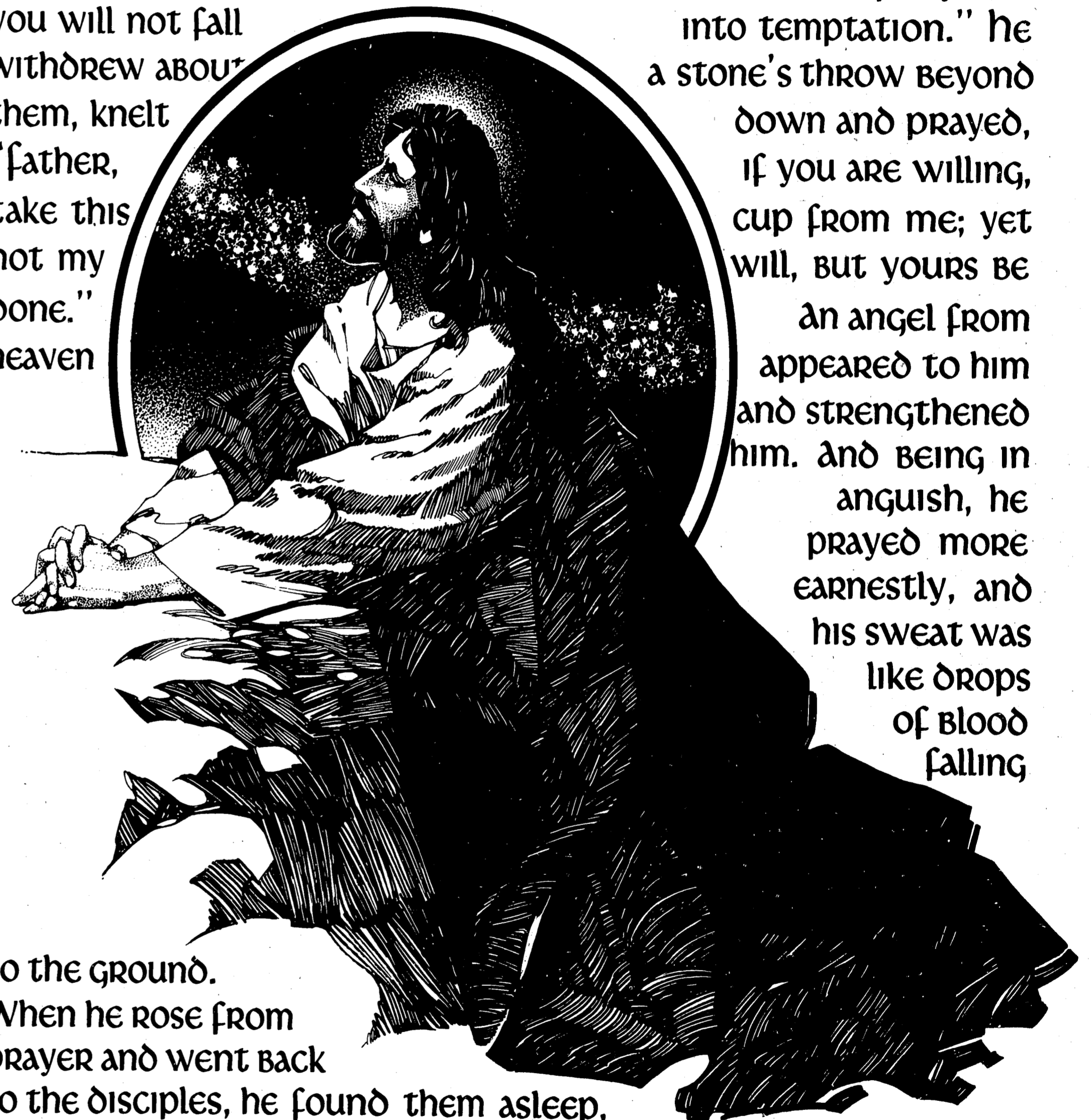
OUR 137th YEAR

RECORDER

SEVENTH DAY BAPTIST

APRIL 1981

Jesus went out as usual to the Mount of Olives, and his disciples followed him. On reaching the place, he said to them, "pray that you will not fall into temptation." he withdrew about a stone's throw beyond them, knelt and prayed, "father, take this cup from me; yet not my will, but yours be done." heaven



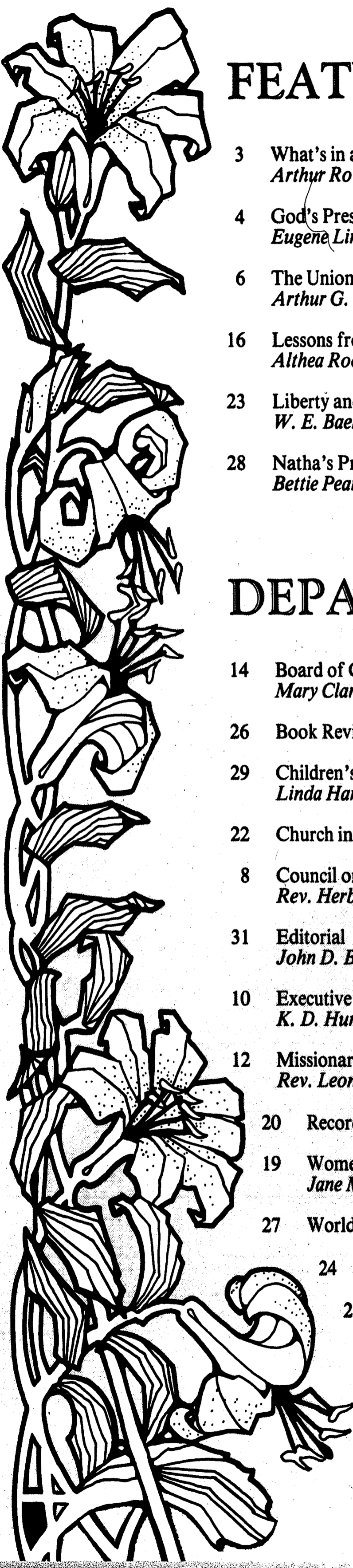
into temptation." he withdrew about a stone's throw beyond them, knelt and prayed, "father, take this cup from me; yet not my will, but yours be done." heaven

an angel from heaven appeared to him and strengthened him. and being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling

to the ground. When he rose from prayer and went back to the disciples, he found them asleep, exhausted from sorrow. "Why are you sleeping?" he asked them. "Get up and pray so that you will not fall into temptation."

Luke 22:39-46 NIV

THE CHURCH IN ACTION



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GENERAL CONFERENCE

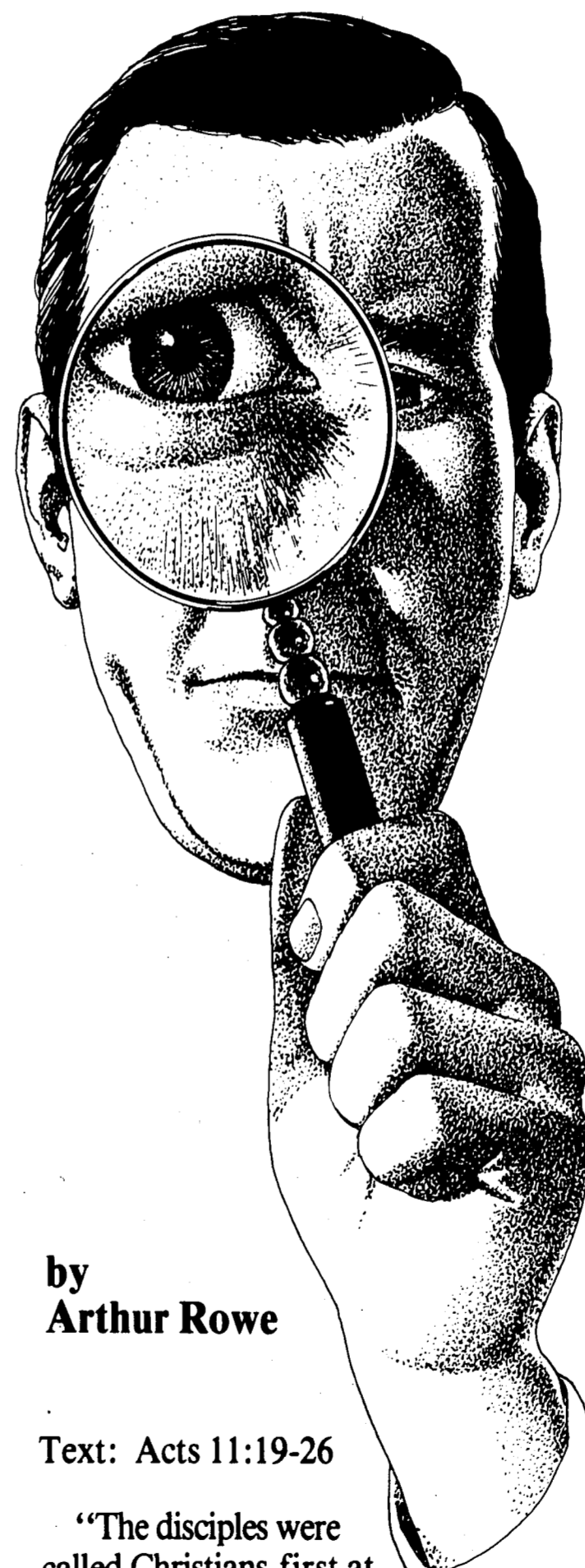
August 2-8, 1981
Salem, West Virginia

SECRETARY NEEDED

A Secretary to the Seventh Day Baptist General Conference Executive Secretary to begin work in Plainfield, New Jersey, July 1, 1981. Salary range \$9,000 to \$10,000. Schedules appointments, meetings, travel; types letters, reports, tables, etc; takes dictation; organizes and maintains files and financial records; orders and maintains office supplies; serves as receptionist; sorts mail; operates office machines; may supervise clerical help; assists in planning; provides secretarial services for major meetings. Send resume to Dale D. Thorngate, 1346 Ironwood Drive, Columbus, Ohio 43229; phone (614) 436-2638. Travel expenses will be paid to an interview site, if necessary. □

The Sabbath Recorder

What's in a Name?



by
Arthur Rowe

Text: Acts 11:19-26

"The disciples were called Christians first at Antioch and from that time on." Acts 11:26, Lamsa.

"It was in Antioch that the disciples first got the name of Christians."¹

It is interesting to note that the Greek word *Christianos*, translated "Christian," appears only three times in the Bible; yet "Christian" has become the most widely accepted designation for the followers of Christ. That the early believers did not choose the name for themselves seems clear from the phrasing of the text. Probably they were too busy evangelizing to be concerned with what they were called.

"The term 'Christian' is clearly a Gentile designation for believers, since the word 'Christ', upon which the term was constructed, suggests recognition of the Messiah, which no unbelieving Jew was prepared to do."²

It may be that initially the term was one of contempt. When Paul made his defense before King Agrippa, and turned it into a personal appeal to the monarch, "Agrippa said to Paul, 'You think it will not take much to win me over and make a Christian of me.'" Acts 26:28. Here is expressed not only thoughtfulness, but also a wry amusement.

Again, in 1 Peter 4:14, 16, the writer encouraged those who suffered the insults of unbelievers: "If Christ's name is flung in your teeth as an insult, count yourselves happy, because then that glorious Spirit which is the Spirit of God is resting upon you...But if anyone suffers as a Christian, he should feel it no disgrace, but confess that name to the honor of God."

Thayer's Greek-English Lexicon of the New Testament says, "The name was first given to the worshippers of Jesus by the Gentiles, but from the second century onward accepted by them as a title of honor."³ A few years ago a movement arose among young people whom the media sarcastically dubbed the "Jesus Freaks." But these new believers turned the epithet into a "title of honor," using it cheerfully to describe themselves. Perhaps the early Christians had a similar experience.

Regardless of the intent of the Antioch residents who labeled our predecessors "Christians," certain implications of their action became clear as we continue our investigation.

"The word 'Christ' means 'anointed,' both in its Hebrew form *Messiah*, and its Greek form, *christos*."⁴

In his talk to the household of Cornelius, Peter said, "You know about Jesus of Nazareth, how God anointed him with the Holy Spirit and with power." Acts 10:38. Now this anointing could have been reserved as a characteristic of the founder of the religion, a sort of special charisma. But God chose to extend it to all believers, both as a means of instruction (1 John 2:27) and as "a pledge of what is to come." 2 Corinthians 1:22. In fact, if we belong to Christ, we are "guaranteed as his and anointed." v. 21. The gift of the Holy Spirit is acknowledged each time someone is called a Christian.

What does it mean to be "called" a Christian? A study of the Greek word *chrematizo*, translated "called" in Acts 11:26, shows that it is no casual designation. Thayer defines *chrematizo* this way:

"To assume or take to one's self a name from one's public business; to receive a name or title, be called."⁵

Evidently the rapidly growing numbers of believers in Antioch were no longer identified primarily as artisans, shopkeepers, or by whatever means they employed for economic survival. Their "public business" was their faith in Christ and the telling of it. The writer of Acts regarded the Antioch experience as "the divine grace at work" (11:23). If today a similar work takes place among us, will we not also be known in our communities first as Christians, and secondly by our secular professions?

It was the "disciples" who were first called Christians in Antioch. Let us therefore consider briefly the nature of discipleship. A disciple (Greek *mathetes*) is a learner, a pupil, Unger's Bible Dictionary says,

"In the New Testament...the meaning is one who professes to have learned certain principles from another and maintains them on that other's authority."⁶

Here is no mention of good works. The person who avoids an encounter with the gospel by pointing to the failures of Christians will always have plenty of ammunition, no matter how "good" we become.

(Continued on page 21)

April 1981

GOD'S PRESCRIPTION FOR MODERN STRESS

**"Sit down! Sit down!
I can't sit down;
For I just got to heaven,
And I can't sit down."**

This old black spiritual portrays the energetic ecstasy of one who has "just got to heaven" and is so joyful that he can't "sit down" to rest. No one can make him cease his joyful activity.

Modern twentieth-century men and women are often in the same predicament; they just can't sit down to relax and to renew themselves—not usually because they're near their goal of the kingdom of heaven, but often because they are far from the goal—too far to relax their frenetic action and to let Someone bigger than they are work in them.

For years the American work ethic has ruled people's lives. The Horatio Alger tales of poor boys who, by hard work, struggle to economic success have guided our thinking for many years; stories of real-life examples, such as Andrew Carnegie, J. C. Penney, and Henry Ford, certainly recommend it. Most of us know personally someone who struggled to the top of an organizational ladder by staying on the job late at night after others had gone home and by coming into work on weekends—one who felt that *life* was spelled w-o-r-k.

We should not downgrade this concept; it has much to recommend it. But it also possesses inherent pitfalls. Those who reached the summit this way may have missed something more important than the wealth that they have gained. Perhaps the theory needs revising to fit it to our twentieth century.

Why?

By Eugene Lincoln

The Sabbath Recorder

Our automated, computerized economic system makes a shorter workweek not only possible but also mandatory in order to provide work for more people. Forty-hour weeks are giving way to thirty-eight- and even thirty-six-hour weeks with three-day weekends.

But the work ethic has become so ingrained in us that many people consider it almost a sin not to be accomplishing some material goal during all of their waking hours. We fill our weekends with lawn mowing, house repairs, sewing, shopping. Sometimes these two or three days provide time for moonlighting on another job.

Our bodies and minds, though, are not capable of protracted periods of activity without letup. The quality of our work will suffer, tension will mount, and accidents will increase if we do not relax occasionally. Business and industrial leaders, realizing this, provide weekends, holidays, and vacations. But these breaks in activity are beneficial only if one uses them for their intended purpose—rest.

Our Creator, too, realized that mankind needs to rest occasionally. He knew that true rest consists not of purposeless inactivity but of a recreation of spirit, mind, and body. So in the beginning He set aside a day each week for people to pause and remember who made them. This weekly rest would bring them in tune with their Maker, who could recreate them. Our Saviour said, "The sabbath was made for man" (Mark 2:27).

But why the seventh day? Why not, for instance, the first, on which He created light?

He chose the seventh day because He had "rested the seventh day" (Exodus 20:11) from His work of creation, and He wanted to give mankind a lasting memorial of what He had done. In Ezekiel 20:12 He calls the Sabbath "a sign" between Him and His followers,

"that they might know that I am the Lord that sanctify them."

So we know that the Sabbath was given to us as a rest day; that we rest because God rested and we want to remember His greatness; and that the Sabbath is a sign that the Lord can sanctify, or make holy, us as well as He can a day (Genesis 2:3).

But what is the significance to twentieth-century folks?

Perhaps we can find the answer in the third and fourth chapters of the Book of Hebrews. The writer speaks of three "rests" in these two chapters:

- The rest from the Exodus journey, which those who began it never received, for they died on the way, the result of their unbelief (3:19). These were the same people who had vowed, "All the words which the Lord hath said will we do" (Exodus 24:3). But they *didn't* do what they had promised because they relied on themselves, not God; they didn't believe in His freely given power to enable them to keep their promise.

- The second rest mentioned (4:1, 2) alludes to the eternal rest when Christ returns to resurrect His followers.

- But in 4:9 the writer speaks of a third rest, and to distinguish it, he uses another word which possibly he made up for the occasion—*sabbatismos*, translated "keeping of a sabbath."

In the next verse (10) he says, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

This is the secret of what true Sabbathkeeping can mean to us who live in the twentieth century. If we keep the Sabbath, realizing its significance, we acknowledge by our resting from our weekday labor that we are resting also from the hopeless task of trying in our own strength to be righteous. We quit *trying* to be good and let the Lord do His work in us. We simply let go and let God.

We need physical rest, but any day—Sunday, Monday, or whatever day man may choose—can provide this. We need a day which God has especially set aside for us to take a good look at our attempts at righteousness—"filthy rags," according to Isaiah 64:6) and to see Him as He is (holy and righteous). Then we shall be willing to accept His righteousness, that comes through faith in Him, to cover our sins. The Sabbath is tailor-made for this.

Some may ask, "But isn't the Sabbath simply a symbol? Then why should it make a difference which day I dedicate to my Creator and Redeemer?"

Good question! But symbols are important because of what they stand for. The flag of one's country is a symbol, but no loyal citizen would design his own version of what he felt the flag should be. His flag would have no background to make it meaningful, and it would not have official sanction. The Lord gave us the Sabbath as our "flag"; it symbolizes His sanctifying power that we modern people need so much. Who are we to change it?

In his classic work, *The Sabbath*, Abraham Joshua Heschel wrote: "The seventh day is the armistice in man's cruel struggle for existence, a truce in all conflicts, personal and social, peace between man and man, man and nature, peace within man. . . The seventh day is the exodus from tension, the liberation of man from his own muddiness" (page 29).

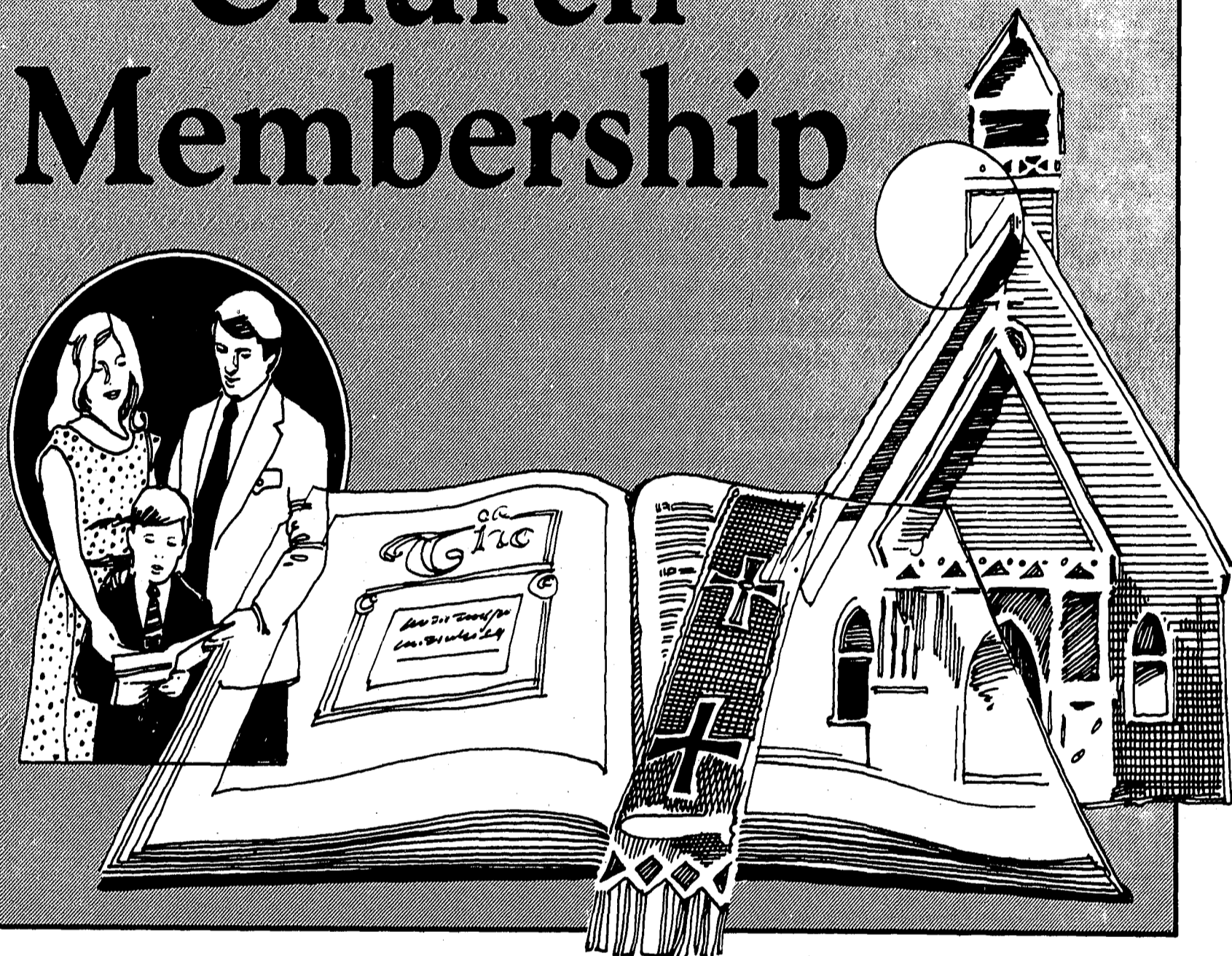
This is just what we need in these traumatic days! We need not live in a shallow, tense, meaningless world. We need not slosh in our "muddiness." The Lord has provided something better for us, and it comes packaged in a bundle marked "the Sabbath."

-Eugene Lincoln is editor of the *Sabbath Sentinel* published by the Bible Sabbath Association, Fairview, OK 73737.

April 1981

5

The Union of Baptism and Church Membership



by Arthur G. Patzia

A significant number of churches today are seeing people come to Christ, are having them baptized, but are not insisting that they become members of the church.

Some Christians hesitate to join a local body of believers because "membership is not a biblical concept. It's enough to belong to the universal church."

Others feel that God requires only faith and baptism, and our current emphasis on the local church, Baptist distinctives, denominations, etc., is unnecessary.

Still others resent being interviewed by some membership committee or hav-

ing to give public testimony. "I'll attend and support the church," they say, "but I don't want to be tied down."

While in some cases, pastoral leadership—or lack of it—may be responsible for this state of affairs, other significant factors are at work as well. First of all, there are a number of societal changes which have profoundly affected church life. In certain respects we are living in a "post-denominational age" where certain Baptist distinctives are giving way to a broader type of "community" structure. Denominationalism, in some circles, elicits a negative rather than positive response.

A second factor may be the abundance of parachurch and nondenominational

ministries which are strong on soteriology but weak in ecclesiology. When, for example, was the last time you read a "salvation tract" which concluded by affirming believers baptism and church membership as the next appropriate and biblical steps? Or how often do you hear the hosts of the "electronic church" emphasize that Christians are to become responsible and faithful baptized members of a local church?

While it may be easy—and sometimes legitimate—to fault other people or circumstances for our problems, it appears that we have become victims of a weak theology of baptism and church membership. Only a proper understanding of Scripture can help us at this point.

Good reasons from God's Word for following baptism with church membership

The specific concern of this article is to show that, within the framework of the New Testament, baptism leads to church membership.

First, baptism is Christ's commission to the church. Note for example, Matthew 28:16ff, where the early church expresses her mission in response to Christ's commission. The church of the New Testament is a baptizing church; there is no record of an unbaptized believer! Doesn't it appear strange—or even paradoxical—that while the charge to baptize was given to the church, the church should fail to bring the baptized into the church? The pastor who baptizes does so in the name of Christ and acts in the name of the church of which he is the pastor. Why fail to bring those who are newly baptized into the church's membership? Such a practice, if allowed to continue, eventually would result in a lot of baptisms but no organized local church.

Second, baptism is integral to church membership. People don't always see this because we may have overemphasized baptism only as an act of obedience to Christ. However, when understood in its total biblical perspective, this second affirmation becomes more clear.

It's true that the early church did not have some of the "ecclesiastical paraphernalia"—viz. constitutions, membership lists, covenants, etc.—to which we are accustomed. Nor do we know how they kept a record of their members in all cases, as in Jerusalem where large numbers of souls were added (Acts 2:43-47), or what church the Ethiopian eunuch joined (Acts 9:26-40). All we are told in Acts is that those who received the Lord were baptized and "added" to the number of Christians (2:41, 44).

These congregations that were formed under the Gentile mission came to be known as local churches. Thus Paul can write "to the church of the Thessalonians," "to the church of God which is at

Corinth," "to the churches of Galatia," etc. On other occasions he uses such phrases as "God's beloved in Rome," "to all the saints who are at Philippi," and "to the faithful brethren in Christ at Colossae."

Those who received Christ and were baptized were known as the *ekklesia* (literally, *called out*), and when they met as an assembly, a community of believers or congregation, they were known as the church (*ekklesia*) of God.

While there may not have been membership lists, interviews with the diaconate or testimonies before the church, these newly baptized Christians certainly identified with the other believers in their locality and committed themselves to that assembly in service and worship (cf. Acts 2:41). In other words, they became members of a local church in such places as Jerusalem, Corinth, Ephesus, Thessalonica, etc.

Baptism, as a rite of initiation, admits one into the local fellowship of God's people. For the early Christian this could be—and often was—a serious and traumatic decision because his baptism separated him from unbelievers and identified him as one who had become incorporated into the Christian community.

According to Luke (the author of Acts), Christian initiation involves four stages, all of which are to be considered as one act. If we asked Luke to tell us what is involved in becoming a Christian, he would answer: 1) repent (i.e., have faith or believe), 2) be baptized, 3) receive the Holy Spirit, and 4) join the church (Acts 2:38-47).

In the Pauline letters we have a further development of the relationship between baptism and church membership. Baptism is "in" or "into" Christ (Rom. 6:1-11; Col. 2:11-12; Gal. 3:26-28). Elsewhere, the church is identified as the body of Christ (Corinthians, Ephesians, Colossians) and believers are baptized into the body (1 Cor. 12:12-13). In

Christian baptism one is received into the community of Jesus, the body of Christ.

Although we cannot consider all the ramifications of Paul's ecclesiology here, the apostle's argument runs something like this:

The church = Christ's body

Baptism = into Christ, into His body

Therefore, baptism = into the church.

One cannot separate baptism into Christ from baptism into His body, the church. Here it is important for us to see the visible and invisible church in their proper perspective and how they relate to each other.

Generally, there are two extremes we need to avoid. Overemphasis on the visible or local church often promotes a concept of separation (the old "Landmarkism") from other Christians—even Baptists—thus minimizing the unity of all believers in Christ.

On the other hand, overemphasis on the invisible church, particularly the emphasis that every baptized believer is a member of the universal body of Christ, tends to depreciate the value of the local body and baptism into its membership. While baptism, for Paul, is a personal act of uniting the believer to Christ, it is also corporate, because it unites him to all members of the body, both universal as well as the local expression of His body.

As Christians we must continue to proclaim and practice the New Testament teaching of baptism as incorporation into the body of Christ—both universal and local. Believers baptism loses much of its scriptural significance when church membership is made optional. However, as we seek to keep baptism and ecclesiology together, let's be careful to keep other aspects of baptismal theology in proper perspective as well. □

-Dr. Patzia is associate professor of New Testament, Bethel Seminary, St. Paul, MN. Reprinted with permission from *The Standard*, Baptist General Conference.

"A great mix of practical to theological."

The 1981 Seventh Day Baptist Ministers' Conference was held in Daytona Beach, Florida, on February 18-24, 1981. Seventy persons registered for the week-long conference, and six persons served on the staff



Dr. Connolly Gamble and Mr. Donald Graffius worked together to conduct a workshop on ministers' finances, taxes, budgeting, and other items of good practical interest. They combined for eleven hours of interaction with the pastors, offering insight into these difficult matters and answering questions that were of specific concern to those in attendance. Mr. Gamble is the executive director of SACEM (The Society for the Advancement of Continuing Education for Ministry) and works in this area for the American Baptists, and Mr. Graffius is a lawyer and member of the S.D.B. Memorial Fund who works in the areas of wills and bequests.

Barbara C. Saunders, wife of Dean Saunders, led a workshop for the twenty Seventh Day Baptist pastors' wives who attended the conference. Workshops were conducted around the book *What Is a Family?* by Edith Schaeffer. The wives also participated in the workshop on ministers' finances with their husbands.

Mr. Richard Shepard of ARMCO Steel spent a day sharing the concept of "Story Board Planning." Working with small groups he demonstrated the system of planning and encouraged the pastors to develop such planning in their churches.



"Excellent, great balance of practical, educational, and spiritual."

directed by Dean Herbert E. Saunders. Several pastors led Bible studies on 1 and 2 Timothy and led prayer sessions each evening. Clergy couples led worship services each morning as the conference opened.

"Very inspiring and practical."

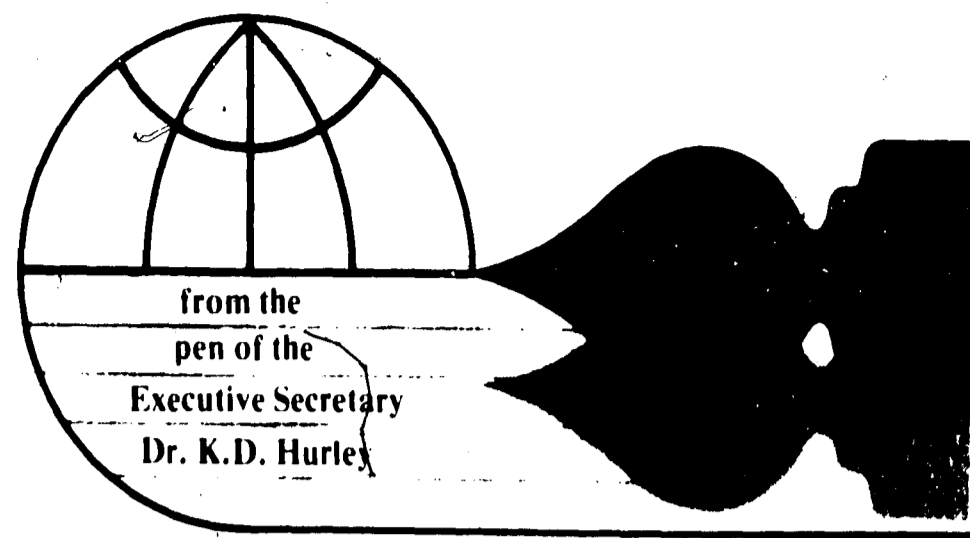
Dr. Desmond Ford, Seventh-day Adventist theologian from Australia, spent two days at the conference discussing Seventh-day Adventist doctrine and history. His understanding of Adventist and Baptist history and thought, along with his personal graciousness provided an exciting exercise in theological discussion and thought. He was very candid in his comments and answers to the numerous questions raised during his seven hours with the ministers. We appreciate his willingness to share with us. Tapes of his sessions will be available on a loan basis from the Center on Ministry, Box 868, Plainfield, NJ 07061.



A special word of thanks goes to the members and friends of the Daytona Beach Seventh Day Baptist Church who gave over and beyond to host this special conference. The costs to the registrants were minimal, and housing was gracious and comfortable. We appreciate the effort and concern of the good people of Daytona Beach.

Denominational leaders shared concerns and listened to the pastors as they conducted sharing sessions throughout the conference. Items of concern were retirement, the Statement of Belief, Decade of Discipleship, home and foreign missions, SCSC, and Christian education.

"I was greatly benefited by this conference in an overall and in a specific way."



New Frontiers in Religious Liberty

"Believing religious liberty to be not only an inalienable right, but indispensable to human welfare, a Baptist must exercise himself to the utmost in the maintenance of absolute religious liberty for his Jewish neighbor, his Catholic neighbor, his Protestant neighbor, and for everybody else. . . . We stand for a civil state, 'with full liberty in religious concerns.'"

The foregoing declaration was part of a joint statement unanimously adopted by the Southern Baptist, the Northern Baptist and the National Baptist U.S.A., Conventions in 1939, a preliminary step toward formation of the united Baptist witness in public affairs.

The validity of organizing and maintaining the Baptist Joint Committee on Public Affairs becomes increasingly evident as we observe the insidious, sometimes almost imperceptible, encroachment upon the cherished "inalienable right" of religious liberty.

The examples of intrusion are both direct and indirect:

- Several actions of Congress have trended toward defining "church", taking the matter entirely out of church hands.
- Private, church-related colleges in some states are in danger of losing non-profit status simply because of allowing their facilities to be used by church and other noneducational groups for conferences during summer months.
- One state government confiscated the financial records and assumed business management of a church organization.
- An increasing number of church properties and activities such as camps are being government regulated and taxed.
- Some government officials have felt that it is not only right but proper and necessary to use church workers, such as missionaries, to serve as information-gathering undercover agents.
- Debate continues regarding questions such as prayer in public schools; tuition payments, tax credits, transportation, books, and supplies for students attending

parochial schools.

Many experts in government relations feel that the years ahead pose greater threats of government infringement into religious matters than ever before. We are in the midst of a very active, controversial, and difficult time in church-state relations.

Seventh Day Baptists, like all Baptists, view with alarm what appears to be a dual threat to separation of church and state: (1) The seemingly growing infiltration of government into church affairs; and (2) an apparent increase in the use of the guarantees of religious freedom for the advancement of personal, political, or selfish purposes.

Taking what would seem to be undue advantage of the cherished rights and privileges afforded by the First Amendment, some families have declared their homes as centers of religion, with heads of households assuming the role of "ministers" in order to escape taxation. Certain declared church-related, and therefore tax-free enterprises, seem to be in direct and perhaps unfair competition with business. In one community, it is reported, forty-seven percent of the property is held by churches and other nonprofit—and, therefore, non-taxed—organizations. Surplus property and equipment, as well as food, are sometimes obtained through government programs and subsidies for specific religious purposes and then are used by the church groups in other ways. Some individuals, using the electronic media, dabble in politics with danger of proclaiming doctrines and sponsoring programs which could be misunderstood because of incomplete or inaccurate or biased information.

Church leaders and members need to keep well informed regarding both public policy and church issues so they can speak out for maintenance of the time-honored separation of church and state. However, they should be slow to criticize categorically those who express opposing views. Erosion of religious liberty could occur both from within as well as from outside the church. Moral integrity needs to be demonstrated on the part of all concerned.

In keeping with long Baptist heritage and practice, it is timely to review and reapply the various doctrines presented in the Baptist Joint Committee statement of Purpose and Programs, including the following:

1. We "enunciate, commend and defend the historic Baptist principles of religious freedom with particular application to the separation of church and state as embodied in the Constitution of the United States."
2. We subscribe to "principles held essential to true relations between church and state and the right application of Christianity to the life of a nation."
3. We are committed "to the voluntariness of religious faith, the inviolability of the human conscience, and the relevance of Christian faith to all human rights and to the life of the nation through a concerted witness in public affairs."

Seventh Day Baptists are a *minor* part (in membership) of the total fabric of society, but they depend in a *major* way upon the religious freedom guaranteed by the United States Constitution. Freedom to worship according to the dictates of individual conscience is basic to the denomination's life

and vitality.

Seventh Day Baptists came to the North American continent over 300 years ago, soon after the Pilgrims had arrived, seeking freedom to worship and work in keeping with their convictions. They had been persecuted for their beliefs and practices in Europe. In this country, they cherished for themselves—as well as their neighbors—the right to act without undue restraint or condemnation.

Therefore, Seventh Day Baptists doubly appreciate the work of the Baptist Joint Committee in the area of religious liberty. They are grateful for the assistance of fellow Baptists in helping to maintain the tradition of separation of church and state. They value the strength that comes by having fellow Baptists stand with them in such matters as employment opportunities without discrimination because of seventh-day Sabbath observance.

The "right application of Christianity to the life of a nation" is a goal to which we commonly subscribe. We are challenged to be informed regarding issues; to base our judgments and actions upon conscientious study and prayerful decision making. The call is for renewed vitality and commitment and action among Baptists. The new frontiers in the struggle to maintain cherished rights and freedoms make it imperative for us to reaffirm our belief that religious liberty is the *keystone* of human rights.

By invitation, this article was published in the March 1981 issue of *Report from the Capital*, an official Baptist Joint Committee on Public Affairs publication with a circulation of approximately 5,000.

The managing editor, Victor Tupitza, introduced the article with the following statement: "*The Seventh Day Baptists, who make a significant contribution to the cause of religious liberty and the separation of church and state, number approximately 5,500 members. In terms of the denomination's commitment, however, one hesitates to call it a small group. Executive Secretary K. D. Hurley provides a look-in on its concern and efforts in support of religious voluntarism with some perspectives of a Sabbatarian body.*"

Seventh Day Baptist representatives to the Baptist Joint Committee this year are Rev. Leland E. Davis, Conference President-elect Dorothy J. Parrott, and Dr. K. D. Hurley. □



"I am the RESURRECTION and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die."

John 11:25 NIV

FOCUS



MISSIONS TODAY



New Mzuzu Church Building: completed to this point by early November 1980, was to have its roof early in 1981. Pastor Harawa is pastor and director of the Northern Association of SDB churches.



KENYA: Pastor George Babu of Keore (L) and Mr. David Masagege of Rogongo following a meeting held during visit of Leon Lawton to area in November 1980.



The New Maternity Building was opened during the visit of Leon Lawton to Makapwa Station. Medical Director E.P. Mhura (in the white coat) speaks with Missionary David Pearson and other leaders in front of the new facility.

The Thomas Medical Center outpatient clinic building. The Jeep type ambulance is a vital link in the medical work of SDBs in Malawi. A new rural hospital building is under construction in 1981 as a self-help project—local people making bricks, gathering materials, etc., and the Missionary Society supplying funds for cement, roof, doors, windows, etc. This will provide a maternity and in-patient facility.

Seventh Day Baptists and AFRICA TODAY

Statistics show that the Church is growing more rapidly on the African continent than in other areas today. As such, new contacts have come in the last decade from pastors/leaders who have "discovered" Seventh Day Baptists and seek to relate to them. The visit of Executive Vice-President Leon R. Lawton, of the Missionary Society, to Africa in November/December 1980 was to make new contacts, review the work in Malawi and seek to better understand opportunities for new outreach and service.

The Kenya Mission of the Central Africa Conference (Malawi) stands at the threshold of trained leadership as Joel Omare enters into his ministry in 1981 in the Kisii area. Their mission in Mozambique is also growing.

New Fields in West Africa continue to challenge us for prayer and other support. In the Cameroons there is need for proper legal registration before public meetings and evangelism can begin. In Nigeria there are reported churches organized into a Conference. We hope they can relate to the Seventh Day Baptist World Federation in 1981. It was not possible to visit leaders of a renewed work in Ghana. □



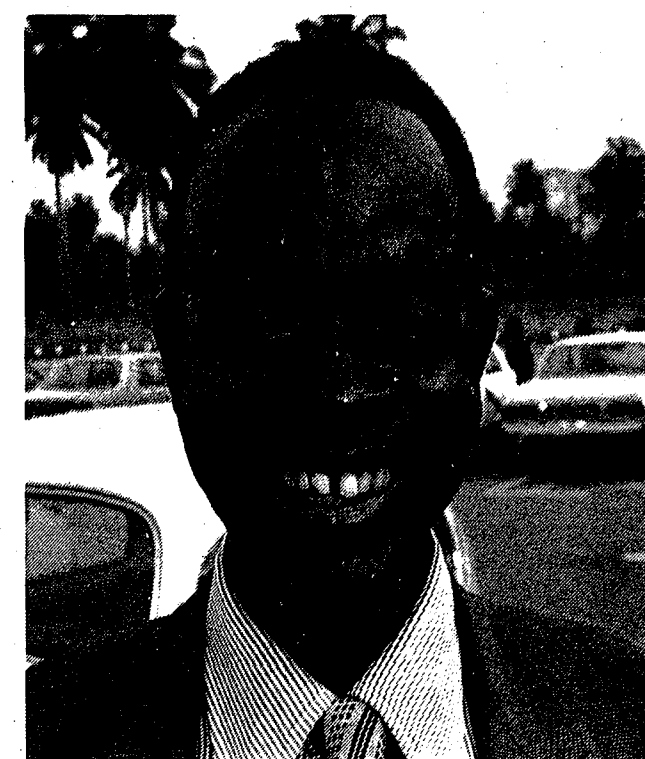
Students at Likabula Bible Institute in Blantyre, Malawi, are Bros. Manyamba, Wese, Katumbo and Cholo (L to R). Three of these graduate and will enter work with the churches in 1981. Twelve of the previous 15 students trained at Likabula are active pastors/leaders in the Central Africa Conf.



KENYA: Rev. Joel L.O. Omare, assistant principal of Harvest Fields Bible College in Nairobi, was ordained during his visit to Malawi in July 1980. He hopes to begin field work in his home area of Kisii, Kenya, by mid-1981.



CAMEROONS: Rev. John Mpacko of Kumba, United Republic of Cameroons, West Africa, the leader of a group seeking registration and recognition as Seventh Day Baptists.



NIGERIA: Rev. G. Harrison, long time leader of Seventh Day Baptist ministries in Nigeria, West Africa. He, along with Rev. N.U. Idiong, Evangelist C. Abazie and Miss Chinedumlkeji, met with Leon Lawton at the Port Harcourt airport during his brief visit.

● **PACIFIC, WA:** The Pacific Community Center, 100 3rd Ave. SE, is the meeting place of the branch church sponsored by the Seattle Area SDB Church. Pastor Duane L. Davis serves both the mother church and this new branch group. Sabbath worship is at noon.

● **OSTRAVA, CZECHOSLOVAKIA:** Plans are made for the dedication of their new building in mid-1981, announced during the visit of Jan Lek and family from Holland at the end of 1980. It was also reported that there are other new groups of the Christian Seventh Day Church in neighboring areas and it is hoped that Bro. Lek can be present for the dedication and visit these new groups as well.

● **PHILADELPHIA, PA:** The organizational meeting of a new Project Committee to "establish a new Seventh Day Baptist church" in the Philadelphia area was held early in March. Members are from Seventh Day Baptist churches in New Jersey. Church Extension Director, Mynor G. Soper, spent some time in laying groundwork for this new outreach.

● **INDIA:** Rev. B. John V. Rao reports on field ministries with the Ongole Field Association, Jan. 25-Feb. 2 and with the Giddalur Field Association, Feb. 3-6, and writes: "10 persons had been given baptism by the pastors concerned in Ongole; 6 women haunted by devils, some of them for a long time, had been saved at Revival meetings during the period; and seven others suffering from various ailments had found themselves healed." Seventh Day Baptists in Nellore attended the Good News Festivals conducted by Dr. Akbar Huqq of the Billy Graham Evangelistic Association, early in February.

● **CHURCH EXTENSION "OPEN DOORS":** Leadership for new and growing ministries is sought for San Diego, CA; Atlanta, GA; and Philadelphia, PA. Bill Shobe, who will complete his seminary course this spring has visited the first two to seek the Lord's leading on his place of service. We need your prayer (Mt. 9:38) to meet such need!

● **BURMA:** The annual session of the Burma Seventh Day Baptist Conference was held March 18-21 at Tahan. Rev. L.S. Thanga's previous trip to the Chin Hills was in November 1980 where he visited several villages and 15 persons were baptized. The new church building at Kanaan was nearly completed at that time.

PRAYER

CORNER

A Prayer Reminder for Each Day!!

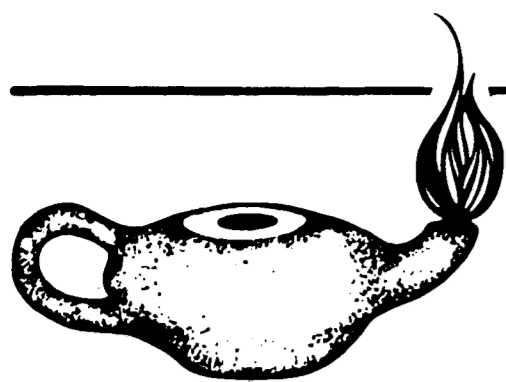
VERSE FOR THE MONTH: "We can make our plans, but the final outcome is in God's hands. Commit your work to the Lord, then it will succeed."

-Proverbs 16:1, 3 LB

MAY 1981

PRAY FOR:

- 1-SDB ministerial students
- 2-Your pastor as he brings the message today.
- 3-Women's Board President, Floy Owen, Los Angeles, CA
- 4-Missionaries Rod and Camille Henry and family
- 5-Those planning Daily Vacation Bible Schools in our churches
- 6-Pastor Joel Omare, Kisii, Kenya, Africa
- 7-This year's college graduates who will soon begin professional and vocational careers.
- 8-Allegheny Association officers and meetings this month
- 9-Sabbath School Mission Offering—a vital part of OWM.
- 10-Dean Herbert Saunders and plans for Institute in June
- 11-New church outreach in Philadelphia, PA
- 12-Missionaries David & Bettie Pearson, Malawi, Africa
- 13-President Charles Graffius as he travels among the churches to share plans for the Conference at Salem, West Virginia, August 2-8
- 14-Pastor & Mrs. Sam Peters as they lead in Guyana, So. Amer.
- 15-Atlanta, GA, SDB branch church and its leadership
- 16-Eastern Association, Ashaway, RI
- 17-Those planning SDB Summer Camps and their staffs
- 18-Editor of the *Helping Hand*—David S. Clarke
- 19-John Mpacko as he seeks to establish a SDB church in Cameroons, W. Africa
- 20-A person I work/live with who needs to know Jesus as Savior
- 21-Pastor J. Alegre, Melbourne, Australia
- 22-General Council members as they prepare to meet in Plainfield, May 24 to 26 for budget planning
- 23-New people attending my church for worship, study, praise
- 24-Needy people in my community
- 25-Church Extension in San Diego, CA
- 26-Jin Sung Kim and his ministry in Seoul, Korea
- 27-Young people who are looking forward to Summer Christian Service Corps (SCSC) experiences this coming summer.
- 28-Exec. Secy. Elect Dale Thorngate & the Columbus, OH, SDB Church
- 29-Pastor Watson Mataka, Malawi, Africa
- 30-OUR WORLD MISSION giving this last Sabbath of the month
- 31-Personal commitments to Decision to Discipleship and the Decade of Discipleship



Thy Word is a light...

BOARD OF CHRISTIAN EDUCATION

Mrs. Mary Clare

BOARD OF CHRISTIAN EDUCATION HONOR ROLL

The denomination's Stewardship Committee has selected the theme, "STEWARDSHIP: An Attitude of Life" for 1981 promotion.

The Board's Church School Committee believes an important attitude to develop early in life is the habit of learning scripture. The use of time and talent in this way enriches our stewardship. Therefore, the committee has developed a scripture learning program and is inviting each Sabbath School to become involved in it.

1. Four age groups have been given specific scriptures to learn before General Conference, August 2, 1981: Kindergarten, six verses; Primary, twelve verses; Junior and

Junior High, each twenty-four verses.

2. Children who achieve this goal will have their names listed on the Board of Christian Education HONOR ROLL which will be announced at General Conference and published in the SABBATH RECORDER. These children will also receive a certificate of HONOR from the Board. (Send names of children and their church affiliation to the Board office NO LATER than July 24, 1981 OR bring the list to Conference.)

3. SABBATH SCHOOL CONTESTS: Each Sabbath School should recognize individuals and/or classes with the highest percentage of students who learn all or the most of the verses. A small prize or special

recognition would be an incentive to learn.

4. ASSOCIATION CONTESTS: Associations could recognize the churches who have the highest percentage of students learning scripture by placing the names on Association Honor Rolls or giving prizes.

A part of the Association program for children could include playing some games using the scriptures learned.

5. ASSOCIATED CONFERENCE AT GENERAL CONFERENCE:

The directors are being asked to include games or contests using the scriptures in their programs. □

ALCOHOL ABUSE

"The churches are continuing to make an impact that I think is clearly significant in educating their young people to the dangers of alcohol and the values of abstaining from alcohol. Continuing Sabbath School lessons, sermons, special study units, television programs, publications, pamphlets, conferences, personal witness, and both personal and corporate example are used by the churches to resist alcohol and to support abstinence.

"It is the churches that are basically involved in convincing the young that alcohol's drugging, deadening, depressing effect reduces mental capacity and thereby reduces moral capacity. It is the churches and the Christian homes they foster that are convincing many that alcohol brings positive harm to human bodies, minds, and souls and that any consumption of alcohol brings significant risk to health and to life itself.

"Specifically, the churches are giving leadership to multiplied millions of people who embrace total abstinence from alcohol as a responsible life style. Why? They are convinced that alcohol is a death force, an anti-life force. They abstain because they believe human beings need all their senses all the time and they understand that drunkenness is a state of physical and mental incompetence, that a good deal of drink causes a good deal of physical and mental incompetence, and that a little drink causes a little physical and mental incompetence. They believe that alcohol's anti-socializing, anti-civilizing powers are a deadly force to distort the image of God in humankind and that abstinence is the most effective way to resist that deadly force. They are not just opposed to alcoholism but to alcohol as the habit-forming drug that causes it.

"They believe that responsible stewardship requires moderns to face up (1) to the challenge of world

hunger as one of the gravest moral issues of our times, (2) to the fact that producing and consuming beverage alcohol ignores that overwhelming challenge in wasting valuable foodstuffs to make not food but an addictive drug, and (3) to the duty of helping morally responsible people everywhere turn away from the present misuse of grains, sugar, and other valuable foodstuffs for the manufacture of this dehumanizing drug and to turn toward making these foodstuffs available to the tragically poor and desperately hungry of the world.

"Abstainers believe that drinking is a profoundly important moral issue in today's culture; and they believe that abstinence is dictated by common sense, that abstinence is adequately rooted in the Judaeo-Christian tradition, and that abstinence is fully authenticated in the Biblical witness.

"Moreover, it is the responsibility of the churches today to shape moral

TEACHERS'—MINI-LAB

How Can Bible Learning Activities Help?

Children in the Sabbath School respond positively to Bible learning projects or activities which illustrate and enrich the Bible truths being studied. Bible learning activities help the learner (1) review the Bible information; (2) apply Bible truths to his own life; and (3) develop skills in using the Bible and other research materials. Bible learning activities do much to make learning a joyful experience.

Bible Learning Activities Differ From Craft Projects

A craft project may provide an interesting and profitable learning experience, but neither the process nor the product necessarily increases Bible knowledge or understanding of ways to apply Scripture truth to everyday living.

Bible learning activities, on the other hand, are always related to biblical facts or application to life. Bible learning activities also focus

attitudes and to give moral leadership related to alcohol and alcohol abuse." □

-Foy Valentine
Christian Life Commission
Southern Baptist Convention

I perceive alcohol consumption not as amoral but as immoral, not as an inalienable right but as an unconscionable wrong, not as defensible in our free country but as indefensible in any country, not as a social grace but as anti-social disgrace.

I believe alcohol abuse can best be prevented by abstinence from alcohol, as lung cancer can best be prevented by abstinence from cigarettes, and that abstinence is the only live option for churches that expect to deal successfully and effectively with the alcohol problem. □

-Foy Valentine, Executive Director
The Christian Life Commission
of the Southern Baptist Convention

EXECUTIVES ATTEND NEA CONVOCATION

on the Scriptures being studied each Sabbath within the unit.

Here are some distinguishing features of valid Bible learning activities:

1. They require research (using Bible, other resources).
2. They involve children in problem solving and/or decision-making as how to share what they learned.
3. They provide opportunities for children to make choices, accept responsibility and work together.
4. They promote creative thinking when a teacher guides children to think and plan for themselves.
5. They give students opportunities to express what they know; give teachers opportunities to evaluate children's learning and correct any misconceptions.
6. They provide opportunity for children to talk with each other and with the teacher, an essential part of the learning process.

Choice Is an Important Part of Meaningful Learning

Children have different interests and abilities. Some may learn best from art projects; other may profit more from music or research projects. Therefore children need the opportunity to choose Bible learning experiences which interest them most. Also, their making choices helps them develop ability and self-confidence needed to make decisions in other matters of life. □

Rev. and Mrs. Leland Davis of Washington, D.C., recently hosted three executives when they attended the joint Convocation of the National Association of Evangelicals and National Religious Broadcasters. Mr. Davis accompanied Dr. K.D. Hurley, Rev. Leon Lawton and Mrs. Mary Clare to the meetings.

The evening plenary sessions gave the over two thousand participants an opportunity to hear the renowned speakers, Rev. James Falwell, Rev. Adrian Rogers, Rev. S.M. Lockridge and Dr. Billy Graham. The audience was thrilled by the singing and testimony of Christine Werten, Kim Wicks, the Blackwood Brothers and the North Western College Ensemble and orchestra.

A wide variety of workshops for the two organizations were scheduled daily. This provided choices for the participants to attend meetings in several fields of interest. Each of the executives attended different workshops in order to glean as much information as possible.

100,000 square feet of space was provided for the Church and Media Exposition. The large display of exhibits sponsored by organizations and firms which serve the church and media was most interesting. □

POINTS TO PONDER

We're talking about the gospel according to Paul this month, taken from his Epistle to the Romans.

After declaring in chapter one that the gospel reveals a righteousness from God, "a righteousness that is by faith from first to last," Paul goes on to expose our sin, our lack of rightness with God, bringing us to a rather hopeless conclusion in the middle of chapter 3.

Then he turns again to the gospel. Remember, it reveals a rightness from God? Here it is in 3:21-24.

"But now a righteousness from

God, apart from law, has been made known. ...This rightness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by His grace through the redemption that came by Christ Jesus."

So the gospel—the power of God for our salvation—provides for our redemption from the guilt and penalty of sin, and we stand as right in God's sight! □

-Rev. Paul B. Osborn
Nortonville, KS

on giving

Incident: At birthday time, I was embarrassed as Kristin would tell everyone not to forget her birthday and "to be sure to give her a present." Yet two weeks later when she attended a "giftless" birthday party and some had brought presents and she hadn't, I discovered a crushed and tearful little girl who said, "I want to go get a present for her right now!"

For us: Are we selfish? Not only with possessions and money but with time?

God's Word: "Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver." 2 Corinthians 9:7



lessons from a child

by Althea Rood

Art Linkletter is perhaps best known for his "Kids Say the Darndest Things" and as I grow in motherhood I more fully understand what he meant. However, Jesus long before recognized how precious children are. Perhaps it is their lack of pretense or their total involvement in what they are doing or their loving nature—for whatever reasons(s) Jesus had a special place in His heart for children. "He [Jesus] said to them, 'Let the children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.'" (Mark 10:14b)

I suspect that I have learned more of the meaning of many scriptures from being a mother than ever before in my life. Here are some of the real life experiences I have learned from and I trust that you may find yourself identifying with them too.

on sin and forgiveness

Incident: A bunk bed ladder gets pushed down and falls on a night light and breaks it (without my knowledge). After cleaning up the pieces all by herself, Kristin comes out and says, "It's all right mom, I still love you."

For us: Do we confess to God when we've done wrong? Are we aware that God still loves us? Do we forgive and love ourselves once more?

God's Word: "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness." 1 John 1:9
"As far as the east is from the west, so far has he removed our transgressions from us." Psalm 103:12

on loving

Incident: I'm seated at the typewriter and Kristin though not getting attention comes up and says: "Mom, I just want to give you a kiss. I love you."

For us: Do we take the time to let others know that we love them—especially when we feel ignored or lonely? How can you best show your love—a letter, a phone call, a visit, a deed?

God's Word: "A new commandment I give you: love one another. As I have loved you, so you must love one another. All men will know that you are my disciples if you love one another." John 13:34, 35

on christian living

Incident: Kristin and I were riding in the car and I had asked for her to be quiet because I was tired. She continued her "jabbering" and I yelled at her. Her response: "If you have Jesus in your heart you don't yell."

For us: How do we react when others point out our failings? Do we ask for God's guidance and strength in learning to act in a way that honors Him?

God's Word: "In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven." Matthew 5:16

on priorities

Incident: It's supper time and Kristin is watching TV. (It's the practice in our home to have the TV off during meals.) "I don't want supper, I want to watch..." Or another time, when I'm going to the store. "Do you want to go Kristin?" Kristin replies, "Is my show coming on now?" (And she loves to shop!)

For us: Who or what rules your life? TV, your feelings, your circumstances, your friends?

God's Word: "But seek first the kingdom and his righteousness, and all these things will be given to you as well." Matthew 6:33

on discernment

Incident: During Sabbath school, the teacher says, "You've probably seen Mister Rogers on TV do..." And although Kristin watches him daily she replies, "My mother doesn't let me watch everything on TV you know."

For us: Are we careful how we spend our time, what we read, what we listen to, and what we think about?

God's Word: "Finally, brothers, whatever is true, whatever is noble, whatever is right whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things." Philippians 4:8

more...



on prayer

Incident: It hasn't rained for nearly two months and we pray for rain. We wake up and it is pouring and lasts nearly all day. Kristin excitedly dances about saying, "God did hear us! He made it rain!" She also thanked God for the rain that night at bedtime.

For us: Do we take our needs to God? Do we expect Him to answer? Do we thank Him for our answers?

God's Word: "If you believe, you will receive whatever you ask for in prayer." Matthew 21:22



on commitment

Incident: A few days before Christmas, Kristin came to me and said, "I have baby Jesus in my heart." I asked, "How did He get there?" She said, "I asked Him to." I inquired further, "Do you have big Jesus in your heart?" "No," she replied, "but I will when I grow bigger."

For us: Do we have Jesus in our hearts? All we need to do is invite Him in—no fancy words, God knows the intent of our hearts. Are you letting Jesus "grow in you"—control more and more of you?

God's Word: "He [Jesus] said to them, 'Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it.'" Mark 10:14b, 15□

Editor's note: Kristin is four years old. The best Christmas present she gave her mommy and daddy this Christmas was asking "Baby Jesus" into her heart.

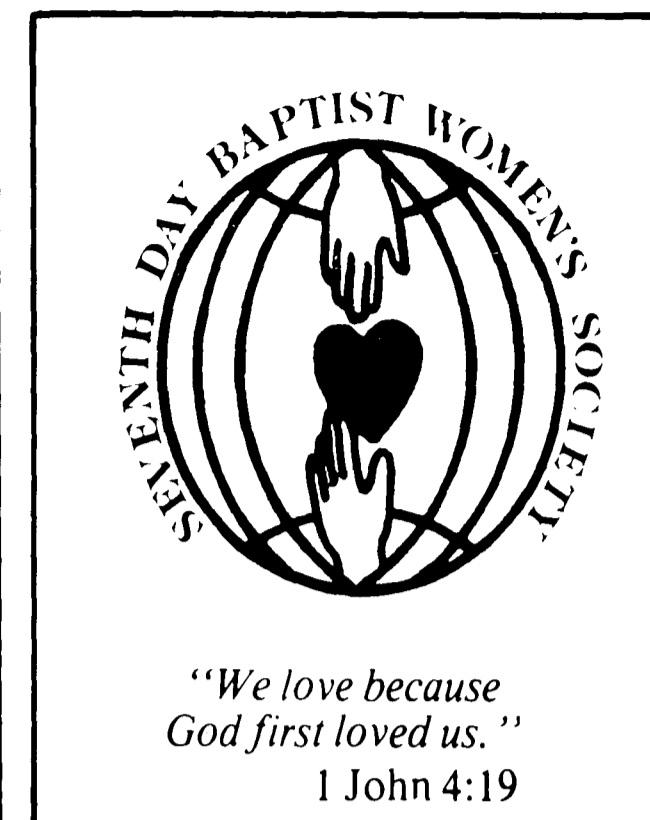


Decade of Discipleship

Seventh Day Baptists have set for themselves the goal of doubling in numbers and spiritual growth in ten years. We have set this growth goal in areas of Nurture, Evangelism and Ministry. Several churches have availed themselves of the material for the movement "Decision to Disciple." It is interesting that some of these churches who started with one "cell" now have several.

Other churches are using different materials and methods to nurture their members in Christian growth.

We are well into our second year of the decade, it is time we evaluated our efforts. Is our objective viable, are our methods the best that can be used? How can those who have caught the vision help the ones who have not?□



Jane Mackintosh

Are you or your women's group looking for a service project? Maybe you are not looking but read on to find out how God has taken a few women with a burning need to see lonely people loved and multiplied their efforts many times over. As a result, many lonely elderly people are living out their last days knowing someone thinks they are special.

LITA (Love Is the Answer) is the name of this service project. Iris Suhl, of the San Francisco Bay Area SDB Church became involved as a volunteer in the original project based in Marin County, north of San Francisco, CA. She got so excited over the results of this endeavor that she decided the idea could and should work in other areas as well. She presented her plan to the Board of Directors of the original project, received their approval and promptly packed her bags and moved to Contra Costa County, CA, to volunteer her services as executive director to extend the arms of the original project into another county.

What exactly is LITA? To explain, I have taken excerpts from some letters Iris has written to various people and organizations in laying the groundwork for support of the extended project in Contra Costa County. She writes:

LITA was founded in January, 1975, by Mrs. Mae Wygant. As a deacon of the Presbyterian Church of Novato, she was visiting weekly with patients at the Hill Road Convalescent Hospital there, and she developed personal relationships with a few of the people. She discovered patients who had not been visited in years and who were extremely lonely. Recognizing that the overworked

PROJECT LITA (Love Is the Answer)

hospital staff or she, by herself, could not provide the necessary one-to-one friendships called for, she began recruiting friends and introducing them to patients at the hospital.

After the immediate positive results of these one-to-one friendships brought requests from other facilities for this program, Project LITA was incorporated in April, 1976. It has now grown to serve 23 facilities in Marin County and two facilities in Sonoma County, with approximately 300 volunteers.

LITA's original purpose remains the same: to fight loneliness in convalescent hospitals and retirement homes by making community people aware of the problems of loneliness, matching volunteer friends with patients/residents on a one-to-one basis, and being supportive to everyone involved.

This organization is non-profit, all volunteer, and interfaith. Its income to date has come from churches, civic organizations and individual donations.

In November, 1980, Project LITA in Marin County accepted a proposal from one of their volunteers, Iris Suhl, to expand LITA into Contra Costa County and to thereby set up a model for future expansions. It was agreed that LITA of Contra Costa would operate as a branch of Project LITA until it could be incorporated as a completely independent organization.

LITA of Contra Costa's purpose is the same as that of the original LITA: to fight loneliness in convalescent hospitals and retirement homes by making community people aware of the problems of loneliness, matching volunteer friends with patients/residents on a one-to-one basis, and being supportive to

everyone involved.

The organization is non-profit, all volunteer and interfaith. It is seeking volunteers and financial support from churches, organizations and individuals. Its income to date has been from the Seventh Day Baptist Church in El Cerrito and from individuals with the donations made to Project LITA and designated for LITA of Contra Costa.

LITA of Contra Costa operates in the following way. A volunteer Coordinator is provided for each facility. The Coordinator spends sufficient time there in order to know the people and to be able to match volunteers on a one-to-one basis with the patients/residents. The Coordinator counsels and supports the volunteers, interfaces with all facets of the hospital/home, and follows up with staff and volunteers upon the death of a patient/resident, all under the overall direction of the Executive Director. When people volunteer to be one-to-one friends, they are interviewed, given orientation at the time of the interview and later at the hospital/home, and advised of the planned support and sharing plus formal training. A release form is signed indicating they have read and agree to follow the Procedures and Guidelines for Volunteers, and that they release LITA of Contra Costa from any liability during their efforts as a LITA of Contra Costa volunteer. They are matched to a patient/resident as a one-to-one friend, and each relationship develops in its own unique way because of the individual personalities of the two involved. Love is generated in both directions.

In another letter to a Christian group she explains how a Christian volunteer will be able to share a

(Continued on page 20)

RECORDER REACTIONS

Please renew our subscription for another year. We do enjoy hearing about all the news throughout the conference; it gives us encouragement when we feel we aren't progressing as rapidly as hoped for here in Madison.

-Dean and Susie Fox
Madison, WI

Regarding Dr. Desmond Ford and the SDB Ministers' Conference. If I wanted to study Seventh Day Baptists, I would not ask a recently defrocked SDB minister who "has been in the center of controversy" to teach me. If honest in my seeking, I would ask a minister in good standing.

-Harold R. Masters
Silver Spring, MD

I appreciate the Sabbath Recorder. There are many named I do not know, but it helps keep in touch with our people.

-Hazel (Mrs. Claude) Hill
Santa Maria, CA

I appreciate the fine editing of the Sabbath Recorder. It is really worth reading something Seventh Day Baptists can be proud of. Thank you for including "Bread Crumbs—American Style." We all should ponder those remarks, too many are apathetic or don't care...In too many developing countries there are lots of children who are starving to death, others without enough food or shelter...Conditions are very bad and who is to say that they must be born for this?

I think too much is said on both sides of the abortion issue. It's time to cool it. I cast no stone at anyone who is in a

bad or desperate situation, but feel that the picture is often clouded; neither all black nor all white. We cannot know all the circumstances of a given situation, so I cannot believe in a blanket statement on either side of this abortion issue.

-Betty Daland
Milton, WI

In August, 1981, all the churches of the Seventh Day Baptist Conference will be expected to send their delegates to Conference instructed to vote "yes" or "no" on the following resolution:

"Abortion is the taking of innocent human life and may be justified only when necessary to save the life of the mother or in case of rape, incest, or severe fetal abnormality. The Seventh Day Baptist General Conference supports whatever legal steps may be necessary to restore protection to the lives of the unborn."

When I first served on the Christian Social Action Committee I was very concerned that we had not made positive statements on more social issues. We have studied and debated such concerns as war and capital punishment and discovered that because there is such a wide divergence of opinion it is almost impossible to reach a consensus.

We should be making an effort to find out why we have so many marriages breaking up, why we have so many unwed mothers, and why so many women feel they must have an abortion. If we haven't "been there" we find it difficult to understand the very difficult problems these people face. Their problems are heart-breaking. We must try harder to help them avoid them. Failing this, we have to love them and help them find their way back.

In a letter in *Eternity* (Feb. '81) a man writes in response to "So Many Divorces" (*Eternity*, Oct. '80) about the breakup of his twenty-seven year marriage that family, friends, church and neighbors thought was ideal:

"Yet here I am, with my former wife hundreds of miles away from here. I'm emotionally battered, barely functioning as a person, unsure, confused, hurting and lonely. All around are fellow Christians, *Eternity* Magazine, Bill Gothard, and who knows who else, all trying to lay a guilt trip upon me. Hey, I tried all your suggestions, formulas and more. They didn't work. Now there is no place left for me in any of your 'spiritual' systems. Despite all the disclaimers and the pseudo-understanding, my 'sin' is unpardonable in the depths of many Christians' hearts."

Sound like someone you know? These people are not just "out there." They are in our churches. They are our friends, our family.

Rather than making statements of condemnation we need to help prevent these problems and then, if people's lives do fall apart, we need to learn how to help them back to an understanding of how much God loves them and wants them to be His disciples.

Abortion is not a "good" solution in any case. However, do we want to lock ourselves into the position as stated in the resolution? I pose this question. If a woman miscarries will she have to prove that she did not have an abortion? There may be other legal complications in trying to protect the rights of the unborn.

The following paragraph from *Evangelical Newsletter* (Jan. 9, 1981) has some very thought provoking questions.

"We learned much in 1980, but the questions still nag. Granted

our Christianity is involved with our political choices, but when church and para-church leaders mobilize their armies, is this mixture of church and state okay? Granted, there are Christian insights on most issues, but is there always a 'Christian' position? Is it better to vote for a conservative politician who takes bribes than a liberal politician who is impeccably honest? Why do born-again candidates differ so much on basic issues? In the murky atmosphere of modern politics, how can my involvement honor Jesus Christ?"

I pray the churches will instruct their delegates before they arrive at Conference.

-Dorothy Parrott
Battle Creek, MI

Greetings to the staff. We find the Sabbath Recorder a wonderful magazine to read and appreciate the great news it brings to us from around the world. It is very useful in our lives. We pray that the Editor and staff will continue to turn out this magazine in the light of Jesus Christ, our soon coming King. Greetings from the Birmingham, England, S.D.B. Church.

-Brother D. Anderson
Birmingham, England

This year the General Conference will consider if the doctrine of the infallibility of the Bible should be included in the Seventh Day Baptist statement of faith. Since the Bible is our source of revelation and knowledge of the Christian faith, the church should take a more positive stand. Basically, I feel there are eight reasons why the inclusion of the doctrine of

infallibility should be included in the Seventh Day Baptist statement of faith:

1) The conference can express the fundamental and foundational truth of Christianity.

2) A firm and uncompromising belief in the Word of God gives man hope and an objective basis for sound doctrine and discipleship.

3) The acceptance of such a belief can have a unifying factor in the future of the Seventh Day Baptist Conference.

4) The growth of the conference will be stimulated since the conservative element today is becoming increasingly popular.

5) Seventh Day Baptists can more easily distinguish themselves from liberal groups such as Seventh-day Adventists which de-emphasize the supreme authority of the Bible.

6) Such a statement would link the Seventh Day Baptists historically with the confession of faith which asserts the infallibility of scripture.

7) Taking a bold stance upon the trustworthiness of scripture would have a redeeming influence upon the unsaved.

8) A denomination with a high Christology should also have a high view of the Bible.

Although the phrases "infallible" or "inerrant" have a tendency to cause controversy; nevertheless, the divine and true nature of the Bible should be included in our Seventh Day Baptist statement of faith. Emphatically, a section in our statement should render:

The Bible, as originally inspired by God and written by such men as God divinely inspired and appointed expresses divine truth without any mixture of error whatsoever.

The time has come for each and every one of us to exert strong leadership in assuring that our denomination will strive

for and maintain doctrinal stability.

-Dennis Lee Palmer
Student Pastor,
Dallas-Fort Worth
Seventh Day Baptist Church

Hats off to the the Recorder staff in the superb production of the February issue of the Sabbath Recorder. It is the finest promotional piece which I have seen from our press and I plan to use it in my church and community.

-Rev. Leland Davis
Washington, D.C.

Several weeks ago my right hip was rebuilt the second time. Due to a fall on ice and getting careless the problem with my hip became acute from hip to leg. My orthopedic surgeon warned me of the great risk of infection with this type of operation. Also he felt the recovery would be over a long period of time.

So I got in touch with my family and Christian friends and asked them to pray for the Lord to guide my doctor's hands. There is no doubt in my mind that our Lord answered the many prayers. I am thankful for the Lord's healing power. Infection did not become a problem and I recovered so miraculously that the doctor, nurses and therapist could hardly believe it.

I was supposed to be in the hospital for about three weeks, yet I was there only twelve days. So I have much to praise the Lord for and I hope I never forget it. I want to thank my family and Christian friends who were so good to me.

-Edward D. Lawrence
Little Rock, AR

PROJECT LITA

(Continued from page 19)



For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 3:16

special spiritual relationship with his/her elderly friend.

LITA will deal with loneliness through love. The volunteers who are willing to share their love as one-to-one friends will come from many sources and not just churches. No doubt many of the volunteers will come from churches and will have as part of their motivation "Love God, love your neighbor," as I have, and will very much want to have a spiritual relationship with their friend. All volunteers are strongly advised not to "push" a spiritual discussion on anyone and not to proselyte. It is hoped that many patients/residents will be receptive to help with their spiritual as well as their psychological needs. It is also hoped that those who are not receptive at first may become so through the continuing love shown them by

their friend.

Presently volunteers for this project are being recruited by word of mouth and Iris explains the timetable for recruitment saying:

An all-out drive to obtain volunteers, including publicity, is being held off until we are operating in at least two places. However, it is our intent to not operate in more than three places for the first year, thus gaining more experience.

Volunteers are also needed to assist in the fields of public relations, recruiting, training and support, office responsibilities, and the like.

If the Lord is speaking to you or your women's group about starting your own LITA-type project and you desire more information on how to get off the ground, you may contact Iris Suhl at the following address:

Project LITA
6830 Stockton Ave.
El Cerrito, CA 94530

BOOKLET AVAILABLE

Baptists have an obligation to make known their tradition of the separation of church and state, and to communicate their understanding of the Gospel's loving concern for the poor and oppressed.

To assist you in contacting the President, or members of the Congress and the Supreme Court, *Register Citizen Opinion* provides all the information necessary—names and addresses, the proper form for addressing them, and tips on effective communication.

This excellent booklet can be ordered from the Baptist Joint Committee on Public Affairs, 200 Maryland Avenue, N.E., Washington, D.C. 20002. (Single copies 35¢ postpaid; ten for \$3.00, 100 for \$25.00, plus shipping.)

WHAT'S IN A NAME?

(Continued from page 3)

Our hope of their redemption lies solely in pointing them beyond ourselves to the principles we have learned from Christ.

The words of Lewis Sperry Chafer beautifully express my own convictions about what it is to be a Christian, a follower of Christ.

A Christian, he says,

"Is not one who does certain things for God but...one for whom God has done certain things; he is not so much one who conforms to a certain manner of life as he is one who has received the gift of eternal life; he is not one who depends upon a hopelessly imperfect state but rather one who has reached a perfect standing before God as being in Christ."

1 All Scripture quotations following are from the New English Bible.

2 Unger's Bible Dictionary, Moody Press, 1957; art. Christian.

3 pub. Baker Book House, 1977, article 5546, p. 672.

4 Bullinger: Figures of Speech Used in the Bible, Baker, 1968; p. 894.

5 article 5537, p. 671.

6 article Disciple

7 Systematic Theology, VII, p. 75.

BIRTHS

THORNGATE.—A daughter, Sarah Louise, to Tom and Penny (Hurley) Thorngate of Lakewood, CO, on February 8, 1981.

ZILKER.—Craig and Cindy (McCrea) Zilker of Perry, NY, are parents of a son, Michael Craig, born February 12, 1981. Mr. and Mrs. L. Maurice McCrea of Richburg, NY are the grandparents.

the CHURCH in ACTION

NEW SDB GROUP FORMED AT PACIFIC, WA

PACIFIC, WA—Sabbath Day, January 3, was the first day for a new fellowship group of Seventh Day Baptists meeting in the South-suburban area of Seattle, WA. The new group is sponsored by the Seattle Area church.

Facilities for Sabbath services have been rented at the Pacific Community Center, a small Community between Auburn and Sumner, WA, a few miles east of Tacoma. The Community Center has a capacity for 100 persons, and two rooms which may be used for classrooms as well as kitchen facilities.

Services are held each Sabbath. The Sabbath School is at 11:00 a.m. followed by the Sabbath Worship Celebration at 12:00. After prayer and planning, the Seattle Area SDB Church agreed to begin "meeting in two places, as one church on a six-months trial basis" for the purpose of greater evangelistic outreach and growth and Christian service. Pastor Duane L. Davis is presently leading the worship at Seattle at 10:00 a.m. and then driving the some 27 miles to Pacific for the noon worship service there.

Your prayers for this outreach and growth are needed as we take Christ's Great Commission seriously. □

-Soundings

SAN DIEGO SDB'S MEET

SDB's are now holding Sabbath services in San Diego, CA. They meet at 9:30 a.m. in the chapel of the University Christian Church, 3900 Cleveland Ave. (near Sears). The mailing address is P.O. Box 33514, San Diego, CA 92102. □

NEW PASTOR TO SERVE NORTH LOUP

NORTH LOUP, NE—A delegation from our church attended the Mid-Continent Associational meetings at Nortonville, KS, early in October. The Young Adults have monthly meetings, partly social and partly study. They had a picnic at the home of John and Ruth Ryschon and then began a study of Dr. Dobson's series "Focus on the Family." A later meeting was held at the Robert Wheeler home in Ord for a "South of the Border" Halloween party. An all church thanksgiving service and social were held and combined with the Young Adults.

The annual Lord's Acre turkey supper was held on Nov. 9 with many attending. The profits were designated for improvements at Camp Riverview. In addition to the boost for our camp, the fellowship is always heartwarming. The Lord's Acre In-gathering service was held at the Nov. 22 worship service. At the end of that special service all joined hands circling the sanctuary.

The Light Bearers for Christ were with us for an evening service in December. A social hour followed. We were glad to see Jerry Van Horn and Brooke Soper in the group. We claim them as our young folks. Worship services have been held at the Ord Rest Home and in "C" wing of the Valley County Hospital

Nursing Home once a month. The Dr. Grace Missionary Society has been making quilts for newlyweds. Now they are filling "blessing banks" as a project. They are currently studying the topic of "Families." Our women shared in a joint Christmas luncheon at the United Methodist Church. This has become an annual event.

A "Jesus Tree" was decorated during the Sabbath worship service on Dec. 6. Each family brought a decoration pertaining to Jesus and His birth and after placing it on the tree told what it meant. It was a very impressive service. The Sabbath School Christmas program was held the evening of Dec. 21. A children's cantata "Sunshine and Snowflakes," directed by Dan and Dawn Richards was presented. On Christmas Eve our special service featured a folk cantata "Shepherds Rejoice" directed by Robert Wheeler with Jeneane Abel at the piano.

Since the resignation of our pastor, we have had several guest speakers. Mrs. Peggy Van Horn has been doing the clerical work usually done by the pastor. Praise the Lord—Rev. Larry Graffius has accepted our call to the pastorate effective March 1, 1981. □

-Bertha Clement

CONFERENCE MEETING IN MEXICO

The third convention of the Church of Christ of the Seventh Day will be held April 16-19, 1981, at the church in Cuautla-Morelos, where the deacon in charge is Antonio Salazar.

In announcing the meeting, Executive Vice-Superintendent and Coordinator, Elias Camacho, indicates that the Seventh Day Baptists in Mexico, organized as the Church of Christ of the Seventh Day, have "given the work a new face." They have new groups "in the line of missions"; new pastors; a new sense of "confederation" as they work together; and they are "making the best" of their opportunities. He concludes that they need many things—including money and helpers who "talk the language"; but even though "the work is hard, it is not impossible!"

Fellow Seventh Day Baptists extend Christian greetings to the brethren in Mexico, and pray that God will richly bless their efforts for Him. □

WIFE OF SENATOR JENNINGS RANDOLPH DIES

On Tuesday morning, March 10, 1981, Mrs. Jennings (Mary) Randolph passed away in Washington, D.C., after an extended illness.

The Randolphs have lived in the nation's capital for many years. He is currently the senior senator from West Virginia.

Senator Randolph is a lifelong Seventh Day Baptist, a member of the Washington, D.C., church and an associate member of the church in Salem, West Virginia, where his father and grandfather were pioneers, assisting in the establishment and development of both the community and Salem College. □

IN MEMORY OF ALBYN MACKINTOSH

Albyn Mackintosh was born in 1908 in the small town of Monte Vista, Colorado, to Malcolm and May Mackintosh.

His father was a preacher and evangelist who traveled from town to town leading meetings under a tent and starting churches. As a result, the family was always on the move. When Albyn was six weeks old they moved to Missouri and from then on throughout his childhood they rarely lived in the same place for more than a year. Marshfield; Springfield; Windsor; Clinton; Regina, Saskatchewan; Moose Jaw, Saskatchewan; New Glasgow, Nova Scotia; Prince Edward Islands; Halifax, Nova Scotia were a few of those brief stops.

The Bible was always at the center of the Mackintosh home with daily family prayer times, nightly and weekly Bible studies and lots of church meetings when the tent was set up. Everyone had a part in running the tent meetings and Albyn could often be found ushering people in or playing second violin in the family orchestra.

When the work was done Albyn could usually be found with a book studying or reading. The Bible and the dictionary were his two favorite books and by the age of eight he had read his Bible cover to cover. His love for the study of words never ended and was to be one of his favorite pastimes throughout his life.

He started school while in Regina, Canada, at the age of six. Dad took him down to the school house and had him read aloud from the Bible for the teacher. After listening to him, the teacher placed him in the second grade with one special instruction. Since all the other children were three to four years older and much larger, Albyn was to stand up on his seat and wave his hand to be seen.

With all of the moving, formal education was sometimes sporadic and Albyn spent a grand total of seven months in High School. At the age of sixteen the family loaded everything they had into a car and worked and traveled their way across Canada and the U. S. to a homestead in Colorado. There they set up residence in a 9' x 12' house where the children slept outside in a tent. Albyn helped work

the farm and kept up with his schooling by taking correspondence courses.

When it came time to go to college, Albyn and his brother, Charles, headed for Colorado Springs and Colorado College with fifty cents in their pockets. They both worked their way through college, often washing windows or cleaning buildings at night and going to school during the day.

Albyn made the papers one day when they reported an incident when he fell two stories while cleaning windows, landed on his feet and walked away. The newspapers called it a lucky accident but Albyn would tell you that he felt God's angels put their arms around him and let him down gently.

He graduated, Magna Cum Laude, in 1933 with a degree in Civil Engineering. In the next year he both taught at Colorado College and received a Masters Degree in Hydraulic Engineering. Albyn then went to Harvard University where he busied tables at a local restaurant, taught at Northeastern University and obtained a Masters Degree from Harvard in 1936.

He decided he wanted to spend his life as a college professor and accepted a job at a major university when the call came that his parents

needed him in California. Although he was never able to return to his first love, full-time teaching, he could often be found teaching courses at USC, UCLA or leading seminars at universities throughout the country and around the world.

In 1940 along with his brother and partner, Charles, he started Mackintosh and Mackintosh, Consulting Engineers. He served as president of Mackintosh and Mackintosh, and as vice-president of Rollway Grandstand Corporation.

Throughout his career he was constantly seeking for new ideas and better ways to build. This quest for excellence in building and structural design brought him a noteworthy reputation and many honors from his professional colleagues. But the greatest concern of his life was not the building of buildings but in helping to build people's lives.

On January 14, 1946, he was married to Alice Virginia Jeffrey in Ventura, California. Together they participated in a very active church life serving both the local church and the denomination in many capacities. Albyn served a number of years on the Seventh Day Baptist Commission and was the chairman of the Seventh Day Baptist Faith and Order Committee.

(Continued on page 24)

LIBERTY AND PEACEMAKERS

by W. E. Baer

Liberty of thought is surely essential for the guidance of the Holy Spirit in our thoughts and study. It is also essential that we cherish this liberty for others as much as we cherish and claim it for ourselves. This means we respect the other person's right to his point of view even though it may be diametrically opposed to our own.

We as Christian people, Seventh Day Baptists in particular, hold certain beliefs and practices as essential and fundamental. We could not long hold with these basic tenets of Christianity. We strive for unification of thought on these basic tenets but continue to respect the liberty of those who take a different view. Unto essentials we ask for unity, toward non-essentials declare liberty, in all things profess love.

Our declaration of liberty toward

non-essential or extraneous doctrines, those not essential to salvation or our daily walk with Christ, makes it possible to fellowship with others who hold the essentials but add extraneous doctrines to their creed. This is a valuable condition for many who are far flung from a Seventh Day Baptist church and may well be more so as world economics continue to disintegrate.

It is in favor of the continuation of this condition that we hold fast to the liberty principle and express our points of view, but without conclusions, relative to these sundry extraneous doctrines.

We among God's people can and should be leaders in fulfilling the grave need for peacemakers in this troubled world. Upholding these principles relative to the essentials and the extraneous will go far toward this fulfillment. Seventh Day Baptists are peacemakers. □

-W.E. Baer lives in Anniston, AL. He and his wife are new members of the Paint Rock church.

witness has to have. They haven't studied church history. They are not in harmony with the discipline of Christian social ethics."

Asked to identify other pressing issues to be confronted by the Baptist Joint Committee, Dunn cited a cluster of education issues, including prayer in schools and tuition tax credits; what he called "bureaucratic intervention" into church affairs; attempts to restrict personal liberties through proposed amendments to the federal Constitution; and what he termed "quality of life" issues, including hunger, crime and privacy. One of his most "anguishing" tasks, Dunn said, will be to limit such a broad agenda so as to maximize the agency's effectiveness. "If we do anything well," he elaborated, "we will have to do fewer rather than more things."

At the same time, he insisted that the Baptist Joint Committee is eager to serve sister denominational agencies in an enabling role. For example, he has invited new Christian Life Commission consultant John H. Buchanan to work out of his agency's Washington office. Dunn said he will maintain an open-door policy for all denominational agencies and institutions wishing to use the Baptist Joint Committee as a base for their work in Washington.

Another pressing task, Dunn noted, is how to involve more Baptists in the process of influencing government on key issues. Among projects he has already begun is developing a network of Baptists throughout the country who would be available instantly to work on specific bills in Congress; undertaking a major promotion of *Report from the Capital*, the Baptist Joint Committee's monthly publication; and purchasing an information storage and retrieval system.

Yet the overriding job of the Baptist Joint Committee, Dunn insisted, "is serving as eyes and ears for the Baptists who will hear and see" as they seek to relate to government. The fact that Baptists disagree with one another on virtually every public issue does not discourage him. "In that diversity there is vitality," he said.

The Baptist Joint Committee has "a serious stewardship to maintain a tradition of holding up the best in Baptist life, the best in Baptist theology, the best in Baptist history.

In that sense we must be rock-ribbed conservatives" in clinging to "what Baptists have fought for and died for."

At the same time, he declared, "we need to be dangerously innovative in trying to find ways to communicate this Baptist distinctive ... on the complex issues and problems of the day." □

ACCESSIONS

PLAINFIELD, NJ
Victor W. Skaggs, Pastor

By Baptism:
Brad Maltby
Glen Maltby
Michael Saunders

By Profession of Faith:
Theodore W. Jones

WASHINGTON, D. C.
Leland E. Davis, Pastor

By Baptism:
Kenneth Fisher

MARRIAGES

GARDNER-SHEPPARD.—Thomas Martin Gardner, son of Mr. and Mrs. Alonzo M. Gardner, Bridgeton, NJ, and Jean Carol Sheppard, daughter of Mr. and Mrs. Mark K. Sheppard, R.D., Bridgeton, were united in marriage on February 7, 1981, at the Seventh Day Baptist Church in Shiloh, NJ, with the Rev. Charles H. Bond, the pastor of the bride, officiating. They will reside in Bridgeton.

GREER-SCOTT.—Eugene P. Greer and Mary C. Scott were united in marriage on December 7, 1980 in Washington, D.C. by the groom's pastor, Rev. Leland E. Davis.

KANU-KNIGHT.—Levi N. Kanu and Pamela L. Knight were united in marriage February 2, 1981 at the Washington, D.C. Seventh Day Baptist Church by Rev. Leland E. Davis.

RINKER-ROBINSON.—Warren Enos Rinker, Jr. and Martha May Robinson were united in marriage in the Seventh Day Baptist Church of Albion, WI, on January 10, 1981, by the Rev. A. Addison Appel.

BLACKMAN-WILLS.—David N. Blackman and Waveney A. Wills were united in marriage January 3, 1980, at the Washington, D.C. Seventh Day Baptist Church by Rev. Leland E. Davis.

Albyn Mackintosh

(Continued from page 23)

He served his local church as trustee, Sabbath School teacher, and always as counselor and helper to all who asked.

Albyn and Virginia had two sons, Douglas and Ralph, and through them two daughters who Albyn cherished as if they were his own. His five grandchildren were one of the true delights of his later years and there was always room on his lap for one more.

Albyn will be remembered for many things: his love for cookies, his work for peace, his wise counsel and his professional achievements, but most of all he would want to be remembered for his faith in God. □

OBITUARIES

BOWEN.—Harry Lore (92), son of the late Charles and Belle Mitchell Bowen and the husband of Sara Sheppard Bowen who passed away in 1969, was born in Hopewell Township, NJ, and died January 22, 1981, at the Somerset Community Hospital, Somerset, PA.

Mr. Bowen was a member of the Seventh Day Baptist Church, Shiloh, NJ, and was baptized into Christ's family on February 17, 1905. He was most active while living in the community. A few years ago because of age he went to Somerset to make his home with his son, Walter.

Surviving are a son, Walter Bowen of Somerset, and a brother, Paul Bowen of Denver, CO. Mr. Bowen was predeceased by his first wife, Ethel Glaspey Bowen.

Funeral services were conducted in the Garrison-Sray Funeral Home, Bridgeton, NJ, with his pastor, the Rev. Charles H. Bond, officiating. Interment was in the cemetery at Shiloh.

-C.H.B.

COLL.—J. Howard, Salem, WV, died Sunday, Nov. 30, 1980, in West Virginia University Medical Center following an illness of several weeks. He was born April 9, 1909, in Pittsburgh, PA, a son of the late Edwin and Elizabeth Ingram Coll. His wife, Mary Helen Swiger Coll, preceded him in death Dec. 11, 1978.

Mr. Coll was the last surviving member of his immediate family, being survived by three nephews and one niece. He was reared in Clarksburg and was graduated from Washington Irving High School, Salem College and Washington and Lee University. He was retired from Kauffman's Department Store, Pittsburgh, and moved to Salem in 1977 where he joined the Salem Seventh Day Baptist Church with his wife.

Funeral services were held at 11:30 a.m. Thursday, December 4, at Harbert Funeral Home, Salem. Pastor Paul Green of the Salem Seventh Day Baptist Church and the

Rev. Glen Nagel, pastor of the First United Presbyterian Church, Clarksburg, officiated. Interment was in the Odd Fellows Memorial Park, Salem.

-J.P.G.

DAVIS.—Ona Mae Jones was born April 13, 1905 in Fouke AR, and died on January 5, 1981 at Henderson, TX. She was a retired nurse and a member of the Fouke Seventh Day Baptist Church. Survivors include two sons; Vernon of Suphur, TX and Roy of Henderson, TX; five grandchildren and several nieces and nephews.

-F.L.G.

HARRIS.—Julia Y., daughter of Henry D. Young, and the late Ida Cobb Young, was born in Salem, NJ, on April 10, 1922, and died at her home after a long illness on February 6, 1981.

She was married to B. Frank Harris on March 12, 1941. They would have celebrated their 40th anniversary this year. The couple made their home on the family farm in Stow Creek, NJ.

Mrs. Harris was an active member of the Seventh Day Baptist Church in Shiloh attending services as long as her health permitted. She was also a member of the Benevolent Society, and the Shiloh Grange.

Besides her husband and father, Mrs. Harris is survived by two daughters, Mrs. James (Mary) Colson of Burnet, TX, and Donna Harris, at home; one son, F. Warren Harris, Bridgeton; nine grandchildren, and two brothers, Richard F. Young of Salem, and Charles H. Young of Maskells Mill, NJ.

Services were held in the Seventh Day Baptist Church on Monday, February 8, 1981, with her pastor, Rev. Charles H. Bond, officiating. Interment was in the church cemetery at Shiloh.

-C.H.B.

KURRLE.—Eunice I. Woolworth Kurrle, was born June 21, 1905 in Nortonville, KS, and died February 4, 1981, in Battle Creek, MI. She had been ill for several years.

She moved to Battle Creek in 1945 and became a member of the Battle Creek Seventh Day Baptist Church. Surviving are her husband, Ronald B. Kurrle; two daughters, Mrs. William (Barbara) Fulmer and Vivian Parks; two grandsons and one great-grandchild.

Funeral services were held in the Floral Lawn Memorial Gardens Chapel, conducted by her pastor the Rev. S. Kenneth Davis. Burial was in Floral Lawn Memorial Gardens cemetery.

-S.K.D.

LANDERS.—Dr. Dewey Lee, was born April 2, 1924 in Jefferson City, MO, and died December 9, 1980 in Little Rock, AR.

Dr. Landers began his ministry with the Salvation Army, continued in the Methodist church and has since served as chaplain, minister and evangelist in various areas until ill health forced his retirement.

In 1968 he and his family moved to the Little Rock area where they could be near a Veterans Administration Hospital. Since that time we at the Little Rock Seventh Day Baptist Church have shared good fellowship with the Landers family. Dr. Landers has filled our pulpit on many occasions, prepared a series of messages for our radio ministry and during the past two years filled our pulpit on a regular basis twice a month.

He is survived by his wife, Edith DeVries Landers; a daughter, Edith Maryanna Landers; a son, Dewey Lee Landers, Jr.; a grandson; one brother, Ned Stratton of Mammoth Springs, AR; one sister, Mrs. Pansy L. Peteoff of Parker, CO.

-D.M.

LOOFBORO.—Hazel, died February 21, 1981 at the Bloomer (WI) Skilled Nursing Facility. She was born June 24, 1901 in Bloomer, the daughter of Charles Lane and Minah Feshington. She married Leo Loofboro on July 2, 1916 in New Auburn.

She is survived by five sons: Elmer, Wyman, John, Norman, and Rodger; and three daughters: Iola (Mrs. Alvin) Ling, Rowena (Mrs. Irvan) Edwards, and Winnefred (Mrs. Robert) Martinson; 36 grandchildren; 37 great-grandchildren; and two great-great-grandchildren.

Funeral services were conducted on Tuesday, February 24, at the New Auburn Seventh Day Baptist Church with her pastor, David Taylor, officiating. Interment was in the New Auburn Cemetery.

-D.L.T.

MACKINTOSH.—Albyn, was born May 9, 1908 in Monte Vista, CO, the son of Malcolm and May Mackintosh and died January 10, 1981 in Los Angeles, CA.

He is survived by two sons: Douglas and Ralph and five grandchildren. A memorial service was held in the Los Angeles church conducted by his pastor, the Rev. Charles H. Graffius (see extended tribute on page 23).

-C.H.G.

ORMSBY.—Delphry E., son of Orson and Harriett Peters Ormsby, was born in the town of Alfred, New York, February 22, 1887, and died at the home of his nephew, Harold Ormsby, Alfred Station, New York, February 22, 1981.

He was baptized and joined the Alfred Station Seventh Day Baptist Church in February, 1912, thus being a member for 69 years.

He was a pioneer in the Farm Extension Service and a member of the local Grange chapters being a farmer all of his life. Preceded in death by his wife, he is survived by 10 nieces and nephews.

Farewell services were conducted in the Robertson Funeral Home in Hornell, New York, by his pastor, the Rev. Rex E. Zwiebel. Interment was in the Alfred Rural Cemetery.

-R.E.Z.

SOPER.—Rev. Ralph Milford Soper was born August 31, 1890 in Atlantic, Iowa, the son of Holmes Adelbert and Viana Soper and died February 3, 1981 in Texarkana, TX.

He spent a number of years in Holbrook, AZ, before settling down to ranching in western Nebraska. For several years he operated a dairy farm in New York State. In 1946 he moved to Fouke, AR, and entered the ministry full-time. He served Seventh Day Baptist churches in Paint Rock, AL, Fouke and Texarkana, AR.

The last several years he made his home in Fouke until last February when he and his wife moved in with his son, Rev. Mynor Soper, near Texarkana. He had many friends in the area who shall greatly miss him.

He is survived by his wife, Willella; six sons and three daughters; twenty-seven grandchildren and twenty-two great-grandchildren. Funeral services were held at the Texarkana Funeral Home with the Rev. Floyd Goodson

officiating. Interment was in Memorial Gardens in Texarkana.

-F.G.

SUTTON.—Bertha R., daughter of Ephraim B. and Sarah Jane Elizabeth Davis, was born Jan. 28, 1901 in Berea, WV and died Jan. 31, 1981 in Manassas, VA.

She married Guy Sutton Oct. 26, 1923. They moved to Maryland in 1938 and to Virginia in 1955. She was a faithful member of the Washington, D.C. Seventh Day Baptist Church. She served on the preliminary committee which explored the possibilities of organizing the church and encouraged its formation, prior to the Washington Project Committee. Her husband died in Aug. 1975.

Survivors include two sons, Rev. Edward Sutton of WV, Eugene Sutton of Unionville, VA; two daughters, Mary Carneal and Kathleen Sutton, both of Manassas, VA; a sister, Nellie Sutton of WV; eight grandchildren and nine great-grandchildren.

Funeral services were conducted by her pastor, Leland W. Davis from the Baker Funeral Home in Manassas, VA. Interment was in the Stonewall Memorial Gardens near Manassas.

-L.E.D.

VAN HORN.—Vernette Adelle (Wheeler) was born at Nortonville, Kansas, April 9, 1885, and died at the Cherrilyn Nursing Home in Littleton, Colorado, on January 13, 1981.

On November 16, 1909, she was joined in marriage with Frank Sherwood Van Horn. Three children were born to this union: Paul, Verna and Lorene. After brief residence near Fairview, Oklahoma, and Nortonville, Kansas, the Van Horns moved to Matheson, Colorado, to seek a climate more agreeable to Vernette's health. After raising their family in that area, they moved to Simla, Colorado, then to Ft. Logan, where her husband passed away in 1965. In 1970 she moved to the Littleton Manor Nursing Home, then in 1978 to the Cherrilyn Manor Nursing Home where she resided until her passing.

She is survived by her son, Paul, of Mauston, WI; her daughter, Lorene, of Franktown, CO; four grandchildren, eight great-grandchildren, and two great-great-grandchildren. Her daughter Verna preceded her in death, in 1974.

Memorial services were conducted by her nephew and pastor, Rev. Edgar Wheeler, and Rev. Elmer D. Landreth, a visiting pastor for several years at the rest home, in the Denver Seventh Day Baptist Church on January 17. Interment was in Littleton, Cemetery, Littleton, Colorado.

-E.F.W.

WILKINSON.—Leonard, son of William and Phoebe Wilkinson was born in Freeland, MI, March 30, 1896 and passed away in his Freeland home on January 23, 1981.

He worked as a mason in both Battle Creek and Freeland. He was a member of the Battle Creek Seventh Day Baptist Church. His wife, May Mudge Wilkinson preceded him in death several years ago.

Surviving is one daughter, Evelyn (Mrs. Darrell) Haskell, Newhall, CA; five grandchildren, two great-grandchildren; two brothers, Walter Wilkinson of Battle Creek and Clarence Wilkinson of Midland, MI. Services were held at the Cunningham-Taylor Funeral Home in Freeland with his pastor, the Rev. S. Kenneth Davis officiating. Interment was in Westside Cemetery in Freeland.

-S.K.D.



FRONTIER WOMAN'S STORY

Reviewed by Al Rogers

"My First 85 Years" is a delightful and fascinating story of the life of Essie Van Horn Kenyon—her autobiography.



Mrs. Kenyon is one of the oldest members of the Nortonville Seventh Day Baptist Church, and lives in a mobile home in the village of Nortonville, Kansas. She recalls vividly living in Iowa, Oklahoma and Colorado. She remembers the various farms on which she resided with her husband, the late Orla Kenyon. She was encouraged to write down her memories by her daughter Reba Wheeler, and a niece, Lorene Van Horn, typed the manuscript and added interesting illustrations.

Although Essie Kenyon has lived more than the Biblical fourscore years she has a fantastic memory for details. She recalls blackberries and gooseberries at certain spots, chinch bugs destroying the crops, tornadoes, learning to drive a Model-T car, doing a man's work when her husband was sick or needed help, bathing the dead for burial, and how it was during the 1929-30 Depression. She records the happy times and the sad times with neighbors and relatives.

The story involves the church's life as much as Essie's family. The part of the pastor and his wife is remembered as well as the conversion of Loyal Hurley in Garwin, Iowa, the moving of the Nortonville church from the Lane in the country to the village of Nortonville, and the General Conference held there in 1920. The church has meant a great deal to the Kenyons and she mentions each pastor by name.

Essie Kenyon is not ashamed to record the intimate things of her life, like the night her husband asked her to marry him, how he cared for her when she was sick, how they moved from place to place, and how she felt when he was found dead beside his car at 82 after nearly sixty years of married life. She continues an active interest in her family, and busies her hands making crazy quilts, doilies, afghans, scarfs, chair sets, pillow cases and towels.

It was my privilege to know Essie Kenyon's sister Lura Benner and her husband Dick and other members of her family. I'm grateful for this story involving them.

Take it from me, Essie Kenyon has lived. And she tells a good story! □

Strong's Exhaustive Concordance. Hardcover, \$9.95. Thomas Nelson Publishers, Nashville, TN.

Strong's Exhaustive Concordance is one of the best know concordances available, but it is too bulky for many uses. Now, this time-honored concordance is available in the Popular Edition, a handy 864-page volume.

This is the concordance ministers, teachers, and students have been asking for—the scholarship of Strong in a convenient format.

This Popular Edition eliminates more than 100 words of minor importance, such as about, do, and who, and condenses more than 40 additional entries, such as behold, know, and name. Thus, all significant material is left intact. Key cross references—the most important passages that cannot be located using other words—have been retained.

Strong's Concordance of the Bible: Popular Edition preserves the excellent scholarship of the Exhaustive edition. It will be prized by everyone who needs a complete concordance in a convenient format. □

Praise! A Matter of Life and Breath. By Ronald Barclay Allan, Thomas Nelson Publishers, paperback, \$5.95.

The Psalms are the lyric hymns of Israel, music without notation, the poetry of the Hebrew people. Praise! A Matter of Life and Breath, inspires a new, excited awareness of God's use of the Psalms.

Music, Wisdom, Beauty. Truth. Theology. Experience. Emotion. The Psalms have it all. "Only a Philistine could fail to love the Psalms," says the author. This warm, scholarly study stresses praise as a measure of spiritual vitality, and what better sourcebook than the Psalms. The book is immensely valuable for the church musician, educator, and theologian—as well as for every person who delights in the experience of language. □

Caring Enough To Confront. By David Augsburg, Herald Press, paperback, \$3.95.

The author says, "Conflict simply IS! It can turn into painful or disastrous ends, but it doesn't need to. How we work through our differences, to a large degree, determines our whole life pattern..."

Whatever the relationship—parent-child, employer-employee, between friends or between races—caring enough to confront each other, to speak the truth in love, is the most creative, strengthening and growth producing way to work through conflict. According to the author, most parallel writings stress either the caring or the confronting poles. Thus the stress is on love OR assertiveness. This book sees the two as one, as necessary parts of each other.

A valuable study for all who desire how to understand and express one's deepest feelings towards others. □

VAN HORN TO ASSUME NEW PASTORATE

Robert Van Horn, pastor of the Seventh Day Baptist church in Farina, IL, since August 1979, has accepted the call to serve the church in Richburg, NY, beginning April 1.



DUNN: BAPTISTS IGNORANT OF CHURCH-STATE HERITAGE

by Stan Haste

NEW YORK—Declaring that one of the reasons for widespread confusion among Baptists on current church-state controversies is "massive, unmitigated, pervasive, unyielding ignorance," the new chief executive of the Baptist Joint Committee on Public Affairs challenged Southern Baptist state executive directors and editors of Baptist state newspapers to help lead the way in reeducating their people in the Baptist doctrine of religious liberty.

James M. Dunn, executive director of the Washington, D. C., organization since Jan. 1, discussed four "pivotal issues" in the church-state arena facing Baptists at a joint meeting of the state executive directors and the Southern Baptist Press Association here.

He said that numerous recent examples of Baptists' deserting their denomination's historic commitment to church-state separation point to the need for renewed emphasis on education and attention to current events.

Quoting Elton Trueblood's statement that "Mediocrity is sin and heresy," Dunn said that "anti-intellectualism in American life has crept over into church life and multiplied." He went on to declare: "The leader who denies the social dimension of the gospel is putting a premium on ignorance, resting on an immoral nostalgia for things once learned and experienced, and modeling mediocrity."

Among the results of widespread Baptist ignorance of their church-state heritage, Dunn said, is that Baptists have been left "vulnerable to the ego-driven electronic churchmen who manipulate for money the basically uninformed and drifting

members of our churches."

A second pivotal issue, according to the 48-year-old Dunn, is the place of religion in public education, especially debates over school prayer and tuition tax credits.

Saying that the real issue in the raging battle over school prayer "is not to put prayer back in the schools" but "state-sanctioned prayer," Dunn said that "for the state to allow prayer implies that it has the power to disallow prayer." That assumption, he went on, is "offensive to my theology" and "offensive to common sense."

He also rejected the view that massive moral deterioration in the U. S. can be dated to the Supreme Court's 1962 and 1963 decisions outlawing state mandated and prescribed prayer in schools as "patent poppycock."

"The best thing government can do for religion," he concluded, "is leave it alone." □



DUNN ASSUMES NEW DUTIES—James M. Dunn, for the past 12 years director of the Christian Life Commission of the Baptist General Convention of Texas, assumed duties Jan. 1 as executive director of the Baptist Joint Committee on Public Affairs, Washington, D.C. The 48-year-old Texan is the fourth head of the BJCPA. Seventh Day Baptists are one of nine Baptist bodies that work together in the Joint Committee on issues of religious liberty and church-state relations. □

DUNN 'REALISTIC,' 'HOPEFUL' ON CHURCH-STATE RELATIONS

by Stan Haste

WASHINGTON—(BPA)—The new head of the Baptist Joint Committee on Public Affairs here says he is "realistic but hopeful" about the future of church-state relations in

the United States in spite of the rise to power of a president and political party publicly committed to profound changes in the area.

James M. Dunn, who became the fourth executive director of the Washington-based Baptist agency Jan. 1, pledged to "applaud and support" initiatives of President Ronald Reagan's administration for church-state separation and human rights.

The 48-year-old Dunn, for the last 12 years director of the Christian Life Commission of the Baptist General Convention of Texas, said that at the same time, the Baptist Joint Committee will "push for change where change is needed" and criticize when government policy runs counter to historic Baptist positions.

"The responsibility of this agency to bear Christian witness to questions of public policy, specifically religious freedom, is so consistent and so overwhelming and so overriding," he declared, "that the relative difference in the way we relate to one administration or the other is very unimportant."

Recalling a bitter conflict between the agency's first chief executive, Joseph M. Dawson, and President Harry S. Truman over the latter's appointment of an ambassador to the Vatican, Dunn noted that the Baptist Joint Committee "is not without a history of dogfights." He added, "I expect sometimes to have to fight."

He emphasized, however, that opposition to any sitting president would not be based on party affiliation. "It is not Democrats or Republicans alone who oppose taking public moneys and spending them for private and parochial schools," he declared, citing one of the issues expected to be debated vigorously in coming months.

When asked to assess the potential influence and staying power of the Religious Right, whose positions on church-state issues almost uniformly run counter to those of his agency, Dunn said the movement's danger "may lie in the fact that it has no consistent, noble, theological sound vision for America."

"The danger exists not in that they are a massive, well-organized, ideologically coherent and sound threat," he said. "The danger exists in that they have missed the profound theological roots that any Christian

(Continued on page 24)



A Mission Story for Children

NATHA'S PROBLEM

by Bettie Pearson

"Cock-a-doodle-doo," crowed a rooster. Natha turned over on her mat. She could see light around the top of the mud walls. Morning had come in the African village and it was time to get up.

Any other day Natha would be happy, but not today. How could she be happy about going to school this morning? Yesterday when it was her turn to read, she couldn't say the long words right. Everyone had laughed.

Then Teacher Chisi said, "Sit down. You can try again tomorrow."

Natha got up and slowly rolled up her sleeping mat. Now she must hurry down to the river for her bath.

She shivered with the cool water. She could not forget about the reading. She was the oldest in class, so tall when she stood up.

Natha ran back to her house and tied her two small books in a square of cloth. Her friends were now waiting on the path for her.

"Moni, Natha," Dina said cheerily.

"Moni," Natha greeted her in reply. She would not let her friends know how scared she was. She knew they would not be afraid to read aloud.

"Let's run," Dorosi called. Their feet pattered in the sand on the path. The wind blew past their soft brown cheeks and dew

on the tall grass made their dresses damp. Being with friends made Natha feel better.

The girls arrived at the Mission school. All the children were standing in line outside the door.

"Moni, boys and girls," Teacher Chisi said.

"Moni, teacher." all the children answered.

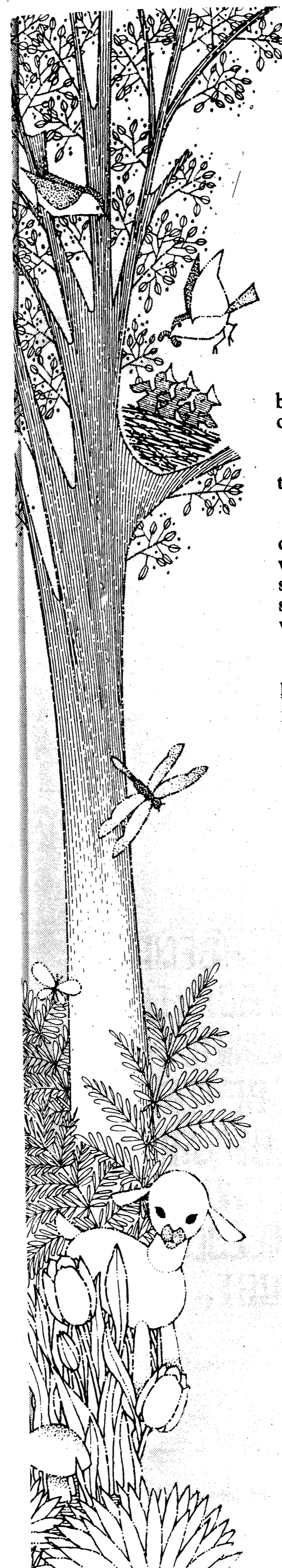
Natha sat on the low mud seat inside the school. She was thinking again about reading class.

"This morning our Bible story is about David," Teacher Chisi began. "David was not a soldier. He was just a boy. He went to visit his brothers who were soldiers and heard about a great big giant."

Natha listened to the Bible story. She heard all about David. She heard how he even killed the giant because God helped him. David was not afraid because he knew God was with him.

Yesterday Mr. Chisi had told them about Jesus. "Jesus is with us now," he said. "We love Him because He loves us. He helps us in our troubles even if we can't see Him."

The Bible story was over and it was time for reading. Soon it was Natha's turn. She stood up. She remembered that Jesus was with her to help, so she was not afraid. She read carefully and clearly. When she was finished, her teacher said, "Thank you, Natha. That was very good." □



When I Was a Little Fellow

by Everett T. Harris

"Across the fields of yesterday he sometimes comes to me,
A little boy just back from play, the boy I used to be."

From what I've heard, he was a freckled faced boy, with curly brown hair. There was a touch of red in it when the sun shone on it. My mother called it "auburn brown."

He wasn't a bad boy but he wasn't very good either. He liked to tease his sisters and play jokes on them.

In the winter, around a potbellied stove, he enjoyed hearing our dad tell stories. There was a little space behind the stove where he could lie on his back, keep warm and listen to the stories. This was the beginning of the desire to be able to tell stories—stories that would make a boy catch his breath, that would stir his imagination and start him dreaming big dreams.

When our dad would finish a story there would be a slight pause and then one of the listeners would say, "Well, habouthat!" It wasn't a question, "How about that?"; it was an exclamation—"Habouthat!"—one word.

So now, here is one "Habouthat" story...

Little Lamb, Who Made Thee?

On our farm in South Jersey, we raised sheep for a few years. Each spring the little lambs would frolic and play in an old apple orchard near the barn.

the other lambs. He was smaller than the others and couldn't run as fast. He always came in last. Some of us felt sorry for him—he was such cute little fellow.

There was an upturned chicken coop in the orchard, left over from raising little chicks. The lambs had a game that centered around that upturned chicken coop. Now this was the game: all of a sudden the lambs would begin to run toward the far side of the apple orchard. There were five or six lambs. They would race toward a certain apple tree, run around it and come back toward the overturned chicken coop. The first one back would jump into the coop and go "baa," wagging his tail like mad. He was the winner of the race. The other lambs would stand around silently—they had lost. All of a sudden off they would go again, as though someone had given a signal. Around the tree they would go and back they would come for the chicken coop. Perhaps a different one would win that time.

Then, one day he surprised us. While the other four or five lambs ran to the tree, he went about halfway, turned and came back to the chicken coop. He jumped in and went "baa" in triumph, wagging his little tail like mad. The other lambs stood around puzzled, wondering how the little fellow did it. They never seemed to be able to figure it out. The little lamb always won the game from then on. Some of us who had felt sorry for the little fellow had to change our minds. He was plenty smart. "Little lamb, who made thee?"—God made thee and He knew what He was doing.

Habouthat!

Now in the flock of lambs there was a little one. He may have been born later than

Memory verse—"He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young."
Isaiah 40:11, NIV □





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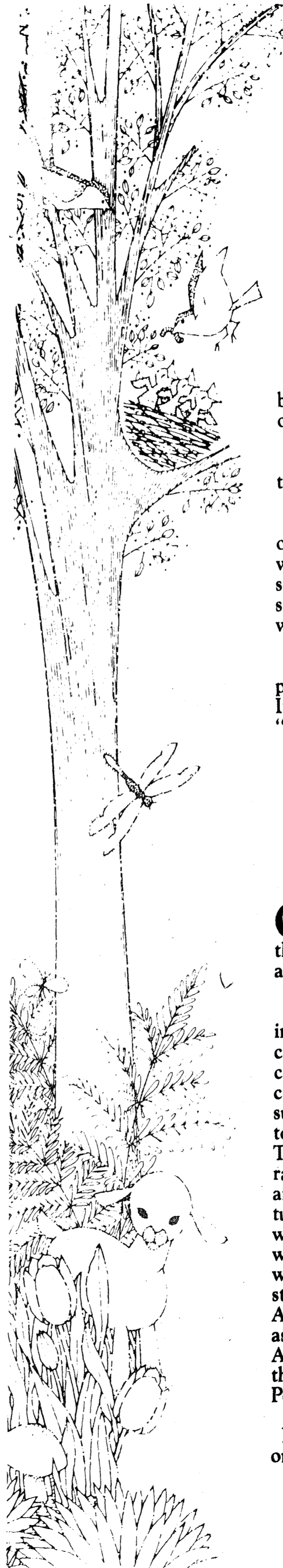
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page

GROW WITH GOD

PHILIPPIANS 3:14

REMEMBER

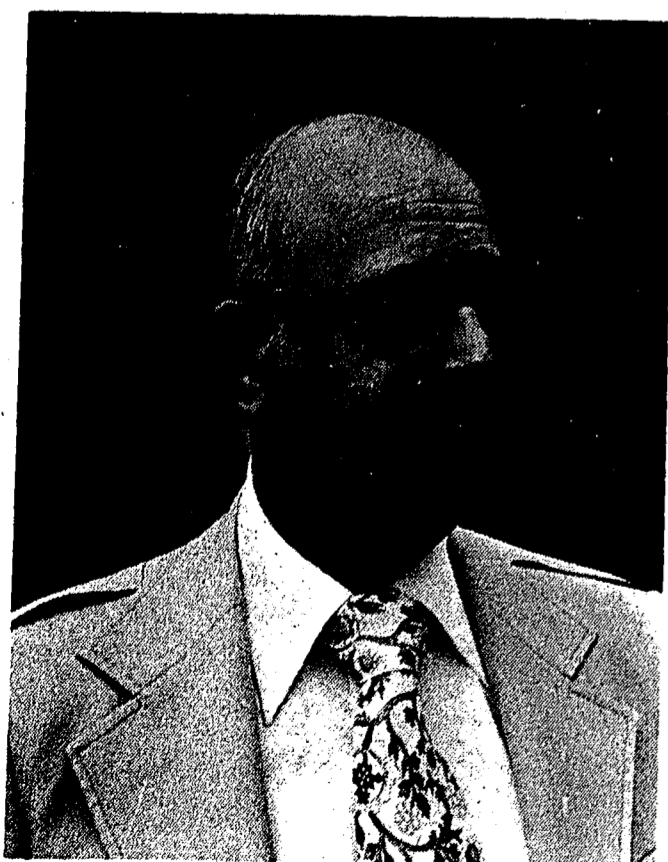


SALEM COLLEGE

GENERAL CONFERENCE WILL BE HELD THIS AUGUST 2-8 ON THE CAMPUS OF SALEM COLLEGE, SALEM, WV.

PASTOR CHARLES GRAFFIUS, GENERAL CONFERENCE PRESIDENT, IS WORKING WITH THE HOST COMMITTEE FORMULATING THE FINAL PLANS FOR CONFERENCE AND PRE-CON EVENTS AND ACTIVITIES.

INFORMATION ON THE AGENDA, LODGING AND CAMPING FACILITIES, DIRECTIONS, RECREATIONAL OPPORTUNITIES, ETC., WILL BE FORTHCOMING IN THE SABBATH RECORDER, AS WELL AS IN YOUR HOME CHURCHES. WE LOOK FORWARD TO WELCOMING YOU TO SALEM THIS AUGUST.



**CHARLES H. GRAFFIUS
CONFERENCE PRESIDENT**

GENERAL COUNCIL MEETS

EDITORIAL



Sunny Daytona Beach was the site for the Winter sessions of your General Council. Kudos to the Council for a successful meeting—the first I recall attending where we kept to the agenda and completed the sessions on schedule and still with a feeling of accomplishment!

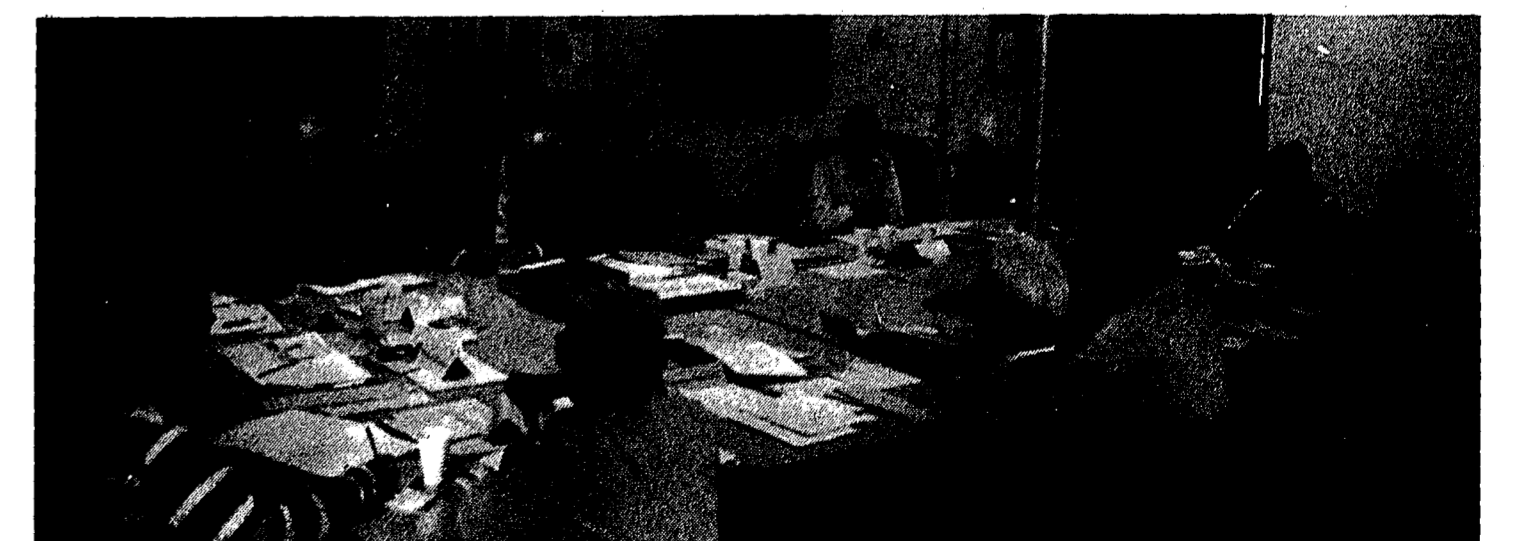
Reports were shared from the various Boards and Agencies as well as reports from special committees. President Charles Graffius presided over the sessions and directed our thoughts toward this Decade of Discipleship. The year of 1981 has been designated as a "Year of Nurture." Goals were established and several items will be shared with the churches in upcoming weeks. President Graffius highlighted the program planned for Conference this year to be held August 2-8 on the campus of Salem College. Much work is being expended in an effort to make this Conference one of spiritual blessings as well as one accomplishing much to advance the work of the denomination.

President-elect Dorothy Parrott of Battle Creek, MI, participated in the sessions and shared Conference plans for 1982 to be held in California. The Council welcomed the Rev. Dale Thorngate as the newly appointed Executive Secretary. His appointment will be confirmed by Conference this year. Pastor Thorngate brings new insights to his position after serving in the development of the new Columbus, Ohio, church the past several years. He with his wife, Janet, will be moving to Plainfield sometime in July. We join with others in welcoming the Thorngates to this new responsibility and pray God's richest blessings and guidance upon them.

Some of the other items discussed by the Council included: the possible purchase of a computer/word processor, the publication of the Yearbook, budget promotion, a report on hospitalization insurance for pastors and denominational personnel, a report from the Light Bearers for Christ musical team, an up-date on the Chart of Accounts, the filling of vacancies on various denominational committees, the radio ministry and a new program of video taping.

The Council was especially interested to learn more about outreach in urban areas and among minorities. Exciting information was shared regarding the "Philadelphia Project"—the plan for the establishment of a Seventh Day Baptist Church in Philadelphia.

Appreciation to our hosts in Daytona Beach for helping to make the sessions a success by providing for our every need. No doubt the General Council will want to return to Daytona at a later date. □



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GROW With GOD

We rejoice to see new life among Seventh Day Baptists across the country. In this decade we have pledged ourselves to growth—to double in this decade. already we see this beginning—in 1980 we welcomed two new congregations: Memphis, TN and Centralia, WA.

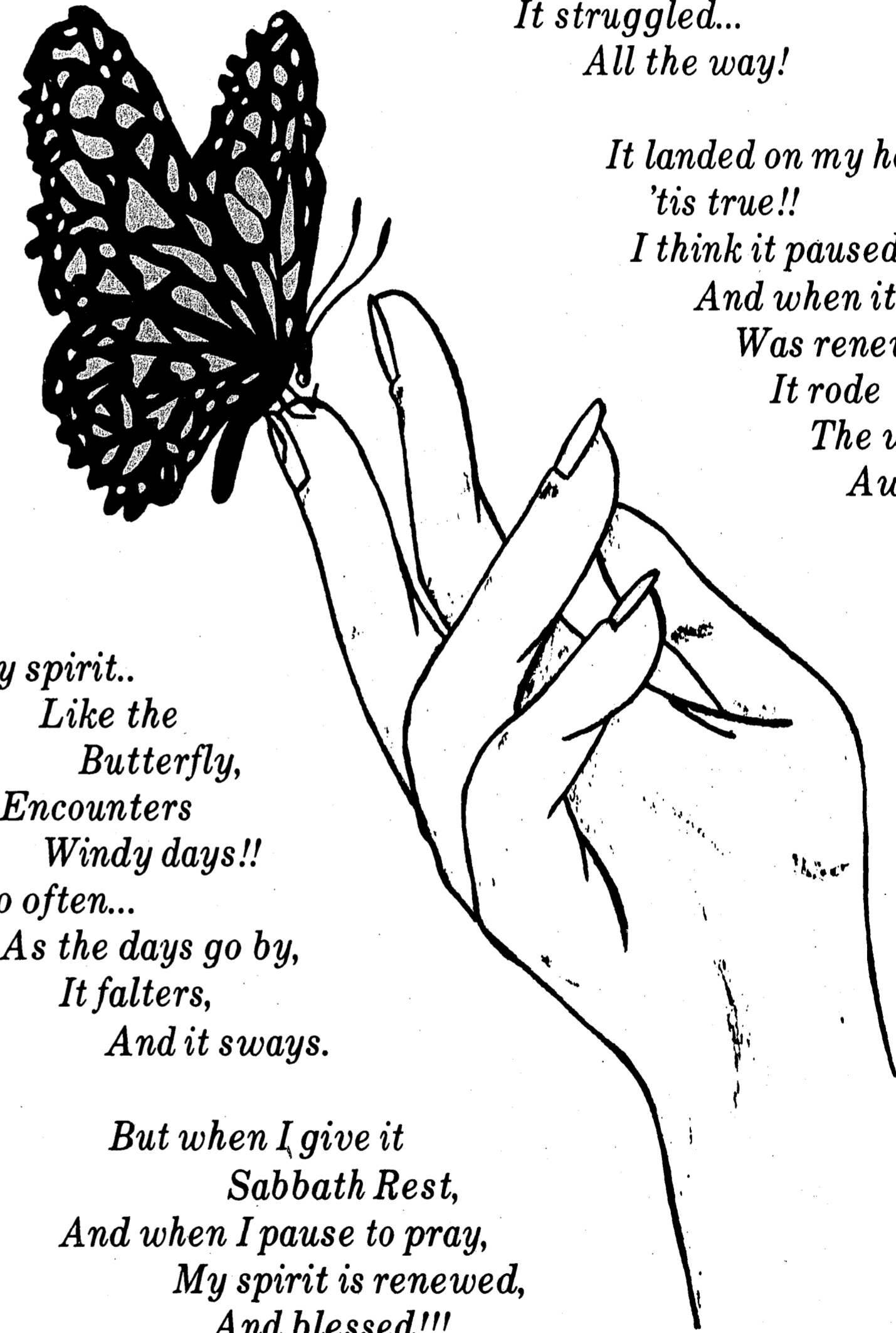
The aim of our outreach in the 80's is to invite new people into the lives of our churches and to plant new congregations. The seeds of new church life are currently being sown in: Alcona, WA; Spokane, WA; Roseburg, OR; San Diego, CA; Albuquerque, NM; Springfield, MO; Madison, WI; Kokomo, IN; Atlanta, GA; Asheville, NC; Fayetteville, NC; Milwaukee, WI; and Channing, TX.

The church in Toronto, Canada, plans to seek admission to our conference this year. Growth—it needs you to happen!

Plan now to attend the annual conference of Seventh Day Baptists, Salem, College, Salem, WV, August 2-8, 1981.

ORDER

*A Butterfly was passing by
One very windy day.
Into the wind, it tried to fly.
It struggled...
All the way!*



*It landed on my hand,
'tis true!!
I think it paused to pray.
And when its spirit
Was renewed,
It rode
The wind
Away!!!*

*My spirit..
Like the
Butterfly,
Encounters
Windy days!!
So often...
As the days go by,
It falters,
And it sways.*

*But when I give it
Sabbath Rest,
And when I pause to pray,
My spirit is renewed,
And blessed!!!
Thank God for Sabbath Day!!!*

Sabbath Renewal Day