

by
Janet Van Rys

My husband and I just settled down for our two hour flight from California to Denver when the voice of the plane's Captain came on the intercom. "We're sorry for that delay at the gate but Denver is "having weather" and we aren't sure they'll clear us for landing. Anyway we'll give it a try."

During the entire flight we were well above the cottony cumulus clouds and when there were spaces between them we could look below and see sunshine.

However, as we neared Denver the Captain again announced his bad news. "We're going into a 45 minute holding pattern before we begin the descent."

During the 45 minutes that we were circling in the "hold" pattern the devotional book I was reading was open to a page of verses regarding God's holding pattern. I became excited about the coincidence and reassured as I read the excerpts from a variety of Scriptures.

"I am the Lord, your God, who takes hold of your right hand and says to you, do not fear, I will help you. Isaiah 41:13

"The righteous will hold to their ways, and those with clean hands will grow stonger." Job 17:9

"We have come to share in Christ if we hold firmly till the end the confidence we had at first." Hebrews 3:14

"If I rise on the wings of the dawn, and settle on the far side of the sea, even there Your hand will guide me, Your right hand will hold me fast." Psalm 139:9

How beautiful these verses became as I contemplated their appropriateness. Ideally God holds us and we hold Him. But sometimes we become dissatisfied because of the delays in our lives. We let go of God's hand and make our own patterns and that's when the difficulties begin.

Not one passenger on the plane moved toward the cockpit to offer advice to the pilot. Yet how often we feel that we know more about our situation than God does. Just as the calm, reassuring voice of the plane's Captain inspired our confidence in his decisions, so God's Word becomes our confidence but we must open its pages to learn.

After the 45 minutes, the Captain again apologized for his news. "We are going back to Grand Junction for refueling." Grand Junction was almost 200 miles back the way we'd come. At least one person on that plane prayed that the pilot's fuel estimate would take us all the way in!

When we are in God's holding pattern do we often need His refueling? And if we do not interpret the dials correctly will we be heading for disaster?

A look at the apostle Paul's life shows him in a "holding pattern" for the first three years following his dramatic conversion. These years were spent in desert so that God could teach him lessons that he could not learn in the busy mainstream of life.

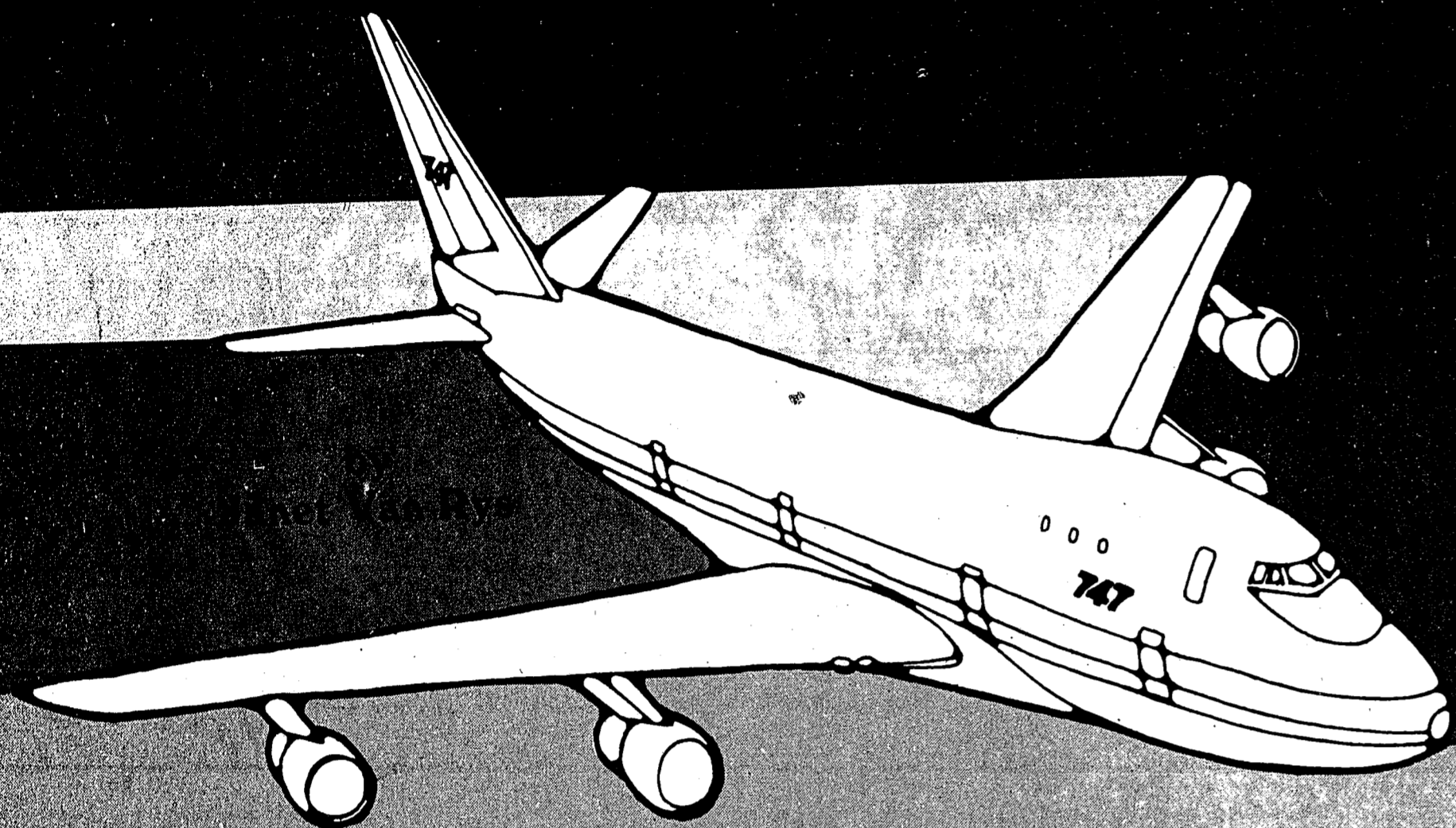
We must recognize our holding patterns. These may be sickness, disappointment, or unexpected disaster. There is no doubt that God will lead us into a delightful refueling so that we can continue life's journey with thankful hearts.□

— Scriptures - New International Version.



*I am the resurrection
and the life;
He that believeth
in me, though he were
dead, yet shall he live.
John 11:25*

The Sabbath Recorder
April 1982



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Hosanna!

Sing Praises!

Matthew 21:6-9

by Mrs. Joyce Stillman

It was a happy holiday time when many families were on their way to the Temple in Jerusalem. The mothers and fathers talked with their friends while the children ran ahead to gather bright flowers that grew along the road. Jesus and his disciples were going to Jerusalem, too. He had told them to ask a certain young man for a donkey. They put their cloaks on its back to make a comfortable place for Jesus to ride. When the crowds of travelers saw Jesus riding the donkey, they began to shout and sing praises to him. "Hosanna to the Son of David. Blessed is he that comes in the name of the Lord. Hosanna in the highest." Many people stood along the roadside waving palm branches. They put the palm branches on the road to make a path of honor for Jesus. The children sang and threw the bright flowers for a carpet on the roadway. All of Jerusalem heard the celebration and asked, "Who is this?" The people who heard the glad songs came to see Jesus. We can sing songs of praise, too, and tell everyone that Jesus is Lord.

A verse to remember:

Psalm 9:2 I will be glad and rejoice in thee,

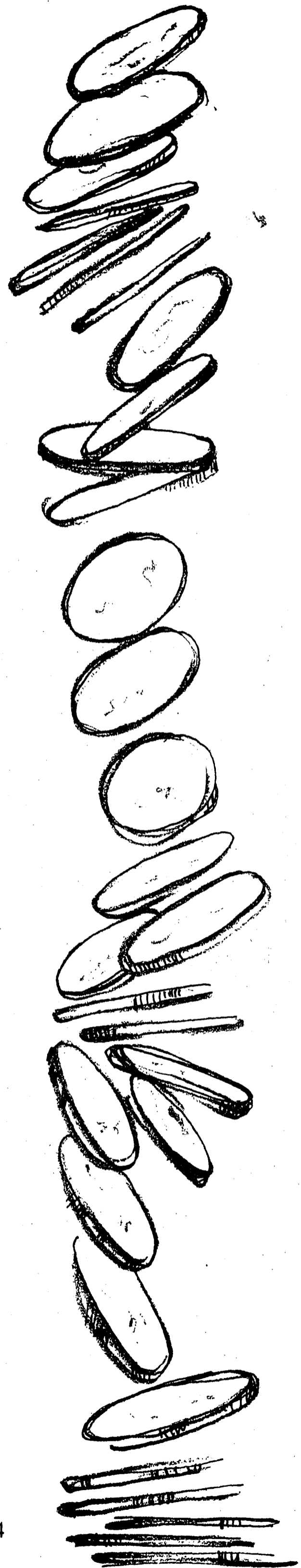
I will sing praises to thy name.

Songs to share:

Praise Him, Praise Him
Tell me the Stories of Jesus

Activity:

Make a mural with scraps of cloth, yarn, and paper. Show the people praising Jesus.



Betrayal by Judas

by Mrs. Helen Butcher

In this Lenten season, when our thoughts turn to the events that led to Jesus Christ's death on the cross, Judas Iscariot may not stand out as an important person in the fulfilling of prophecy. But Judas did play a large part in the fulfillment of prophecy and was indeed important. He fulfilled prophecy that was necessary to show the world that Jesus was *THE* Messiah, and not just another prophet. "Even my close friend, in whom I trusted, Who ate my bread, Has lifted up his heel against me." Psalm 41:9 (NASV)

Judas Iscariot, the Bible tells us, was the son of Simon Iscariot (John 6:71). He was chosen by Jesus as one of the twelve disciples to serve Him in an executive position of His "Cabinet" as "Secretary of the Treasury." (He kept the money box, John 12:6.) Judas was a complex man deeply involved in the political happenings of his day. Judas wanted to understand with great wisdom what Jesus's mission was, as opposed to understanding with blind faith the way the other disciples did. He wasn't concerned for the people's needs, but rather with how Jesus was viewed by his contemporaries. Jesus was not the political Messiah Judas and the unbelieving Jewish Race had waited for.

Jesus was aware from the beginning that Judas was the "friend" who would betray him (John 6:70, & 2:24-25). Judas was not a victim of circumstances - Jesus simply knew what kind of person Judas was. Jesus knew Judas could be led by Satan to betray Him. Judas also knew what he had to do and he more

than willingly accepted the task because he stood to gain a lot of money.

The events that took place after the betrayal happened so quickly that no one - especially Judas - imagined what the outcome would be. Judas didn't think that the people would actually crucify Jesus. He had gone too far - too far to turn back the clock, and felt such great remorse, that he hung himself.

Well, that's the sad story, but the outcome was exactly what Christians had been waiting for. Just think, if Judas had stayed around for the real ending of the story, he might have been saved.

The human rights violated by the Soviet Union in its recent exploitation of Poland can be compared to the exploitation of Jesus by Judas and the Jewish people. Jesus could not conform to the expectations of the Jewish people just like the working class in Poland could not conform to the wishes of the Polish government controlled by the Soviet Union. God's plan for Jesus seemed doomed, but His death had greater meaning than anyone ever dreamed! God's plan for the Polish people is just as perfect and though they seem "doomed" to a life of Communism, God will work all these things for His good, and for the good of the world.

Let's be unified in prayer for these people in their plight against Communism, and others around the world, and pray that their resurrection from repression will be as glorious as that of our Savior and Lord, Jesus Christ. Amen. □

Simon Peter was a strong man, both in the physical presence and in personality. He had spent the better part of his life as a fisherman, knowing the hardships of fishing the Sea of Galilee. He is shown in the scriptures to be a leader of the little band that Jesus called to be His disciples. Peter was a forthright person, with a habit of blurting out what he was thinking: recall his reply when Jesus asked the disciples who people thought He was, then who the disciples thought he was; Peter was the one who said "You are the Christ, the son of the Living God." When Christ was telling them that He was to suffer, be killed and rise again, it was Peter who said, "God forbid, Lord! This shall never happen to you"; Jesus' reaction to this was "Get behind me, Satan! You are a hindrance to me." Peter was ready at that time to defend his Lord with his life.

So then, it is not surprising that when Jesus, on the night of His betrayal, told the disciples that they would all forsake Him that night that Peter protested "Though they all fall away because of you, I will never fall away." Jesus tells him that he will deny Him three times before the cock crows.

Jesus, knowing they will all need spiritual strength before the night is over, takes them to the Garden of Gethsemane, where he goes off to pray, coming back to find them sleeping. To Peter he says, "Could you not watch with me one hour? Watch and pray that you enter not into temptation."

Then as they leave the garden the crowd sent by the chief priest and the elders to take Him approaches, Judas showing the way and betraying the Master with a kiss. In the melee which follows it is Peter, according to John's Gospel, who lops off the ear of one of the mob, which act earns him a rebuff from Jesus,



The Denial of Peter

by George S. Stillman

who says that the scriptures must be fulfilled, that he should not try to defend Him. Then all the disciples, brash and brave Peter included, flee for fear of their lives.

Peter, however, followed at a distance, and when Jesus was taken before the high priest for a trial, Peter was in the courtyard, as the scripture tells, "To see the end." He manages to mingle with the guards who are warming themselves around a fire, trying to hear what is going on, but trying to remain inconspicuous. It is one of the maids who spots him, accusing him of being a follower of Jesus. Quickly he denies that he knows the man, and retreats to the outer porch, where he is again accused, by another maid, saying to the bystanders "This man was with Jesus of Nazareth." This time he is more vehement in his denial, swearing with an oath that he does not know the man. But one of the bystanders was more persistent: "Your accent is Galilean, and I'm certain I saw you in the garden when we took him by force."

With this Peter explodes with curses, denying any knowledge of Christ. As he does this he hears the cock crowing and remembers with shame his protests of a few hours ago that he, dependable Peter, whom Jesus renamed "The Rock," would never forsake Him, and Jesus' reply that he would deny Him three times before cock-crow. Overcome with remorse and shame he elbows his way out of the building and runs into the night crying. The strongest of the disciples is reduced to a blubbering, hopeless weakling!

But this is not the last of the story, thank the Lord. Peter is a witness to the death and resurrection of our Lord, and continues on to become one of the leaders of the early New Testament Church.

Do we tend to look down on Peter's denials, thinking that we would have acted with more strength and faith in his situation? No, I think that if we were to truly examine ourselves we would admit that we fail our Lord frequently, even denying Him in our daily lives. We deny Him most by default, by not living lives worthy of His sacrifices for us, and by missing opportunities to share the joy we have in being one of Christ's disciples. Yes, we share Peter's experience of denial and shame in not "letting our light shine."

But again this does not have to be the last of the story, for like Peter, we can, with the Holy Spirit's help, be a part of the reconciling of the world of Christ. We need to pray that this can happen in our lives. □



A Stranger Views the Death and Burial of Jesus Christ

by Mr. and Mrs. Steve Pierce

Zaka, a jewel trader and jewelry maker on his business circuit, had stopped to see his sister and her disabled Roman soldier husband at his ancestral home in Samaria. Brutus, their son, had taken his father's armor at nineteen, when his father's thigh wound would not heal. Zaka's sister has insisted he visit Brutus in his

Jerusalem barracks. He was so young to be on his own.

In Samaria Zaka attached himself to a traveling caravan for safety. Jewish Rabbis were also attached to the caravan for the same reason. They read from scrolls and talked among themselves about these writings as they traveled along. Zaka was fascinated by the writings and the talk of the Rabbis.

At the outskirts of Jerusalem Zaka separated himself from the caravan and went directly to the Roman garrison. There a sentry told him Brutus was on a crucifixion detail and pointed to Golgotha, a hill overlooking the city. He indicated the road that would take him to the crest and the scene of the crucifixion. He hurried on. Crowds still thronged the way. Some showed deep remorse, other jubilation, but all were caught up in the event.

As he reached the summit he saw Brutus beneath the center cross casting lots with other Roman soldiers. "What could they be doing by chance," he thought. His mind flashed back to something the Rabbis had read while on the journey. "They divide my garments among them, and for my clothing they cast lots."¹

Then the figure on the center cross spoke: "Father forgive them; for they do not know what they are doing."² Again his mind flashed back to the words of the Rabbis. "In return for my love they act as my accusers; but I am in prayer."³

"What a strange man this is," he thought, "seeking divine forgiveness for those taking his life."

The man on the cross to the right began to rail against the man with the piercing but compassionate eyes, saying, "Are you not the Christ? Save yourself and us." The man on the cross to the left, the one someone in the motley little band at the foot of the cross called Dismus, scolded him for his statement. "We are here justly, this man is innocent." His eyes met those of

the man on the center cross, "Jesus, remember me when you come in your kingdom." "So, his name is Jesus," Zaka thought. He answered, "Truly I say to you, today you shall be with me in paradise."⁴ "What confidence, what authority, from one on the edge of death," thought Zaka.

Directly in front of the center cross stood a group of mourners. In the center of the group was a woman with a rather young man by her side. The figure on the cross turned his eyes to her and said, "Woman, behold your son!" Then to the young man he said, "Behold your mother!"⁵ What is the relationship that he wishes to establish or strengthen? At any rate, how touching is his concern for the woman at this time of anguish for him," Zaka thought.

At about three in the afternoon Jesus spoke again, "My God, my God, why hast thou forsaken me?" Again Zaka's mind flashed to those same words the Rabbis read on the journey. "...far from my deliverance are the words of my groaning."⁶

Zaka realized that he had become so caught up in his fascination with the man named Jesus, that he had forgotten why he was there. He looked quickly at Brutus who was standing a casual vigil at the foot of the cross.

In quick succession Jesus spoke from the cross three more times, "I am thirsty."⁷ Someone gave him sour wine on a hyssop branch. "It is finished."⁸ "Father, into thy hands I commit my spirit."⁹

At the last utterance his head fell to his chest. "How strange,"

Zaka thought, "it is almost as if his job were done and he willed to die." Brutus' commanding officer cried out, "Truly this man was the Son of God."¹⁰

Zaka had some more flashbacks to the Rabbis' words as he continued to watch the scene before him. "He keeps all his bones; not one of them is broken."¹¹ "...so that they will look on me whom they have pierced."¹²

A man of obvious great wealth came to the center cross. He presented a paper to the soldiers. They quickly removed the body from the cross. The man took the body from them, wrapped it in fine linen, and reverently carried it to a garden nearby. There he placed it in a new tomb. Another man came to the tomb carrying myrrh and aloes.

Brutus and a few other soldiers marched by. He called out to Zaka that he had to guard the tomb and could not talk. "Your mother and father send their love," Zaka cried after him.

"A caravan is leaving, if I hurry I can attach myself to it," Zaka thought. "What a strange day today has been. I shall never forget that man, Jesus, and the events of this day."□

- 1 Psalm 22:18
- 2 Luke 23:34
- 3 Psalm 109:4
- 4 Luke 23:43
- 5 John 19:26-27
- 6 Psalm 22:1
- 7 John 19:28
- 8 John 19:30
- 9 Luke 23:46
- 10 Mark 15:39
- 11 Psalm 34:20
- 12 Zech. 12:10

The goose bumps of Christian hope;
 The because of all I cans;
 The zenith of all theological thought;
 The zeal of the believer's faith;
 The completeness and sufficiency of Jesus' entire life
 is revealed in His victory over the last enemy, death.

Adolph Hitler was undoubtedly a great general, he knew the battle strategy, when and where to place his divisions and he won many battles, but in the end he lost the war. He did not accomplish that which he set out to do, what he promised his people he would do. Consequently, the outcome was far more devastating for his country and himself than if he had not made so many drastic claims. It is probable that the history books would have been much kinder to Hitler and others like him, if they had only proven to be what they claimed to be and accomplished what they claimed to accomplish. Likewise the significance and validity of Jesus' life is not seen until his death and resurrection from the dead. For in this we plainly see, (prophetically and spiritually), that this is indeed the promised Messiah who came to save His people from their sins.

His birth, "in fulness of time" was a beautiful and miraculous event; his life, "tempted like as we are, yet without sin" is inspiring and challenging; his death, a totally unselfish example of love, all reveal their true meaning when seen in light of the resurrection. A study of the Old and New Testaments quickly shows that the resurrection is not just another peripheral event, but is central and of paramount importance in God's revelation to mankind. In fact it would be fair to say that without it the rest of these events would surely have been lost in the pages of history.

It is apparent that the resurrection of Jesus was at the center of the preaching and teaching of the early church. In choosing a

replacement for Judas, the qualification that was emphasized was that he must have been a companion of Jesus and his disciples, and that the principle ministry of the twelve was to be witnesses of his resurrection (Acts 1:22). The first Christian sermon, preached by Peter on the day of Pentecost was very simple. Jesus had been crucified. God had raised Him from the dead and exalted him, seating Him at His own right hand. The living and exalted Jesus had given his people the Holy Spirit (Acts 2:14-36). He makes it abundantly clear that everything depends on the fact of Jesus' resurrection.

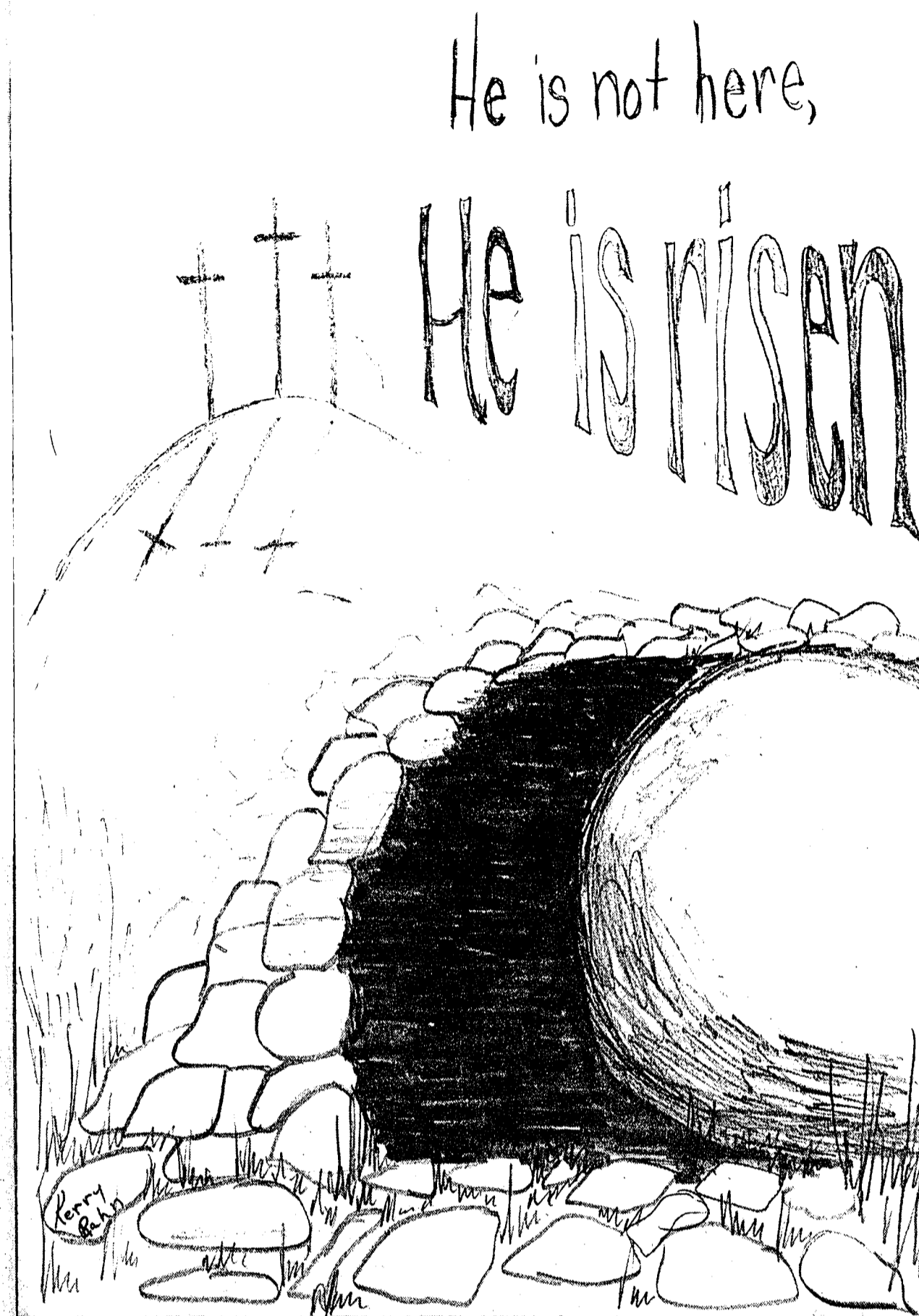
It is obvious that Paul in his letter to the Corinthians, chapter fifteen, believes himself to be an apostle by virtue of his having seen the risen Christ. Then he goes on to point out that if "Christ be not risen, then is our preaching vain, and your faith is also vain" (verse 14). The gospels also were written not merely to proclaim the life of Jesus, not merely to exhibit his teachings nor even his sacrificial death; but they were written because their authors believed that this Jesus whom they had known could not be conquered by death was alive and reigning victoriously. Indeed it was this resurrection faith that sustained the early church, that formed the basis of all that was to follow and so sustains us today.

In attempting to understand anew the true relevance of the resurrection of Jesus for us today, one important factor stands out to me as never before. The experience that unequivocally proved to the disciples the reality of the resurrection was not the empty tomb, nor even the testimony of the angels; it was their confrontation with the risen Jesus. The empty tomb caused astonishment and fear (Mark 16:8 & Luke 24:22), it seemed as idle tales (Luke 24:11), it caused wonderment (Luke 24:12), but it did not, in itself arouse faith in the resurrected Jesus.

We disillusion ourselves if we believe that if we could just prove to the world, by the use of the shroud or other scientific data, the existence and resurrection of Jesus Christ they would have to have faith. It is only as we personally confront the risen Lord that our own faith springs to life. It is only as we allow this same Spirit that raised Jesus from the dead, to fill our lives that we can experience the power of His resurrection and the assurance that we, too, shall be resurrected at His second coming (1 Corinthians 15:20, 23). □

The End Verifies the Means

by Pastor Bob Babcock



Remember this - Our Lord is with you,
 wherever, whenever you need Him near.
 He will quiet a pounding heartbeat,
 and with His love replace your fear.

The path He trod is hard to follow,
 it's very easy to go astray.
 But knowing He has gone ahead
 makes it easier day by day.

More of us should take the path
 our Lord has shown to travel.
 By doing this the mysteries of
 life and death unravel. □

—Andy Stevens

GOD'S MATCHLESS GIFT

Francis D. Saunders

Beautiful Bethlehem baby,
 Born in barren manger place;
 Can it be such infant child
 Will bring us Heaven's grace?

Beautiful Bethlehem boy child,
 Adored by ancient kings;
 Can it be such tiny tot
 God's great redemption brings?

Tender youth in temple scene,
 Learning wisdom from above;
 Can it be such searching lad
 Imparts to us God's love?

Strong Son of David's lineage,
 With knowledge most Divine;
 Can it be such teachings rare
 Will make our lives sublime?

Son of God, most Holy Son,
 Miracles beyond compare;
 Can such power bring to us
 A place in Heaven to share?

Crucified Christ on cruel cross,
 Suffering for you and me;
 Can such full atoning death
 Set us, sin's captives free?

Triumphant Lord from tomb set free,
 Death and grave cannot contain;
 Can it be such victory
 Assures us life again?

Beautiful Saviour, soon to appear
 In glory from God's throne;
 Can there be such hope in us?
 Even so, Lord, come. □

Privilege and Responsibility I

"When a man becomes a Christian, a new act of creation happens to him. His old life is gone forever; a new life has come into being. And the whole process is due to the action of God, who through Christ turned our enmity to himself into friendship, and who gave us the task of helping others to accept that friendship. The fact is that God was acting in Christ to turn the world's enmity to himself into friendship, that he was not holding men's sins against them, and that he placed upon us the privilege of taking to men who are hostile to him this offer of his friendship. We are therefore Christ's ambassadors. It is as if God was making his appeal to you through us. As the representatives of Christ we appeal to you to accept the offer of friendship that God is making to you."

II Corinthians 5:17-20
(Barclay)

God reconciled us to Himself in Jesus Christ! This is the fundamental premise of Christian faith. Review it by reading Colossians 1:13-23; Romans 5:1-11; Romans 8:1-17.

The reconciliation we have received invites us into privilege and responsibility. Jesus made this plain as He talked with His disciples. Read John 15:12-17. And Paul returned to this message of Jesus over and over: Read Romans 13:8-10, Philippians 2:5-11; Ephesians 5:1, 2. The emphasis on love is rivaled only by the emphasis on peace and unity. Read Colossians 2:5, 6; Romans 14:19; Ephesians 4:1-3.

These calls for love are clearly the background for the call to unity in the church without regard to race, sex, age, status or family situation. Catch a glimpse of what this meant then and what it means today by reading Ephesians 1:1-14; Ephesians 2:13-22. Reconciliation to God in Jesus Christ also means

reconciliation to those who are His.

"Every one who believes that Jesus is the Christ is a child of God, and every one who loves the parent loves the child. By this we know that we love the children of God, when we love God and obey his commandments." (1 John 5:1, 2, RSV)

What has this reconciliation to say about those who stir up antagonisms between groups and classes and churches and individuals? What has it to say about those who have a pessimistic view of life? . . . those who are impatient and quick to condemn? . . . those who hurt others and cut them to the quick with their remarks? . . . those whose anger smolders or explodes? . . . those who follow every side-track in search for new thrills? . . . those who change loyalties and cannot remain firm? As you search for answers to these questions, read Galatians 5:19-25; Ephesians 4:1-3; I Peter 2:21-25. Remind yourself of what Jesus said to Peter regarding forgiveness by reading Matthew 18:21-34. What do these expositions of Christian character say about your own life in the church? . . . in the community? Then conclude this part of the study by reading Philippians 4:8,9.

AN EXERCISE:

Read Romans 12:1, 2 (TEV) The Christian, reconciled to God by Jesus Christ, is expected to react to God's giving by giving, to God's sharing of love by sharing love with others, to God's sharing of physical blessings by sharing physical blessing with others. When God, by His love warms the Christian's emotions, he is expected to react by loving so that he warms the emotions of others. So, by sharing, giving, serving, loving, the Christian reacts to the love which God gives to him. To refuse to give, love, share, and serve is to deny the Spirit of Christ.

by Rev. Victor Skaggs

STUDY IV



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.

You can tell for yourself whether you are reacting to God's love given for you as He requires if you will only think on these four things:

1. Does the general tone of my life reflect a growing likeness to the character of my Lord?
2. Does my sharing of physical and spiritual blessings indicate my conviction that all I have is God's good gift of love to me?
3. Does my relationship with Christians around me show that I have learned humility at the feet of Jesus so that I know I am a part of His body and have the privilege and responsibility of functioning in it?
4. Does my love demonstrate a positive reaction to the universal love of God as we have seen it in Jesus Christ?

Add to your personal list of privileges and responsibilities. Conclude by re-reading Galatians 5:13-25. □

The Sabbath Recorder

Peace and the Sabbath

by Rev. Paul Burdick

Apart from the fact that the Sabbath and peace base their strength and power in obedience to two of the Ten Commandments, the fourth and the sixth, there are many other ways in which the Sabbath and peace help and strengthen each other.

The Sabbath should quiet our lives and turn our spirits away from thoughts of anger, bitterness and retaliation that bring to us the desire to fight, trample on others or make war. Jesus told us to love one another and even to love our enemies. When the spirit of understanding comes into our hearts, it will replace these other spirits.

When he says, "Forgive as you hope to be forgiven," he reminds us that in God's sight, we may have as many faults as we find in those whom we condemn. One of the main causes of war is the tendency to raise ourselves up to a sort of worship, while degrading others to a mean position; calling them Huns, Japs, Gooks or similar names.

Each week as the Sabbath returns, let us cleanse our minds of the strife and bitterness that has entered during the week, by trying to put in their place, by prayer, some better thoughts. This is the true missionary spirit. Maybe we can even win them to Christ and away from evil. Jesus made this transfer from bad thoughts to good ones many times in his career.

At one time he and his disciples were on their way from Galilee to Jerusalem. A city of the Samaritans refused them hospitality, because

their faces were set toward Jerusalem. James and John said to him, "Shall we bring down fire upon the city as Elias did?" Jesus replied, "Ye know not what spirit ye are of. For the Son of man came not to destroy men's lives but to save them" (Luke 9:51-56). And they went on to another city.

At another time Jesus and his disciples were in a synagogue on the Sabbath Day. There was a man there with a withered hand. The Pharisees were watching him to see if he would heal a man on the Sabbath. Jesus, knowing their thoughts, said, "Is it lawful on the Sabbath Day to do good or to do evil, to save life or to kill?"

Then he said to the man, "Stretch forth thy hand." The man did so and it was restored as the other (Mark 3:1-5). Jesus then, considered the Sabbath a time to *heal* men's lives, rather than to destroy them.

I love the Sabbath. It brings us closer to God and clears our minds of the judgmental spirit. In God's sight, we may not be any better than our neighbor across the sea. Therefore we should not be judgmental. The true missionary spirit tells us that all men are our brothers and worthy to be saved.

In Isaiah, chapter 56, there is a wonderful promise. If the sons of the stranger, (that is or was us) that name the name of the Lord, keep the Sabbath from polluting it, and keep His covenant, they shall be counted as His children.

I also love peace, and believe, as Jesus taught us, that through loving one another, showing love rather than hate, we shall save men's lives, and not destroy them.

As Paul says in 1 Cor. 13, "Love vaunteth not itself, is not provoked, behaveth not itself unseemly." And as Isaiah says: "They shall turn their spears into pruning hooks and their swords into plowshares. Nation shall not lift up sword against nation, neither shall they learn war any more."

On Sabbath, July 11, 1981 I spoke to the First Alfred S.D.B. Church, telling them that had we followed the teachings of Jesus, we could have avoided the destruction and bloodshed of World War II. The depression of the German people between the two world wars, the injustice of the Versailles Treaty, the opportunity that existed before Hitler came into power, all these *could* have been met with a more peaceful thoughtful response. Indeed it did bring such a response after the war, when the Russian danger threatened.

Not only could World War II have been avoided, but every war can be prevented by the spirit and teachings of Jesus.

In that spirit let us give thanks to God for the beauty of the Sabbath, and wait and pray for the coming of the Glorious Prince of Peace. □



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. □

Caring About Your Community

A non-threatening form of evangelism for the timid evangelist

One of the characteristics of many Seventh Day Baptist churches is that they are "area" and sometimes "regional" churches rather than "community" churches. This is particularly true of our urban churches. What this usually means is that our attention, time and efforts are more often than not focused upon rather widespread contacts. Because our members are widely scattered we find that very often nearly all our efforts are directed to them and contacts they may have and in the process we bypass the people living at our very door: the community where our church center is located.

While it is a sad commentary on our concern for our communities, it is none-the-less often true that the community does not know who we are and we don't know who our community is. We take it for granted that putting up a sign with our name on it which says "welcome" is sufficient invitation to the community to come and get acquainted. That is a false presupposition.

How often have you heard a comment by someone that they had lived in a certain community for "x" number of years and no one from the church had ever called on them? Certainly we should accept responsibility for the community where we are located as well as foreign mission. But how do we go about it? Well, we can have special events like movies, gospel concerts, evangelistic services, etc., and put notices in the papers and on TV and put up posters advertising the event and inviting people to come. Some will. Most won't! What about those who

won't? They are probably of several different dispositions. Some want nothing to do with a church. Others belong to a church already and wouldn't consider going to another one. Yet others just don't have the interest or initiative to investigate a church in their community. And besides that there is a certain expectation on the part of people that it is a church's duty to reach out to them in person. Here's what I suggest.

Talk to your people about the church's responsibility to the community. Remind them of any efforts that have been made to reach their neighbors. Also remind them of how little effort has really been expended in such an endeavor. Challenge them to think of themselves as "goodwill ambassadors" for the church to the community. Ask them to join in an effort to really give your church a good name and become known as a church that really cares. Enlist all who are willing to go door to door with a basic message of good will. Block off a section you feel you can cover and continue to relate to and systematically cover those residences at least twice a year and more if possible. Tell your people what to say and send them out! Something like this might be said.

"Hello. My name is _____. We are from the Seventh Day Baptist Church here in your community. We are calling just to express our interest and concern for you. We simply want to let you know that we are here to serve you in any way we can. We began to realize that while we have been here for a number of years we have not taken the time to really get acquainted with all the folks of the community and we want to remedy that. Here is a little leaflet that tells about who we are. Would you consider reading it when you

have time? It tells when we have our services and other activities. And if there is any way we can be of help to you we hope you will feel free to call on us."

You might object to telling people what to say, but remember, Jesus told the 70 what to say when He sent them out! (Luke 10)

Of course, what I have written is just to give a general idea. Develop your own message you want to get across. I suggest you make it a straightforward approach to let them know you care and want to be of service. Avoid any kind of pressure tactics on these calls. Of course, conversations will develop and needs will be expressed by some and your people can take it from there as they are led by the Holy Spirit. Remind your people that as pastor you stand ready to meet with those who express need for spiritual help.

If this kind of non-aggressive approach is made several times a year, each time leaving some tract or information about the church and a warm welcome to attend, it will begin to pay off in new attendance. Obviously prayer must always be a part of the effort and seeking the guidance of the Holy Spirit. There will inevitably be some who begin to look to you for guidance in seeking a relationship with the Lord.

The visitors do not have to be highly trained in evangelism techniques for this kind of friendship evangelism. They simply need a genuine love for people, a concern for the community and a desire to serve the Lord. Whatever develops during these contacts, the visitors can be given assistance by the pastor or trained laymen. □

—Rev. Mynor G. Soper

FOCUS



MISSIONS TODAY

● **SEOUL, KOREA:** It has been over a year since the three local churches formed the SDB General Conference of Korea. Pastor Jin Sung Kim has written that a church building has been under construction at Jung Ju city. They ask our continued prayer support.

● **THE NETHERLANDS:** The Dutch SDB Conference elected new officers this year replacing those who have served for many, many years. Pastor Peter van de Mey of Groningen is the president; Miss C. Nieuwstraten of Amsterdam the national secretary; Mr. H. Sizmman of Hilden, West Germany, the international secretary; and Mrs. J. Dijk-Seymonsbergen of Amsterdam the treasurer.

● **WINTER-U.S.A.!** Many of our churches in the north were not able to conduct services every Sabbath early this year. The O.W.M. receipts for January show this fact dramatically. It is important that additional contributions are given at other times to make up for this. Let us make up and keep up to the goals set at Conference last August!

● **THE PHILIPPINES-TEE:** "What a great seminar!" wrote Missionary Rod Henry. Completed on Jan. 19th its focus was on Evangelism. "These men are so excited and thrilled about ministry. They are like dry sponges soaking up every word and every minute of discussion. Each day is a twelve

hour day of work. They really seem to enjoy it and I love it more than I can tell about."

● **MEDICAL MINISTRIES/THE PHILIPPINES:** Pastor Paypa's son's arm was not dealt with some time ago following serious injury/break. He came with his father and mother to Cebu City to have the doctor take necessary treatment. "The conclusion of the doctor was that the arm had healed properly with no need of surgery or physical therapy. What a miracle!!! The family was so happy." Pastor Saubon suffers from gout and funds his hospitalization and medications.

● **POLAND:** Though no direct word has come from the sister churches there, Bro. Jan Lek reported that his visit in late November 1981 was made with a VW Kombi that enabled him to take many boxes of clothing and food from brethren in The Netherlands. We need to continue to uphold Bro. B. Ciesielski their president and their ministries in prayer.

● **THAT EVERYONE MAY HEAR—Reaching The Unreached:** This slide set with cassette tape script produced by MARC/World Vision was shared at the Area Spiritual Retreats and is now available for loan to churches. Its 139 slides present a gripping picture of today's world and the need for the Gospel.

PRAYER

A Prayer Reminder for Each Day!!

MAY 1982

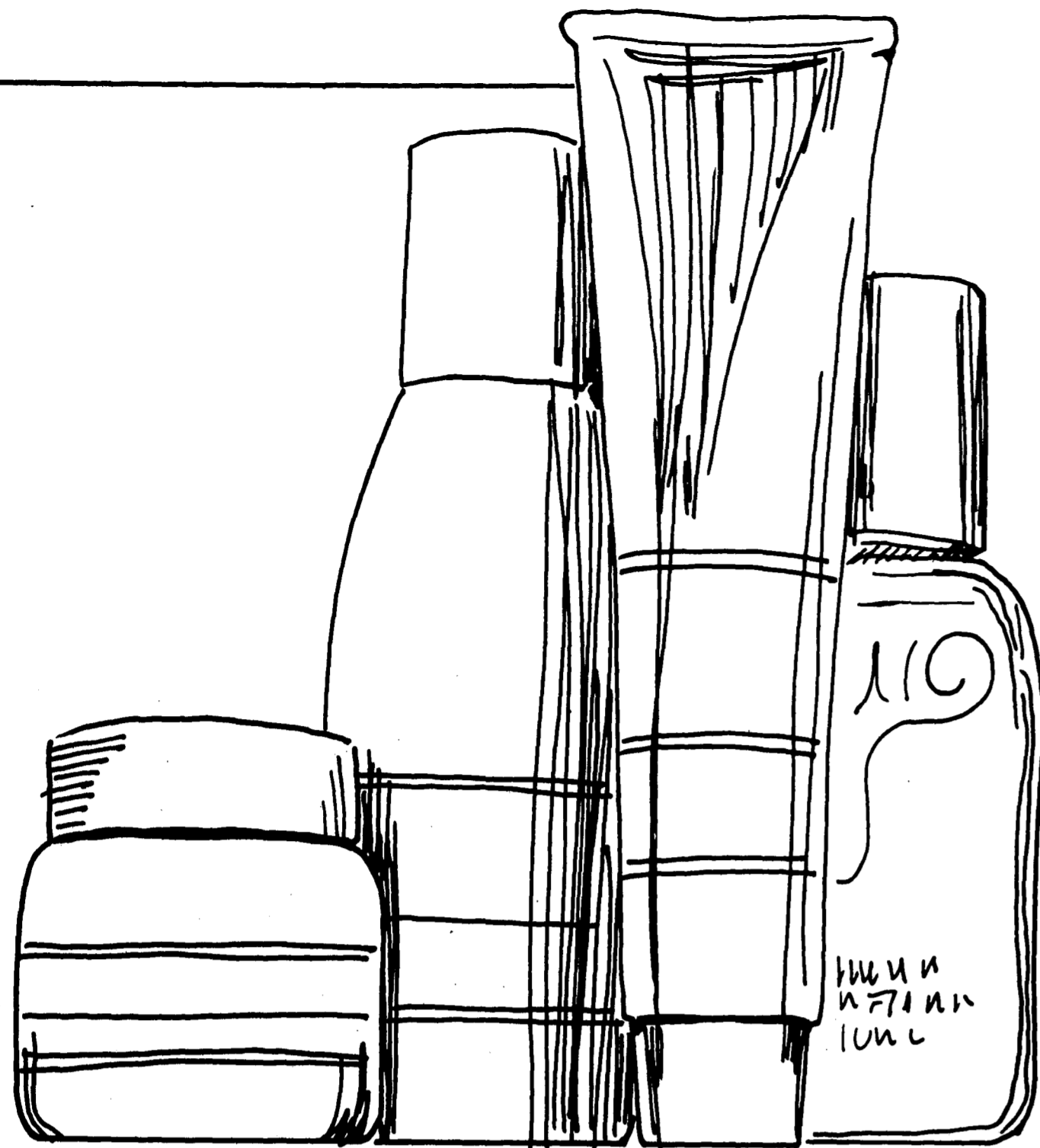
Verse for the month: "As for God, His way is perfect; the Word of the Lord is true."

-2 Samuel 22:31 TLB

PRAY FOR:

- 1- Pastoral leadership for churches seeking pastors
- 2- General Conference offices move to Wisconsin, May 3-7
- 3- Those graduating from college/university this spring
- 4- Missionaries David and Bettie Pearson, Malawi, Africa
- 5- Eastern Association president, Jeanne Wilhelm
- 6- Pastor Jin Sung Kim, a leader in the new Korea SDB Conference
- 7- The Light Bearers for Christ team ministry this summer
- 8- Allegheny Association president, Leta DeGross
- 9- Project planning for the Summer Christian Service Corps teams
- 10- Missionaries Rodney and Camille Henry and family, The Philippines
- 11- Church Extension Pastor Bill Shobe, Atlanta, GA, area
- 12- Officers and leaders in the American Sabbath Tract Society
- 13- Pastor Joel L. Omare, field pastor in the Kenya, Africa, mission
- 14- Allegheny Association meetings May 15-16
- 15- My pastor as he opens God's word and applies it to my life today
- 16- Eastern Association meetings May 15-16
- 17- Members of the General Council in their leadership responsibilities
- 18- Pastors of sister churches in Poland and Czechoslovakia
- 19- Church Extension Pastor John Peil, San Diego and Escondido, CA
- 20- Those who are planning our summer camping program
- 21- Pastor Kenneth Hatcher and the outreach in Springfield, MO
- 22- Our brethren in Shanghai, China, as they worship together this Sabbath
- 23- Guidance for the new members of the Tract Society Board
- 24- Church Extension Pastor Bill Shoffner, Memphis, TN
- 25- Pastor A. K. Harawa, secretary of the Central Africa Conf., Malawi
- 26- For the new groups and leadership in the Pacific Northwest
- 27- Former missionary Sarah Becker
- 28- Those planning the camping and Bible school ministries for the summer
- 29- Those hearing the "Word of Truth"
- 30- For one of our church members no longer attending: indifferent/ill?
- 31- Churches who are seeking pastors

CORNER



CLEAN UP YOUR ACT

by David Snyder

You wash your hair with the shampoo that is perfect for your hair. That is followed by a hair conditioner to give your hair just the right body. And bathing with anything but the best soap to keep your skin smooth and soft is frowned upon. Shaving is done with a good cream and razor that won't yell, 'Gotcha'. A good facial cleanser prevents any outbreak of acne, you hope. Baby powder and deodorant will help to keep you fresh throughout the day. Your teeth need to be brushed, flossed and perhaps your mouth is washed to insure fresh breath.

It varies for all people, but almost everyone has a regular schedule of grooming habits. We groom ourselves so that we feel good about ourselves, and so that we are not offensive to those around us. It works to our benefit, as our relationships are enhanced by our cleanliness rather than made uneasy by our lack of it. And since our bodies are the temple of the

Holy Spirit, we need to keep them clean not only from dirt, infection and accompanying odors, but also from sin.

Some people require 15 minutes to complete their "grooming schedule" while others require 45 minutes to an hour. Should we spend so much time cleansing our soul and spirit as we do our bodies, our soul and spirit likewise would be refreshed and would not be offensive to those around us. But more importantly, when we cleanse our soul and spirit by personal spiritual renewal, we are making an eternal investment as opposed to the temporal investment of our physical grooming habits. (2 Cor. 4:16-18)

The Word of God requests that believers on the Lord Jesus be transformed by the renewing of our mind, which can also be applied to our soul (mind, will, emotions), (Rom. 12:1-2)

1 Thessalonians 5:23 says, "Now may the God of peace Himself sanctify you entirely; and may your *SPIRIT* and *SOUL* and *BODY* be preserved complete, without blame at the coming of our Lord Jesus Christ.

Just as we have the desire to take a bath everyday to feel clean, we must keep in mind the spiritual man and his soul requires the same. The body desires cleansing through soap and water, thus it is with our soul. Our soul and spirit need washing in the Word of God if it is expected to grow in a healthy condition until perfection. This renewal is a continuous and progressive desire to match your mind with that of Jesus Christ, which results in an ever-deepening uniting with His being.

Never, never ever remain as you are. Never let those words come over your lips, "Well, that's the way I am." Because Jesus Christ came for that very reason. He enables us to be renewed in body, soul and spirit on the power of His work on the cross, through His dying and shedding of His blood, and His resurrection. He can make all things new.

Suggested reading: Colossians 3:5-17; Titus 3:1-8; Romans 12:1-2; 2 Corinthians 4:16-18. □

-Alfred Spires-

HANDFULS OF CORN

A book of poems, most of them about the Sabbath.

Tom McElwain, the author, is a member of the Salem Seventh Day Baptist Church in Salem, West Virginia. He lives with his family in Finland and teaches Comparative Religion at the University of Turku.

HANDFULS OF CORN will be published soon by the Salem church. Proceeds from its sale will go to the Seventh Day Baptist Ministerial Retirement Fund.

Watch for more information on HANDFULS OF CORN. It might even be ready in time for Sabbath Emphasis Day in May! □

THE PRESIDENT'S PAGE

by Dorothy Parrott

There are many things I want to share with you concerning my activities and developments in the Conference program. Hopefully, by the time this Recorder reaches you I will have visited most of the churches east of Michigan. I will attend the Central New York Association meeting in Brookfield, NY, in June so I will have an opportunity to visit some of those not yet visited. I attended the Allegheny Association in Toronto and shared in the celebration of their third anniversary the next day. I also attended the New York State Retreat.

It has been an exciting experience to meet with the churches and new fellowships. There are many new people, especially in the fellowships. One of the new members says in her testimony that on Thursday afternoon she begins to have a feeling of anticipation for the coming of the Sabbath. Sometimes the people who have come to a new awareness of the Sabbath and the doctrine of salvation by faith rather than of works have a commitment and enthusiasm that some of the rest of us might emulate.

I have met with Phil and Jean Lewis, co-chairmen of the Host committee and visited the campus at Redlands University. The buildings are clustered close together and none have more than two floors so that walking and climbing stairs will be easy. The area for recreation vehicles is nearby with restrooms and showers available all night. The buildings for business meetings and meals are air-conditioned. Only one dorm is air-conditioned and there will be an additional charge for this one. Registration forms and fees will be published in the May issue of *The Sabbath Recorder*.

Because I feel we need more training to assist us in being ministers of reconciliation I have planned for the following workshops:

Four-day Workshops (Mon., Tues. - Thurs., Fri.)

Sabbath School Teacher Training

Mary Clare, leader

(I hope each church will send a representative to this workshop.)

Youth

Jim Skaggs, leader

Two-Day Workshops (Mon., Tues., repeated Thurs., Fri.)

Christian Social Action

Perry Cain, leader

Training of the Diaconate

Earl Cruzan, leader

Evangelism

Mynor Soper, leader

Healing Ministry

Pastor Don Bartow, leader

Pastor Don Bartow of the Westminster Presbyterian Church, Canton, Ohio, will speak to us Monday and Tuesday morning on the Ministry of Healing. At the time of this writing the evening worship speakers have not been definitely chosen.

Ann Williams has agreed to be choir director and Oscar Burdick will serve as organist. Steve Crouch, Little Genesee, New York, is soliciting special selections for vesper and worship programs. If you know of someone or some program you would like to have included please contact him.

We will begin each day with meditation in the chapel and will have a small group Bible Study each morning following breakfast. I hope you are studying the studies that were prepared by Pastor Vic Skaggs and printed each month in *The Sabbath Recorder*. Please bring your comments and questions ready to discuss them in the small groups.

At the close of each day, after the evening worship service, we will have prayer cells in each dorm where we can pray for each other, for the work of Conference, share our concerns and give God our praise and thanks.

Our Conference theme song was written at the New York State Retreat by Beth Goodridge and Craig Mix of Alfred Station. It is entitled, "Your Song." Cassette tapes of this song are being made available through the courtesy of the Washington, D.C., church. Please enclose a small contribution if you send for a tape.

Two seminars that I have attended are "Lay Ministers Training" at Garden Grove Community Church, Garden Grove, California, and "Strengthening Families" in Atlanta, Georgia, sponsored by the Christian Life Commission of the Southern Baptist Convention. Others who attended the latter are: Mary Clare, Board of Christian Education, Reverend and Mrs. Kenneth Van Horn and Alan and Gee Crouch of the Daytona church. □

“And he taught them many things in parables,
and in his teaching he said to them:
Listen! A sower went out to sow.”

—Mark 4:2-3

Continue To Sow

By Rev. Don Sanford



The Duke of Wellington was once present where a party of Christians were discussing the possibility of success in missionary effort among the heathen. They appealed to the Duke to say whether, in his judgement, many efforts were likely to prove a success commensurate with the cost.

The old soldier replied: “Gentlemen, what are your marching orders? Success is not the question for you to discuss. If I read your orders right they run thus, ‘Go ye into all the world and preach the gospel to every creature.’ Gentlemen, obey your marching orders.”

Practical realism at times can be one of the greatest hindrances to the spread of the Christian gospel. It would have been easy for Paul to have looked at the world about him and despaired of ever gaining a foothold for the gospel. There must have been discouraging times for many of those early Christians as they saw their words falling on deaf ears, and seeing them choked out because of other interests, or because of the hardships of persecution. But the records reveal that they sowed on. The call came to them as it did to the prophet Ezekiel: “And you shall speak my words to them, whether they hear or refuse to hear” [Ezekiel 2:7].

One of the most frustrating things which a minister has to face is the feeling of frustration and ineffectiveness. One can spend hours in preparation of a sermon, trying to “break the bread of life” for those in the congregation, or spend hours in calling, in publicity work, only to have his efforts rejected, neglected or choked out.

A teacher in the church school may study a lesson thoroughly, check through resource material, come with great spiritual messages for a class and be met with a cold and indifferent class that would rather talk about school or family happenings totally unrelated to the lesson.

Many have faced such questions by asking themselves whether they

were at fault; whether the message was weak, the lesson too indefinite. Perhaps the disciples wondered the same thing about their work with Jesus. To them, and to us, the parable of the sower would say to sow on—some fell on good ground. It is optimistic, not pessimistic.

There was failure in part of the crop that the sower planted, but what was the cause of the failure? Was it the fault of the sower? Was the seed to blame for its failure to grow and multiply? Was it due to climatic conditions, lack of rainfall or sunshine? All these factors appear as constants in the parable. The only variable factor was the soil.

Factors in the Growing Process

Before we cast criticism upon the sowers of the word today, it would be well to check all factors involved in the growing process. In most churches, the gospel has been preached, there are places where there has not been an adequate coverage and the seeding may be spotted, but there are few in our midst who have not been exposed to the teaching of Jesus in one form or another.

Some might be critical of the seed. Some of what has been sown is not pure seed. Ideas of men have sometimes been scattered with the true seed, but the gospel has not lost its germination. It is still good seed, capable of growing within the hearts of men.

Some may blame the atmospheric and climatic conditions for a failure of the crop to make proper growth. The heat of the noonday may beat down upon it in the form of sacrificial and financial demands; the heavy rainfall of secular criticism may drench the seed; the ceaseless blowings of the winds of contemporary society may lash and shake the tender plant, but these elements do not cause failure if the plant is deep-rooted. They merely nourish and strengthen the plant.

The chief cause of failure in the Christian churches of our land must be seen in the soil, the hearers of the gospel message. All four kinds are present in our churches. There are those who have become hardened and indifferent so that the seed has little chance. A mechanical routine, the atrophy of curiosity, a crust of self-satisfaction, a steady succession of trivial matters, all can beat down the mind and the spirit.

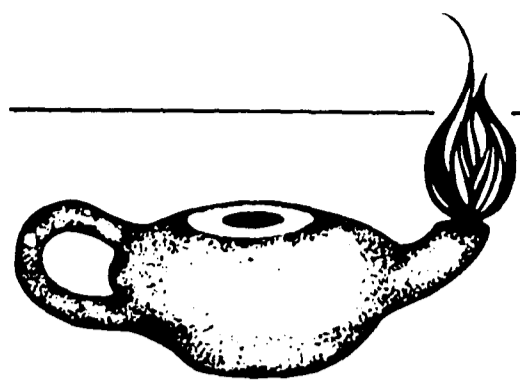
There are many lives which are too shallow to give growth. Some may have great sentimental fervor and an instant response, but soon lose their enthusiasm to carry out their good intentions.

The thorny soil is also prevalent in the church. A boy in school was asked to read a list of fatal diseases. At the end of the list he paused and he came to a new disease, which he spelled out: m-i-s-c-e-l-l-a-n-e-o-u-s.” Yes, “miscellaneous” is a fatal disease in the Christian life.

But we can give thanks that there is a fourth type soil, soil which will bring forth grain, some a hundred-fold, some sixty and some thirty. Here is the answer to any disillusionment the Christian teachers may have. Some spoken word concerning Christ, some labor of love, may find welcome in soil and will yield a crop.

Even those who are callous and indifferent, who are shallow and superficial, whose lives are cluttered, may some day also give growth to the seed. The plowshares of tragedy may break up the hard callous ground and make it receptive. That rocky crust may be broken and allow taproots of the seed to penetrate beneath the exterior. The thorny weeds which clutter our lives may one day be cleared away and the soil which once supported them will then be free to produce good fruit.

The seed is good and the sower has been at work and continues to sow on. The atmosphere of God’s love surrounds us and gives nourishment. What type of soil does the seed find in your life? □



Thy Word is a light...

BOARD OF CHRISTIAN EDUCATION

Mrs. Mary Clare

Teacher Mini-Lab

THE SABBATH SCHOOL SUPERINTENDENT

Every church would function better if there was dialogue among groups, understanding the responsibilities and expectations of individuals in the group.

When I was first asked to be superintendent of our Sabbath School, the person said, "It is an easy job, all you have to do is lead the morning opening service." In ignorance, I accepted; it was not long until the scope of the work of the position became evident.

In reality, the work of Superintendent is important to the over-all efficiency of the school and involves many responsibilities.

The Superintendent is the administrative officer of the school being responsible to be sure it is operated under the policies set by the committee for Christian Education (or other governing body). If goals or policies have not been established, the Superintendent should initiate action to have several drawn up.

The Qualifications of a Superintendent:

1. Be a good executive, coordinating the Church School program with other activities in the church.
2. Be a good organizer of activities.
3. Be able to delegate responsibilities.
4. Exhibit a Christian life-style both in and out of the church com-

munity.

5. Be a spiritual leader through influence and leading of teachers and students.

Responsibilities of the Superintendent:

1. Students
 - A. Recruitment
 - B. Encourage regular attendance
 - C. Develop churchmanship
 - D. Encourage acceptance of Jesus Christ
 - E. Evaluate influence of church and sabbath school on the students.

2. Teachers

- A. Help decide the number needed
- B. Make assignments as to classes, etc.
- C. Help in training and spiritual growth

3. Other Organizations

- A. Represent Sabbath School as requested both in the church and to outside groups
- B. Act as presiding officer when appropriate

4. Curriculum

- A. Help set goals and objectives of study materials
- B. Help select curriculum which best achieves these goals
- C. Encourages teachers and parents as well as committee for Christian Education to be a part of the selection process

Now we have received not the spirit of the world, but the spirit which is of God, that we might understand the gifts bestowed on us by God.
-1 Cor. 2:12 (RSV)

5. Equipment and Space
A. Encourage best possible use of present space and equipment

B. Discover the greatest needs of teachers and students for effective teaching and learning

C. Decide how to obtain the needed equipment - encourage the procurement of material

D. Work out details for having rooms clean and in order

6. Provide for Group Worship

- A. Weekly or as group wishes
- B. Superintendent leads or delegates to another person or class

Spring is a good time for evaluation of Sabbath Schools, what has happened during the winter and what should happen in the future.

Spring is also a good time for individuals to evaluate their own work.

Some questions a superintendent might ask include:

1. List the qualifications of a superintendent.
2. Which is your strongest point?
3. Which is your weakest point? How can you strengthen it?
4. Recall two or three times you helped a teacher or student.
5. Think of the duties you are not currently doing which might be done to strengthen your Sabbath School.
6. How can you enrich your

A Day of Prayer and Fasting: May 16, 1982

The General Council voted at its February 1981 meeting to recommend a Day of Prayer and Fasting in connection with Sabbath Renewal Day, May 15, 1982. The General Conference voted to accept the recommendation, and May 16, 1982, was selected for A Day of Prayer and Fasting.

The Resource Development Committee of the Board of Christian Education has prepared a

booklet, "A Study of Prayer and Fasting," which has been sent to each church and fellowship. One copy is to be given to each family; study of the material will help prepare their hearts and minds for observing the day in a way most meaningful to them.

We suggest that everyone who can will join others in praying for denominational, world, and personal concerns May 16, 1982.

Cues for Camp Leaders

This is the time of year Camp Directors begin searching for suitable material for camp programs. The Camp Program Committee of the Board of Christian Education has prepared a booklet, "Cues for Camp Leaders," which contains ideas for activities, camp safety and table graces.

Each church has been given two copies to be used by those persons directly involved in camp planning. The Board had more copies which will be sent out as requested.

A Book of Games by Hugh Prather is a compilation of twenty-eight "Games," attitude changing exercises which lead to the joy and peace of God. In contrast to the

worldly games which result in unhappiness, that many people play, these games are designed to bring out our natural state of happiness, joining us in love to God and other people.

Each of the very short exercises is an innovative non-threatening activity which breaks the habit of being judgmental of the actions of ourselves to others to the end that the "Peace of God that passes all understanding" is ours.

A Book of Games, a course in spiritual play, Hugh Prather, Doubleday and Company, Inc., Garden City, New York 1981 142 pages \$5.95 may be borrowed from the Board of Christian Education. □

spiritual life?

17. Make a resolution to do specific tasks by a certain time which will strengthen the school or your spiritual life.

8. Share your resolutions and the time table with someone who will help you carry out the plan.

9. Have I helped the teachers grow spiritually and in teaching proficiency by holding regular (monthly) meetings?

The committee for Christian Education would be helped by discussing the following:

1. List the qualifications of a superintendent.


2. Recall two or three times when you were helped by a Sabbath School Superintendent.

3. What qualifications did you consider when selecting a superintendent? Which do you consider most important?

READ THE BIBLE THROUGH IN '82

May

- 1—Psalms 61-63
- 2—Psalms 64-66
- 3—Psalms 67-69
- 4—Psalms 70-72
- 5—Psalms 73-75
- 6—Psalms 76-78
- 7—Psalms 79-81
- 8—Psalms 82-84
- 9—Psalms 85-87
- 10—Psalms 88-90
- 11—Psalms 91-93
- 12—Psalms 94-96
- 13—Psalms 97-99
- 14—Psalms 100-102
- 15—Psalms 103-105
- 16—Psalms 106-108
- 17—Psalms 109-111
- 18—Psalms 112-114
- 19—Psalms 115-118
- 20—Psalms 119
- 21—Psalms 120-123
- 22—Psalms 124-126
- 23—Psalms 127-129
- 24—Psalms 130-132
- 25—Psalms 133-135
- 26—Psalms 136-138
- 27—Psalms 139-141
- 28—Psalms 142-144
- 29—Psalms 145-147
- 30—Psalms 148-150
- 31—1 Kings 1-4



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Observe Religious Liberty Day, June 1982

Baptist Joint Committee on Public Affairs
200 Maryland Ave., N.E.
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PLANNING
Dale D. Thorngate, Executive Secretary


Planning is an essential element in church growth. Our church growth "power pack libraries" point up several components involved in effective planning. I list them below in a logical sequence for your review and to encourage their use in your church growth planning.

1. Dreaming. Any project whether large or small begins in the mind of someone. In the church it may be the pastor or someone else. In the dream stage you try to visualize, to imagine what it would be like to have or to do this thing. If you are beginning a new church you try to imagine who would be in it, how many people, what kind of building, etc. Robert Schuller in his *MOVE AHEAD WITH POSSIBILITY THINKING* says, "The greatest power in the world is the power of a creative idea."

2. Daring. Just past the dream stage you begin to examine your faith. You realize that you can't know everything about the outcome. You must be willing to risk, to take a chance believing that God will direct and bring about success. Good questions to ask at this point are these: Is this good for God? Is it good for people? Will it be significant in the life of my community?

3. Planning. Proverbs 24:3-4 says: "Any enterprise is built by wise planning, become strong through common sense, and profits wonderfully by keeping abreast of the facts." In their book *WHAT'S GONE WRONG WITH THE HARVEST?* Engel and Norton share the following model for planning. Quotes are from the Living Proverbs.

- A. Analyze the environment: test opinions by fact.
"It is dangerous and sinful to rush into the unknown." (Prov. 19:3)
"A sensible man watches for problems ahead and prepares to meet them." (Prov. 27:12)
- B. Make plans based on the information gathered.
"We should make plans—counting on God to direct us." (Prov. 16:9)
- C. Measure effectiveness.
"Anyone willing to be corrected is on the pathway to life." (Prov. 10:17)

"A man who refuses to admit his mistakes can never be successful." (Prov. 28:13)

- D. Analyze results and change plans where necessary.
"It is pleasant to see plans develop. That is why fools refuse to give them up even when they are wrong." (Prov. 13:19)

4. Goal Setting. Robert Schuller says, "Goal setting is nothing more than planning ahead. When you fail to plan, you plan to fail." Donald McGavran in his book *HOW TO GROW A CHURCH*, with Win Arn, says: "Growth goals indicate that the church takes its work seriously." He also says, "The first thing in the development of goals is a survey of possibilities." Our church growth studies indicated that we should set specific goals for the church in four areas: (1) Attendance, (2) Membership, (3) Finances, and (4) Programming. We are given the following characteristics of good goals.

- A. **Relevant.** The goals set must point toward the purpose for which they are set. For instance, we wouldn't build a church building that seats 50 if our attendance goal was 150.
- B. **Measurable.** Numerical goals are easily measured. That means attendance, membership, and finances are easy to measure. Program goals need to be set so they can be measured also. You can talk about specific numbers of Sabbath School classes or evangelistic visits to be made.
- C. **Significant.** Are the goals I am setting important? What difference will they make in the life of the church? in the life of our community? in my life?

- D. **Manageable.** It is important to be able to set sub goals or strategies for reaching the goals

(Continued on page 28)



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

by Jane Mackintosh

In case you missed the November issue of the *Sunshine Mountain News*, I would like to share an article by Ralph Hays, Jr., about his SCSC experience. This article encouraged me once again about the opportunities for serving the Lord provided by this SCSC program. Many thanks to Ralph and the *Sunshine Mountain News* for the article.

Do you want to travel across the United States meeting new people and seeing new places? Yes, you will! You fly from your home city to beautiful Colorado where you spend ten days in the wondrous Rocky Mountains. The scenery is absolutely spectacular, and the people are loving and caring. Do you want to know more? Well, keep reading and you'll find how to have an experience that will change your life.

Do you want to know what it means to have a closer relationship with God? During your Rocky Mountain visit you will be taught principles of Christian living and how to put them into effect in your life. You will learn to love the unlovable. And you will learn how to teach others about the love God has for them. In teaching them, you see and experience the love He has for your own life.

Do you want to become part of the best family there is? No, I don't mean legally adopted. But you become a part by simply saying, "Yes, I want to be a part of the

family." And when you do, you'll be met with smiling faces and open arms!

Do you want to know what this experience is called? It's called "SCSC." That's the abbreviation for Summer Christian Service Corps. SCSC is all this and more because what you learn about God's love and His principles for living you can use and put into effect for the rest of your life.

Want to know more? Well, the ten days spoken of earlier is the training session. There you learn a lot about Christian living and how to reflect the love that God has to others. Although training has been rough at times because of the many hours of classes, what you get out of it is far more important.

From the training session you travel to the assigned project. On the application you send in to SCSC headquarters you write down your abilities and talents, and they take this information and prayerfully decide where you can best apply your talents to benefit the project you are assigned to. Once at your project you meet your project director, who becomes a close friend. Your "P.D." is the one who makes available the information about what you'll be doing day by day. You'll spend a month or more at your project, teaching, counselling, building, painting, playing games with children, going to church camps, conducting worship services, visiting the elderly, singing songs, babysitting, or most anything. Any or all of these may be what you're asked to do. But most importantly you're doing it because the love God gives you is so fulfilling that you want all the people you meet to know that love, too!

After the projects there are the three days of evaluation. Evaluation is a time where you put into perspective what you learned during the previous six and a half weeks. At evaluation you talk with the staff and trainers about what you did. (The staff at evaluation is the same

as that of the training session). One added benefit about evaluation is seeing again the people you grew very close to while at the training session.

SCSC can change your life's outlook. It can change your attitude about living the Christian life. Just ask someone who's been in it, and they will be glad to talk with you. SCSC is a project ministry of the Seventh Day Baptist Women's Society. For applications and more information, write to: Mrs. Beth Burdick, 1150 Oak Street, South Pasadena, CA 91030 or Mrs. Floy Owen, 1716 Opechee Way, Glendale, CA 91208. For summer of 1982, write for your applications NOW!

By the way, this is how I spent the summer of 1981. I, Ralph Hays, Jr., am on staff here at Sunshine Mountain Home for Handicapped Children.

Please consider SCSC for what it can offer you. Please consider it, because it can change your life!

I would also like to thank Mrs. Garth (Mayola) Warner for the following book review.

Handbook to Happiness by Charles R. Solomon, Tyndale House Publisher, July, 1981

What is the book about (theme)?

1. The book is about finding victory in our lives by way of the cross, and how to effectively help others find triumph.

What are the most important thoughts in the book?

2. Most important thoughts:
After we're saved and are serving the Lord, we must go beyond that and by faith experience co-crucifixion, burial and resurrection. God, not self, causes us to triumph. II Cor. 2:14. Victory is always and only His work in and through us.

Charles Solomon writes, "At salvation—as illustrated by the Red
(continued on page 22)

What Is a Theological Seminary?

How would you answer that question? It was once quite easy. Seminaries were graduate schools which received twenty-two or twenty-three year old college graduates and provided ordination education. They had self-contained campuses with a chapel, library, offices, classrooms, and dormitories, chiefly for unmarried men—since the student body was overwhelmingly male and single. That answer was never totally accurate, for there were always exceptions. Some schools also educated women students, although most of them tended to be in religious education or other programs not leading to ordination. And after 1945 more of the male students were married, requiring campus apartments as well as dorms. But there were few, if any, minority students.

Beginning about a decade ago this easy answer began to collapse. As

SUMMER INSTITUTE

Seventh Day Baptist History and Polity will be the topic for the 1982 Summer Institute to be held June 7-25 at the Center on Ministry in Janesville, Wisconsin. Former Seventh Day Baptist Historian Thomas Merchant will teach the history portion of the course. Polity will be taught by Paul Green, Dean of the Center.

The three-week intensive course is offered for ministerial students and others interested in a study of the

church bodies approved women's ordination, women appeared in ever increasing numbers. And, although fewer, so did minority students. So also did men and women who sought a theological education for reasons other than ordination. The once single purpose institutions were becoming more complex.

But the 1970s also brought two other variations. The age range of the student body moved slowly upward. Deans all over the two countries comment on this. Although the numbers are still modest, more second career persons applied. And more of them needed to study on a part-time basis, while continuing some employment. Full-time equivalency began to drop. And teaching schedules had to be rethought to serve a clientele which was unavailable much of the time.

But the more significant variation

has been location. For well over one-third of ATS schools the campus is not the sole locus of educational activity. Extension sites are presenting new challenges and opportunities, some at great distances from the parent campus. How does an institution respond with integrity and provide a quality program far away from the usual resources? Many are seeking an answer.

What is a theological seminary? The old answers do not serve as well anymore. They are still graduate schools preparing persons for the several ministries required by the churches. But questions of who? where? how? under what circumstances? receive steadily changing responses. What is *your* theological seminary? □

—Marvin J. Taylor
Association of Theological
Schools, USA and Canada

origin and history of Seventh Day Baptist churches, their organization and government, and the development of their tenets and denominational and interdenominational relationships. No tuition or fees are charged.

Travel and living expenses during the institute are paid for students regularly enrolled in the Center on Ministry program. Licensed pastors, theological students not enrolled at the Center, and ordained ministers are encouraged to attend as partial fulfillment of qualification for General Conference accredita-

tion. They may apply to the Dean for financial assistance with expenses.

Although the history and polity study is conducted as a graduate level course, anyone interested in attending the lectures and doing the reading is welcome to audit. Additional work, including the writing of a paper, is required of those taking the course for credit.

For further information including course outline, reading list, and application forms, contact Dean Paul Green, P.O. Box 1678, Janesville, WI 53545 □

Women's Board

(continued from page 20)

Sea—we realize his crucifixion for us and appropriate his blood shed for our sins. At identification typified by the Jordan—we realize our crucifixion in Him and appropriate the victory that his cross provides."

How did the book help you personally?

3. It has helped me, one who just had my 30th spiritual birthday, to find the key to victory over besetting sins, to loose claims of "self-effort," and it has helped me find peace and rest in striving to live the Christian life by allowing the power of the resurrection to

permeate my life. Romans 6:6 and Galatians 2:20 are more clearly understood by diagrams of wheels and time lines.

An excellent book!

Thanks again, Mayola. Beth Burdick and I appreciate any book reviews and articles sent to us. □

Photo by Pastor Bill Shobe



Ordination of John Bevis

by K. D. Hurley

John D. Bevis was ordained to the gospel ministry at services held in Paint Rock, Alabama, on Sabbath, January 30, 1982.

Since 1973, Reverend Bevis has been editor of the *Sabbath Recorder*. During that time he served also as corresponding secretary of the American Sabbath Tract Society, manager of the Publishing House and member of the denomination's General Council. For the last two years he has been pastor of the Paint Rock Seventh Day Baptist Church.

Reverend Bevis, like several other clergymen of the denomination, has answered the call to the ministry in mid-career over pursuits of a more lucrative nature. Church officials participating in the ordination ceremonies complimented him highly.

In his statement of belief and Christian experience given to the Ordination Council on Sabbath afternoon, candidate Bevis indicated that he had progressively felt the call into the pastoral ministry full time. He mentioned, with appreciation, the influence of church people in Salem, West Virginia, who had licensed him to preach (where he was employed for several years by Salem College as a history professor) and in Plainfield and Raritan Valley, New Jersey.

He expressed special gratitude to the congregation in Paint Rock for selecting him as pastor and for calling him to ordination.

Reverend Bevis outlined his early home and church experiences, giving a great deal of credit to caring, Christian parents and, in later years, to family and friends. In introducing his wife, Hope, and daughter, Laura, he spoke of their Christian service together being a "team ministry."

Many denominational representatives and other friends of the Bevises gathered in Paint Rock for the special weekend activities. The Sabbath evening service was conducted by Conference President Dorothy Parrott, who used two video tapes from the Los Angeles church based Media Project to highlight current missionary and home front activities of the denomination. On Sabbath morning, Bible studies were provided for adults, youth and children, followed by the worship service with a message entitled "Getting All Excited" by Dr. Alton Wheeler, pastor of the Riverside, California, church. Pastor William E. Shobe, Jr., from Atlanta, Georgia, gave the offertory prayer.

In the afternoon, Philip Butler, moderator of the Paint Rock church, was elected chairman of the Ordination Council,

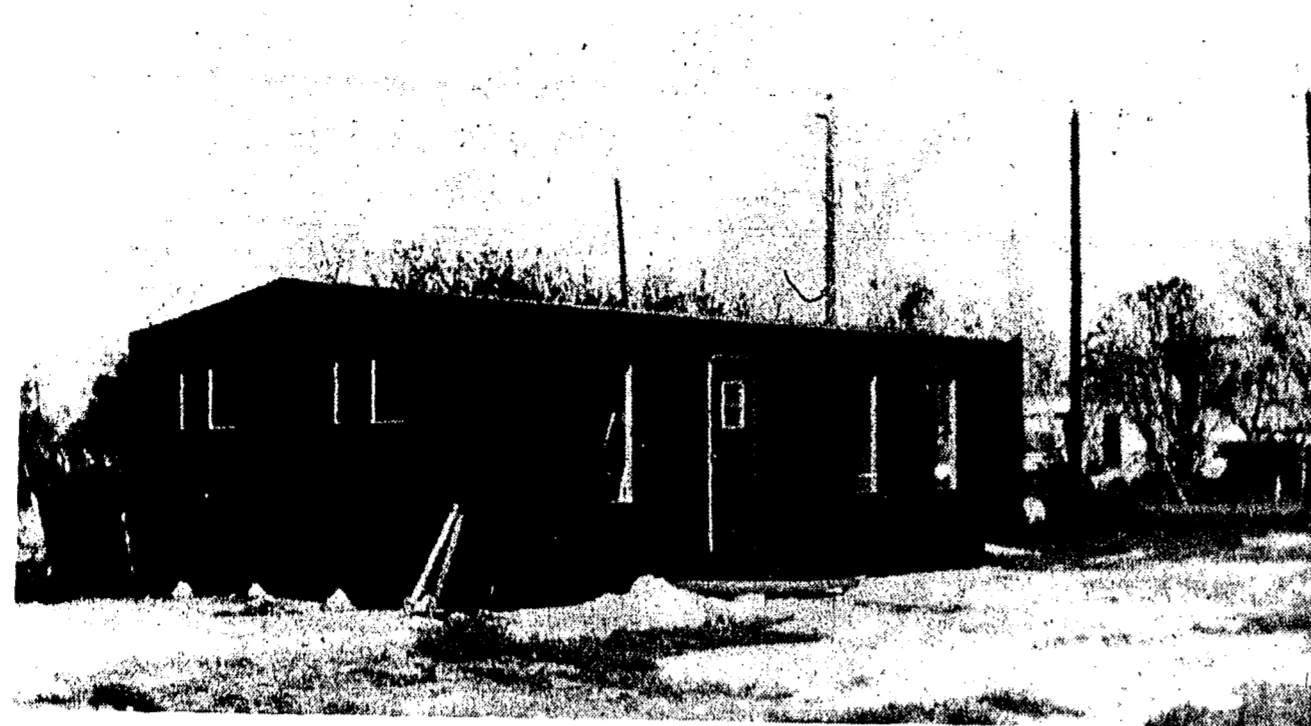
with William Vis serving as clerk. During the service of ordination, which followed, Reverend J. Paul Green, Jr., dean of the Seventh Day Baptist Center on the Ministry, gave the charge to the candidate and Reverend Dale D. Thorngate, executive secretary of General Conference, gave the charge to the church. Reverend Leon M. Maltby, retired editor of the *Sabbath Recorder*, from Daytona Beach, Florida, gave the consecrating prayer and Dr. Wheeler, the welcome to the ministry. Reverend John H. Camenga from Upper East Tennessee, convened the session with prayer.

Ten churches were represented on the Ordination Council with a total of nineteen delegates; letters of greeting were received from seven additional churches. The churches represented were: Battle Creek, MI; Columbus, OH; Daytona Beach, FL; Denver, CO; Plainfield, NJ; Riverside, CA; Salem, WV; Upper East Tennessee; Verona, NY, and Washington, D.C. All members of the Paint Rock church who were present also participated officially on the Council. The Denver, Colorado, church, to which Reverend Bevis will go as pastor beginning June 1, 1982, was represented by three delegates.

Special musical selections enriched the spirit of fellowship and worship during the weekend. Included were a solo by David Thorngate, accompanying himself on the guitar; by Mrs. Roselyn Vis; and by Reverend Paul Green. Duets were sung by K.D. and Shireen Hurley, and by Hope Bevis and Arthur Rowe.

Some seventy delegates and friends shared meals together, hosted by the ladies of the Paint Rock church and served in the adjacent fellowship hall. Overnight lodging was provided by members and friends of the Paint Rock church. □

the CHURCH in ACTION



The modular unit is located in a growing area of Houston with many opportunities for outreach and growth.

For Houston A Home—At Last

HOUSTON, TX—The Houston church, like several other Seventh Day Baptist churches, has for many years felt the restrictions and impermanence of having to use someone else's facilities. Although there were several contributing factors that led to our decision to move and to build, probably the most decisive factor was the observation that we are just not needed in the area where we now meet. We are surrounded by a number of 'Bible preaching churches.' So, many months ago we began to search for an area that did need such a church. A place where the people need us as badly as we need them.

One of the fastest growing regions of Houston is the northwest area, so we primarily focused our attention there. We checked out a number of possibilities and eventually found a region that is still basically unchurched, where a couple was trying to sell an acre of property.

With the help of the Memorial Board we have been able to invest in the property as well as a modular building to place on it. The building was actually just a shell which came to us from Georgia in two sections. We have set the building back from the front of the property so as to leave room for future expansion as we grow. Since its arrival nearly everyone in the church has pitched in, sharing their particular abilities and willingness to finish the building ourselves. At this time the work is about seventy-five percent completed and our new year's plans



A portion of the membership of the Houston, TX, church. They are rejoicing in the new building which is nearing completion. Pray for God's continued blessing on these witnesses for our Lord in Houston. (photo by Lauren Schunn)

include a dedication service for sometime in March.

We are excited about our new home, because we feel sure that God has led us to this place and has given us a community of people to minister to. Our new church is not far from a major thoroughfare, right across the road from a large, growing, trailer court and close to two main sub-divisions, (one of which is the pastor's). Who could ask for more?! Come summer we hope to make a concerted effort to reach out into our new community, sharing the Good News and discovering other needs we might focus on. We covet everyone's prayers. □



As an evidence of faith—the new church facility in Houston is located "back from the front of the property so as to leave room for future expansion as we grow!"

Atlanta Fellowship To Organize Church

ATLANTA, GA.—At ceremonies on Sabbath Day, May 8, 1982, the Atlanta Seventh Day Baptist Fellowship will become the Metropolitan Atlanta Seventh Day Baptist Church. Organization worship service and celebration will be held in the group's present meeting place, Mableton Assembly of God Church.

The Atlanta Seventh Day Baptist Fellowship began meeting in 1977 when a group of six sought Sabbath worship and fellowship. Among these six were Debbie (Pearson) Hargett and Doug Williams, two Seventh Day Baptists for many years. This small group met in the home of Jack and Sue Moore one Sabbath a month, and upon growing in number began renting the present building where they held services bi-weekly. Since the arrival of Pastor William Shobe in June, 1981, the fellowship has met every Sabbath.

Rev. John Bevis, pastor of the mother church in Paint Rock, Alabama, will bring the message at the worship service Sabbath Day. Plans are in the making for several others to share in the special day, as we take this step in growing and serving the Lord. As Paul wrote to the church at Ephesus, chapter one verse twenty-three, "the Church is Christ's body, the completion of Him who Himself completes all things everywhere." □

RELOCATION UPDATE

The first week in May has been set for moving the remaining Plainfield offices to the new Seventh Day Baptist Center in Janesville, Wisconsin. Based on professional real estate appraisals, the sale price for the Plainfield property is set at \$225,000. Several parties are showing interest in purchase of the building.



Seventh Day Baptists in San Diego meet each Sabbath in the chapel of the University Christian Church. Plans are underway for official organization in the near future.

Continued Growth in Southern California

SAN DIEGO, CA—The Seventh Day Baptist Church of San Diego is well on its way to becoming a fully organized body. Currently meeting each Sabbath at 9:30 AM for Worship, 10:30 for Sabbath School, and 11:30 for table fellowship, the congregation continues to show signs of growth spiritually and numerically. With 26 people regularly attending, as well as others, the church has taken steps toward organized life. A Covenant, Constitution, and By-Laws are presently being prepared.

Pastor John Peil, church extension minister, is serving the congregation. The Lord has gifted the

church in a variety of ways enabling the members to edify each other and to reach out to others in the community. The church expects to see God's blessings continue and is thankful for the prayers and interest of sister churches around the world.

The San Diego church invites you to visit us should you come to our delightful city. We are currently meeting in the Chapel of the University Christian Church, corner of Richmond and Cleveland Avenues, in the Hillcrest neighborhood of San Diego, near the Rt. 163 freeway.

Two additional fellowships are becoming established within San Diego County in Escondido and Oceanside. We thank the Lord for the strong interest being shown and the determination to move forward.

For further information you may write or call Pastor John Peil, 1080 Erica St., Escondido, CA 92027. Telephone (714) 480-8727. □

Relocation Fund:

Faith Promises	\$110,808.00
Received	75,297.00
Balance	35,511.00
Promises still needed	90,000.00

The remaining \$90,000 is the same as the original cost of the front office building in Plainfield in 1929.

Faith Promises may be made through Bob Austin, R.R.#1, Box 4A, Dodge Center, MN 55927. Contributions may go directly to him or through Our World Mission. □

CHRISTMAS CELEBRATION

PLAINFIELD, NJ—We started the Christmas season with an Advent service November 28. That Sabbath Rev. Dale Thorngate, who with his wife Janet had joined our church, was elected an elder. We sang hymns illustrating seven phases of the life of Jesus. Then the prophecy candle in the Advent wreath was lit. The candles of repentance, joy, and salvation were lit on succeeding Sabbaths.

The Women's Society secret party December 14 was held at the parsonage this year. Ardale Skaggs served delicious Christmas refreshments.

At our Christmas service December 19 the children hung the "Christmons" on the tree while Pastor Victor Skaggs explained their

significance. Fifteen of us went caroling that evening to the old and the ill, ending with refreshments at the parsonage. The next afternoon our pastor conducted the Christmas service at the McCutchen Nursing Home with six of us there to help with the music.

Our lovely Christmas Eve candlelight service included lighting the Christ candle along with the other Advent candles, singing a dozen carols, and forming a circle with lighted candles after offering our gifts.

Other special events have been: Conference President Dorothy Parrott's talk on a Sabbath afternoon with the Raritan Valley church present; Bible Sabbath with an offering of \$136 for the American Bible Society; and Thanksgiving Sabbath

with an offering of about \$100 for the SDB United Relief Fund and food and money for Star-Fish. Following a fellowship dinner we had our first two-hour session on revising the SDB Statement of Belief. Two later sessions were held in December and January.

We contributed \$150 toward the New York City church's new organ. Pastor Skaggs and Elder Harmon Dickinson attended the dedication December 13.

Etta O'Connor flew to London over the holidays with her daughter Maureen and son-in-law Stephen Priest for his parents' fiftieth anniversary. We were pleased to learn that she attended our Mill Yard Church and brought greetings from them. □

—Ruth Parker

REPORT FROM AUSTRALIA

WARRIMOO, AUSTRALIA—A missionary consultation meeting of SDB leaders in Australia was held recently in Melbourne. The four days were spent in an evaluation of the work in Australia and in planning for the future. Brother Theo. Hawkins was encouraged in his efforts to establish a publishing house for SDB's in Australia-New Zealand.

Sabbath services are now held in four cities in Australia and two in New Zealand. As interest in the Sab-

bath meetings has increased the Bundaberg group now meets each Sabbath instead of fortnightly as before.

Andrew Goulding, who works now for a firm of architects on Auckland's north shore is hoping to take some subjects in theology this year at Auckland Bible College, followed by two years, full-time study later. Andrew, age 22, is the leader of the SDB young people in the Auckland church and is, with his wife Lynn, in charge of the yearly Young People's Camps. □

—The Link

THE JESUS BOLT

Everybody knows what a hang glider is: one of those pretty coloured kites that people hang on to and jump off hill tops and glide down to the bottom.

However, not all know that the most crucial and important part of the hang glider is a bolt known as the "Jesus-bolt" (sometimes called also the "heart bolt"). This is the bolt which supports the pilot in his harness and by which the triangular

control frame is attached to the wings of the glider.

Should the "Jesus-bolt" fail, the glider is out of control and the pilot falls to a certain death. Our Lord Jesus Christ longs to occupy this important, central position in your life, as this bolt does in a glider. In Him we can fully trust. He never fails. "In all thy ways acknowledge Him and He shall direct thy paths" (Proverbs 3:6). □

—Australasia Link

WANTED

Applications for custodian of the new denominational building in Janesville, WI, will be considered up until May 1, 1982. This will involve approximately 20 hours per week with salary to be determined. Previous experience or mechanical expertise would be helpful. If interested, write the Seventh Day Baptist Denominational Center, 3120 Kennedy Road, P.O. Box 1678, Janesville, WI 53547 immediately or call 608-868-2136. □

Three sets of volumes I and II of SEVENTH DAY BAPTISTS IN EUROPE AND AMERICA are solicited by the Daytona Beach church—for purchase or as a donation—for their project to put all three volumes in local libraries. They will rebind worn sets. Contact the S.D.B. Church: 145 1st Ave., Daytona Beach, FL 32014. □

Nominations for Robe of Achievement for 1982 are being accepted. Please send in writing to: Mrs. Harriette Maddox, 4681 Texas, Riverside, CA 92504. The deadline for nominations is July 29, 1982. □

MARRIAGES

KUZMA—GOODRICH.—Mark Kuzma of Hastings, NE, and Joan Goodrich of Lincoln, NE (member of the North Loup SDB Church) were married February 13, 1982 at Lincoln, NE. The couple will reside in Hastings, NE.

LANGWORTHY—DOLLUP.—Dr. Russell L. Langworthy of Northfield, MN, formerly of Alfred, NY, and Carol De Boer Dollup of St. Paul, MN, were united in marriage at a ceremony in the Dayton Avenue Presbyterian Church, St. Paul, MN, on December 19, 1981.

PETERSEN—BURDICK.—Timothy Petersen, son of Mr. and Mrs. Larry Petersen, Boulder, Colorado, and Patricia Burdick daughter of Robert and Barbara Burdick, Boulder, Colorado, were married on December 20, 1981, in the Boulder First Baptist Church. Rev. Elmo Fitz Randolph, pastor of the bride, officiated, assisted by the groom's pastor, Rev. David Cooper of Bethany Baptist Church.

NORTH LOUP, NE
Larry E. Graffius, Pastor

By Letter:
Deborah (Barber) Keown

NORTONVILLE, KS
Edgar F. Wheeler, Pastor

By Letter:
Kenneth Brannon
Helen Wheeler
Edgar F. Wheeler
Xenia R. Wheeler
Esther Hope Wheeler
Ernest Paul Wheeler

RARITAN VALEY, NJ
Kenneth Burdick, Pastor

By Affirmation:
Darrell Barber
Bess (Mrs. Darrell) Barber

OBITUARIES

DAVIS.—David S., son of Harry C. and Alice Sheppard Davis, was born July 28, 1905, in Shiloh, N.J., and died at his home in South Daytona, FL on January 25, 1982.

He was baptized on June 7, 1918 by the Rev. Erlo E. Sutton and joined the Shiloh Seventh Day Baptist Church. He graduated from Hopewell Township High School in 1923. He attended Milton College as a music student in 1924-25, and later studied flute in Philadelphia. Mastering the flute he taught others the art. On February 12, 1935, he was united in marriage to Bernice Maltby, to which union were born three daughters. Farming was his occupation, working with his father until 1940.

Those who remain to honor his memory are his wife, Bernice; three daughters, Nathalie Alice of New York City, Christine Ayars of Portsmouth, RI and Virginia Ruth Vaughn of Denver, CO; five grandchildren, and a host of other relatives and friends.

The memorial service was held at the Daytona Beach Seventh Day Baptist Church with Pastor Kenneth Van Horn and Deacon Alan Crouch officiating. A memorial service was also held in the Shiloh Seventh Day Baptist Church with Pastor Charles Bond officiating.—K.B.V.H.

GREENE.—Irena B., daughter of Ora and Celestia Woodworth, was born in Alfred Station, NY, November 24, 1906 and died February 9, 1982 in Wellsville, NY.

She was wed to Roswell E. Greene, March 27, 1932. In many ways she served the Alfred Station Seventh Day Baptist Church, of which she was a member for 63 years, but is remembered most as a Sabbath School teacher. She was a public school teacher. For the last 16 years she was a resident on Independence Road, Andover, New York. Her husband, children and her neighbors "rise up and call her blessed."

She is survived by her husband; a daughter, Joan (Mrs. Robert) Craft of Wellsville, NY; two sons, Daniel M. Greene of Wellsville, and Roger R. Greene of Independence, NY and 14 grandchildren.

A memorial service was held in the Alfred

Station Seventh Day Baptist Church, February 11, with her pastor, the Rev. E. Zwiebel, officiating.

Interment will be in the Alfred Rural Cemetery, Alfred Station.—R.E.Z.

GRIESHABER.—Arden Given Grieshaber, son of William and Alta Grieshaber, was born on June 10, 1918, in Garwin, Iowa, and died January 1, 1982, succumbing to a heart attack while in his home in Riverside, California.

During his years of early youth, he had moved with his parents to Riverside, and he was united in marriage to Stella Maxine Newberg on June 10, 1945. To them were born three children; Janet Lee Soncrant, Arden Leroy Grieshaber and Eugene August Grieshaber.

Having committed his life to Christ through confession and baptism during his youthful years, he continued through the years as an active member of the Riverside Seventh Day Baptist Church.

Surviving are his wife, Stella Maxine, three children and several grandchildren. A funeral service was conducted on January 6, 1982 with interment in the Evergreen Cemetery in Riverside, with services conducted by his pastor, Alton L. Wheeler.—A.L.W.

HANSEN.—Geneva, daughter of Herbert W. and Mary Myrle Davis Saunders, was born November 13, 1910 in Boulder, Colorado. She died in Denver, Colorado, on December 14, 1981.

Geneva lived in Boulder during her childhood and youth, receiving her education and experiencing the beginnings of her Christian life with her family in the Seventh Day Baptist Church of Boulder.

On November 26, 1933 she was married to Luther J. Hansen. To their union three sons were born: Theodore C., Tulsa, OK; Donald L., Kansas City, MO and Edward A., Denver, CO. Her husband and three sons survive her together with five grandchildren. Two brothers: Rev. Francis Saunders, Milton, WI and William Saunders, Boulder, CO, also mourn her passing.

Geneva Hansen was a faithful, involved member of the Denver Seventh Day Baptist Church through the more than three decades of her marriage. During this period she served in many capacities in the life of the church.

Funeral services were conducted by Rev. Elmo Fitz Randolph in the Moore Memorial Chapel, Denver, on December 17, 1981.—E.F.R.

TROWBRIDGE.—Nellie S. daughter of Charles and Lottie Smith, was born July 15, 1901 in Adams Center, NY, and passed away December 23, 1981, at her home after a prolonged illness.

She became a member of the Adams Center Seventh Day Baptist Church, along with her oldest son, John Sherman Trowbridge, in July of 1930. On August 31, 1932 she was married to Dr. W. W. Trowbridge, D.V.M., and became mother to his three sons. She was an avid sports enthusiast and especially interested in dog breeding and training.

She joined the Adams Center Ladies Aid and became an active worker as long as her health permitted. The generous donations to our church, as a memorial, demonstrate her friends' love and high esteem she had in this community which has always been her home.

She is survived by her husband, three sons and their families, a niece and nephew as well as a host of friends, among whom she will be greatly missed.—D.W.G.

BIRTHS

CREASON.—A daughter, Angela Rachele, to Edward and Pamela Creason of Dacono, CO, on January 25, 1982.

RADER.—A daughter, Rena Elizabeth, was born in Frankfurt, Germany, January 13, 1982, to Randall and Denice (Hedghes) Rader, with the U.S. Army in Germany.

ACCESSIONS

ALFRED STATION, NY
Rex E. Zwiebel, Pastor

By Letter:
Aurabeth E. Van Horn (Mrs. E.T.)
Eugene T. Van Horn

BOULDER, CO
Elmo F. Randolph, Pastor

By Baptism:
Shane Severance

COLUMBUS, OH
Perry Cain, Pastor

By Testimony:
Jo Anne (Mrs. James) Gibson

DAYTONA BEACH, FL
Kenneth Van Horn, Pastor

By Testimony:
George E. King, Jr.

MARLBORO, NJ

By Letter and Testimony:
Ed Lawrence



**DOCKSIDE CEREMONY
CRISTENS SHIPMENT**

Shipment of several tons of food and material aid to Poland went on schedule November 23 after a dockside ceremony at the Port of Newark, New Jersey, conducted by representatives of the three donor agencies.

The Rev. Paul McCleary, executive director of Church World

Service and a member of the Church World Service factfinding team to Poland, noted that the Polish Ocean Lines vessel carrying the material was named after Count Casimir Pulaski, who aided the American Revolution two centuries ago.

"At that time in our history it was friends like Count Pulaski who came to our assistance," Dr. McCleary said. "At this time of need in Poland, we remember those kind deeds of the past and respond with these gifts as a symbol of our lasting friendship."

The Rev. Rudolph Ressmeyer, bishop of the East Coast Synod of the Association of Evangelical Lutheran Churches, prayed for "safe passage" for the 22,000-ton Polish container ship.

In a symbolic gesture, 11-year-old Jennifer Thiemann of Mahwah, N.J., presented ship's Captain Miroslaw Proskurnicki with a color-

ful sweater from the shipment, which she said was like the rest of the gifts as a "rainbow of love."

The goods were scheduled to be distributed by the Ecumenical Council of Churches of Poland, which is made up of eight communions and six ecumenical groups. The church communions are: Polish Evangelical Church of Augsburg Confession (Lutheran), Evangelical Reformed Church, Methodist Church, Polish Baptist Church, United Evangelical Church, Polish Autocephalic Church (Orthodox Church of Poland), Old Catholic Church of Mariavites, and Polish National Catholic Church. The latter two groups are separate from the Roman Catholic Church.

Approximately 1 million persons are affiliated with the member churches of the Ecumenical Council. □

—Church World Service

PLANNING

(Continued from page 21)

stated. Being able to set priorities for each goal helps keep them manageable.

E. Personal. McGavran says, "An essential part of growth goals is that each member of the church should feel that he has a share in making them." This is called "goal ownership." People can get involved in something they have participated in from the very beginning.

5. Beginning. Now is the time to begin. The best plans are no good if you don't put them into action. "Even a turtle doesn't get ahead until he sticks his neck out." (Schuller)

6. Follow-up. A continuous process of examination keeps us on the road to reaching the goals set.

7. Evaluation. Without goals you can't evaluate your program. Evaluation is essential to determine success or failure. At this point you ask yourself, "Am I doing the right thing? Should I try something different? That leads us to the last element.

8. Setting new goals. It is necessary to get new goals when old goals have been attained. You will also notice that you set goals beyond your goals as you see inore rapid progress than expected.

Planning is essential for any manager. Good stewardship in the church is good management. May God bless your dreaming and planning for church growth! □

Decade of Discipleship

If you are a Christian, you are a part of the church, the body of Christ. In the church we need each other. A Christian can't "go it alone." DECISION TO DISCIPLESHIP builds on the fact that Christians must help each other — systematically, regularly, and at some cost — in time, money, and effort — to grow as disciples. In this way the whole church "grows and builds itself up in love, as each part does its work." Eph. 4:16

SOUTHWESTERN ASSOCIATION
will meet June 10-12, 1982
Memphis S.D.B. Church

children's



page

All for God

Read Matthew 5:16 then act out the following game. When you do the game use your body parts. Remember that all of you is to "SHINE FOR GOD"!!!

I hear with my ears.
I see with my eyes.
I smell with my nose.
I taste with my tongue.
I talk with my mouth.



I feel with
my fingers.

I walk with my feet.

I will do this all for you, God.

How can you see, hear, smell, taste, feel, talk, walk for God?
Matthew 5:16 Let your light shine before men in such a way that they may see your good works, and glorify your father who is in heaven. □

MUSIC



NOTES

by
Arthur Rowe

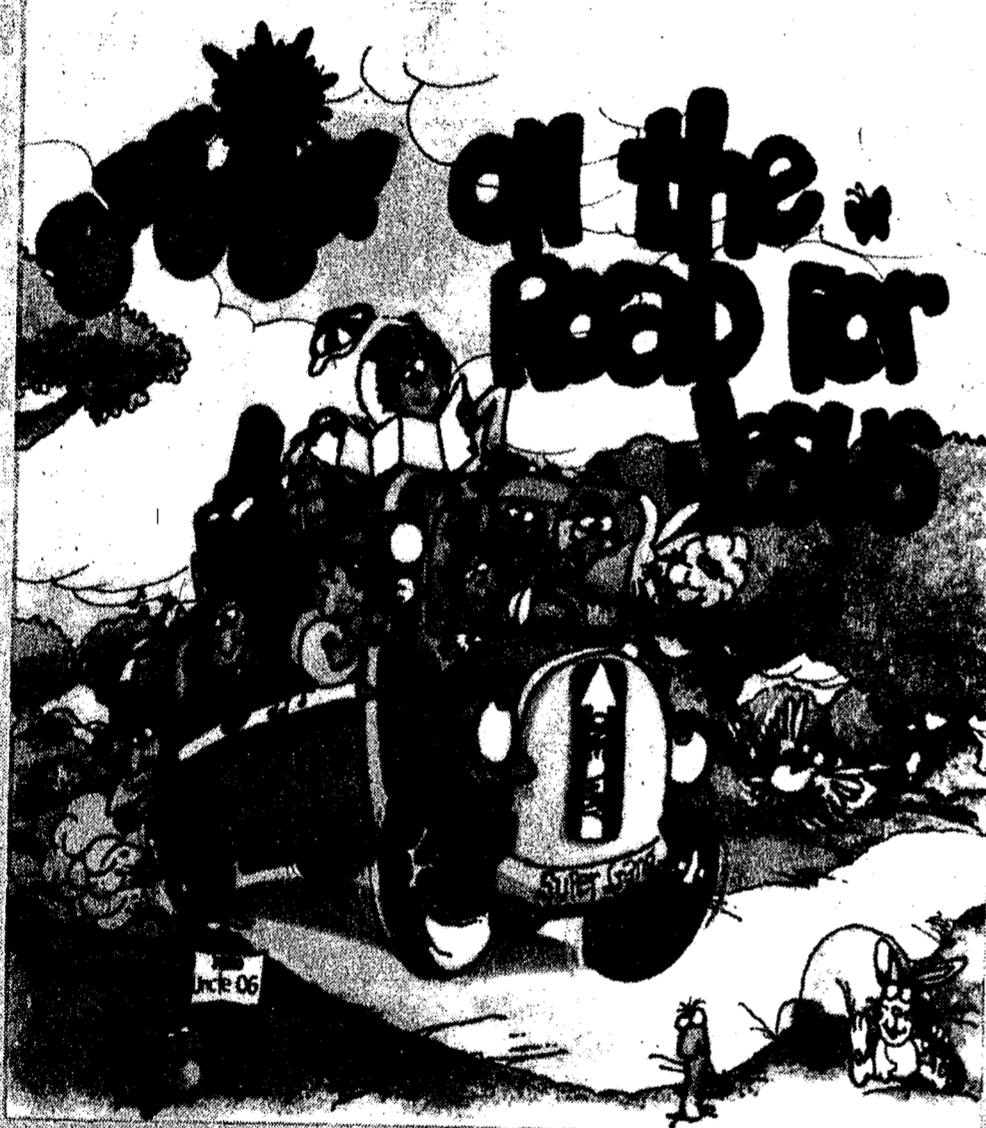
There's a new club for kids age 7-11, called Super Gang. It has a catchy slogan (Jesus Christ is #1) and two albums on the Star Song label. To quote Star Song's Publicity Coordinator: "All of Super Gang's materials are directly related to children and are written by Tom and Robin Brooks of St. Louis, Mo. The Brooks are music graduates of the University of Missouri at St. Louis... All that is required for membership is the acceptance of Jesus Christ as personal savior. Materials for starting Super Gang Clubs are available to churches upon request, and many of the churches worldwide have already started clubs. As the cover of the first album says, "Just send your name and address on a post card and tell us how you met Jesus... Glory! Don't be left out, write to us today!"

The musical approach is similar on both albums—light, bouncy Sesame Street-style songs with influence from Dixieland, black gospel, square dance or ballads thrown in. Most of the characters appear on both albums too. Son-Shine seems to be the adult leader-figure. We also meet Pete the Postman, Mr. Grump (who doesn't stay that way), O'Riley the

Cop, and Hairy the Hitchhiker, played as a caricature of an aging Beatles fan still seeking fame in a fuzz box. And let us not forget Og the Frog, and the pigeon who tap-dances (yes, he is pigeon-toed).

Of the two albums, I enjoyed *On the Road for Jesus* (Star Song SSR-0036) more, having been in that position myself! The earlier album (*Super Gang*, SSR-0027) primarily celebrates the joys of belonging to a Christian peer group, and of showing love to lonely classmates or crabby old

in God's will?" (I Want What God Wants), and not to get discouraged (watch for a surprise appearance here by "Howard Cosell," in "Never Say Never"). The question of what sort of music to use is addressed (*The Spirit Behind the Music*), and then the importance of pre-concert spiritual preparation. Side 2 presents the Super Gang in concert; then we hear them rejoicing with new converts like Hairy the Hitchhiker, who wisely opts to join the local church to be nurtured, rather than join the Gang as



men, thereby instantly melting their cold hearts and causing them to say the magic words that admit them to the Super Gang.

On the Road for Jesus, while still marred to some extent by simplistic solutions to real problems, takes a good look at what's involved in witnessing, especially through the medium of music. Successive songs challenge the Christian musician to examine his purposes and goals, to ask, "Is this

a virtuoso guitarist. Finally, the Gang is once again "Movin' On," to be welcomed back, no doubt, by children across the land when the next album is released.

Some Seventh Day Baptist churches may want to investigate the Super Gang organization further. For more information, write:

Preacher Pigeon
Super Gang Headquarters
Box 2128
Maryland Heights, MO 63043 □



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

John 11:25-26 TEV

EDITORIAL

For most of us April is a welcome time of the year. Already the buds are appearing on the trees and bushes and we see more signs of life as the daffodils break through the cold sod; soon they will lift smiling, sunny faces up toward heaven. Well hasn't this been a winter—for all parts of the country and so we really welcome Spring this year!

April also brings to us a very special celebration. The celebration of the resurrection of our Lord Jesus Christ from the tomb. As we witness the new life around us this month we remember the new life that we are promised through our belief in the risen Lord. This new life is offered to each of us as a gift, as a matter of free choice "I have set before you life and death." We are urged to choose life in Him.

I think that when our Lord urged us to choose life, He meant life eternal with Him, but also this life. Easter has only limited meaning if all we think of is life after death. Easter means life in the midst of a world that brings too much death. Reverence for life—that too is a part of the message of Easter.

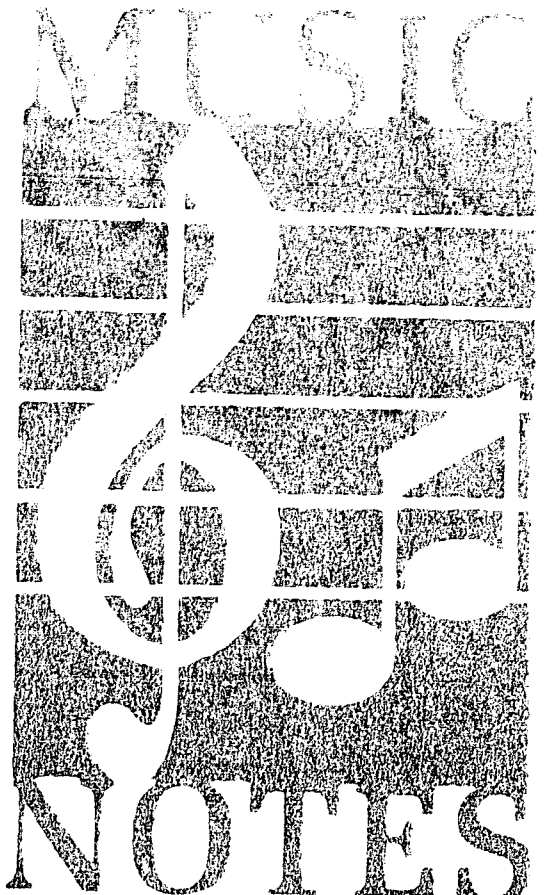
Surveys reveal that an alarming percentage of professing Christians, including clergy, doubt the actual physical resurrection of Jesus Christ. I agree with Paul when he wrote "For if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:14). Mentioned no less than 108 times the resurrection of Christ is the crowning miracle of the New Testament—and miracle it is indeed!

How we should be thrilled with the truth that the grave could not hold our Lord and that in His resurrection we all have the promise of life. As Paul also wrote "Christ is the very first to rise of all who sleep the sleep of death." And so Easter renews in us again that promise of life and victory over death which is for all who believe in Him.

Recognizing the truth of the resurrection a famous American wrote his own epitaph as follows: "The body of Benjamin Franklin, printer, like the cover of an old book, its contents torn out, lies here food for the worms; but the work shall not be lost, for it will (as he believes) appear once more in a new and more elegant edition, revised and corrected by its author!"

As believers it is our responsibility and privilege to proclaim the resurrection of our Lord as His victory for us, not just in April but every month of year. In doing so we also proclaim our blessed hope in Him—the hope of life eternal in the presence of our Father God. □

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No one saw Him leave
In the nighttime gloom;
But morning light
Revealed an empty tomb.

Mary wept, but before
Her tears could dry,
He spoke her name
And she cried, "Rabboni."

As they walked, two listened
To what He said:
But didn't know Him
'Till He broke the bread.

One could not believe
What the others knew:
Then he saw His wounds
And he believed, too.

Stephen saw Him
By the Father's throne.
Alas! He was killed
By a well aimed stone.

Threatening and jailing,
This zealous one
Was blinded by light
Brighter than the sun.

Do these things seem
Significant to you?
If so, then you know
That He's living, too.

—Maybelle Wiard Willmarth

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Signs of Life

General Conference Pre-Registration Forms Inside — Page 17
THE SABBATH OUR 138th YEAR
RECORDER
SEVENTH DAY BAPTIST MAY 1982

LOOK AT THE BIRDS OF THE AIR; THEY DO NOT SOW OR REAP OR STORE AWAY IN BARN,



AND YET YOUR HEAVENLY FATHER FEEDS THEM. ARE YOU NOT MUCH MORE VALUABLE THAN THEY?