Sabbath Emphasis
Day
May 1987

Sharing the Sabbath of Creation

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Hebrews 4:9

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Ernest K. Bee, J. Paul Green, Gerry Vantyke, Leon R. Lawton, Douglas Mackintosh, Marilyn Merchant, Matthew Olson, Don A. Sanford, Dale D. Thorngate, the painting depicts the Zikawei church-the inside story of the old Shanghai, China, Seventh Day Baptist Church. Painted by Philip Thorngate, the painting depicts the Zikawei street scene in Shanghai as it looked in 1945. Behind the compound walls, a middle school remains in operation today.

Seventh Day Baptists maintained an active mission in China from 1847 to 1950 when the Communist Revolution forced our last missionaries' departure.

See the story of the mission—revisited by architect Paul Campagna, on page four. Painting courtesy of the Seventh Day Baptist Historical Society.

June 1987

Features

China Mission—revisited
by Paul Campagna
An ordination statement of belief
by Kevin Butler
Ain't misbehavin'
by Steve Ross from Church and State

Departments

Let us press on to acknowledge him
by Gerry Vantyke, General Conference President
Servant leadership and vision
by Dale D. Thorngate, Executive Secretary
Sabbath School news
Board of Christian Education page by James Pitts
The Beacon
by SDB Youth Fellowships
Focus on missions today
by Leon R. Lawton
The founding of a church—the inside story
Pearls of History by Ilou Sanford
Honoring fathers
Women's Society News & Ideas by Marilyn Merchant
Obituaries
Accessions and Births

Cover Art:
The painting reproduced on the cover of this month's issue is a tempera watercolor (on newsprint—note the Chinese characters showing through) of the old Shanghai, China, Seventh Day Baptist Church. Painted by Philip Thorngate, the painting depicts the Zikawei street scene in Shanghai as it looked in 1945. Behind the compound walls, a middle school remains in operation today.

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The China mission—revisited

by Paul Campagna

Seventh Day Baptists have had almost no word of the condition of the old mission property since the Communist Revolution drove our missionaries away in 1950. Now, Paul Campagna brings us the story of his visit, almost 40 years after our last worker left.

In late June of 1986, while touring China with a group of architectural historians, I had the chance to visit Shanghai, and luckily, to find the site of the historic Seventh Day Baptist mission established there in 1847. For me, a great-grandson of two of its founders, Rev. Nathan Wiegner and his wife Olive Forbes Wardner, it was the fulfillment of a lifelong need to visit that site and to pay my respects to its venerable founders.

My great fascination with the mission began in my early childhood when I first realized that the Shanghai mission was where Dr. Morton S. Wardner, my grandfather, was born. Grandpa would visit us in Chicago and hold us spellbound with his stories of the Shanghai mission site which was available to me, but with a pestering fear that everything in the new expanded Shanghai might be changed, which I could have to return home having failed to find even a trace of the site where the mission had been, or even what had happened to it.

Our group arrived in Beijing in early June, to begin an arduous study of the traditional architecture of China. We were to spend a few days in each of nine Chinese cities and to travel daily by air-conditioned bus to the numerous sites selected for study. Our own specialists were along with us but we picked up a local guide in each city to arrange for noon meals and bus drivers.

Traveling with us throughout China were two English-speaking guides from CTTS (Chinese official travel service) who arranged hotel, railroad and bus accommodations and helped us through many other emergencies. We became quite well acquainted and it was one of these whom I first told my story of the Seventh Day Baptist mission and my hopes of finding it. Fortunately, he happened to be a native of Shanghai and had lived there for most of his life, but, being a young man, had never heard of the mission. He asked if I had pictures or maps and I immediately produced my Seventh Day Baptist file showing him where it was located at 23 Zikawei Road. He was familiar with a section of Shanghai called Zikawei, but knew of no street by that name. He also was unable to recognize any of the photographs of the church or school buildings and consulted with his partner, also a Shanghai native. Neither could identify any such street or buildings. They both suggested, however, that my best bet would be to take a cab into Zikawei and drive up and down all the streets and look for the building. Shanghai would be the last city on our tour and the guide offered to write a note or speak to a cab driver in Chinese for me, to explain my search in Zikawei. Both guides said they felt optimistic about my quest. With at least this plan of attack but with no greater feeling of security, I took the 18-hour train ride into the metropolis of Shanghai's teeming millions.

We reached Shanghai in mid-afternoon on June 28 and settled into our hotel for a rest and dinner followed by an orientation bus tour of the city. I fell in love with Shanghai immediately. It was just the kind of town—one where the citizens take time to stroll through the parks and along the boulevards.

...
I was walking on the air. The guard, now much more friendly, let me look all over the building and see the third floor meeting hall and anything else I wanted to see. It had begun to pour rain, so I decided to return to my hotel to make copies of the papers I promised Ms. Hu. I felt enough at home that I knew I would be admitted if I returned soon with an envelope for Hu Jia Ling, the English teacher. My confidence had built up enough that I returned to the hotel by city buses, following the streets that I had originally followed in arriving at the school. Transportation costs in Shanghai were almost nothing.

My second visit to the school was that afternoon when I returned with an envelope of copies of the pictures she had requested which I made in the hotel. Hu Jia Ling was not there but they accepted the envelope for her after opening it to see if it was all right.

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My third and last visit came the next morning when I came to take pictures. Hu Jia Ling greeted me on the steps of the former parsonage and invited me in, to meet the headmaster and the faculty. I accepted and we sat around a big table in a nicely proportioned room just to the left of the entrance and were served tea. Hu Jia Ling explained that she had been in a party meeting away from the school when I came to give her the copies. She thanked me and told me...
what was in the envelope she received. It
checked with what I had left for her.
The others explained that a great
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structure away and the school had no
money to replace it. The government
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understood ancestor worship, assumed
this was probably the explanation. As I
walked away from the mission site for the
last time I could not help think how my
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birthplace—by coincidence on June 29. It
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I felt very good about my whole
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Shanghai. SR
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The others explained that a great wind storm, three years before, had blown the roof and wooden steeple structure away and the school had no money to replace it. The government gave them the building several years ago and it pays the staff and faculty, but they must maintain the building themselves. Their school is the Wu Gi Middle School and has a staff of 150 and 1150 students in 25 classes. One male teacher could not understand what had motivated me to come to the school and visit. In my excitement, I could explain only that I wanted to see what had resulted from an effort on the part of my great-grandparents many years ago. I am sure this teacher, who must have understood ancestor worship, assumed this was probably the explanation. As I walked away from the mission site for the last time I could not help think how my late mother, also Olive Wardner, would be pleased that I had visited her father's birthplace—by coincidence—on June 29. It would have been her 96th birthday.

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SR
An ordination statement of belief

First of a two part series
by Kevin J. Butler

Theology, the study of God, is the search for answers, stir up more questions. It brings about this tension between two (or more) variables:

God is mysterious (Job 11:7)—unknowable and veiled in mystery; yet he has revealed Himself to us (1 Corinthians 2:9, 10).

God is unlike us (Isaiah 40:28)—a totally other Being; yet he is like us (Genesis 1:27; James 3:9).

God is far away and removed (1 Timothy 6:15-16); yet he is constantly near (Psalms 145:18; Psalms 145:18).

George Ladd asked, "How can the Infinite be known in the Finite, the Eternal in the temporal, the Absolute in the relativities of history?" Humility, it is impossible; but through Biblical faith we uncover a miracle. We find God—his attributes, his revelation, his sovereignty—in the history of man. His presence in history shows us his purpose for history.

Our God, the God of the Bible, is the Creator of the universe and the Lord of time and history. He is one God revealed in the three persons of the Father, the Son, and the Holy Spirit. We want to look at the particular activities and attributes of each Person of the Godhead.

God the Father

"In the beginning, God ..." God the Creator.

The first words of the Bible show us that nothing was before God.

Creation continues—and needs to be sustained (supported, nourished, prolonged) and ruled. God the Sustainer (Exodus 19:4; Psalms 18:35; 2 Timothy 4:18) and God the Sovereign (1 Chronicles 29:12; Psalms 29:10; Acts 17:24).

God is immutale—he is unchanging. God does not change (Malachi 3:6; James 1:17). He is constantly faithful to us and his promises. But he and does change in the way that he deals with us (Isaiah 3:10).

God can make himself dependent on our requests through prayer. This does not take away from his sovereignty, but in a sense, adds to it. We have a Father who chooses to work out his purposes in cooperation with his children (Mark 16:20). Forsyth put it well in saying, "His will is inflexible, but his ways are flexible."

God is omniscient—supreme in understanding, his wisdom, his knowledge (Psalms 147:5; Hebrews 4:13; 1 John 3:2). Nothing is concealed from God—in the past, present, or future.

God is omnipresent—he is present to and for everyone and everything is included in his sight and presence (Psalms 139:7,8; Isaiah 66:1; Acts 17:27). He is not confined or contained in any one spot, but everything is accessible to Him.

Luther said, "God is closer to everything than anything is to itself."

And God is love (1 John 4:16). Not just of God love but of Holy Love. His loving is giving and forgiving. Yet his Holiness calls for separation from that which is unclear (Deuteroamine 31:18; Isaiah 1:15; Micah 3:4).

The Father, in his Holiness, is separated from man and we stand in judgment. But his sacrificial love brought about a way by which we can approach him.

Scripture—I Chronicles 29:10-13

God the Son

From God the Father, we turn to God the Son (Theology to Christology).

Man's imperfections and unhappiness erected a separation from the Father's perfect Holiness. A perfect and complete sacrifice was needed to mediate God's relation with man.

The Father chose to send the one and only Son. God the Son became incarnate (John 1:14). The Divine Logos, who was with the Father from the beginning, became flesh in Jesus of Nazareth. God the Son, conceived in and born from the womb of a virgin (Isaiah 7:14). His earthly life began with a miracle and those miracles never ceased.

God did not change into a man—there was no metamorphosis here. It was the Son of God adopting human nature and uniting it with his divine nature in one person (Philippians 2:7). He did not cease to be God, but he came down to our level. When we see Christ, especially in Paul's writings, as being subordinate to God the Father, we should understand this as referring to his activity of redemption, not to his trinitarian Being.

Jesus' life of miracles, his pure teaching, and his example of perfect righteousness led up to the abomination of the cross. The horror of death on the cross led to the miracle of resurrection and full atonement for our sins (1 John 2:2; Romans 3:21-26; 1 John 4:10).

The atoning sacrifice of Christ was and is a victory over the powers of darkness. It paid the insurmountable debt that man ran up against God.

It brought satisfaction to God's desire for holiness and righteousness.

It brought man back to God—and continues to draw men to the Father through faith in the Son and his sacrifice for all. Scripture—Philippians 2:5-11

God the Spirit

From the sovereign Father, and incarnate Son, to the indwelling Spirit.

The best way to describe the character and person of the Holy Spirit is to describe the work of the Spirit.

The Spirit of God is introduced in the first chapter of the Bible as one who moved over the face of the waters (Genesis 1:2). The Old Testament word for breath or wind is ruach—the same word used for spirit. God breathed into man's nostrils the breath (ruach) of life (Genesis 2:7) and he was made alive. God's Spirit touching and causing man's spirit.

God the Spirit was instrumental in the creation, in giving life to man, and in the inspiration of the Scriptures (2 Samuel 23:2; Micah 3:8; 2 Peter 1:21). Many times we see the writings attributing themselves to the inspiration of the Holy Spirit.

We see the Spirit in creation, in man, in Scripture, and its fullness in Christ.

The Holy Spirit came to a virgin to conceive
Our hope for righteousness and life everlasting is totally dependent upon the grace of God. No human work, no sacrifice, no doctrinal statement can bring about salvation.

The Bible is God’s Word. It is God’s book and God’s story. And yet, it is man’s book and man’s story:

I...the Bible is, is perfect.

We must draw others to eternal life.

For the grace of God...teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ.

(Titus 2:11-13)

I believe that we must draw others to eternal life.

Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in Him may have eternal life.

(John 3:14-15)

I believe that the resurrected Jesus is coming all die, so in Christ all will be made alive.

(1 Corinthians 15:21-22)

I believe that eternal life is a gift from God. And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life.

(1 John 5:11-12)

I believe that eternal life is available to all. For my Father’s will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day.

(John 6:40)

I believe that eternal life begins at the time of our repentance and commitment to Christ. When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ.

(Colossians 2:13)

I believe that we must preserve in our hope for eternal life.

For the grace of God...teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ.

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I believe that the resurrected Jesus is coming...
Twelve ordained pastors participated in the ordination services: (left to right front) Earl Cronan, Dale Thorp, Gary Tyson, (son-in-law) Robert Harris, Hannah Dickham, Charlotte Chroniger, Ken Chroniger, (now here) Don Snyder and Olena; (rear) Russell Johnson, Herbert Saunders.

So that you may know that you have eternal life. (1 John 5:13)

I believe in eternal life.

When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: "Death has been swallowed up in victory." "Where, O death, is your victory? Where, O death, is your sting?" (1 Corinthians 15:54-55)

The Church
For those of us who have been baptized, what have we been baptized into? (I'll talk about the sacrament of baptism a little later.) But what does being baptized into the church mean? I hope it doesn't mean, for you, that you have been baptized only into a local church congregation or even a denomination.

According to Scripture, we are baptized into Christ Jesus (Galatians 3:26-27). Baptized into his death (Romans 6:3). Baptized by one Spirit into one body (1 Corinthians 12:13). And Christ is the head of that body (Colossians 1:18).

Look at the person's head in front of you. Is it attached? If you're nodding, then yours is too. The "body" tends to include the head. The church, as part of the body of Christ, cannot see itself as something apart from Christ.

The New Testament church is a continuation of the covenant that God made between Himself and his people (the people of God in the Old Testament). The Greek ekklesia is the word used for church in the New Testament; and, it is the same word in the Greek Septuagint which translates "congregation" in the Old Testament.

We see in Romans 11 how some Jewish unbelief led to the breaking of some branches on the single olive tree of God's people and allowed the ingrafting and continuation of his covenant through Gentiles (Romans 11:11-24). And, in Galatians, we see how Gentiles in Christ have become Abraham's seed (Galatians 3:29).

The concept of covenant is foundational in the church. Throughout his Word, God endorses the covenant by saying, "I will be your God, and you shall be my people." (Leviticus 26:12; Jeremiah 32:38; Ezekiel 37:27; Zechariah 13:9; 2 Corinthians 6:16) SR

To be continued next month.

The Sabbath Recorder

June 1987

The President's Page

Let us press on to acknowledge him

by Gerry VanDyke

Let us acknowledge the Lord; let us press on to acknowledge Him. As surely as the sun rises He will appear; He will come to us like the winter rain, like the spring rains that water the earth. Hosea 6:3

What wonderful advice this is for us.

How we need to acknowledge the Lord!

All through the Scriptures, God tells us that the reason he created us is so that we could love him, acknowledge our dependence on him, and live our lives in joyful obedience to him. He made us with free will so that this could be our choice. If we could not choose between obedience and disobedience, between dependence and independence, between loving and ignoring him, we would simply be like every other creature, living our lives out in pre-conditioned responses. Each of us know how special it is when someone chooses to love us and put our needs ahead of their own. Choosing to acknowledge God brings us to that kind of love.

Are you discouraged with life, disappointed by your job, your friends, your own abilities? Acknowledge God and, as he promises, he will come to you, refresh and revive you just as surely as the spring rains bring new life to the earth.

As I write this article spring is just making its appearance. As I surveyed our yard yesterday the buds on all of the bushes were so tightly closed it did not appear that they would ever open up. Yet in the night a gentle rain came, turning to snow. By morning everything was well watered, and then the sun shone strongly all day. As I looked out on the back yard I could see just a hint of green. I walked out to see how things were coming along, and those buds, so tightly closed just yesterday, were opening up. New life was bursting into being throughout the whole yard.

When our lives seem dead, without hope, as they so often do; when we are discouraged and disconsolate, that is the time for us to acknowledge God. Just as surely as the sun rises, he can come to us and give us the new life he has for us.

It's not that we have come that we might have life, and that we might have it abundantly! We need not be satisfied with a dull, unsatisfying existence, just barely getting by from day to day.

Acknowledging the Lord means that we take him at his word. How wonderful are his great promises to us. He is completely serious when he says to us "Come unto me all you who labor and are heavy laden, and I will give you rest." (Matthew 11:28)

"If you abide in me, and my words abide in you, ask whatever you wish and it shall be done for you." He promised to come to us, to dwell with us forever.

To acknowledge God is to take him at his word. God's word not only teaches us about his nature, but ours as well. He lays out clearly and precisely his plans from the creation through eternity. Not one of us is able to do that, since we have finite minds and do not know the beginning and the end as he does. Yet day follows after day when we depend solely on our own limited resources, really believing that terrible lie, "I can

When our lives seem dead... that is the time for us to acknowledge God so that, just as surely, the sun rises, he can come to us and give us the new life he has for us.
Santa Barbara church organized from the Los Angeles SDB Church Newsletter

Sabbath, March 21, was a wonderful day — even with showers of blessing and showers of rain at Santa Barbara, California. Seventh Day Baptists gathered from Riverside, San Gabriel and Los Angeles, California; Denver, Colorado; Seattle, Washington; and Janesville, Wisconsin, to help our brethren at Santa Barbara formally organize the Santa Barbara Seventh Day Baptist Church. Both morning and afternoon services were devoted to the church’s organization. The new church was formally set apart from Los Angeles by a special council of all Seventh Day Baptist members, and the following officers were elected: Moderator—Robert W. Babcock, pastor; Clerk—Venita Soper; and Treasurer—Ralph Remick. Seventeen people indicated their desire to be charter members, and it was a touching moment as each one present went forward and signed the church covenant book.

Rodney Henry represented the Seventh Day Baptist General Conference at the organizational meeting. Fourteen people from Los Angeles were granted their letters of transfer: James A. Ayars, Devon Conrad, Irene Conrad, Vivian Harris, Ross Pintaudi, Jessie Pitts, Cory Remick, Debby Remick, Ralph Remick, John Soper, Venita Soper, Kimberly Williams, Michael Williams, Pam Williams. About 30 people from the Los Angeles area were there. We are now ‘sister churches’ but we need to continue to encourage and uphold our new church there, as it establishes itself and shares the Great Commission along the Santa Barbara coast! SR

For the first three seminars, led by the executive secretary, focused on Servant Leadership and Vision. From the Scriptures we noted that pastors are called to a position of servant leadership. Jesus’ teaching for us in Matthew 20:26, 27 is basic: “whoever wants to be great among you must be your servant... just as the Son of Man did not come to be served but to serve.”

But we learn also from many models within Scripture that “servant leadership” does not mean subservience or slavery. It is the affection, commitment and a desire to serve God and his people. We concluded that all Seventh Day Baptists are called to leadership in their communities and that pastors are called to be leaders of leaders.

One of the primary elements of effective leadership is having a vision. All of the major leaders in the Bible came to their position out of a sense of vision. In the Old Testament, we have Moses and the burning bush; Nehemiah and the rebuilding of Jerusalem; Samuel’s late-night call from God. In the New Testament, we read the passage quoted above: Peter, in his Pentecostal sermon, quoting from the prophet Joel, indicates that those who respond to God’s call will receive a dream or a vision.

A vision is a supernatural presentation to the mind, unusual discernment or foreknowledge. It is a way of seeing or perceiving. “Where there is no vision the people perish” (Proverbs 29:18).

During this seminar, your pastors were challenged to seek and articulate God’s vision for them and for the churches they serve. They were encouraged to see themselves as effective servants of society. They saw the opportunities and roadblocks for them as servants and had a clear perception of what it takes to lead. We are called to give our people a vision of greatness for significant impact on our community, our nation and our world.

At this point, I shared God’s vision for me as your executive secretary and what I perceive as God’s call to us as a people called to leadership. I believe that God wants Seventh Day Baptists to grow—new people, new churches, new conferences around the world. Our main purpose as the people of God is to share the loving message of the gospel in such a way that people accept Jesus Christ as their access to God—that people understand a sense of freedom, forgiveness and a new purpose in their lives. If we respond to this vision that God has given us, we will grow.

I believe that Seventh Day Baptists are called to plant churches in every major city in this country and that God will give us the resources to do just that. We are indeed called to a position of leadership. What other people have a loving understanding of the role of the Sabbath in the gospel message? During this time of such significant technological developments, people need God more than ever. The Sabbath provides a specific time every week to come into God’s presence. We are called to lead God’s people into a loving relationship through Christ and the Sabbath.

Pray with me and your pastor for the vision that God has for you, your church and your community as we seek to be effective servant leaders. SR

June 1987
Richburg Seventh Day Baptist Church Sabbath School news

Our Sabbath School is such a learning experience that I am sure that each student learns something new, or is enlightened in some way, each Sabbath.

We will include a brief summary of the different Sabbath School classes, so that everyone will be aware of what they are studying and any special achievements made.

The Primary Class, taught by Onnalee Saunders, consists of two boys, Eric Pitts, pre-school, and Michael Zilker, kindergarten. They are studying about Jesus and his Christian teachings while he was here on earth. His miracles and the response from his followers relate to our everyday living. They learn a verse each week which is taken from the Bible story used in their lesson. Those memory verses are repeated by the boys for the entire Sabbath School at the close of the service.

The First and Second Grade Class, taught by Sue Bucher, is currently learning the Ten Commandments plus two. Each week one commandment is studied with a short object lesson. Memorization is reinforced by each child making his or her own “Tablet of Stone,” putting together a puzzle of the same, and a game, “Ten Commandments Bee.”

The Third and Fourth Grade Class, taught by Ellen Pitts, is using the Nurture Series of Sabbath School materials published by the Seventh Day Baptist Board of Christian Education. Lesson topics include: God’s World, God’s Family, the Ten Commandments, We Worship God, God’s Word, Daniel’s Dare, Jesus’ Miracles, and Remembering God’s Word, Remembering God’s Word by Jesus Examples, and Me! A Missionary? Each lesson has a Bible story and devotions with a Sabbath emphasis. There are four students: Jimmy Farr, Roxanne Brundage, Chystal Farr and Eric Neudeck. “I am very proud of their cooperation and eagerness to learn,” Mrs. Pitts says.

The Fifth and Sixth Grade Class, taught by Grace McCrea, has lessons each Sabbath with a memory verse and the students memorize it to say upstairs at the closing of Sabbath School. A record is kept on each one for attendance, bringing their Bibles, participation, memory verses, and offering prayer before they begin their lessons each week. The above goes toward their attendance.

The Seventh and Eighth Grade Class, taught by Jim Pitts, currently has one student, Jonathan Saunders. He is studying “A Walk With Christ to the Cross.” It is an in-depth study of the type of man Christ was, from the Last Supper right up to “It is Finished.” This really brings out what Christ and His disciples must have felt each step toward the cross.

The Junior High and College Class, taught by Bob Stahr, is currently studying the Helping Hand and have recently begun memorizing scripture. They share it at the Sabbath School closing. There are two Adult Classes, one led by Maurice McCrea and the other by Pastor Steve Saunders. Maurice’s class is studying the Helping Hand. Pastor Stahr, see page 5.

Salem’s Friends’ Day was a success

After hard months of preparing for Friends’ Day, the big day arrived on March 7, 1987. The Salem Seventh Day Baptist Church had approximately 150 people attend that day’s worship service.

Friends included retired E. S. Senator Jennings Randolph (associate member of our church) and Mayor H. Richard Fox of Salem. After the church service which celebrated communion, the friends were invited to participate in Sabbath School classes for all ages.

To prepare for this special day all the Salem church members were asked to invite a friend to join the festivities that were being planned. Many of the Salem church members worked hard to make Friends’ Day the success that it was.

—Kathy Grant Johnson

Salem Seventh Day Baptist Church hosts the Covenant Players

The Covenant Players, an international repertory theater, appeared twice at the Salem church on March 28, 1987. They brought the morning message in the Sabbath worship service. That evening they again played to the wider Salem community.

The Covenant Players have a repertoire of over 2,000 plays, which enables them to communicate a wide variety of themes, issues, and subject matter. Using everything from light comedy to heavy drama, the players present the gospel messages.

The two services conducted by the Covenant Players were received very well by those who were in attendance.
**Poem**

by Mark Green

So, you're looking for a film that has savagery from the jungles of Brazil, Spanish conquistadors, beautiful scenery, and three Catholic priests? Well folks, have I got a movie for you. It's The Mission, and boy, has it gotten some rave reviews. Our own Matthew Olson (our Seventh Day Baptist youth worker) said, "I liked it tons." It was also nominated for best picture of the year by the motion picture academy, if you take any stock in silly organizations like that.

Set in the 1600's, it's the story of three priests and their struggle, first to find a mission in the totally uncivilized jungles of Brazil, then to try and save it from the murderous hands of the Portuguese slave traders. It's a completely exciting film. Even those of you who thought Rambo wasn't action-packed enough will like this picture. But, it is also a film that will make you raise important questions. One must look at his Christianity with a new awe after seeing The Mission. The final few moments of the film will break your heart and show you what it really means to be spiritually alive.

If The Mission is still in your theaters, I would strongly suggest you run over there and see it—even if it isn't buck night. If it is already gone, wait for it to come out on video tape and get your youth group together and watch it. A discussion of the film immediately afterwards will prove profitable. It raises too many questions to just go back to playing football after seeing it. This is no King David or Martin Luther—The Mission is a great film.

**DIRECTOR'S DITTY**

This month, the Baptist Youth World Day of Prayer (June 14, 1987) is our focus. I hope that each YP will participate in this event. Pray for young people all over the world, as well as those in your area. Perhaps your YP can discuss the possibility of starting a YP prayer chain. Your group may also want to consider a meeting dealing with the subject of prayer. Specific ideas are covered in the Seventh Day Baptist Youth Fellowship Handbook.

**VITAL STATISTICS**

Attention all YOUTH! In order to use the gym at Bethany College (the '87 Conference site), you must have light colored tennis shoes (white, tan, or light gray). NO black, dark grey, red, etc. Be prepared!
Focus on missions today

by Leon R. Lawton

Publication efforts in Poland

Miami radio program available

Scholarship fund strengthened

South California churches growing

New vision in Jamaica

Poland, Europe: The Missionary Board voted funds to help provide more office space and a computer for preparing publication. Designated funds for paper on which to publish their gospel message have been forwarded as received. This is done through Jan Lek, the Netherlands, who transported the last paper to Poland at year end 1986. Pray that more funds for paper will be received as this vital need continues.

South Florida, U.S.A.: The radio program Sound of the Sabbath, prepared by Pastor Thomas Whitney, is available to other churches for possible use. It is reported that four churches have requested copies of the programs for review and possible use in their area. The Miami church sponsors two broadcasts of their program in the Palm Beach, Miami and Fort Lauderdale areas. There has been some response and pray that the word will be heard and help meet the need of every listener.

Scholarships for International Pastors: This fund, used over the years to help train national pastors in Guyana, Jamaica, Malawi, South Africa, Burma and the Philippines, has now been strengthened by a bequest from the late Lois M. Wells of the Los Angeles, California church. Though undesignated, it was felt that since her life was given to education that this gift ought to help in this need. PTL for such bequests that enable us to grant scholarships in sister conference.

Southern California, U.S.A.: Pastor John Pil, Extension Pastor of the San Gabriel SDB Church at Faith has written: "The highlight of this quarter (ending March 31) was watching the new church at Santa Barbara, California organize. Where just a few years ago there was a church in Los Angeles and one in Riverside there are now churches in the Bay Area, San Diego and San Gabriel. Where Riverside used to have 120 and Los Angeles had 100 members, now Riverside has 130 and San Diego 50 and San Gabriel 45 and the Bay Area 50. We have more than doubled as an Association in California without counting the new churches in the rest of the Pacific Coast Association (in Oregon and Washington)." Through their Missionary Society, Seventh Day Baptists have had a supportive part in every one of these churches in their beginning, including the newest—Santa Barbara.

Jamaica Mission, West Indies: J.T.M.E. Director Rodney L. Henry and Leon R. Lawton responded to a call for service from the Jamaica SDB Conference and spent April 10-19 on the island. Visits were made to ten churches (seven on the two Sabbaths) and they participated in the annual Spiritual Retreat held with the Albion Mountain church, April 16-19. Pastor Henry gave a seminar in Kingston on the T.I.M.E. project in the USA and counseled with the staff of the SDB Jamaica Bible Institute, appointed last year by your Conference: Pastor Carlton Ferguson, Principal; Naval Harley, Assistant Principal; Pastor David S. McLean, Dean; and Mrs. Claudia Ferguson, Secretary/Booker.

Their vision and the focus of JFB will be to offer Theological Education by Extension (TEE) after the T.I.M.E. (Training in Ministry and Extension) model being used in the Philippines and the USA. Their goal is...

1. to have a resident, trained pastor (mostly bi-vocational) in every SDB church in Jamaica;
2. to establish a SDB church in each of Jamaica's cities which have grown rapidly and contain the majority of people.

Statistics show that 86% of Jamaica SDB's reside in rural areas, however, thus to continue to serve their own members moving to the cities and to reach out with the gospel to urban residents, new churches will be needed. It was a thrill to hear testimony by more than one, of their call and commitment to get ministry.

A prayer reminder for each day—July 1987

Verse for the Month: "Watch out! Don't let My sudden coming catch you unaware, don't let me find you living in careless ease, carousing and drinking, and occupied with the problems of this life, like all the rest of the world. Keep a constant watch, and pray that if it is possible you may wake me in your presence without having to experience these horrors." Luke 21:34-36

Pray for:

1—SDB's visiting congregations
2—SDB's seeking pastors in Brazil, South America
3—SDB's seeking pastors in the Philippines
4—SDB's seeks pastors in general
5—SDB's seeks pastors in Jamaica
6—SDB's seeking pastors in America
7—SDB's seeking pastors in the USA
8—SDB's seeking pastors in the Philippines
9—SDB's seeking pastors in South America
10—SDB's seeking pastors in South Africa
11—SDB's seeking pastors in Europe
12—SDB's seeking pastors in Asia
13—SDB's seeking pastors in Australia
14—SDB's seeking pastors in New Zealand
15—SDB's seeking pastors in Africa
16—SDB's seeking pastors in the Middle East
17—SDB's seeking pastors in the Pacific
18—SDB's seeking pastors in the Americas
19—SDB's seeking pastors in Europe
20—SDB's seeking pastors in Asia
21—SDB's seeking pastors in Africa
22—SDB's seeking pastors in the Americas
23—SDB's seeking pastors in the Pacific
24—SDB's seeking pastors in the Middle East
25—SDB's seeking pastors in the Americas
26—SDB's seeking pastors in Europe
27—SDB's seeking pastors in Asia
28—SDB's seeking pastors in Africa
29—SDB's seeking pastors in the Americas
30—SDB's seeking pastors in the Pacific
31—SDB's seeking pastors in the Middle East

The Sabbath Recorder
Religion in the news...

Methodist report on NCC

A three-year study by a committee of Methodist bishops has reported its finding on the National Council of Churches. The inquiry was initiated in 1984 following charges Reader’s Digest and CBS-TV’s 60 Minutes that the NCC and the World Council of Churches were supporting leftist revolutions in Africa.

The committee reported that its councils were handling funds responsibly and "according to our desires and commitments." The report claimed that while funds have gone to leftist groups, procedures have assured that the support was restricted to humanitarian needs.

Family Life Act ... excessive entanglement

A bill which provided grants to religious groups that sponsor programs to combat teen-age pregnancy has been declared unconstitutional by a federal district court. The bill allows an "excessive entanglement between government and religion," Judge Charles R. Richey said, and has a "primary effect of advancing religion."

The law intended to provide funds to groups, including religious agencies, which work to discourage teen-age sex and pregnancy. Judge Richey's decision was made in response to a lawsuit by the American Jewish Congress and a group of Protestant clergymen.

Chilstrom to head Lutherans

Herbert W. Chilstrom, who has been a bishop of the former Lutheran Church in America, will head the newly merged Evangelical Lutheran Church in America. Chilstrom won election over David W. Preus, head of the former American Lutheran Church. The third church in the merger is the Association of Evangelical Lutheran Churches. With 5.3 million members, the new denomination will be the fourth largest among U.S. Protestants.

News on the PTL front

A sequence of news items has given the secular media its most extensive religious reporting in many years.

- Bakker announced that he would not seek to return to the PTL organization.
- New charges of sexual misconduct were leveled by other evangelists.
- The Rev. Chuck Millhuff was selected to host the PTL broadcasts on a temporary basis.
- Bakker and Dortch were ousted as clergy by the Assemblies of God Churches.
- While Jerry Falwell was confirmed as head of the PTL by the Board of Directors, a newly formed group of donors called for a "referendum" on his continued leadership.
- Falwell pleaded for donations to save the struggling PTL empire from financial collapse, as contributions dropped sharply.
- Inquiries revealed that Bakker was paid $1.6 million as salary, and the IRS began an investigation.

Peals of history from the Seventh Day Baptist Historical Society

The founding of a church—the inside story

by Iou Sanford

Guest Columnist

By the year 1800, the narrow valleys of what is now West Virginia were overflowed with permanent settlements. Political and economic conditions once again encouraged venturesome new generations to go where no white settlers had ever gone before. Undaunted by the turbulent Ohio River, whole families rafted across and backed up into southeastern and central Ohio. Several small Seventh Day Baptist churches began to dot the landscape, perilously struggling for survival in a rigorous environment.

A somewhat typical group organized into the Pike Township (Beech Wood) Church in Clarke County on the Mad River in 1824. Despite vengeful voices raised over slavery, temperance, Calvinism, and a host of other doctrinal problems, the young group grew to a membership of 150 souls. They were indebted to the Autobiography of Rev. James Ball Davis along with the early minutes of the Northampton and Jackson Center churches and the manuscript of C. H. Green for the "Inside Story."

In 1837 a serious difference arose in the Pike Church. The brethren were accustomed to sell their grain to the distillery which paid the highest price. It seemed no more than right that they should sample the end product from their own produce. This could continue till many were ruined. One of the elders, Mr. Michael Huffman, was driven to take much. Three times the church turned him out and took him back after suitable repentance. Finally, Elder L. A. Davis said, "Brethren, some of you probably drink more than this brother. You don't get down but he does, and you turn him out of the church. You are as guilty as he if I think we need a reform."

They could not agree, and a division of the house was called for. The final tally showed about 100 members in favor of temperance. The split resulted in three daughter churches:

1. Northampton Temperance Reform, organized in 1837 by Lewis A. Davis in Pike Township, Clarke County.
2. Port Jefferson, organized in 1840 by Lewis A. Davis in Shelby County.
3. Jackson Center, organized in 1840 by James Bailey with Simeon Babcock as pastor, Shelby County.

In 1840, Brathel C. Church and James L. Scott held a great revival in the area, trying to get a reconciliation. Since money was needed for taxes, the reformed church members agreed to buy the grain from the others if it could not be sold except to distilleries. The mother church agreed, but on the way from compromise meeting, Church was overheard to have said to Scott, "Now it won't be long before we have them so they won't drink cider or rat sour apples!" The man who had esqueewed them reported it to Obediah Lippincott. A meeting was soon called, and the compromise was rescinded.

In August of the same year, Rev. James Bell Davis was licensed to preach by the old church (Pike) and sent to Association in New Salem, Virginia (now West Virginia). He was instructed to object if the three reformed churches came to ask for membership in the Association on the ground that they refused to fellowship with the mother church. When the roll of delegates was called, Mr. John Babcock presented letters from the three churches with ecuse of faith and a petition for membership in the Association. A committee of five was appointed to consider the matter. Upon receipt of their unfavorable report, the Association tabled the matter until their next meeting.

Three of these churches soon expired leaving Jackson Center to stand foursquare against encroaching worldly sins for over a hundred years. The original plat shows all lots save one belonging to...

June 1987

They could not agree, and a division of the house was called for. The final tally showed about 100 members in favor of temperance.
Pre-con and conference directions

Directions to Youth Pre-Con:
Camp WaJa To, Lyons, Kansas

The camp entrance road is two miles south of Lyons, Kansas, on U.S. Highway 96 and State Route 14 (which run together at that point). It is on your left as you go south from Lyons. To get to group, take Exit #219 (Route 14 South) from I-70, which is about 32 miles west of Salina, Kansas. If you are coming from the east on I-80, take Exit #303 South (U.S. Highway 81) in Nebraska. This becomes I-135 about 16 miles north of Salina. At Salina, take I-70 west to Exit #219. If you are coming from the west on I-80, take Exit #322 South (State Route 14) in Nebraska. Follow this less desirable route, with all its turns, south to Lyons. It is better to come from the west on I-70, if possible. If you are coming from the south, you can reach Lyons from U.S. Highway 56 (Exit #06 West from I-135).

Directions to Young Adult Pre-Con:
Camp Daniel, Bonner Springs, Kansas

The camp is southwest of Bonner Springs, Kansas, which is on the western edge of the Kansas City area. Follow State Route #126 west of Bonner Springs for about four and a half miles. Turn left on Leavenworth County Road #3. Go 2 miles south and turn left at the second crossroad. Go a quarter mile east to the Camp Daniel driveway. Here are some suggestions for getting to State Route #32. From the east, take Exit #411 Route 32. From the west, take Exit #307 State Route 32. From the west, you can avoid getting lost by taking the route described above; however, it will mean some backtracking. If you are adventurous, take Exit #202 South from I-70 at Lawrence, Kansas. This follows another 2 miles or so to State Route #10 East (2nd Street). Follow Route #10 South until you reach the exit for De Soto. Exit here and go north on De Soto Street until you reach the end of the road. This will lead you to the Bethany campus. In the event you got lost somewhere on this route, ask someone for directions. The camp is the meeting place of the Walnut Grove Bible Church, whose pastor's name is Jack Meinke (913) 441-3407. The camp phone is (913) 441-6030.

Directions to General Conference:
Bethany College, Lindsborg, Kansas

The Lindsborg exit you want to take to get to the Bethany campus is Exit #78 South on I-135. It is about 17 miles south of the point near Salina, Kansas, where I-135 crosses I-70. You can come from east or west on I-70, or from the north or south by I-135. If you are coming on I-80, take Exit #353 South (U.S. Highway 81) in Nebraska. This becomes I-135 about 3 miles north of Salina. When you take Exit #78 South from I-135, you will be following State Route #4 into Lindsborg. As you come to the edge of town, turn right on Sweeney Street, which is the intersection just before the Pizza Hut. You will cross some railroad tracks and to your right you will see a large parking lot at the intersection of Kansas Avenue on the Bethany campus. Turn right on Kansas Avenue and then right again into the parking lot. The registration area will be just inside the double doors in the center of the buildings on the far side of the parking lot.

Honoring fathers

Dear Ones All,

Last month I told you about my mom, and by all rights, I should be fair and give my dad equal billing. But this is Women's Page, so I will forego the pleasure. Since we do not espouse discrimination in any form—and since this is the month honoring fathers everywhere (we all had one, right?)—I do want to share something sent by Pastor Dale Rod in the Pawcatuck Newsletter from Westerly, Rhode Island. He titled it, "Baba Turn Out All Right - In Time," and remarked that it was translated from a Dutch magazine.

4 years: My daddy can do anything.
7 years: My dad knows a lot, a whole lot.
8 years: Dad doesn't know quite everything.
12 years: Oh, well, naturally father doesn't understand.
14 years: Father? Hopelessly old-fashioned!
21 years: Oh, that man is out-of-date: what would you expect?
25 years: He comes up with a good idea now and then. And you must find out what dad thinks about it.
50 years: I wish I could talk it over with dad once more.

What do you know? It is universal, and every father has gone—or is going through it—at one time or another in his child's life. I wonder if God is the only father that did not have that problem. Happy Father's Day, dads. We moms salute you.

I am continually amazed with God's timing. Probably by now, you have heard from your key worker that the Nighties for Newborns is being phased out. For those of you who do not have such contact, I would like to share a bit of the story.

First, let me preface it by asking you to finish, as soon as possible, any nighties you are working on and get them off to Bettie Pearses soon, as per instructions in a previous Women's Page. Now, on with the story.

Our board chairman, Joy Ross, who teaches disturbed, handicapped children, is retiring in June and moving to her mountain home. This was planned for last December, but for several reasons, it had to be postponed. Recently, she received a letter from Africa, stating that the Pearsons would be returning to the United States at the end of the year. This seemed like a good time to phase out this project; at least, as far as the ladies of this continent are concerned. There are enough gowns on hand—as I shared before with you—to probably see them through that time. I am sure any residue will gladly be distributed by the hospital staff after Bettie leaves this post.

See what I mean about God's timetable? One more cog to fall in place.

Just when we have phased in the project to supply the Homemaking Department of Crandall High School in Jamaica to fill the gap for those of you who so enjoy having some sewing or service project that we can all participate in. We just praise the Lord for all the dear little jackets, diapers, pins, money and used nighties you have all been so generous with.

In one of the circulars received by our president, Dorotha Shettel, was a cute idea of a penalty box which is opened at each meeting, revealing something that would cause some members to be penalized; some insignificant amount, I am sure. The one mentioned was a penalty for those not having a pencil in their purse. I can think of all sorts of things that might be in there to choose from. Also, in the same paper, was a plan for answering roll call with some particular subject, which I know many of our ladies groups already do.

Another tidbit from the mail contains this eye-opening comparison gleaned from a sermon by Rev. Devane Zimmerman of Phoenix, Arizona:
Ain't Misbehavin'

by Steve Ross

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Paula Hobbie Youngberg says she was "really annoyed" at the State of Florida back in 1984. She had a right to be, says the U.S. Supreme Court.

Youngberg, a Seventh-day Adventist, was fired from Lawton Jewelers in December 1983. She had told her employer that she was going to the Adventist church. At that time she had worked for two and a half years at the West Palm Beach store.

Youngberg's religion would not allow her to work on Friday evenings or Saturdays, she said. She had no way of knowing if she was going to be assigned to work during those hours. The state's unemployment commission ruled that she was eligible for benefits, but the employer appealed.

The Florida Supreme Court reversed the commission, saying a state may not infringe on a person's religious rights in such cases unless it can show a "compelling state interest." The state's lawyers claimed that pressure was acceptable. By undergoing a conversion after taking employment, they said, the plaintiff was responsible for her own predicament.

The Supreme Court, however, agreed with Youngberg's lawyers. The case largely negates the effect of the court's 1986 decision in Bowen v. Roy. The case was closely watched, the court said. It went along with the majority in favor of free exercise was a pleasant surprise. "Many people were very pleased to see Scalia on the pro-free exercise side of this issue," said Carson.

Said attorney Carson, "This decision has meaning, value and importance for all religions, particularly when beliefs and practices come into conflict with the government."

"The case gave the court another chance to state the standard of compelling state interest," he added. That standard was first laid out in the 1963 unemployment benefits case. It says a state may not infringe on a person's religious rights in such cases unless it can show a "compelling state interest" and there is no less intrusive means of achieving that interest. Courts were advised to give these questions "strict scrutiny.

Since then, said Carson, cases such as Hobbie v. Roy have made it appear that the court might be backing down from that position. In that controversy, Chief Justice Warren Burger and a court majority declared that an individual's religious objection to the assignment of a Social Security number for his daughter did not override the government's "legitimate public interest" in using such bookkeeping methods.

Such decisions were beginning to raise questions as to the validity of the strict scrutiny standard," said Carson. After the new decision, however, these questions have been put to rest—especially considering the magnitude of the victory.

As the first major court decision on free exercise of religion in Florida, Rehnquist became chief justice, this ruling makes religious liberty advocates optimistic about the future. Said Carson, "Rehnquist's dissenting opinion was highly predictable...I...in general he would go along with an easier standard for the government to meet in free exercise cases."

On the other hand, the fact that Antonin Scalia—the newest justice on the court—went along with the majority in favor of free exercise was a pleasant surprise. "Many people were very pleased to see Scalia on the pro-free exercise side of this issue," said Carson.

"It may give some indication of his philosophy for the future," said Carson. Generally considered one of the most conservative justices to join the court for several years, is still largely an unknown quantity in terms of church-state issues. Since he has rarely handled such cases in his earlier career, attorneys say he has little "track record" for his attitude. That makes his vote in the Hobbie case important.

Scalia's vote also rejected the position of the Reagan administration which appointed him. Said Carson, "The solicitor general's office filed an amicus [friend-of-the-court] brief arguing for a more narrow interpretation of the free exercise clause. They were basically asking the court to set aside the 'strict scrutiny' test." Carson called the administration brief a "broadside" against the concept.
Obituaries

Perry.—Alfred Langworthy Perry of Halley, New York, died on the 3rd, March 8, 1987, in the Ormond Beach Memorial Hospital, Ormond Beach, Florida, at the age of 77. He was married to Martha Leroux on August 22, 1934. He was a graduate of Alfred University, Alfred, New York, in 1930. He had an illustrious teaching and school administrative career. He was principal of schools in Galway, Beaver Falls and Hollsy, New York. Mr. Perry retired from his profession as teacher and administrator in the New York school system in 1967. Mr. Perry was a member of the Venosa Seventh Day Baptist Church, Venosa, New York. Alfred and Martha have spent their winters in Ormond Beach, Florida, since 1968, and were active in the Daytona Beach Seventh Day Baptist Church while residing in Florida. Alfred lays it out to honor his memory, his wife, Martha; a son, Fred W. Perry of Clarence, Massachusetts, and a daughter, Marcia L. Perry of Pittsfield, Massachusetts.

The memorial service was conducted by Pastor Kenneth Van Horn of the Daytona Beach Seventh Day Baptist Church, KBV

Brayman.—Mrs. Madeline Mulligan Brayman, 86, of Canoecher Cliffs, Hope Valley, Rhode Island, wife of the late Oliver Brayman and a member of the First Seventh Day Baptist Church of Hopekirtm at Ashway, Rhode Island, died on March 21 after a long illness. Madeline was born in Osceola, New York, on August 16, 1898, a daughter of the late Frederick and Ailsa Harris Mulligan. She took pride in her claim of being an American Indian and she maintained a steadfast faith in her Lord. She leaves no immediate survivors. Funeral services were conducted by Pastor Dale E. Roos on March 24, 1987. Interment is in River Bend Cemetery, Westby, Rhode Island. DER

Grantier.—Mrs. Mandana Eunice Worden Grantier, 76, died on Wednesday, April 8, 1987, at her home following a long illness. She was born January 25, 1911, in Newark Valley, New York, the daughter of Lynn A. and Ivaissa Maxson Worden. In deposition, on December 3, 1936, she was married to John Grantier. Mr. Grantier died in 1983. Mrs. Grantier was a member of the Seventh Day Baptist Church, Brookfield, New York. She is survived by two sons, John R., of Niger Falls, Canada and Barry M., of Richmond, Virginia; a twin daughter, Linda Grantier-Gould, of Franklinville, New York, and Lynn Grantier Schae, of Quio, Ecuador; South America; and eight grandchildren. Mrs. Grantier was predeceased by a brother, Dave M. Worden, and two sisters, Dorothy W. Worden and Marion C. Thorns. A memorial service was held on April 11, at the Grantier home in Brookfield.

Michel.—Leona Winter Michel was born on September 22, 1888, at Garwin, Iowa, daughter of Milton E. and Adalinda V. (Farrow) Ford. Only recently she entered the St. Francis Hospital, where she died on April 9, 1987, at the age of 99 years. She was an exellent teacher and administrator of the Carbon Seventh Day Baptist Church which her great-grandfather, Dr. John Knight, had helped to organize in 1863. Leona taught in country schools around Garwin and Dyas until her marriage to Thomas D. Winter. The ceremony was on Sabbath day, April 13, 1917, in her church in Garwin. They made their home in Dyas until Thomas' death in 1959. Leona continued her home there until she married Charles Michel and they had a home near Murion, Iowa, until Charles' death, when she returned to Dyas. For some time she visited the homes of her children and nephews and nieces. She loved to be with her daughter, Marcia Hartland in Columbus, Ohio, because there was a Severn Day Baptist Church there. Later she came to St. Charles, Missouri, to stay with a nephew, D. Allen Stewart and his wife, Gladys. At this time she brought her membership to the Farma Seventh Day Baptist Church. She was predeceased in death by both husbands, one son, Meredith, four brothers and two sisters. She is survived by four sons: James Winter, Dyas, Iowa; Paul Winter, Saratoga Springs, New York; Robert Winter of St. Louis, Missouri, and Don Winter of Austin, Texas; two daughters, Mrs. Helga Logan of Cedar Falls, Iowa and Mrs. Marie Hartland of Columbus, Ohio, as well as 23 grandchildren and 17 great-grandchildren.

The funeral was conducted by Pastor Dick Miller of the Dyas Calvary Baptist Church on Monday, April 13, 1987, with the assistance of her son, Evangelist Robert Winter of St. Louis, Missouri. Interment was in the Dyas cemetery.

Pennsylvania Churches Day

On April 11, 1987, over 100 people attended the Second Annual Pennsylvania Churches Day, which was sponsored by the Bell and German Seventh Day Baptist churches in Saleenville, Pennsylvania. Sabbath morning services were convened at the Brick Church, where many verbally participated in the Sabbath School discussions. Pastor Charles Graffius opened the Morning Worship and introduced music prepared by the Saleenville Boys Quartet and Cindi Boester. Pastor Kent Martin introduced Pastor Robert Wertz (Harrsiburg Association Church of God), who presented an inspiring message entitled "The Sign of Jonah." Sabbath afternoon activities were held at the Bell Church. After a Thanksgiving-style fellowship meal, the spirited singing of the morning was followed by a 'tribute to spontaneous singing.' An afternoon Bible study was led by Elder Robert Stone from the Church of The Eternal God of Harrisburg, Pennsylvania. Much discussion was centered on contradicting God's Law with Mosaic Law.

In addition to the afore-named churches, the Hope Seventh Day Baptist Church (Chestnut Hills, Pennsylvania) was newly represented in this year's sessions. Concurrent youth sessions were led by Ruthanna Roberts and Larry Graffius in the afternoon. Sentiments of support for the day's events were expressed earlier by Pastor Richard Evans of the Believers Fellowship in Pittsburgh and Pastor Chuck Thomas of the Hoben Seventh Day Baptist Church.

Accessions

Blountville, Tennessee

Bobby D. Wright, Pastor

Joined after Testimony: Martha Ann Gray

Los Angeles, California

James A. Gray

Duane L. Davis, Pastor

Joined after Testimony: Mark Camenga

Sabbath School

Steve's class is studying the weekly sermon. Each week we like to help members celebrate their birthday or anniversary.

Our Sabbath School is such a learning experience that I am sure that each student in each class learns something new or is enlightened in some way, each Sabbath. We all have a good time and appreciate everyone's participation in our learning experiences.

Births

Paddock.—A daughter, Jennifer Marie Paddock, was born to James and Robinette (Balcom) Paddock, on November 18, 1986.

Thorngate.—A son, Josiah Daniel Thorngate, was born to Stephen and Lisa (Cudahy) Thorngate of Glendale, California, on March 17, 1987.

Burck.—A daughter, Caroline Claire Burck, was born to Malcolm and Kathy Burck of Cedar Hill, Texas, on March 24, 1987.

Patty (Lawton) Taucher, on December 3, 1986.

Washington, D. C.

Michael L. Burns, Pastor

Joined after Baptism: Zulema Wilson

Joined after Testimony: Janie A. Wilson

Shiloh, New Jersey

John Camenga, Pastor

Joined after Baptism: Cathy Bender

Levi Bond

(John) Mark Camenga

Natalie Forte

Julie Moncrief

Pamela Sheppard

June 1987
Women's Society News & Ideas

"One million dollars is a stack of $1,000 bills four inches high. One trillion is a stack of $1,000 bills 67 miles high. One trillion dollars is what Star Wars research and development will cost—just research and development—not installation and operation."

There was a much longer comparison, but the one I quoted is sad enough.

Speaking of space, this interesting bit of information on our conference site comes from the North Loup, Nebraska, Prairie Post: Lindborg's attractions include the Kansas Cosmosphere and Discovery Center only 45 minutes away at Hutchinson. It houses 100 million dollars worth of space artifacts. A planetarium there offers sky and space shows. Right in town there is an Old Mill Museum, with vintage buildings and pioneer and Indian artifacts (for those whose minds are more earth-bound).

We are swinging into our busy SCSC season. Of course, that is always at the top of our want list, but you already know that. This time I am going to solicit your prayers for the next two months. Please pray for the young people who are giving their summer to this service, for the staff who will be training them, for those who will be caring for both groups, and for the churches where these SCSCers will be serving, that the projects may be challenging and productive, both in growth and service. Last of all, we would ask your prayers for the Women's Board as a whole and for the SCSC committee in particular. Each of the members has spent long and prayerful hours in consideration of applications and in planning of ways and means.

I mentioned conference sessions earlier. I certainly hope you are planning to attend. The Women's Banquet is going to have something really special in the way of favors, but I will not tell what they are. There are rewards for getting all those bulletins in my mailbox. By the way, they have slipped off a great deal lately. There are only about six of you sending those and about five more who send just the monthly or quarterly newsletter. That makes my information very scarce. I know many churches have stopped mailing bulletins because of postage costs, but I plead with some of you ladies. I am going to pass. Two societies are studying the need for more bulletins, and I pray for the young people who are giving their summer to this service; for those who will be training them; for those whose minds are more earth-bound, and for the churches where these SCSCers will be serving, that the projects may be challenging and productive, both in growth and service. Last of all, we would ask your prayers for the Women's Board as a whole and for the SCSC committee in particular. Each of the members has spent long and prayerful hours in consideration of applications and in planning of ways and means.

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Count me in.

Name: ____________________________
Address: ____________________________
City: ____________________________ State: ____________________________
Zip: ________ Church: ____________________________

Please make checks payable to Our World Mission.

Partnership in Ministry

Our World Mission budget update

You can be an active part of this partnership through your ongoing relationship to your local church. At the same time, you can help to carry the responsibility of the partnership by supporting our combined denominational budget—Our World Mission. Your dollars are needed to do the work that is the denominational agencies' responsibility in the partnership. Your prayers, ideas and reactions are also needed to support the work that Seventh Day Baptists are doing together.

'The whole is greater than the sum of its parts.'

Partnership in Ministry—Actual vs Budget

Needed each month to raise budget: $38,762

This contribution is for:
- undesignated giving
- designated giving: Evangelism and Missions, Christian Education (Sabbath School, camps, youth materials etc.), Publishing (Sabbath Recorder, Leadline, Tracts), Leadership Training (Ministerial or Lay Training), Hunger Relief (SDB United Relief Fund), Summer Christian Service Corps, SDB World Federation

Partnership in Ministry—Actual VS Budget

1987 Accumulative
(Percentage of Partnership dollar raised as of May 1, 1987)
The founding of a church—the inside story

Cont. from page 25

Seventh Day Baptists, making it a foregone conclusion in the area that Jackson Center would always vote dry. The repeal of prohibition and increasing population finally permitted a saloon to be established. Still the church exerted its influence. The saloon keeper kept a "respectable" place, refusing to serve those who were becoming inebriated. Everyone in town knew in exact detail the names of the patrons, the regularity of their visits, the number of drinks consumed, and the economic and marital status of each. So unofficially regulated was this establishment that it was dubbed "The Dirty Shame" by a local Methodist preacher who looked in the window. The constituted body of the Jackson Center Church is gone, but the free-thinking contentious, indomitable spirit of the Welchmen who founded her lives on. So unofficially regulated was this establishment that it was dubbed "The Dirty Shame" by a local Methodist preacher who looked in the window.

Ain't misbehavin' Cont. from page 29

of requiring the government to show a compelling state interest for any regulations that infringe on individual religious rights.

"The solicitor general quoted from Section Three of Burger's Bouven v. Roy decision, in which he urged a more relaxed standard for the government to meet," said Carson. He said that section was a shaky foundation for an argument, since five of the court's nine justices distanced themselves from Burger's thinking, even though a majority concurred in the overall decision.

One other important free-exercise case considered by the court earlier this term, Arizona Board of Education v. Philbrook, has not yet arrived at a conclusion. That case involved a public school teacher whose contract did not allow him to use personal leave days for the religious observances required by his World Wide Church of God faith. Chief Justice Rehnquist, writing for the majority in the Supreme Court's decision in December 1986, sent the case back to a lower court for a review of the facts. But in saying that the record was not clear enough to determine whether the teacher's contract unconstitutionally infringed his rights, Rehnquist used language that was "acceptable" to separationists, said Carson. The attorney was also encouraged by the court's refusal to review a lower court ruling in the case of Volkswagen of America v. Protos, which said an employer must attempt to accommodate the religious practices of an employee who refused to work on her sabbath.

In another recent free exercise case, the Michigan Court of Appeals upheld a jury award of over $24,000 to a Montgomery Ward sales clerk who was fired in 1983 for refusing to work on Sundays. Jane Scholz, the sales clerk, said she had informed her employer upon being hired in 1979 that her Christian Reformed faith would not permit her to work on her sabbath. That was not a problem at that time because the store did not open on Sundays. It began doing so in 1972, and in 1977 Scholz was told to begin coming to work on Sunday.

The damage award to Scholz represented $8,750 for religious discrimination and $15,250 for breach of contract. The Court of Appeals said Scholz had not proved Montgomery Ward to be guilty of "intentional" discrimination, but said that "there was sufficient evidence for the jury to conclude that label suffered disparate treatment because of her religious beliefs." (Scholz v. Montgomery Ward)

We're inspired here in Blountville

We here at the Blountville (Tennessee) church, have been inspired by new growth. We have had new members and inquiries of three other families, two of which have given their testimonies. We have had special prayers and God's answer is three or four continued prayers. When some of our members are ing many of them.

We hope to continue this later in the spring. Paint, paper and carpet the nursery. All the materials have been donated so far. Work is underway on moving the sign and two trees have been removed for this.

We have started the NIST program with great participation. Classes started on Wednesday and Sunday. We are now holding classes during the days and meet together on Wednesday. We feel this will really help us with our survey in the early spring.

We have quite a spacious area here in Blountville and invite anyone traveling to stop by or just come visit us. We have had many visitors and enjoy all who can join us.

—Barbara Balcom, Clerk

The Ladies Love Circle has been very excited about their theme for this year, "Color Me Christian." The theme includes a monthly Bible study that observes color qualities in God's Word. The rainbow is our theme includes a monthly Bible study that observes color qualities in God's Word. The rainbow is our theme. Last month was a birthday party (for no one in particular). Yellow was the color for the month, so our loons, streamers and game prizes done up with yellow-

—Denna Wright

The Sabbath Recorder
The founding of a church—the inside story

Seventh Day Baptists, making it a
foregone conclusion in the area that
Jackson Center would always vote dry.
The repeal of prohibition and increasing
population finally permitted a saloon to
be established. Still the church exerted
its influence. The saloon keeper kept a
"respectable" place, refusing to serve
those who were becoming inebriated.
Everyone in town knew in exact detail
the names of the patrons, the regularity
of their visits, the number of drinks
consumed, and the economic and marital
status of each.
So unofficially regulated was this
establishment that it was dubbed "The
Dirty Sham" by a local Methodist
preacher who looked in the window on
his morning constitutional. An
unmarried music teacher who stopped in
on her lunch hour to sample the
homemade ham sandwiches provided by
the owner's wife, was reprimanded. As
a star-struck teenager, I forced a
monthly dilemma: to duck in furtively
and buy the newest movie magazine
and risk being snatched by the hand of an
angry God, or not keep up on the latest
goings-on in Hollywood.
The constituted body of the Jackson
Center Church is gone, but the free-
thinking contentious, indomitable spirit
of the Welchmen who founded her lives
on.

Moral of the story: "It is better to
subscribe to a favorite magazine than to
enter a den of iniquity." SR

“We’re inspired here in Blountville”

We here at the Blountville (Tennessee)
church, have been inspired by new growth. We have had five
new members and inquiries of three other families, two of
which have given their testimonies. We have had
special prayers and God's answer is three or four
families. How much greater our growth could be with
continued prayer. When some of our members are
away or sick, the Lord has filled the seats.
We are working hard on our goals and are complet-
ing many of them. Our flares were designed, copied
and used on our survey. Last fall's goals for our sur-
vey were not quite met, but we all enjoyed the work.
We hope to continue this later in the spring. Other
goals are to paint the exterior of the building and
paint, paper and carpet the nursery. All the materials
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their theme for this year, "Color Me Christian." The
theme includes a monthly Bible study that observes
color qualities in God's Word. The colors is our
symbol—God's prism, all full of promise.
A project or craft is planned for each meeting. So
for this year we have made table favors for a local
nursing home—a wishing well out of clothespins.
Last month was a birthday party (for no one in par-
ticular). Yellow was the color for the month, so our
hostess had her kitchen decorated with yellow bal-
loons, streamers and games prizes done up with yellow
bows, etc. The one who wore the most yellow was elect-
ed to blow out the candles on the birthday cake. Next
month we will be transforming place mats into
butterflies.

We continue to meet in each others' homes and en-
joy a close fellowship with one another.
—Barbara Wright

The Blountville Seventh Day Baptist Church is high
in spirit this spring. On February 15th, a goal setting
meeting took place. One of our major goals was to re-
pair and paint the exterior of our church building.
Everyone became very excited as we thought of ways to
raise the money. Faith was definitely shown as we put
our trust in God to show us different opportunities to
raise the money for our Goal. We are asking you to
keep us in prayer so we will hold onto that faith.
—Denise Wright SR

Ain't misbehavin'

of requiring the government to show a
compelling state interest for any
regulations that infringe on an individual
religious rights.

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Section Three of Burger's Beef v.
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Montgomery Ward salesclerk who was
fired in 1983 for refusing to work on
Sundays. June Scholz, the salesclerk,
said she had informed her employer
upon being hired in 1970 that her
Christian Reformed faith would not
permit her to work on her sabbath.
That was not a problem at that time because
the store did not open on Sundays. It
began doing so in 1972, and in 1977
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The damage award to Scholz
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contract. The Court of Appeals said
Scholz had not proved Montgomery
Ward to be guilty of "intentional"
discrimination, but said that "there was
sufficient evidence for the jury to
conclude that she suffered disparat-
treatment because of her religious
beliefs," Scholz v. Montgomery Ward
SR

Post-Conference Retreat planned

The Center on Ministry is sponsoring a Post-Conference Retreat to be held following General
Conference at Nortonville, Kansas. The retreat will begin on Sunday, August 16, with the evening
meal and close on Thursday, August 20, after the noon meal.

This retreat is being planned especially for our theological students and their wives, but the
Council on Ministry also invites pastors and their spouses for this time of fellowship, study and
relaxation.

Program areas will include daily Bible study and worship, family life of the pastor and
reflections on General Conference. There will be a minimum charge based on actual costs. If you
are interested in attending, please contact Dean Paul Green at the Seventh Day Baptist Center. SR