

The Sabbath Recorder
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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.

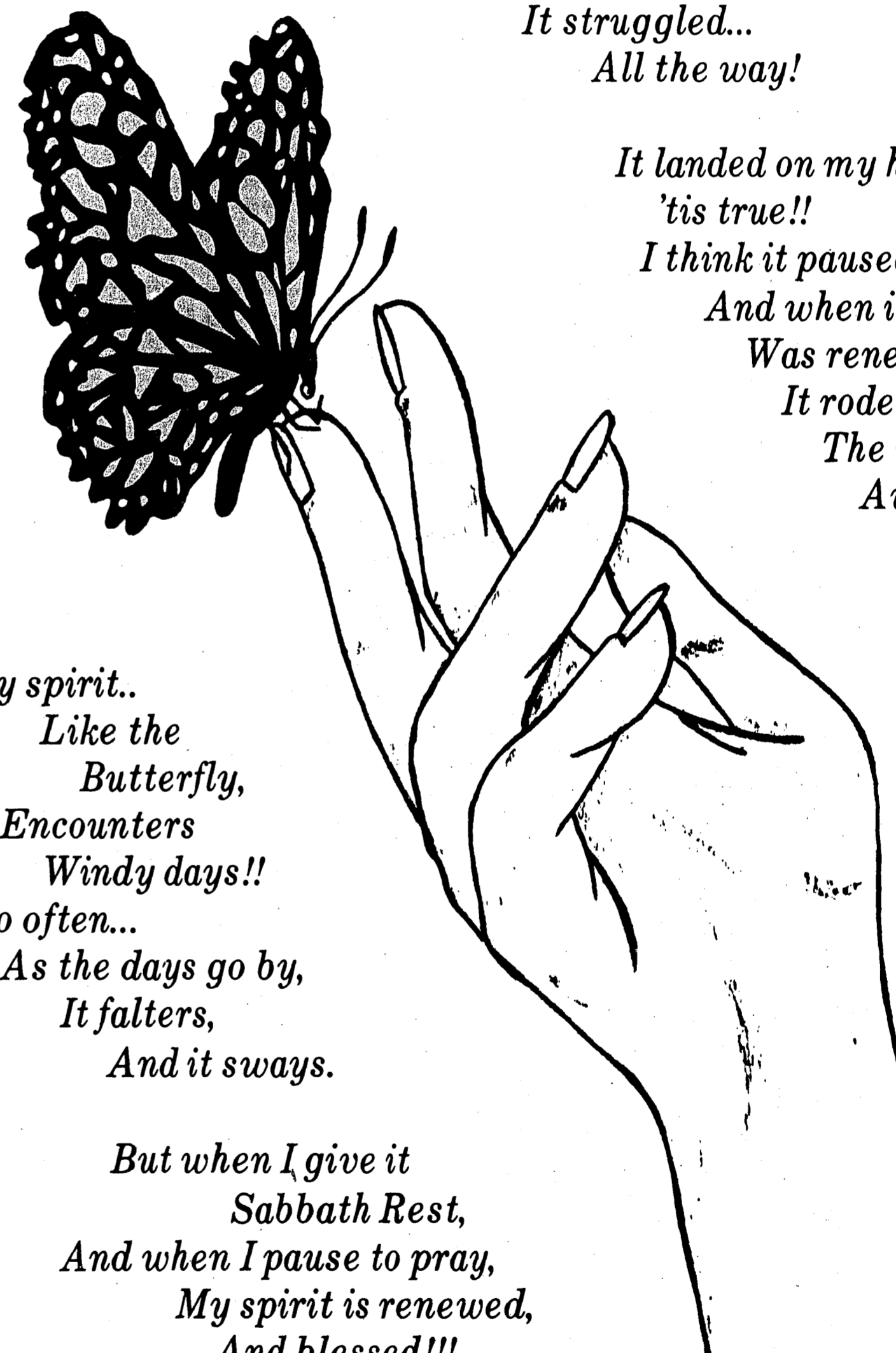
The aim of our outreach in the 80's is to invite new people into the lives of our churches and to plant new congregations. The seeds of new church life are currently being sown in: Alcona, WA; Spokane, WA; Roseburg, OR; San Diego, CA; Albuquerque, NM; Springfield, MO; Madison, WI; Kokomo, IN; Atlanta,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

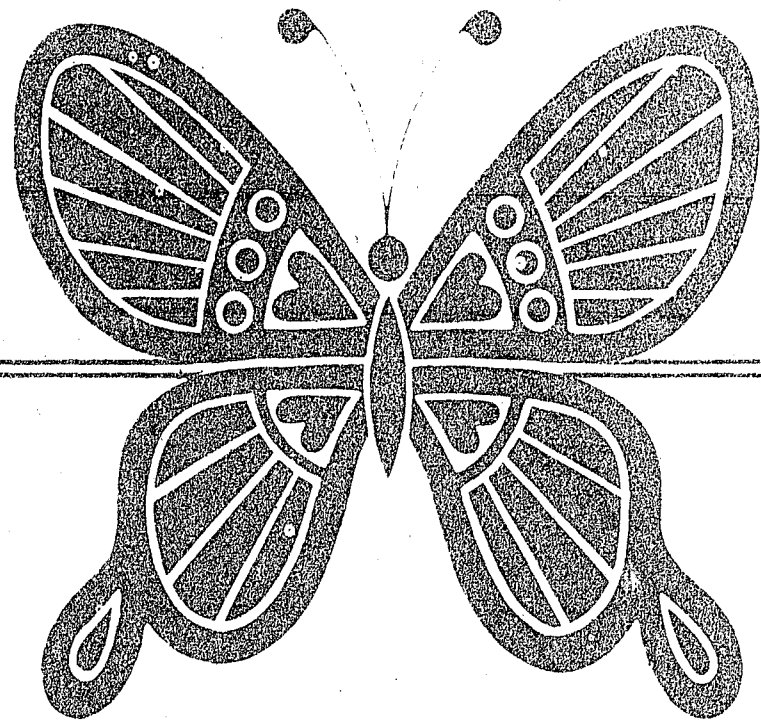
*My spirit..
Like the
Butterfly,
Encounters
Windy days!!
So often...
As the days go by,
It falters,
And it sways.*

*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

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The Sabbath Recorder

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SPECIAL ISSUE ORDER

The New Life You Could Be Missing

Discover the lifestyle God offers
and share it with others.

The Sabbath Is...

Pictorial edition of how and why
Seventh Day Baptists observe the
Sabbath.

10 copies	\$ 3.00
25 copies	\$ 6.00
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GENERAL CONFERENCE

August 2-8, 1981
Salem, West Virginia

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The Sabbath Recorder

THOUGHTS ON THE SABBATH

Joanne Droppers
Alfred, New York

I would like to tell you why I have been coming to Sabbath School and attending church here, and to thank you for being here and for sharing with me, and to thank you for letting me feel welcome.

You know that I am not a member of your church, am not a Seventh Day Baptist. Many of you may know that I am an Episcopalian; fewer know that I am a Sabbath-keeping Episcopalian. What's that? You never heard of a Sabbath-keeping Episcopalian? Neither had I, until a few months ago, when I made up this term. All it means is that I am an Episcopalian who is keeping the Sabbath. It sounds simple, but since I don't know any other Sabbath-keeping Episcopalians, it would be a lonely position if it were not for the opportunities and experience which you have and share.

My first Sabbath was September 13th of this past year. For some time I had been learning about the Sabbath, understanding, acknowledging, and loving it more and more. I recognized it as a gift of God and an invitation to enter a closer relationship with Him. I was appreciating the Sabbath. Then, early in September, this knowledge and appreciation suddenly re-formed in my mind, and was presented to me as a choice. One Saturday afternoon—as I was walking across the K-Mart parking lot—I realized that I had the choice either to continue looking on and appreciating the gift and invitation of the Sabbath as I had been

doing, or to accept that invitation and to share in that gift by keeping the Sabbath. With this choice came the realization that if I continued to acknowledge the Sabbath as an outsider and as an observer, I was effectively saying "no" to this invitation, this blessed opportunity, which God was offering me. My decision to keep the Sabbath followed quickly on this realization.

It also followed a long and occasionally intense preparation, however. I would like to detail some of this background and preparation and then return to that

continued...

May 1981

A Sabbath-keeping Episcopalian...?

decision; how I acted on it and what it has meant.

God is, of course, the initiator of anybody's Sabbath-keeping, for He gives the Sabbath. In six days, as we say, God created the world and gave us life, and on the seventh day He rested. He blessed the seventh day and gave it to us as a holy sign of His transcendence over the contingencies of matter and time. It is an indestructible promise woven into the temporal fabric of earthly life. The fact that the Sabbath exists, written into our calendars, our scriptures, and our traditions, is the primary reality which made my decision possible.

The many experiences and influences which guided me are more than I can know or number. Among them, I recognize that I became aware of this history and tradition from the Bible, and from the Ten Commandments in particular—in a Unitarian Sunday School, yet. I became aware that the Sabbath was strictly understood as Saturday, not just any day in seven, and not as Sunday, by exposure to my Seventh-day Adventist relatives, and also by disputes about calendar reform, recorded in a journal which my parents received, and also, of course, by knowledge of the Jewish Sabbath.

More recently, I witnessed the Sabbath being acknowledged and kept, and to some extent I accommodated myself to this, when I moved to Alfred and found the Post Office, at that time, accepting no money transactions on Saturday, while selling stamps on Sunday, and the local stores closed on Saturdays. I deliberately adjusted my schedule to the Sabbath when in 1977 I began to play regular carillon recitals on Friday evenings, following a custom established when the carillon was dedicated, as a way of honoring the Seventh Day Baptist founders of Alfred University. Since coming to

Alfred, I have had friends and neighbors who keep the Sabbath, and they are sensible and responsible people, and not strangers because of their beliefs.

By this time I was curious enough that I inquired what this Sabbath-keeping was all about. I don't remember just what answer I got; it was sufficient to give me respect for the Sabbath, while it was not adequate to leave me thinking that I understood.

I kept wondering and seeking a better understanding, and I was fortunate to be assisted by the counsel of one who keeps the Sabbath out of love and who knows it as very precious. I mention this because, while this witness of a personal attitude, which I am sure many of you give, is not a sufficient basis for passing on a commitment to the Sabbath, it may certainly be helpful as one among several factors.

I Prayed for Sabbath Blessing

Within the past year or so I began to acknowledge what I was coming to understand, and in this time I also began to pray for certain Sabbath blessings. (Be careful what you pray for—remember, you may find yourself living with it.)

Then late last June, at about 6:58 on a Friday afternoon, I had an illuminating experience, when what I had been learning suddenly came together for me, and I recognized the holiness of the Sabbath, and I was filled with an overwhelming sense of God's goodness in establishing it. I wish I could express and share this experience. The most I can hope for is that some of you may have suffered the same joy and will recognize it. Following this experience I became acutely sensitive to meanings of the Sabbath and desirous of responding in some way and also of sharing my discovery—although it didn't yet

occur to me what my response would necessarily be.

I came to realize the impossibility of transferring Sabbath observance to any other day of the week, as some propose or practice. All days are available and any time is appropriate for us to offer our selves, our work, our praise, whatever we are or have, to God. But when it is our desire to accept a gift that God offers us, the Sabbath He has offered is the seventh day.

I came to understand the Sabbath as a reminder and a promise that God's will is the context of our living and doing, and that, taken out of this context, our lives and deeds are vain and futile. The Sabbath, in fact, is more than a reminder and a promise; it is a judgment, and it is also a remedy.

I came to appreciate the absolute permanence of the gift of the Sabbath. There is nothing that can take this time, this privilege, this opportunity, from us. Nothing but our failure to accept the gift; our failure to keep it.

I spoke at length with the priest-in-charge of our Episcopal parish and was surprised how well he understood what I was saying about the Sabbath and pleased that he was happy for me to be seeking and finding more occasion of God's love and a way of relating my life more fully to God.

I had found what I sought—some knowledge and understanding of the Sabbath. I had found more than I had sought. As I said, I found myself—in that K-Mart parking lot—faced with a choice.

I made a decision to keep the Sabbath.

Once I had determined this, in order to ratify my decision and assure that it was an accomplishment, not just a recommendation or a suggestion to myself, I acknowledged it immediately, with more trepidation than joy, before two of my Sabbath-keeping friends, Al and Janette Rogers.

How I Keep the Sabbath

Only then did I begin to consider how I would keep the Sabbath. I was involved and participating, because I had chosen to respond. What changes would this mean? What would I do? My consideration led me to seek an observance that would be inappropriate on other days; that would be something I could relish; and something that I could not accomplish in less than a day, from sunset to sunset. I saw then that a prohibition could be made to last throughout a day more simply than an activity, which might be accomplished or abandoned. And so I was ready to understand and accept the ready-made, classic, in fact, definitive, answer—I will do no work on the Sabbath. This immediately involved me in a host of definitions and interpretations, and relieved to have accumulated wisdom to draw upon, and to be in touch with a tradition of Christian Sabbath-keeping. Also, as a way of marking the coming of the Sabbath and to present it as an occasion of joy, I decided to greet the Sabbath by lighting a candle and serving my family dessert.

In the short time since September, I have found many confirmations of the rightness of my decision.

I realize that our Lord Jesus, who came to dwell on earth that He might show us the way to our Heavenly Father, knew and accepted and kept the Sabbath. We are privileged to follow Him in this.

This change in life-style is beneficent and respondent to my needs in ways I could never have foretold. It is a blessing from God, who made me and who made the Sabbath, and who means us to go together.

I have learned that Sabbath rest includes worship and fellowship, and I more easily understand now that these are aspects of eternal rest.

I have learned that keeping the

Sabbath encourages me to make a clearer discrimination between God's holiness and my busy-ness and goals and gives me a way to act upon that distinction, not just to pay it lip service.

I have found that the assurance of periodic rest and change of pace helps me to accept both routine and unusual tasks with less stress or temptation to panic.

I know already that the Sabbath is a continuing reminder that it is not my place in the scheme of things to bring anything to completion. And I learn over and over again that God offers His grace to me, now, not to some fantasy person that I would like to be sometime or whom I am told I should be.

I hope this talk conveys some of my appreciation to all of you who are the Seventh Day Baptist Church here and now, and to all who have kept your tradition over the years in this country and this village, as well as my appreciation for your friendliness, your faith, your publications, your experience, your witness, and your know-how. Real people speak as a written record cannot. For example, many times I have heard and read the tedious recital... "Thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy cattle, and the stranger that is within thy gates." Then a friend said: "I knew a man once who loved the Sabbath very much and he was so eager to get to Sabbath Eve services that he left his hired man with extra chores every Friday night. And the hired man didn't much like the Sabbath." I understood then that what I had thought was tediousness was actually an exhortation to individual responsibility and love of one's neighbor.

Our God is indeed a great God, and He will not be contained in all that we know or can imagine—He is more than all that He has created. Yet He is always with us, and He seeks in many ways and many times and many places to be known and acknowledged in our hearts, in our lives, and in our journeys. Among these ways and


times and places, I am finding the Sabbath pre-eminent in its universality, its accessibility, and its grace.

Now, if you are wondering why I am not seeking to become a Seventh Day Baptist, I can say this. I have no reason to wish to renounce or forsake the baptism and the faith that have nurtured me thus far and in which I rejoice, nor have I found any incompatibility between that faith and accepting and keeping the Sabbath. In a sense my life now is an open-ended experiment, or data-collecting process, to investigate if this is really true.

Also, as I said, among ways of knowing and acknowledging God, I am finding the Sabbath pre-eminent in its universality, its accessibility, and its grace. The Sabbath is as universal as the Ten Commandments; it was made for mankind, not for Seventh Day Baptists in particular. It is accessible to anyone who chooses to respond and keep it—access is not limited by and organization or society or doctrine or initiation. And the inward and spiritual grace of the Sabbath is inherent; it is achieved by any who keep the Sabbath. At this point in time, I believe that I can witness to this truth better by remaining outside of a Sabbath-keeping tradition. But I welcome the chance to speak to you here as an opportunity to affirm and explain how truly important I believe your tradition to be. □



Mrs. Droppers is the Alfred University carillonneur and the wife of a Sociology professor. She shared her acceptance of the Sabbath at a recent meal of sharing at the Alfred, NY, Seventh Day Baptist Church.



The Sabbath and the Holy Spirit

Rev. David Pearson

Bob Barr, a long standing missionary friend, speaking of religious differences among Christians once said that one will take one verse, another will take another. Seventh Day Baptists certainly have an ample supply of verses with which to substantiate their Sabbath position. It is believed to be soundly Scriptural.

During the first decade of the twentieth century the modern Pentecostal movement came into being. Its adherents felt motivated of God to lay stress upon the person and work of the Holy Spirit.

Sabbath keepers, Baptists and others, have sometimes known persecution for truth's sake, likewise these persons who have laid emphasis on a modern pentecostal-type experience. At times they have been misunderstood and maligned. Though their movement has sometimes been marred by excesses, it is believed that a tremendous service has been rendered to the cause of Christ, and the cause of truth. Unpopular truth has become popular, and Pentecostals must be overwhelmed to see the present overflowing of Holy Spirit influence and power among those of the mainline denominations and Roman Catholicism as well. The Holy Spirit is for real, and His anointing is a most worthy experience, a "sine que non" for effective witness.

Isaiah prophesied that the Sabbath will be observed by all. Please read Isaiah 66:23. Jew and Gentile alike will bow before the Lord on that day when it occurs and reoccurs.

"The Sabbath is an eternal institution. It would have been rightly honored in the restored Jewish state, and in the new earth to come it will be observed by all. All will observe the Sabbath in eternal recognition of Christ as the Creator of the world in its Edenic bliss, and as the re-Creator of the new heavens and the new earth of righteousness and holiness."

The Sabbath's future is assured, but think of the joy of Sabbath keeping people if in this present dispensation the Sabbath might come to know more universal acceptance. It was with this in mind that January 4, 1981 was set aside as a day for prayer and fasting.

Today the Holy Spirit is being emphasized and rightly so. He is that "Spirit of truth" (John 14:17, 16:13), and guides people in their quest for truth. The Sabbath is believed to be a part of the whole body of truth.

Is it necessary to pick and choose our verses, at the loss of others? Is it not possible, somehow, to embrace the whole body of truth? Some Scriptures have been overlooked and neglected. Let us search them out, and make up for lost time. Let us incorporate these in our theological systems.

Perhaps the Lord would be pleased for you to help popularize these important, unpopular truths. More prayer and more fasting may well be in order. O for the prophetic voice, "This is the way, walk in it." □

Quote taken from the Seventh-day Adventist Bible Commentary, Vol. IV, p. 338, Review and Herald Publishing Association, 1955, Washington, D.C.

The Sabbath Recorder



by James M. Dunn

Poor ole Harry Truman was close to the essence of all politics when he said: "I'm tired of all these two handed fellars, it's always 'on the one hand, but on the other hand.'" We're all tempted to look for simple, easy, one-handed answers. We don't enjoy heated battles that have folks on the one hand fighting those on the other tooth and nail. Most of us have trouble making peace, making progress, getting both hands working together for the common good after a bitterly fought election.

This difficulty does not reflect upon the character or integrity of a political person. In fact, the more deeply dedicated to goals and ideals, the more sincere, the more ethically committed to practicing what one preaches, the more the agony in the aftermath.

After brokenness...reconciliation.

If I had a text it would be 2 Corinthians 5:18-19 which reads in part: "From first to last this has been the work of God. He has reconciled us men to himself through Christ, and he has enlisted us in this service of reconciliation." (New English Bible) Another translation reads "we are agents of reconciliation."

The flashing lights on the tally board revealing how legislators have voted on a particular issue tell only a tiny part of the story. Imagine three green lights in a row. Three representatives have voted the same way on bill number 666. For each of them their final vote was the result of a balancing act, a trade off, a judgment call.

For the first it was a matter of conscious *compromise* that finally led to a "yes." He'd made a deal. It was expedient to cast this vote. Hey! Don't get uppity about a dirty politician who would compromise. That's what it's all about. I give a little, you give a little, we arrive at a workable solution to the seemingly insolvable.

For the second solon, a bit more thoughtful person, her "yes" vote represented *accomodation*. She had evaluated carefully the ideal, the options open at this moment in the realistic political situation and had determined that this "yes" vote was the best she could do under the circumstances, lesser evil, half-a-loaf and all that.

For the third lawmaker, compromise and accomodation are involved. More than that, he sees his vote as *reconciliation*. Each vote is part of a consistent pattern. Votes maintain tension toward an ideal not yet realized. This vote is purely motivated. All religions have the common task of combatting the cancers of an amoral, materialistic, success-centered world. Religion in a democracy has the added burden of maintaining a focus on what happens to individuals, considering the spiritual dimension that takes the long look and staying ethically sensitive to justice for all.

The three votes were all the same, well, not exactly the same even though they counted in the same column. One was reconciling, bridge building act of faith. Without an awareness of polarities there can be no deliberately reconciling role. We've grown up in a world of Greek dualism, "It's gotta be this or that," remember that song?

Christianity officially conquered Gnosticism in the 4th century, yet we still follow the practice of dividing all that is into opposites, with the ancient Greeks, and the modern Persians whom we're having so much trouble understanding, all the cosmos is split between the forces of Light and Darkness

Good and Evil

the spiritual and the material.

Why do you think *Star Wars* was so popular?

Legislators are sorely tempted to do the same thing. It's handy, convenient, saves thinking. Everyone is Republican or Democrat

Urban or Rural

Liberal or Conservative.

But our day is full of paradoxes. When we try to deal with one world in these simple terms it won't work. What happens is that we get impaled on both horns of our dilemmas.

Two conflicting viewpoints may be contrary without being contradictory. I'm not saying that there are no true contradictions, no unreconcilable concepts.

(Continued on page 15)

May 1981

7



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

Jane Mackintosh

RELAXING DAILY IN HIS WILL

This month I would like to share with you two truths my father-in-law, Albyn Mackintosh, taught me during this last year before he passed away. As many of you know, his spiritual life was deeply based in the Word and his relationship with God was refreshing, vital and constantly growing. He shared new insights with the excitement of a child, and that characterized his relationship with his Father, God. He truly lived our Women's Board theme of "lifestyle evangelism" and I trust that by sharing some of his insights into his relationship with God, we'll learn more about sharing God's love in our everyday lives.

The first insight that profoundly affected me came while Dad and I were discussing my frustration over understanding many truths of Scripture but feeling I wasn't acting on what I had learned. Dad told me the way he lived from day to day was to ask God each morning to guide him that day and thank Him each night for having guided him through the day no matter what happened. Dad felt it was fruitless to pick apart each incident that seemed to have gone wrong during the day. He simply trusted that since he had asked God to guide him, He had, because He had said He would. Dad felt that since he couldn't see the whole picture as God could, then he had no business questioning whether he had said the right thing in this situation or had done the right thing in that situation, etc. He simply believed God had led him completely. This concept was difficult for me to "swallow" and in some ways still is. It obviously can open up the possibility of God's getting blamed for some outrageous behavior, but if it's handled with earnest prayer, no one should be fooled. On the surface the whole idea seemed oversimplified, but the longer I lived with it the more I realized how much faith it took to believe that God was guiding even while I was "feeling" I was not handling a situation properly. To this Dad responded that maybe my blundering helped another to clarify how to handle the situation better. It's been a freeing

experience—guilt that bound me up before has been released.

The second insight he shared that affected me so deeply came a few months later. I watched this one transform his life. He shared that God had showed him how to relax throughout the day and watch God use him. This was actually a fuller understanding of the first lesson. Dad bubbled as he spoke of how God had shown him through numerous incidents not to get frantic when things didn't occur as planned, but rather to be open to what God had for him to do in the new situation.

He spoke of times when he had scheduled appointments with people with deep spiritual problems and a business problem or a freeway tie-up or numerous other unexpected emergencies had appeared and he had been unable to make the really important appointment. God taught him to relax, trusting that He had everything in control and was working out a better way and to watch for unexpected opportunities for service that He was presenting. Again this was such a simple truth, but I saw it transform Dad from a man burdened down by the problems mainly of the Christian world so much that he could not sleep at night, to a man freed and used by God in so many ways he had missed before. This has been a relaxing and exciting discovery for my life too.

My relationship with the Lord has grown from these lessons and this trust was put to the test as we faced the truth of Dad's illness and imminent death. I told God that we would be frantic without Dad's guidance and counsel, and God answered that He was the teacher and He wasn't leaving. I told Him how much we would lose with Dad gone and He said to look for the gains. I said that we weren't ready to stand on our own feet and God said that we were. God prepared both his sons and daughters-in-law to let Dad go and we were able to rejoice with Dad at our final parting. We have a tender Heavenly Father and He has an exciting life for us. □

FOCUS



MISSIONS TODAY

● **ARLINGTON, TN**—The Trinity SDB (branch) Church is sponsored by the new SDB church in Memphis, TN. Pastor Tom Johnson was challenged to study the Bible on the Sabbath. He, and several of his church members began keeping the Sabbath before they learned there was a Seventh Day Baptist group. Newspaper articles in the Memphis paper regarding SDBs brought the first contact.

● **GUYANA, SOUTH AMERICA**—“The latest addition to our body, the people of Manamarine (in the northwest region), is growing and we praise God. The brethren of the Pomeroun church are mainly ministering to them and the latest report shows a total of forty members, the building of a meeting place, and the craving of the brethren for the Word of God. Bro. Williams, the local leader was ordained as a deacon, and his keen and enthusiastic involvement is heartening to us all.”

—Pastor Sam Peters

● **SAN DIEGO, CA**—The Riverside SDB Church has sponsored a branch church in the San Diego area and is seeking a church extension pastor to aid in the growing number of contacts and ministry. Like the Field Pastor on the east coast, the area is large and several home groups seem likely, with growth perhaps brings more than one into a branch church relationship.

● **BIERA, MOZAMBIQUE, AFRICA**—Pastor A.L. Benesse writes of new ministries and a group of five now meeting in Beira. He also wrote, “There are 12 churches and three groups, with one Pastor and one Evangelist.” The largest church is near the Malawi SE Assoc. at Ngome

and it has five branch groups, some of which may be classified as churches. Pray for our brethren!

● **ATLANTA, GA**—The branch church group (of the Paint Rock, AL, SDB Church) which has met regularly for some time will receive its new Church Extension Pastor, Bill Shobe, in July. Director Mynor G. Soper and Pastor John Bevis have been helping the group for some time but a local pastor is needed to help reach the many potential persons in the greater Atlanta area. Praise the Lord for this new outreach and for Pastor Shobe.

● **BURMA**—Mr. Neihchana, a member of the Tuingo SDB Church begins his second year at the Burmese Theological Seminary at Insein, Rangoon, in June. Scholarship funds are made available through the Daisy Jett Summers Fund to train international students for pastoral leadership in schools within their own country.

● **SOUTHERN WISCONSIN**—The Milton SDB Church is sponsoring its retiring pastor, Rev. Earl Cruzan, in extension ministries begun before retirement. Home meetings are being held in two areas and it is hoped that new contacts will make possible a branch church group before the end of this year.

● **CUAUTLA, MOR., MEXICO**—was the location of the third annual convention of the sister churches in Mexico. Daryl and Barbara White of Denver, CO, Pastor Peter Morris of Los Angeles and Exec. Vice-President Leon R. Lawton of the Missionary Society were in attendance. There was discussion of plans for training pastors for the growing witness in Mexico.

PRAYER CORNER

A Prayer Reminder
for Each Day!!

JUNE 1981

VERSE FOR THE MONTH:

“Call to me and I will answer you, and will tell you great and hidden things which you have not known.”
—Jer. 33:3 RSV

- 1-Thank God for the beauty of His creation
- 2-Dean Herbert Saunders, COM Institute leader this month
- 3-Brother E.O. Ferraren and the other pastors —Philippines
- 4-The Philadelphia Project committee and leadership there
- 5-Director of Church Extension, Mynor G. Soper
- 6-Brethren in India as they meet to worship this Sabbath
- 7-Pastor Joel L. Omare, Kisii, Kenya, Africa & his ministry
- 8-The tract ministry of the American Sabbath Tract Society
- 9-For new and needed pastors & local church leadership
- 10-SCSC Training Session, teachers and workers
- 11-Pastor Jin Sung Kim, Seoul, Korea
- 12-The Christian Social Action Committee in Daytona Beach, FL
- 13-Atlanta Project and new leader, William Shobe
- 14-Churches still searching for new pastors
- 15-Center on Ministry Institute, Plainfield, NJ
- 16-Rev. A.K. Harawa, pastor at Mzuzu, Malawi, Africa
- 17-Our national leaders in government
- 18-Jamaica Conference leaders and local church pastors
- 19-Thank God for a good week & the Sabbath of rest
- 20-Dean-elect Rev. J. Paul Green
- 21-Missionaries Rodney & Camille Henry & family—Cebu City, Philippines
- 22-Conference President Charles Graffius, Los Angeles, CA
- 23-Light Bearers for Christ
- 24-SCSC project leaders and the teams that serve with them
- 25-For SDBs in Shanghai, China, that Sabbath services can be held
- 26-Southwestern Association in its annual session
- 27-Pastor Tom Johnson & new group in Arlington, TN
- 28-The Conference Host Committee as it plans for Aug. 2-8 sessions, Salem, WV
- 29-Missionaries David & Bettie Pearson, Blantyre, Malawi, Africa
- 30-Baptist World Alliance meetings, San Juan, Puerto Rico/Dr. K.D. Hurley

God called Nehemiah to the difficult task of rebuilding the walls of Jerusalem. Nehemiah brought to this task very limited resources—only timber from burned gates. There were two personal resources, however, which Nehemiah had in abundance: a burden for the task and a confidence in God. Although the task was great and the opposition persistent, Nehemiah declared success for his building program before one stone was laid upon another. "The God of heaven will give us success; therefore, we His servants will arise and build." (Neh. 2:2)

God has called me to build in the lives of nine men. The work of the Seventh Day Baptist Church in the Philippines began as the labor of one Filipino, Rev. E. O. Ferraren, and his God. The labor was continued through the commitment of the men who are presently serving as pastors of our churches. These nine men have a burning desire for training in ministry so that they can be the kind of pastors God wants them to be. In 1978 the churches of this infant conference sent a missionary call to the U.S., and I was commissioned as the first Seventh Day Baptist missionary to the Philippines.

My task of building in the lives of these pastors is a difficult one. Because we are a young conference, our resources are limited and all our pastors are bi-vocational. Though our training program is only six months old, I am building with a burden for the task and a confidence that "the God of heaven will grant us success." In what ways God will work out His success is yet to be seen. This is the constant focus of my prayers.

In developing a program to train these nine men I was drawn to theological education by extension because it offered great flexibility. Our pastors are spread throughout the Visayan islands, residing in Cebu, Negros, Leyte, and the provinces of Misamis and Surigao on the island of Mindanao. The educational background of the pastors varies from fourth year elementary school to college graduates. Their average

Building Pastors

age is forty-eight, and each has several years' experience in ministry. I want to develop a program for these students which is flexible enough to meet their schedules and needs. I am not interested in establishing an institution to which students must adjust, but a program which is responsive to the needs of students. I have not designed a program for the future; it is a program for these nine men. The next set of men will present different contexts and needs, and so the program for them will be different. I hope that some of the philosophy and principles will remain constant (though often evaluated) but I know the program will change.

I envision the program to include several levels of completion, each a two-year course of study complete in itself. Instead of a five or six year program with pastors dropping out at various points, we desire a program that encourages specific levels of completion.

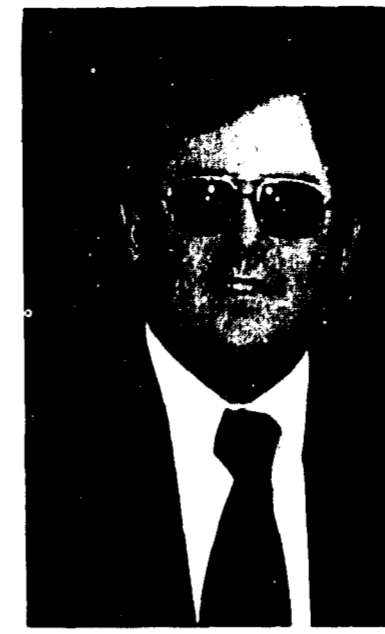
To date, I have developed the objectives for the first level only. These objectives are very basic, and therefore very important. At the completion of this level, the student/pastor will demonstrate:

1. A personal relationship with God through Jesus, evidenced by the fruit of the Spirit and a life and ministry of obedience to God's Word.
2. A call to God's ministry, evidenced by sacrificially doing the work of the ministry and by exhibiting gifts for ministry in this work.

3. The ability to derive the meaning of any text of Scripture, evidenced by writing the main point of the text in one sentence.
4. A practical theology of ministry and of Christ's church, evidenced by performing the basic duties of a pastor and by reaching out to the community around them with the good news of God's salvation in Christ.
5. The ability to equip others for ministry, evidenced by training church members for various aspects of ministry.
6. An understanding of our distinctive observance of the seventh-day Sabbath, evidenced by tracing Biblical instructions regarding the Sabbath from its origin in the creation week through its developed significance in the New Testament.

There are three aspects to the program which will accomplish these objectives (under God's guidance): home study units, five-day seminars, and my periodic visits to the pastors' homes and churches. Each two-year level includes six home study subjects and six seminars. The training load is light because these students are pastors, fathers, husbands, and support their families from outside jobs. I want the training to enhance their ministries, not distract from them.

The home study units make use of self-instruction materials developed for TEE. The first subject was the *Gospel of John*; the second, now in process, is *The Work of the Pastor* (both produced



by Rodney Henry

by PhilBEST). These home study subjects I chose. The next two they will choose as a group, and the final two home study subjects each pastor will choose individually.

The weakness of our home study units lies in the students' accountability in doing weekly assignments. The primary motivation must come from within the pastors. These pastors do have a burden for ministry which exposes areas of need, and some of these needs are met through the home study subjects. I also encourage the pastors as I correspond and visit with them. Finally, the workbooks are checked at the end of the home study unit when we meet for our next seminar.

The seminars are a time of living together and meeting the needs of the ministry as expressed by the pastors. These needs are difficult for me to discern. If asked their most pressing needs, furthermore, the pastors may have no answer. During the seminars, however, as we go through the prepared materials, these needs are triggered in their minds. Sometimes the issues raised appear to be off the immediate subject. My philosophy of meeting most pressing needs first commits me, however, to answering questions while they are fresh in the minds of students. If it is inappropriate to change directions immediately, I make sure the question is discussed before the pastors go to bed. This is a significant advantage of a live-in seminar.

The seminar day is divided into four unequal periods. The first period (1.5 hours) is group and

personal devotions, focusing on the pastor's personal relationship with God and call to ministry. The second period (3 hours) is designed to develop skills in Biblical interpretation. I consider Biblical interpretation to be the most important, fundamental skill of a pastor. The development of this skill is the heart of each seminar. Through careful selection of a passage for interpretation, I point the "gun of learning" in various direction and toward various topics. The students then pull the trigger in areas of need when they see that the "gun of learning" is pointed in that direction. In this way, I do not have to spend time convincing the students of a "need to know" before trying to meet artificially generated needs.

The third period (3 hours) of the daily seminar schedule is given to study and discussion of a topic selected by the pastors at the previous seminar. An area of need which has been triggered by the students, but covered inadequately at the time, will often become the topic for a future seminar. I prepare notes for each pastor/student on all the material I plan to present. I do this so that they will not be distracted by notetaking and can better enter into discussion. During this time, again I am pointing the "gun of learning" for students to pull the trigger on areas of need.

In the topical study period, as well as in the Biblical interpretation period, it is my responsibility to point the "gun of learning" in many directions, exposing students to the broad scope of theological education. It is their responsibility, however, to pull the trigger in areas where they feel a need for discussion in depth. This method assures that discussion in depth takes place in those areas of need to students, and not in areas of interest to me. It also requires a well prepared leader and a candor that knows how to say, "I don't know; let's talk about it," or "Let's check it out."

The fourth period (1 hour) of the daily schedule is the evening wrap-up. This is the time set aside to discuss "off the subject" issues not covered when they were

raised and to answer other questions related to ministry.

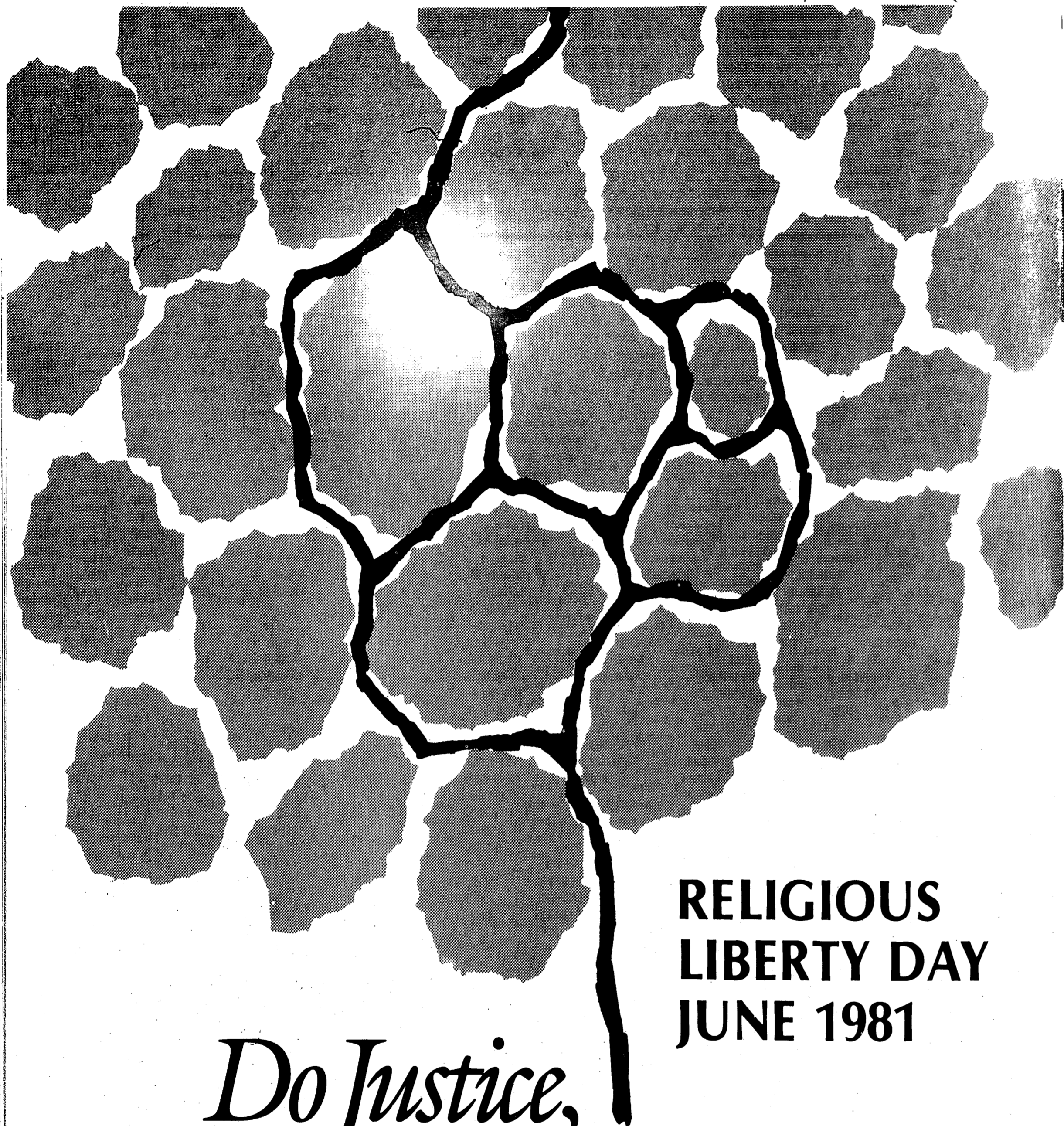
I say without apology that this program for training Seventh Day Baptist pastors has no traditional long-range curriculum plan. Curriculum is centered on the student. Because they are being trained in ministry, and not for ministry, the students' needs arise out of real life experiences and challenges which they face. I want to be able to meet needs as they arise in ministry, as they are generated in the home study materials, and as they come up during the seminars.

Perhaps the most important part of the curriculum is the "off the subject" time of discussion. These are the times when the students pull the trigger of the "gun of learning" on an area toward which I have pointed it. At these times of discussion in depth, interest is at its highest and learning is at its best. But it becomes important to keep track of these side trips.

The topical study period of our last seminar focused on the cults. Besides handling the history and basic doctrines of the cults, we studied Biblical Christology and soteriology. But the emphasis of Scripture on salvation by grace alone inspired an extended discussion of the role of law in the Christian life. The Mormon doctrine of baptism for the dead brought on a discussion of the meaning, mode, and time of baptism as presented in Acts. Partially covered were eschatology, techniques for evangelism, the "kingdom of God," and the nature of the church. I made notes as to the extent each topic was discussed. I want to keep in mind what has been covered during each seminar so I can efficiently guide future "side trips."

As the program progresses I anticipate there will be opportunities for me to sensitize students to "needs to know" which are now unrecognized. These may then be addressed through home study or in a seminar. But these areas should be raised only after the present felt needs of these pastors/students are met.

(Continued on page 24)



**RELIGIOUS
LIBERTY DAY
JUNE 1981**

*Do Justice,
Love Kindness,
Walk Humbly with your
God.*

BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS
200 MARYLAND AVENUE, N.E. • WASHINGTON, D.C. 20002

Proclaim Liberty Throughout the Land

William F. Keucher

Tyranny has always been the foe of freedom. Thomas Jefferson knew *that* when he pledged "eternal hostility against every form of tyranny over the mind of man." But, if there have always been tyrants who served as enemies of freedom, and who proved unwilling to trust common people with their inalienable liberties, today, the foes of freedom are sometimes to be found *inside* the camp. Perhaps the words of Jesus need to be heard again: "A man's foes shall be those of his own household." (Matthew 10:36) Those words reminded His hearers that religious convictions and commitments often divide, as well as unite. Today, professedly sincere Christian people (many of whom carry the name of Baptist) may be regarded either as a friend or a foe of Freedom.

In Colonial America, there were religious majorities and voices who believed in liberty only for themselves. They were foes of freedom for Baptists, Quakers, Jews and all who were outside the established churches. If, today, there are loud and insistent voices with similar religious absolutes which they want to see established by means of legal weights and constraints, they, too, must be regarded as foes of freedom—even if they are not agnostics or unbelievers, but in the Household of Faith.

Such foes of freedom would include those who want to amend the *First Amendment of The United States Constitution* to establish religious prayers and practices by legal mandate. Such foes of freedom would include those who want to limit the rights of other citizens to the full exercise of religion now guaranteed to us all. Such foes of freedom would include those who advocate some religious test to measure or qualify candidates holding or seeking public office. Such foes of freedom desire to radically change the American system of a neutral, secular government with equal liberty for all to a theocratic state, where some religious professions and beliefs are to be favored over others.

Such foes of freedom may have persuasive voices, but they are alien to the historic foundation truths of our constitutional government. Their voices may be amplified by the media, but they are alien to our nation's sense of justice and fair play which finds room for religious pluralism, and which is tolerant of all beliefs, except the belief in intolerance. Their voices may be clamorous and insistent, but they are alien to the biblical message which seeks justice for the stranger and the forgotten people outside the pale. On this Religious Liberty Day, we must challenge all of our people to dig again the wells of freedom which have been choked by neglect. We must get in touch with the formative sources of history, to ask for a double portion of the spirit bestowed upon our forebears, so that in our own time we may be, not a foe, but a *friend* of freedom; and to espouse a freedom, not for ourselves, but for everyone.

Re-Affirmation of Earlier Commitments

If Baptists do not probe the formative sources of their past history, they will be like a person with amnesia, whose identity suffers because he is only in touch with his present experience and its nearby voices. Let us reaffirm those courageous commitments which have formed the foundation of our friendship for religious liberty.

(1) **We can reaffirm** our belief in and support of both *religious liberty* and *freedom of conscience*. We helped earlier generations to understand that as an inalienable right possessed by everyone, religious liberty should never be coerced by moral, religious or political majorities.

George W. Truett said this for all of us when, on the Capitol steps, he declared that "religion must be forever voluntary and uncoerced," that no power "whether civil or ecclesiastical" can "compel men to conform to any religious creed or form of worship."

When the Baptist Joint Committee

on Public Affairs was formed, in 1939, one of the earliest statements reaffirmed this historic part of our Baptist witness "in the maintenance of absolute religious liberty for his Jewish neighbor, his Catholic neighbor, his Protestant neighbor, and for everybody else."

(2) **We can reaffirm** our historic support for the *Sixth Amendment of the United States Constitution*, which provides that no religious test is ever to be used to measure or qualify, punish or limit the civil rights of any citizen, including the right to seek and to occupy public offices of trust.

In practice, this means that no one is to be disenfranchised on religious grounds. As late as the election of the late John F. Kennedy, many persons were fearful about a Roman Catholic in the White House. The Southern Baptist Pastor's Conference of Houston met with Kennedy and helped to change the intolerant fears of many persons; but, fear remains a foe of freedom.

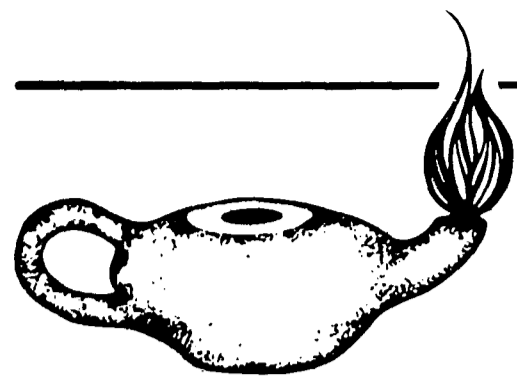
(3) **We can reaffirm** our continuing support for the *First Amendment of our Constitution* which restricts government from favoring one religion or all religions, or from infringing upon the free exercise of religion.

We can help people understand the difference between life in Colonial America with established churches and religious persecution, and life in *Constitutional* America; which established, not a Christian, Jewish, Islamic, nor an agnostic state, but a neutral, secular state. Such a political reality has made room in its pluralism for adherents of all religions and of no religions. Less than that would be an infringement of our Constitutional rights. That is why mandated prayers and religions by imperious, governmental decree are an insufferable intrusion on the inalienable rights to a free conscience which exist in the people themselves.

America Not Christian Nation

One of our earliest documents illustrates the point that America, under the *1787 Constitution* and the *1791 Bill of Rights*, was *not* seen by the founding fathers as "a Christian nation." In 1796, President

(Continued on page 24)



Thy Word is a light...

BOARD OF CHRISTIAN EDUCATION

Mrs. Mary Clare



YEAR OF THE DISABLED

1981 has been designated as the YEAR OF THE DISABLED PERSONS by the United Nations. It is good that the needs of this, the largest minority group in our nation, have been called to the attention of the citizens of the Christian Community.

Each one of us is aware of some person in our home, church or community who has a physical or mental disability. How often they are pitied but passed by as one of the unfortunates for whom little can be done. If we do not have the direct responsibility for the welfare of such persons we are often unaware of the ways of making life easier for individuals with disabilities.

One of the best gifts to these disadvantaged persons is acceptance.

They are persons with feelings and talents not unlike more "normal" individuals. It is not by choice they are less than perfect in looks and abilities. As children we are taught not to point or stare at people who are different from us. As adults do we not continue to point out these handicapped persons by refusing to look and talk with them? We prevent the less able bodied from attending church and other community activities by failing to provide easy access to the buildings, by not having material in large print for the nearly blind or hearing aids for the hearing impaired.

"I was eyes for the blind,
and feet for the lame,
I was like a father to the poor
and took the side of strangers
in trouble."

(Job 29:15-16, GNB)

Section 504 of the Rehabilitation Act of 1973 (Public Law 93-112) has been described as "a civil rights statement for handicapped Americans." Any agency accepting federal aid must make its programs accessible to handicapped persons or lose federal funds.

If the issue is important enough to need a statement on the governmental statutes, is it not time that we, as Christians, take a good look at our attitudes and practices toward disabled persons?

Take a good look at your church. Are there ramps as well as steps leading to your church, sanctuary and class rooms? Are the lavatory and drinking fountains accessible to those who use wheelchairs or crutches? Do you have Sabbath School classes for "special" individuals of all ages? Are there programs to alleviate the loneliness of shut-ins not able to enjoy the fellowship of church congregational life?

The Life Ventures Committee of the Board of Christian Education, Inc., has compiled short sketches of ways help might be given shut-ins. These reports have been sent to the churches hoping to interest members, as individuals or groups, to expand their family concerns to include disabled persons, of all ages. □

TEACHERS' MINI-LAB

How well do you know the students you teach forty-five minutes a week? Do you know their hobbies, their reading abilities, their plans for the future? Are you acquainted with their parents and know or care about home conditions?

Perhaps you are asking yourself what all these questions have to do with teaching Jesus Christ and living a Christian lifestyle. Teachers must recognize they are teaching *individuals*. Individuals who have special needs and abilities. It is only by meeting these needs the message of God's love and care will be fully understood by non-believers.

Sabbath School is not the place to teach reading skills. A non-reader will be embarrassed and be more aware of his failure than the substance of the material he, and others, read. A wise teacher reads while poor readers follow the passage in their own books.

Often the lesson can be tied to one or more hobbies or recent pleasant experiences of class members. Students learn best when lessons are built on past experiences; new ideas must relate in some way to present knowledge.

Knowing the conditions in the home will help understand students' behavior. Some children have no attention, others are dominated. These pupils need much love and attention, they need to learn self-worth and self-control. The teacher should be aware of signs of child abuse and report such evidence to the proper authorities.

To be effective, a teacher not only imparts knowledge during the Sabbath School hour. A teacher should be a loving friend, reflecting the joy of Christian living at all times. □

ALCOHOL ABUSE

Drink is commercially our greatest wastrel;
—socially it is our greatest criminal;
—morally and religiously it is our greatest enemy.

—Albert Schweitzer

With over 1/2 million teenage alcoholics, millions of casual, experimenting and habitual young drinkers in the U.S., we wonder: How did the use of beer get such a grip on the young? Besides parental example and peer pressure a great share of the blame must go to the

educational (?) and mind shaping techniques of T.V. What the beer commercials do not say is that beer contains America's number one drug, alcohol; that alcohol is a habit forming addictive drug; and that there is as much alcohol in an 11 oz. bottle of beer as in a one-ounce shot of whiskey.

The motives of the industry expressed in the Brewers Digest are clear: now is the time to appeal to young people, the most logical big-volume consumers, in a way that will encourage them to remain beer drinking customers the rest of their lives. □

After Brokenness

(Continued from page 7)

One must choose between democracy and dictatorship, one or the other, not both. We can't have peace and a small war at the same time, and it's still impossible to be slightly pregnant. But most of our day-to-day work involves reconciling polarities. The sort of polarities of which I speak are those that need to be held in creative tension

freedom and security

conserving old values and forging ahead with new ideas; protection for the individual and concern for the public good; taking the long look and meeting immediate needs; stewardship of tax dollars and putting people ahead of things.

Yes, Harry, it's always those two-handed people causing trouble...on the one hand, but on the other hand they challenge us to be reconcilers.

Readers of *Report* are particularly concerned with the tension between church-state separation on one hand and the involvement of religion in politics on the other.

We refuse the formula set out by the Third Reich: "We claim this earth, let the church have the hereafter... let the church preach its gospel and stay out of politics." Hitler has some unwitting apostles today. We come closer to identifying with Archbishop William Temple's view of the church's responsibility in politics. He said, "We cannot deny the existence of (the church's) power; therefore we must be good stewards of it."

Our Christian faith offers humane goals, a passion for justice, the sustaining power to get the job done. Religion functions best teaching, persuading, setting an example, holding up ideals. We are agents of reconciliation, bridges over troubled waters.

There are three basic approaches to this reconciling mission. To some degree they are determined by personality and the particular situation. There are those who

sit back...and those who

leap out...and others who

inch forward.

The ones who *sit back* are in danger of being thought part of the furniture. "Not to decide" is itself a decision and inaction casts a vote for the force that happens to be winning. People of faith have special problems with passivity. Failure to work for constructive change, justice says either 1) I'm satisfied with things just as they are or 2) The Christ whom I follow is powerless to bring progress toward the ideal.

Those who *leap out* are in danger of being on a limb, all alone, well-known but ineffective. If the sitters-back seldom lose (nothing ventured, nothing lost) the leapers-out seldom win. They remind us of goals and dreams and ideals and in doing so make us uncomfortable and themselves unpopular.

The persons whose strategy it is to *inch forward* are in danger of being caught in the crossfire, homeless in the middle. The compromiser, accomodater, reconciler also finds a lonely road as a political practitioner. For the conservative he's too liberal. For the liberal he's too conservative. For the ideologue he's wish-washy. For the wheeler-dealer he won't stay bought. For the uninitiated he's incomprehensible. For the professional he's an amateur. For the Christian he's responsible. That's good!

Christians and Jews share the belief that all human beings are made in the image of God. Through the centuries we've never completely decided exactly what that means. Yet, there seems to be a high consensus that it means at least that mankind is capable of responding to the Creator, response able...responsible.

That's our objective then, to be responsible reconcilers, bridges, inchers-forward.

After brokenness...reconciliation. □

-This article is reprinted from the March 1981 issue of *Report from the Capital*, the monthly magazine of the Baptist Joint Committee on Public Affairs.

Seventh Day Baptists will hold Sabbath services in Philadelphia, PA, on May 23. For information call Greg Holloway (215) 988-0758.



*Butterfly, Butterfly!
How'd you manage to get up so high?
Fly with ease, as you please
Up above the swaying tops of trees.
Tell me why! Why can't I
Find life easy, even tho I try?
How do you make it through?
Won't you tell me, so I'll make it too?
Butterfly, Butterfly!
I'm so weary that I want to cry!
Yet I see..you are free,
Won't you share your secret, now, with me?*

*Butterfly, Butterfly!
Don't you ever feel the need to cry?
When you try-try to fly
Up against a dark and stormy sky.
Wings so frail..they should fail
As you struggle through a windy gale.
Tell me-do-how do you
Find the heart and strength to carry through?
Butterfly, Butterfly!
Can't you hear me, pretty Butterfly?
Hope is gone! There's no song!
Everything about life is so wrong!*

*Butterfly heard me cry,
Landed on me and he asked me "Why?"
And I sighed.. "Pass me by..
I no longer even want to try!!"
He replied, "I never try!!
I lay my wings upon the breeze and fly!
It carries me! Can't you see?
Resting on the wind has set me free!!
Let me share this thought with you!!
If you rest on God, He'll carry you!
May that thought linger nigh...
Every time you see a Butterfly!"*

-Marietta Fansler

MONEY BUT NO PEOPLE

How do you start a new church with one couple and \$54,000? That was the challenge posed to the denomination when a gift was given in December to the Seventh Day Baptist Memorial Fund for the specific purpose of establishing a Seventh Day Baptist church in the Philadelphia area.

The strategy developed was to form a committee made up of people from the nearby New Jersey churches to work with Greg and Janis Holloway toward fulfillment of their dream. "We could continue to drive to Shiloh to church every Sabbath," Greg points out, "but Christians need the supportive fellowship of the church more than one day a week. We could worship with a church here which shares our beliefs except the Sabbath, but we could not in good conscience make a complete commitment there."

"So many people around us need Christ," Janis adds. "We need a church here actively bringing people to Him and discipling them."

At the first meeting of the project committee Greg shared his own experience of coming to Christ and joining the Marlboro Seventh Day Baptist Church and later finding meaningful nurture and growth through a singles Bible study group near his home in the "main line" area of Philadelphia. The group was part of the program of a large non-denominational fundamentalist congregation which has special small-group ministries to all age groups.

"That church has had phenomenal growth in its short eight years," Greg says. "They are really spreading the gospel." Based on a similar model, the Holloways would like to build a Sabbath-keeping congregation. "We know where we want to go," Janis says. "We just need help with the steps." She brings to the effort her own three-year experience as a Campus Crusade staff member with specific training in evangelism and discipling.

So the first task of the Philadelphia Project Committee is to help gather a nucleus group who can share the Holloway's vision and become committed to growing a new church. Lists were secured of Seventh Day Baptist members, friends, and recent contacts in the Philadelphia metropolitan area. Rev. Lee Holloway (Greg's father and a member of the Shiloh SDB Church) and Rev. Mynor Soper, Director of Evangelism, began contacting individuals and families to determine their interest. Meanwhile the committee gathered resources on church planting ideas and techniques, shared their own experiences in working with new groups, and participated in

brainstorming to expand and clarify the vision—ten years, five years, three years, and one year into the future.

Plans were made for those interested to begin meeting at the Holloway's apartment at 3:30 on Sabbath afternoons starting April 25. Sabbath, May 23, is set as the date for a "big event"—a highly publicized meeting with a major denominational leader speaking. It will be held in the chapel of a seminary or college in the "main line" area where it is hoped the meetings can be held on a regular basis. (The area is in eastern Montgomery County just west of downtown Philadelphia.)

Committee members divided responsibilities for writing letters, articles, and ads for newspapers and radio and for enlisting the interest and support of their churches and the Eastern Association. They see their long-range role as an advisory group providing help in planning and evaluation, marshalling resources, and culling from the effort principles and guidelines which will be helpful in establishing new groups in other major metropolitan areas. "We need a church in every city in the United States," Rev. Soper says. Others on the committee voiced similar conviction in expressing their personal reasons for responding to this call to serve.



Members of the project committee are: (standing) Everett Dickinson (Shiloh), Rev. Lee Holloway (member of Shiloh), Verne Wright (a seminary student in Philadelphia and member of the Marlboro church), Rev. Mynor Soper (consultant to committee), Rev. Leon Lawton (representing the Missionary Society which has responsibility for the project); (seated) Ruth Burdick (Raritan Valley), Janis Holloway (secretary of committee), Greg Holloway (treasurer of committee), and Janet Thorngate (chairman). Not pictured is Donald Graffius, representing the Memorial Fund Trustees.

(Continued on page 25)



Enjoy it now!

The *New Creations'* new recording "Sail On." Other favorites include: "Jesus, You're So Wonderful," "Overcomer," "Praise the Lord," "Old Budda," and many others.

The *New Creations*, a contemporary gospel men's quartet from Verona, NY, are pleased to be able to share this cassette tape recording for \$6.50.

Sent to: New Creations
4124 Sholtz Rd.
Oneida, NY 13421 □

the CHURCH in ACTION

NEW SDB GROUP SPOKANE, WASHINGTON

SPOKANE, WA—The Spokane, WA, Seventh Day Baptist Fellowship has begun meeting on Sabbaths at the Masonic Temple in the northern part of the city. The worship area will seat one hundred and the group has use of kitchen and dining facilities. The first service was held there on February 7.

Pastor Duane Davis and Deacon Larry Sanford of the Seattle church visited the new group on March 28 for a wonderful day of fellowship, worship and praise. There were twenty-three in attendance at the Sabbath School and Worship services. Pastor Davis led in the Lord's Supper during the service. A fellowship lunch was served. Later in the afternoon a baptism was conducted by Pastor Davis for Brian and Kevin Goff.

The congregation then returned to the meeting place for a supper together. Regular Sabbath School classes and worship are held each week, with newspaper advertising, prayer and personal contacts extending the witness. Bill Goff is the leader of the Fellowship. Pray for Spokane, WA, and thank the Lord for His new group there! □

-Pacific Nor'Wester

STOLEN BIBLE RECALLS FAITH ONCE SO DEARLY BOUGHT BEFORE

Persons unknown forced their way into the Seventh Day Baptist Building on the night of February 21-22 and took the prized 1549 Bible on display in the Historical Society museum. Numerous other articles of considerable value were taken.

I was informed of the break-in and spent two days in Plainfield estimating our losses since the executives who work there were at Daytona Beach, FL, for Ministers Conference. Ronald Maltby, caretaker of the building, and Leon Clare, printer in the Publishing House, were of great help together with the secretarial workers.

After consultation with my fellow trustees I decided to offer a substantial reward for return of stolen articles. Posters were printed promising that we would not prosecute if they were returned undamaged. The Rev. Victor W. Skaggs, Plainfield pastor and one of the first to return from Florida, allowed his name and telephone number to appear on the posters. Within 24 hours a call came and arrangements were made for return of the Bible and most of the missing items. Audiovisual equipment readily saleable by the burglars was not returned.

The old Bible, a Cranmer edition published more than sixty years before the King James, has been the property of General Conference since 1866. It was given by members of the Potter family and deposited at Alfred University until 1930 after completion

of the denominational building. The Samuel Hubbard family, constituent members of our first church in Newport, RI, are believed to have owned it.

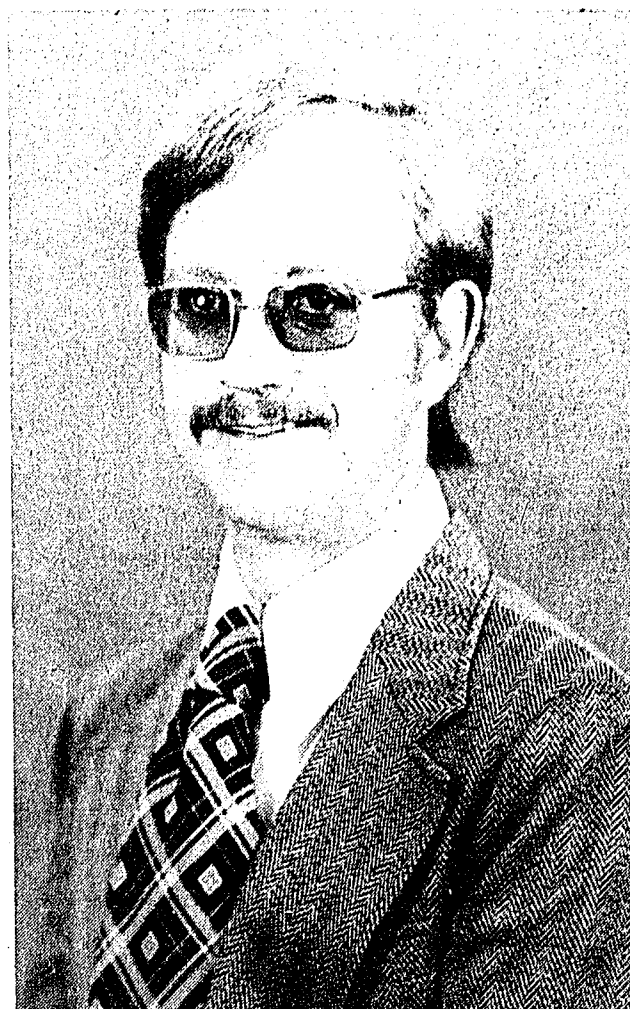
Eslie Langworthy Rogers, my grandmother, believed this Bible to have been owned by John Rogers of Smithfield, England, who was martyred in the religious conflicts of the 16th century there. I am not sure she was correct, but it may be true. Certainly the smoke darkened pages said to have been hidden in a straw bed tick against the search of sheriff's men could tell a great story if they could speak. Personal notations in the end papers show that it was treasured by several different individuals.

Sabbatarians were part of the Nonconformist movement in England, and John Rogers, John James, pastor of the Mill Yard Church, and Archbishop Cranmer himself were among those who lost their lives in the struggle for religious freedom. The sobering recent events in Plainfield serve to remind us of that struggle and make the old Bible more treasured than before. It symbolizes not only freedom but responsibility and faithfulness under threat of danger. We are impressed again with these gifts and duties.

A number of interior doors in the Seventh Day Baptist Building, the display case of the old Bible, and certain personal property were damaged or taken. It is expected that insurance will cover most of the cost of repairs. We are thankful that no one was physically injured. Needless to say the old Bible is now safely in our fireproof vault. □

-Albert N. Rogers

TRINITY BIBLE CHURCH ACCEPTS SABBATH



PASTOR BILL SHOFFNER SHARES...

The Memphis church, only a little over a year since official organization, has been blessed by the opportunity to have a branch church. In a small town some twenty miles east of Memphis, the Trinity Seventh Day Baptist Church of Arlington, TN, has been formed. The fifteen members of this group are now non-resident members of the Memphis church.

We have truly seen God work in a marvelous way in this area! The First Church sprang up in an area with virtually no Seventh Day Baptist contact or visibility and now another church has changed from Sunday worship to Sabbathkeeping. We feel a great humility at this most recent happening.

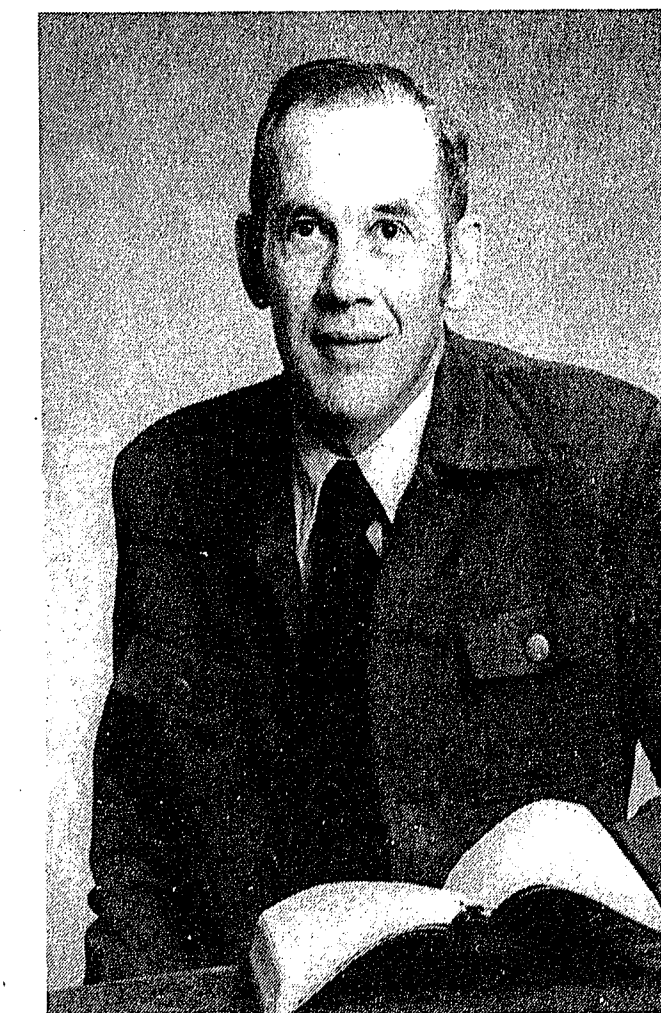
The First Church continues to grow, taking in new members over the past few months, and having several new contacts and visitors. God's power is an awesome blessing to behold when He gives an entire new church all at once!

Pastor Tom Johnson of the new church is an ordained minister, formerly affiliated with Southern Baptists. His congregation includes another licensed former Southern Baptist preacher, Don W. Russum. So the Lord not only provides the congregation but the leaders to go with them.

The members of the Memphis church have prayed, believed, and spoken the words in faith that God would indeed reveal the Sabbath truth to ministers and other Christians who were earnestly seeking God's will in their lives.

Our vision was that entire churches would begin to change and God has delivered! We praise Him and give our Lord the glory for this. We believe, along with our new brethren from Arlington, that this will continue to happen. We intend to work together in this area to spread the Gospel of Jesus Christ and share the truths that God has given. Seventh Day Baptists will become even more visible in the Mid-South.

We seek your prayers in the months ahead as we serve our Lord and as we assist our newest church to grow into membership in the General Conference. We see so many more such opportunities ahead for Seventh Day Baptists. I pray we are ready to honor God in all these instances. □



MY TESTIMONY PASTOR TOM JOHNSON TRINITY SDB CHURCH ARLINGTON, TN...

I was saved in the Spring of 1970 and shortly after, I surrendered to preach. In January of 1971 I enrolled at Missouri Baptist College and later transferred to Mid Continent Baptist Bible College in Mayfield, KY. I graduated with honors in December of 1974 with a B. A. degree in Bible.

I was called as pastor to the First Baptist Church in Gallaway, TN, beginning that same month and served there until July, 1978. When I ended my service at that church I was told by the chairman of the Board of Deacons that I took the Bible too literally.

At that time I took a secular job with Memphis Tom's Sales as a routeman. I was later asked by several families to assist in the beginning of a new church. We started this congregation on the basis that we would be guided by scriptural principles without voting and all agreed. This was the beginning of Trinity Bible Church. We rented an old church building in Arlington, TN, which we still occupy.

Since that time as God has revealed truth to us through His Word we have tried to adapt these principles.

Then in December, 1980 I received a Christmas card with a tract on the Sabbath Day enclosed. Immediately God reminded me of my commitment to be open to His Word and to do what it said whatever the cost. I gave my wife the tract but she wasn't very responsive. I decided to search the Scriptures concerning the Sabbath. I was overwhelmed as God amplified this truth to me. I then gave the tract to my associate pastor, Don Russum, simply asking him to read it and give me his thoughts.

He later came to me and shared that he too had been searching the Scripture and that he also saw the truth of the Sabbath Day. There were problems as my eldest daughter came home announcing she had signed up at Memphis State University for piano lessons on Sabbath. My wife also was preparing to continue an accounting class on the Sabbath. I realized immediately that I had to make a stand and so on the following Sunday I preached a message on the Sabbath Day and concluded by saying we would begin immediately to observe the Sabbath worship unless someone could show me scripturally why we shouldn't. No one came to me. Don and I began visiting the families in the church and none could show from scripture that this wasn't true.

We lost five families from the church and God used this loss to teach us how much we need to be completely dependent on Him. God has further strengthened our conviction.

Continued...

NEWS NOTES

● A recent letter from Pastor Joseph Alegre in Melbourne, Australia, reports on the progress of the church there. He relates that Sabbath School classes are now taught in Spanish and English with good interest and a growing attendance. The church is advertising in the newspaper and over the radio. Many home Bible studies are being conducted. Continue to pray for this new witness in Australia.

● Twenty-four people shared in the first week of a new Bible study in Mt. Vernon, Ohio, conducted by Pastor Dale Thorngate of the Columbus church.

● Central Association meetings will be held in DeRuyter, NY, June 5-7, 1981. It will be a spiritual weekend retreat, using the Conference theme "Grow with God," with President Charles Graffius as special speaker.

● Rev. Alton L. Wheeler conducted a weekend of special meetings at the Paint Rock, AL, church. He spent several days in the area and gave counsel and training to the new Light Bearers for Christ team.

● Seventh Day Baptists in the Pacific Northwest have a new newsletter, *The Nor'Wester* edited by the Rev. Duane Davis. The newsletter serves an area that is fast developing for SDBs with six groups now meeting.

tion on the Sabbath Day and has blessed us abundantly in keeping it.

We sought God's leadership and direction and as I was reading the *Memphis Commercial Appeal* I read with amazement about a Seventh Day Baptist church in Memphis. I shared with our people about this group and we felt we needed to contact Pastor Bill Shoffner.

I shared with Brother Shoffner our desire to affiliate with them so we met and shared in a good discussion. Since then we have become a part of the Seventh Day Baptist Church of Memphis as a branch church and we are excited about the future.

I would like to share further that Brother Shoffner has been so helpful and considerate to us in making this transition, and so have the members of his congregation. We thank God for their love shared with us. □

THE EDITOR SHARES...

As we rounded the corner there stood a beautiful sign, freshly painted, complete with the SDB logo, announcing the meeting place of the Trinity Seventh Day Baptist Church of Arlington, Tennessee. What a

joy it was to me and my friends, Bill and Roselyn Vis of our Paint Rock, AL, church, to have opportunity to meet the pastors and members of this new SDB congregation.

We made the three-hour drive from Florence to be in time for their Friday evening service which featured the Light Bearers for Christ musical team. It was my privilege to bring greetings from other Seventh Day Baptists and share somewhat about our publishing ministry through the *Sabbath Recorder*. How exciting it was to learn how these dear people discovered the Sabbath truth and later made contact with our Memphis church. It is evident there is already a good relationship between Pastors Shoffner, Johnson and Russum. There were several in attendance that night from the Memphis church, further evidence of their love and support.

We join in praise to God for His blessings! We look forward to more such reports as we continue to see the Lord leading in the building up of His church. Let us all join in prayer for this new church and the challenges they face as they share the Gospel of Jesus Christ and the special Sabbath truth with their community. □

-John D. Bevis

COMMITTEE SHARES TRACT PUBLICATION POLICY

After much study and evaluation of our own Seventh Day Baptist tracts and those from other sources the Publications Committee has determined that, for the most part, our efforts will be to develop and print (or reprint those we now have) those tracts that best convey our concept of the Sabbath, our relationship to other Christian groups (especially other Sabbath-keeping groups) and the organization and distinctives of our denomination.

We believe that Seventh Day Baptist writers are more capable of expressing the thoughts and concepts in these areas than other writers.

In evaluating tracts from other sources we find there are many, very attractive, well-written, inexpensive tracts available. The following tracts have been purchased and are available to you by ordering through the Publishing House: "Tracts and How To Use Them," "It's Winning That Counts," "Life Used To Be

So Simple," "What Must I Do To Be Saved," "Yes, I Know So," "How Big Is God," and "I Will Give You Living Water." The cost to us is approximately 2-3¢ each. The cost of the seven tracts is under 20¢. This could result in a savings to you rather than through direct ordering.

If this service fills a need in your ministry please let us know. It is being tried on a very limited basis. If it is a useful service to the churches, we will continue to evaluate and stock additional tracts. (Please send us copies of ones that you like for our evaluation.)

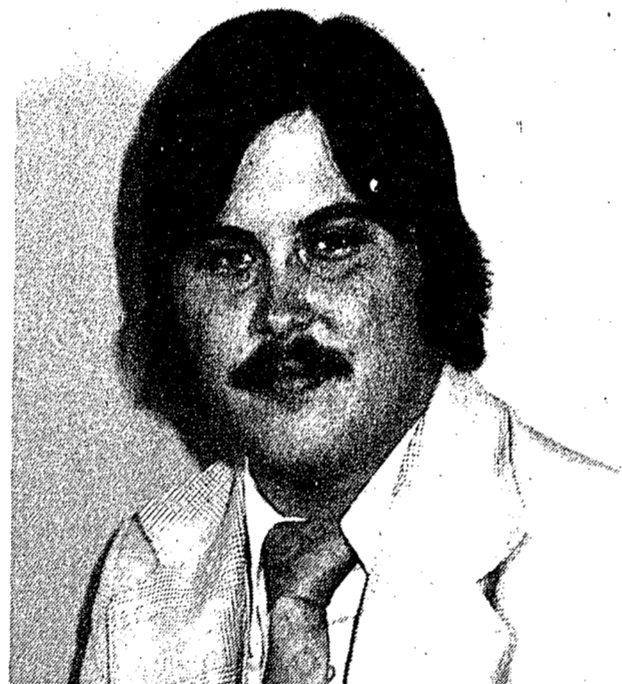
A tract ministry can be effective as we "grow with God." The Seventh Day Baptist Conference in Burma was established because L. Sawi Thanga learned about Seventh Day Baptists through a tract. Praise the Lord! How many times have you wished you had a packet of attractive, cogent tracts to help you explain the blessing of knowing Christ as Savior and Lord or the joy of a spirit-filled Sabbath? □

-Dorothy Parrott,
Chairman Publications Committee



**ROOD TO PASTOR
WESTERLY CHURCH**

Rev. Dale Rood, of Waterford, Connecticut, has accepted the call of the Pawcatuck Seventh Day Baptist Church of Westerly, Rhode Island, to be its pastor. He will be assuming his duties immediately following General Conference in August. □



**CAIN TO PASTOR
COLUMBUS CHURCH**

Perry L. Cain has accepted the call to be pastor of the Columbus Seventh Day Baptist Church effective June 1, 1981. Plans are for the church to attend Perry's graduation from the Methodist Theological School in Ohio, on June 6 and then to install him as pastor on June 13.

Having served the Columbus church as assistant pastor for the past two years under departing pastor Rev. Dale Thorngate, Perry has served in similar capacities in the churches in Salem, West Virginia, before graduation from Salem College and in Shiloh, New Jersey, during his first year of seminary in Philadelphia. He and his wife Christina have been active in many areas on ministry, particularly in worship, Bible study, and music. □

CENTRAL THANKS YOU FOR YOUR PRAYER

UPPER Marlboro, MD—It has been a long while since we of the Central Seventh Day Baptist Church have reported to the readers of the *Sabbath Recorder*. In fact as one searches the pages of the *Recorder*, it has been about a year. There is a lot of updating that we would like to do, because the brothers and sisters in this church know that any success that we are having comes from the blessings that God pours out because of intercession you have made, on our behalf.

Our review of the events in the life of this S.D.B. congregation, in Upper Marlboro, begins in the month of April of 1980. In April, the Lord blessed us with the coming of President George Miles of the Washington Bible College. President Miles brought a message from the book of Philippians, the fourth chapter. The Washington Bible College, and the Capital Bible Seminary located in Lanham, MD, have become great friends of our congregation almost since our organization.

Our outreach ministry continued to blossom as Pastor Chroniger, shared the half-hour prayer ministry on Radio Station WFSI in Annapolis during the last week of May. A short devotion was given, prayer requests were dealt with, and the church's name and address with time of services were shared with the listening audience.

In the month of June, God continued His work of establishing the

brethren in the faith as we observed the ordinance of Baptism. On June 12, at Greenbriar State Park, in the clear lake, Sister Arlene Franchino followed the Lord in Believer's Baptism. The ordinance was administered by Elder Ernest Bee. Sister Franchino, on July 12, 1980 then took the step of uniting in covenant relationship with other members of the congregation. During the morning worship hour she affixed her name to the church covenant and was given the right hand of fellowship.

In July, the community of faith grew in still another way, through the giving of its support and blessing. On July 19, 1980, Brother Ernest K. Bee, Jr., and Sister Arlene Franchino were joined together in Holy Matrimony.

The summer continued bringing with it the problems that summer does to our churches: vacations, commitment to Conference, and just slow and hot days. Through it all, as you prayed for us, God continued to work, and as we entered the fall more blessings were in store. In the first week in September, we gathered for our annual fall picnic, and had fun and food, and fellowship, and of course a number of sore muscles. On the last Sabbath of the month we gathered once again to celebrate the ordinance of Baptism. This time Sister Nancy Weiss followed in the footsteps of Jesus. On October 11, the covenant book again recorded during the morning worship hour an addition to the membership of the congregation, as Brother Benjamin Weiss joined the community,

being extended the right hand of fellowship.

Then it was that it seemed that the roof caved in on us, for the school system made a financial decision, that they would raise the rent from the \$50 that we would have paid for a five-week month to \$280. As a church we faced a crisis, and as we searched and you prayed, God gave us temporary abode in the Hope Presbyterian Church. Still, the rent was about four times more than what we were paying, but we now had a more worshipful atmosphere, and a place of transition, from which we can look for our own home.

In November your prayers again produced powerful answers. Once again the blessings of God were poured out, as the new Light Bearers for Christ worshipped with us and shared their ministry. The week before Thanksgiving our director of Home Field Evangelism came and spent a week with us, in home evangelistic meetings. In four different communities in Prince Georges County, Seventh Day Baptists gave a witness for Christ. The week ended with our Thanksgiving banquet with 23 persons present, and again the message of Christ was shared with those who are not part of the church.

This is our year in review, a year that you participated in as you prayed for us. Our hope is that you will continue to pray for us during this year, that our ministry in Southern Prince Georges County might by your ministry. □

RECORDER REACTIONS

We find each issue of the *Sabbath Recorder* valuable to our church. We especially appreciated the February, 1980 issue dealing with the Sabbath—it was very well done. The Melbourne church is sending our Christian greetings to all our dear brethren.

Pastor Joseph Alegre
S.D.B. Church
Melbourne, Australia

* * *

Paul Harvey in the March 22, 1981, issue of *GRIT*, shared the following: "In 1950, 91% of American students attended public schools. Today only 74% do; the rest attend private schools. More than one million school children attend Christian schools. A Christian school opens every seven hours in the United States."

We do not, as far as the writer knows, have a single SDB school in this country. This has not always been the case. Our denomination has supported in the past at

least fifteen academies, two colleges and a university. All are gone, or they have passed into secular hands.

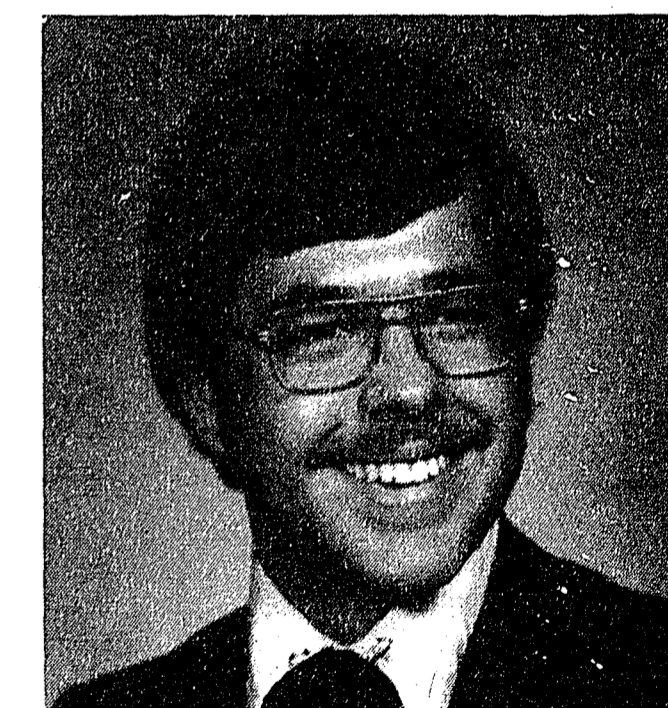
A charter has been granted to begin an SDB Academy at Fouke, Arkansas. A building is available, a teacher is available, however the necessary funds are not available. A sum of \$15,000 is needed to operate for a twelve-month period. A date of May 30 has been set to raise the necessary money. Those interested in learning more about the Academy may write to: Floyd L. Goodson, Box 352, Fouke, AR 71837.

Floyd L. Goodson
Fouke, AR

* * *

Enclosed is my renewal. Thank you for a wonderful magazine. I am indexing the *Sabbath Recorder*. May God bless.

Sandra L. Reynolds
Friendship, NY



SHOBE TO PASTOR ATLANTA

William and Shelley (Hunt) Shobe, with their new son, Joshua Allen, will begin his pastorate with the Atlanta Fellowship in July 1981 following his graduation from Conservative Baptist Theological Seminary in Denver, CO. □

**SEVENTH DAY BAPTIST
HISTORICAL SOCIETY
ANNUAL MEETING**

Sunday, May 10, 1981

11:00 A. M.

Historical Society Library

Annual Reports-Election of Trustees

(Board of Trustees will meet at
9:30 a.m.)

ACCESSIONS

**CENTRAL SDB CHURCH
UPPER MARLBORO, MD**
Kenneth Chroniger, Pastor

By Baptism:
Arlene Franchino Bee
Benjamin Weiss
Nancy Weiss

LOST CREEK, WV
Edward Sutton, Interim Pastor

By Baptism:
Cindy (Bond) Lawrence
Larry Lawrence
Denise (Bond) Fenstermacher
Jean Sigley

MEMPHIS, TN
William Shoffner, Pastor

By Testimony:
Mrs. Angela Read
Bill Read

**TRINITY SDB CHURCH
ARLINGTON, TN**
(Branch of Memphis Church)
Tom Johnson, Pastor

By Testimony:
Paul Goforth
Mrs. Paul Goforth
Kenneth Goforth
Alfred Henley
Mrs. Alfred Henley
Henry Henley
Tom Johnson
Avis (Mrs. Tom) Johnson
Candace Johnson
Mrs. Norma Knight
Sandy Knight
Ersel Knight
Don W. Russum, Sr.
Mrs. Don W. Russum, Sr.
Don W. Russum, Jr.

PORTLAND, OR
Justin Camenga, Pastor

By Testimony:
Gwen (Mrs. George) Tuttle
George Tuttle
Tamara Tuttle

SPECIAL EVENTS AT DENVER

DENVER, CO—The special events in the congregational life of the Denver Seventh Day Baptist Church have been marked by several happenings in the first three months of 1981.

During January we had the day of Fasting and Prayer; this was a new and inspirational experience for those who participated. There were 28 members who assembled at the church at noon for prayer, exchange of ideas, and fellowship and others stated they had made it a special home event. The Seventh Day Baptist Week of Prayer was an opportunity for unity of purpose in prayer, and of family training in prayer.

MARRIAGES

CURRY-YOST.—Steven T. Curry, son of Mr. and Mrs. John Curry, Jr., of Lost Creek, WV, and Linda E. Yost of New Martinsville, WV, were united in marriage at the Lost Creek Seventh Day Baptist Church by the pastor, Reverend Delmer Van Horn on November 15, 1980.

HALL-CURRY.—Kenneth Scott Hall, grandson of Mr. Scott Hall of Johnstown, WV, and Mary Ann Curry, daughter of Mr. and Mrs. John Curry, Jr., of Lost Creek, WV, were united in marriage at the Lost Creek Seventh Day Baptist Church by the pastor, Reverend Delmer Van Horn on August 30, 1980.

LANGWORTHY-THEILBAR.—Randy Langworthy and Nadine Theilbar were united in marriage on October 19, 1980 at a sunrise service at the Dodge Center, MN, Seventh Day Baptist Church. David L. Taylor, pastor of the New Auburn, WI, Seventh Day Baptist Church, officiated.

QUINN-FIFFIK.—Okey W. Quinn, Jr., and Martha Jean Fiffik were united in marriage on March 14, 1981, in their new home at Lumberport, WV. Pastor Paul Green officiated.

SANDERS-GIFFORD.—Gilbert Earl Sanders and Sherri Elaine Gifford were united in marriage on October 31, 1980 at the Salem Seventh Day Baptist Church in Salem, WV. The Rev. J. Paul Green officiated at the service. They are living in Lumberport, WV.

WILSON-STUART.—Carlton Wadsworth Wilson, III, son of Mr. and Mrs. C. Russell Wilson, and Carole Ann Stuart, daughter of Mr. and Mrs. Elmer M. Stuart, were united in marriage on December 13, 1980, at the Seventh Day Baptist Church in Berlin, NY, by the bride's pastor, Rev. C. Rex Burdick. They are making their home in Denver, CO, where he is enrolled in the Seventh Day Baptist Center on Ministry and is a student in Conservative Baptist Seminary.

Chaplain David Chenoweth was special speaker on the use of Christian psychology with the Jefferson County law enforcement officer and inmates. This presentation came as the afternoon program of our January fellowship dinner.

The Men's and Women's Prayer Breakfasts are held each month alternating first one and then the other. These are attended with enthusiasm.

Our Women's OutReach Group has been having weekly Bible Studies doing the book of James. They also help out as needed for the Jeffco Action Center, only recently helping them to prepare for their "Beautiful Junk" sale.

Through a memorial gift given to the church by the family of Paul and Lola Thorngate (a 16mm projector, with sound) we have been enjoying the viewing, and fellowship sharing, through Christian movies. These are shown every two months. Among some of the pictures shown have been "Reflections of His Love" with Joni Eareckson, plus other equally inspirational stories.

The Junior High Youth have been organized by Worth and Carole Wilson as sponsors. They have weekly meetings and occasional outings to the skating rink or bowling alley.

The High School Youth attended a retreat at Camp Paul Hummel February 6 thru 8. They were sponsored by the Ed Hansen's and Mike Parker's.

Carroway Street personnel are undergoing a 12 week training session in the "Survey of the Scriptures." This includes studies from Genesis through Esther.

Our activities during the start of this year have been rewarding and we plan to continue in the Lord's work as He directs. □

—Donna Hastings

BIRTHS

BOND.—A daughter, Kelly Nicole, to Brian and Linda (Hennen) Bond of Mount Claire, WV, on April 28, 1980.

FENSTERMACHER.—A son, Brent, to Richard and Denise (Bond) of Rt. #1, Lost Creek, WV, on February 4, 1980.

HAUBER.—A son, Benjamin LaRoy, to David and Evelyn (Kenyon) Hauber, of Coudersport, PA, on February 16, 1981.

HEIDER.—A daughter, Christa Amaris, to David and Theresa (Clement) Heider of Broken Bow, NE, on March 5, 1981.

LAWRENCE.—A daughter, Mary Elizabeth, to Larry and Cindy (Bond) Lawrence of Rt. #1, Lost Creek, WV, born November 26, 1980.

MODISPAUGH.—A daughter, Tanya Shalon, to Hubert and Suzette (Randolph) Modispaugh of Marshville, WV, on January 18, 1981.

MOITOSO.—A son, William Robert, to Kendra (Bliven) and Robert Moitoso of East Providence, RI., on February 21, 1981.

RANDOLPH.—A son, Chadwick Brion, to Ion and Melinda (Holt) Randolph of Jarvisville, WV, on November 2, 1980.

SANFORD.—A daughter, Kristina Marie, to David and Patricia Sanford, of Urbana, IL, on December 22, 1980.

OBITUARIES

BURDICK.—William S. was born May 30, 1899 in Milton, WI, and died after a brief illness in St. Joseph Hospital, Milwaukee, WI, on March 15, 1981. He was married to Cressie Wileman on Aug. 6, 1928. He worked as an engineer for Harnischfeger in Milwaukee from 1929 until his retirement in 1967.

He was a member of the Seventh Day Baptist Church of Milton, WI. He is survived by his wife, Cressie, two brothers, both in Milton: Roger and Robert L., and a half-brother, Clifford of Arizona. Private funeral services were held from Albrecht Funeral Home, on March 18 by his pastor, the Rev. Earl Cruzan. Burial was in the Milton Junction Cemetery.

—E.C.

RANDOLPH.—Mary Katherine Babb Randolph was born May 8, 1905 in Keyser, WV, and died March 10, 1981 at her home in Washington, DC. She was the wife of U.S. Senator Jennings Randolph of West Virginia. The Randolphs were married for forty-eight years.

Mrs. Randolph was a graduate of Potomac State College and Beaver College in Jenkintown, PA. Before her marriage to Senator Randolph, she was a social worker for the West Virginia Board of Children's Guardians. She was in charge of child placement in thirteen West Virginia counties. She was also a textile designer for a Keyser woolen mill. In 1979, Mrs. Randolph was awarded an honorary Doctor of Public Service degree from Salem College.

Apart from her wide interest in local Washington affairs, Mrs. Randolph was a close associate of Eleanor Roosevelt and of seven subsequent First Ladies. She was active in the Senate Wives Club and was a volunteer with civic and service groups, including the Heart Association, the Boys' Club, the Florence Crittendon Home and St. Patrick's Episcopal Church.

In a tribute to her, Senator Robert C. Byrd stated: "As is the case with so many Senators' wives, Mrs. Randolph possessed a brilliance and creativity in her own right. Throughout her long illness, she continued to be a valued helpmate to Senator Randolph

and an inspiration to all who knew and admired her. She was a unique embodiment of grace and achievement, brilliance and sensitivity. Her friends in Washington and West Virginia will genuinely miss her."

Besides her husband, survivors include two sons: Jay of St. Louis, MO, and Frank of Washington, D.C., and three grandchildren.

—J.D.B.

SUTTON.—Kathleen Annette, was born March 17, 1944 in Arlington, Virginia, the daughter of Guy and Bertha (Davis) Sutton, and died February 26, 1981 at Manassas, Virginia.

"Kathy," born a Down-Syndrome victim, never achieved verbalization skills, but communicated her love of and from God to all with whom she came in contact, by her pleasant way and sweet smile. Her spontaneous extension of her hand for a warm handshake was another of her ways of giving a blessing. These characteristics are well remembered by any whose lives were ever touched by her.

By a special action of the congregation of the Washington, D.C., Seventh Day Baptist Church (where Kathy's mother was a member and where the family attended during Kathy's lifetime!) approved Communion be given to her at regular communion times. This represents the closest she came to being a "member of the church"; yet no one questions that her passing leaves an immeasurable void and deep sadness among the membership there.

She is survived by one sister, Mary G. Carneal of Manassas, Virginia; two brothers—Eugene H. Sutton of Orange, Virginia and Reverend Edward Sutton of Salem, West Virginia; several nieces and nephews; and a lot of cousins who will miss her deeply.

Interment was at the Stonewall Jackson Memorial Gardens on March 3, 1981 at Manassas, Virginia. Services were conducted by her brother, Reverend Edward Sutton, interim pastor of the Lost Creek Seventh Day Baptist Church; assisted by Reverend Leland Davis, pastor of the Washington Seventh Day Baptist Church; and Deacons Oliver Dickinson and Pratt (Jim) Chroniger.

—E.S.

VAN HORN.—Rev. Delmer Elberta, was born March 29, 1911 in North Loup, Nebraska, the son of Robert Lewis and Leah (Babcock) Van Horn. Reverend Van Horn died on January 19, 1981 at Lost Creek, West Virginia.

Reverend Van Horn married Rowena Randolph of Salem, WV, on August 7, 1935. He attended the University of Nebraska at Kearney, Nebraska; Salem College, Salem, WV; the University of West Virginia at Morgantown, WV; and Ohio State University—all in preparation to teach music in elementary and high schools in West Virginia; North Loup, Nebraska; and at the university level in Ohio and West Virginia. He taught for twenty years before receiving and responding affirmatively to a call to service in the pastoral ministry.

In 1952, Delmer entered his pastoral ministry by responding to a call from the Little Genesee, New York, Seventh Day Baptist Church. Later on he was called to also serve jointly with Little Genesee, the Hebron, Pennsylvania, Seventh Day Baptist Church. While pastoring in that two church parish ministry, Delmer began his theological education at the Alfred University School of Theology, Alfred, NY, receiving his Bachelor of Divinity Degree in 1957.

Pastor Delmer will be remembered by parishioners from churches he served in New

York State, Pennsylvania, Washington, D.C. and West Virginia. Wherever he served one of our churches, he invested himself in the community, as attested to by the fact that he was an active member of the Lost Creek Lions Club until the time of his death. He also responded to the call of the larger body of our people—the GENERAL CONFERENCE—and served as CONFERENCE President and on the COMMISSION in 1977.

Reverend Van Horn is survived by his wife, Rowena, of Lost Creek, WV; two daughters: Wanda Hughes of Longmont, Colorado and Linda Camenga of Blountville, TN; three sons: Arnold Van Horn of Eagle River, Alaska; Darwin of Gahanna, Ohio; and Robert, serving as pastor of the Richburg, NY, Seventh Day Baptist Church. There are also 10 grandchildren.

Funeral services were conducted by Reverend Edward Sutton, interim pastor, at the Lost Creek Seventh Day Baptist Church. Interment was at the K. of P. Cemetery, Salem, West Virginia.

—E.S.

VAN HORN.—Esther, was born May 18, 1891 in Marion, Iowa, died at home in Milton, WI, on January 31, 1981. The former Esther Carver was married to George Van Horn in Marion, Iowa, on February 12, 1919. He died June 5, 1971. They moved to Milton from Cedar Rapids, Iowa, in 1970. She was a member of the Milton Seventh Day Baptist Church. She is survived by two sons, Elton of Milton and Stanley of Madison; a daughter, Mrs. Charlotte Huckstead of Milton; 14 grandchildren; 21 great-grandchildren, and two sisters, Dortha of Cedar Rapids and Myrtle Ford of Marion.

Esther was active in the community of which she was a part, was a member of the Milton Women's Club, the Milton Historical Society, the Senior Citizen's Club of Milton.

Funeral services were held from the Seventh Day Baptist Church of Milton by her pastor, the Rev. Earl Cruzan, on Feb. 7. Burial was in Milton Lawns Cemetery, Janesville, WI.

—E.C.

WHITE.—Eva Greene, daughter of the late Arthur J. and Isabelle Greene, was born November 23, 1892 in Adams Center, NY, and died on March 3, 1981 at the Northern Westchester Hospital Center in Mount Kisco, NY.

Mrs. White graduated from Adams High School and Alfred University (1914). She taught English at Salem College, Salem, WV, and at Canton High School, Canton, PA.

On February 17, 1918 she was married to Ernest Hicks White, who was the first director of adult education in the White Plains, NY, public schools. To them two children were born: Ernest B. and Wilma.

Mrs. White had lived in White Plains for the past fifty years. She was an active member of the New York City church when it met at the Judson Memorial Church. She later rejoined the Adams Center church.

Mrs. White is survived by a daughter, Wilma W. Albert, Goldens Bridge, NY; a sister, Laura Frink, Sackets Harbor, NY; two brothers, George W. Greene of Pulaski and Ralph Greene of Olean, NY; five grandchildren; and three great-grandsons.

Memorial services were held March 7 at the Ballard-Durand Funeral Home, Inc., White Plains. Interment was in Union Cemetery, Adams Center, NY.

—W.W.A.

**SEVENTH DAY BAPTIST
HISTORICAL SOCIETY
ANNUAL MEETING**

Sunday, May 10, 1981

11:00 A. M.

Historical Society Library

Annual Reports-Election of Trustees

(Board of Trustees will meet at
9:30 a.m.)

ACCESSIONS

**CENTRAL SDB CHURCH
UPPER MARLBORO, MD**
Kenneth Chroniger, Pastor

By Baptism:
Arlene Franchino Bee
Benjamin Weiss
Nancy Weiss

LOST CREEK, WV
Edward Sutton, Interim Pastor

By Baptism:
Cindy (Bond) Lawrence
Larry Lawrence
Denise (Bond) Fenstermacher
Jean Sigley

MEMPHIS, TN
William Shoffner, Pastor

By Testimony:
Mrs. Angela Read
Bill Read

**TRINITY SDB CHURCH
ARLINGTON, TN**
(Branch of Memphis Church)
Tom Johnson, Pastor

By Testimony:
Paul Goforth
Mrs. Paul Goforth
Kenneth Goforth
Alfred Henley
Mrs. Alfred Henley
Henry Henley
Tom Johnson
Avis (Mrs. Tom) Johnson
Candace Johnson
Mrs. Norma Knight
Sandy Knight
Ersel Knight
Don W. Russum, Sr.
Mrs. Don W. Russum, Sr.
Don W. Russum, Jr.

PORTLAND, OR
Justin Camenga, Pastor

By Testimony:
Gwen (Mrs. George) Tuttle
George Tuttle
Tamara Tuttle

SPECIAL EVENTS AT DENVER

DENVER, CO—The special events in the congregational life of the Denver Seventh Day Baptist Church have been marked by several happenings in the first three months of 1981.

During January we had the day of Fasting and Prayer; this was a new and inspirational experience for those who participated. There were 28 members who assembled at the church at noon for prayer, exchange of ideas, and fellowship and others stated they had made it a special home event. The Seventh Day Baptist Week of Prayer was an opportunity for unity of purpose in prayer, and of family training in prayer.

MARRIAGES

CURRY-YOST.—Steven T. Curry, son of Mr. and Mrs. John Curry, Jr., of Lost Creek, WV, and Linda E. Yost of New Martinsville, WV, were united in marriage at the Lost Creek Seventh Day Baptist Church by the pastor, Reverend Delmer Van Horn on November 15, 1980.

HALL-CURRY.—Kenneth Scott Hall, grandson of Mr. Scott Hall of Johnstown, WV, and Mary Ann Curry, daughter of Mr. and Mrs. John Curry, Jr., of Lost Creek, WV, were united in marriage at the Lost Creek Seventh Day Baptist Church by the pastor, Reverend Delmer Van Horn on August 30, 1980.

LANGWORTHY-THEILBAR.—Randy Langworthy and Nadine Theilbar were united in marriage on October 19, 1980 at a sunrise service at the Dodge Center, MN, Seventh Day Baptist Church. David L. Taylor, pastor of the New Auburn, WI, Seventh Day Baptist Church, officiated.

QUINN-FIFFIK.—Okey W. Quinn, Jr., and Martha Jean Fiffik were united in marriage on March 14, 1981, in their new home at Lumberport, WV. Pastor Paul Green officiated.

SANDERS-GIFFORD.—Gilbert Earl Sanders and Sherri Elaine Gifford were united in marriage on October 31, 1980 at the Salem Seventh Day Baptist Church in Salem, WV. The Rev. J. Paul Green officiated at the service. They are living in Lumberport, WV.

WILSON-STUART.—Carlton Wadsworth Wilson, III, son of Mr. and Mrs. C. Russell Wilson, and Carole Ann Stuart, daughter of Mr. and Mrs. Elmer M. Stuart, were united in marriage on December 13, 1980, at the Seventh Day Baptist Church in Berlin, NY, by the bride's pastor, Rev. C. Rex Burdick. They are making their home in Denver, CO, where he is enrolled in the Seventh Day Baptist Center on Ministry and is a student in Conservative Baptist Seminary.

Chaplain David Chenoweth was special speaker on the use of Christian psychology with the Jefferson County law enforcement officer and inmates. This presentation came as the afternoon program of our January fellowship dinner.

The Men's and Women's Prayer Breakfasts are held each month alternating first one and then the other. These are attended with enthusiasm.

Our Women's OutReach Group has been having weekly Bible Studies doing the book of James. They also help out as needed for the Jeffco Action Center, only recently helping them to prepare for their "Beautiful Junk" sale.

Through a memorial gift given to the church by the family of Paul and Lola Thorngate (a 16mm projector, with sound) we have been enjoying the viewing, and fellowship sharing, through Christian movies. These are shown every two months. Among some of the pictures shown have been "Reflections of His Love" with Joni Eareckson, plus other equally inspirational stories.

The Junior High Youth have been organized by Worth and Carole Wilson as sponsors. They have weekly meetings and occasional outings to the skating rink or bowling alley.

The High School Youth attended a retreat at Camp Paul Hummel February 6 thru 8. They were sponsored by the Ed Hansen's and Mike Parker's.

Carroway Street personnel are undergoing a 12 week training session in the "Survey of the Scriptures." This includes studies from Genesis through Esther.

Our activities during the start of this year have been rewarding and we plan to continue in the Lord's work as He directs. □

-Donna Hastings

BIRTHS

BOND.—A daughter, Kelly Nicole, to Brian and Linda (Hennen) Bond of Mount Claire, WV, on April 28, 1980.

FENSTERMACHER.—A son, Brent, to Richard and Denise (Bond) of Rt. #1, Lost Creek, WV, on February 4, 1980.

HAUBER.—A son, Benjamin LaRoy, to David and Evelyn (Kenyon) Hauber, of Coudersport, PA, on February 16, 1981.

HEIDER.—A daughter, Christa Amaris, to David and Theresa (Clement) Heider of Broken Bow, NE, on March 5, 1981.

LAWRENCE.—A daughter, Mary Elizabeth, to Larry and Cindy (Bond) Lawrence of Rt. #1, Lost Creek, WV, born November 26, 1980.

MODISPAUGH.—A daughter, Tanya Sharon, to Hubert and Suzette (Randolph) Modispaugh of Marshville, WV, on January 18, 1981.

MOITOSO.—A son, William Robert, to Kendra (Bliven) and Robert Moitoso of East Providence, RI., on February 21, 1981.

RANDOLPH.—A son, Chadwick Brion, to Ion and Melinda (Holt) Randolph of Jarvisville, WV, on November 2, 1980.

SANFORD.—A daughter, Kristina Marie, to David and Patricia Sanford, of Urbana, IL., on December 22, 1980.

OBITUARIES

BURDICK.—William S. was born May 30, 1899 in Milton, WI, and died after a brief illness in St. Joseph Hospital, Milwaukee, WI, on March 15, 1981. He was married to Cressie Wileman on Aug. 6, 1928. He worked as an engineer for Harnischfeger in Milwaukee from 1929 until his retirement in 1967.

He was a member of the Seventh Day Baptist Church of Milton, WI. He is survived by his wife, Cressie, two brothers, both in Milton: Roger and Robert L., and a half-brother, Clifford of Arizona. Private funeral services were held from Albrecht Funeral Home, on March 18 by his pastor, the Rev. Earl Cruzan. Burial was in the Milton Junction Cemetery.

-E.C.

RANDOLPH.—Mary Katherine Babb Randolph was born May 8, 1905 in Keyser, WV, and died March 10, 1981 at her home in Washington, DC. She was the wife of U.S. Senator Jennings Randolph of West Virginia. The Randolphs were married for forty-eight years.

Mrs. Randolph was a graduate of Potomac State College and Beaver College in Jenkintown, PA. Before her marriage to Senator Randolph, she was a social worker for the West Virginia Board of Children's Guardians. She was in charge of child placement in thirteen West Virginia counties. She was also a textile designer for a Keyser woolen mill. In 1979, Mrs. Randolph was awarded an honorary Doctor of Public Service degree from Salem College.

Apart from her wide interest in local Washington affairs, Mrs. Randolph was a close associate of Eleanor Roosevelt and of seven subsequent First Ladies. She was active in the Senate Wives Club and was a volunteer with civic and service groups, including the Heart Association, the Boys' Club, the Florence Crittendon Home and St. Patrick's Episcopal Church.

In a tribute to her, Senator Robert C. Byrd stated: "As is the case with so many Senators' wives, Mrs. Randolph possessed a brilliance and creativity in her own right. Throughout her long illness, she continued to be a valued helpmate to Senator Randolph

and an inspiration to all who knew and admired her. She was a unique embodiment of grace and achievement, brilliance and sensitivity. Her friends in Washington and West Virginia will genuinely miss her."

Besides her husband, survivors include two sons: Jay of St. Louis, MO, and Frank of Washington, D.C., and three grandchildren.

-J.D.B.

SUTTON.—Kathleen Annette, was born March 17, 1944 in Arlington, Virginia, the daughter of Guy and Bertha (Davis) Sutton, and died February 26, 1981 at Manassas, Virginia.

"Kathy," born a Down-Syndrome victim, never achieved verbalization skills, but communicated her love of and from God to all with whom she came in contact, by her pleasant way and sweet smile. Her spontaneous extension of her hand for a warm handshake was another of her ways of giving a blessing. These characteristics are well remembered by any whose lives were ever touched by her.

By a special action of the congregation of the Washington, D.C., Seventh Day Baptist Church (where Kathy's mother was a member and where the family attended during Kathy's lifetime) approved Communion be given to her at regular communion times. This represents the closest she came to being a "member of the church"; yet no one questions that her passing leaves an immeasurable void and deep sadness among the membership there.

She is survived by one sister, Mary G. Carneal of Manassas, Virginia; two brothers—Eugene H. Sutton of Orange, Virginia and Reverend Edward Sutton of Salem, West Virginia; several nieces and nephews; and a lot of cousins who will miss her deeply.

Interment was at the Stonewall Jackson Memorial Gardens on March 3, 1981 at Manassas, Virginia. Services were conducted by her brother, Reverend Edward Sutton, interim pastor of the Lost Creek Seventh Day Baptist Church; assisted by Reverend Leland Davis, pastor of the Washington Seventh Day Baptist Church; and Deacons Oliver Dickinson and Pratt (Jim) Chroniger.

-E.S.

VAN HORN.—Rev. Delmer Elberta, was born March 29, 1911 in North Loup, Nebraska, the son of Robert Lewis and Leah (Babcock) Van Horn. Reverend Van Horn died on January 19, 1981 at Lost Creek, West Virginia.

Reverend Van Horn married Rowena Randolph of Salem, WV, on August 7, 1935. He attended the University of Nebraska at Kearney, Nebraska; Salem College, Salem, WV; the University of West Virginia at Morgantown, WV; and Ohio State University—all in preparation to teach music in elementary and high schools in West Virginia; North Loup, Nebraska; and at the university level in Ohio and West Virginia. He taught for twenty years before receiving and responding affirmatively to a call to service in the pastoral ministry.

In 1952, Delmer entered his pastoral ministry by responding to a call from the Little Genesee, New York, Seventh Day Baptist Church. Later on he was called to also serve jointly with Little Genesee, the Hebron, Pennsylvania, Seventh Day Baptist Church. While pastoring in that two church parish ministry, Delmer began his theological education at the Alfred University School of Theology, Alfred, NY, receiving his Bachelor of Divinity Degree in 1957.

Pastor Delmer will be remembered by parishioners from churches he served in New

York State, Pennsylvania, Washington, D.C. and West Virginia. Wherever he served one of our churches, he invested himself in the community, as attested to by the fact that he was an active member of the Lost Creek Lions Club until the time of his death. He also responded to the call of the larger body of our people—the GENERAL CONFERENCE—and served as CONFERENCE President and on the COMMISSION in 1977.

Reverend Van Horn is survived by his wife, Rowena, of Lost Creek, WV; two daughters: Wanda Hughes of Longmont, Colorado and Linda Camenga of Blountville, TN; three sons: Arnold Van Horn of Eagle River, Alaska; Darwin of Gahanna, Ohio; and Robert, serving as pastor of the Richburg, NY, Seventh Day Baptist Church. There are also 10 grandchildren.

Funeral services were conducted by Reverend Edward Sutton, interim pastor, at the Lost Creek Seventh Day Baptist Church. Interment was at the K. of P. Cemetery, Salem, West Virginia.

-E.S.

VAN HORN.—Esther, was born May 18, 1891 in Marion, Iowa, died at home in Milton, WI, on January 31, 1981. The former Esther Carver was married to George Van Horn in Marion, Iowa, on February 12, 1919. He died June 5, 1971. They moved to Milton from Cedar Rapids, Iowa, in 1970. She was a member of the Milton Seventh Day Baptist Church. She is survived by two sons, Elton of Milton and Stanley of Madison; a daughter, Mrs. Charlotte Huckstead of Milton; 14 grandchildren; 21 great-grandchildren, and two sisters, Dortha of Cedar Rapids and Myrtle Ford of Marion.

Esther was active in the community of which she was a part, was a member of the Milton Women's Club, the Milton Historical Society, the Senior Citizen's Club of Milton.

Funeral services were held from the Seventh Day Baptist Church of Milton by her pastor, the Rev. Earl Cruzan, on Feb. 7. Burial was in Milton Lawns Cemetery, Janesville, WI.

-E.C.

WHITE.—Eva Greene, daughter of the late Arthur J. and Isabelle Greene, was born November 23, 1892 in Adams Center, NY, and died on March 3, 1981 at the Northern Westchester Hospital Center in Mount Kisco, NY.

Mrs. White graduated from Adams High School and Alfred University (1914). She taught English at Salem College, Salem, WV, and at Canton High School, Canton, PA.

On February 17, 1918 she was married to Ernest Hicks White, who was the first director of adult education in the White Plains, NY, public schools. To them two children were born: Ernest B. and Wilma.

Mrs. White had lived in White Plains for the past fifty years. She was an active member of the New York City church when it met at the Judson Memorial Church. She later rejoined the Adams Center church.

Mrs. White is survived by a daughter, Wilma W. Albert, Goldens Bridge, NY; a sister, Laura Frink, Sackett Harbor, NY; two brothers, George W. Greene of Pulaski and Ralph Greene of Olean, NY; five grandchildren; and three great-grandsons.

Memorial services were held March 7 at the Ballard-Durand Funeral Home, Inc., White Plains. Interment was in Union Cemetery, Adams Center, NY.

-W.W.A.

BUILDING PASTORS

(Continued from page 11)

What God is going to build in the lives of these nine men is yet to be seen. I am confident, however, that "the God of heaven will give us success." This confidence rests not in our program but in His power. I pray that God would use this program to build the kind of pastors that He wants for His service. □

I first encountered the Seventh Day Baptist Church in 1956. My initial reservations were completely allayed as I came to know them as a small group of evangelical Baptists who simply cannot find in the New Testament any passage where Sunday worship is commanded in place of the seventh-day Sabbath.

Rodney Henry was raised in the Seventh Day Baptist Church. He has served as preacher and singer with an evangelistic team that traveled extensively throughout the United States. In 1979, at the age of 33, Rod graduated from Fuller Theological Seminary. At Fuller he studied TEE principles under Fred Holland.

In the preceding article, Rod shared his vision for using a unique TEE model—one developed to meet the needs of a small and dispersed group of trainees—to provide theological education to the pastors now serving the Seventh Day Baptist Philippine Conference. Rod's program is an apt reminder that we need not permit our thinking about TEE to be locked in to any single pattern or form.

Rod and his wife, Camille, live in Cebu City. They have three children, the youngest adopted since their arrival in the Philippines on November 1, 1979.

The Editor of *paftee* bulletin
(Philippine Association for Theological Education by Extension)

NOMINATIONS SOUGHT

The Women's Board is seeking nominations from you for the 1981 recipient of the "Robe of Achievement," to be presented this August at General Conference in Salem, West Virginia.

Please send your nomination, including pertinent information and background of her life and service by June 1 to: Mrs. Elmer Maddox, 4681 Texas, Riverside, CA 92504. □

-Dorothea Shettel

PROCLAIM LIBERTY THROUGHOUT THE LAND

(Continued from page 13)

Washington negotiated a treaty with Tripoli. The treaty was ratified by the United States Senate and proclaimed by President Adams on June 10, 1797. Article 11 stated clearly, "As the government of the United States of America is not in any sense founded on the Christian religion...no pretext arising from religious opinions shall ever produce an interruption of the harmony between the two countries." (P. 411, quoted by Irving Brant, *The Bill of Rights*.)

(4) We can reaffirm our support for the *Fourteenth Amendment* of our *Constitution* which forbids persons to be deprived of life, liberty or property, without due process of law. The intimidation of people in public office by broad segments of society organized around a small cluster of single-issue, moral concerns borders on the infringement of the legislator's right and duty to represent the general welfare as well as his *whole* constituency and the pluralism of their views. Such "special interest" groups infringe also upon the rights of the whole people to be fairly represented in their duly elected officials.

(5) We can reaffirm our support of the principles which, under our Constitution, have allowed both the state and the church to be free for their specific functions. This climate of religious freedom has allowed all religions to flourish, and it has removed the state from controlling, organizing, managing and directing church affairs.

If America were a theocracy, and not a secular state, the government would need to decide whether the God of Christians, Jews, Hindus, Muslims, or whoever, is the head of State. The state would need to decide which special record of revelation—the Bible, the Koran, the Torah—and which creeds were to be proclaimed by law as authoritatively binding on all citizens; and who, therefore, should be punished, fined, or jailed because of his/her different mode of worship.

Instead of being free to celebrate Religious Liberty Day, we would be observing an *Act of Uniformity* for every citizen, and most Baptists

would be inside jail again, suffering as their fathers did for the sake of a free conscience!

(6) We can reaffirm again our convictions that the Living God, alone, is Lord of the conscience, and that the faith and fealty owed to Him can never be given to Caesar. We know that each person answers only to the Lord, and no majority of voices, or of factions, can be allowed to invade the Temple of the human soul and profane the altar where the faith of a free conscience is meant to be offered to God, alone. We can resist the efforts of those who would control, constrain or manipulate the religious persuasions of any other person.

(7) Last of all, we can reaffirm our support of the constitutional rights which people enjoy, including a right to speak, to assemble, to disseminate their views, to petition and to dissent. These rights were not gained easily. Political tyrannies, religious absolutes and established majorities sought to silence other voices with their new views in science, philosophy, religion and politics. Our Baptist progenitors were in the thick of the struggle for non-conformity and dissent. Today, we must stand where they stood, and protect that most important of all our freedoms—the right to hear and to follow the Call of God in our daily vocation of faith and faithfulness. If we proclaim that essential freedom so it can be heard everywhere, and enjoyed by everyone, Religious Liberty Day will be a boon and blessing to our nation.

The Liberty Bell in Philadelphia's Independence Square contains a revolutionary text from Leviticus 25:10—"...proclaim liberty throughout all the land to all the inhabitants..." Thousands of spectators come every year to look at the Liberty Bell, but the loss of human freedom tells us that if liberty is to endure, people must be more than spectators. As Baptist congregations and classes observe Religious Liberty Day, let us call for more than a passive observance; let us challenge each other to "Ring the Bell" and to proclaim liberty everywhere for everyone. □

-William F. Keucher, President, American Baptist Churches, U.S.A., Valley Forge, Pennsylvania 19481. Pastor, the Covenant Baptist Church (Metro Detroit) West Bloomfield, MI 48033



NEW TESTAMENT EXCHANGED FOR A CHICKEN

The age-old practice of bartering is still alive on the Amazon River.

In this picture two young girls from a village deep in the Brazilian jungle offer Wilson Villanova, the Bible Society of Brazil's regional secretary for Porto Alegre, a chicken in exchange for a Portuguese New Testament.

The launch 'Light of the Amazon' plies the 6,400 kilometer river and its tributaries distributing Scriptures to people in tribal villages set in some of the most impenetrable regions of Brazil.

The boat also carries food, clothing and medicine and occasionally medical students and nurses. The American Bible Society contributes, through the World Service budget of the United Bible Societies, towards Scripture distribution in that vast nation of 120 million people.

The launch was bought with a donation from the National Bible Society of Scotland. □



OCTOBER PROCLAIMED WORLD HUNGER MONTH

WASHINGTON—The outlook for the world food supply in 1981 is anything but good. Agriculture and food specialists in the United States of America agree that the world food situation is as critical now as it has been at any time since the food crisis of 1973-74. In 1980, for the second year in a row, the world ate more grain than it produced. This has severe consequences, especially for countries with meager food production.

Because of political instability and hostility, there are 9.5 million refugees around the world—more than one million in Somalia alone. And because of drought many nations in the world helplessly witness the starvation of their children and adults.

In order to alert Baptists worldwide to the plight of people suffering from hunger, the Baptist World Alliance is proclaiming the month of October as "World Hunger Month." Churches and individuals will make a special effort to declare their solidarity with hungry people

all over the world by praying for them and sharing their "bread" with them. Churches will also take up offerings for the hungry.

We don't have to plan for a "future-shocked" starved world, we live in it—right now. Our sharing of what we have can make the difference between life and death among people in developing or drought-ridden countries. □

-BWA News

Money But No People

(Continued from page 17)

Anyone in the Philadelphia area or who knows someone in that area who might be interested in working with the new group is urged to call Greg Holloway: (215) 988-0758 (office). □

Janet Thorngate

Decade of Discipleship

PHASE SEVEN of *Decision to Discipleship* was commissioned by the Board of Christian Education and written by the Rev. Herbert Saunders. It follows the design of the first six phases, having both discipler's and disciple's material for scripture study.

Some cells use Phase Seven as the first unit of study, others have inserted it near the middle of the course, still others, the last unit as intended.

This study of *Seventh Day Baptist Distinctives* has also been used for membership class study, independent of *Decision to Discipleship* cells.

Some of the joys of accomplishment come from sharing. Please send an account of individual and group blessings from studying in a cell group to Mrs. Mary Clare, Alfred, NY. Your message will be shared with other Sabbath Recorder readers. □

MEMORIALS TO REMEMBER

by Linda Harris

"Hurry up, Lisa!" Michael wasn't really as impatient as he sounded. He was just eager to get going.

"I'm coming, little brother," Lisa said as she casually closed the door behind her. "Oops, I forgot the flowers." She turned around, went back in the house and came out with a big bunch of irises.

"Now are you ready to go?" Michael asked. "Yes, but help me carry some of these flowers. Be careful. Take the white ones and I'll carry the purple and yellow ones." Lisa and Michael came to the end of their front walk and turned toward the cemetery. They were on their way to put flowers on the graves of their grandparents.

"Why do people put flowers on people's graves?" asked Michael.

"Because today is Memorial Day, silly," Lisa answered.

"What does 'memorial' mean, Lisa?" said Michael.

"You're full of questions today, aren't you?" Lisa thought a moment before answering. "A memorial is something that helps us remember. Memorial Day is the day that helps us to remember people that have died, especially people that have died fighting for our country."

"We learned a Bible verse in Sabbath School last week that was about remembering." Michael stopped on the sidewalk and closed his eyes so he could concentrate on remembering the verse. "I know—it was 'Remember the Sabbath day to keep it holy.' Is that the same kind of remembering as Memorial Day?"

Lisa thought, then said, "I suppose it is. The Sabbath day helps us remember God, and how He rested after He created the world. So the Sabbath day is a memorial."

Just then, Michael and Lisa came to the cemetery. They quickly found their grandparents' graves because they were located close to the entrance.

"Put half of your flowers on each grave," Lisa directed, "and I'll fix them."

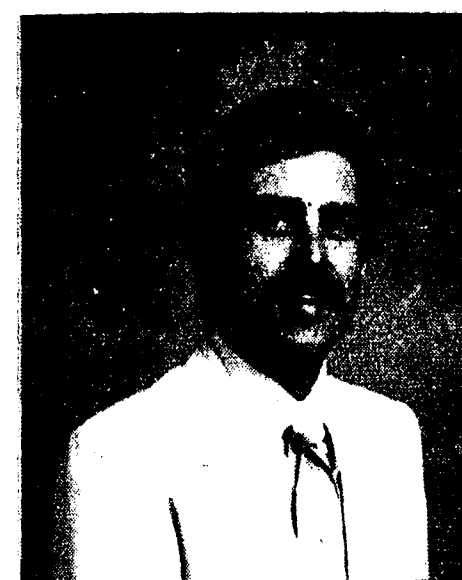


Michael obeyed and stood to the side as Lisa divided her flowers and arranged them with Michael's. Then she stepped back and admired her work.

Michael said, "It's nice to remember Grandma and Grandpa, and to make their graves look nice."

"Yes, it's nice to have a Memorial Day once a year. But you know, it's even nicer to have a Sabbath day every week," said Lisa. "Come on, let's go home."

You can memorize the same verse that Michael learned. It is found in Exodus 20:8. □



MUSICAL SABBATH RENEWAL

EDITORIAL

Music has always played an important role in Seventh Day Baptist worship. As a people we are known for our musical abilities. Even the distinctives of our faith are shared musically.

Some years ago when I was on the faculty of Salem College I was given a collection of books that had been a part of the library of President S. O. Bond. One of the books was a collection of psalms and hymns that had been compiled for use in Seventh Day Baptist churches. *Christian Psalmody* was printed in 1867 by George B. Utter, the work of a committee appointed by the General Conference at its 1846 session in Shiloh, NJ.

The preface indicates that the collection "is not surpassed" by other hymn books of the day and notes that the object of the book was to "impart instruction in doctrine" as well as to "provide a suitable medium for the expression of holy emotions."

Many of the hymns in this collection are still very much a part of religious music today. However, there are numerous exceptions. One section of the book is a collection of hymns dealing with backsliders such as:

*Jesus, let thy pitying eye
Call back a wandering sheep,
False to thee, like Peter, I
Would fain like Peter weep...*

Quite a number of hymns deal with the Sabbath. Most of these are no doubt unfamiliar to us today. A section of the book contains hymns for Sabbath School including songs to "open the school" as well as those extolling the pleasures of teaching and encouraging the teachers in their ministry.

*Be ours the bliss in wisdom's way
To guide untutored youth;
And lead the mind that went astray
To virtue and to truth.*

The coming of the Sabbath is anticipated with several hymns including:

*God over all, forever blest!
Grant me thy grace within;
That I may keep tomorrow's rest,
A rest indeed from sin.*

It is interesting to note the theme of the Sabbath hymns in this 1867 book contain such words as: welcome, rest, joy, delight, spiritual longings, and over and over again the theme of worshipping our Creator. There also is a longing expressed for the heavenly Sabbaths to come.

*Thine earthly Sabbaths, Lord, we love;
But there's a nobler rest above;
To that our longing souls aspire,
With cheerful hope and strong desire.*

One hymn expresses the uncertainty of life and urges faithfulness in the current opportunities for Sabbath worship.

*Awake, my heart! My soul, arise!
This is the day believers prize;
Improve this Sabbath, then, with care;
Another may not be thy share.*

This month as we participate in Sabbath Renewal Day, no doubt we will be singing special Sabbath hymns—many of the old favorites as well as newer compositions. As we sing let us remember the legacy we share of a faithful and obedient people raising their voices in song over three hundred years of Sabbaths. We can join in the spirit of days past by our remembrance of the Sabbath and by our songs of praise and thanksgiving. May we like our brethren of old proclaim:

*Savior, may our Sabbaths be
Days of peace and joy in thee,
Till in heaven our souls repose,
Where the Sabbath ne'er shall close.*

Good Sabbath! □

1981 SDB CAMP DATES



YOUTH PRE-CON July 29-August 2
Camp Joy
Directors: Mr. & Mrs. Robert Van Horn

YOUNG ADULT July 29 - August 2
Camp Sandy Bend, WV
Directors: Mr. & Mrs. John Rau

FAMILY July 30 - August 2
Camp Sandy Bend, WV
Directors: Mr. and Mrs. Dale Green

CAMP YB (TN)
Upper East Tennessee Church Center
All ages July 13-17

HARLEY SUTTON (NY)
Allegheny Association
Primary July 26-28
Junior July 5-12
Junior High July 12-19
Senior High July 19-26
Family August 28-29

HARMONY (NY)
Central NY Association
All ages June 21-28

HOLSTON (MI)
Battle Creek Church
Senior High June 14-21
All ages June 29-July 2
Intermediate July 6-12
Junior July 13-19
Primary July 20-22

JERSEY OAKS (NJ)
Midget July 6-9
Junior July 15-19
Intermediate July 19-26

ROSELAND
Southeastern Association
Junior July 12-16
Intermediate July 5-12 (Middler)
Senior High June 28-July 5
S.C.S.C. Evaluation July 27-29
Youth Pre-Con July 29-August 2

LEWIS (CT)
Youth Retreat-Berlin May 22-24
Senior Camp (grade 7-up) June 28-July 5
Junior Camp (grades 4-6) July 5-12
Youth Retreat-Ashaway October 9-11

MILES (AR)
Southwestern Association
Ages 13-18 June 14-21

PACIFIC HRS (WA)
Seattle Church rented
Junior-Junior High July 20-25

PACIFIC PINES (CA)
Riverside Church
Senior High June 19-22
Junior High June 23-26
Primary

PAUL HUMMEL (CO)
Boulder & Denver Churches
Senior High (Mid-Continent) June 14-June 17

WAKONDA (WI)
Milton Church
Day camp June 22-26
Junior-Intermediate July 5-12
Family August 28-30

SDB STATE COUNCIL (NYS)
Retreat Sept. 18-20
Directors: Mr. & Mrs. Glen Warner

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THE SABBATH

OUR 137th YEAR

RECORDER

SEVENTH DAY BAPTIST

JUNE 1981



How
BEAUTIFUL
UPON THE
MOUNTAINS
ARE THE
FEET OF HIM
THAT BRINGETH
GOOD TIDINGS,
THAT
PUBLISHETH
PEACE;
THAT BRINGETH
GOOD TIDINGS
OF GOOD,
THAT
PUBLISHETH
SALVATION;
THAT SAITH
UNTO ZION,
THY GOD
REIGNETH!

ISAIAH 52:7

