

The Seventh Day Baptist

Approved

Sabbath Recorder

SPECIAL
Missions Emphasis
Issue

January 1983

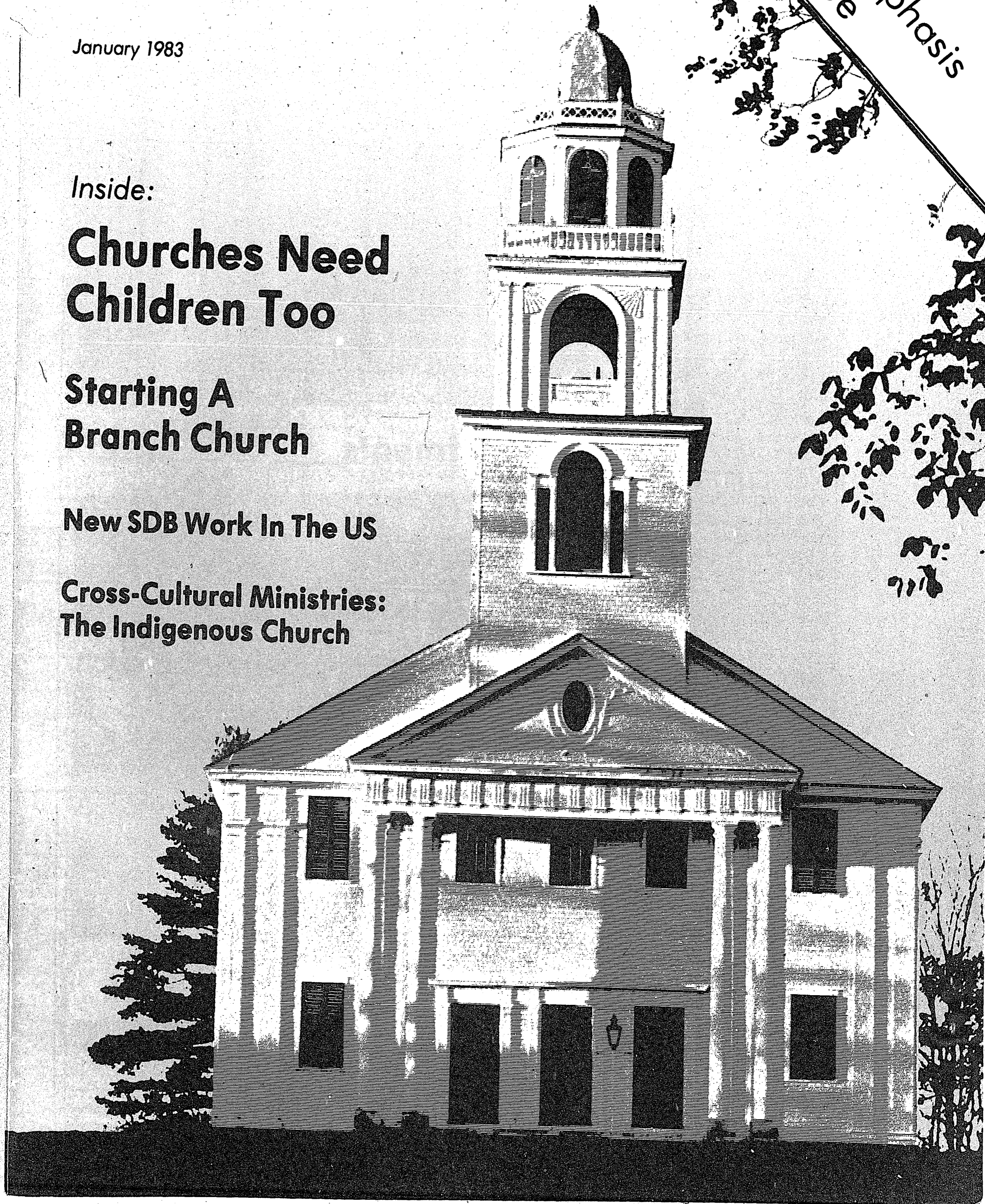
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**Churches Need
Children Too**

**Starting A
Branch Church**

New SDB Work In The US

**Cross-Cultural Ministries:
The Indigenous Church**



The
Sabbath Recorder

January 1983
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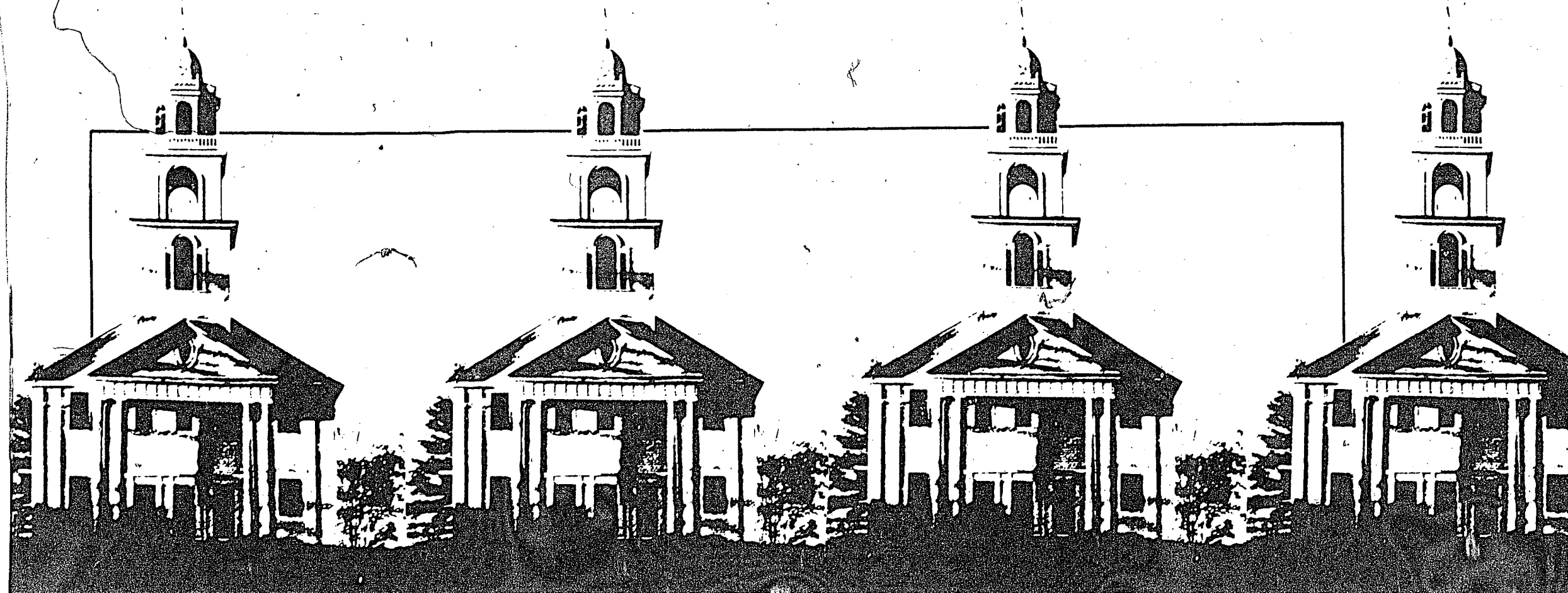
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Special Thanks To:

Leon R. Lawton

Executive Vice-President of the Seventh Day Baptist Missionary Society, for his work in preparing the special Missions Emphasis portions of this issue.



**Churches
Need
Children
Too**

by Leon R. Lawton

Since 1976 and the Commitment to Growth year of workshops in most of our local Seventh Day Baptist churches, there has been a new awareness of the scriptural basis for growth, the call for growth, and a recognition that there is to be growth. Such growth may come both in the spiritual insights and understandings members gain. One area of rich blessing has been a new awareness of spiritual gifts--their identification, their purpose, their reality and their use in individual lives and the life of the congregation. Another has been the challenge to discover a vital need in our communities and, in the name of Christ our Savior, to seek to meet that need.

But growth also needs to come through new members, new believers and new churches! Before this became a reality in some churches, there had to be an assessment of the current membership. Several have taken realistic action to remove the names of unknown or inactive members. Others have sought to locate and show love and concern for those not in active fellowship for years and renewal has been experienced in many cases.

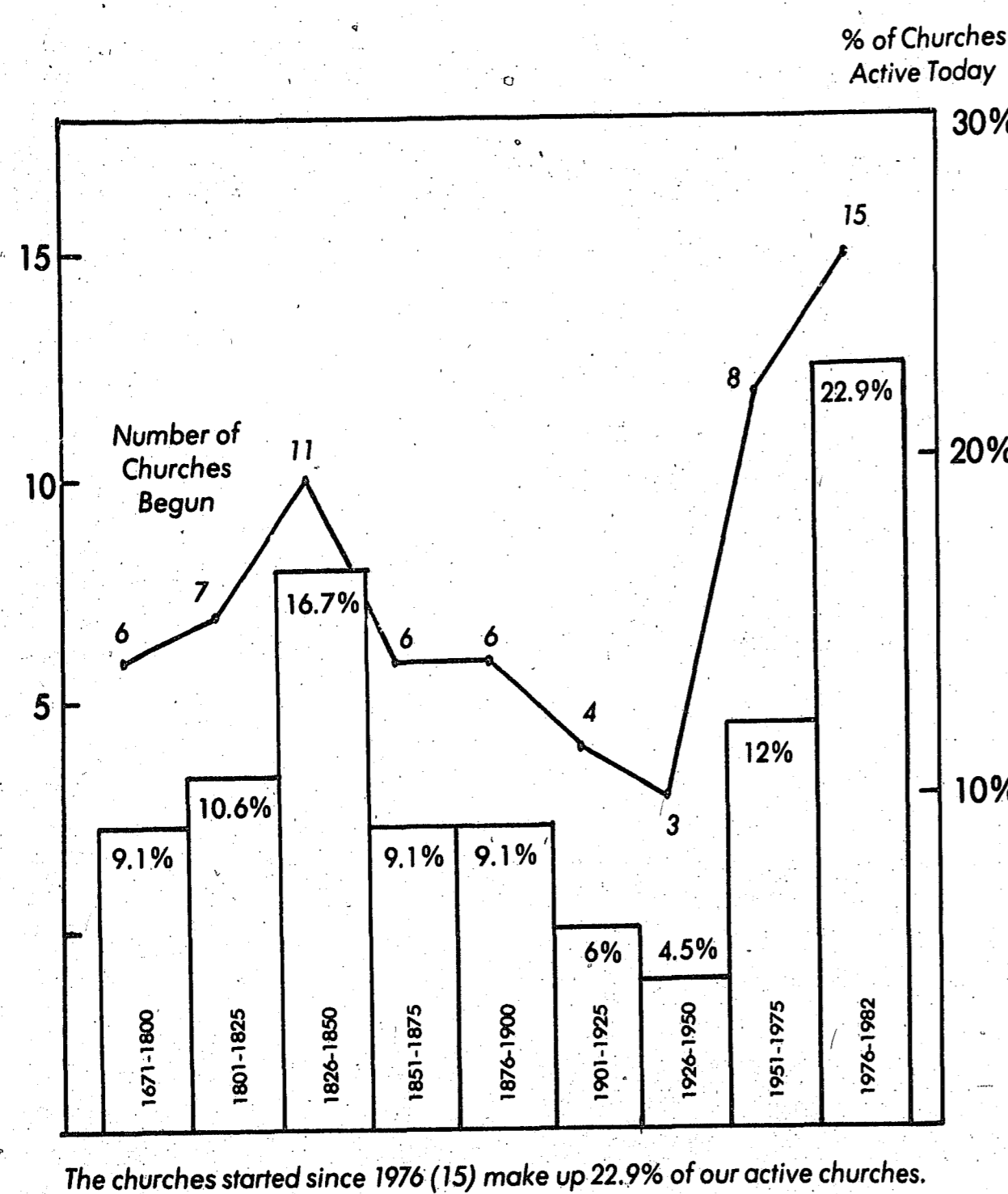
The story is told of how two men met on the street one day: "Sam, I hear you are having a

great revival at your church! How many new members have come in?" Sam replied, "Yes, we certainly are having a real revival! But it has brought about a loss of 15 members." Sometimes there needs to be pruning before real growth can come.

It is not easy to know where you are if you do not know where you have come from. Though it may be traumatic, local churches need to understand their growth history, chart it clearly, be aware of how they have reached the place they are today. Hiding one's head in the sand may cause blindness to the real situation that the church needs to face. There also needs to be an awareness of who, how often and how many participate regularly in worship, Bible study, witness and other parts of church's activities.

Seventh Day Baptists (USA and Canada), though begun over 310 years ago, have never been a large denomination. In the last eighty years, total membership has fallen 50%. Today there are about 5,000 members in sixty-six congregations. What has been the growth pattern in the number of churches?

Of our present 66 churches, 9.1% (or six) were organized prior to 1800. During the next 175 years, taken at 25 year segments, the following growth can be seen:



The churches started since 1976 (15) make up 22.9% of our active churches.

It was in 1976, our 305th year, at conference held at Houghton College, Houghton, New York, that the *Commitment to Growth* plan was launched. Rev. John Wimber had trained Growth Force Workshop Leaders. He led a special pre-conference seminar. And, since that time -- **in the last seven years** -- we have organized **fifteen new churches. These form 22.9% of our current churches.**

These are our new babies! They are yet young. But they are our fastest growing groups. Almost all are in growing urban areas, too, with seven having an area population from 100,000 to over a million. Seven are in states where there was no SDB

- church!
- Other methods of outreach have also come into use during these same years:
- 1. Evangelism Explosion Cells** in many of our churches that enable members to effectively share their faith and lead individuals to Christ.
 - 2. Word of Truth radio broadcasts**, prepared by the Tract Society and sponsored by Associations or local churches.
 - 3. Decision to Discipleship** -- developing a Christ-like life style in a small group -- learning to be a disciple and become a discipler.

While the sharing of facts like these should cause us to Praise the Lord for His leading and blessing, we ought also to be humbled by how little has been done and how much is yet to be done. A corner has been turned. New and exciting experiences are coming. But, our commitment, our vision, our ministry to others has only begun. How much more our Lord has for us!

Then He (Jesus) said to His disciples, the harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest. Matthew 9:37,38. □

4. Listing of our churches in the **Yellow Pages** of the telephone directories and advertising our presence in neighborhood newspapers.
5. The beginning of **new groups for Bible Study, Sabbath School and worship** in new areas. Some are organized as Branch Churches, having a *mother church* to encourage, help and lead in their eventually becoming new local congregations.
6. The placing of **Church Extension Pastors** in new urban areas to offer the trained leadership needed for an initial three to five years.
7. Entering into a **Decade of Discipleship**, setting personal, local church, association and denominational goals each year with the overall goal to **Double in a Decade!**

Don't Be Afraid to Fail

"Ninety-five percent of all new products fail," according to the ABC 20/20 television show (July, 1982). I don't know of any church or association that could survive such a failure rate, but industry seems comfortable with a 95% rate of failure to market successfully the new products offered," writes Dr. Raymond W. Hurn in *Mission Alert*, (Nov/Dec 1982).

"In their analysis of the products and the companies, 20/20 underscored one very important fact with great emphasis: 'Ninety-five percent of all new products fail.' Companies who manufacture new products do not seem to mind. Expensive advertising campaigns are engaged in order to sell these new products. They simply know by experience that 95 new products out of 100 will not be acceptable to the American public. They have a 95 percent failure rate on new products."

Since 1950, Seventh Day Baptists have constituted 28 churches. At the end of 1982, we discover that seven of these no longer exist -- 25%. **Why?** A careful study would reveal many possible reasons. Some of these might be identified as lack of leadership, "no effective outreach plan or goals, the "rural culture core" unable to relate to the urban culture, movement of key members, or not adequate meeting place, etc.

Those begun since 1975 number 16 with only one being closed by the end of 1982, a 6.25% failure. The total membership of these is 300.

or branch church in 1983. Some can do more. Others may join with churches in an association. At least twelve churches were involved in this way during 1982!

Can you imagine what would happen if year after year we attempted 65 new works resulting in at least six new churches constituted each year? We would drive Dean Paul Green (Dean of the Center on Ministry) half crazy trying to train and prepare leadership for that many. Our Tract Society would need to accelerate their publication of new literature, the distribution of audio-visual materials and the circulation of *The Sabbath Recorder* could triple. We would sharply increase our missionary force around the world, as new churches are high percentage givers to the mission effort. Our Sabbath School statistics would climb and the camping ministry could grow as an effective way of reaching more new families.

Think of all the new people who would be called to preach and to mission activity out of these new churches. The highest percentage of our ministers and missionaries have come out of small churches that have a vibrant, missionary character. Leadership could be developed on a grand scale, as there cannot be too many spectators in new groups and churches.

Be a part of the success syndrome of 1983 in creating new mission action nearby. Join with others in your church to share vision and sponsor your own new work in the early months of 1983. Your denominational leaders, boards and agencies stand ready to aid such efforts in every way possible. □

Churchmen must not be hung up over failures...

What might this say about innovation in the church? When we sometimes fail, should we be discouraged? Is it wrong to focus upon our successes? Despite failure, the church is having successes!

It is easy, in the church, to focus a great deal on failure. Especially, we talk about the baby churches that started and failed. As Dr. Hurn observes, "It somehow becomes an escape hatch for not attempting to do new works in new territories."

Southern Baptists start more new work than any other denomination. They openly plan for every effort made to succeed but realize failure in about 50% of these. They are not afraid of failure. They simply keep trying.

Responsible churchmen must not be hung up over a few failures, or even a high percentage of failures, in launching new work. We must simply start dozens of new churches as rapidly as possible if we are to meet the need and the challenges of our generation, be obedient to our Lord and reach the goal set by General Conference -- **Double in a Decade.** To do that means an average of six new churches a year in the 1980s!

We are promoting this goal. But, it will only come as each individual church catches the vision and sets its goal to start at least one new outreach group

Thinking About Starting A Branch Church?

by Mynor G. Soper

More and more, we are seeing the growth of branch churches as a popular and effective way to reach out to new areas. But how do you start a branch church?

An individual, family or small group of people who are Christians and are seeking to "remember the Sabbath day to keep it holy," may gather together for Bible study and Sabbath school and seek to begin public meetings to reach others for Christ and those of like faith. This can be the beginnings of a branch church.

Prayerfully, they can ask themselves some questions:

Do we feel the Lord would have us begin meetings to draw others to Him and the Truth of His Word that we have come to know?

Am I willing to be a leader for such a group meeting?

Are there others in our area that might be willing to join in such a plan?

The first step should be making contact with the nearest Seventh Day Baptist church and the denominational offices for information, help and literature. A meeting time will be set up when someone from the denomination will meet with you to answer your questions. Next, have a meeting with any who might be interested and study the Seventh Day Baptist materials to determine if you are in harmony with SDB belief and polity. Then you will be ready to begin to meet regularly on the Sabbath with those who are interested in forming a group, for Bible study, prayer, worship and fellowship.

When a group of six to 10 people, sharing a common conviction in harmony with our beliefs and polity want to start a church (and are regularly meeting on the Sabbath), arrangements will be made for an existing SDB church to sponsor the group as a branch of their church. This could become a branch church when local organization is accomplished.



The Ambler church is a branch of the Marlboro SDB church.

What is involved in sponsorship?

Someone who has met with the group enough to know them and their commitment to Christ and the Sabbath, recommends to the sponsoring church that those in the group be accepted for membership into their church. This might be someone from the sponsoring church or the Director of Evangelism and Church Extension or another denominational leader.

Those of the new group join the sponsoring church by letter of transfer from the church where they are members, or by testimony of faith in Christ as their Lord and Savior and their commitment to Him and His teachings including the Sabbath. It is not essential to be personally in attendance at the mother church at the time of joining, if the proper recommendations have been made. In the event of a new believer, arrangements should be made for baptism.

The sponsoring church takes official action to

The San Diego SDB church grew as a branch of the Riverside SDB church.



receive into membership all those of the new group requesting membership who are properly recommended.

The branch church elects a secretary and a treasurer (may be one and the same) to keep official records of meetings held, numbers in attendance and all pertinent information regarding the group. This person also keeps a record of receipts and expenses. Careful records must be kept of the receipts from those wishing tax credit. A report must be made to the sponsoring church either quarterly, semi-annually or annually, according to the wishes of the sponsoring church. This report, both the secretary's and treasurer's, becomes a part of the official records of the mother church.

A bank account may be established locally in the name of the branch church or the sponsoring church may be requested to handle all the funds. In this case a separate record would be kept of the branch church funds and whatever was authorized to be paid by the branch church would be paid

by the treasurer of the sponsoring church.

Providing the distance is not too great, the sponsoring church should accept some responsibility in ministering to the fledgling branch church. That might not always be practical or possible, however. In that case, close contact by the Director of Evangelism and Church Extension should be maintained.

As soon as the branch church seems to stabilize, work should be begun on the documents that are required by the state and the denomination. These are: Constitution, Bylaws and Covenant. These are all explained in the Manual of Procedures for Seventh Day Baptist Churches which is available from the Center. These documents must be submitted to the denomination to assure that they meet the legal requirements and are in general agreement with Seventh Day Baptist practice before being recognized by General Conference.

When all the proper documents have been completed and are acceptable, then the group may set a date for formally organizing as a local SDB church. At that time, other churches should be invited to participate as well as denominational officials.

It is required that a newly organized church be in existence for one full year prior to being accepted as a member of the Seventh Day Baptist General Conference. Request is made by letter to the Executive Secretary and acceptance is voted at a General Conference session.

Interested in starting a branch church? Here are some addresses to contact:

Seventh Day Baptist Missionary Society
401 Washington Trust Bldg.
Westerly, R. I. 02891

Mynor G. Soper
Director of Evangelism and Church Extension
Rt. 1, Box 569-A
Texarkana, Ark. 75502

Seventh Day Baptist Center
3120 Kennedy Road
P.O. Box 1678
Janesville, Wis. 53547

Mission Frontiers Today

The Challenge of Unreached People

On November 4, 1976, a vision was implemented with \$100. Ralph D. Winter, on the staff of the School of World Mission at Fuller Seminary, and those that shared his vision, began the U. S. Center for World Mission (USCWM). Within a year, a college property in Pasadena, California became available and in faith, they entered into agreement for its purchase. The thrilling story of God's leading and provision in the initial two years is told in the book, *Once More Around Jericho*, by his wife, Roberta H. Winter.

Today there are 67 experienced missionaries from 64 boards and agencies that have worked in 40 countries that are working at the U. S. Center for World Mission. They are the framework, the skeleton. There are also over 100 other people there too, younger, less experienced, but filling out the body. This is why the USCWM is the world's largest cooperative mission center.

What are these people doing? They are clarifying who and where the hidden peoples are and mobilizing Christian leaders, laypeople and students to reach them.

To better understand the frontier concept, we need to review

a bit of the history of missions. The English Baptist, William Carey, was the pioneer of modern missions. He entered into work in India in 1793. For the next 100 years, Pioneer mission work entered most countries of the globe. But this led to the next step, the Paternal stage, in which missionaries led the church and trained national leaders so they could take over pastorates and leadership roles. Gradually, a third stage, Partnership, emerged. In this, the missionary and the national church organization were recognized as equals and worked cooperatively. A fourth stage is found in some places today. There the National Church, as an independent maturing body, with its own identity, worship, awareness of God's spiritual gifts at work and its own financial structure, no longer needs missionaries from other cultures. If the National Church senses a leadership need, it extends its call to workers to minister with them. A mature church is not only discipling new believers from its own culture, but, in response to the Great Commission, is also working cross-culturally within its own country and sending missionaries to other cultures.

It was almost 30 years ago that Donald McGavran, the "father of Church Growth," wrote the book, *The Bridges of God*. It was originally titled, *How Peoples Become Christian*. The publisher said, "That's not good English," and changed the title (Americans don't think of people in groups, but as individuals). Three quotes from this book help us to gain the initial perspective on which *Frontier Missions* is based:

Cross-cultural evangelism limps along until groups of individuals start accepting Jesus as Lord and Savior in a chain reaction.

One goal of missions is to plant churches in every homogenous unit culturally in harmony with that unit, jealously guarding that unit's cultural diversities and considering the tribe (or the caste, the clan or whatever unit we're talking about) as one of God's orders of preservation to be respected until He replaces it.

...men and women exist not as a pile of stones, but as parts of an organism, as cells in a body, or as knots in a tennis net. When the net is hit in one place, all the knots jump.

The newest Guyana SDB church is among the Amerindians -- the native peoples as differentiated from the Indian immigrants from Asia. Youth from their village attended camp on the Pomeroun River and went back home with their new faith. Others came to Christ. Today there is an active church of about 40 with their own leaders and pastor seeking to win and disciple their people.

McGavran, in an article in *Global Church Growth* (July-August 1982) highlights new words -- *Frontier Missions vs International Domestic Missions*. In a discussion with Dr. Ralph Winter,

he explains, "If a missionary works where there is a well-established church with indigenous leaders, I'd call that domestic missions. The breakthrough has already occurred in this group, and the missionary is helping a church that is carrying out a ministry to its own people."

Thus domestic missions "are those carried on in segments of society in which an ongoing young church has been established."

Frontier missions "are those carried on in segments of society in which there is no self-supporting church."

"The missionary movement to-

"I will share this challenge with others."

day is in the midst of a revival -- an awakening of encouragement and hope. The greatest days of Christian mission lie ahead, not behind. Everything up to the present is prologue, from now on the book really begins. We are going to see tremendous sections of the world turning to Christ," McGavran states. He illustrates, "There is a miracle happening in Africa, you know. Africa, south of the Sahara Desert is in the process of becoming Christian. In Zaire, 62 out of every 100 people are now Christians. In Namibia, 82

out of every 1000 are Christians. By the A.D. 2000, sub-Sahara Africa is going to be as Christian a land as the U. S. That has never happened in the history of the world. Europe became Christian, but it took 1000 years."

Through the USCWM the National Frontier Movement (Praying, Studying, Giving) is seeking to:

1. Establish the world's largest mission cooperative center which will take a total of \$15 million -- one million Christians giving a one-time gift of \$15.00.
2. Generate an additional \$100 million (per-year) for final-frontier mission activities -- one million Christians giving \$100 per year.
3. Educate and galvanize one million Christians within 150 constituencies into new prayer, vision, challenge, joy and crucial usefulness.

Your personal response:

1. As an individual: "I will not let a day close without at least a few moments of prayer for the final frontiers."
2. As part of a family, class, local church: "I will share this challenge with others."
3. As a participant in a larger constituency -- denomination, mission agency backer.

[pg. 10, *Mission Frontiers*, August-September 1982 published by U. S. Center for World Mission, 1605 E. Elizabeth St., Pasadena, Calif. 91104. Write them for a copy and other literature]

For Reading and Reference (available on loan from your Missionary Board office):
The Bridges of God, by Donald McGavran Friendship Press, NY
Once More Around Jericho, by Roberta H. Winter, Wm Carey Library
Frontiers in Missionary Strategy, by C. Peter Wagner, Moody Press
Mission Frontiers, The Bulletin of the U.S. Center for World Mission
Global Church Growth Bulletin, editor: Donald McGavran, Box 66, Santa Clara, Calif. 95052

A Day At Boswell's House



by Mrs. Beth Burdick
Missionary in Malawi, Africa
1953-1970

Boswell's mother has risen early to begin her day's activities even before he starts for school. Mother has taken her hoe, and along with father and the younger children of the family, has gone to the garden to hoe the weeds from the corn crop. Boswell has a sister of about six-months of age who cannot walk yet. Mother puts baby sister, Feriya, onto her back and wraps her skirt about her when she dresses, binding the child to her back where she will stay most of the day while mother is in the garden working.

The family works in the garden until about 10:00 in the morning, at which time the sun is quite hot. They return home and will not return to the garden until evening time when it is cooler. Mother prepares the food for lunch.

She takes her big wooden mortar, puts in on her head, and carrying a large wooden pole

over her shoulder, goes down to the riverside. Here she pounds her corn into flour. Before she begins her pounding, she removes part of her outer clothing and lays the baby down in a sheltered place. She washes her clothes in the river upon a rock and spreads them out in the sun to dry. By the time the corn is pounded to flour, the clothes are dry, so she dresses in the clean clothing with the baby bound inside and returns up the hill to her thatched home. Mother then goes to a little garden spot close by and picks the tender leaves of the pumpkin vine along with some blossoms and a few pumpkins that are about the size of eggs. She puts them in a basket, and when it is full, she puts it on her head and returns to the village.

Now it is time to cook the meal. She starts a fire outside between three stones, using a few branches that she has gathered as she returned from hoeing in the garden. A clay pot with a little water in it is used for cook-

ing vegetables. She adds to this a little handful of rock salt and a little bit of peanut oil. This cooks until very well done. This is removed from the fire and set aside. Next mother puts a larger clay pot of water on the fire. When the water is hot, she takes a stick and brings her basket of corn flour to the fire. With the stick in her right hand and a handful of flour in the left she slowly drops the flour into water and stirs constantly. When it is about as thick as we would make corn meal porridge, she allows it to boil slowly for about five or ten minutes. When that is well done, she again stirs with the stick and adds more flour until it is so thick that she can't stir it any longer. Then she brings a big enamel basin, like a dishpan, and pours this thick mixture into it. She gets a smaller basin and pours the vegetables into this. Covering each one with a second basin, she carries the food on her head to the porch of their home.

The porch has only a dirt floor

so she goes into the house and brings out a reed mat which they use for sleeping and spreads it on the floor. In the middle of the mat she sets the kettles of food.

By this time, Boswell has arrived from school; father has come from the river where he was fishing or cutting reeds for mats; sister and brother have finished playing, and they all gather around the two big dishes of food on the mat. Mother brings a third basin filled with water at this time, passes it around, and each one of the family washes his hands. There is no towel for drying them.

This is a Christian home, so a blessing is said, and then the family begins their meal. There are no forks or spoons, no individual plates or glasses, so instead each one uses his fingers and reaches into the common dish in the middle. They take a small handful of this thick cornmeal porridge, form it into a ball, and then dip this into the vegetable dish. Mother has placed a gourd full of water

nearby from which they all turn drinking.

When the meal is finished, mother again passes the basin full of water, and each member of the family washes his hands.

During the afternoon, the members of the family take a nap, or perhaps Boswell might

...by the light of the fire, Boswell reads from the Chinyanga Bible.

spend the time studying, because when the sun goes down he has no light by which to study.

Later in the afternoon the family goes to the garden again to cultivate the corn or to plant beans in the rows between the corn. The people keep their gardens very fine for if they do not raise the food they need, they would be faced with

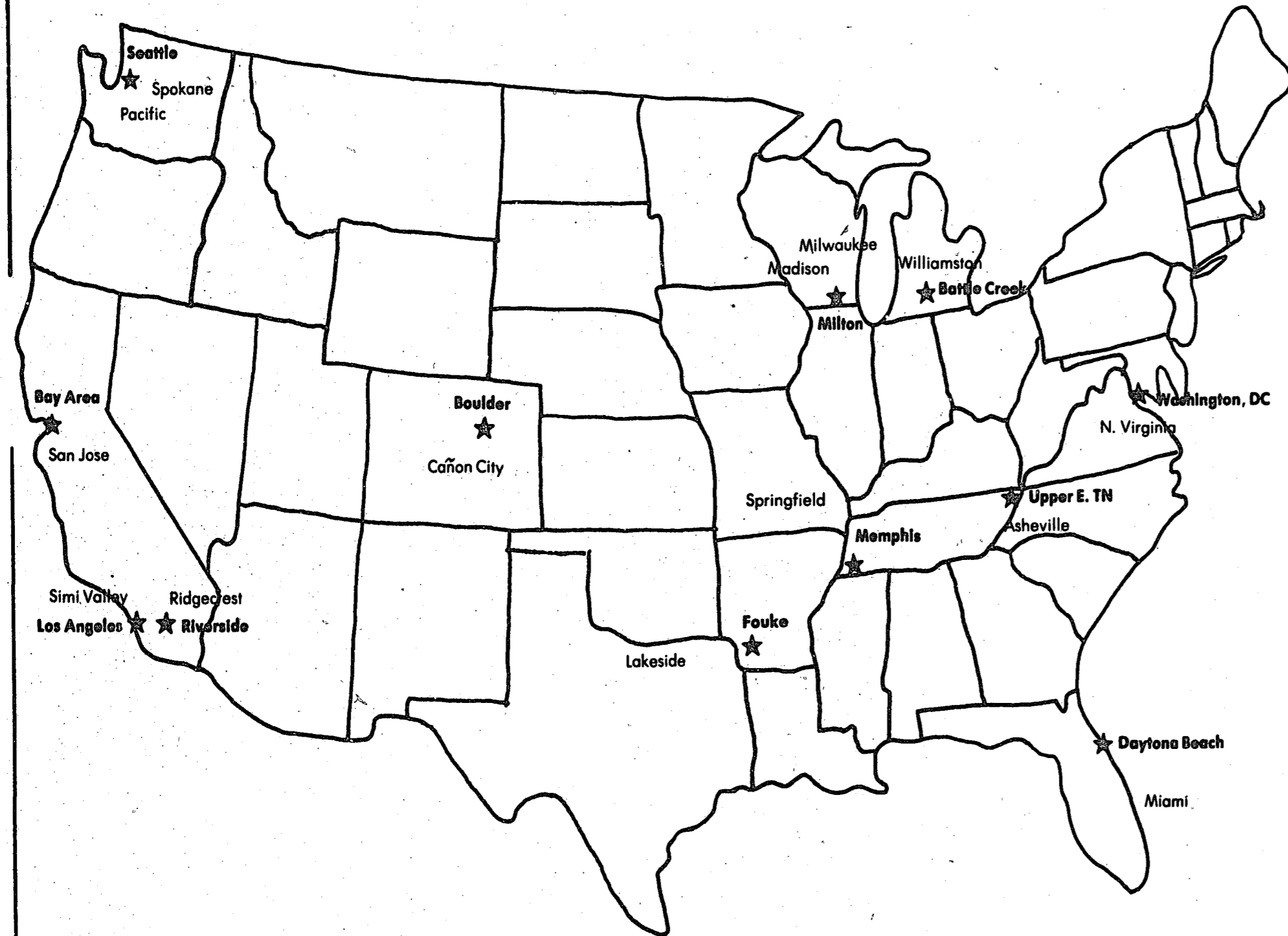
starvation.

About sundown they return to their home, and while mother is preparing the evening meal (which is the same as the noon meal), father sits near sewing the reeds together to make a mat. Boswell is ironing his clothing for school for the next day. This would be short, khaki trousers and a green, short-sleeved shirt. He puts coals from the fire that mother is using for cooking into the iron.

Following the meal, the family gathers around the open fire with some of the other people in the village, and by the light of the fire, Boswell reads from the Chinyanga Bible. They also sing hymns in their native language.

Soon after it is dark all of the family go into the one-room home in which they live, put down their mats on the floor, each one wraps a blanket around himself and lies down to sleep. They must arise early for another day at Boswell's house. □

New Work Underway In Ten States

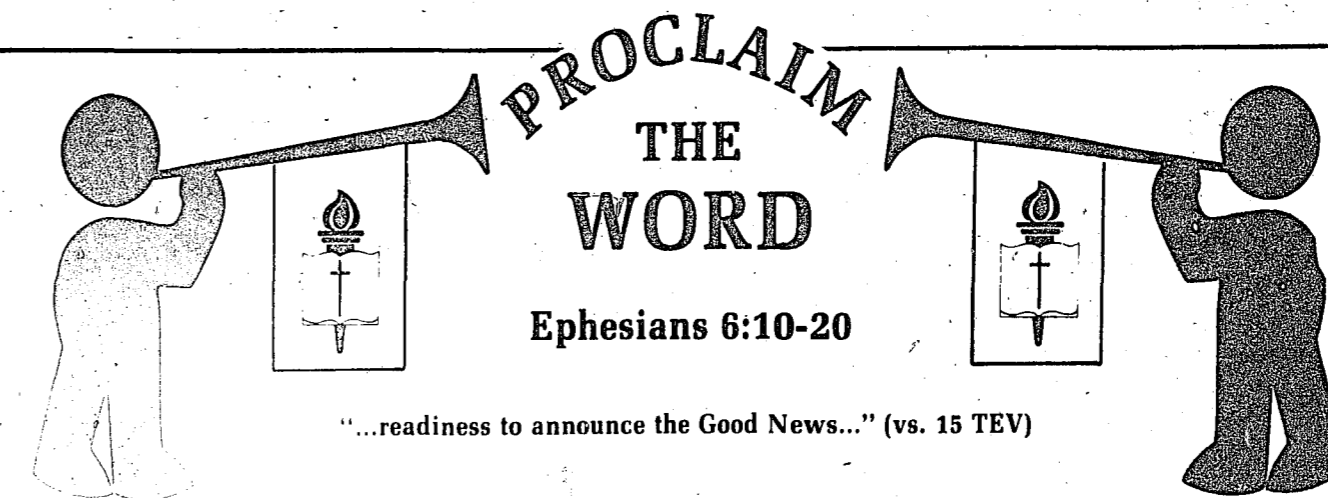


As 1983 begins, the following 12 SDB churches have new work they are mothering!

Seattle, WA
 Bay Area, CA
 Los Angeles, CA
 Riverside, CA
 Boulder, CO
 Fouke, AR
 Memphis, TN
 Milton, WI

Daytona Beach, FL
 Upper East TN, TN
 Battle Creek, MI
 Washington, DC

Spokane, WA Fellowship; Pacific, WA Branch
 San Jose, CA group
 Simi Valley, CA group
 Ridgecrest, CA group
 Cañon City, CO group
 Lakeside, TX group
 Springfield, MO Branch
 Milwaukee, WI group; Madison, WI Fellowship (with Albion)
 Miami, FL Branch
 Asheville, NC group
 Williamston, MI group
 N. Virginia, VA group (planned for early 1983)



A Prerequisite For Proclaiming A Working Knowledge of Scripture

by K. D. Hurley
 Conference President

*A flower unblown; a book unread;
 A tree with fruit unharvested;
 A path untrod...
 This is the Year that for you waits
 Beyond tomorrow's mystic gates.*

This is the way a late 19th Century poet, Horatio Nelson Powers, described the mystery and excitement of a new year.

Seventh Day Baptists come to another milestone year in the Decade of Discipleship (1980-1990), a period of time during which we have promised ourselves -- and God -- that we will **double** in size and strength as a valuable and important part of His Kingdom's work.

The year ahead becomes a vital segment of that growth process. We have learned from various *Commitment to Growth* studies that:

The growth of the church is the will of God.

The body of Christ is a living thing, and living things grow.

By understanding the nature of the church as the body of Christ, we can cooperate in God's plan to multiply believers and let the church grow!

So we look forward with anticipation and confidence to growth in the new year. But we realize that we have some specific obligations to meet if we are to take full advantage of the opportunities. One of these requirements is to know and understand the Biblical basis of our faith.

Conference, 1983 (Houghton

College, Houghton, N. Y. August 7-13) is being designed to help SDB's to prepare for and take advantage of increasing opportunities for growth. The week's activities are being divided into sub-topics related to the theme: *Proclaim the Word*.

Since a major prerequisite for proclaiming the Word is to have a **working knowledge of Scriptures**, that will be the topic for the first full day of conference week (Monday, August 8, 1983). Rev. J. Paul Green, dean of the SDB Center on Ministry, will plan and present the evening service. Others making presentations on that day -- Rev. Gordon Lawton, the early morning devotions and the late evening prayers, televised into the dorms; Rev. Earl Cruzan, the morning worship and Bible study; Missionaries Rod and Camille Henry, the afternoon Prayer and Praise time -- will also center their thoughts around the day's topic and challenge all of us to become better versed in the Bible.

Seventh Day Baptists need to be more scholarly in studying the Bible and more effective in presenting its truths. A few years ago at conference, a concerned and objective fraternal visitor from the larger Baptist fellowship very forcefully highlighted this fact. He complimented us on our Biblically-oriented convictions and practices, but he chided us

for our apparent weakness in sharing our understanding of Biblical concepts. He indicated that we need to **really know** what we believe and why. Then we need to be able to explain our position with credibility, particularly since our belief about Sabbath observance runs contrary to popular practice.

Our friendly critic expressed the opinion that our unique message, though appearing peculiar in light of the current majority position, is none the less basic and scripturally sound. It is a valid part of the total Gospel message.

It becomes increasingly evident that a useable knowledge of scriptures can and should be one of our principle tools of evangelism; and, therefore, an instrument for growth.

The essence of evangelism, or any missionary endeavor, is growth, in Christ's name and for His sake. As followers of Christ, we are called to be disciples and to make disciples. Someone has appropriately pointed out that, "**accountability to the Lord should become specific. A congregation motivated for growth will establish faith objectives for their growth.**"

As 1983 begins we are approximately one quarter of the way through our Decade of Discipleship. If we are to double (or better) in the decade, how far



THE BEACON

For and by members of the Seventh Day Baptist Youth Fellowship

January, 1983

Holiness Is Not A Choice...

by Craig Mix

"When Abram was ninety-nine years old, the Lord appeared to him and said, 'I am God Almighty; walk before me and be blameless.'" (Genesis 17:1).

What does this verse say to you? Perhaps you are thinking, "That is just a command that God gave someone a long time ago. It doesn't really apply to me." Or perhaps you don't want to think about it at all.

All through the Old Testament, there are commands such as this (Deut. 18:13, Ex. 19:6, Lev. 11:44, 20:26, Psalm 37:27, 97:10). God's covenant (or agreement) with man required that man live blamelessly in order to be right with God. So we can certainly understand why there were so many commands such as this in those days. Well then, does the same thing apply to us today? Aren't we under a new covenant through Jesus Christ that frees us from these laws?

"Be perfect, therefore, as your heavenly Father is perfect." (Matthew 5:48)

What does this verse say to you? These are words spoken by Jesus, himself. Is this just a command that was directed at those to whom Jesus was speaking then? Is this for us today as well?

All through the New Testament there are commands such as this (Luke 1:74,75, John 5:14, Rom. 6:1-13, 14:17, 1 Thes. 4:7). God's covenant with man through Jesus Christ does include the necessity of living a life that is holy and Christ-like.

Ephesians 1:4 says that He chose us in Him, before the creation of the world, to be holy and blameless in His sight. In Romans, we are called to become servants of God, actually setting ourselves as slaves of Him unto holiness and our final promise of everlasting life (Rom. 6:22).

Also we are to offer ourselves as living sacrifices, holy and pleasing to God. We are no longer to conform to the patterns of the world, but we are to be transformed by the renewing of our minds (Rom. 12:1,2,9). There is a distinct difference between a true Christian and those of the world. We are to be set apart. Our salvation is not just some game where we receive a prize and then just go hopping along our merry way where we want. We have a responsibility to be continually striving for the kingdom of God, lest we be disqualified (1 Cor. 9:24-27). Our lives are to shine of holiness so that others can truly see God in us (Isa. 60:1,61:9-11, John 17:23). A life of holiness is not just an alternative for us that we can do just when we "feel like it." It is a requirement, without which no one will see the Lord (Heb. 12:14).

You may be saying to yourself, "Wow, that's quite a lot to ask of me, I can't be perfect, no one can. Besides, it's hard to stand up for Christ in front of my friends. They would think I'm weird if I didn't go along with them. Is it really worth it? I don't think that I'm ready or willing to make myself a slave to God." Well, the truth is, it is hard for us as humans to live a life that is holy in God's eyes. We read in the Bible of many instances of people trying to live up to God's standards but not quite being able to do it on their own. But there is a way.

The key is that we cannot do it entirely on our own. We are incapable of perfect performance. God knows that. That is why the same God that requires sacrifice on our part, provided the final and total sacrifice through Jesus Christ's death on the cross (Rom. 3:25,26). John 14:6 says that no man can come to the Father except through Jesus. The same really applies to holiness. No man can live a life of holiness except through Jesus Christ and His Spirit. By surrendering ourselves to Him, He will help us.

Christ was willing, in obedience to the Father, to give His life for us; to suffer and to die. We should return the same attitude of obedience to Him (1 Pet. 4:1,2). He has carried and will continue to carry the burden if we allow Him. He has done the hard part, Praise Him! He supplies our needs if we will let Him (John 4:14).

However, there does need to be effort on our part. This goes along with the attitude of obedience which we need to have (1 Tim. 6:11, 12). The Bible tells us to make every effort to turn away from our old wickedness. We are to flee our old desires. We have been made a new creation in Christ, so why should we hold

on to our old ways? If we claim to have fellowship with Christ, but continue to live in our old ways, we are lying to ourselves as well as to God (1 Pet. 2:11, 2 Cor. 5:17, 1 John 1:6,7).

In James we are told that if our hearts are in friendship with the world we are hating God (James 4:4). Now this does not mean that we are not to associate in any way with anything or anyone that is not of God, this is not true at all. But it does mean that if our heart is in the world and what it has to give, we cannot be giving our heart totally to God as well. It is impossible to be a dedicated servant to two masters (2 Cor. 6:14). Wickedness hates what is right and the world will hate what we stand for if we are standing in holiness (John 15:19). Are you willing to pay the price?

It all really boils down to how much we love our God. It's easy to go around saying and singing "Oh, How I Love Jesus." But, do we actually mean it? Is it a bother or a lot of labor for us to be living for our Lord? Are we serving God with an attitude of, "I really don't want to be doing this, but since I must..." Are you obedient to His word? Do you know His word (1 John 2:5,29)? Do you truly love Him?

We don't have to do it alone. Jesus promises us victory if we will just give ourselves to Him. It is not a labor, it can be a privilege!

...for everyone born of God has overcome the world. This is the victory that has overcome the world, even our faith. Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.

1 John 5:4,5

Sabbath Observance In A Technological Age

In Work — Six days shalt thou labor and do all thy work. Ex. 20:9

If a person does not labor during the week, can he or she keep the Sabbath? How about life saving? Is it lawful to save life or to kill? Mark 3:4.

Some Questions to Think About

- Should a doctor work on the Sabbath to save life and relieve suffering?
- Should a young person baby-sit for a nurse on duty if no one else will?
- Should a person hold a job making a life-saving drug that requires nine days of uninterrupted work to produce?
- Should a doctor use such a drug to save a life?

Developing A Personal Relationship With God

by Dorothy Wilson

It is a privilege to be able to share with you some of my thoughts and beliefs about developing a relationship with God. I have personally found God to be a friend who understands, who loves unconditionally and who is always ready to help. Jesus has shown Himself as the Savior who heals and who helps people discover and foster the good that He created in them. This is not only true of myself, but also in the lives of the many people who have shared their experiences with me in the context of retreats and spiritual direction. These sharings have confirmed my belief in the very real personal love that God has for every single person just where that person is; good or sinful.

The depth of any friendship, whether they be human friendships or friendship with God, is based on our degree of openness, truth, honesty and time commitment. Our perception of the other has a great deal to do with our ability to exercise these qualities in the relationship. If we feel loved and accepted, we are able to be open and honest. We want to be with

the other and we trust them with even our faults, fears and sinfulness. On the other hand, if we feel judged and only conditionally loved, we cannot be open, honest or trusting.

To develop a relationship with God, it is important to look at how we perceive Him, not just in our head but in our feelings. Sometimes we say God is love but we feel fearful and condemned, so we fail to seek Him at the times we most need Him; when we are being destructive. No one understands us more than the God who created us, every part of us, including our feelings and our drives. He did not give us a free will in order to condemn us every time we misuse it. He gave it to us so that we are able to be happy. He is ready to teach us how to use that and all His gifts to us in good, healthy ways.

Jesus came to show us that we are loved, that we are worthwhile and very savable. The cross is not a condemnation, but an assurance of love. He wants nothing more than to help us repair whatever damage we and life have done to His beautiful creation...us. □

Heritage Corner

The DeRuyter Institute, 1836-1874

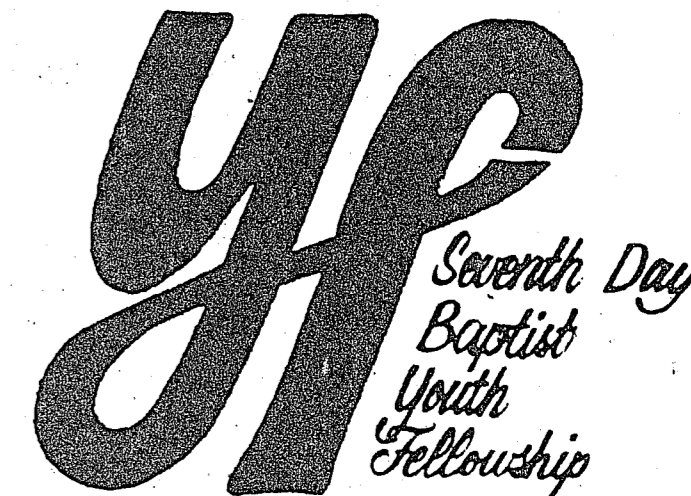
Last month we recounted how Alexander Campbell determined to aid the Seventh Day Baptists establish institutions of higher learning.

Having become the pastor of the DeRuyter (New York) church, he became increasingly aware that "many young men of promise were drifting away from us" because educational opportunities were not available in S.D.B. institutions. Through his efforts, and with the aid and advice of friends and many non-S.D.B.'s, a local committee was formed and a plan of action adopted, with Campbell being appointed to raise the first \$10,000 needed for an Institute. In three years, with three trips throughout the denomination, he raised the \$10,000, secured a 100-acre farm as a campus and began the building of a 64-foot by 90-foot four-story building faced with cut stone. The year was 1836.

In 1837, with an enrollment of 140, the DeRuyter Institute opened. Board was \$1.25 a week; tuition was \$2.00 to \$3.50 per term, depending upon one's grade. Among its many advantages was "the facility of communication with all parts of the country, there being three daily stages passing through DeRuyter."

As public schools became more common, it became increasingly difficult to maintain the DeRuyter Institute; and in 1874 the school was closed. The building was sold to the Union Free School. Its 38-year life was a tribute to the efforts and sacrifice of Alexander Campbell. □

From: Seventh-Day Baptists in Europe and America., Vol. 1.



OKSBOOKSBOOKSB

A Look At Books

Knight, Wilferd T., **Pioneer's Heritage**, John F. Knight, 1979, PB, 200 pages.

A story of strength and courage about a Seventh Day Baptist from Garwin, Iowa, venturing into the wild Oklahoma Territory.

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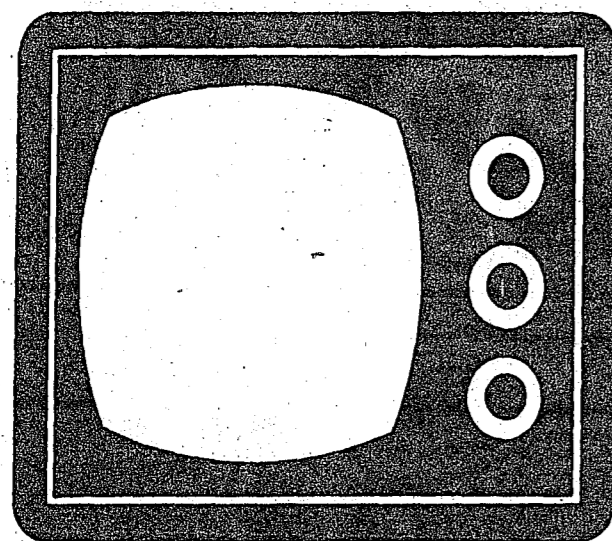
A Look At Music

Carmichael, Ralph and Kaiser, Kurt, **I'm Here, God's Here, Now we can start**, Lexicon Music, Inc.

A one-hour musical experience in the presence of God if presented before a congregation. However, many of the songs could be used individually for group enjoyment.

The Board of Christian Education has ten copies for sale or loan.

Channeling Television In The Christian Life



by Thomas Schock

I remember back in high school, my band teacher would frequently say, "A chain is only as strong as its weakest link." Every year during our weeks of preparation for contest, he would use that adage, reminding us that only diligent practice would produce the perfect performance. Endless hours were spent playing small sections of music again and again. Many times after practice we would continue to work, discussing and reviewing the music and sometimes clapping the rhythms or playing a few measures on the piano. Every moment was used wisely. In instrument sectional practices, our goal was always to make every link strong so that the chain might be strong. What would have happened if we had been playing different compositions? Imagine the inharmonious melodies and the clashing rhythms that would have emerged. What if every musician played whatever he desired? Our

day at competition would have been a waste of time.

Four things were critical as we readied ourselves; harmony, practice, endurance and concentration. For the Christian, to talk about television is to remember, first, his obligation to keep Christ Lord of his life and, second, that the four points mentioned here are important not only in musical rehearsals, but are also neces-

We need to be careful of what we watch.

sary as we seek to draw still nearer to God. Julian of Norwich once wrote, "For He (God) willeth that we be occupied in knowing and loving until the time that we shall be fulfilled in heaven." The Bible says that the whole duty of man is to fear God and keep His commandments (Ecc. 12:13). Therefore, our desire should be to have ever increasing intimacy with God. that is all. Pure devotion will produce a beautiful, harmonious relationship with our Heavenly Father.

So, what should a Christian's attitude be toward television? For knowing and loving God ought in themselves to be our daily sufficiency and our ever increas-

ing desire. As we grow up into Christ we should increasingly think more about the things of the kingdom. Not all, but many things presented on television today are not worthy of entering the mind and heart of one who is being made holy and pleasing to God. We need to be careful of what we watch. May we never allow our television viewing to get in our way or block our view of the road ahead as we run the race. Let us always press on, knowing our obstacles and pushing them aside, that someday we would win Christ.

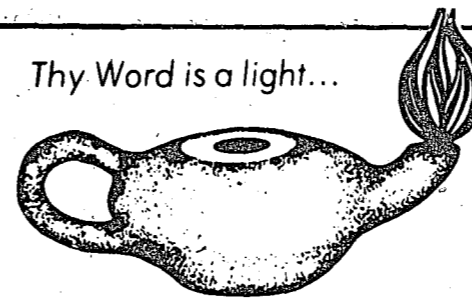
It is here that we Christians, as links, are made strong. As a result, the entire body of Christ, the chain, has the strength to do anything its maker and user wishes it to do.

Come near to God and He will come near to you. Wash your hands...and purify your hearts... (James 4:8).

What is left for us then is a challenge to come before God in holy reverence being reminded of our obligation to Christ as Lord and our four points of growth; harmony, practice, endurance and concentration. Once this is done, a proper thought life of things such as television, will come to us by the working of the Holy Spirit. H. H. Lemmel once put it like this,

*Turn your eyes upon Jesus,
Look full in His wonderful face;
And the things of earth will grow
strangely dim
In the light of His glory
and grace. □*

Thy Word is a light...



Board of Christian Education

Mrs. Mary Clare

Plan For Bible School

The Vacation Bible School is the church at work in its teaching ministry. It projects into the weekday vacation period a program of Christian education which strengthens, enriches and supplements the Sabbath School.

The Vacation Bible School, like the Sabbath School, makes a distinctive contribution to the total program of Christian education and should be considered by every local church as a part of their continuous program.

The summer program should be planned as a part of the whole each year, with correlation of dates and program for the Vacation Bible School, Sabbath School, camping and other activities.

January is the month to begin preparation for Vacation Bible School. The type of school and dates should be established and a director secured.

The traditional time for school has been mornings from nine to twelve o'clock on five to ten successive days. Periods of two and one-half to three hours daily, provide a leisurely setting in which a variety of experiences may be shared and less time is spent for opening and closing activities than for shorter periods of time.

There are alternate types of Vacation Bible Schools which have proven satisfactory. Young people who work through the day, enjoy getting together for early evening study and fellowship. Whole families are becoming active in schools which have

classes for each age group or for intergenerational activities.

Whatever style school is selected, every lesson, craft and activity should be Bible centered and designed to develop the purpose of the school.

After the purpose of the school is established, objectives should be determined. They should be written out in specific and clear terms so that all the staff can understand and promote the goals in as many ways as possible.

Many of the printing houses

VBS, like Sabbath School, makes a distinctive contribution to the (Christian education) program.

have their material ready for the market in January or February so that samples for examination may be obtained early in the planning process.

The staff and teachers should be selected by the end of February. It is critical that the best persons available be chosen. A loving and caring concern for the students as well as a sense of humor is important. Some communities have persons who are unwilling or unable to commit themselves to long-term Sabbath School teaching but would be

willing to accept a short-term summer responsibility.

High school students are often recruited as helpers, especially if there is no class for that age. They have boundless energy and accept responsibility well.

All staff and teachers should be expected to attend several sessions for instructions. Included in the information should be a discussion of teacher responsibilities, general theme, goals, special projects, discipline, curriculum review and coordination between groups and learning to bring students to Jesus Christ.

Teachers can take advantage of seminars given by various publishing houses. The leaders are trained professionals and, in most cases, teach general education, without promoting their materials.

Included in the pre-school planning should be methods of follow-up. The staff and members of the congregation should continue genuine, friendly interest in

attend- ed the school. Warm, ss that welcom the unre

Altho School the cor



Administration and

tee of Bible cases, of Christian education, every member of the congregation should be interested and involved in its development and promotion. Prayer, physical and financial support is always welcomed in this vital part of the local churches' ministry. □

1983

The Year of Ministry

A Plan for Growth



Missionary Pastor
Robert Babcock
Houston, TX
:B-6/76

JANUARY

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Extension Pastor
Justin Carnage
Portland, OR
:B-4/82

FEBRUARY

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Extension Pastor
John Pell
San Diego, CA
:B-9/81

MARCH

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Extension Pastor
Bill Shoffner
Memphis, TN
:B-1/79

APRIL

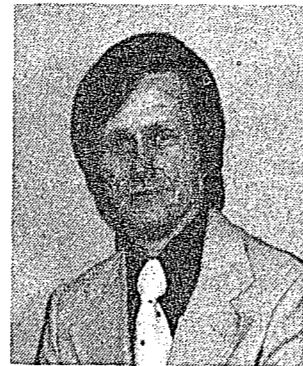
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Missionary Pastor
Gabriel Bojani
Stanton, CA
:B-7/79

MAY

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Missionary Pastor
Kenneth Chroniger
Central, MD
:B-3/78

JUNE

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Missionary Pastor
Stephen Saunders
Bay Area, CA
:B-7/80

JULY

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Missionary Pastor
Melvin Stephan
Salemville, PA
:B-7/75

AUGUST

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Missionary Pastor
Kenneth Burdick
Raritan Valley, NJ
:B-4/78

SEPTEMBER

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Missionary Pastor
Leland E. Davis
Washington, DC
:B-11/76

OCTOBER

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Extension Pastor
William Shobe
Atlanta, GA
:B-6/81

NOVEMBER

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Missionary Pastor
Lawrence Watt
White Cloud, MI
:B-9/82

DECEMBER

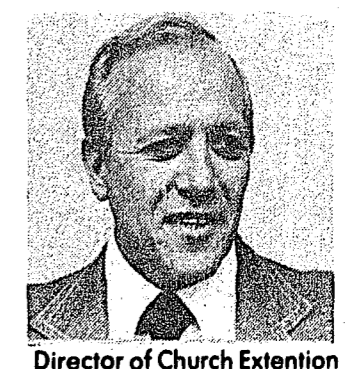
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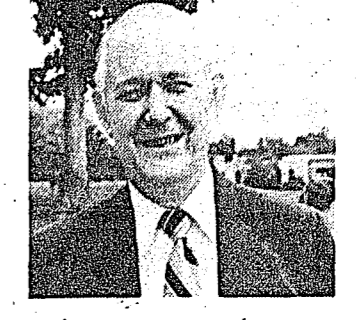
Missionaries
David and Bette Pearson
Malawi, Africa
:B-9/54



Missionaries
Rod and Camille Henry
Cebu, Philippines
:B-7/79



Director of Church Extension
and Evangelism
Mynor G. Saper
Field Work, USA
:B-1/75



Administration and
Field Work
Leon R. Lawton
National and International
:B-4/70

Seventh Day Baptist Missionary Society

401 Washington Trust Building, Westerly, RI 02891

Pray daily for your mission workers.

Baptist World Alliance Day

20

by Reinhold J. Kerstan
Director of Communications
Baptist World Alliance

The motto "One Lord -- One Faith -- One Baptism" has been the inspiring and guiding rule for Baptists since the formation of the Baptist World Alliance in 1905. To some this motto has been like a flying banner they held up high and followed with radiant joy. Others have spoken it quietly in the midst of oppressing societies. Yet all, regardless of race, region and political environment, have experienced the reality of being in union with the Lord and with each other.

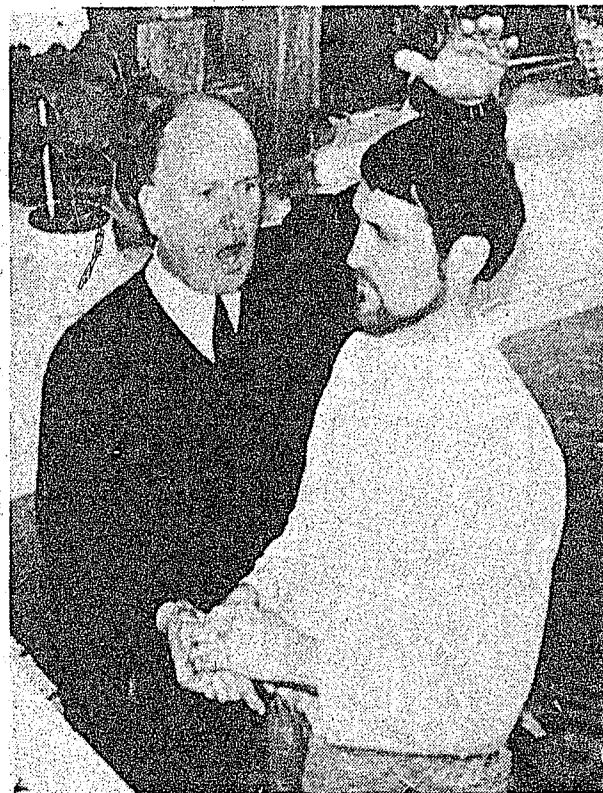
Baptist World Alliance Day, better than any other time of the year, lends itself to experience this oneness. Each year the BWA Washington Office receives numerous letters from Africa, South America, Asia, Europe and other parts of the world, telling of exciting gatherings of believers on or around BWA Day.

Reports from Africa tell of people travelling on foot for several days, to be one in the Lord with fellow believers.

The BWA Men's Department sends a prayer around the world. One men's group starts by telephoning a brother group in another country. That group in turn passes on the prayer to another distant Men's Fellowship. So the prayer travels on in chain-reaction style until about 30 or 40 hours later it returns to the group where it originated.

This prayer, the thousands of meetings, the special BWA offerings during the BWA Day weekend, forcefully demonstrate the oneness of Baptists.

Words are not adequate to



(Left) BWA General Sec. Gerhard Claas baptizes a believer in Moscow. (Right) Peter Matchek, pastor of the 1st Baptist Church in Prague serves communion.



describe the love and concern the Baptist family has for each other. One has to experience it, be it in the western or the eastern hemisphere, to fully comprehend it.

When a young Czech pastor opens God's word and reads it to the congregation, he is only one of thousands of Baptist ministers who leads the believers in the observance of the Lord's Supper. He lifts up the cup, quoting Christ's words: "Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Matt. 26:27-28).

It was the BWA General Secretary's privilege to baptize 17 believers in the Moscow Baptist Church in 1981. On the very same weekend hundreds of obedient believers all over the world were baptized, demonstrating the one faith in Christ. And in 1982 in the Moscow Baptist Church alone, 225 people were baptized. One church in Romania reported 262 baptisms last year. Despite restrictions and curbing attempts by the government in many countries,

Baptists preach, teach and practice the one baptism, the baptism of believers.

Even though Baptists know that there are millions of children of God who practice different modes of baptism, they are united in the one baptism, following the example of Christ, to believe and be baptised.

What can the 1983 BWA Day do for us? It can renew our love for each other; it can strengthen our ties of brotherly concern across the oceans; it is designed to enlarge our vision by becoming better informed; it will help us grow in Christian maturity "to be conformed to the image of His Son" (Romans 8:29).

Come, let us celebrate the presence of Jesus Christ! Come, let us rejoice that we are part of the family of God! Come, let us humbly thank God for the worldwide family of Baptists in more than 140 countries! He is the Lord, we are His people. He gives us faith, we follow. He died for us and rose to life, we walk in His footsteps through baptism to rise and live with Him forever. □ (Photos by R. J. Kerstan)

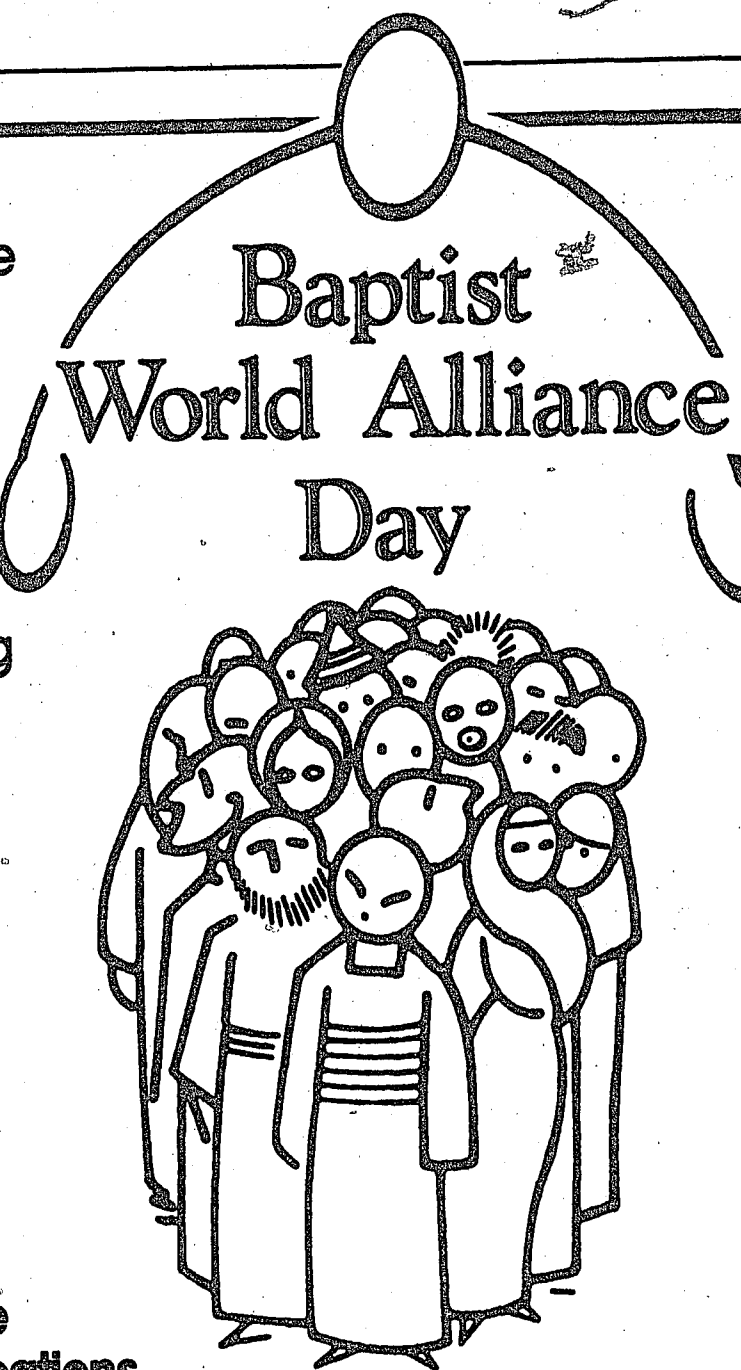
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STRENGTHENING FAMILY TIES is the theme of the 1983 BWA Day. Baptists all over the world feel like a large family. They are also interested in establishing strong and healthy relationships in their nations and homes. On BWA Day in February, Baptist churches will put a special emphasis on "strengthening family ties."

A free packet is available to guide churches in their observance of BWA Day. It includes a message from the BWA President, worship service suggestions, a sermon idea, an order form for materials, etc.

Special bulletin covers are available.

To order, write to: **Baptist World Alliance
Division of Communications
1628 Sixteenth Street, NW
Washington, DC 20009**



February 5-6, 1983

A Prerequisite For Proclaiming

Continued from page 13

along should we be in our growth pattern?

Looking at the statistics in very broad and general terms, we need to be organizing about 18 new churches per year. That means, on the average, about two new churches in the area of each association and Canada each year.

Using this yardstick or one of your own devising, how are we doing in our discipleship so far this year?

Though statistics are not the major criteria for judging our success in the Decade of Disciple-

ship, it does help occasionally to have a pragmatic and realistic look at the numbers involved in our outreach efforts.

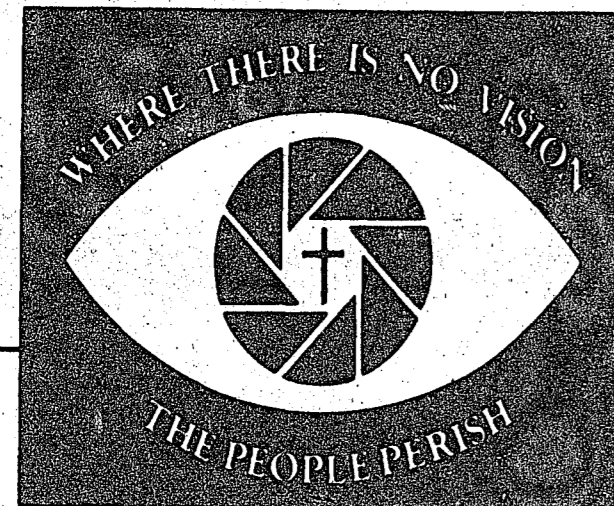
A devoted church growth specialist emphasizes the importance of **motivation for growth** and concludes:

Members of a congregation must recognize the priority of kingdom growth and be motivated to achieve it.

Are we sufficiently motivated?
As we stand on the threshold

of a new year it is good for us -- as individuals as well as members of churches and associations -- to contemplate what role we can and should be playing in church growth. In the figurative terms used by the poet Powers, are there trees "with fruit unharvested" or paths "untrod"?

My confidence is that, with each one of us following God's guidance in doing our part of Kingdom work, substantial growth and rich rewards will be ours "beyond tomorrow's mystic gates". □



MISSIONS TODAY

Missions News

BURMA -- Rev. L. S. Thanga wrote at the beginning of the last quarter of 1982: "These are difficult days concerning the Lord's work. The field reports are distressing. I have tried my best but my capacity and ability is limited. God knows what lies ahead for the work now and for the future. At this time of trials and testings, I feel the continual presence of God in my heart. His love and consolation is wonderful. It is His will that will prevail!" Two months previous to this, Bro. Thanga was bed-ridden at home with viral hepatitis. He was better, when he wrote, and looked forward to attending the District Conference session at Tuingo village.

UPPER EAST TENNESSEE -- The SDB church at Blountville, Tenn., after approval by the Missionary Board for continued support of a Missionary Pastor, has called and announces that Pastor William Shoffner will begin his ministry with them from February 1, 1983. Bill has served as Church Extension Pastor at Memphis, Tenn. since 1979. He was the founding pastor of the new Christ SDB Church in Memphis.

INDIA -- Response to human need in Andhra Pradesh state of India following the recent cyclone was immediate. \$500 was sent by the Christian Social Action Committee from the SDB United Relief Fund (SDBURF) and

\$1000 was sent from relief funds of Baptist World Aid (BWAid) to meet food, clothing, basic housing needs. "You were there because you care." An additional \$1000 was also sent by the CSAC toward the wells project. This enabled purchase of two "pumpsets" - one diesel and one electric - that will make the irrigation water available at ground level for two wells.

STANTON, Calif. -- After four years of limited witness in the South Los Angeles county area, and frustrated attempts to find an adequate or a regular place of meeting (they had at least eight different but inadequate places during this time!) the members of the SDB Evangelical Community Church have voted to close their organization. Pray for Missionary Pastor Gabriel Bejjani and his family as they seek the Lord's direction in their ministry.

MEDICAL WORK: MALAWI -- In his report to the Central Africa Conference, E. P. Mhura, Medical Director shared information on the growing number of Under-fives (U-5) clinics to minister to children from birth to age five. The one at Chipho was started "to eliminate accidents" because "a certain lady came to Makapwa for treatment but when going back she and her child were taken by water. The chief and his people at Chipho

need a dispensary and we have a good attendance." Makapwa has three branch U-5 clinics at Mafisi, Khave and Chipho; Thembe has one branch U-5 at Namisasi; Thomas has three branch U-5 clinics at Kokachombwe, Mphera and Sampson; and Sandama has their U-5. Pictures in the slide set Malawi Scenes - 1982 show some of this ministry. Your missionary keyworker can schedule the showing of this slide set in your church.

WASHINGTON, DC -- As of January 1983 the Washington, DC SDB church will not be receiving any aid as a Missionary Pastor church, by their action. thus they have closed off this aid in under seven years (of a possible maximum of 10). Why? Because of growth and financial stability. Praise the Lord! □

NEXT MONTH

Faith Projections

When God does show us His will, then in faith we should step out and do it!

Feb. 1983

A Prayer Reminder for Each Day

February 1983

Verse for the month: We can make our plans, but the final outcome is in God's hands. We can always 'prove' that we are right, but is the Lord convinced? Commit your work to the Lord, then it will succeed. Proverbs 16:1-3 TLB

Pray For

1. Summer Christian Service Corps workers and projects in '83
2. Pastor and leaders in our churches in Brazil
3. Missionary Pastor Stephen Saunders--Bay Area, CA church
4. Rev. Jin Sung Kim and the SDB churches in South Korea
5. Missionary Pastor Bill Shoffner's new ministry in Blountville
6. American Sabbath Tract Society, Janesville, WI
7. David and Bettie Pearson, Missionaries in Malawi, Africa
8. Missionary Pastor Kenneth Chroniger--Central MD
9. Rev. Elias Camacho and the Mexico convention
10. Dean J. Paul Green and those thinking of the ministry
11. Missionary Pastor Melvin Stephan--Salemville, PA
12. My pastor as he leads in worship and praise today

13. Rev. R. Barrar; Auckland, NZ and Australasian SDB Conf.
14. The extension project in my church or association area
15. Rodney and Camille Henry and family, Missionaries
16. General Council meeting at SDB Center, Janesville, WI
17. General Conference President, K. D. Hurley
18. Missionary Pastor Kenneth Burdick--Raritan Valley, NJ
19. The ministry, and my church, have to the community
20. Missionary Pastor Robert Babcock--Houston, TX
21. Rev. B. John V. Rao's well ministry in India
22. Pastorless churches and raising up of new leadership
23. For daily needs of SDBs in Poland
24. Pastor Kenroy Cruickshank--Ambler, PA
25. Adequate giving to meet the Our World Mission '83 goals
26. The work of the Board of Christian Education
27. Missionary Pastor Larry Watt--White Cloud, MI
28. Those planning for conference at Houghton, NY

A Letter From Memphis, Tennessee

Dear Brethren;

Christ Seventh Day Baptist Church in Memphis, Tenn. has just had a tremendous experience in a revival. It would be impossible to adequately describe the moving of the Spirit during these meetings and the lasting benefits for our members.

Months before the meetings began, our prayer circles started praying for the Lord to bless the meetings in a mighty way. Then different members of the church spent the 24 hours before the meetings in constant prayer. We had no problems getting volunteers for praying. Even the hours of the night were quickly spoken for. In fact, they were the first hours taken.

The meetings ran for eight

nights. Brother Mynor Soper (Director of Evangelism and Church Extension) preached with a special anointing from God. There was special music each night.

There were personal testimonies at many of the services. The testimonies were special and blessed by God. Following one very meaningful testimony by Brother Jim Shackelford, someone came forward to accept Christ before Mynor even had a chance to preach.

Mynor was used in a special way to bring God's word and His will to us. New commitments have come from the Memphis church members and now we have many new contacts to

minister to.

Being in the south, I am fully aware that revival meetings are a part of ongoing church ministries, but I would pray that many of our churches take advantage of this ministry. I doubt that any of us would say that our own church doesn't need revival in some area and we may be certain that many in the communities around us need that special presence and moving of God in these days.

We would love to see this spirit of revival and renewal spread throughout all our churches as we take advantage of this opportunity to bring others to a rich, full life with Christ.

Pastor Bill Shoffner □



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

Jane Mackintosh

24



"Our laziness
after God is our
crying shame."

In the October, 1982, newsletter to Seventh Day Baptist Women, Floy Owen shared an article about the Continental Assembly, of the North American Baptist Women's Union (of the Baptist World Alliance). Nine SDB women were able to attend this conference: Floy Owen, Madeline FitzRandolph, Patricia Williams, Jan Graffius, Muriel Osborn, Marion Soper, Dawn Richards, Lelia Bishop and Xenia Lee Wheeler. Xenia Lee shares a report on a message from Millie Dienert. She writes:

I will share insights and inspiration of one speaker among many used of God to lead us to explore "What We Yet May Be" during the assembly.

Millie Dienert is a Christian lecturer and author, participating in evangelistic crusades around the world. Millie is from Philadelphia, Pennsylvania. She said, "Our laziness after God is our crying shame." Then she asked the question, "Are you a graveyard of past accomplishments or an embattled soldier for Christ?" She said that there are two philosophies of life: **The Pioneer** who takes a risk and moves forward, and **The Settled In** who is in the rut of routine.

The Pioneer

In "presenting our bodies a living sacrifice," (Romans 12:1,2) there is a real risk. We see two pioneers, Caleb and Joshua, on a twelve-member, fact-finding committee of long ago (they were numbers 12 and 13). Caleb and Joshua brought back the report, "Let us go up and occupy for God is with us." They were outvoted by the ten who had the "settled in" report. The result was death for all but those who were willing to take the risk (The Pioneers). They entered the promised land. There is always a risk if we want to move forward.

The Settled In

Those who are in the "rut of routine" have a misplaced commitment. Maybe it is the cause of Christ rather than the person of Christ. Moses, for example was committed to the cause of freedom, (Ex. 2:11-15). This led him to murder, which in turn led him out into the desert for forty years where he found plenty of time to evaluate his commitment. His commitment was to the cause, not the God whose cause it was. Committed to God, he led them to freedom to God's glory.

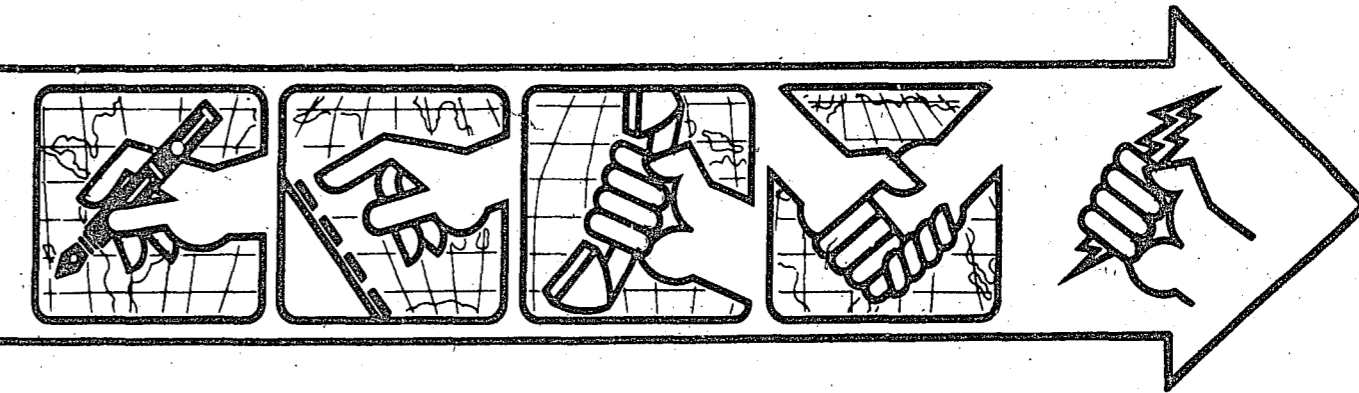
Millie Dienert concluded by asking, "Am I a graveyard of past accomplishments, or an embattled soldier for Christ? A soldier takes risks, he is scarred, has wounds, hurts. This is the only way one emerges from battle. He has already counted the cost. How we need Christians who will risk themselves to touch lives. We have no choice. It is Christ's command, 'go and do thou likewise,' (Luke 10:37). Go take the risk. Be willing to give what costs a great deal of yourself. The world is hurting with broken hearts, lost souls, broken homes. Pay the price to let your life be expendable for others. It will cost something."

I gained courage, confirmation and challenge as Millie Dienert inspired me to take the risk. □

The Sabbath Recorder



Dale D. Thorngate, Executive Secretary



25

10th in a series on Church Growth

Soul-Winning, Soul-Grabbing or Soul-Caring?

By this shall all men know that you are my disciples because you love one another.
(John 13:35)

I am concerned about the over zealous Christian who turns "soul-winning" into "soul-grabbing." In an article in the April 1982 *World Vision* magazine, Stan Mooneyhan, former president of World Vision International, encourages concerned dedicated churches to look at their evangelistic program as an opportunity for "soul-caring" instead of "soul-winning." He says, "Soul-caring is the quiet but shattering discovery of mutuality. To care, one must become vulnerable, let someone else matter."

Such "soul-caring" is the proper basis for persuasion evangelism. Remember, we are building the House of God using 3-P Evangelism. Our foundation is good works (deeds) of the members of the church present in their community. The second floor is the program of the church where the message of "good news," a new life in Christ, is proclaimed. This month we work on the top level, the persuasion level, where the decision to be a disciple is made.

How do we go about persuading? D. James Kennedy in his

book *Evangelism Explosion* indicates that "to properly disciple another, one's life must be shared. It is not enough simply to know the content of the gospel." To become an effective disciple we must be willing to share our life with another. We are called not to add to the church roles but to share the love of Jesus Christ with others in such a way that they too want to follow him. Kennedy says that persons must be respected and communicated with in a way that enables them to intelligently accept or reject the gospel. We as Christians are the only means God has for doing that kind of communicating.

Let's Get Personal

When I was involved with the Washington, D.C. church *Evangelism Explosion* outreach program one of the most significant principles I learned was that an individual's relationship to God is a very personal matter. Before I could discuss such a matter with someone, I had to earn the right to do that. I had to be willing to share myself, my experience, my personal relationship with Christ before I could expect someone else to be willing to discuss their personal life with me.

It is impossible to share some-

thing you don't have. But, if Christ has been important in your life, then others will know it by the way in which you willingly share your personal story. I remember the testimony of the "man born blind" as recorded in John 9:25. "One thing I do know. I was blind but now I see!" A very simple testimony but that is all we are asked to share — how Jesus has changed my life.

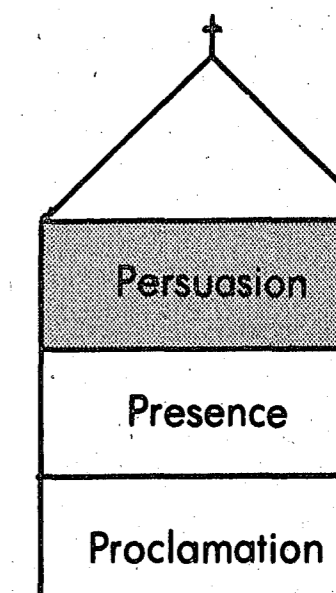
Model for Persuasion

In her book *Out Of The Salt Shaker*, Rebecca Manly Pippert says, "Our problem in evangelism is not that we don't have enough information — it is that we don't know how to be ourselves. To share the gospel we must share our life, our selves."

Pippert uses Jesus as the model for how to share the good news:

He enjoyed people. He liked to go to parties and to weddings. He was the kind of man people invited to dinner. He went where they were. He established intimacy with people quickly. Christ let people know that he had a sense of who they were and that he appreciated them. He loved people. Only two things mattered in his life — God and people. Jesus was a compassionate man. He was profoundly committed to setting people free and making them whole. He healed people.

Although the dictionary says that to persuade means "to move



Continued on page 28

January 1983

Helping Hand Preview

26

Found and Lost

Usually Helping Hand lessons are developed with verse-by-verse comentary. To develop the very familiar parable of the prodigal son, however, a quite different approach was taken. We sincerely hope new insights will arise from using this and other Helping Hand lessons, along with teachers' supplemental resources from other publishers. Here is a portion of the Scripture Base section of Lesson 8 of the current issue.

Found and Lost

Scripture Base: Luke 15:11-32

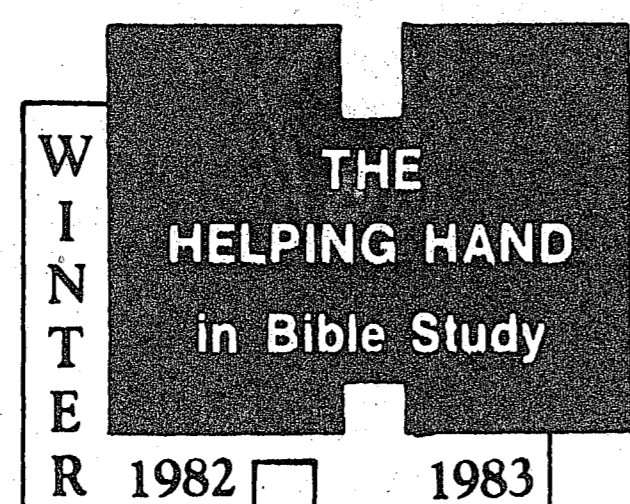
Many have called this the parable of *The Prodigal Son*; some *The Lost Son (TEV)*; some even *The Prodigal Father*; still others *The Lost Son and The Dutiful Son (Jerusalem)*.

Unlike some Uniform lesson developments, we will include both sons in our study. We want to search that element of our presuming the guilt of the younger son which prevents us from getting the full strength of our being found before being lost. That *lostness* occurs even amid the blessings of fine families or churchy associations. Like the elder son, we may not realize we have been **found by God** within the mole-tunnels of our busy lives where we thought we were doing all the work. We may have been so busy criticizing those who follow different plans from ours that we only thought of their lost condition.

To put it another way, we may

fail to appreciate how compassionate God is with us in the most ordinary activities. Too often we aren't aware of, or grateful for, God's searching us out wherever we are and pouring abundance into our living with His other children.

Remember who Jesus' listeners were: tax collectors and other sinners (outcasts), Pharisees and scribes (15:1,2). What a range of moral outlook! These were not allegories through



which the scribes and Pharisees could make judgmental allusions that would condemn the outcasts or the publicans. These were living experiences through which all kinds of listeners could gain insight into human relation and into their own attitudes, values and habits.

Think of yourselves as either a publican, sinner, Pharisee or scribe. Review what your kind of role would have taught you to value most, what habits of

thought or action you might have adopted. Then discuss the parable as you might have heard it as a member of that group of people.

A publican might be very sympathetic with the young son taking his while he could get it, while it was still liquid assets. The Pharisees and scribes might find particular comfort in rehearsing the elder son's grudge against his fun-loving brother.

In making the contrast, class members should consider how a Christ-like attitude and behavior could redeem the relationships.

Lesson Scriptures:

January 16, 1983

Devotional Readings - Luke 6:46-49
Background Scriptures - Luke 12:13-40
Key Verse - You also must be ready: for the Son of man is coming at an hour you do not expect. Luke 12:40

January 23, 1983

Devotional Readings - Luke 15:4-7
Background Scripture - Luke 15
Key Verse - My son was dead, and is alive again: he was lost, and is found. Luke 15:24

January 30, 1983

Devotional Readings - Amos 5:6-15
Background Scripture - Luke 16:1-13, 19-31
Key Verse - No servant can serve two masters: for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. Luke 16:13

February 6, 1983

Devotional Readings - Lament. 3:21-33
Background Scripture - Luke 19:28-48
Key Verse - When the days drew near for him to be received up, he set his face to go to Jerusalem. Luke 9:51 □

Religion in the News

27

Phenomenal Growth Among Korean Baptists

Washington, D.C.-- The Baptist World Alliance headquarters in Washington, D.C., can hardly keep its statistics up-to-date, at least with regard to Korea. The growth of Baptist churches there is record breaking.

"The Korea Baptist Convention

closed the year 1981 with 180,000 members (up from 100,000)," reported the Rev. Edwin Lopez, BWA regional secretary for Asia, who has just visited the Baptists in the Republic of Korea. Now, in November 1982, they have 300,000 baptized members."

In his attempt to find the reason for this phenomenal growth, Lopez was told over and over again, that Korean Baptists attribute the growth to their emphasis on prayer. Lopez said, "There are more people attending prayer meetings than regular worship services." □

Stamp to Honor Luther

The U. S. Postal Service has approved a commemorative stamp to honor the birth of Martin Luther. Announcement of the approval indicates that Luther is to be honored as a major historical figure on the 500th anniversary of his birth. In 1982 a commemorative stamp recognized the 800th anniversary of the birth of St. Francis of Assisi. □

Mormons Change Book's Title

In an action of the council of twelve apostles, The Church of Jesus Christ of Latter-Day Saints has changed the title of their holy book. The Book of Mormon is to be known as "The Book of Mormon — Another Testament of Jesus Christ." The explanation is that Mormons wish to more clearly identify their religion as Christian. □

Divorce Effects Reported

A ten-year study by psychologist Judith Wallerstein has revealed serious adjustment problems for the children of divorce. The November issue of *Christianity Today* reports that 60 families were followed for ten years following divorce, and the results challenge the "typical adult argument" that the happiness of the adults is best for the children. Wallerstein showed that ten years later children of divorce were more often intensely unhappy than standard response patterns. Thirty-seven percent were "intensely unhappy" or "intensely lonely." Children "harbored vivid, detailed memories of the breakup even after ten years."

Wallerstein is a psychologist at the University of California, and began her research at the Menninger Foundation, Topeka, Kansas. □

Private Schools Enrollment Stabilized

Census reports indicate that enrollment in American private schools dropped by 31% from 1964 to 1979. However, since 1980, enrollments have stabilized with Protestant gains balancing Catholic enrollment losses.

A Gallup poll reveals that 45% of parents with children in public schools would prefer private education for their children, but they cite tuition costs as prohibitive. □

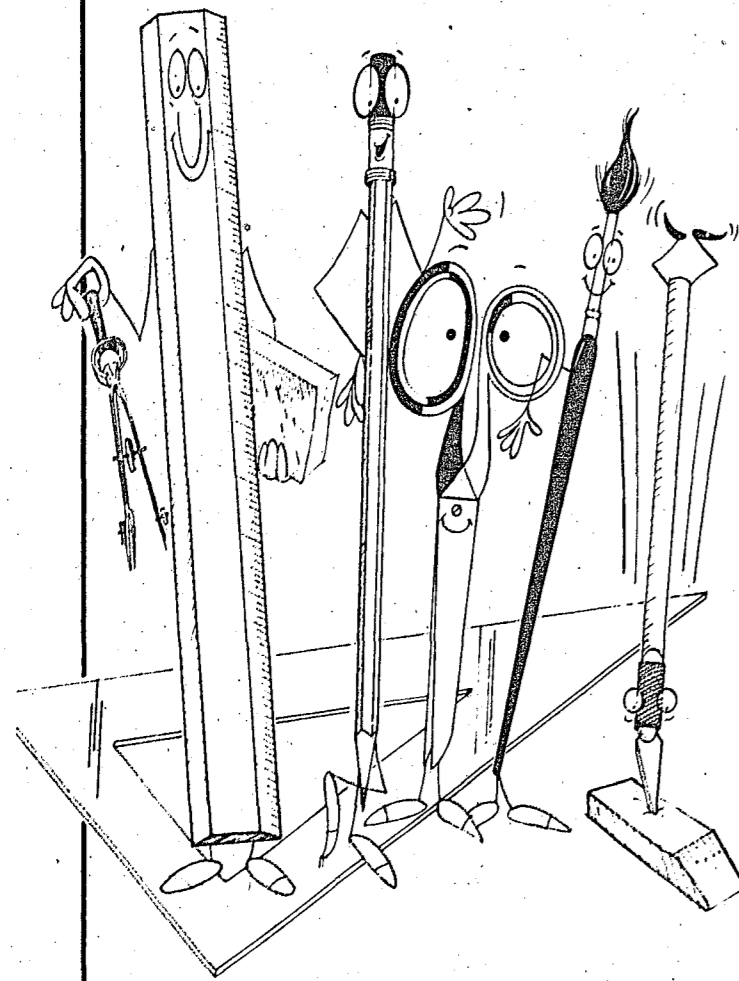
Vietnam Relief

Approximately \$600,000 in aid will be provided during 1983-84 to Vietnam needy through Church World Service. The assistance will focus on pharmaceuticals and agricultural supplies, and will be the first major aid program to Vietnam by CWS since the war. □

«Off center»

Life at the SDB Center
by Leanne Lippincott

The Case of the Disappearing Scissors



Working at the Center is a lot like working at home. Lovely houseplants, sunny windows, friendly faces, and scissors that disappear every time you turn your back.

It's not uncommon, of course, to misplace an item now and then; that occasionally happens

to even the most proficient, highly organized human being. But we (Scott Smith and I) have been losing two pairs of scissors at least once a week. (Which not only hampers our work but keeps us from being cut-ups.)

One day, determined to track down the itinerant instruments, I made a friendly room-to-room search of the Center, asking each co-worker the same subtle, non-coercive question: "Did you steal our scissors, turkey?!"

Scott, always the diplomat, avoided any face-to-face confrontations. He simply announced that anyone caught taking scissors from the paste-up room would have their hands permanently separated from their arms. (The expression "hands-off" immediately took on a whole new meaning.)

Once I started searching for our scissors, I made an interesting discovery: Other Center employees were searching for scissors, too. While we were busy trying to locate our "good" pair--the one with the three coats of

rust, two nicks and silver handle--Doneta Richards (now Mrs. Osborn) was looking for her favorite scissors. The one with the two coats of rust, one nick and black handle.

Thanks to Ronda Jacobson, our scissors dilemma has finally lost its cutting edge.

A few weeks ago, Ronda presented Scott and I with a ribbon bedecked, brand-new pair of scissors. We were thrilled with her gift, of course, but we didn't immediately recognize it because of the absence of rust and nicks.

"This is a scissors," Ronda patiently explained.

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It seems that no matter what happens, Scott and I somehow always manage to compensate. In fact, since we're now missing one X-acto knife and a ruler, things are almost back to normal! □

Soul-Caring Continued from page 25.

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Soul-Caring Goal for 1983

Last month we talked about

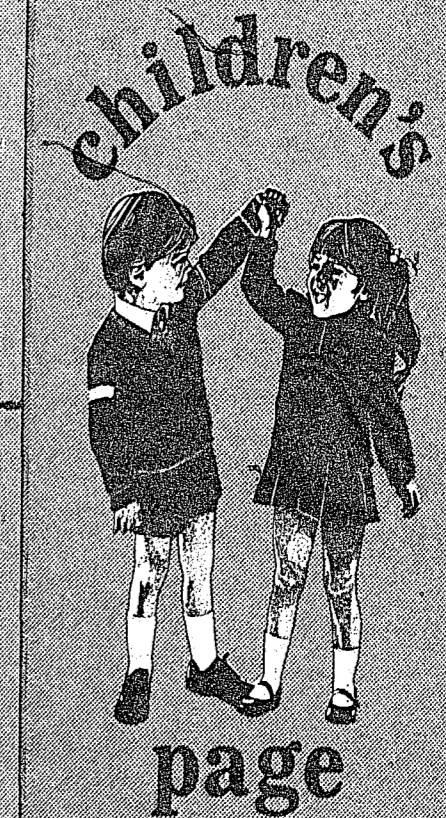
Persuasion Evangelism in relationship to goal setting within the church. I believe this is appropriate in that if we don't set goals little is accomplished. Without a specific goal it is impossible to evaluate the effectiveness of our work. In *The Master Plan of Evangelism* Robert Coleman says there are two questions that must always be asked: Is it worth doing? And, does it get the job done? Goal

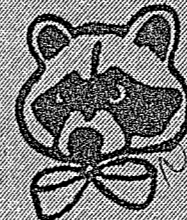

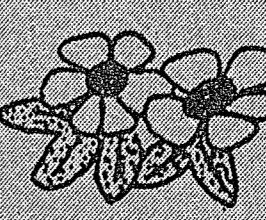
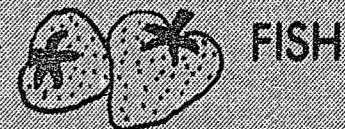
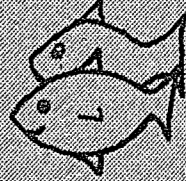

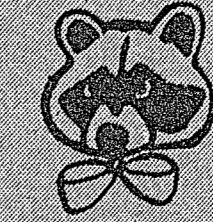

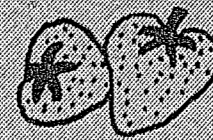
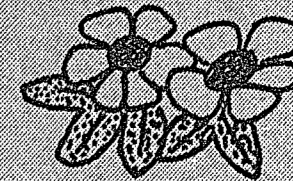
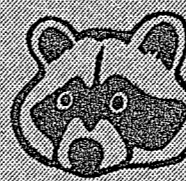

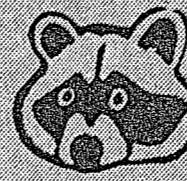
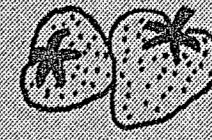


setting in relationship to evangelism is necessary.

As we enter the new year it is my prayer that our goal as Seventh Day Baptists is to be soul-caring, life-sharing, Christ-following, God-loving people who want others to experience the same for all eternity. May 1983 be a blessing to you and to all who will be touched by the caring ministry we share in as a people of God. □

Children's Page

Raccoon's Temptation



MOTHER  RACCOON  FLOWERS 
 BERRIES  FISH 
 "Mom, may I go play by the creek?" asked 
 "Yes, but do not cross the log," answered  "It rained last night
 and the log is slippery and dangerous."
 liked playing by the creek, there were  and 
 on the bank.  could see tiny  in the water. It was nice
 to run and play beside the creek.
 As  played he saw some big  on the other side.
 They looked so-so-so good.  scampered to the log, put one paw
 on the log and stopped. What should  do?

Read in your Bible: Ephesians 6:1-3.

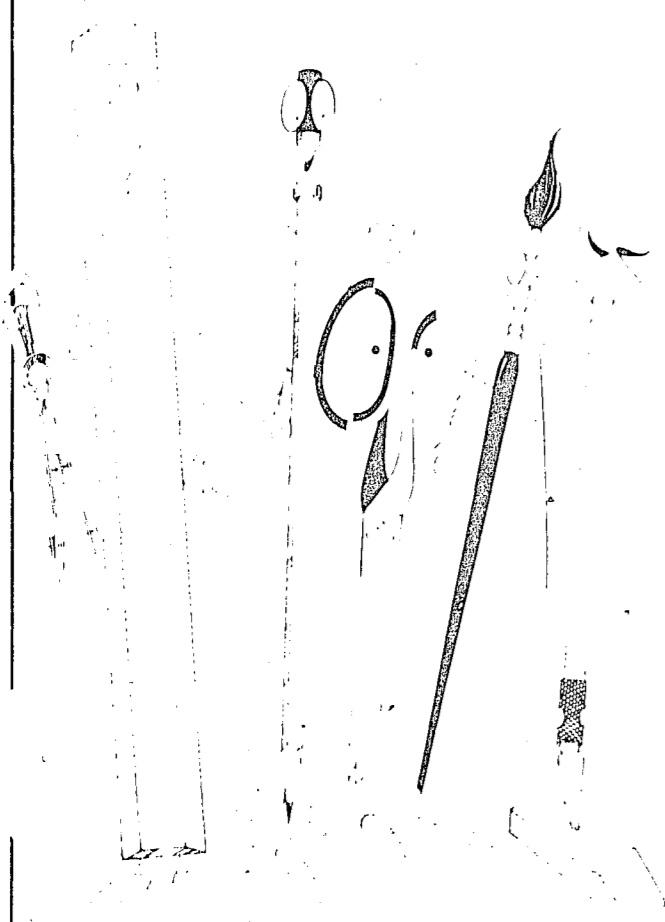
For parents: Ephesians 6:4.

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28

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Soul-Caring Continued from page 25

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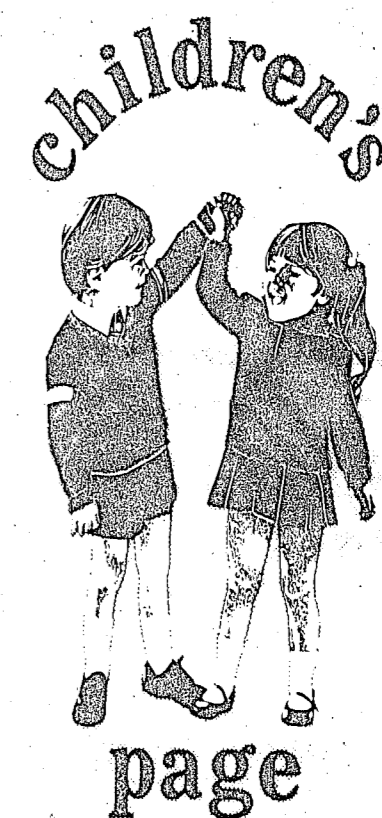
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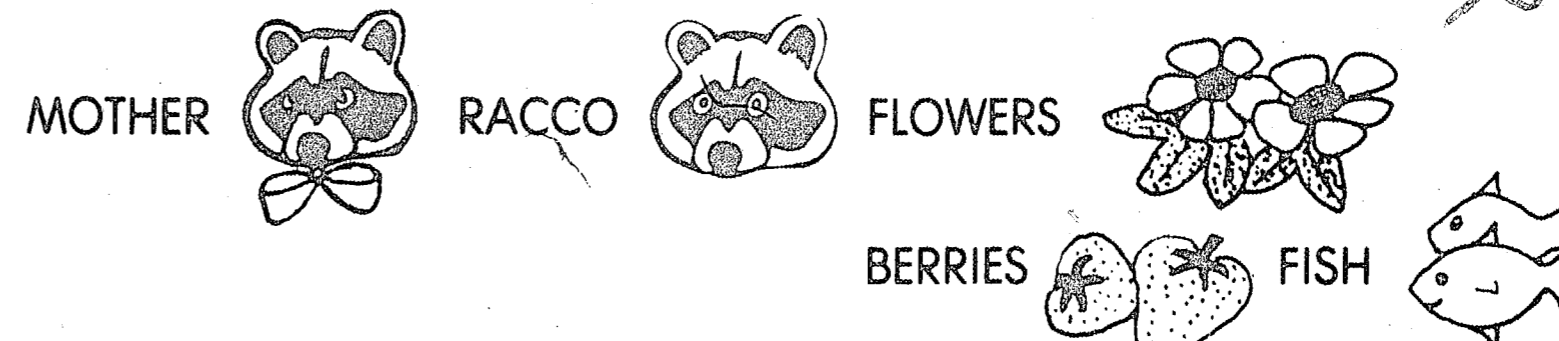
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As played he saw some big on the other side.

They looked so-oo-oo good. scampered to the log, put one paw

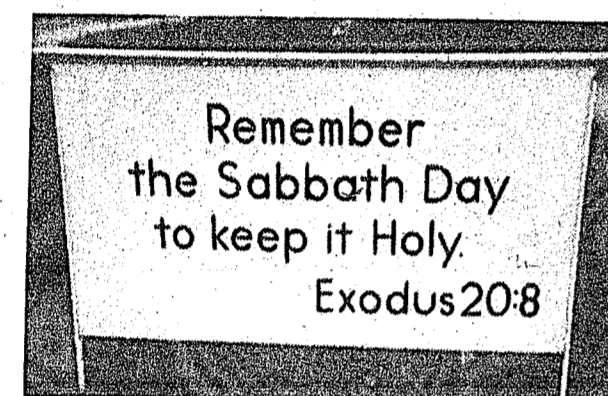
on the log and stopped. What should do?

Read in your Bible: Ephesians 6:1-3.

For parents: Ephesians 6:4.

The Church in Action

30



New Sign Highlights Lost Creek Church

A new sign was erected by the Lost Creek Seventh Day Baptist Church in October. The sign, which is a prominent addition to the church yard, adds a fresh look to the property. The church name and the denomination logo are on one side and "Remember the Sabbath Day to keep it holy" is printed on the reverse side. □

Schenectady Reports Busy Fall

Three young men, Karl Kilts, Ron Bullinger and Heikki Fuller, were licensed to preach by the Schenectady Seventh Day Baptist church on September 4.

During the service, the fellowship pledged to support the three in "whatever field of the ministry they are called."

The church hosted a camp leaders workshop on October 2.

Six Baptised In New York City

O give thanks unto the Lord for His goodness and for His wonderful works to the children of men.

Annual Homecoming and Renewal Day was celebrated on October 2, 1982 at the New York City Seventh Day Baptist church. The Sabbath service included communion and baptism.

A portable baptistry was purchased and six young people were baptised. This was the first such service since the members acquired their own church building at 1472 Ogden Avenue in the Bronx.

Nine persons were added to the membership of the church on that day (See Accessions). Pastor Henry A. Grant delivered the morning message. Pastors Socrates Thompson and Henry A. Grant officiated jointly in the services. □



Palmer to Graduate

Fort Worth, Texas -- Dennis Lee Palmer was among 250 graduates to receive degrees and diplomas December 17, at Southwestern Baptist Theological Seminary in Fort Worth.

Palmer, who graduated with a Master of Divinity degree, is the son of Mr. and Mrs. Darrel Palmer of Wilsonville, Neb. □

3:30 p.m. Under the Leadership of Karl Kilts and Heikki Fuller, the time is spent on Bible study, games, crafts and music.

Beverly Kilts, clerk of the church, says, "As we step out into these new and unknown areas of outreach, we pray that the Holy Spirit will work in us and through us, so that our decisions are in God's will and others will come to know Him through our efforts." □

The Sabbath Recorder

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Missions Bookshelf

The following books are recommended for personal, class and church use. Most are available at local Christian bookstores. Copies can be borrowed from the Missionary Board office, to be returned after a month.

Christian Mission in the Modern World, John R. W. Stott, 128p, pb, IVP Press. What the church should be doing now!

So That's What Missions is all About, Wade T. Coggins, 128p, pb, Moody. Taking the mystery out of missions for individual and group study.

The Master's Plan for Making Disciples, Win/Charles Arn. 176p, pb, Church Growth Press. How every Christian can be an effective witness through an enabling church.

Effective Body Building, C. Peter Wagner, 160p, pb, Here's Life Publisher. Biblical Steps to Spiritual Growth.

How to Make Your Church Hum, Paul W. Powell, 92p, pb, Broadman Press. Spiritual and practical keys to effective leadership.

Vision and Strategy for Church Growth, Waldo J. Werning, 125p, pb, Moody. We are not called merely to do or give something, but to mission!

Strategies for New Churches, Ezra Earl Jones, 178p, hc, Harper and Row. A manual for developing new congregations and re-developing older ones.

Planting New Churches, Jack Redford, 164p, hc, Broadman Press. Nine well tested steps for starting new churches.

How to Start a Daughter Church, Donald Benson, 75p, pb, Filkoba Press. An actual plan used in the Philippines. Valid for the USA!

The Bible of Churches, T.R. Amberson, ed, 179p, hc, Broadman Press. The Biblical basis for church planting.

God's Plan for the Church -- Growth!, Michael Hamilton, 125p, pb, Radiant.

The above can be ordered directly from:
Seventh Day Baptist Missionary Society
401 Washington Trust Building
Westerly, RI 02891
Phone: (401) 596-4326

Jan Lek Returns To Poland

Word has been received that Jan Lek of Hank, the Netherlands has returned to visit Seventh Day Baptists in Poland. He was expected to cross into Poland from East Germany on November 25, 1982.

Lek was carrying hundreds of Kilos of food, clothing and even mimeograph supplies. Reports are that he also has a used electronic organ for the Polish SDBs but food shipments are a higher priority.

The Polish conference is celebrating their 50th anniversary in the spring of 1983 and Lek hopes to make another trip in March or April. □

Shoffner to Upper East Tennessee

William E. Shoffner has accepted the call of the Upper East Tennessee Seventh Day Baptist Church to become its pastor effective February 1, 1983. Bill is one of the founding members of Christ Seventh Day Baptist Church at Memphis, Tennessee and has served as pastor of the church since June 1978. Bill will be moving with his wife Sandra and three children to the recently purchased parsonage at Blountville, Tennessee. □

January 1983

The Indigenous Church

32



Mr. and Mrs. Rodney Henry,
Eric, Tanya and Eddie

by Rod Henry
Missionary to the Philippines

Something is indigenous, Webster says, if it is "produced, growing, or living naturally in a particular environment." Modern missions define the *indigenous church* as one that is self-propagating, self-governing and self-supporting. The goal of this missions approach is to have a national church which is living and growing *naturally* in its own environment or culture.

The Indigenous Approach believes that the national leader is best qualified to do ministry because of his cultural knowledge and skills.

A national leader is "planted" (born), grows and lives naturally in his own environment. The missionary on the other hand, is one who was "planted" and grew up in one culture and was then called by God to live and minister in another culture. A missionary is transplanted. If

you have a coconut palm tree growing in your yard in Nebraska, everyone will know that it has been transplanted from some place else, because there is nothing like it that grows naturally in the environment of Nebraska.

A missionary will **always** be a transplant. This does not mean that the missionary cannot communicate in his transplanted culture. It simply means that he cannot communicate as effectively as a national leader who lives and grows naturally in his environment. History has shown us quite clearly that effective cross-cultural communication is possible. The choice is not between a successful model and an unsuccessful model. Nor is it a choice between an effective model and an ineffective model. Rather, we are trying to find the model or approach which is the **most** effective way to further the Kingdom of God. God is not stopped by our failure to choose one approach or another. Yet God wants us to be good stewards of the resources which He has given us. With God's grace and power being the same, which approach can best further the Kingdom of God in the long run?

I operate under the assumption that it is **easier** to train a

national leader in ministry than it is to train a missionary in language and culture. Learning a language is a long and painstaking process. Even if you spend years and years at the task of language and culture learning, it will always be obvious that the missionary is transplanted!

On the other hand, it has been my experience that national leaders who are called and equipped by God for ministry are eager and capable of learning ministry skills and knowledge. Historically, we have not been as successful at training national leadership because we do not give the leaders the opportunity to express that new theological education in ways that are culturally appropriate. Too often, missionaries have passed judgment on ministry behaviour, knowledge and skills which differed from what was taught by the missionary. National leaders must not only be trained for responsible positions but they must be given the responsibility.

I also believe that it is **better** to train the national leader in ministry than to train the missionary in culture. I believe that it is better because when the training of the national leader is finished you have a person who has the knowledge and skills of ministry as well as the cultural

expertise to apply these in ways appropriate to the culture.

The practical advantage of an indigenous church is that it is God expressing Himself through His people in ways which are appropriate and understandable to the people, in the *Receiving Culture*. If the indigenous church

A missionary should try to work himself out of a job.

has a look which is appropriate to the culture then evangelism can focus on the message of God's salvation in Christ without the distractions of any Western cultural and religious trappings which can be confused with the real message.

However, the indigenous church which has a non-western look will often incur the judgment of the Western church. The indigenous church will probably have a non-western look to the degree that there is non-western authority and influence. The indigenous church lives and grows naturally in its own environment without the need of foreign "fertilizer."

The Role of the Missionary in the Indigenous Approach

I see the primary role of the missionary in the Indigenous Approach to cross-cultural ministry as one of a **catalyst**. In chemistry a catalyst is used to start a chemical reaction. In missions, a missionary can be used to start spiritual reactions in all areas of ministry. When a missionary goes to a field where there is no effective Christian witness, he must see himself as a catalyst in the area of evangelism. As new converts receive Christ they should accompany the missionary and learn from him this business of ministry. When the church grows and there is a need to train people for the ministry, the missionary should be the catalyst in the field of theological education. As the church or churches see a need for lay training or Sabbath Schools the missionary can be a catalyst in Christian education.

A missionary should try to work himself out of a job. Someday we will be leaving this wonderful land of the Philippines never to return. It is our prayer that Seventh Day Baptists here will say "Good-bye, we will miss you, Henry's, but we don't need you any more." □

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Marriages

Groelle-FitzRandolph.--Gary L. Groelle and Jill Annette FitzRandolph, were united in marriage on May 29, 1982. Rev. Herbert Saunders of the Milton SDB church, officiated.

Barber-Stoeckel.--Brian Barber and Michelle Stoeckel were united in marriage on Oct. 29, 1982, by Pastor Paul Osborn of the Dodge Center, Minnesota SDB church.

Thorngate-Boyd.--David Michael Thorngate and Christina Anne Boyd were united in marriage on Nov. 21, 1982 in the First SDB Church of Columbus. Rev. Dale D. Thorngate, the groom's father, officiated.

Osborn-Richards.--Joel K. Osborn and Doneta R. Richards were united in marriage on Dec. 31, 1982, by Rev. Herbert Saunders of the Milton SDB Church.

Births

Butler.--A daughter, Elizabeth Anne (Bethany), was born to Phillip and Becky Butler, on August 15, 1982.

McNeilus.--A son, Grant Thomas, was born to Brandon and Tracy McNeilus on September 30, 1982.

Appel.--A daughter, Aubrey Ann, was born to Rob and Cheri (Austin) Appel of Janesville, Wisc., on Oct. 1, 1982.

Ploetz.--A daughter, Debra Lynn, was born to Douglas and Terri (Sanford) Ploetz of Hinsdale, N. Y., on Oct. 8, 1982.

Anderson.--A son, Christopher Ross, was born to Dr. Gary L. and Linda Jane (Allen) Anderson of Bitburg, Germany, on Nov. 12, 1982.

Novotny.--A son, Jerred Michael, was born to Michael and Debra (Bond) Novotny of Lost Creek, W. Va., on Nov. 20, 1982.

Vaught.--A son, Gabriel Abraham, was born to Jerry and Martha Vaught of Albion, Wis., on Nov. 21, 1982.

Accessions

Denver, Colo.
John D. Bevis, Pastor

By Baptism:
Robin Winkleblack
Bruce Winkleblack

By Letter:
Frances Barnett
Philip Conrad
Jim Wells

New York, N. Y.
Socrates A. Thompson, Pastor

By Baptism:
Laverne Walsh
Shevaughn James
Marcia Henry
Sandra Henry
Jacqueline Henry

Dianne Ross
By Testimony:
M. Hinds
Andrew Samuels
Karlene Virgo

Texarkana, Ark.
Elaine Hudson
Kendall Hudson, Jr.

Special Notice

No Sabbath Visitors For Boys And Girls were mailed for June-August issues.

Mailings were resumed for October-December issues. All subscriptions will be billed for one year beginning with October 1982.

If you have changes in your order, or would like to order issues you missed, notify:

Doneta Richards Osborn
Seventh Day Baptist Center
Box 1678
Janesville, WI 53547

Notice:
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Box 1678
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A Gentle Voice

by Mabelle Wiard Willmarth

There is a gentle Voice
That whispers when grave doubts appear,
"O, you of little faith, wherefore
Do you doubt? I am here."

There is a gentle Voice
That speaks to weary, burdened hearts,
"You'll find rest unto your souls
Through the peace My love imparts."

There is a gentle Voice
That calls to anxious, seeking souls,
"Be still and know that I am God
And all My hand controls."

There is a gentle Voice
That cried while on this earthly sod,
"I am the Way, the Truth, the Life,
O come, through Me, to God."

Anno



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Sabbath Recorder

Youth Writing Contest

Open to all Seventh Day Baptist young people, **The Sabbath Recorder Youth Writing Contest** will be divided into two categories: Ages 12-14 and ages 15-18. Prizes will be awarded in each age group.

FIRST PRIZE: \$25.00

SECOND PRIZE: \$15.00

THIRD PRIZE: \$10.00

Winners will be announced at **Seventh Day Baptist General Conference, 1983**. Winning entries and Honorable Mention winners will be printed in **The Sabbath Recorder**.

Entries will be judged on the quality of the writing. Entries may be fiction, short-story, inspirational, poetry or non-fiction. Judging will be by the American Sabbath Tract Society's Advisory Committee.

All entries must be postmarked no later than MAY 1, 1983.

All entries become the property of *The Sabbath Recorder* and no remuneration will be paid for published articles.

Send entries to:

The Sabbath Recorder Youth Writing Contest

Seventh Day Baptist Center

Box 1678

Janesville, WI 53547

Enter As Many Times As You Like!

