

HAVE YOU QUIT EATING?



... Just because Mom once burned the biscuits?

Are you still eating even though Mom once burned the biscuits? They didn't look good or taste good and had lost most of their food value.

"Well," you say, "I need to eat and besides, Mom didn't mean to burn the biscuits."

Have you quit going to the doctor because you read about some doctor being indicted for malpractice?

"Of course not," you reply. "Just because some 'quack' is trying to get rich doesn't mean I should quit going to a good doctor."

Have you thrown away all your money because someone once passed you a counterfeit dollar?

The answer is obvious.

So now let's apply the same common sense to the spiritual dimension of your life.

BURNED BISCUITS

It is quite possible that someone may have offended you as he tried to explain being "born again" or "being saved." Perhaps his way of doing it "left a bad taste in your mouth." You may have been wronged but you can't just say, "I don't want anything more to do with becoming a Christian."

You have spiritual needs that are as real as the body's need for food... and the fact remains, you still need the forgiveness of sins.

QUACK DOCTORS

Every occupation has people who will use illegal or harmful practices for their own advantage. Isn't it logical that some of these same people will try to operate under the guise of Christianity? The very fact that Christians usually do not act in a deceitful way makes it that much easier for spiritual quacks to fool people. So to classify all Christians as quacks would be a big mistake.

COUNTERFEIT DOLLARS

As long as there is the real thing there will always be the imitation. You will never see a counterfeit three-dollar bill because there isn't a real three-dollar bill. Since there is a reality to Christian faith, there will always be hypocrites... counterfeit Christians.

GETTING THROUGH TO THE TRUTH

Each person needs to have a right relationship to God. Forget how man has marred or garbled the message and how your

own heart has tried to explain things away.

Here are seven keys to help you find true Christian faith for yourself, based on what God says about it in the Bible.

1. God loves you.

"... God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life."¹

2. You are in trouble.

"All have sinned and fall short of the glory of God."² "You are not a God who takes pleasure in evil; with you the wicked cannot dwell."³

3. Sin brings disaster.

"The wages of sin is death; but the gift of God is eternal life in Christ Jesus our Lord."⁴

4. God has provided a Savior.

"God demonstrates His own love for us in this: While we were still sinners, Christ died for us."⁵

5. The Savior must be accepted.

"To all who received Him, to those who believed in His name, He gave the right to become children of God."⁶

6. Receiving the Savior gives eternal life.

"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."⁷

7. NOW is the time to receive Him.

"Today, if you hear His voice, do not harden your hearts."⁸

It may be all too true that you have seen spiritual counterfeits or quacks. You may have known some Christians who were offensive. Still, the decision to believe in the truth of Jesus Christ is yours to make, regardless of how others may have mishandled it.

Don't let "burned biscuits" keep you from getting right with God.

Ray E. Baughman

Bible references: ¹John 3:16, ²Romans 3:23, ³Psalms 5:4, ⁴Romans 6:23, ⁵Romans 5:8, ⁶John 1:12, ⁷John 5:11,12, ⁸Hebrews 3:7,8.

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THE SABBATH

OUR 138th YEAR

RECORDER

SEVENTH DAY BAPTIST

FEBRUARY 1982

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Do you suppose God is ever in a dilemma as to whether He should bless someone or not?

He might be in the case of Jason Phillips, a successful business man who works long hours in the office of an electronics company. Jason also makes extensive trips all over the world meeting customers. One week he'll be in Amsterdam, another week it's Hong Kong or Buenos Aires or Paris.

Jason's wife and three young boys seem to be left with the dregs of his energies. Because he gives his best for the company Jason can't give his best to his family.

God has to be content with second best too, and sometimes with even less than that.

And so God as a loving Father might be faced with a dilemma. God might reason, "I've endowed Jason with unusual affluence but he's too busy for Me. If I withhold his prosperity or touch his health he will need Me. Then he will realize that it isn't his ingenuity that has brought him success but My divine Presence."

Many of us are no different from Jason. When God blesses us we sometimes have the attitude that we are self-sufficient. When troubles come our way we need Him.

Turning to Daniel 5:20 we have the account of how Nebuchadnezzar's heart became proud. He boasted of what he had accomplished. "When his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him." This great king was humbled to the extent of living like an animal "until he knew that the most high God ruled in the kingdom of men."

Even some of God's choicest children cannot handle success. Solomon was a man of superior intelligence. His success and his wisdom were unsurpassed.

Solomon built a magnificent temple for the worship of the true God. Yet by joining his heathen wives in their worship of idols he turned from the God who gave him all his greatness.

How disappointed God must have been with Solomon!

How equally disappointed God must be with men like Jason who have attained more than the average accomplishments. Our world today has many Jasons and Tonys and Susans and Lindas who are following the same pattern. God designed man for fellowship. He needs us and we need Him. He waits for an expression of our gratitude when each day He lavishes us with luxuries.

"The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chronicles 16:9.

May our arrogance not force God to withhold His uncopia of blessing. □

February 1982



To Bless
Or
Not To Bless

by
Janet Van Rys



Miracle

An old man sat slumped in his wheelchair outside his fashionable home. Impatiently he waited as a chauffeur parked the limousine and hurried back to wheel him up the curved sidewalk and into the house.

A few minutes later, on the terraced patio out back, he greeted a small group of the town's leading citizens and society people who had come to wish him a happy birthday. As he prepared to blow out the candles on his cake, someone said: "Be sure to make a wish!"

"Make a wish," exclaimed the old man bitterly. "More than anything else in this world I wish I could get out of this wheelchair. I wish for one day I could get rid of my pain. This house, my cars, my bank account, my business holdings—I'd give it all away if I could be well. What good is it to be rich if you don't have your health?"

There are more sick people in the world today than ever before in history. That is an amazing statement, but it is sadly true. At a time when there are more doctors, more medicine, more hospitals and clinics, more and better medical instruments, machines and treatment techniques—there are more sick people. Even more startling—these sick people are not just in primitive nations of the world in areas with poor sanitary conditions, inferior food and few modern conveniences. Nor do these sick multitudes come only from areas of overcrowded population, severe climate, or ignorance and superstition.

No, there is more sickness and suffering right here in the United States today than there was ten years ago. There are many ailments now reaching epidemic proportions. Hospitals are crowded, people jam into doctor's offices and wait for hours to try and find help. Multiplied millions of dollars are spent each year on all kinds of drugs and medicines. This is true, not just in America, but in Europe and every other "modern" country of the world.

We are faced with a vast army of people across the country and around the world who desperately need to know how to be healed. Sadly, a great many

Christians are among these sick people, because they have forgotten, or were never told, how to find healing for their bodies. And in an alarming number of churches, the pulpit is silent on this great and growing need.

Why? Why does the so-called institutional church so completely leave out such an important part of the Gospel? The Great Commission, as stated in the gospel of Mark, quoting from Mark 16:15-20 says, "He (Jesus at the time of His ascension) said to them, 'Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues, they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people and they will get well.' After the Lord Jesus had spoken to them, He was taken up into Heaven and He sat at the right hand of God. Then the disciples went out and preached everywhere and the Lord worked with them and confirmed His word by the signs that accompanied it."

For generations the institutional church has taught us to take seriously the first part of this Great Commission—go and preach the good news—and at the same time, at least by default, has taught us to ignore the last part—*heal the sick*. Praise God for the "non-institutional" churches that in recent years are showing us the way back to the Full Gospel.

God Wants To Heal

If there is one truth in the Word of God that is unmistakably clear and simple, it is this: God wants to heal man—to make him completely whole in body, soul, and spirit. It was for this purpose that God sent His only Son to earth. Isaiah 53:5 says: "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed." Jesus came to heal mankind everywhere he hurts—to provide salvation for his soul, peace for his mind, and healing for his body.

Why does the average Christian have

such a hard time accepting a healing ministry? Why does the average Christian have so little faith in it? Why does the average Christian not even want to talk about it, much less become involved with it? It is probably because most Christians, of the institutional variety, do not understand it and that is probably because their churches do not teach it. I praise and give glory to God that this church, our church, the Seventh Day Baptist Church of Battle Creek, has taken steps to correct this deficiency in our teaching. I believe the time is rapidly approaching when the healing ministry will become a very vital, dynamic part of our total ministry to man, with great glory to God.

A study of the New Testament Scriptures will reveal that Jesus spent two thirds of His ministry healing the sick and delivering people from the power of the devil, and that on the average, one of every seven verses in the Gospels is about healing. Someone once said that wherever you find Jesus in the Bible, He was either on His way to heal someone, He was actually on the scene bringing healing and deliverance to the needy, or He had just set the captive free and was on His way to help another. You might check that out sometime—it would make an interesting study.

Jesus is our supreme example of every good thing we try to become. We even sing a hymn entitled, "I Would Be Like Jesus." The last verse of that hymn says, "That in Heaven He may meet me, that His words 'Well done' may greet me." Remember singing those words? Well now, since Jesus spent two-thirds of His ministry healing and delivering people, and since we sincerely believe we should follow His example, and since He commissioned us who believe to heal, how are we going to hear His, "Well done," if we ignore the thing He spent so much of His earthly life doing?

Salvation-The Greatest Miracle

Salvation is the greatest healing miracle of all. Healing the soul of sin filled man is no small accomplishment. We accept our salvation through Jesus Christ's sacrifice on the cross; why do we have so much trouble accepting His offer, really His desire, to make us

whole physically as well? In his book, "How To Receive Your Healing," Don Stewart says: "Really the most important thing is to help people realize that God wants to heal them; that their healing already has been accomplished by Jesus' sacrifice at Calvary. When that happens, miracles happen."

I am going to call your attention to just a very few references to healing found in the Scriptures; there are dozens more. I am quoting from the "Good News Bible." Matthew 10:1 reads: "Jesus called His twelve disciples together and gave them authority to drive out evil spirits and to heal every disease and every sickness." In Luke chapter ten beginning with verse one we read about the instructions Jesus gave seventy-two men He sent out to announce His coming "to every town and place where He Himself was about to go," and verses 8 and 9 say, "Whenever you go into a town and are made welcome, eat what is set before you, heal the sick in that town and say to the people there 'the kingdom of God has come near you.'"

And after the seventy-two men returned to Jesus they were overjoyed with the success of their mission. Verse 17 says; "even the demons obeyed us when we gave them a command in your name!" We have previously mentioned the commission given us in the book of Mark, chapter 16, verses 15-20, where it reads: "Believers will be given the power to perform miracles: they will drive out demons in my name," and in verse 18: "they will place their hands on sick people and these will get well." Are we believers? Then God will heal through us; He said He would!

Jesus Himself "went all over Galilee teaching in the synagogues, preaching the Good News about the kingdom, and healing people who had all kinds of disease and sickness," quoting from Matthew 4:23. And now for the best part, Jesus Himself tells us in John 14:12-14, "I am telling you the truth: whoever believes in me will do what I do—yes, he will do even greater things, because I am going to the Father. And I will do whatever you ask for in my name, so that the Father's glory may show through the Son. If you ask me for anything in my name, I will do it."

(Continued on page 28)

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God has no other resource.
Here is found the logic and dynamic of Christianity,
And to refuse it is to do despite to
One's own soul,
but glad-hearted acceptance
Begins life eternal.

INRI

WHY THE CROSS?

by Dr. Desmond Ford

MUCH that is said by some preachers sounds like sentimental pap to the average unbeliever. The real issues do not stand out starkly, challenging intelligent decision. No one with sense enjoys making choices amid hazes of obscurity.

What is Christianity all about? Can it be said clearly? What is this business about Calvary, this vague doctrine concerning a God-man who died "for" our sins? Whether believers or unbelievers, we have a right to understand this kernel and axis of Christian theory, and then to decide concerning its relevance.

A concrete illustration exists of the whole matter. It is three millenniums old, but has lost

none of its pertinence. Consider then that ancient king whose tragic plight affords a microcosm of the greatest problem in the universe.

He shifts uneasily on his throne as he worries about his two lost sons. One has been murdered by the other, and now the culprit is in exile, while the harrowed father frets over his duty to punish him who has been "the apple of his eye." He is a king as well as a father. There's "the rub." His appointed work is to maintain the gulf between right and wrong, to uphold justice and exact the penalty for every instance of violated law. Anarchy throughout the realm would be his fault if judgment were slacked and wrongdoers were permitted to escape scot-free. But now it is his boy who deserves sentence. Mercy and love contend with truth and justice.

Through the window the king perceives one who is evidently a stranger in the city. He is glad to divert his thoughts, and wonders who this woman, dressed in garments of mourning, might be. The question is soon resolved, for the stranger is bent on interviewing her monarch with a plea for help—or so it seemed.

"When the woman of Tekoa came to the king, she fell on her face to the ground, and did obeisance, and said, 'Help, O king.' And the king said to her, 'What is your trouble?' She answered, 'Alas, I am a widow; my husband is dead. And your handmaid had two sons, and they quarreled with one another in the field; there was no one to part them, and one struck the other and killed him. And now the whole family has risen against your handmaid, and they say, 'Give up the man who struck his brother, that we may kill him for the life of his brother whom he slew'; and so they would destroy the heir also. Thus they would quench my coal which is left.' . . .

"He (the king) said, 'As the Lord lives, not one hair of your son shall fall to the ground.' . . . And the woman said, 'Why then have you planned such a thing against the people of God? For in giving this decision the king convicts himself, inasmuch as the king does not bring his banished one home again. For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; . . . yet doth he (God) devise means, that his banished be not expelled from him.' " 2 Samuel 14:4-13, R.S.V., verse 14, K.J.V.

The woman's persuasive speech was addressed, not to conscience, but to pity and affection; and it aimed at giving effect, not to the convictions of duty, but to the promptings of inclination. Glad of any excuse to make the decision he really wants, David casts the die of royal decree. The word goes forth that Absalom may return from exile—unpunished.

The years that follow are years of intrigue as the impenitent prince schemes for his father's throne. No stratagem is considered beneath him as he creates dissatisfaction with his father's rulership throughout the realm. The record seems inevitable. "There came a messenger to David, saying, The hearts of the men of Israel are after Absalom." Rebellion was rife, and civil war imminent. The complete story may be read in 2 Samuel 14-18, but it is its conclusion which concerns us here.

The decisive battle was fought in the forest in Ephraim, and it seemed at the end of the day that each tree stood as a monument marking the presence of a corpse, or a heap of them. "There was a great slaughter that day of twenty thousand men."

AND Absalom chanced to meet the servants of David. Absalom was riding upon his mule, and the mule went under

the thick branches of a great oak, and his head caught fast in the oak, and he was left hanging between heaven and earth, while the mule that was under him went on . . . And he (Joab) took three darts in his hand, and thrust them into the heart of Absalom, while he was still alive in the oak." 2 Samuel 18:9, 14, R.S.V.

What slew Absalom? What was responsible for the blood of these 20,000 fallen patriots? The answer—Mercy slew them! A mercy that was unjustified filled the kingdom with blood, bereavement, and anguish. An irresponsible pardon brought multiplied sorrow and trouble. Had David punished his son, the rebellion could never have occurred. The king's failure to exact the penalty for his boy's crime wrecked the kingdom.

And if God had met the problem of sin as did David, He would have wrecked the universe! Now we can glimpse the significance of the cross, and the heart of the atonement. Recall the final appeal of the old woman, so true in essence but so wrongly applied. "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; . . . yet doth he devise means, that his banished be not expelled from him."

TO EVERY creature the Creator gave the gift of free will in order that worship and obedience might ever proceed from loving, willing hearts. The abuse of freedom brought to God the same problem that David faced long afterward. How are justice and mercy to be reconciled? How can peace and truth kiss each other? How can the Father of those who have become rebels be a true King also, upholding right and punishing wrong? How can He forgive and save the sinner, and yet demonstrate that His law is immutable and that lasting peace and joy come only through perfect obedience?

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the thick branches of a great oak, and his head caught fast in the oak, and he was left hanging between heaven and earth, while the mule that was under him went on . . . And he (Joab) took three darts in his hand, and thrust them into the heart of Absalom, while he was still alive in the oak." 2 Samuel 18:9, 14, R.S.V.

What slew Absalom? What was responsible for the blood of these 20,000 fallen patriots? The answer—Mercy slew them! A mercy that was unjustified filled the kingdom with blood, bereavement, and anguish. An irresponsible pardon brought multiplied sorrow and trouble. Had David punished his son, the rebellion could never have occurred. The king's failure to exact the penalty for his boy's crime wrecked the kingdom.

And if God had met the problem of sin as did David, He would have wrecked the universe! Now we can glimpse the significance of the cross, and the heart of the atonement. Recall the final appeal of the old woman, so true in essence but so wrongly applied. "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; . . . yet doth he devise means, that his banished be not expelled from him."

TO EVERY creature the Creator gave the gift of free will in order that worship and obedience might ever proceed from loving, willing hearts. The abuse of freedom brought to God the same problem that David faced long afterward. How are justice and mercy to be reconciled? How can peace and truth kiss each other? How can the Father of those who have become rebels be a true King also, upholding right and punishing wrong? How can He forgive and save the sinner, and yet demonstrate that His law is immutable and that lasting peace and joy come only through perfect obedience?

(Continued on page 28)

When I think STEWARDSHIP, I do not like to think STEWARDSHIP! The context of these verses at the end of II Corinthians 9, however, demands that we think of a financial or material offering. Consider:

In 8:1-7 Paul holds the Macedonians up to the Corinthians as an example, and encourages them to "excel in the grace of giving."

Verse 8 says to test our love by comparing it to others and then in verse 9 says this:

"For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, so that you through His poverty might become rich."

8:10-12 describe giving "according to your means" and then

8:13-15 declares that we are not expected to give so that others will have MORE than we do, but that equality might be achieved.

II Corinthians 9:6-15

STEWARDSHIP: THE LAW OF GIVING AND RECEIVING

By Rev. Paul B. Osborn
Dodge Center, MN

In chapter 8:16-24 Paul comments on the "delegates" who are to visit Corinth. Quite frankly, throughout these two chapters Paul is talking about a monetary offering for the saints in Jerusalem. He wants the Corinthians to "show these men the proof of your love and the reason for our pride in you . . ."

In 9:1-5 and the test Paul continues the thought, this time saying he has held the Corinthians up as an example to the Macedo-

nians. He doesn't want either himself or them embarrassed because their offering is (1) not ready, (2) too small, (3) or given from a wrong motive. Verse 5 says Paul wants their offering to "be ready as a generous gift, not as one grudgingly given." The latter word is close to "extortion", or as the Amplified version amplifies, "Not wrung out of you."

NOW we can get to the text and the message: *Stewardship, The Law of Giving and Receiving*. I don't like to use the term "law" but Paul uses a "natural law" for an example, so we'll go with that.

II Corinthians 9:6-11 teaches that liberal giving is blessed of God and starts with this, "Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously."

Crop planting used to be much simpler. At Wheeler Hardware in Larkinburg, Kansas, one afternoon last spring I listened as Winston Wheeler was helping two young men with a problem they had about the future of the corn crop they were planting. The young men had already figured, I'm sure, the cost of the land (tax or rent), fuel for the tractors, cost of seed, fertilizer and weed spray (or more fuel for cultivating), no doubt the cost of harvesting and storing until the "decent" corn prices could be received on the market.

But they had heard of something else—Insecticide. Yes, a little bug was threatening to decimate corn yields in Kansas. How much spray, or rather, how little spray could they get away with. At around \$40/gallon you don't want to use too much. I don't remember how much per acre the cost figured out, but I do remember one of the young farmers commenting, "We won't have any profit if we put that much more money on the field." To which Winston replied, "If you don't put it on, you'll lose the whole crop."

The law of sowing and reaping has become complex, and so has the law of giving and receiving, unless we pay attention to basics. The yield in the cornfield depends on the number of stalks that grow and produce. More seeds per acre means more bushels per acre, up to a certain point. So with giving and receiving.

A fellow pastor told of an experience he had. An offering to meet a personal need for a family in the community had been taken at church the Sabbath before this farmer approached him with the news that he was sorry he hadn't had cash to give that Sabbath. Owing thousands of acres of land doesn't always mean dollars between crops. "But," he told the pastor, "if there's ever a need that can't be met, let me know and I'll go to the bank and borrow it." Now, I believe he was facing economic stewardship in a realistic way. He didn't offer to "sell all he had" but he offered it as security for a note for needs.

Hilarious Giving

Paul's comment on this natural law of "sowing and reaping" is found in verse 7: "Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver." "Not out of grief," as it could be translated, but "cheerfully"! The Greek word for the latter is transliterated *Hilarious*. "God loves a hilarious giver!" The New Bible Commentary comments: "Hilarious connotes a spirit of real enjoyment sweeping away all restraint." I'm sure Moses would understand this principle, too, for God told him (Exodus 25:2) concerning the offering for the soon-to-be constructed Tabernacle, to "receive an offering for Me from each man whose heart prompts him to give."

Verses 8-11 says something about our resources for giving. The New Bible Commentary summarizes the teaching thus: God both can (verses 8-9) and will

(verses 10-11) furnish the means for the ministry of giving.

Note the words in these verses and the concluding ones: ALL . . . ABOUNDING . . . EVERY . . . almost 20 words or phrases used where Paul is describing how God provides for us the means of generous giving.

Now all the previous paragraphs are but introduction to what I want us to think about. Not giving, but receiving. What is the result of faithful financial stewardship? Three things:

Provision for the Saints . . . Praise to God . . . and Prayers for You!

Verse 12 says we are "supplying the needs of God's people." We don't really need to talk about helping the saints, be they economically unfortunate or ecclesiastically dedicated . . . disaster victims or missionary volunteers. We know that Christ's words in Matthew 25 about ministering to "one of the least of these, my brothers," includes material aid. James (2:15-16) makes it clear in the illustration about faith without works being dead, "Suppose a brother or sister is without clothes and daily food. If one of you says to him, 'Go, I wish you well; keep warm and well fed,' but does nothing about his physical needs, what good is it?" John tells us that we should know what love is by Christ's action toward us (1 John 3:16-18) and says "let us not love words or tongue but with actions and in truth."

Let's make this fact clear. We are not asked to give our offerings to pagan poor or secular systems, but to the saints. *Provide for the Saints . . .* those who will share with unsaved friends and neighbors in disaster . . . those who will give the message of eternal life through Christ to those amongst whom they live or to whom they have gone or will go. Our economic Stewardship is

God's Money to help the Saints do His Work.

Praise to God. "Men will praise God!" This should always be the result of our offering or gift . . . and should be true in every area of our stewardship . . . time . . . talents . . . as well as treasure.

At Conference I listened carefully to the continuing "off-the-floor debate" concerning the proposal to move Conference Headquarters to Janesville. I was impressed that without exception, though not many put it in so many words, all three sides (for there are some who just think we're moving too fast without proper planning) said, "We feel God will get the praise if . . ." I personally prayed much before I voted, and not just for myself, but for each delegate to seek what *God Wants*. . . not what is affordable . . . not what is our preference . . . not the bargain . . . but what will bring *Praise to God!* And then I trusted God to take our ballots and believe that His body, the church, will make the right decision.

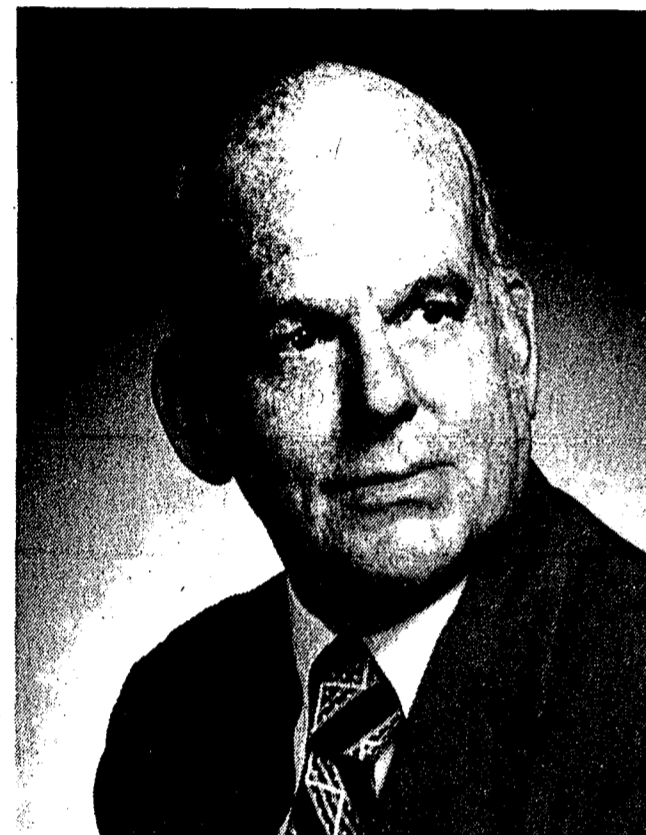
A lot of offerings today are like those of the Pharisees in the Temple which went *Clunk Clunk Clunk . . .* but the praise of God was drawn from the widow's mite which was *All she had*. I do not believe God is given praise for those gifts given out of our excess, but I do believe He is honored and His work is done by money from our living. What comes first on your budget? Tithes, or taxes?

Prayers for You. Out of the many lessons we could glean from this I want to direct your attention to the *Community of the Body of Christ*. We are drawn together by shared needs. Those who give and those who receive. Dr. Paul Brand's book, *Fearfully and Wonderfully Made*, makes telling comparisons between the physical body and the church, the Body of which Christ is the head!

One thing that impressed me
(Continued on page 27)

What Has Been The Most Significant Event In Your Ministry During the Past Nine Months?

This question was asked of several pastors by the editor.



S. Kenneth Davis
Battle Creek, MI, SDB Church

One of the most significant events has been the acquisition of and demolition of the two old apartment buildings east of the church, giving added parking room up to the next corner and providing much greater visibility approaching the church from the east.

A FAITH PROMISE campaign has been initiated to raise funds for a new ground level, covered entrance to the church with a new lobby or narthex for fellowship after church, restrooms on the sanctuary level and access to the sanctuary level for the handicapped. That will be the first phase of the new construction.

Phase 2 will be a new Christian education building providing additional classrooms, a larger social

(Continued on page 13)



Duane L. Davis
Seattle Area SDB Church, Seattle, WA

With so much variety in a pastor's ministry, that question presents a challenge. Beginning a new branch-church 27 miles away in the suburbs, working with Decision-to-Discipleship, leading individuals to a personal commitment to Christ, watching people grow, sharing with a Laotian refugee family? Then, to recognize the question is "What... event?"—and the answer comes quickly: God at work in the lives of young people at Pacific Firs Camp the last week of July.

The beautiful forest and lake of the camp we rent, traditions of good camping with our youth, the results of good prayerful planning of our camp committee, led by Dixie Inabnit, our excellent staff of local people combined with SCSC workers, Matt Olson, Tim Osborn, and Marty Pederson, and the Bible

(Continued on page 27)



Leland E. Davis
Washington, D.C. SDB Church

Continuing to teach and equip members of the Washington, D.C., Church to become effective witnesses, as they bring the lost to a personal commitment of Christ and into responsible church membership.

Launching into level two of Evangelism equipping ministry, and enabling three certified trainees to become trainers.

Seeing four trainees and three trainers secure eighteen professions of faith during the first seven weeks of their training.

Enabling trained witnesses to communicate their faith and lead others to Christ in the course of their daily life and work.

Involving prayer partners in the

(Continued on page 13)

STUDY II

THE CHRIST AT WORK

by Rev. Victor Skaggs

"Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God."

-II Cor. 5:17-20 (RSV)

Whenever we study the work of our God in Christ for our sakes—our reconciliation to God through Jesus Christ—our feeling may best be expressed in praise. The Psalmist sang it even before Christ came. Read Psalm 33.

When deliverance comes, when salvation comes, a new spirit of exhilaration comes; when forgiveness overwhelms us, our hearts are filled to the brim because of God's goodness to us. Praise God! Christ came for us! "For God, who said, 'Light shall shine out of darkness,' is the one

who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ" (2 Corinthians 4:6, NAS). Read also Romans 5:11 and Romans 6:23.

This "reconciliation" which we have in Jesus Christ is foreshadowed in the Old Testament as prophets looked forward to God's action. Read Ezekiel 18:20-32 and follow it with Ezekiel 36:25-27, and you will see how the prophet struggled with God's revelation of salvation to come. Read Isaiah 53, especially verses 4-12, and see how Isaiah was led to understand something of the coming of Christ long before Jesus was born on earth. Through these and other references in the Old Testament we catch some of the broad sweep of God's plans for His people and some of His mighty power and unlimited determination to complete His work in us.

All the New Testament references to "reconciliation," "atonement," etc., relate that this act of God took place in Jesus Christ. Let me tell you about Jesus:

He was born in Judea during the Roman rule. He grew up in a devout Jewish home. He learned a trade. He was baptized by John the Baptist. He taught the people a deeper interpretation of life and love and law and God. He made enemies among the rulers of the civil and religious life of the people. They plotted His death. He did not resist them. He was cruelly beaten and, at last, crucified. Although He could have slipped away and escaped, although he could have defended himself, He did not. When He died, friends took His body and laid it in a rockhewn tomb. The tomb was sealed and guarded by soldiers. Yet it was opened, and the dead man rose from the dead and came out of the tomb and was seen by His friends. He ascended into heaven. His friends went about teaching as He had taught, proclaiming Him

the Son of God who takes away the sin of the world, He who reconciles the world to God the Father.

Ever since Jesus lived and worked and died and rose, those who have believed have tied our reconciliation to God to Christ's death and resurrection. Remind yourself of what they have said by reading Colossians 1:19, 20; Romans 6:10, 11; II Corinthians 5:14, 15; Romans 6:3-5; I Peter 3:18-22; I Corinthians 15:3-20.

The Good News, the Gospel of Jesus Christ, may be described in various ways and in a variety of terms. The New Testament takes the lead in this variety. It speaks to us of the Gospel in terms of: new birth (John 3:1-7; Romans 6:3-5); decision (Romans 10:9, 10); ransom (Mark 10:45); faith (John 3:16); law (Romans 8:1-4); family (Luke 15:11-32); forgiveness (Matthew 26:28); reconciliation (Romans 5:6-11; II Corinthians 5:17-20). Each of these terms contributes to the insights we have into the meaning of the Gospel. It is

(Continued on page 27)



Our General Conference President, Mrs. Dorothy Parrott, has requested that Bible Studies related to the theme of General Conference 1982, be printed in THE SABBATH RECORDER for five consecutive months. Each Seventh Day Baptist is invited to make these studies a part of his or her preparation to be a "reconciler," an ambassador for Christ, by completing them at home. Please save these pages and bring them to Conference at Redlands. Small groups will discuss them there. Our 1982 Conference theme is "The Ministry of Reconciliation." It is based on II Corinthians 5:17-20.



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

by Jane Mackintosh

A new year is once again upon us. This fall has been exquisitely beautiful here in Half Moon Bay. The sky has been so blue it has mirrored itself in the Pacific. The deep blue-green water turning to white foam as the waves break on the dark, moss covered rocks has made me wonder about the One who designed such beauty. How can I comprehend the kind of Love that brought this beauty into being just to satisfy the needs of His final creation? As Doug and I watched our final baby turn two on Christmas Eve, we were shaken once again by the living evidence of God's Love in lending us three beautiful well-adjusted children. The beginning of the new year is a prime time to praise the Lord with the psalmist:

Praise the Lord!
Praise God in His sanctuary;
Praise Him in His mighty expanse.
Praise Him for His mighty deeds;
Praise Him according to His excellent greatness.

Praise Him with trumpet sound;
Praise Him with harp and lyre.
Praise Him with timbrel and dancing;
Praise Him with stringed instruments and pipe.
Praise Him with loud cymbals;
Praise Him with resounding cymbals . . .
Let everything that has breath praise the Lord.
Praise the Lord!

—Psalm 150

I recently re-read one of my favorite books so I'm sharing my review of it with you.

The Fragrance of Beauty
by Joyce Landorf

Victor Books, Publisher, a Division of SP Publications, Inc., P.O. Box 1825, Wheaton, Ill. 60187

In the book Joyce Landorf deals with both the inner and outer qualities of the beautiful woman. She became interested in the subject of beauty (or the lack thereof) among Christian women after a minister's wife

"...shared her concern with me over the women in her church." "They come in all shapes, sizes and ages," she said, "but somehow they share a common look. It has something to do with their lack of inner beauty, and it seems to affect their outer looks too. Do you suppose as Christian women we need some kind of a charm or self-improvement course?"

Joyce is quick to clarify her purpose in writing the book.

"There is not a line in this writing intended to give support to an already over-worshipped beauty cult. Rather, I pray this book will help us to take a good look at today's woman. Then perhaps we can sanely evaluate our vital statistics in their proper relationship to our lives and discover ways to be at our very best."

The book's chapter titles aptly describe their content. In the first chapter, "Man Certainly Does Look on the Outside," Mrs. Landorf deals with the importance of taking care of one's outward appearance so the inner qualities can be seen. The second chapter "Fear: A Roaring Lion" describes the woman paralyzed by fear and how it affects her mind, body and even her face. Then her third chapter counters that fear with the

"Fadeless Beauty of Faith and Face." In the fourth chapter she reveals "Worry: A Scampering Mouse," and again counters in the next chapter with "The Calming Beauty of Prayer." Chapter six speaks to "Inferiority: The Green-Eyed Cat" while chapter seven describes "The Poised Beauty of Self-Acceptance." The final beauty-robber, "Anger: Mad As a Wet Hen" chapter eight, is followed by "The Gracious Beauty of Forgiveness and Love," chapter nine.

Joyce Landorf concludes her book stating:

All our strength to live comes from being in joint enterprise with God. There is always an answer to life's conflicts . . . A beautiful, openly honest personality begins with acknowledging our need and opening our minds, wills and emotions to the God of answers.

I highly recommend *The Fragrance of Beauty*. It is the kind of book I like to keep in the book shelf at the head of Doug's and my bed. I've seen myself and other loved ones in the easily readable pages of this book and periodically I re-read a chapter or two to remind me of how to deal with these beauty robbers. The book is suitable for group study and a leader's guide is available from your local bookstore or from the publisher.

Please remember that I need your help with book reviews. You don't necessarily need to write as long a review as this one, but please do include basic information such as title, author and address of publisher plus a review stating the theme (what the book is about) and what impressed you about the book. Mail your reviews to me:

Jane Mackintosh
150 Bridgeport
Half Moon Bay, California 94019

Thanks. I expect my mail box to soon be flooded with your shared reviews. Blessed New Year. □



A Handbook of Concepts for Living. By Bill Bright, Here's Life Publishers 359 pages, \$6.95.

Encouraging and guiding millions of Christians toward discovering the abundant Christian life, the *Transferable Concept Series* is a popular Bible study plan. Now this nine book series is available in one convenient handbook entitled: *A Handbook of Concepts for Living*. The twenty-six individual lessons may be used for either personal or group studies.

Designed to explain the "how-to's" of consistent, successful Christian living, the book includes sections on: "How To Be Sure You Are a Christian," "How To Experience God's Love and Forgiveness," "How To Live by Faith," and "How To Pray." This is an economical and helpful addition to any Christian library. □

The Keeping Power of God. Dr. Herbert Lockyer. Thomas Nelson Publishers, cloth, \$7.95.

If you're a Christian, yet your life appears empty and you're living on the edge of defeat, Dr. Herbert Lockyer's fifteen meditations can show you how to appropriate the keeping power of God and have victory over temptation, worry, despair, and loneliness.

The secret of translating beliefs into behavior lies in the realization of the resurrected and returning Christ and the impact this knowledge has on your daily life. "Self-pleasure, self-inclination, self-ease, self-will and self-interest, wither up before Calvary," states Dr. Lockyer.

The Keeping Power of God stresses victory over sin and satanic forces. The meditations in this book, arranged to be read in-

dividually or as a whole, reassure believers that "the love of God stands between us and all possible harm." □

In Favor of Growing Older. By Tilman R. Smith. Herald Press, paper \$8.95.

"Some persons spend more time planning for a two-week vacation than they do for their later years," writes Tilman R. Smith in this newly released book. "They don't plan to fail; they fail to plan. The best preparation for fulfillment, joy and peace in retirement years is to live abundantly in every stage of life," Smith points out.

This book will be helpful to persons in a variety of settings: ministers; the enablers in the congregation; local church boards; congregational committees on aging; Sabbath School teachers (discussion questions and action starters at the end of each chapter make the book useful as a Sabbath School elective); and Christian schools. □

Reincarnation vs. Resurrection. By Dr. Maurice Rawlings. Thomas Nelson Publishers, paper, \$5.95.

Dr. Rawlings in his research has discovered that reincarnation—the belief that a soul returns after death to enter another, different body—is the "in" thing today in many circles. Intrigued by the widespread credence being given to this subject, Dr. Rawlings set out to explore the fascination of this belief and to determine whether reincarnation is compatible with Christianity. *Life Wish* explores the illusion that one has experienced a particular situation before; hypnotic trances; and the possibility of time warps. His research in these religions of "cosmic wonder" is an overview of eastern religions and the development of belief in reincarnation, the spirit world, the new cults and sects, and the purpose of life.

Dr. Rawlings concludes that reincarnation and Christian doctrine are neither compatible nor reconcilable. Moreover, he warns that innocent dalliance and mixture of the two can open vulnerable minds to control by outside forces. □

The Most Significant Event . . .

(Continued from page 10)

S. Kenneth Davis — area, a chapel for junior church and opening worship for the graded Sabbath School classes, offices for the pastor and church secretary on ground level, a workroom, storage space and additional restrooms. The architect is currently working on the plans for both phases and expects to submit them for approval before the end of the year. It is exciting to see how the Lord meets the FAITH PROMISES and to see tangible results from His faithfulness. □

Leland E. Davis — E.E. ministry and later enlisting them in the training program. Holding a commissioning service for the new lay evangelists, and challenging other lay persons in the church to become effective witnesses. Sharing in two baptismal services and seeing the Lord add to our number those who are being saved. □

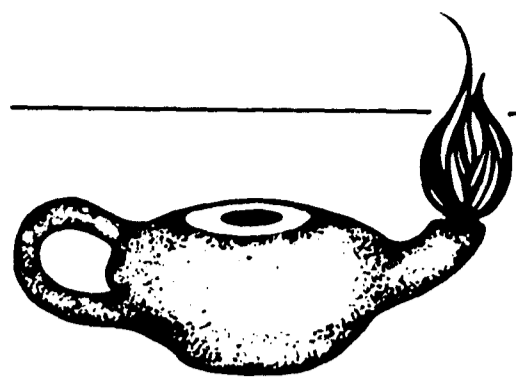
NOTICE OF ANNUAL MEETING

The Seventh Day Baptist Missionary Society will hold its annual meeting Sunday, March 21, 1982, at 2 p.m. at the Pawcatuck SDB Church in Westerly, RI. □



HOW YOUR
SUBSCRIPTION IS PAID

Your copy of *The Sabbath Recorder* is sent without cost to you and to those who wish to receive it. The cost of publication is met by voluntary contributions by members and friends of the Seventh Day Baptist Church. Your tax-exempt contributions are welcomed and make possible the continuation of this publication. □



Thy Word is a light...

BOARD OF CHRISTIAN EDUCATION

Mrs. Mary Clare

JESUS CHRIST...FOR THE HEALING OF ALL PEOPLES

There are more than 65 verses in the New Testament that relate to the healing ministry of Jesus Christ. Mark's gospel has been called by some the gospel of the "girded towel." This apostle relates the call of the disciples to their first lesson in evangelism. The lesson was compassion for the broken and the hurting. There is much brokenness in our world, a brokenness that relates to our relationship to God and our relationship to our fellows.

One Anglo-Saxon root forms for us the words, "whole," "health," and "holy." The relationship between a person's physical, mental and spiritual well-being is clear. God provides the means for persons everywhere to be whole.

Taking our theme seriously will demand a holistic evangelism. Our churches around the world can become involved in the agonies and ecstasies of human existence. I echo Denton Lots, when he said, "The theme is a call for Baptists to take the evangelistic task even more seriously. We must become a healing community." The Evangelism and Education Committee of the Baptist World Alliance can challenge our member churches to a holistic evangelism that can make our theme deeds as well as words.

Preaching resources could be provided for pastors to inspire and motivate believers to become personally involved in witnessing ministries, that concern themselves with the whole person.

The theme deals with the healing of the person, family, churches and all peoples, and speaks well to Biblical studies and preaching to accomplish our task.

The pastoral ministry should provide the dynamic for New Testament evangelism. Shared resources can assist the pastors to interpret the New Testament message of "Jesus Christ...for the healing of all peoples."

Members of Baptist groups could be encouraged to provide resources for teaching believers the nature of New Testament evangelism and its priority in the life of the work of the churches. No emphasis in the denominations or the churches will be sustained that does not become a part of the curriculum offered in the churches. To accomplish this, member churches and groups could share their resources with each other through the Alliance headquarters.

By precept and example encourage believers to incarnate Jesus Christ in their marketplace. Paul admonishes the church by saying, "But you have not so learned Christ" (Ephesians 4:20). If the church is the continuing incarnation of Christ, then the church is obligated to be as concerned about the whole person receiving the whole gospel in the whole world. Therefore, learning to care, share and witness is the responsible New Testament practice for our time.

We must not fail our Lord as differing Baptist bodies and our churches by doing less than our very best to make the Biblical mandate and timely example a reality. May the word become the deed. □

—Dr. C. B. Hogue is the new chairman of the Evangelism and Education Committee of the BWA. He is Vice-President of the Southern Baptist Home Mission Board, where he serves as Director of Evangelism. As chairman of the Evangelism and Education Committee, Dr. Hogue has given leadership to the new structure of the Division which has set up work groups in evangelism, Christian education and theological education, so that the Division might deal more directly with current issues.

Mr. Hogue has written the above appeal to Baptists around the world to take up the Baptist World Alliance theme for evangelism, 1981-85, "JESUS CHRIST...FOR THE HEALING OF ALL PEOPLES." □

—From THE BAPTIST WORLD, November 1981

TEACHER'S MINI-LAB

SABBATH SCHOOL OPENING WORSHIP SERVICE

Sabbath School opening worship service should promote worship and provide inspiration. It is a time to prepare the hearts and minds of pupils for learning about God and to worship Him.

In order to accomplish the goals of the first ten or fifteen minutes of the Sabbath School hour, the

superintendent should plan carefully in order to make the best use of the time. Everything the leader says and does will help the students quietly relate to the purposes of the hour.

One reason for all classes to use materials from the same publishing house is so that all lessons will have the same theme for the day. Thus, the superintendent can refer to the lesson and use the same theme in the worship service. Carefully chosen songs, scripture and/or meditations and prayers should point to the same lesson.

Plans should be made for students of all ages to take a part in the morning worship. At some time throughout the year each class and person should have a time to share work or learnings and take part in leading the group.

In some cases it is better to hold the worship service at the end of class time. This gives an opportunity for immediate sharing of class work and gives an incentive for doing good work. It also promotes a feeling of community which is important to teachers and students alike. □

SCRIPTURE LEARNING HONOR ROLL

The Sabbath School Program committee urges parents to become involved in learning scripture along with their children who are working for an HONOR ROLL certificate in 1982. One easy way to learn is to sing the words.

We recognize some people are more talented than others and suggest those who write tunes might send a copy to our Board to have copies shared with all churches. Those who do not write music might find a tune to which scripture could be sung—pass it along, we will share that information, also. □



President Dorothy Parrott

As I waited in line at the Post Office (I wanted to exchange the roll of 100 18¢ stamps I had purchased—why I'll never know—for 20¢s. I couldn't exchange so I had to buy 100 2¢s to go with it. I think I'll have a good lickin' time—or is it a lickin' good time?) I heard someone on the radio telling the following anecdote.

A certain woman had gone to her pastor and said she simply could not stand to live with her husband any more. She was going to leave him. He was thoughtless, selfish, unkind and altogether unbearable. She couldn't tolerate it any longer.

"Well," her pastor said, "if you leave him feeling as antagonistic toward him as you do, he'll feel you are doing him a service. He'll say 'good riddance. Why don't you try being so nice every time he offends you that when you decide to leave it will really make him feel bad? He'll really be able to appreciate what he is losing.'"

You guessed it! It was only a short time when she returned to her pastor saying that her husband had changed his ways. He had become such a nice person she had decided to stay.

I think most of us experience a relationship where the "other" is absolutely intolerable. It may be in our family or it may be in our church family or with a neighbor.

Is it possible we enjoy these feelings of animosity? Do we nurture them and coddle them? Roberta C. Ellis asks in DIALOG (The Helping Hand, Winter '81-'82, pg. 17) "What are my own personal monsters from which I need to be saved? What separates me from God?"

Sometimes when we disagree on interpretation of Scripture we indicate that the "other" is not Christian or we belittle his spiritual condition. Do you ever experience such antagonistic thoughts? I do. I am sorry to say.

The Apostle Paul talks about the quarrels we have with one another in the 14th chapter of Romans. He says not to despise your brother because of the belief he holds. I am reminded of the story told of the man who personally did not eat pork because of his convictions, yet he did not impose his belief on the young man he was feeding because he had sustained two broken arms in a fall. The young man was fed bacon for breakfast. In the two preceding chapters of Romans Paul has told us to love and respect one another and to live in peace with everybody.

So, how do we handle these feelings and those that cause alienation in our families and in our churches? Will you pray with me:

Dear Father,
Speak to that one who has unholy thoughts, as you did to me this morning. Help him/her to realize that such thoughts and feelings keep us from a wonderful relationship with you. Take from us the impure thoughts and feelings and help us to think on those things that are pure and noble and lovely. You came to reconcile all men to yourself. We give You the glory. Amen. □

The Prize Goes to the Winner

by Mrs. Gerry Van Dyke

"Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. And everyone who competes in the games exercises self-control in all things. They do it to receive a perishable wreath, but we are imperishable. Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified."

—I Corinthians 9:24-27

The world we live in is geared to competition. Earning the best grades, winning the scholarship, going to the best college, getting the highest-paying job, having the biggest house, the most expensive and fastest car, being recognized as "successful" in the community, having the most charming spouse, brilliant and attractive children, belonging to the right clubs and a prestige church are all part of the prizes we strive for in the competition. Then there is the world of sports. Marathons, football, baseball, hockey, soccer, the Indy 500, etc. We see the competition in the so-called secular world, yet we as Christians have forgotten that we are in a Race—the biggest race of all, and the stakes are high. The prize for winners is wonderful and eternal.

In SCSC training this year we spent a great deal of time talking about this race we are in; we discussed the course and all it will require just to stay on the track. We discovered that it is necessary to train hard if we expect to be winners. Many of the workers were so tired after the first two days of training they even considered going home and giving up the race, because just the training seemed too hard. We looked at the pitfalls that are all along the way, and discussed how we might fall into them when we least expect to. We also talked about the spectators who will be watching, and how there are

some who are cheering us on, and others who are hoping we will be defeated. It was an exciting summer for workers, projects and their directors, and for the SCSC Committee and staff. We discovered that being a Christian is not a game, but it is a real race, and demands total commitment.

Just as a good runner must train his body and discipline his mind, so must a Christian, if he is to win. We saw over and over again at training, and also as we went out to work in a variety of places across the country how frequently our attitude was the same as the world attitude, rather than thinking as we have been admonished to do, with the mind of Christ.

Demonstration Models

Much of training was spent in developing a Christian mind, so that we could become true Demonstration Models of what Christ is like. Paul urges us not to be conformed to this world but to be transformed by the renewing of our minds, and this certainly was the goal of each staff member, to help us begin to think as if we believed we are different. In a world that is geared to conformity, it is not easy to be a new kind of person, as the Bible tells us we can be, yet if we as Christians expect to make a difference in the world we must make the decision to train for the race, and then to run with singleness of purpose and real determination.

To realize that we are called to live *all* of life as a Christian is exciting. It opens up to us so many ways to share with others. We can cook a meal, paint a church, clear a field, make video tapes, teach VBS, work with handicapped children, counsel at camps, visit the sick, care for the elderly or take care of children with the same excitement and enthusiasm, because when we truly have a

Christian Mind we can see God and His creation and love in each of these things, and then we can share His love with others. We can give a glimpse of hope and promise to those who have never experienced hope, or who have given up.

One of the most important discoveries we made at training this year is how often we are double-minded in our thinking. We seem to think in two worlds; Christian thinking that is reserved for Sabbath days, and "spiritual matters" (whatever that means), and our world mind that we think we need to get along in the day to day situations we find ourselves in. We began to see how defeating this kind of thinking is. We can never win any of the races with this kind of thought.

How easy it is to sit at the outdoor chapel at Camp Paul Hummel in the mountains of Colorado and recognize God as the Creator—it is so clear that mere man could not create all that beauty and variety out of nothing, as God has done. It is so clear that all that is displayed so magnificently there could not have come about by chance. Yes, there were moments when we grasped in a very real, yet finite way, just who God is—we had new understanding of the Trinity, and of what it means for man to be created in the image of God. But how easily we slip back into the world mold and lose the reality of who we are in relationship to this Holy, Infinite, and Omnipotent God. On the one hand we can grasp the fact that to be created in His Image means we can think and reason, we can communicate and love, we can make real choices, and on the other hand we forget all of that and go along with the crowd, feel we are victims of circumstance, and communicate, not that Jesus is Lord, and in control, but that it is a tough world out there with no hope, and we need to think and fight and act like the world to get along.

SCSC has become for many of us, a real life-changing experience. It is not just a summer program to give young people something to do. It is a training center to discipline our minds and bodies so that we can win the race God has given each of us to win. Each of us has a stake in the winners. In this life-race no one can be neutral. There are only two sponsors in this race, Satan and God. There are no independent runners, and everyone must enter, and everyone must choose who will sponsor them.

Every year the Lord sends us bigger and bigger teams, more dedicated trainers, a more hard working SCSC committee, cooks who care about our spiritual feeding as well as physical, more exciting projects with greater vision, more demanding work to be done, more people willing to help with the expenses and the housing and the encouraging in the form of letter-writing and phone calls and gifts that keep the spirits of our workers high. SCSC is not just for young men and women of our denomination, but each of us can have a part in it, and each of us can experience the thrill of seeing lives changed, races being won, trophies being awarded. And most of all, we can all share in honoring God in the way we have run the race. In 1981 we had twenty contenders serving in seven races. Perhaps God will double that number in 1982. Ask Him what part you are to have in SCSC for this coming year. Enter the race today!!

"I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing." —II Timothy 4:7-8. □

Gerry Van Dyke, SCSC Training Coordinator, is a member of the Denver SDB Church.



SCSC at Camp Paul Hummel



Albion Project



Dodge Center Project



Milton Project



Seattle Project



1981 SCSC Staff



Brookfield Project



LA Project



Salem Project



Special Training Team

A Prayer Reminder for Each Day!!

MARCH 1982

Verse for the month: "Then I heard the Lord asking, 'Whom shall I send. . .? Who will go?' And I said, 'Lord, I'll go! Send me.'"

-Isaiah 6:8 TLB

PRAY FOR:

- 1-Secy., Pastor A. K. Harawa, Cen. Africa Conf., Blantyre, Malawi
- 2-Spiritual Retreat at Verona, NY/Pastor Russ Johnson
- 3-Dean J. Paul Green and his ministry to ministerial students
- 4-The several opportunities given today for witness for my Lord
- 5-Spiritual Retreat at Seattle, WA/Pastor Duane L. Davis
- 6-New secretary, Jean Jorgensen, SDB Center, Janesville, WI
- 7-Director of Church Extension/Evangelism, Mynor G. Soper
- 8-Spiritual Retreat at Los Angeles, CA/Pastor Chuck Graffius
- 9-Recruitment of new pastors for our churches
- 10-Missionaries Rod and Camille Henry, Cebu City, The Philippines
- 11-The new Tract Board members and their ministry
- 12-Pastor John Bevis, recently ordained and accepting new leadership responsibility
- 13-Our brethren in Poland as they meet for worship
- 14-Summer Christian Service Corps ministries in the summer of 1982
- 15-Seventh Day Baptists in Poland
- 16-Missionaries David and Bettie Pearson, Blantyre, Malawi, Africa
- 17-Church Extension Pastor Bill Shobe, Atlanta, GA
- 18-Coordinating Leadership team as it provides leadership to our people
- 19-Pastor Jin Sung Kim and the church in South Korea
- 20-Seventh Day Baptists in Czechoslovakia
- 21-Annual Meeting of the Seventh Day Baptist Missionary Society, Westerly, RI
- 22-Dedicated Service secretary, Ronda Jacobson
- 23-Principal Egbert Downes of Crandall High School, Kingston, Jamaica
- 24-Church Extension Pastor John Peil, San Diego, CA
- 25-A growing effective outreach ministry in my church
- 26-Myself, as I exercise my spiritual gift
- 27-Historical Society as it prepares to move to Wisconsin
- 28-Seventh Day Baptists now meeting in China
- 29-Church Extension Pastor Bill Shoffner, Memphis, TN
- 30-The hungry and homeless in every continent of the world
- 31-The Tract Society, as it prepares for the move to Wisconsin

FOCUS



MISSIONS TODAY

● **THE PHILIPPINES:** Missionaries Rod and Camille Henry spent part of November in Manila, Luzon, where the new Seventh Day Baptist Convention of the Philippines received legal status from the government and the visas necessary for them to continue their work were completed. This was done without the problems they encountered last year! Praise the Lord!

● **WASHINGTON, DC:** "More than twelve adult persons in the community around our church have recently made 'Professions of Faith' in Jesus Christ as a result of our EE (Evangelism Explosion) visitation carried on by the three teams with your fervent prayer support."—Church News.

● **MALAWI, AFRICA:** The new outreach at Lilongwe, the new capital, in 1982 will include having Pastor Otrain B. Manani in the leadership role. Meetings are being held in a community centre.

● **ESCONDIDO, CA:** A new meeting for Seventh Day Baptists in "North County" has begun under the leadership of Extension Pastor John Peil. He is being assisted by Russ Havens who is enrolled in Westminster Seminary there. The new San Diego branch SDB Church plans to organize early in 1982.

● **MUSIC WITNESS, CEBU CITY:** Rod Henry testifies, "We gave the concert for the (benefit of the) disabled on the 27th of November. After some very frustrating three days trying to get the sound system at the church we used repaired, all went well. There were about 800 people in attendance. It was a major production, but enjoyable and worthwhile. We continue to do more in this area as more people hear about us."

● **STATISTICS 1981:** The total number of baptisms, as reported through the Accessions column (our "statistical base") of the Recorder, fell off in 1981. While we know of some not so reported, they were not included in our figures. Five churches exceeded the growth rate of 26% set by Washington, DC, in 1980! These grew 30% to 64%. Over half of the churches (55%) reported NO ACCESSIONS in 1981. About half (49%) came by baptism; 28% by testimony and 23% by letter. Watch for announcement of the GROWINGEST CHURCH IN 1981!

Decade of Discipleship - 1982 - Year of Extension

HAVE YOU CONSIDERED?
THE CHURCH IN THE HOME

THE EARLY Christian church met in homes—Rom. 16:5; 1 Cor. 16:19; Col. 4:15. Today there is also a new movement back to the home! This is especially true for small group meetings. It can also be true for new groups in new areas!

THE HOME is *More Informal*. It aids in inviting friends and neighbors. It is neutral ground.

THE HOME is *More Open*. People can be more at ease. They will enter more easily into conversation and participate quicker in Bible study.

THE HOME is a *Living Example*. While everyone has some "facade" it is difficult over a period of time to "fake it at home." It is helpful to

(Continued on page 23)

FIELD
THE
HARVEST

By Richard Munn



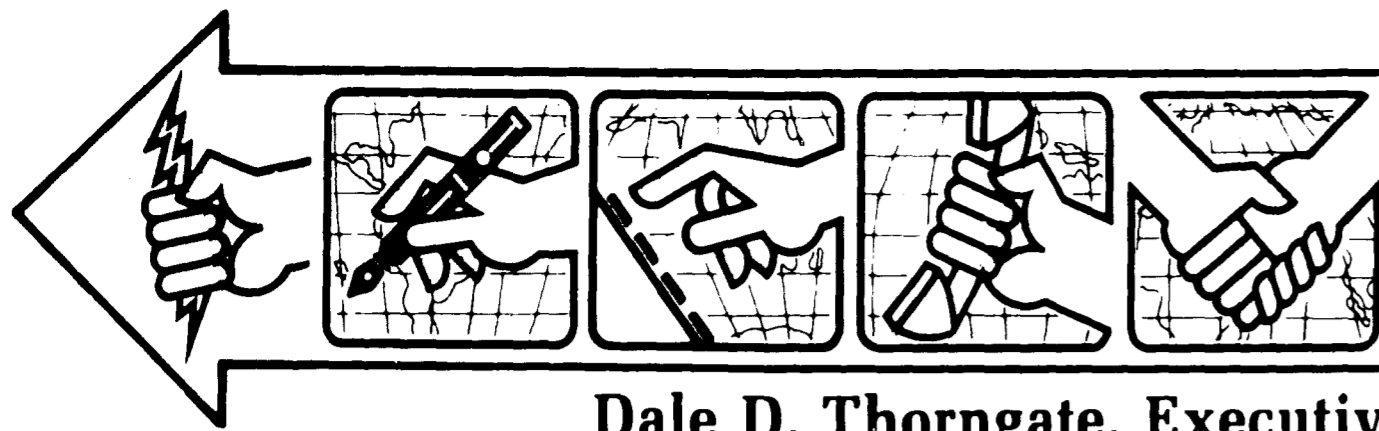
Go to the fields and see the Harvest.
Near the local churches
Near the lone Sabbath Keepers
In the new areas
Where the populace is.

Go to the fields and reach the Harvest
With the local church
With the missionaries
With the congregation
With the love of Jesus.

Go to the fields and give the Harvest
The love of Jesus
The whole truth of Jesus Our Lord
The availability of SDB churches
Your service to them for the Lord.

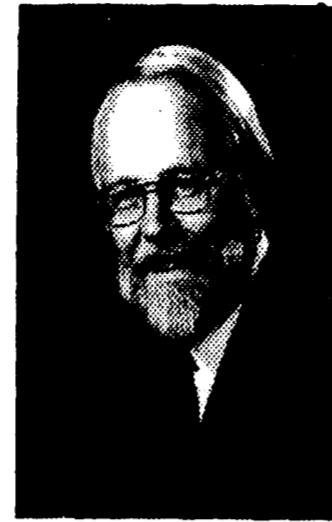
Go to the fields and bring the Harvest
Into the fold of Jesus
Into the fold of fellowship
Into the fold of church
Into the fold of service for Jesus.

Yes,
Go to the field and Field the Harvest. □



“CHURCH GROWTH”

Dale D. Thorngate, Executive Secretary



In 1975 Rev. Mynor Soper, Director of Evangelism, put Seventh Day Baptists in touch with the Fuller Evangelistic Association and we began to talk about church growth. During the next couple of years we met people like John Wimber and Carl George who helped us come to a new understanding of the role of the church. We heard anew the Great Commission: “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything I have commanded you.” (Matthew 28:19-20)

Church Growth Worked

In another article in this issue of the *Recorder* you will see that Seventh Day Baptists have taken this mandate seriously. The fourteen new churches that were established between 1975 and 1979 are growing, and many of our older churches are also growing. This growth within the churches has caused the denomination to grow as well.

During the years that this growth was starting we were reading several books from church growth “power pack libraries,” we had Bible studies in our churches on church growth and spiritual gifts, and we appointed “growth forces” so that we could begin to fulfill God’s will for the church — to grow. Since that time we have worked with such slogans as Decade of Discipleship, Decision to Discipleship, Double in a Decade. We have come to realize that in fact we are to do God’s will as churches we must be increasing in attendance, membership, finances, and program. If we are to grow as a denomination we must start new churches and prepare more pastors for leadership. The goal is to make disciples.

1982 — Year of Extension

In the Decade of Discipleship we have mapped out for the 1980s, 1982 is to be a “Year of Extension.” Two years ago we focused on the decision to be a disciple and to make disciples. Small discipleship cell groups in churches across the country began experimenting with new materials and techniques for discipling. Last year the focus was on nurture, continuing preparation of the growing disciple and the brand new Christian for reaching out.

Now it is time to focus more seriously on the hows of extending our work in new ways and in new places. It is time to examine our successes and our failures and learn what they say for future outreach and growth.

Extend How?

“Extend How?” is thus the theme for area spiritual retreats to be held this month and next for both pastors and laymen across the country. Focus is both on starting new churches and on assistance to all churches in extending their sphere of influence particularly through family ministries and youth evangelism. For further information on the “Extend How?” retreats see this and earlier *Recorders* or ask your pastor.

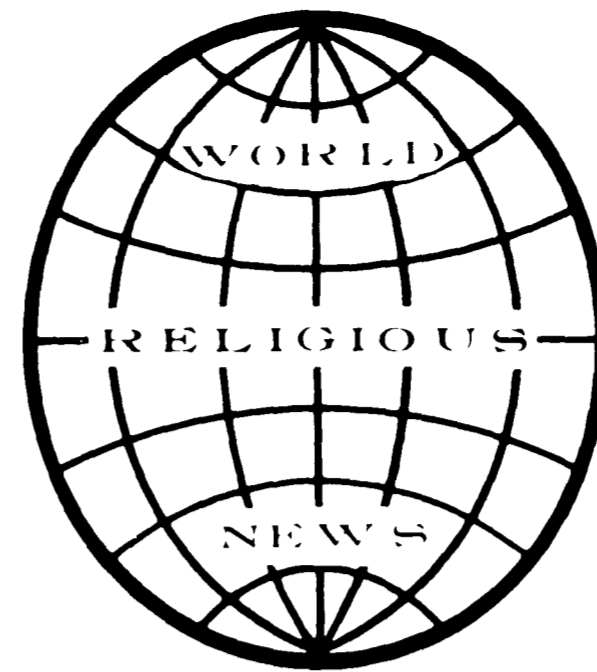
A New Look at Church Growth

Peter Wagner in his book *YOUR CHURCH CAN GROW*, defines church growth as “all that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with him and into responsible church membership.” Wagner states the following three biblical priorities for the church:

1. Commitment to Christ (“Seek first his Kingdom and his righteousness. . .,” Matthew 6:33)
2. Commitment to the Body of Christ, the Church (“By this shall all men know that you are my disciples if you love one another.” John 13:35)
3. Commitment to the Work of Christ in the World (“Do good to all people.” Galatians 6:10)

I have personally been reviewing the theme of church growth in the Bible, mostly in the book of Acts, and also reviewing several of the “power pack library” books. During the next few months I will be sharing with you some of the important highlights of my study. However, I encourage you — pastors, laymen, and churches — to also review these same resources and to evaluate your progress in the name of our Lord Jesus Christ.

Noting that without faith it is impossible to please God, Wagner says, “Every goal is a faith statement. Wanting to grow and planning for growth is another way of applying biblical faith.” God wants your church to grow. May God richly bless your efforts as you plan to grow for him. □



CHINESE CHRISTIANS WORSHIP WEEKLY

WASHINGTON—Whereas in the summer of 1980 there were only about 20 churches officially opened, a recent report by the Rev. Andrew Wong states that “at present there are just a little less than 100 churches reopened.” Rev. Wong, who is pastor of the Chinese Baptist Church in Toronto, Ontario, Canada, emphasized that a few of these churches “have two to three services on Saturday and Sunday.”

Wong says that “government papers now frankly admit that Chinese churches have gone through ‘stormy weather’ and have experienced ‘the valley of the shadow of death.’”

Concerning the outreach to win the Chinese people to Christ, Wong is convinced that “the door of evangelism may not be open for Christians or mission organizations from the Western world, but the Christian Church in China is alive and active.”

A recent visitor from the People’s Republic of China told members of the Baptist World Alliance Executive Committee that “things have improved greatly in China.” This Christian from Shanghai who, along with her family, had suffered severely with the coming of Mao’s Cultural Revolution in the 1960’s, told with radiant joy that “Christians have it better now. The political change not quite two years ago brought a change also for the Christians.”

“And we are praying,” added the Chinese guest speaker, “for greater freedom and more churches to be allowed in China.” —BWA

MENTAL HEALTH TRAINING FOR MINISTERS

Saint Elizabeth’s Hospital, National Institute of Mental Health, offers ACPE accredited full-time chaplain internship and residency training programs with stipend beginning June 2, 1982. Resources for training include interdisciplinary programs available through the Hospital’s Overholser Division of Training, as well as community mental health activities in the city of Washington, D.C.

Internship and residency programs prepare pastors for more effective pastoral work and pastoral counseling in a parish, for ministry as institutional chaplains, or for pastoral work in community mental health centers. Stipends are projected to begin at \$12,054 per year. In addition, there is an 11-week summer program for pastors and seminarians preparing for ordination and involves learning experiences in both the hospital and community settings. This full-time summer program also begins on June 2, 1982. If the budget permits a stipend projected at about \$770 per month may be offered.

For further information and application forms, write to the Protestant Chaplain’s Office, Saint Elizabeth’s Hospital, Washington, D.C. 20032. Applications must be made by February 15, 1982. □

SEN. HELMS FINDS ‘HAIL MARY’ OKAY AS ‘VOLUNTARY PRAYER’

WASHINGTON, D.C.—Sen. Jesse Helms, the nation’s leading advocate of so-called “voluntary” prayer in the public schools, finally has admitted the kind of sectarian indoctrination he would allow under the guise of “voluntary” prayer, according to Americans United for Separation of Church and State.

In debate in the U.S. Senate on November 16, Sen. Helms (R-N.C.) said he would have no objection to a Roman Catholic public school teacher writing on the blackboard the words of “Hail Mary,” a Roman Catholic prayer to the Virgin Mary, and then inviting the

third grade children to join her in reciting them.

“Senator Helms has shown his true colors,” said Americans United executive director R.G. Puckett. “He has revealed the sort of outrageous sectarian pressures he would permit public school teachers to impose on school children. If a teacher were a Hare Krishna or a Moonie, would the senator approve of Hindu prayers or prayers of Rev. Moon’s Unification Church?”

“I think this will come as a huge surprise to the fundamentalists of the Moral Majority and other evangelical Christians who have been misled into supporting Senator Helms’ efforts,” said Puckett, a Baptist minister.

Senator Helms’ remarks came in response to an inquiry from Sen. John C. Danforth (R-Mo.) about Helms’ definition of voluntary prayer.

“I should like to give just a hypothetical question so I may understand the Senator’s position on this,” said Danforth. “Let us assume that a teacher of, say, third-grade students is a very devout Roman Catholic, and she goes into class one day and writes on the blackboard behind her desk the words of the ‘Hail Mary.’ She then announces, ‘Children, we will now have a voluntary recitation of this prayer. Those of you who do not want to recite it need not recite it; those of you who wish to, please join with me.’ Would it be the Senator’s view that the Department of Justice, in such a case, should not go into court and a court should not entertain such a case?”

Noting that the Justice Department should concentrate on drug trafficking and other crimes, Sen. Helms replied, “I say to the Senator that the scenario he has concocted does not bother me at all. I am a Baptist. I would not object at all to my grandchildren being in a class where that happened, and I do not think the majority of the American people would. I do not have any problem with it and I certainly do not think the Department of Justice ought to send a U.S. marshal on horseback down there to correct it.”

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Fourteen New Churches:

New York City, NY	1975
Columbus, OH	1976
Dallas-Ft. Worth, TX	1976
Raritan Valley, NJ	1976
Houston, TX	1977
Sunshine Mt., MS	1977
Central, MD	1978
Little Rock, AR	1978
Stanton, CA	1978
Upper East, TN	1978
Centralia, WA	1979
Portland, OR	1979
Toronto, Ont.	1979
Memphis, TN	1979

How Do They Grow?

by Janet Thorngate

In the five-year period 1975-1979 fourteen new Seventh Day Baptist churches were organized — from New York City in 1975 to Memphis, Tennessee, and Toronto, Canada, in 1979.

It is evident from the statistics that as a group they are growing. From the time of their organization until 1980 they have experienced 46% increase in membership and 53% increase in attendance.

At the times of their organization these fourteen averaged 15 members and 15 attending. In 1980 (unpublished statistics from the 1981 Yearbook) their combined membership was 310 — an average of 22 per church. For the same year their combined attendance average was 334—23 per church. That was the year in which four of them were less than two years old, four less than three years old, etc.

A sample look at the older of the churches shows that New York Ci-

ty has had a 157% increase in membership in its first seven years. Columbus, Ohio, has had a 107% increase in membership in its first five years and 120% increase in attendance.

In the twelve years before the New York City church was organized in 1975 only one church was established — Seattle in 1968. A consistent pattern of growth over a longer period emerges from the Seattle statistics: yearly increases in membership from 29 in 1968 to 75 in 1980. Besides that increase of 158% in its thirteen years, the church has mothered two of the new churches: Portland and Centralia, both established in 1979. Seattle has had strong leadership through the years with conscious and purposeful support from the Pacific Coast Association and later from the Missionary Society in gradually decreasing proportions.

What Make Them Grow?

Are there identifiable patterns of growth? Some interesting questions might be posed. Is their establishment and growth related to the church growth emphasis which our denomination began in 1975? Is growth related to increased emphasis on "visibility"? Is their location a significant growth factor? Eleven of the fourteen are in urban areas.

What most affects their stability and growth? years as a fellowship prior to organizing? size at time of organization? relationship to mother church? various patterns of financial support (local, association, denomination)? desire to grow and make disciples? training in outreach and evangelism?

Most of these questions are beyond the scope of this article, but some further observations reveal a few patterns. Leadership is obviously a key. Six of the fourteen churches have full-time pastors, six have part-time pastors, and only one is without a

pastor.

Columbus and Sunshine Mountain presently support a full-time pastor on their own. Four have full-time pastors with some support from the denomination through the Missionary Society. These are Raritan, Houston, Central, and Stanton, the latter having a three-way means of support between the church, the Pacific Coast Association, and the denomination.

Part-time bivocational pastors serve five of the churches: New York City, Christ Little Rock, Centralia, Portland, and Memphis. The Upper East Tennessee pastor serves the church part-time, the remainder of his work for the Missionary Society in cultivating new contacts and all fellowships in the area.

Nearly all of the new churches began meeting in homes, some very soon moving to rented facilities. Presently seven of them are purchasing their own buildings, five rent other church buildings, and two meet in homes.

Two Patterns of Development

Most of the new churches seem to fall into two general patterns of development and nurture: lone-Sabbath-keeper groups and planting by extension. Others stand out as unique models.

At least four were formed mainly from Seventh Day Baptists who moved to a new area, began meeting as a fellowship — sometimes for many years — and finally developed into a church. Columbus, Dallas-Fort Worth, Houston, and Upper East Tennessee fit this pattern. In most of these one strong individual or family invited others to meet with them in their home for fellowship and worship and nurtured a personal vision for a growing witness in their place. Yet most of these maintained ties with a mother church which gave encouragement and support as possible and usually sponsored them as they

organized officially. The Battle Creek, Michigan, and Lost Creek, West Virginia, churches sent their pastors regularly for several years to the Columbus fellowship which met in the Ernest Bond and Richard Shepard homes. When the William Palmer family moved to Blountville, Tennessee, for employment their church in Brookfield, New York, commissioned them to begin a new church there. They took the challenge seriously.

A second group of the new churches can be seen as conscious efforts by a church of some of its members to begin an extension work in a new location, usually with encouragement and support (sometimes formal commissioning) by the mother church. This pattern in various forms fits the development of churches in Upper Marlboro, Maryland (from Washington, D.C.), Raritan Valley, New Jersey (from Plainfield), Christ Little Rock (from Little Rock), Portland, Oregon, and Centralia, Washington (from Seattle), and Stanton, California (from Los Angeles). In all but one case the mother church has continued to grow after the division, sometimes phenomenally.

Toronto and New York City churches were formed mostly by Jamaican Seventh Day Baptists who immigrated to U.S. and Canadian cities from their churches in Jamaica. Sunshine Mountain evolved as a special mission church serving the families and staff of people dedicated to a home for handicapped children in southern Mississippi.

A New Model in Memphis

Memphis, the newest church in the group, is an exciting story of a family who became convinced of the Sabbath truth and sought out Seventh Day Baptists. Then with encouragement and support from the Little Rock church and later help from the Missionary Society they began a completely new Seventh Day Baptist work in a new city. Already their charter

membership has more than doubled.

As these churches gain strength and momentum a pattern of increased giving to Our World Mission is already evident in some of the older ones.

Where is the new growing edge? Strong fellowships with creative leadership are growing now in Atlanta, Georgia; San Diego, California; and Madison, Wisconsin. Groups with hope and promise meet in many other places.

Where two or three are gathered together in his name, God is there. Wherever Christ's disciples work out their Christian mission together — there is the church. "And every day the Lord added to their group those who were being saved." (Acts 2:47b) □

The Church in the Home

(Continued from page 19)

observe real Christian faith in action in the family.

THE HOME keeps groups small and in smaller *Geographic Units*. You can have several home groups within a large church congregation. Or a small group in a home can be the beginning of a new church and relate to other groups like the present church relates to others in an Association.

THE HOME group *Breeds Leadership* for it allows more individuals to participate and demands more of those willing to lead. It is less threatening and thus encourages those initially hesitant.

THE HOME group can *Focus Funds* to mission outreach rather than to providing land/buildings. It thus finds less spent on "self" and more on the worldwide work of the gospel.

THE HOME offers *Family Style* all-age ministries without fragmen-

tation into age groups. The family can remain a "unit" and fellowship study and ministries can become the concern and participation by those of all ages.

THE HOME PRESENTS DIFFICULTIES TOO! Many are too small for group meetings that are growing. But many can handle groups of ten to fifteen (or even more) quite easily. Family rooms in the basements or a double garage can serve larger groups and smaller "classes" can meet in other rooms of the house.

It is difficult for us to "escape" from our culture—the ultimate goal of having a large building for the church in a prominent location. Yet, is this necessary for the "church"—the body of Christ—to function?

With only an initial few families it may be that no home is offered for services or meetings. An open invitation is essential! Specific prayer for this need could be made. There are also times when non-Christian friends may be willing, if they knew, to offer their home for such meetings.

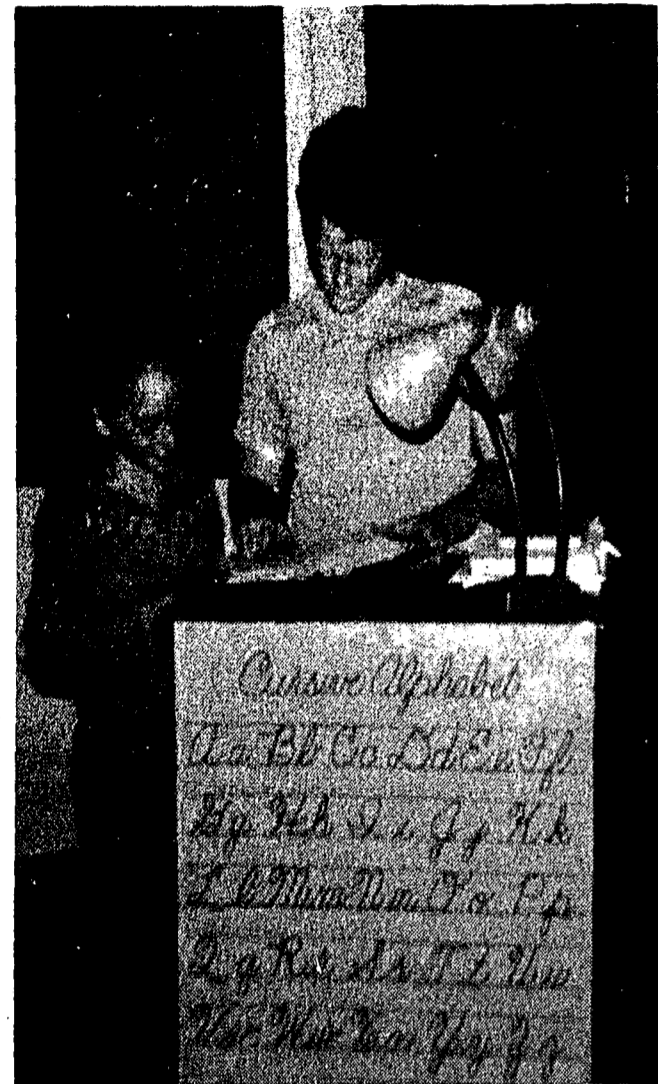
What if a home proves to be less than adequate? Or, if the family members are divided in their faith and opposition develops? Make a change! The atmosphere for the worship of God and the study of His Word is important.

Not all homes have pianos or organs. This could be helped by a talented song leader. Or, the use of cassette taped music has aided some groups. It is "in" today to use guitars or other instruments. Perhaps this could allow for participation of more in the group or encourage a person to help our meeting the need.

"Musical Homes," like "musical chairs," ought to be avoided! But change is not impossible. Many times a different geographic location will encourage more participation. It is also helpful not to be tied

(Continued on page 25)

the CHURCH in ACTION



Rev. Floyd Goodson announces the successful reopening of the Fouke Academy. Several students are enrolled, including some who are part-time.



Brent Pilgreen and Jim Briggs of Fouke Academy running the copier. All seven members of the school board are SDB's. They are: Dr. and Mrs. Floyd Goodson, Rev. and Mrs. Mynor Soper, Merlene Murray, Sharon David and David Webb, President.

HARRIS INSTALLED AT ALBION

ALBION, WI — An installation service officially welcoming Pastor Robert Harris to his new pastorate here, as well as the dedication of a new piano, was held on November 7 in conjunction with the Quarterly Meeting of Southern Wisconsin and Northern Illinois SDB Churches.

A litany of gratitude and dedication was led by Jerry Vaught, assistant pastor, followed by the Charge to the Church (given by Carl Smith, church president) and a Charge to the Candidate (given by Herbert E. Saunders, former Dean of Ministry now serving as pastor of the Milton SDB Church). Don Sanford offered a prayer of dedication and installation.

Others welcoming our new pastor were: Willard Babcock, representing the church as its head trustee; Clara Loofboro, representing the diaconate and Milton Junction Ladies' Aid; Jackie Smith speaking for the youth;

Gretta Bjornstad, representing Missionary and Benevolent Society; Lenora Saunders, for Home Benefit Society; Bill Arthur speaking for the Quarterly Meeting; Earl Cruzan, representing the North Central Association; and Lenora Saunders for the Albion Historical Society. Special music was provided by duets: Bud and Jayne Geske, and Linda Harris and Diana Wallmow.

Pastor Harris then led the special Thanksgiving and dedicatory litany for our new piano, in part paid for by memorials for Ruby Gaines. Following a fellowship potluck dinner, there was an open house. Over ninety people toured the newly renovated parsonage (and had the chance to admire a heritage quilt depicting Pastor Bob's life).

In addition to regular Sabbath Eve and Sabbath Day services, Pastor Bob is now conducting a membership class and with Linda's help, has begun choir rehearsals. — I.G. Vaught



CONTINUING EDUCATION— Paul Green, dean of the Seventh Day Baptist Center on Ministry, recently completed a special study of contemporary issues in theology sponsored by The Southern Baptist Theological Seminary in Louisville, Ky. Green met with various seminary leaders, including Walter B. Shurden, Southern Seminary's dean of the school of theology. The "Theological Potpourri" seminar is part of the seminary's program of Continuing Theological Education Conferences, designed for ministers in various fields.

(Southern Seminary photo)

AN UPDATE ON TRACT SUPPLY

A good supply of most of the popular tracts is now on hand. "What Must I Do To Be Saved?" has been reordered. We suggest you order the tracts you will need this summer before they have to be moved to the new offices in Wisconsin.

We will print Spanish tracts if there is a call for them. Let us know your needs for:

- Get Acquainted with Seventh Day Baptists
- Seventh Day Baptist Distinctives
- What The Bible Teaches Regarding The Sabbath
- (New translations are ready on the above)
- (There is a small supply of the following:)
- Pro Y Contra
- What and Why Are Seventh Day Baptists
- Los Bautistas Del Septimo Dia Y Los Adventists Del Septimo Dia
- Seventh Day Baptist Publishing House, P.O. Box 868, Plainfield, NJ 07061. □

—ASTS Publication Committee

NEW OFFICERS AT DODGE CENTER

DODGE CENTER, MN—After enjoying the traditional Chicken and Biscuit Dinner January 3, the following officers were elected: President—Phil Greene; Vice-President—Doug Payne; Clerk—Sheila Greene; Treasurer—Steve Greene; Trustee for three years—Bob Austin; and Junior Trustee for one year—Larry Greene. We also elected these Sabbath School officers: Superintendent—Richard Neher; Assistant—Roger Langworthy; Primary Superintendent—Karen Payne; and Secretary—Linda Greene.

We have Fellowship Dinners the last Sabbath of each month. The free will offering taken at these dinners will be given to the Building Fund this year. Last fall's Lord's Acre Ingathering of \$995 will also be given to the Building Fund.

The Youth Fellowship had a pancake supper last month and are sponsoring a film once a month to help them get enough money to go to Conference next summer.

About forty children attended the Bible School last June and about half of these were not regularly attending our Sabbath School. Diane Greene and Nancy Babcock were co directors this year.

We are enjoying having a resident pastor. Rev. and Mrs. Paul Osborn and Stephen have been here for six months now. □

—Ardith Greene

The Church in the Home

(Continued from page 23)

down to a specific lot and building.

IF HOMES do not seem, after trial and error, to be the answer, then look for another place for holding meetings. In urban areas there are halls and public meeting rooms. Some schools still allow facilities to be used by churches. Some Sunday churches, once they come to know the local group, are available for use on the Sabbath. □

—Leon R. Lawton

COLORADO CHURCHES TO RECEIVE NEW PASTORS

The Rev. Gordon Lawton, pastor of the First Hopkinton Church in Ashaway, RI, has accepted the call to serve the Boulder, CO, church. He began his new duties in Boulder on February 15. Pastor John D. Bevis of the Paint Rock, AL, church has accepted the call to serve the Denver, CO, church. The Bevis family will be relocated to Denver by June 1. □

DEDICATION SCHEDULED

Dedication services for the newly renovated SDB Church in Springfield, MO, are scheduled for March 20 according to Pastor Ken Hatcher. The church is located at 819 E. Dale. For more information call (417)864-4547 or 862-3335. □

RECORDER REACTIONS

Enclosed is my renewal for the *Sabbath Recorder*. . . the special music section of the November issue is of special interest to me since on July 4 of this past summer I completed 50 years of serving churches as organist. . .

—Gladys S. Randolph
Englewood, CO

I wanted to let you know how much I appreciate Art Rowe's music page in the *Sabbath Recorder*. The November issue is really outstanding! Lois Wells' article, "God Sings," was her usual excellent workmanship. I want to thank her for the scripture I'd never discovered, Zephaniah 3:17. How inspiring! All of my Christmas concerts were more joyful just remembering it. The *Sabbath Recorder* has become a high-quality magazine. Bouquets where bouquets are due, as too often the brickbats are all that fly.

—Arabeth Deland
Battle Creek, MI

Decade of Discipleship

ARE YOU READY? This third year of the Decade of Discipleship is designated for Evangelism. The Coordinating Leadership Team suggests each church would be blessed by developing a program of reaching out to the non-churched in its community or one near by.

There are people waiting to hear the word of God. Others, who have accepted the Sabbath are looking for a home church—perhaps your congregation could help start a fellowship and nurture these new believers.

It is not enough to pray, "Thy kingdom come, Thy will be done," each Christian is ordained to spread the word. The time to act is NOW. □

MARRIAGES

BASS-CLARK—Gordon Leroy Bass of Amherst, MA, son of Rev. and Mrs. Leroy Bass of Middleton, WI, and Penny Lee Clark, daughter of Mr. and Mrs. Edwin Clark of South Lancaster, MA, were united in marriage on August 2, 1981 at the South Lancaster Seventh-day Adventist Church, with Rev. Leroy Bass officiating. They reside in Amherst, MA, where Gordon is studying for his MBA.

BROOKS-WILLIAMS—Carl M. Brooks, son of Ronald M. and Alice (McSparin) Brooks, and Ramona K. Williams, daughter of Forest G. Williams and Mrs. Etta Mae Fowler, were married November 25, 1981 in Miami, OK, by Rev. Carol Holden. The newlyweds live in Kansas City, MO.

LAWRENCE-WATSON—Robert D., son of Edward Lawrence and Mildred Monroe, of Bridgeton, NJ, and Venus Ann, daughter of Mr. and Mrs. Curtis N. Watson, were united in marriage in the bride's parents' home, August 8, 1981, by Judge John Casarow, Jr. (Correction of announcement in December, 1981 issue.)

MONCRIEF-DICKINSON—Florence (Sheppard) Moncrief, daughter of Mrs. Ella Sheppard and the late Bert B. Sheppard, and Oliver C. Dickinson, son of the late Charles and Edna Dickinson, were united in marriage on May 30, 1981, in the Seventh Day Baptist Church, Shiloh, NJ, by the bride's pastor, the Rev. Charles H. Bond. The couple are at home in Boonsboro, Maryland.

ROWE-REED—Arthur E. Rowe of Paint Rock, AL, and Martha Lavin Reed of Florence, AL were united in marriage in the Paint Rock Seventh Day Baptist Church on December 20, 1981, by their pastor, John D. Bevis.

ACCESSIONS

BERLIN, NY

C. Rex Burdick, Pastor

By Baptism:

Michael Ellis
John Greene
Mrs. Dorothy Stall

By Testimony:

Mrs. Becky Bonesteel

MILTON, WI

Herbert E. Saunders, Pastor

By Baptism:

Nelson Marteny
Mrs. Nelson (Marian) Marteny

PAINT ROCK, AL

John D. Bevis, Pastor

By Testimony:

Ila (Mrs. Edmund) Gunst

RARITAN VALLEY

Kenneth Burdick, Pastor

By Affirmation:

Mrs. Frances Becker
Mrs. Marie Fassbender
Mrs. Anna Pfeiffer
Mrs. Elisabeth Schmid

BIRTHS

BONESTEEL—A son, Phillip Richard, to Russell and Becky Bonesteel of Berlin, NY, on August 31, 1981.

OBITUARIES

BOTTOMS—Burrell Hartsfield was born December 11, 1898, in Fayette County, Georgia, the son of Thomas Jefferson and Tallulah Gilbert Bottoms and passed to rest December 21, 1981, in Springfield, Tennessee, at the age of 83 years and 10 days.

Mr. Bottoms was one of twelve children. His family moved to Alabama when he was six weeks old, he spent many years in the state even though for a time he lived in Battle Creek, Michigan.

He was married to Alice Kolvoord Bottoms on June 30, 1926. Alice was the widow of Burrell's brother, David Mattison (Matt). Burrell became a father to Matt and Alice's children: Margaret Ruth, George Daniel and Anna Lou. Burrell and Alice were blessed with a child of their own, Mary Helen. Alice Bottoms died on February 7, 1976, just a few months before they would have celebrated their 50th wedding anniversary.

Early in life Burrell accepted Jesus Christ as his Lord and Savior, was baptized and became a member of the Seventh Day Baptist Church. He was an active member of the Paint Rock Church, serving in many capacities over the years. A Bible scholar, he was known far and near for the strength of his convictions.

Later he married Mattie Eddins Miller, a childhood sweetheart. They shared several golden years together in their home in Athens, Alabama.

He is survived by his wife, Mattie Bottoms; one son, George D. of Belmont, NY; three daughters, Margaret Avery of Boulder City, NV, Anna Swart of Saginaw, MI, and Mary Wentworth of Ridgetop, TN; ten grandchildren, 13 great-grandchildren and a brother, Gilbert of Washington state.

Funeral services were held from McConnell Funeral Home in Athens, with his pastor, John D. Bevis, officiating. Burial was in the Bottoms family cemetery in the Oakdale community.

—J.D.B.

BURDICK—Edna Norton, daughter of Samuel and Vesta Warner Norton was born in Angelica, New York, August 1, 1895. She departed this life in the Olean General Hospital, December 5, 1981. On November 29, 1917, she was wed to Clifford T. Burdick, who died in 1972.

She was a loyal member of the Andover, New York, Seventh Day Baptist Church for 25 years, serving for many years as the treasurer. When that organization was dissolved, she became a member of the Alfred Station Seventh Day Baptist Church and worked faithfully for 38 years.

An artist, she held membership in the Wellsville Guild of Artists, she was an advocate of women's rights, worked for the centralization of schools, and served many organizations as the wife of a farmer.

She was a lady who loved easily and who was easy to love. Surviving are a son, Carroll Burdick of Angelica; daughters, Phyllis Mattison of Wellsville, NY, and Jane Sisson of Machias, NY; six grandchildren; eight great-grandchildren; a brother, Phillip Norton of Gouverneur, NY; two sisters, Beulah McHenry of Olean, NY, and Mrs. Mary Miller of Belmont, NY; and several nieces and nephews.

Farewell services were held in the Alfred Station Seventh Day Baptist Church, December 7, the Rev. Rev. F. Zwiebel, officiating. Interment was in the Alfred Rural Cemetery.

—R.E.Z.

UHLAND—Mary Jane, was born January 8, 1933, in Alloway Township, the daughter of the late Walter and Nellie Harris Hunt-singer, and the wife of the late Herman Uhlund, died November 22, 1981, after a prolonged illness.

Mrs. Uhlund was an active member of the Seventh Day Baptist Church in Shiloh until she moved out of the area, but always kept in close touch with her home church. She was also a member of the Ladies Auxiliary of Deborah Hospital.

She is survived by a son, Edward V. Page of Lawrenceville, NJ; a daughter, Lucille P. Muntz of Laurel Springs, NJ; a grandson, William Eric Muntz of Laurel Springs; a sister Betty Houck and a brother Paul Johnson of Maine.

Funeral services were conducted by her pastor, the Rev. Charles H. Bond, in the sanctuary of the church. Interment was in the church cemetery.

—C.H.B.

WHITE—Grace Eola (Burdick), daughter of the late Deacon Orville Grant Burdick and Martha Davis Burdick, was born on June 10, 1913, in North Loup, Nebraska, and passed away November 11, 1981, at her home in Denver, Colorado.

She married Robert R. White of Old Fort, North Carolina, in Denver on December 31, 1939, making their home in Denver.

She was a charter member of the Denver Seventh Day Baptist Church, where she served for many years as Keyworker, in the Ladies, Aid Society, teaching in vacation Bible school, and for twenty years as camp cook at Camp Paul Hummel.

Grace is survived by her husband, Robert R. White; one son, Robert C. White of Denver, CO; two daughters, Mrs. Edwin (Connie) Green, of Milton, WI, and Mrs. Milton (Jean) Jorgensen, of Ossage, Iowa; seven grandchildren; and a brother, Edwin Burdick of Arvada, CO.

Services were conducted by her pastor, Rev. Edgar F. Wheeler, at the Denver Seventh Day Baptist Church. Interment was in Crown Hill Cemetery, Wheat Ridge, Colorado.

—E.F.W.

Stewardship: The Law of Giving and Receiving

(Continued from page 9)

was that every cell had in it the information about every other cell, what it needed and what it did. That our muscles, for instance don't all jump at once, but spring into action as the need arises, and if a sudden demand is placed and an overload occurs on a system, the back-up response is just as sudden. We need each other as well as Christ, for we are *His Body* together. Some years back when the ophthalmologist found my right eye irreversibly blind and my left eye headed that way, he did a laser treatment which he has been very satisfied with. The eye stays clear and useable! Praise the Lord. But the most good I have received was not from the Doctor, but from the prayer with laying on of hands that Delmer Van Horn led at Conference at Houghton, and two more services at Nortonville because all those who wished couldn't be there the same night!

What a sweet feeling to be ministered to in that loving way. That's just one of the many times God has blessed me particularly in *His Community! His Body!* As we reach out to touch the needs of the saints, they reach out with prayer and love and how precious it is!

I'm glad verse 15 is the last in the passage. This glorious truth allows me to put the sermon topic the way it should be: *Stewardship: The Law of Receiving and Giving!* He gave so we can, too. He loved first, so we love, too. What has he done for us? (1) He left glory. Can you imagine leaving heaven? (2) He suffered physical abuse and death, and had power to stop it! and (3) He endured separation from His Father in Heaven when he took our sins as He died. Our stewardship, in response to His love. "Your definition of Stewardship is too demanding" you say . . . but how much less do you want Christ to give to gain our salvation? □

Duane L. Davis

(Continued from page 10)

teaching of Gary Hemminger of Freeland, Michigan, all these surely made an impact. But perhaps the most noticeable difference this year was the awareness of our church people of the needs of the youth themselves and the need to pray for them. The week preceding camp, over 30 adults promised to pray daily by name for each camper and staff member. As soon as Pacific Firs Camp began Monday morning, a list of 28 campers and 11 staff members was distributed to all who had promised to pray. Many told of the blessings they received by this prayer time.

Early in the week, one of our young men accepted Christ and his decision began to have an influence on others. The encouragement of a dedicated staff certainly had a lasting effect. Then on Thursday evening, at an informal vesper service, the Holy Spirit of God began to move in the hearts of all present. Two 15-year-old boys gave "testimonies," as they called them, humble and broken before God, confessing their sins, and asking forgiveness of God and all present. Then with a holy hush, our prayers were answered as we witnessed a "true revival" in the classic definition of the word. At least ten youth came to me and other counselors, to accept Jesus Christ as Savior and Lord. Fifteen or more who were Christians rededicated their lives to Him. The rest of Camp was a time of sharing "testimonies" and spiritual instruction of Christian growth. As Camp ended Sabbath afternoon it was my privilege to baptize seven young people in the lake.

In the weeks and months since Camp, we have continued to see changes in Christian growth in the young people. Most of these youth face extreme challenges in their everyday world, and we ask your prayers be joined with ours, as our church and youth fellowship leaders attempt to encourage them in Christian growth. □

The Christ at Work

(Continued from page 11)

as if there were no words which, by themselves, could encompass all that God has done for us in Jesus Christ, so that each new expression is necessary to our understanding.

"... in Christ God was reconciling the world to himself..." The word "reconcile" is one we use when we talk about human relationships: friendships, families, marriages. In the New Testament, the words translated "reconcile" and "reconciliation" mean: to exchange or to give in exchange, to change from enmity to friendship. Sometimes the same word used for reconciliation is translated "atonement." So the modern translations which use the phrase, "Christ turned our enmity into friendship," are right in line with the original text. (Please keep this in mind as we continue to study "reconciliation" in Jesus Christ.) This is what Paul wrote about to the Corinthians. It was his concern that they understand that they had been made friends of God by God's forgiveness and grace ministered to them by Jesus Christ, that in this way their enmity toward God had been broken down and their past forgiven.

AN EXERCISE:

As you read and re-read these passages of scripture you are invited to review your own Christian experience and relate that experience to each of the ways in which God's offer of reconciliation in Christ is explained. (new birth, decision, ransom, etc.) Keep in mind always that Christ did reconcile God to us (that is, change God's position toward us); He reconciled us to God, bringing into us the Spirit of God Himself so that we might be His children. Begin to jot down on paper some of the privileges and the responsibilities which this reconciliation brings to you. □

Senator Helms. . .

(Continued from page 21)

Danforth asked Helms if he would feel the same way if he were an Orthodox Jew. Helms said he would and added that he hoped a child who faced such a situation with a teacher of whatever faith would go home and discuss the matter with his parents.

"The Senator's words shock me," said Americans United's Puckett. "It would be tragic if every American school child had to go home each day and ask his parents if the religious belief he was taught in school was right or wrong. We must defeat all efforts which would lead to that end." □

Expect a Miracle

(Continued from page 5)

Chapters 14 and 15 of the Gospel of John are filled with tremendous thoughts and promises. Chapter 14, verses 15 and 16: "If you love me, you will obey my commands. I will ask the Father, and He will give you another Helper who will stay with you forever." And He gave us the Holy Spirit. Verse 21: "Whoever accepts my commands and obeys them is the one who loves me. My Father will love whoever loves me; I too will love him and reveal myself to him." In Chapter 15, verses 7 and 8: "If you remain in me and my words remain in you, then you will ask for anything you wish, and you shall have it. My Father's glory is shown by your bearing much fruit; and in this way you become my disciples." Verses 16 and 17: "You did not choose me; I chose you and appointed you to go and bear much fruit, the kind of fruit that endures. And so the Father will give you whatever you ask of Him in my name. This then is what I command you—love one another."

Putting it all together, Jesus is simply saying to us—God loves you—I love you. We sent you the Holy Spirit; I want you to do what I asked you to do, the things I showed you how to do. When you do that, God will give you what you ask for so that He may be glorified; and I want you to love each other, oh how I want you to love each other.

So there it is—love, obey, ask, and receive; or believe, trust, expect, and get it. Ask great things of God and expect great things from God! Trust God's promises, believe He meant what He said. Give to God from what you have; most of all, give yourself. Expect something from God! He does not change. He used to be in the healing business. He still is! He told us in Malachi 3:6, "I am the Lord and I do not change." And in Hebrews 13:8 we are reminded again, "Jesus Christ is the same yesterday, today, and forever." **Expect a miracle!** That is God's specialty. □

Why The Cross?

(Continued from page 7)

Had God decided as David, to forgive without exacting penalty, He would have filled the universe with anarchy. His eternal law would have appeared to all created beings as something "optional" rather than as the warp and woof of all true government and lasting happiness. When the rebellion of sin transpired, two things were necessary to safeguard all creation: (1) The law must be vindicated by requiring the punishment for its violation, and (2) the rebels must be transformed into law-loving citizens. Absalom's forgiveness but confirmed him in impotence. He was a lawbreaker still. The King of the universe needed to forgive His erring sons in such a manner as to change their hearts and bring them into complete harmony with His will. Thus the cross!

The death of Christ was not the arbitrary placing upon an innocent third party the penalty belonging to another. No! It was the offended God Himself personally accepting the guilt of sinners and paying their debt. "God was in Christ, reconciling the world unto himself." Thus, and thus only, could He "be just, and the justifier." He honors the law by exacting the penalty; He transforms the sinner by the

melting display of His love. Thus the lost may be saved, and yet the "ninety and nine just persons" of the sinless universe not endangered.

As we behold the cross, the primary glimpse of a dying man is replaced by our perception of a suffering God. Love and hatred, good and evil, are revealed by contrast as the Creator endures what the creature deserves. As we continue to gaze, it becomes apparent that we are all there on that cross! As Adam represented the race in Eden, so Christ, the second Adam, represents humanity at the cross. "One died for all, therefore all died." 2 Corinthians 5:14, R.V. In Christ, all men legally died and paid the price for their sins. As by the sin of Adam all were ruined, so by the righteous life and vicarious death of the second Adam, all were redeemed potentially. Now "whosoever will, may come." Now "all manner of sin and blasphemy shall be forgiven unto men." Now God "is faithful and just to forgive us our sins," because the claims of the righteous, eternal law have been met, and we have died in our Substitute and Representative. God will not ask us to pay the price a second time if we abide in Christ. "Ye are complete in him," "accepted in the beloved." "There is therefore now no condemnation to them which are in Christ Jesus." Marvel at the wondrous means devised by God whereby we bandished rebels might be welcomed anew to the heavenly courts!

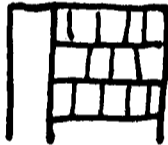
If Calvary does not move us, God has no other resource. Here is found the logic and dynamic of Christianity, and to refuse it is to do despite to one's own soul, but glad-hearted acceptance begins life eternal.

"For we must needs die . . . yet doth he devise means, that his banished be not expelled from him." □

—Reprinted with permission of Dr. Ford

RACCO RACCOON'S HELPFULNESS CHART



	I Spread Sunshine	
	I put my toys away	
	I put my books away	
	I help set the table	
	I help take care of my clothes	
	Bonus: I help make Sabbath Special	

TO PARENTS: This HELPFULNESS CHART is designed for one child for four weeks or, if there is more than one child in the family, one or two weeks for each child. We hope it helps establish good habits in your home. □

MUSIC



NOTES

by
Arthur Rowe

GARY MCSPADDEN: IT WAS ENOUGH (Paragon Records PR-33102) During a panel discussion at the 1981 Gospel Music Association convention, Gary McSpadden told how, after an earlier period of involvement with gospel singing groups, including the Oak Ridge Quartet and the Imperials, the Lord put him in a different place so that he could learn some lessons about ministering. After several years in the pastorate, the door was again opened for him to sing, this time with the Bill Gaither Trio, and as a soloist.

This new commitment to Christian music as ministry is very evident in Gary's selection of songs for his new album, *It Was Enough*. While, to this reviewer's ears, the singer's voice is not exceptional, the lyrics of many of the songs are outstanding. For example: *I Am*—a powerful statement of God's names and attributes; *In This Very Room*—where Jesus is, there is enough of everything, not just for believers, but for all the world; *He Gave Me Music*—an upbeat celebration of music as a gift just as valid as the others in the New Testament; *It Was Enough*—our doubts contrasted with His gifts, and our acknowledgement of them; *We Teach the Children* (by

McSpadden and Billy Smiley)—“They are listening to the things we do/They hear the music when we live out of tune/We teach the children loud and clear/What they see is what they hear.”

This album is adequately produced; the singer is supported by a rhythm section, strings and female back-up voices. But it is the messages of the songs which make this record worth purchasing. Unfortunately, no lyric sheet is included.

GIANTKILLER: VALLEY OF DECISION (Starsong Records SSR-0034) If one accepts that the musical devices employed by a composer should be matched to the thrust of the words, one must give good marks to this album. This is military music for the war of Christ's kingdom against Satan's kingdom. The five men of Giantkiller have created what is described as “British progressive Christian music.” The angular, non-melodic instrumental themes, the predominantly fast drumming, the unexpected progressions linking a minimum of chords within any one song; even the spare, straightforward lyrics without time for grammatical completeness (Whose side you on?)—all these contribute to the sense of urgency and leanness we need if we are to be successful warriors.

These New Wave musical characteristics are somewhat tempered by more listenable keyboard solos and by electric lead guitar passages of a more familiar style, perhaps symbolic of the comfort and power of the Holy Spirit as our enabler in the battle. One song especially departs from the pattern: “*Into the Eighties*” (“uncertainty-bound”) takes a slow, foreboding journey into our immediate future as a society, escorted by organ, synthesizer and saxophones. Near the end, the repeated phrase “There's no way out” is replaced by “There's one way out.”

Some of the songs here are directed towards Christians, and

some are evangelistic, but each one expresses a facet of the themes of personal choice and moral conflict, most graphically stated, I felt, in *Power to Power*, *We Have To Get Together*, *Holocaust*, and *Whose Side You On?* This is a stimulating album for any willing to open their ears to new sounds.

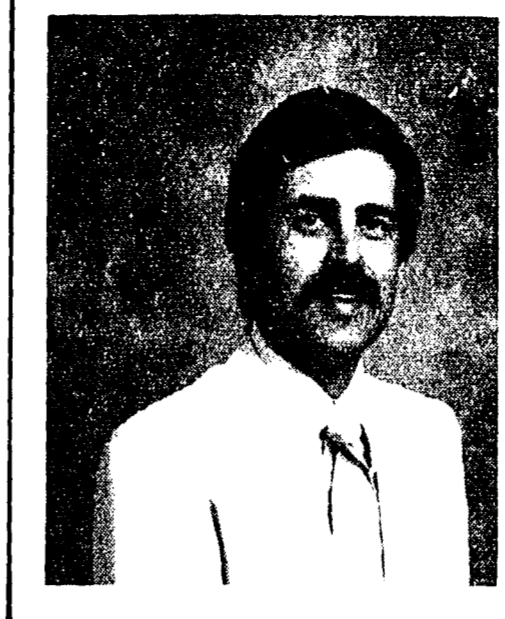
IT'S TIME TO PRAISE THE LORD (PRAISE 5) (Maranatha! Music MM0076A) This is good background music for Friday night in front of the fireplace. The words and rhythms are elementary and repetitious, delivered with an unvaryingly smooth vocal technique. The base guitar lines and drum patterns are a little too repetitious for my taste, but some may find this album useful to their style to worship. □

READ THE BIBLE THROUGH IN '82

March

- 1—Deuteronomy 4-6
- 2—Deuteronomy 7-9
- 3—Deuteronomy 10-12
- 4—Deuteronomy 13-16
- 5—Deuteronomy 17-19
- 6—Deuteronomy 20-22
- 7—Deuteronomy 23-25
- 8—Deuteronomy 26-28
- 9—Deuteronomy 29-31
- 10—Deuteronomy 32-34
- 11—Joshua 1-3
- 12—Joshua 4-6
- 13—Joshua 7-9
- 14—Joshua 10-12
- 15—Joshua 13-15
- 16—Joshua 16-18
- 17—Joshua 19-21
- 18—Joshua 22-24
- 19—Judges 1-4
- 20—Judges 5-8
- 21—Judges 9-12
- 22—Judges 13-15
- 23—Judges 16-18
- 24—Judges 19-21
- 25—Ruth 1-4
- 26—I Samuel 1-3
- 27—I Samuel 4-7
- 28—I Samuel 8-10
- 29—I Samuel 11-13
- 30—I Samuel 14-16
- 31—I Samuel 17-20

The Sabbath Recorder



EDITORIAL

We welcome our new readers to the *Sabbath Recorder* family. Perhaps you have been wondering why you are now receiving this monthly magazine, no doubt an explanation is in order.

This year we have initiated a new program with the goal of placing the *Sabbath Recorder* in every Seventh Day Baptist home. Thus in the past month our circulation has more than doubled. If the *Sabbath Recorder* is new in your home we pray that soon you will appreciate its unique witness as have many Seventh Day Baptists since 1844 when our first issue was printed.

Our denomination is growing; new churches are being organized, new members are becoming a part of our established churches, new ministries are challenging us, a new denominational office building is being readied for occupancy in the late Spring, new doors of opportunity are opening — these are exciting days to be a part of the Seventh Day Baptist family of God. We have much to report and communicate to you through the pages of your denominational magazine.

We especially want to share with you how the Lord is leading and guiding His people and one of the most effective means of communication is through the *Sabbath Recorder*. The *Sabbath Recorder* not only shares with us the news of the churches, boards and denomination in general; it also nurtures in basic and unique Biblical truths and aids in our daily walk with our Savior Jesus Christ. The *Sabbath Recorder* unites us from coast to coast as we share together in the mission our Lord has given us.

We are excited over the potential impact that placing the *Sabbath Recorder* in every home can have. As always, our staff is eager to hear from you and be responsive to your suggestions as we ever seek to serve our Lord and you through the ministry of the printed page. □

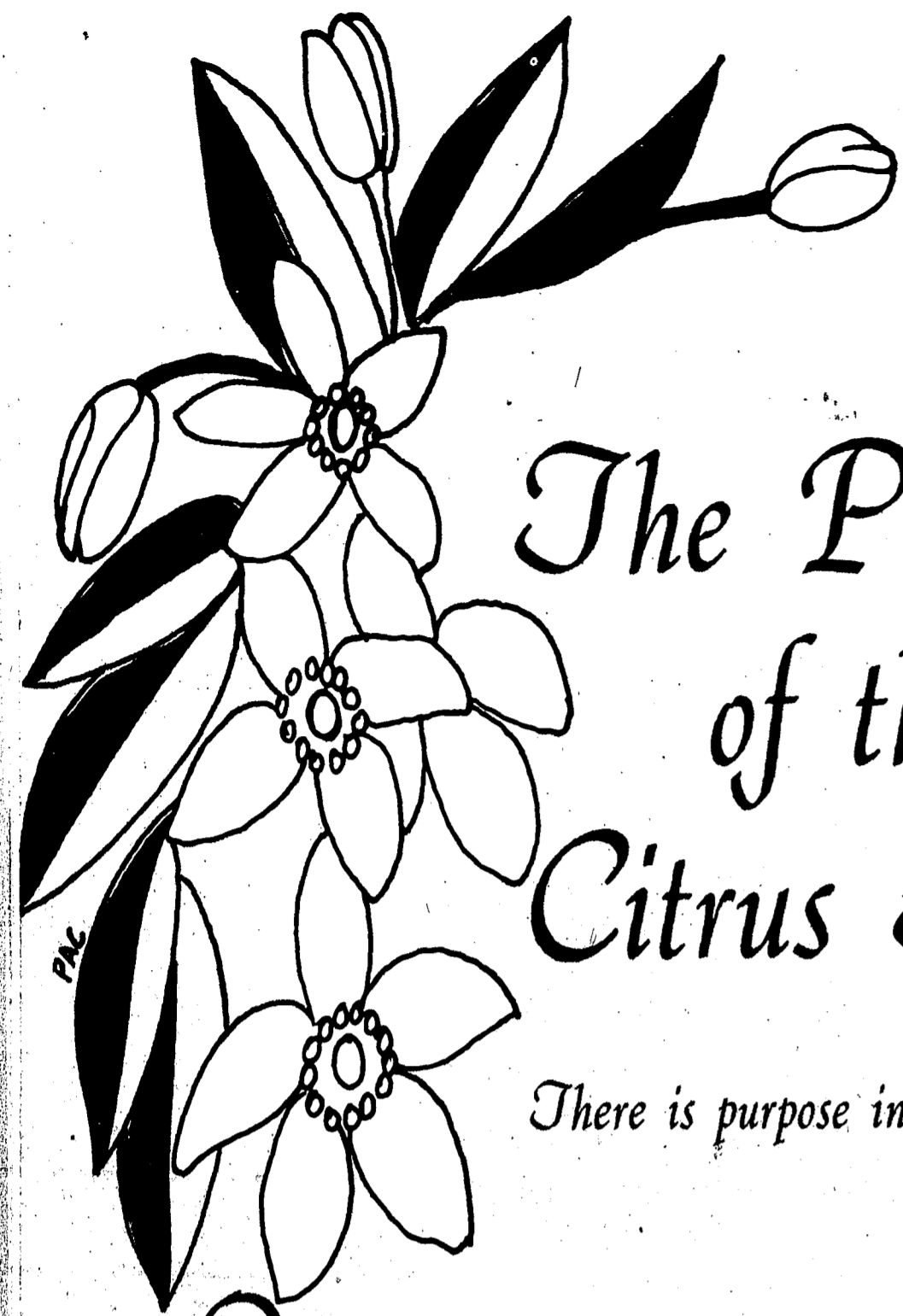
Along with Christian people everywhere we are deeply concerned about the escalation of events in recent weeks in Poland. The suspension of civil and political rights and the reported persecution of religious leaders gives all cause for concern.

Our particular interest naturally is for those several hundred of our Sabbathkeeping brethren who, we are certain, suffer along with the rest of the nation. Recent trips by Jan Lek of the Netherlands Conference to our brethren in Poland have made stronger the tie between these believers and our people in Europe and around the world.

Let us pray for Poland and for a peaceful settlement of the current unrest. Let us pray especially for our brothers and sisters in Christ — that He will sustain them in this yet another hour of trial. □

February 1982

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The Parable of the Citrus Trees

There is purpose in suffering

Our citrus trees were obviously sick. The leaves were spotted. Bare limbs here and there attested the presence of disease. But every living limb was covered with fruit and blossoms.

We had mulched the trees well during the summer's heat. But still . . .

When we showed them to a horticulturist, he said, "These trees are dying."

"Dying? That can't be! Look at all the blossoms!" we protested.

"The heavy blooming is the surest symptom of their coming death," he replied. "The Creator's law for dying things is: 'When death is imminent, all the ebbing energies are used to bear fruit, assuring the survival of the species.' The result of this law is that animals will bear larger litters, plants will bloom profusely, and fruit will mature earlier than normal."

"Your mistake with these trees was excessive, misguided care! Citrus trees must never be mulched. Mulching conserves moisture, but moisture encourages fungus that kills the roots. You loved your trees to death. You should have let them suffer through the summer's heat. If you had, they would be strong, thriving trees now because their roots would have found underground water."

This true incident serves as a parable of the Christian and suffering. We may try to avoid suffering or attempt to cut it short, not realizing its positive results.

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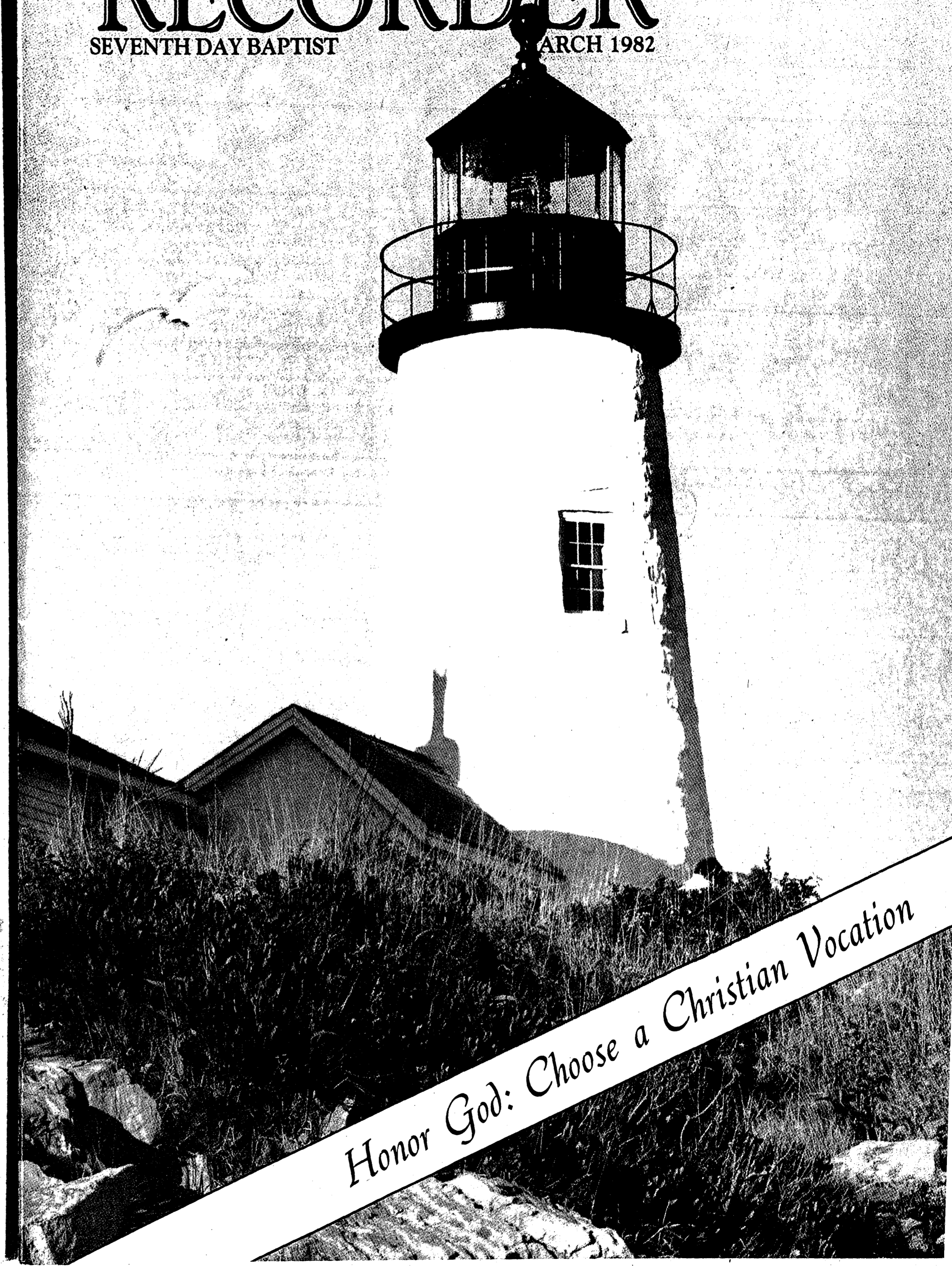
THE SABBATH

OUR 138th YEAR

RECORDER

SEVENTH DAY BAPTIST

MARCH 1982



But the Bible says,
"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as you are partakers of Christ's sufferings; that, when His glory shall be revealed, you may be glad also with exceeding joy."

1 Peter 4:12,13

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

2 Corinthians 4:17,18

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator."

1 Peter 4:19

"But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that you have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen."

1 Peter 5:10,11

Suffering, then, is not a cruel twist of fate. It is intended by God to perfect us and to prepare us for the greater glory of eternity with Him. □

—Neva Salser

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