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Education

Education is gleaning from men and books and laboratories, from field and forest and whispering wind; but it is more:

It is learning promptness and thoughtfulness, kindness and helpfulness, and every form of purity:

It is the mastering of mind and spirit, appetite and passion, thought and word and glance:

It is knowing that nothing but service brings worthy living, that selfishness means sin, that courage lies in being right.

Education is the implanting of good habits, the acquirement of efficiency, the development of twenty-four carat character.

Thomas C. Naisbitt
-quoted in SR, August 1914
Portland set to Share the Joy

Speakers to Share the Joy

Sunday: "Share the Joy"
Evening—William Webster, First Baptist, Wickford, RI
Morning—Leland Bond, Bradenton, FL
Tuesday: "Share the Joy of Serving"
Morning—John Corred, Boulder, CO
Evening—Edward Sutton, Berlin, NY
Wednesday: "Share the Joy of Salvation"
Morning—Lawrence Watt, White Cloud, MI
Evening—Mynor Super, Texarkana, AR
Thursday: "Share the Joy of Healing"
Morning—Herlitz Condison, Toronto
Evening—George Calhoun, Battle Creek, MI
Friday: "Share the Joy of Celebration"
Morning—Charlotte Chroniger, Syracuse, NY
Evening—Conference Choir

Sabbath: "Share the Joy of Worship"
Sabbath School—George Parrish, Battle Creek, MI
Morning—George Parrish, Battle Creek, MI
Evening—Conrad, Wnipeg, MB
Sabbath Worship—John Peil, San Gabriel, CA
Morning—John Peil, San Gabriel, CA
Evening—Mysor Nair, Berlin, Austrian
Sunday: "Share the Joy of Worship"
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Schooling: where and why?
Various perspectives
Christian Education: Why? How?
by Dr. Wayne R. Rood

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WRITERS: Please type manuscripts double spaced. Only manuscripts that include a stamped, addressed envelope can be returned. Unsolicited manuscripts are welcomed; however, they will be considered on a space available basis. No remuneration is given for any article that appears in this publication. Paid advertising is not accepted.

POSTMASTER: Send address changes to The Sabbath Recorder, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678.

The Sabbath Recorder is published monthly (combined July & August) by the Seventh Day Baptist General Conference's Tract and Communication Council, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. This publication is distributed at no cost to members and friends of Seventh Day Baptist churches and is made possible by donations from its readers. Second-class postage paid at Sun Prairie, WI 53590.

Vol. 47, No. 6, 7/8 1989
Whole No. 6,732

July-August 1989
Volume 211, No. 78

A Seventh Day Baptist publication

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Who are Seventh Day Baptists?

If you've never read The Sabbath Recorder before, you might be wondering who Seventh Day Baptists are. Like other Baptists, we believe in:

- The saving love of Jesus Christ.
- The Bible as the inspired word of God and a record of God's will for man. The Bible is our authority both for our faith and our daily conduct.
- Freedom of thought under the inspired word of God. Salvation is the free gift of God to all men. You're welcome to accept or reject it at your own choice and at any time.
- Love, as shown by the guidance of the Holy Spirit.
- The congregational form of church government. The church is under the leadership of the elders who have been chosen by the church to give guidance and to participate in the decision making process of the church.

The seventh day

God commanded that the seventh day (Saturday) be kept holy. Jesus said by keeping it as a day of worship. We observe the seventh day of the week (Saturday) as God's Holy Day as an act of obedience (not as a means of salvation). Salvation is the free gift of God through Jesus Christ.

It is the joy of the Sabbath that makes Seventh Day Baptists just a little bit different. If you would like more information, write Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678.
Schooling: where and why?

By RuthAnne Peil

What are the benefits of a Christian School that make it worth your money to enroll your children? You may say, "They teach Christ, of course." But it's not that simple.

There are several criteria you can use to decide if a Christian school will give you what you're looking for before you invest your money and change your child's affiliation? If they say they're non-denominational, what does that mean? Ask for a statement of beliefs. See how well they line up with Seventh Day Baptists. Some schools have a statement of purpose (usually evangelistic) instead of a full statement of beliefs. Then it's harder to know what your child may be taught, but you can still ask the principal his personal church affiliation. That may give you some guidance.

Qualified teachers

Every state has standards for its public school teachers which include education and child psychology courses. Those courses have been put in the state curriculum because they improve teacher performance in the classroom. Do we want any less for our Christian schools? Besides the minimum state requirements, teachers should also have a personal relationship with the Father through Jesus Christ and a love for children to help them come to Him.

Curriculum

There are several excellent Christian texts on the market today, some which are superior to public school books. Some of the more noteworthy are A Beka Books (especially elementary math) and Bob Jones University Press (science—all grades). There are others which are almost as good, and new entries are appearing regularly. Ask to see the books used for your child's class.

A.C.E. is an individualized curriculum designed for small, one-room-school type situations. It has the advantage of picking up a child at his exact level of ability while keeping him in the group and allowing him to move at his own pace. This is great if he is very slow or extremely bright, but for the 80% of kids who fall somewhere between those two extremes, A.C.E. fails to deliver some important aspects. Group practice, drills and oral discussions, which usually enhance a lesson, are missing. No one is on the same lesson, so they can never work together.

Facilities

This is the bane of most Christian schools. Real estate is too expensive to provide adequate facilities, unless the school has been blessed with an endowment. Look for these minimum essentials: adequate classroom furnishings (lighting, desks, chairs, encyclopedias, dictionaries, maps, globes), lunchroom, playing field and equipment (at least a softball diamond, high school should have more), and a library of at least 500 books (2,000+ for high school). Ask to see all these things before you enroll. And ask to see at least two classrooms in session, preferably at two different grade levels. Plan to stay a half hour in each one. If the principal won't let you visit, find another school. One last thing to check for is a teacher's lounge. If teachers have good working conditions, they do a better job.

Tuition

If you find all the things you're looking for in a Christian school, expect to pay a good sum for it. Qualified teachers expect to be paid for their knowledge just like you do. Low tuition and low pay usually mean lower standards. Unlike public schools, private schools cannot depend on tax money, so it all must come from parents and donations.

Admissions policies

Admissions are a problem with Christian schools. Because they are considered an evangelistic outreach, most will accept anyone with even a nodding acquaintance with Christianity. Many parents want their children to learn "religion" but they don't want to take them to church, so they dump them in a Christian school and expect that to do the job. The results are predictable. Insensitive parents produce irresponsible children who are disrespectful and troublesome in school. Other schools demand church attendance as a prerequisite of enrollment, and many parents believe such children. Again the results are predictable. If you're pulling out of the public system to avoid the bad element in society, forget it. There is no escape from human nature. The bad language, drugs, and immorality are in the Christian school, too. Sometimes they are more difficult in the Christian setting where they are covert. At least in the public schools we know we're looking at sinners.

Many parents want the best education for their children, but want someone else to do it.

The Christian in the public schools

I often hear people express the opinion that Christian parents and teachers should not become involved in establishing private Christian schools. Rather, so the argument goes, these believers should become involved in the public schools. After all, we are the light of the world, the salt of the earth, etc., etc.

What about this viewpoint? Are those who support Christian schools zealous but misguided?

Should we all focus our effort on the best education for our children but want someone else to do it. They want their children to learn "religion" but they don't want to take them to church, so they dump them in a Christian school. The results are predictable. Insensitive parents produce irresponsible children who are disrespectful and troublesome in school. Other schools demand church attendance as a prerequisite of enrollment, and many parents believe such children. Again the results are predictable. If you're pulling out of the public system to avoid the bad element in society, forget it. There is no escape from human nature. The bad language, drugs, and immorality are in the Christian school, too. Sometimes they are more difficult in the Christian setting where they are covert. At least in the public schools we know we're looking at sinners.

The best Christian education a child can get is around his own dinner table. There he is equipped to go out and rub shoulders with the world and discern what he sees. "Even a child is known by his doings,"

RuthAnne Peil has a California teaching credential and has taught for 15 years in Christian schools and was a principal for four years. She has taught the curriculum she discusses. RuthAnne is currently writing the elementary Nuture Sabbath School lessons for our denomination.

The Christian in the public schools

by Dwight L. Chappell

July-August 1989

Materials are not biased against Christianity or for humanism. Christians can oppose the establishing of school-based health clinics and other such ventures. Other activities of a similar nature could be added to this list. Personally, I have come to the conclusion that all of our efforts to sanctify the public schools will become increasingly unfruitful and are ultimately doomed to failure.
Schooling: where and why?

No more pencils, no more books—No more teachers...
School's out for summer! Any better time to consider your schooling plans for the fall? The following articles will provide you some different perspectives from the Christian, public, and home education settings.

Christian schools—pro and con

What are the benefits of a Christian School that make it worth your money to enroll your children? You may say, "They teach Christ, of course." But it's not that simple.

There are several criteria you can use to decide if a Christian school will give you what you're looking for before you invest your money and change your child's school. Here are six things to look for.

Theology

What is the school's church affiliation? If they say they're non-denominational, what does that mean? Ask for a statement of beliefs. See how well they line up with Seventh Day Baptists. Some schools have a statement of purpose (usually evangelistic) instead of a full statement of beliefs. Then it's harder to know what your child may be taught, but you can still ask the principal his personal church affiliation. That may give you some guidance.

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What about this viewpoint? Are those who support Christian schools zealous but misguided?

Should we all focus our effort on penetrating the public school system? There are certain things that Christians in the public schools can do to make their presence felt. Some examples would be as follows:

• Christians can oppose the establishment of school-based clinics and other such ventures.

• Christians can sponsor and support the believing students.

• Christians can become involved in the PTA and exert their influence.

• Christians can sit on curriculum review committees to see that materials are not biased against Christianity or for humanism.

• Christians can oppose the establishment of school-based health clinics and other such ventures.

Other activities of a similar nature could be added to this list. Personally, I have come to the conclusion that all of our efforts to sanctify the public schools will become increasingly unfruitful and are ultimately doomed to failure. In the best Christian education a child can get is around his own dinner table. There he is equipped to go out and rub shoulders with the world and discern what he sees. "Even a child is known by his doings." So RuthAnne Peil has a California teaching credential and has taught for 10 years in Christian schools and was a principal for four years. She has taught the curriculums she discusses. RuthAnne is currently writing the elementary nurture Sabbath School lessons for our denomination.

The Christian in the public schools... by Dwight L. Chappell

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Schooling, cont.

essence, I believe that we shall lose this battle for the same reason we lost in Vietnam. What I mean by this is that the "rules of engagement" prevent our achieving a victory.

In the Vietnam experience, our stated goal was basically to maintain the status quo. Our side never really tried to achieve an all-out victory. This meant that our troops could defend hamlets but they could not invade the North. Our air force could bomb supply lines but not the strategic dikes. In the final analysis, the other side fought the war with the objective of winning. We cannot really turn the tide. We are free to maintain our own personal beliefs, but we cannot openly and consistently bring our thoughts into captivity to Christ. We can engage in small skirmishes but we cannot really turn the tide. At best, we may succeed for a time in keeping public schools from becoming less Christian. We may manage to retard the growth of evil in our time but there is no way we will ever cause the public schools to become more Christian. There is no hope that the public schools will ever present Jesus Christ as the Lord of life or as the Creator of science. They will never present God as the sovereign author of history or the goal of life as bringing glory to God.

I would like to ask two final questions. Over the last generation the vast majority of Christians have sent their children to the public schools and did their best to work within the system. During the same time countless Christian teachers have also entered the public schools and sought to be salt and light. It is now time to look at the report card. Do you honestly believe that the public schools are more or less Christian today than they were 20 years ago? In light of the recent laws, the court decisions and the present trends which we see in place, do you believe that the public schools will be more or less Christian 20 years from now than they are today? 

The very best a Christian in the public schools can hope for is to fight a defensive battle. We can engage in small skirmishes but we cannot really turn the tide.

Providing a balance by James A. Skaggs

Every morning, before school, a group of students gathers in my room as soon as it is unlocked. Most of them are Christians. They know I am active in a Christian church. It is not a Bible study or a prayer meeting; just a place where they have come to expect to find each other. Religion rarely comes up. Early this year, after news stories about the experiments on the Shroud of Turin, I got a call from a former student now working on his PhD in California. He was once in my Political Science class. We became friends and later he became a Christian, partly as a result of discussions about the historical evidence for the resurrection. He wanted to tell me that it didn't make much difference to his faith whether the Shroud was authentic or not.

Some years ago I became well acquainted with a student whose family was on furlough from the mission field in the Middle East. Before coming to Madison, she had attended a school for missionary children in Pakistan. She found our school rather different but was very pleased to discover from a study on comparative religion that I was a Christian. We exchanged letters for several years after she returned. Our International Relations class covered a unit about the political situation in the Middle East. Obviously some of its roots are religious. We discussed the significance of Temple Mount in Jerusalem to Jews, Muslims, and Christians. There are students from all those faiths in the class.

I teach in a large, public high school. Over 80% of our students go on to post-secondary education. Our student body is very diverse. This semester I had students who were Hispanic, Turkish, Indian, Chinese, Jewish, Islamic, Mormon, Roman Catholic, Protestant, militantly secular, and simply hedonistic. The classes I teach frequently take up issues which have ethical implications or explicit religious context. It is nearly impossible for any teacher to present controversy without bias. If they think they are doing so, there is probably some smuggling of personal bias (perhaps without realizing it) in their agenda or in the choice of materials. It is extremely important for the teacher to be fair. For me, that means acknowledging my own point of view and ensuring that other positions get a fair presentation. It is especially important that a Christian teacher be seen to act with fairness and integrity. The most destructive enemy of our witness is hypocrisy. I believe that it is very important for Christians to be present in the public schools as in every part of society. We provide a balance to other influences. In our behavior and in our relationships we ought to be making some difference every day.

James warns, "Not many of you should presume to be teachers... because you know that we who teach will be judged more strictly" (James 3:1). That was addressed to teachers in the church but it has relevance to all teachers. Each of us presumes when we stand before a class, and we convey lessons not only through what we say but in all our behavior. It is an important responsibility. I am grateful for a God who forgives, and also for one who can use error to accomplish His purposes. 

Jim Skaggs teaches history at James Madison Memorial High School in Madison, Wisconsin. He has taught in the public schools for 20 years. Skaggs is a deacon and Sabbath School superintendent at the Madison SDB Church.
Schooling, cont.

Clause as evidence for their direction. But as I read the letter over and over again, all I could see were reasons why I could sing Christmas carols depicting the true meaning of Christmas.

As I read the letter over and over again, all I could see were reasons why I could sing Christmas carols.

I remembered a paragraph from a recent Concerned Women for America (CWA) newsletter that mentioned the Christmas in the Public Schools book I had called CWA to request a copy. The switchboard put me through to the legal office where CWA attorney Jordan Lorence answered my questions. Lorence sent me five copies of the booklet, which I gave to my principal. The book clearly shows that no anti-Christmas censorship urged by the school officials. The principal directed me to the superintendent. Lorence sent me five copies of the booklet, which I gave to my principal. The book clearly shows that no anti-Christmas censorship urged by the school officials. The principal directed me to the superintendent. I approached my principal for an answer several days later; he directed me to the superintendent.

I presented the situation to him and was told that one of their reasons for questioning my vocal selections was because one of the faculty members was Jewish. In recent years, this person had threatened to take legal action with situations that presented a religious side to anything. I asked the superintendent if he would read the Christmas in the Public Schools booklet. He replied that he didn’t have time to become informed of such issues; he also said he wasn’t clear on becoming a lawyer over the situation. He said he would speak to the principal again and give me an answer the next day.

I prepared my students for what might happen. They were upset and wanted to start a petition to the school officials. The principal called me and offered to have a meeting on the matter. The principal said he would keep the matter in prayer. George, Doug and I attended a Christian conference shortly after school was out. When home schooling was briefly alluded to, we felt as if God fine-tuned our ears to hear His Word for us. At the break time, Doug and I discussed the idea and immediately began to feel that this was the answer for our family.

We began to see how godly character training could be interwoven with academic and life skills for a unified approach to education. After discussion with our children, and their agreement, we decided to try. The first discovery we made was that “schooling” was a 24-hour-day experience. Our entire perspective changed. We began to see how godly character training could be interwoven with academic and life skills for a unified approach to education. As parents, we became excited about regaining the control of what our children were being taught, and controlling the amount of time we had to “train up our children in the way they should go.”

Two primary goals became immediately evident. First, our children were to become lifelong learners. Secondly, they became independent learners. One result of traditional school was that the natural curiosity of our children had been virtually burned out by the time they became frustrated. At that point, academics were a trivial part of our concern.

“Good morning, teacher/Mom” by Jane Mackintosh

Our family deals with the schooling issue daily because we have chosen the oldest path that is now considered the newest. We home school our children; Adam, grade eight; Eric, grade seven; and Alicia, grade five.

We just finished our second year of home schooling and believe wholeheartedly that it is one of the most important choices we have made for our family. Adam, Eric, and Alicia had attended public school where I was active as a volunteer aide in their classrooms. We were aware of the dangers of public school, but by staying involved, we felt secure that we were able to monitor what was taking place at school.

When our eldest, Adam, was in fifth grade, we became quite alarmed at the peer pressure to pair off as “couples” in his classroom. We felt strongly that we needed much more family time to counter the time spent at school, and after school, with peers whose influence was serious foolishness—kids playing at adult games they didn’t understand. We examined our work, school, sports, and church schedules searching for a place to add more family time and become frustrated. At that point, academics were a trivial part of our concern.

Doug and I attended a Christian conference shortly after school was out. When home schooling was briefly alluded to, we felt as if God fine-tuned our ears to hear His Word for us. At the break time, Doug and I discussed the idea and immediately began to feel that this was the answer for our family.

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Lanette Calhoun teaches music to grades K-5 in the public schools and at the Christian school where her three children attend. She is a music minister in a local Methodist Church and helps with the music at the Battle Creek SDB Church.

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questions while I do my own reading and studying. In the laundry, mowing lawns, changing oil in cars, etc.—are practiced, the kids are free to pursue their own interests. (Important Note: When we began home schooling we also pulled the plug on the television. Aside from an occasional tape on the VCR—usually an educational tape—the TV does not exist. We cannot recommend this enough.)

The afternoons are when boredom sets in. Other kids are not home from school yet, so ours are forced to think of things to do. This was a rough time at first, and continues to be rough periodically, but the reward has been a forced motivation and increase in creativity, yet boredom sometimes wins out. By not being in a traditional school setting, they don't get those unforgettable teachers (nor the terrible ones), but they do get to see Mom and Dad as teachers. They don't get to experience the traditional school experiences, but they do get a big increase in the quality family experiences. Consequently, there is an increase in close relationships with siblings and parents, but a decrease in close relationships with friends and teachers. Contact with peers takes more effort, and the kids do get left out of "the group" at times. But their primary dependence is recentered on the family rather than their peers. Of course of time, or lack thereof, is a big factor in home schooling, with the need for parents to have some "alone time" and time to run a household and individual ministries outside the home.

Home schooling is not an easy choice. Parents and children must become co-learners for it to work. We honestly do not believe that the parents' education or teacher training levels are that important, as long as the parents are willing to study what their children are studying. The legality of home schooling in your state can get tough. There are home schools in every state, and each state treats them differently. There is legal representation available for home schoolers through the Christian Legal Defense Association for $100/year. Parents are recommended to get you started if you are considering home schooling. The Big Book of Home Learning, by Mary Pride, is a Christian review of all the curriculums you could even imagine available to home schoolers. And, Schoolproof, also by Mary Pride, is an excellent treatise from a biblical perspective on what is really important for our children to learn. This is not just for home schooling parents—every parent should see this book.

What if you have questions, we would be glad to talk to you. Our address is Doug and Jane Mackintosh, 171 Shelter Cove, Half Moon Bay, CA 94019, and our phone number is (415) 728-3873.

Christian Education: Why? How?

by Dr. Wayne R. Rood

Editor's note: Dr. Wayne Rood gave the inaugural Rex Zwiebel Lecture on Christian Education on April 22, 1989. The following is the first half of the modestly shortened manuscript. Used by permission.

Once upon a time, I was commissioned to present the keynote lectures for a national convention of Christian Educators on the assigned theme, How and Why of Christian Education. It was a good conference, and the feedback from my work was a comfortable combination of compliments, criticisms, and comments.

However, I was vaguely uncomfortable the whole event, and it was only much later that I identified the reason: the very statement of the theme—how, and then why—led us into that subtle trap awaiting all earnest educators: to focus exclusively on the immediate demands of the task. (How can I find some quick background material for today's lesson? How can I deal with little Mary and her large brother? How can I keep Johnnie and Jimmie apart for 40 minutes? How shall I choose the visual aids for this week's class? And how can I cope with the projector if it breaks down—again? And how can I find enough scissors to go around? How can we get the kids to attend church school—not every week, for heaven's sake, but most of the time? How can we get the teachers to attend training sessions?)

But the question of Why does rise through the welter of How, and we are surprised to be on square keeping faith with a sacred tradition. And because they know that if they were clear about why, they could figure out how.

So I am ready for another run at the subject—Christian Education: Why, and How? An introductory explanation—the form of my argument will not be based in the classic Greek syllogism: major premise, minor premise, conclusion (ducks in a row, QED). But rather in the ancient Hebraic chiasm, a form of parallelism recognizable in many of the Psalms, the book of Jonah and the Lord's Prayer, but also characteristic of the structure of the entire Bible beginning with the Creation in Genesis and beginning again with the New Creation in Revelation.

Thus, Why first and then How, but always interrelated. Five movements observed in the life of the early church (History, Communion, Initiation, Creed, and Schools); then again in our experience of the contemporary church (Schools, Creed, Initiation, Community, and History). So, are you ready?

The Why flows from Matthew's record down the hillside in Galilee where, after the mystery of the resurrection, Jesus had arranged to meet with the disciples: You, then, are to go and make disciples, and baptize them, and teach them. And remember: not only has all power in heaven and on earth been given to me, but I will be with you always.

That was Why. How did they respond? By being true to the reason they were responding: that is, by teaching what and how they had been taught.

What did this chancy band of eleven uncertain Palestinians have to go on?
In 1901, the General Missionary to the Southwestern field, Gideon H.F. Randolph, reported to the Missionary Board on his work in Arkansas. "To my mind there is comparatively little good resulting from the ordinary revival work in this country. With this conviction my effort has been to work for a higher standard of Christianity and Christian living, and let revival work come in secondary."

In the establishment of a school and academy in Fouke, he not only raised the standard of Christian living for the people of the area, but contributed to countless revivals through those who were directly influenced by the school. Among its alumni were at least four Seventh Day Baptist ministers: John and Wardner Randolph, Hurley Warren, and Marion C. VanHorn.

G.H.F. Randolph had answered the call to become general missionary in the Southwestern Association in 1898, a position he held for over 17 years. In this capacity he presented at the Woman's Board Hour from the past year. He recalled that even though his family was Baptist, his mother sent him to a public school, though theoretically good enough, seldom had the discipline and thoroughness of learning that he had coming under his influence. Although the school was primarily a mission school at Fouke, it served many others who opted to send their children to the school.

In Fouke, Arkansas, church celebrates 100 years. India SDB executive Ron visits cyclone-torn area. Burma SDB Conference gathers for 20th annual session. Executive Thornpeter underway on European good will trip. Texasarkana, Arkansas, church marks 25 years. Report of Madison, Wisconsin, church being organized. Special August issue emphasizes the 100-year anniversary of the Women's Board.

Ten years ago—July/August 1979
Seattle church hosts "SDB Informational Meetings." Dr. K. Duane Hurley awarded honorary Doctor of Divinity degree from Salem College.

Pray...

- for the Women's Board move to New Jersey
- for our SDB sister Conferences
- that we remember those special saints who showed us the way
- for those entrusted with educating our children
- for our recent graduates and ordinands
- that vacation Bible schools reach many for Christ
- for traveling missionaries and to Conference
The President's Page

Share the joy of learning
by Luan Ellis

"For ever since it is written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope." Romans 15:4

As a teacher, I know a little bit about sharing the joy of learning. It really is a joy to share what you know—especially if those you are sharing with are receptive. Do you think your pastor doesn't know about sharing the joy of learning? As a teacher, I know a little bit about sharing the joy of learning. It really is a joy to share what you know—especially if those you are sharing with are receptive. Do you think your pastor doesn't know about sharing the joy of learning?

The very best part of being a teacher is seeing the light dawn on a student's face when they understand.

I hope this year of Sharing the Joy has been meaningful to you. It certainly has been for me. It has been a year of sharing and learning. May it continue for us all. God bless you all, and I'll see you in Portland.

Favorite childhood memory:
Coming home after playing in the snow and sitting in front of the big radiator in the living room.

Favorite Bible passage:
Proverbs 3:5-6

Favorite author:
Charles Swindoll

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Charles Swindoll
From the executive secretary's desk

Leadership and Christian education

"All scripture is inspired by God and is useful for teaching the truth, reproving error, correcting faults and giving instruction for right living so that the person who serves God may be fully qualified and equipped to do every kind of good deed." 2 Timothy 3:16-17 (TEV)

Seventh Day Baptists believe in Christian education. The scripture quoted above doesn’t use the term “Christian education,” but it certainly outlines the purpose of that portion of the church’s role in giving instruction for right living so that the person who serves God may be fully qualified and equipped to do every kind of good deed.

We believe that one of the church’s major responsibilities is to teach what it means to be a Christian, to develop moral leaders, to teach what it means to be a moral leader, and to model “truth” and “right living.”

For moral leadership to be taught, moral leaders have to teach and to model “truth” and “right living.”

The pastor as the teacher? For moral leadership to be taught, moral leaders have to teach and to model “truth” and “right living.” This puts a major responsibility for Christian education directly on the pastor and his or her education support staff. I know that in many—maybe even most—of our churches, the pastor teaches a Sabbath School class. This is not what I mean by the whole program as well. The pastor needs to be free to see the big picture, to see how the total program meets the purposes and goals of teaching Christian principles.

Robert K. Greenleaf, in his book The Servant as Religious Leader, identifies the “growing edge church” as “one that accepts the opportunity all churches have to become a significant nurturing force, conceptualizer of a serving mission, value shaper and moral sustainer of leaders everywhere.”

My challenge to Seventh Day Baptist pastors and churches is to see the importance of Christian education in the total program of the “growing edge church.” We must strengthen the people involved and work at producing moral leadership for the future.

In preparing dynamic moral leaders for our country, our nation, and the world, we do not over our 45-minute limit. This concerns me because I see the importance of the church’s role in teaching leadership. I don’t mean just teaching leadership for the church and the denomination. I am talking about preparing moral leadership, but we so often limit it to lip service.

Our churches have the mechanism for delivering the “instruction for right living.” We have Sabbath Schools, Bible schools, camping programs, and youth programs whose main purpose is to teach Christian principles. Perhaps, however, the church has lost sight of the important aspect of developing leadership.

The pastor as the teacher? For moral leadership to be taught, moral leaders have to teach and to model “truth” and “right living.” This puts a major responsibility for Christian education directly on the pastor and his or her education support staff. I know that in many—maybe even most—of our churches, the pastor teaches a Sabbath School class. This is not what I mean by the whole program as well. The pastor needs to be free to see the big picture, to see how the total program meets the purposes and goals of teaching Christian principles.

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Nellore, India, Asia

At the Annual Meeting of the SDB Conference of India in April, B. Kishor Kumar was appointed executive secretary, succeeding his father, the late B. John V. Rao. He gave the annual report on the gospel-work done by the evangelists (men and women) in the SDB Fields.

These teams worked in rural areas mainly, visiting villages and hamlets, preaching the Word of God. Unaffected by weather and unforeseen by the teachers, they toured the countryside, walking miles and miles together in hostile weather and terrains. Sometimes going without food, they held wayside meetings, visiting, praying and caring for the sick, sharing the problems of the poor and comforting them. By their planned and concerted work, many came to know correctly of our Savior, more of our Holy Bible and much of our Mission.

Blountville, Tennessee, USA

Organized as the First SDB Church of Upper East Tennessee in 1978, this church in Blountville was one of the first Extension Ministries during the national commitment to growth emphasis. It has been a missionary pastor church for many of those years, with the current leadership, Pastor Bobby Wright, coming from the congregation. It has not been an easy place for witnesses and many have moved away because of the local economic situation. Beginning May 1, Pastor Wright became bi-vocational and continues to give needed leadership. Your prayers for him and the congregation are vital to their ministry growth.

Makapwa, Malawi, Africa

Medical Administrator Royal J.B. Mkandawire has shared, through Pastor David Pearson, “We are now in the process of appointing an Evangelist/Relief worker who will be providing the spiritual food and see for the needs of (Mozambique refugees) at Chipho and other camps in Chikwawa, Nsanje as well as Malawi. The person involved will be on full-time with the church under Christian Council of Malawi funds in order to uplift the relief and development work.

“My trip to Zimbabwe was successful in a number of ways. I learned a lot about how to care for refugees and needy people, how to plan and implement development projects, income-generating activities, leadership skills, community approach, Bible reflections and promotion of a self-reliant spirit. The course was ‘Learning for Transformation’—how people can be transformed spiritually, physically, socially and economically. They gave us Certificates of Achievement after five weeks of comprehensive study. There were participants from over seven countries with eight from Malawi.”

Some funds from the SDB United Relief Fund were sent three months ago to help meet the needs in the Chipho clinic area. A new building is to be constructed, with funds from the Missionary Society, to aid the medical ministry.
Dear Ones All,

The editor has chosen an education theme for this month and while I find it hard to stick to a subject, as you may have observed in the past, I have a thought or two on the subject.

**A few hours a week spent helping anyone from a neighborhood youngster to an adult struggling to get along in everyday life can be a missionary project in your own back yard.**

In our age when everything is moving so fast, more and more are dropping out of formal education and therein lies many of our cultural problems. If one is to achieve an education, I see a greater need to reinforce the reading skills as far back as early elementary grades. Not having had the advantage of a college education, and thereby gain the knowledge and skill not laziness and physical disability can excuse me longer with us, devoted many years to teaching the Laubach system of reading. Infinitely rewarding. This very month I received a letter from a lady, well known to me, who might become careless in our choice of dress and the effect it has on others. Citing a situation where short shorts were worn to an afternoon church service, it discouraged a party interested in our denomination. She pled that we take a bit more thought for our choice of dress when we are witnesses.

This is the last call for your reports to the Women's Interest Committee at Conference. The more information we have during the year, the more interesting this letter can be to all societies. Also, last call for donations to the Craft Sale for SCSC in Portland, Oregon. Remember the suggestions from last year's chairwoman:

- *Price everything with a price you will be happy about; the Board may have to lower it toward the end of the sale.*
- *Bring or send items that are easily portable, simple, and popular.*

One more last minute reminder for your love gifts and gifts for SCSC expenses. This year travel is costing more because of location and rising air fares, so dig deep and make it as generous as you can. Those of you who are assisting your pastor's wife to attend, God will richly bless you and her, I feel sure.

From your society

Nortonville, Kansas—ladies are using Psalm 19:14 and "humility" for lessons during this period. They were asked to be aware of their attitudes, voice tone and level, and body language when speaking to others. I have found from experience that mothers need to be especially aware of this. It is so easy for exasperation to ooze from one's words.

Hebron, Pennsylvania—reported that many stuffed animals were taken to the children of the local hospital to help them over their traumatic experiences. They also reported cleaning the community building and studying the book by Dr. Paul Brand, *Fearfully and Wonderfully Made*.

Sunshine Mountain, Mississippi—a plea for craft materials was received just in time to include here. They can use anything from embroidery floss to plastic canvas, paint brushes and sandpaper. If you have leftover craft materials from your camping program, why not package them up and mail them to P.O. Box 37, Chatawa, MS 39632. They also mentioned a beautification program and stated they would welcome the donation of shrubs and other plants. Perhaps you might consider ordering some to be delivered next spring. Plants chosen from a nursery in like climate grow best. Several societies are deep into plans for fall dinners, bazaars, and bake sales. This won't sound as strange to you as it does to me for I am writing this in May. Riverside, California, is planning a combined pancake breakfast and bake sale to benefit their church building project.

Wanted

Pianist/Keyboardist/Arranger

Full-time opening available for creative, versatile, male keyboard artist. Must be able to sight read, transpose on site, have good improvisational skills, and write or orchestrate in standard notation. Experience in MIDI, computer sequencing, and sound synthesis. Must be able to travel in concert for lengthy periods of time. Send resume and samples of previous work (audition tape and samples of arrangements) to Heralds Ministries, P.O. Box 61, Newbury Park, CA 91319-0061. Call (805) 499-3626 for more information.

On your way to Conference, stop in Rapid City, South Dakota, and look up some familiar faces!

The Black Hills Seventh Day Baptist Church invites you to share in Sabbath worship, or just to visit, on your way to Portland, Oregon.

Just moments from I-90.
Call Pastor Larry Graffius
(605) 543-9093

Wish I could see you at Conference.

P.S. I wish I could see you at Conference.

Wish I could see you at Conference.

Wonderfully Made.

Dr. Paul Brand

Fearfully and Wonderfully Made

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Did we fail?
by Jeffrey A. Roberts

What is failure? Put yourself in this scenario. You are a high school senior. You have just started the second marking period. During the last marking period you received a "C" in your English class. You have set a goal to bring your grade up to a "B." You work hard but still receive a "C" in English. You feel like you have failed. Did you really fail?

Every day of every year we come up against obstacles and challenges. Part of life is making goals and struggling to reach those goals. We set both short-range and long-range goals. The road toward those goals is not always straight. It often is a narrow, winding path that leads to the peak of success. Many times along the way there will be no solid ground to stand on. We will stumble time after time. Each time we stumble we must get back up and continue on our way.

Do we fail every time we do not reach our goals? No, we do not fail! If we set out toward a goal, but don't reach it on the first try, did we fail? We experience a setback. When we are set back, we stumble. So we get up and try again. Think of the cliché, "Try, try again." This tells us to keep trying and never give up. That is great advice. We can rely on God to help us. We do not travel the road alone; God is there to pick us up when we stumble.

"Though he stumble, he will not fall, for the Lord upholds him with his hand." Psalm 37:24

If we set realistic goals, try our best, and rely on God, we will not fail. We will stumble, but we must never give up. We do not fail until we stop trying.

Failure
by Katrina Saunders

Failure is a word that none of us like to hear describing ourselves. This failure could be the failure to pass in school, or failure in relationships, or failure to win a race, or even failure to "succeed in life." But the ultimate failure is the failure to trust Jesus Christ.

I struggle most with the definitions of failure: the world's vs. our Lord's. We are constantly being told by the world, "Get a good education. Make lots of money. Become famous. Then you won't be a failure." Christ said in Matthew 6:25-34, "Follow me. Serve me. Don't worry about money, clothes, and popularity. Trust me. I'll give you all you need. You will not fail if you follow me." (paraphrase)

How can we succeed with Christ then? First of all, we pray sincerely to God for strength to trust Him, even in the tough times. Secondly, we read our Bibles and really try to understand (maybe even ask some questions). Finally, we have to live out our Christian lives everywhere we go (not just in church, but even at home and school).

The closer we are to God and the more we trust in Him, the less likely we are to be failures. This doesn't necessarily mean that we will be grand successes in the world's eyes with good grades and great-looking cars, but we will be successes in our Savor's eyes—which is what really counts on earth and in eternity.

Keep trying to succeed in Christ!

White Cloud Youth Fellowship—MEGA

The White Cloud (Michigan) Seventh Day Baptist Church has a Youth Fellowship that has named itself MEGA. The name MEGA stands for Meditation, Encouragement, Games, and Activities. The group meets weekly at the church with one special activity planned for each month. MEGA's special activities in the past have included holding a lock-in, going to a Harvest concert, taking friends to the Christian Fellowship Night at the roller rink, and even a trip to Cedar Point last summer!

In April, half of the members were able to see Josh McDowell in person as he spoke on his "Why Wait" campaign. They really enjoyed and appreciated what Josh had to say as he talked about the issue of teen sex today.

Currently MEGA is helping to raise funds for the remodeling of the church's kitchen. The youth are doing such things as yard work, housecleaning, babysitting, baking, washing cars, and giving dog baths. John and Wendy Meuwes are the leaders of MEGA and would like to give special thanks to the White Cloud church for their support.

Read This!!!
If you plan on attending Youth Pre-Con, make sure you pack a copy of your favorite magazine. (But let's keep our choices reasonable—nothing you wouldn't let your mother read!) You will need this for class!
Resolution of Appreciation

Whereas E. Donald Van Horn faithfully served this Board as director 1969-84 and President 1983-84,

Whereas Donald Van Horn’s father, the Rev. Edgar Delbert Van Horn, served the Young People’s Board 1907 and 1917; the Sabbath School Board 1906-14, 1917-22, 1925-40; and the Education Society 1906-20, 1925-40 (President); chaired the consolidation meeting when these agencies formed the Seventh Day Baptist Board of Christian Education and then as its first President and a director 1940-49.

Whereas E. Donald Van Horn in 1986 purchased the Board Office property for our use and has now deeded the property at 892 Route 244, Alfred Station, New York, to this Board,

Therefore be it resolved this twenty-second day of January in the year of our Lord one thousand nine hundred eighty-nine, that, we, the directors of the property at 892 Route 244, Alfred Station, New York, to this Board,

...
The Denominational Budget...
Our partnership in ministry

How is the money being used?

Four Study Sabbath Theology

Four students completed the Sabbath Theology Summer Institute conducted June 12-29 at the Seventh Day Baptist Center in Janesville, Wisconsin. The four represent the range of interest and purpose which characterizes those who commit themselves to the three-week intensive study experience each summer. For Eric Davis, a student at Fuller Theological Seminary in Pasadena, California, it is the first of two courses in denominational distinctive for which he will receive graduate credit through his seminary. A first-year student in the Center on Ministry’s Seminary Education Program, Eric is a member of the Foothills SDB Church in Canada, California. For Andrew Samuels of Miami, Florida, and Richard Evans of New York City, the Sabbath Theology Institute is one of 12 courses in the four-year T.I.M.E. (Training in Ministry and Exposition) Program. As extension posters working toward denominational accreditation, they are required to take the full three-week courses rather than the less expensive home-study T.I.M.E. modules for both Sabbath Theology and SDB History and Policy.

For Ron Davis, lay leader in the church in Lake Elsinore, California, the course represents opportunity enough to enrich his personal study and experience of the Sabbath. Davis is editing Puritan Psalms, a new quarterly published by his church. It is "devoted to Puritan and Separatist ideals and values, and to an evangelical Christian faith."

Required for accreditation

Instructor for this year’s Summer Institute is Director of Pastoral Services, Rodney Henry. He notes that in addition to the above-mentioned purposes, the Sabbath Theology Institute, and the Seventh Day Baptist History and Polity Institute offered on alternate years, are requirements for Conference accreditation, a Seventh Day Baptist minister.

"The SDB Center is a more lively place in June," observed dedicated service secretary Paula Davis, who got involved in preparing lunches for the students. They attended 36 hours of lectures (two one-and-one-half hour lecture and discussion sessions a day), did extensive reading in the library, and prepared a major paper on their personal Sabbath theology. Those receiving graduate credit fulfill additional requirements.

On the second weekend students experienced a 24-hour Sabbath retreat conducted by Dale Thorngate—an experiment in the spiritual disciplines of silence, meditation and prayer. Other Sabbaths they shared with area churches.

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\begin{align*}
\text{Sabbath, Davis is editing Puritan Psalms, a new quarterly published by his church.} \\
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\end{align*}
\]

Get involved at your school

by Lannette Calhoun

Since my children were born, I have studied the statistics that compare home and Christian schooling with public education. Until I actually got a taste of each one, however, I never realized the importance of the first two.

Many believe that our Christian children should be out there in the public schools leading others to Christ and being witnesses. I agree—except for the fact that in many public schools, it’s a proven jangle, and the Christian kids can be eaten alive by the “lions.”

Maybe that sounds like a high school or college to you, but as I look at the 4-6 grades I teach, I see (and hear) things that I cannot believe.

I am convinced that the values taught at church and home are not the ones that are taught in the public schools. If the teachers are Christians, that’s great, and we need more of them. But evolution is predominant, and creation is considered “illegal.”

The National Education Association, which all teachers pay into each month, financially and vocally supports science that as a Christian I cannot agree with. They stand in support of the pro-choice movement and promote school-based health clinics (which will give out birth-control information and products, information on abortion clinics, etc.) They lobby in Congress for leaders that Christians would not necessarily support, and they even held a conference on “How to Combat the Right Wing Conservative Movement.”

Because they are an American organization, they have freedom. However, they are using my money, and the dollars of many others who do not believe in the causes that they are trying to protect. It seems to me that they have lost sight of true education in our country. They seem to be more interested in political action than teaching Johnny to read or maintaining better classroom control.

The Christian school where my children attend is considered to be a parent-run organization. Where I teach, it is more likely to be the opposite. The teachers are run by the principal, who is run by the superintendent, who is run by the school board, who is afraid of the parents, who are afraid of the children, who aren’t afraid of anyone! All schools are not like this, but they have lost many of the ethical and moral teaching principles that have established our nation and made it strong.

When situational ethics courses propose that “suicide is an option,” or the elimination of our elderly or handicapped, images of the Hitler regime come to mind. These classes may come under the heading of “values clarification,” “thinking skills,” etc. They teach that there are no rights or wrongs in any given situation.

It hasn’t always been like this. The schools used to teach reading, writing, and arithmetic, and left it at that. Each student was given the chance to believe in what they believed in. Now the Christian viewpoint is not even tolerable in many cases, and the “new” ideologies have replaced it. The New Age movement has its eye on our education system, too.

There are still schools out there that promote good basic education. As Christians, we can do things to support these schools and save some of the others. First of all, pray. Get involved with your PTO. Run for school board and be a home-room mother. Get to know your child’s teacher and the parents of his classmates. If your children are grown, and you have time on your hands, become a classroom aide. Or better yet, get certified and teach! What books are in your school library? What about your public library downtown?

The teachers are run by the principal, who is run by the superintendent, who is run by the school board, who is afraid of the parents, who are afraid of the children, who aren’t afraid of anyone!

What sex-education and AIDS awareness literature is being used in your “Family Relations” classes? Statistics show that SAT and Iowa Basic Skills scores from Christian schooled and home schooled children rank higher. Let’s be honest about the reason for this and get to work on promoting the biblical principles that God has given us.

Since I am involved with both public and Christian schools, I see the difference and praise God for what can be provided for many Christian parents who feel that they need to have an option. Seek God’s desire for your family and how you can become involved in your community. Above all, pray for the situations at hand and our nation’s children—tomorrow’s leaders.
Wu Oi Middle School still housed in Shanghai SDB mission buildings

Dr. Jon Wardner of Ann Arbor, Michigan, visited the site of the Seventh Day Baptist Mission School in Shanghai, China, in January. He found the school buildings at #38-40 Xiaiahui Road, still in use by Wu Oi Middle School. But the old SDB Chapel is gradually being torn down since the roof blew off several years ago.

Dr. Wardner is the second descendant of early SDB missionaries to China, Nathan and Olive Wardner, to visit the site. (Paul Compagna's article was published in the June, 1987, Sabbath Recorder.) SDBs operated a mission in China from the time the Wardners and Samuel and Lucy Carpenter went in 1847, until forced to leave in 1950.

Update from Lake Elsinore

Puritan Pulpit is published quarterly by the Evangelical Seventh Day Baptist Church of Lake Elsinore, California. Editor Ron Davis points out that the Puritan Pulpit is "devoted to Puritan and Separatist ideals and values, and to an evangelical Christian faith. Our purpose is to give a sharpened expression of this faith, to stimulate doctrinal soundness and precision, and to promote spiritual purity and growth among Seventh Day Baptists in particular and also among other Baptist, Reformed and evangelical Sabatian brethren."

Five hundred copies of the first issue were printed, and over 200 have been mailed overseas as well as in the United States. The costs of Puritan Pulpit are met through donations.

Subscriptions are available to anyone interested. Additional copies $1 per copy donation. Phone (714) 678-4219 or write: Puritan Publications, PO Box 727, Lake Elsinore, CA 92330.

Other good news: Rosella Wyles was elected as deaconess. Formerly from Salemville, Pennsylvania, Rosella joined the church just a year ago.

A baptism by immersion, Denise Marcoux and Greg Salazar united with the church.

Several new families are now attending. Last quarter, over 40 new people visited, and the highest attendance was 55 on February 18. There has been a sharp increase in the number of youth in church services and Sabbath School as a result of a Camp Scholarship Program.

Soundings from Salemville

Greetings from the Salemville, Pennsylvania, Bell SDB Church. It's been a long time since you've heard from us country folk. We have a verytrying year.

As of January 1, 1989, our pastor resigned because of personal reasons, leaving us with the dilemma of what to do. That has been answered temporarily with Pastor Edgar Wheeler filling the pulpit two Sabbaths a month. Your prayers would be appreciated on helping us to decide what to do about a pastor for the future of God's church.

We've had our share of deaths in the church: Jerome Boyd, father of Joe Boyd, died on January 29, 1988; Jesse Bough, beloved uncle of the John Kagarise family, died on December 13, 1988; Jocelyn Fletcher Ernst, beloved daughter of John and Lois Fletcher, died on December 23, 1988; and Sherman Kagarise, beloved father of Carol Guyer and Denise Green, and uncle of the John Kagarise family, died on January 5, 1989. Through all this, the people of the church came through, making a sad situation a pleasant one because we know our loved ones are now at peace with God. Our church family loved us and gave us the support we needed.

The church has moved on with recommitment Sabbath, with the following new members joining the church: Susan Hodge, Leah Martin, Mike Kagarise, Tonya Kagarise, and Betsy Jo Boyd. It was a great Sabbath.

We are also reducing the fellowship hall and have been working on things outside the church.

We have an active Women's Society that helps support SCSC and is paying for some of the work being done in the fellowship hall.

We meet once a month with a regular attendance of six.

We have an active YP together with the Brick Church (German SDB Church in Salemville). We've had several pizza sales, a car wash, and have sent money to the national YP. The group will help send one of our youth, Brenda Roberts, to Pre-Con and Conference. Other events included a dress-up night and a trip to the Pocono's. The young people have learned they can work and study together for the glory of the Lord.

We also have an active junior program called the Gospel Club. They planned a closing program June 19.

God has given us joyful times as a church, as well as in the number of youth in church services and Sabbath School as a result of a Camp Scholarship Program. Points are earned by regular attendance, bringing a friend, learning memory verses, being a helper at church, etc.

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He learned to read from parchments scrolls containing portions of the Pentateuch, and then went on to the Prophets. He also sat on the ground at the feet of the teacher memorizing with precision the oral and written traditions, repeating, chanting, commenting.

The disciples knew their past and how it led into the future. In the minds of these 11 Jewish men, the covenant vouchsafed to Abraham and Isaac and Moses and David and Isaiah is fulfilled in this same Jesus Christ now commanding them to teach the world. The first forms of Christian education were drawn from the life of Jewish history.

Community

For the early followers of Jesus, the fulfillment of the covenant with the Hebrews implied the responsibility to build a new community of followers of The Way, Christ's kinpeople. This new community was to be built on a new Law of Love. It may be practiced now, though nothing about it is perfect or even easy yet. "You have heard it said that you should love your neighbors and hate your enemies," Jesus had said. "I say unto you, love your enemies, bless them that curse you, do good to them that hate you," for this is the remarkable manner in which you have been loved by God. This love of God has its human imperative—"Greater love hath no man than this, that he lay down his life for his friends." The love of which Jesus spoke was always turned in two directions: it required simultaneous and equal love for both God and people. The New Community is where this Law of Love is lived. Jesus did not sound like the accepted teachers of his time. Both what he said and how he said it were different. Some said he seemed like one authorized by God. Those who said they were so authorized did not like that. He proclaimed a New Law of Love in the hearts of ordinary people, and the teachers of the Old Law of Moses rejected him. He announced a New Kingdom in people's hearts, and those who hoped for a re-establishment of the Old Kingdom of David were impatient; those who hoped for a New Kingdom cursed the one who spoke of Moses rejected him. He promised the eternal dimension of life now, and those who thought of it as only future turned against him. And so there was the midnight trial, and the road to Calvary, and the cross, and the command on the hill in Galilee. And they set out to tell it: the kerygma, or scholar's way, to call the telling of the story of Jesus' life, rejection and death. Eventually, the words became the Word. Building on the life of Jesus, they developed a series of "teachings" and their implications for daily living: the didache, the scholars like to call that late first century body of knowledge:

The Jews developed schools to keep alive the traditional understanding of living history.
Rood Lecture, cont.

instruction. And they built a New Community, which they themselves called the koinonia (now we call it The Church).

Kerygma and didache created koinonia as a community of teaching and learning; the second form of Christian education resulting from the imperative to go-teach and the experience of the first century world.

Initiation
Throughout the first few centuries of this new community, the double phenomenon of the spread of Christianity and the persecution of Christians necessitated the careful instruction of new Christians. At first they were almost all adults; then, in time, children and young people of Christian parents. In all cases it was important—both to them and to the continuing tradition of Christian nurture—to know where the new members stood. The catechumenate was the answer: the third Hour the Christian movement inverted.

As a verb, this five-syllabled Greek word means "to sound down." Paul used it to mean "oral instruction." It is thought by some scholars that it also meant "learning." Thus the whole process was carried out verbally and committed mind-to-mind and time of persecution: the Gospel was as well as the life of each individual proselyte to the Jewish religion.

There was a double result of the catechumenate: given baptism—often for soldiers, a means of distinguishing friend from foe. By the middle of the fourth century, Christians were required to be able to say: "I believe in God the Father Almighty, and in Jesus Christ his only begotten Son, and in the Holy Spirit, and the Holy Church as an oath of allegiance to the official church of the Empire. During the fourth and fifth centuries, with civil peace and freedom the conditions of the Christian community, the thinkers went to work exploring the subtleties of the Christian propositions and combin­ ing them with Greek philosophy: the creedal agreements of Nicaea and Chalcedon were hammered out and declared definitive. In time the creeds became signs standing for reality, often taken for reality itself: words a substitute for the Word; creed (I believe) became dogma (you must believe).

But it must not be forgotten that theology began as a way of taking a stand for one's own belief in a time when to do that meant to change one's own belief, the creedal agreements of Nicaea and Chalcedon were hammered out and declared definitive. In time the creeds became signs standing for reality, often taken for reality itself: words a substitute for the Word; creed (I believe) became dogma (you must believe). It grew out of survival. By the beginning of the second century, the kerygma which the preachers proclaimed had become a witness to which the Christian gave assent at the time of baptism, a promise to keep in risky times. So faith became a body of propositions to which the Christian pledged himself on the assurance of the present members that they were true. As early as Cyprian, in 205 CE, the creed had become a symbol: a "symbol," a "sign of recognition," a "password for soldiers," a means of distinguishing friend from foe.

The purpose of Christian education is to enable a living interaction of attitudes, words, and works that is characterized by love.

In the Christian Movement, communicating the content of the distinctive faith and formal schooling began very early. Perhaps the most interesting and influential school of early Christianity was the one that emerged in the university city of Alexandria. In the second century, Christian leaders at the university studied Greek philosophy. In the next century, Hebrew and Christian scriptures were taught. Clement was the first Christian professor there, tying Christianity to Hellenism as a "preparation for the Gospel" and establishing Christian belief as a respectable philosophy. Origen, who followed him, has been called "the first great dogmatist" of the Christian Movement; crowds flocked to hear him, and he said that what he wanted to do was to "establish his hearers in the faith of Christ." But Origen's mind went further than the established creeds would allow, and he was condemned for heresies a century and a half after his death!

Christian scholarship produced the universities in the Middle Ages, and the Protestant Reformation was born in the classrooms of the new provincial German university at Wittenberg where Dr. Martin Luther lectured. Wesley's revolutionary class meetings were an outcome of his student experience at Christchurch and his teaching at Wadham Colleges in Oxford. We say that Robert Raikes "invented" Sunday Schools in 1780 in Liverpool, but the Sunday morning Church School as we know it around the world today is the contribution of the American frontier revival movement in the 1800s, both in New England and beyond the Hudson, both as preparatio evangelium and as a guarantor within the household of faith. The Christian experience has always generated schools, and the schools have generated change.

We have reached the turn-around, the mid-point. We have looked at five basic movements in the experience of the early church: History, Community, Initiation, Creed, and Schools. By way of summary, I offer a miniature chart:

A: The motivation to go-teach (the Why) assured the life of the early church.

B: The Way and the How were continuously interrelated.

2: The strategies of go-teach (the How) shaped the life of the early church.

Since that first gathering on the hillside in Galilee, Followers of the Christ-like Way have been going and teaching at home and in all the world. Through the centuries, Christians have discovered that if one knows the biblical story, the life-and-death-and-resurrection of Jesus, the history of the Christian experience, and the basic tenets of the Christian beliefs, one will also want to know God personally and will respond in his own way to God's acts of love. They have become convinced that study, alone and in groups, of this heritage and content will bring people to attitudes and values that will change their lifestyle. Ever since Jesus ben Joseph of Nazareth gathered a basic group of Yahweh-nurtured folk and explained to them his principles and convictions, illustrating for them his understanding of the nature of God as he met people from every walk of life, demonstrating to them his commitment to the will of God as he died, and issuing his own command to Go-Teach as the risen Christ, the direct impact of one who knows and cares upon one who does not, has been the elemental strategy of Christian nurture.

Christian education is more than increasing knowledge and skills. It is concerned primarily with the relationship between God, the teacher, and the learner. The purpose of Christian education is to enable a living interaction of attitudes, words, and works that is characterized by love. This dialogue is not restricted to a church building, or to weekend mornings, or to children. It is a life-wide, weeklong, cradle-to-grave matter. Beginning before birth in the covenantal community, Christian education seeks to expose every facet of life, every moment of decision, every dimension of thought, to the reality of divine-human co-creation. It is like that because experience with a Christ-like God is like that.
The Helping Hand, the denominational Sabbath School Bible study guide.

He served Seventh Day Baptists as a trustee of the American Sabbath Tract Society (1964-67), as a member of the Board of Managers of the SDB Missionary Society (1971-75), and as a member of the denominational Commission (1970-73).

Pastor Fran's faith and witness to the love of Christ is evidenced by the fact that his three sons are in ministry.

Pastor Saunders is survived by his wife, Lila; his three sons, Herbert (Barbara), Stephen (Irene), and Daniel (Jesse); 11 grandchildren; and a brother, William, of Boulder.

Memorial services were held on May 4, 1989, at the Milton Seventh Day Baptist Church with his "pastor" and son, Herbert, officiating, assisted by Stephen and Daniel, and Executive Secretary Dale D. Thorngate, interim pastor in Milton East Cemetery.

Memorials may be made to the Seventh Day Baptist Church and Executive Secretary Dale D. Thorngate.

This will probably be the day of Grandpa's death. Outside there is a dark, heavy cloud ready to dry up, and the rainbow promises a new day. There might be more storms with tears, but I'm certain that the storm for Grandpa will be forever. Thank you, Lord, for your immanent eternal peace.

In spite of all this storm there seems to be constant calm. A small blue patch overhead shines down on us as if to say, "God is watching over you." The blue sky may disappear soon, but I know that there will still be peace. Why? Because I know that even when I am blinded by my tears, my Lord will still be watching over my family. I feel secure in the promise: "A shelter in the time of storm!" 

Secure in His promise

by Katrina Saunders

Editor's note: Katrina allows us inside her diary—and heart—on the eve of her grandfather's death.

This will probably be the day of Grandpa's death. Outside there is a dark heavy cloud. How well it symbolizes the feeling in our lives now—a dark, heavy cloud ready to break out any time with sad, mourning tears.

But there will come a time, after the storm ends, when the rain teases dry up, and the rainbow promises a new day. There might be more storms with tears, but I'm certain that the storm for Grandpa will be forever. Thank you, Lord, for your immanent eternal peace.

In spite of all this storm there seems to be constant calm. A small blue patch overhead shines down on us as if to say, "God is watching over you." The blue sky may disappear soon, but I know that there will still be peace. Why? Because I know that even when I am blinded by my tears, my Lord will still be watching over my family. I feel secure in the promise: "A shelter in the time of storm!"
Obituaries, cont.

Seventh Day Baptist Church, the Almond Lions Club, Almond Rod and Gun Club, Hornell Elks Lodge, and the Almond Fire Department. He also served on the Almond Town Board. He was an avid sportsman and well known as a slow-pitch softball player. He was completing a new house on the family farm at the time of his death.

Survivors include his wife of 34 years, Patricia (Spaine) Harvey; three sons, Kenneth, Jack "Mike," and Patrick, all of Almond; one daughter, Sally Jo Norton of Almond; a brother, Warren, of New Mexico; a sister, Gayle Manupella, of Mexico City; two half-sisters, Marie Olsen of Lakeland, Florida, and Lois Campbell of Brighton, Colorado; six grandchildren, and several nieces and nephews.

Funeral services were held at the Alfred Seventh Day Baptist Church with Rev. Leon Wheeler and Rev. Albert N. Rogers officiating. Burial was at Woodlawn Cemetery, Almond. ANR

Ernst.—Jocelyn (Fletcher) Ernst, 34, formerly of New Enterprise, Pennsylvania, died on December 20, 1988, in a one-car accident near Pattsville, Schuykill County, Pennsylvania.

Jocelyn was born on April 22, 1944, near Pottsville, Schuylkill County, Pennsylvania, to John R. and Lois (Kagarise) Fletcher, and married Danville, Pennsylvania. She was the daughter of the late Wilfred and Elnora (Cook) Zwiebel.

Surviving are her husband; one daughter, Kelsey Rae; her parents; two brothers, J. Raymond of Danville, and Rory of Martinsburg, Pennsylvania; one sister, Karen Davis of Lancaster, Pennsylvania; and her grandfather, Thomas P. Fletcher of Woodbury, Pennsylvania.

The funeral was at the Bell Seventh Day Baptist Church, New Enterprise, with the Rev. Glenn Sullivan officiating. ANR

Davis.—Karl R. Davis, 94, of Texarkana, Arkansas, died on April 12, 1989.

Davis was born on February 10, 1885, in Bristol, West Virginia. He was retired from Buhrman-Pharr Hardware Co., where he had been a board member and vice president. He was a veteran of World War I and II, and a member of the Fouke, Arkansas, Seventh Day Baptist Church, Masonic Lodge, American Legion, and Four States Barracks No. 1119.

Survivors include one stepson, W.G. Herring of Texarkana; two stepdaughters, Bonnie (Herring) Young of Texarkana and Rachel (Herring) Ellis of Forreston, Arkansas; one brother, Stanley F. Davis of Texarkana; one sister, Pauline D. Smith of Crozet, Arkansas; six grandchildren, 11 great-grandchildren, and one great-great-grandchild.

Services were held on April 14, 1989, at Texarkana Funeral Home Chapel, with the Rev. Myron Soper and Pastor Mary-Esther Jones officiating. Burial was in Fouke Cemetery.

Lewis.—Mary C. Lewis, 69, of Newfield, New Jersey, died suddenly in Middletown, Delaware, on April 26, 1989, from injuries sustained in an automobile accident.

Born on April 3, 1920, in Bridgeton, the daughter of the late Edward Sr. and Arabelle (Husted) Lewis.

How happy are the saints above, Who once went sorrowing here! But now they taste unmingled love, And joy without a tear.

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September 30, 1989
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