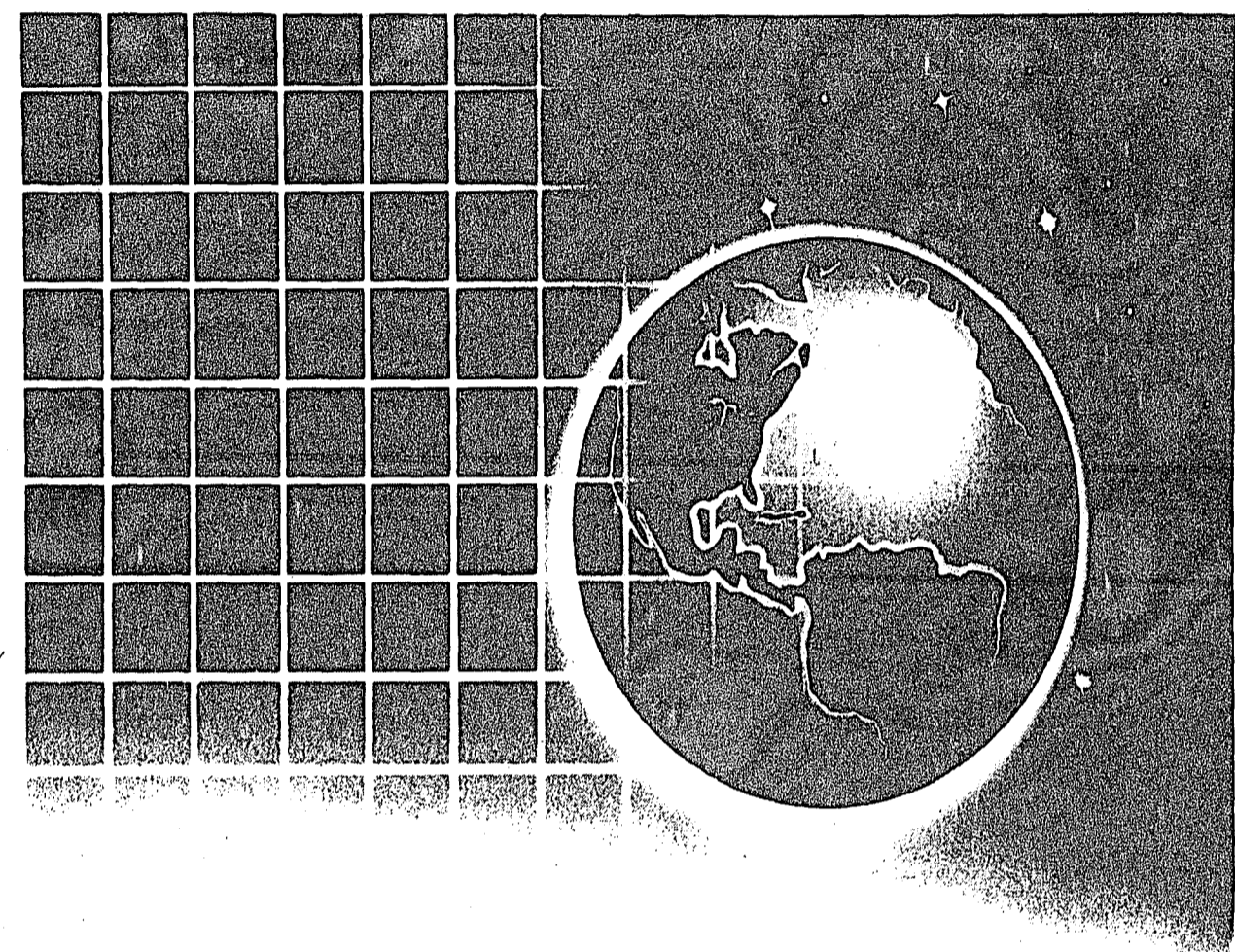
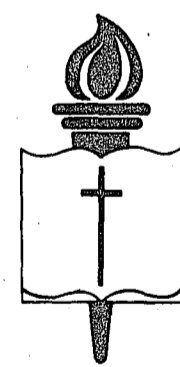


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Focus on breakthrough!

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prepare for breakthrough
breakthrough may mean breakdown
breakthrough is power
pray to be broken?
pray for personal breakthrough.

Pray that the gospel of
Jesus Christ may break through
into our world in new ways.

Use the booklet

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in personal devotions
in your family
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Pray
for breakthrough—

February 1985

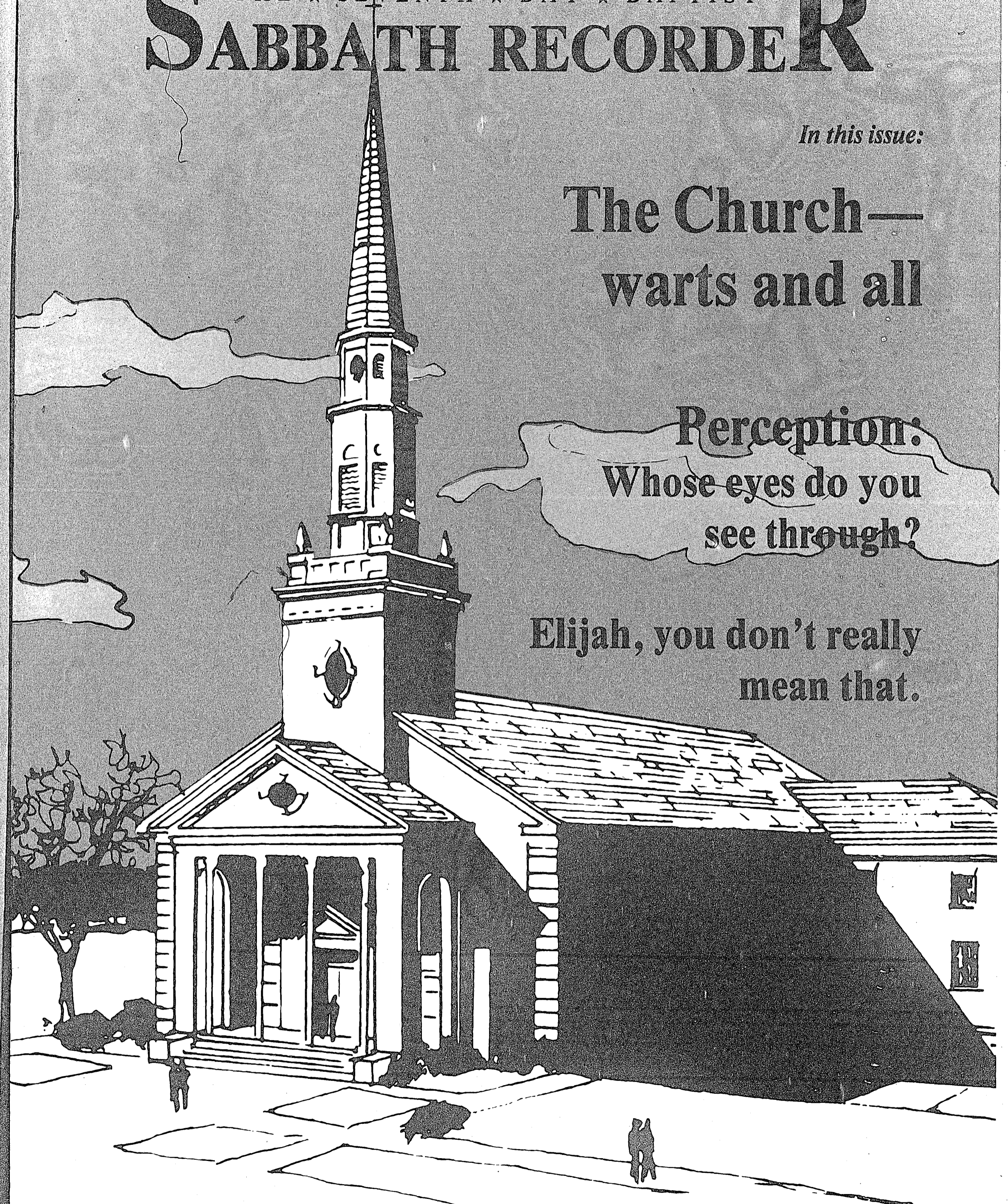
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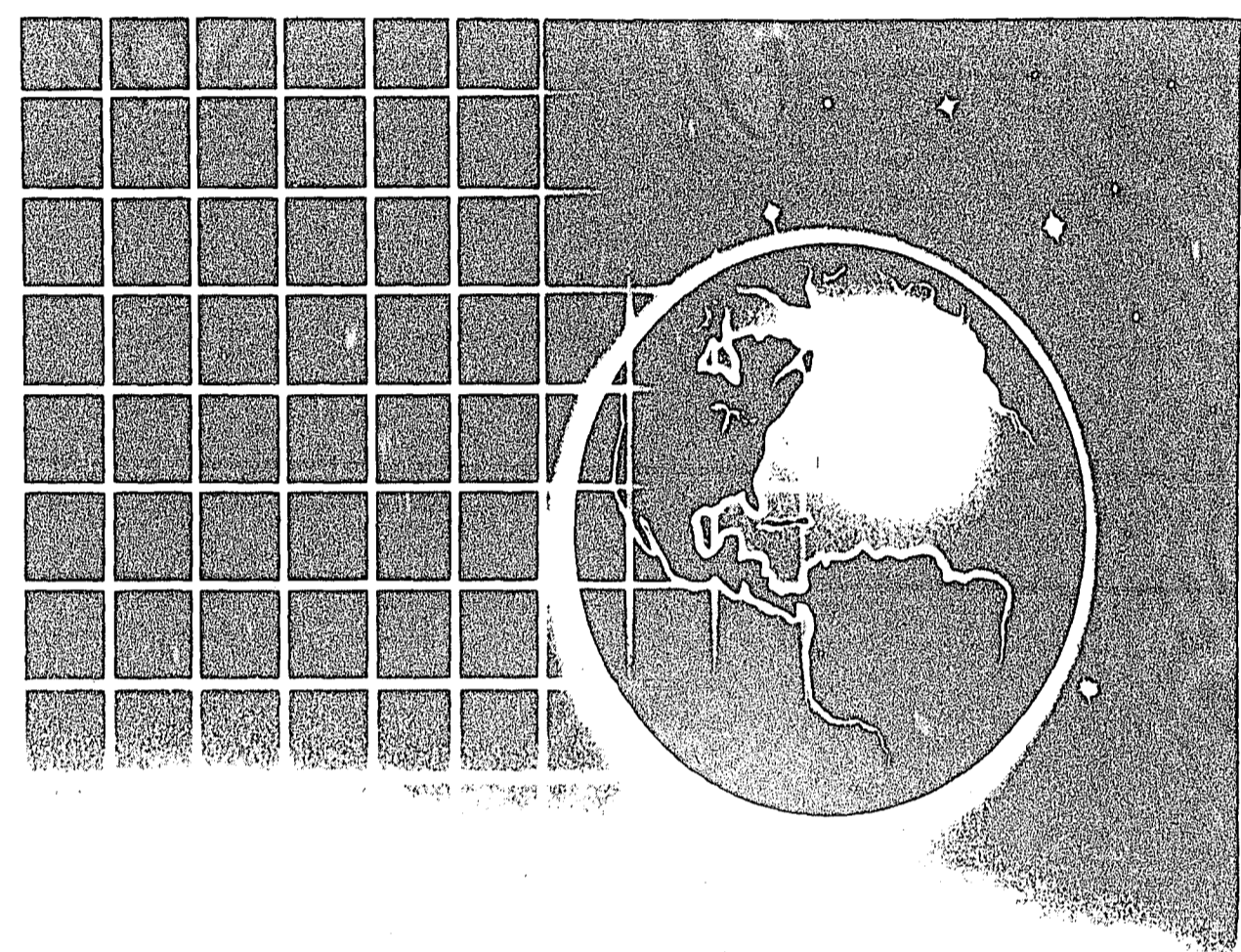
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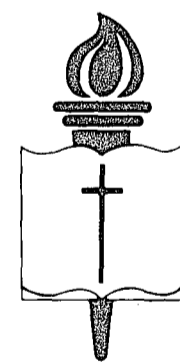
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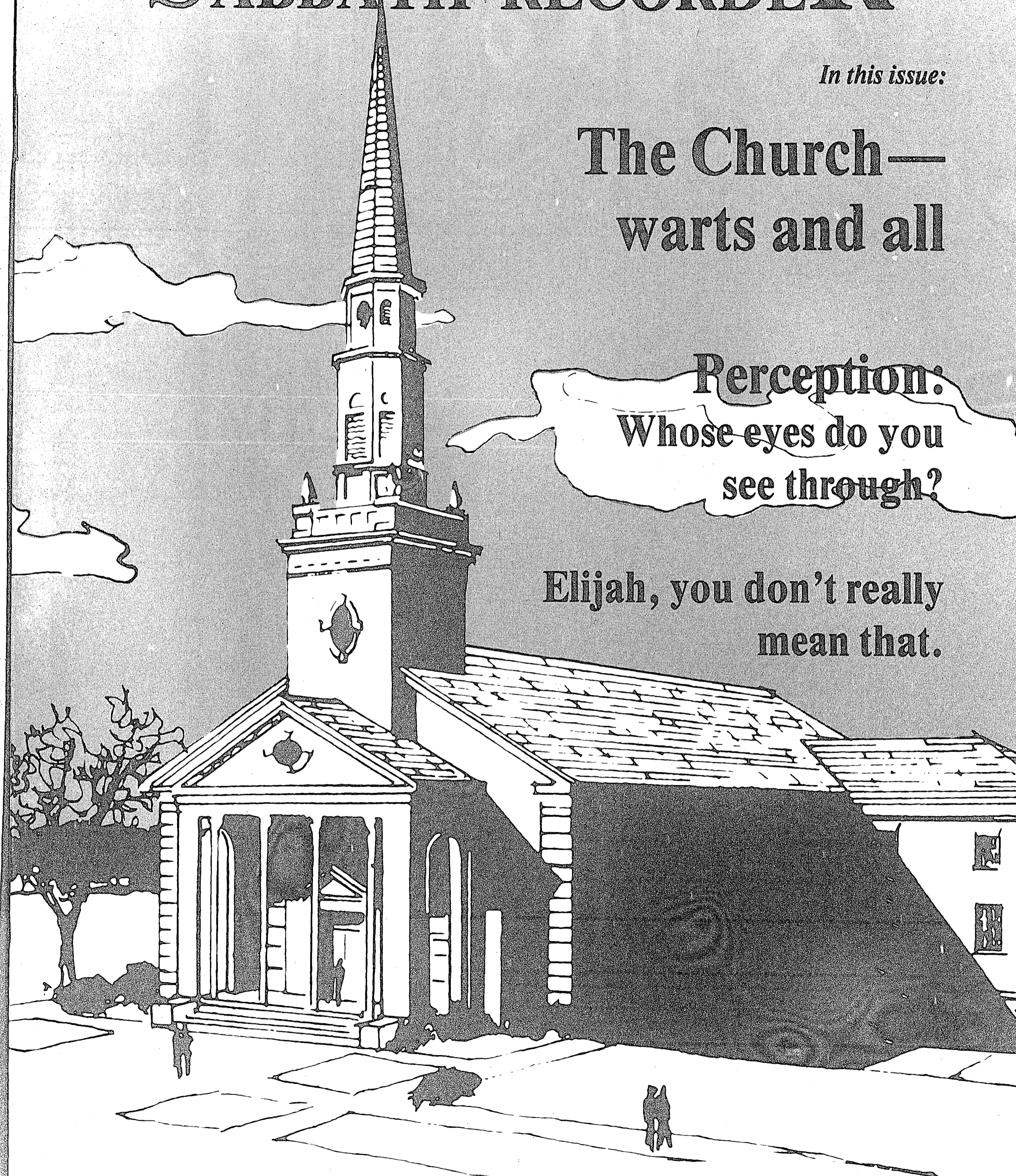
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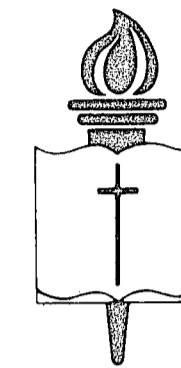
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The
**Sabbath
Recorder**



February 1985
Volume 207, No. 2
Whole No. 6,680

A Seventh Day Baptist publication

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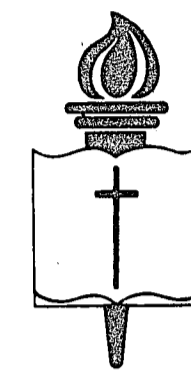
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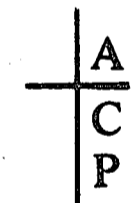
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One of the beautiful things about the book of Acts is that it presents an honest picture of the New Testament church; Luke portrays these early Christians "warts and all." After writing the first four chapters of the book, with all the glorious victories and the positive growth of the church, it must have been rather painful for Luke to turn now and tell the story of Ananias and Sapphira. I am sure he did not enjoy it, but he did it anyway. This is one of those stories that we wish was not in the Bible. We do not like reading this sort of thing; we wish we did not have to deal with it. But there it is, in all its disgusting detail. This was so early in the life of the new church! How could such a thing happen? The point is: it did happen, so we have got to deal with it. If the Holy Spirit saw fit to put this here, then we had better not just drop it.

The Spirit of God was moving in a mighty way in this group of Jerusalem Christians. Miracles were happening regularly, the Gospel was going out, and people were being saved every day.

Even though the church was growing, it was still small at this time. They were small enough that they could live communally and share everything. The rich gave freely to the poor and everyone had enough. Those who owned property were led to sell some of their property, so they would be able to share more money with those who were in need. Things were going along beautifully—until we come to this: The church gets its first wart!

Ananias and Sapphira must have gotten swept up in all the excitement of what was going on. These were thrilling days to be a Christian: God was moving and things were happening. Ananias and Sapphira heard about what Barnabas and some others had done, and they asked themselves, "why don't we sell some property too?" So they found a buyer and made the sale. But at some point between the sale of the land and their visit to the apostles' feet, something happened. An idea got into their heads and they could not get it out. Maybe they suddenly realized that this was getting to be pretty expensive. Maybe the property they sold brought in more money than they had expected. Maybe they just got greedy. Whatever it was, they decided together to keep back part of the money for themselves and give the rest to the apostles for distribution to the poor.

There was nothing wrong with keeping some of the money for themselves. This whole business of selling property and giving the money away was totally voluntary; no one was pressuring anyone into doing it. There was no rule saying that the total amount received had to be given to the apostles. Ananias and Sapphira had the right to keep or give away whatever they decided. The key to what they did *wrong* is in verse eight. Here we learn that when they brought their gift to the apostles, they told them that this was the total amount they had received from the sale of the land. That was an outright lie. It would seem that they wanted to be considered just as generous as the others who had sold land. They wanted a good reputation and all the esteem that went along with it. But

they were not willing to pay the price. What they did was an act of treachery and deception. As the story proceeds, we learn that they did not get away with it. The Holy Spirit revealed to Peter what was happening, he challenged them to see whether they would continue in their deception or whether they would repent, and—well, you know the rest of the story.

Why is this story here? Nobody likes warts; why do we have to have them in our Bible? What does God want us to learn from the story of Ananias and Sapphira?

The main emphasis of this passage is not the sin that was committed, nor Peter's words, nor the death of Ananias and Sapphira. The main thing is the very real presence of the Holy Spirit in the early church. As a rule, these Christians were very sensitive to God and were fully aware that he was

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actually there among them, 24 hours a day. These people *knew* that they were bought at a price and they were not their own. They understood that following God and following the world were opposites and they had made a clear-cut choice between them. To these people, sin was the blackest of black and righteousness was as white as can be—there was no overlapping of the two, no grey area in between. The Holy Spirit was more real to them than they were to themselves.

We seem to have lost a great deal of that in the church today. It is very slow and gradual: an excuse here, a little compromise there—those little things

that wear away our sensitivity until eventually we become spiritually numb. Notice Luke's conclusion at the end of the story: "Great fear seized the whole church and all who heard about these events." It was a healthy fear, the sort of fear we should have. Children should fear playing with matches. We should all fear walking out into the middle of the freeway. These people had a healthy fear of sin and its consequences. That is one result of being sensitive to the real presence of the Holy Spirit.

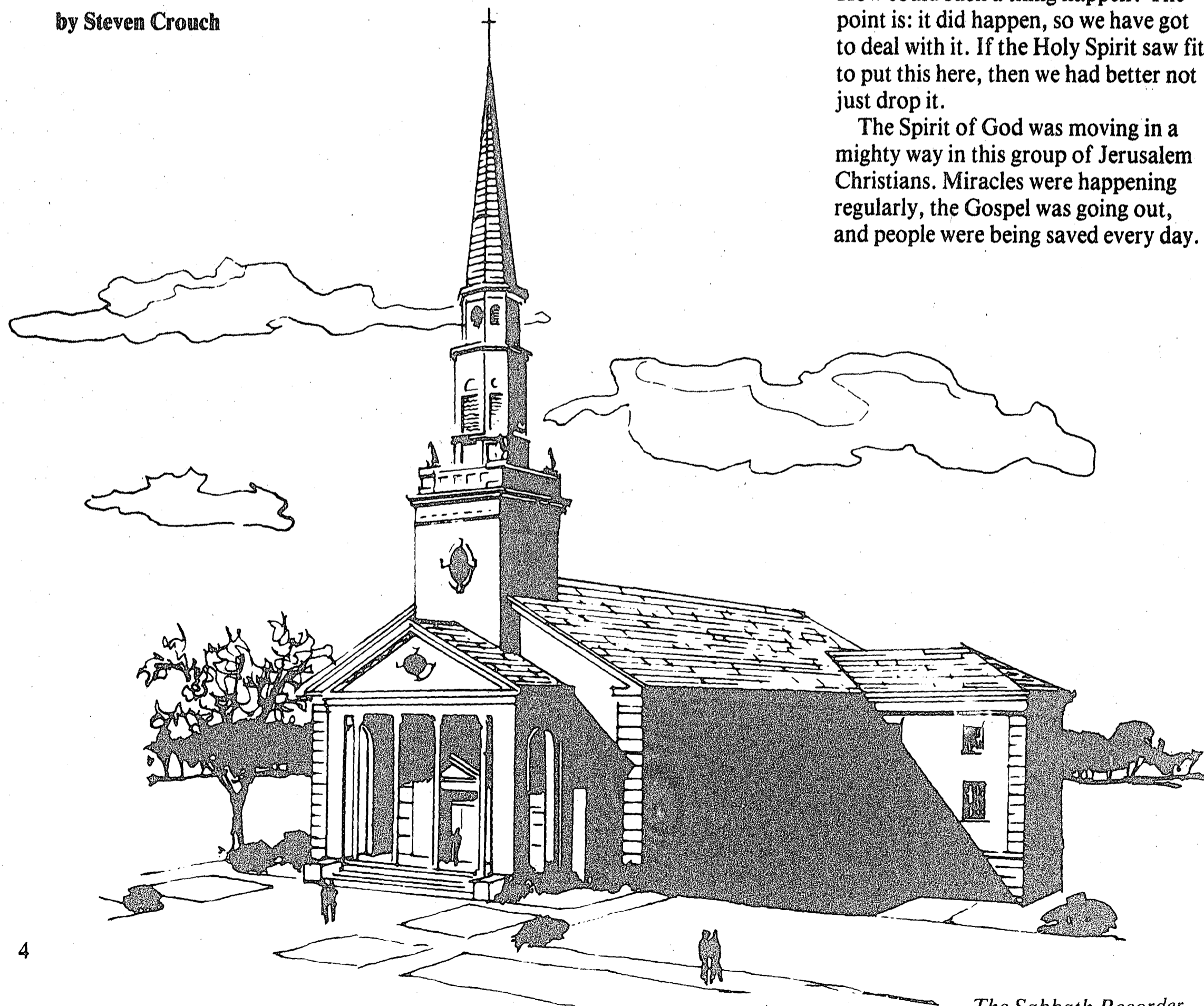
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"You have not lied to men but to God," Peter said. I believe sin would take on a whole new seriousness for us if we stopped to realize that every sin is a sin against God. This certainly was not the only sin committed in the early church. But for some reason, Ananias and Sapphira were singled out as a public example to show that sin is serious business.

Rather than judge Ananias and Sapphira and say "Boy, they really blew it;" rather than cry "Unfair!" to God for how he treated them, take a warning from their example. Resolve that you will seek first God's Kingdom and his righteousness.

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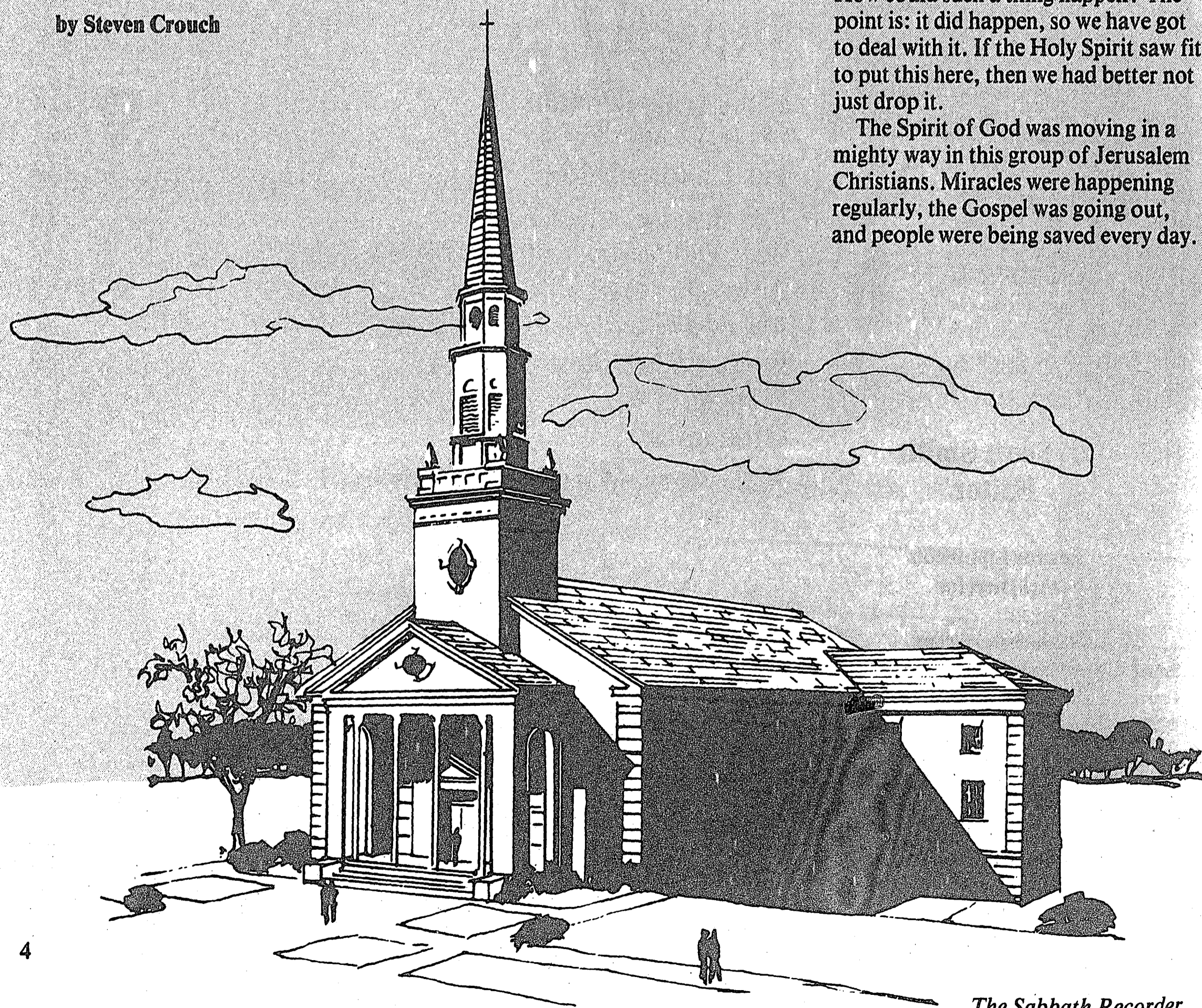
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tians, that God would never do this to real believers. Do not be so sure. Peter's first letter says something about judgement beginning with the house of God? Does it not? There is no doubt that Ananias and Sapphira were active in the church before this happened. If indeed they were born again believers, then the warning that is intended here should be taken that much more seriously.

F.F. Bruce has given perhaps the best answer to the question "Were Ananias and Sapphira real Christians?" He says the best answer is found in II Timothy 2:19—"The firm foundation of God stands, having this seal: The Lord knows those who are his, and, let everyone who names the name of the Lord depart from unrighteousness."

Believe it or not, there is a very positive lesson that we can get from this story. The great fear which seized the church was a positive thing. But even more than this, it is uplifting and refreshing to realize that even this earliest generation of Christians was made up of imperfect people. They had their failures, just like we do. They had a sin problem, just like we do. God had to deal with their weaknesses, just like he has to deal with ours. God is quite able to use imperfect people in his work, people like you and me.

What happened after this incident?

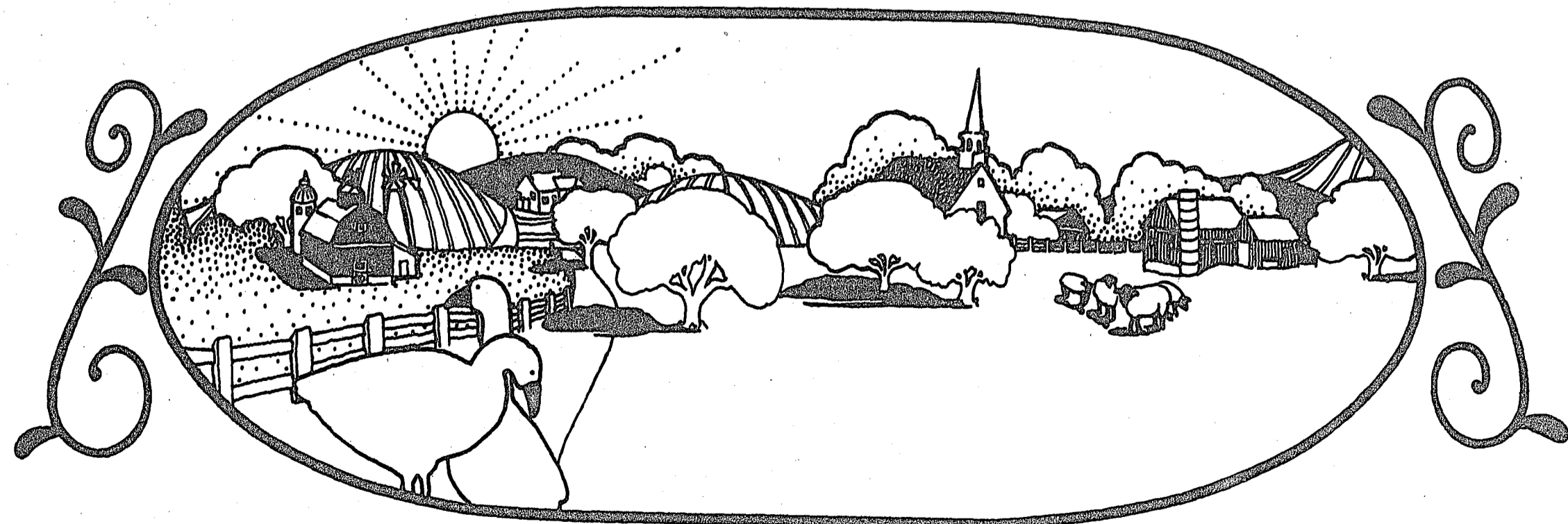
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Verse 12 says that many more signs and wonders were done among the people. Verse 14 says that many more people believed in the Lord and were added to the church. Business as usual! God's plan for the church was not interrupted by this sin. The lives of Ananias and Sapphira were interrupted all right, but the progress of God's kingdom went right on. Sin is serious business and we are to avoid it at all cost. But once it has been dealt with, move on—keep on serving the Lord, keep on growing in the faith.

In the New Testament we find examples of this perseverance. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." In the Old Testament, when sins were committed, the army of Israel lost battles, or a great plague came along and wiped out several thousand people. You do not see that in the New Testament. Ananias and Sapphira suffered the consequences of their sin, but the church as a whole moved on in the work. They may have become fearful, but they did not become discouraged.

Let us take heart! God is still using imperfect people even today. The church—even your church—still has its problems. We hear all the talk about "hypocrites in the Church." Doubters ask "Why doesn't the Church do something about this?" All the old weaknesses are still there. But God's Kingdom is moving right along; his work is still progressing. He is right on schedule, and the Church is still looking forward to that great *Day of the Lord* that is surely coming. In Ephesians 5, we are promised that on that day, God "will present himself the church in all her glory, having no spot or wrinkle or any such thing, but she will be holy and blameless." When that time comes, all the old sins and problems will be gone—warts and all!

SR



Greetings from San Diego!

from Seventh Day Baptist Missions, January, 1985

Much has taken place since our move* here last July. We are excited to see the things that God is working out, and the spiritual and numerical growth in the San Diego SDB Church congregation that is keeping us very busy!

The church moved from their downtown meeting place to a *suburb* church in late November, 1984. We now have access to a baptismal pool as well as a much more conducive place for worship and growth at the Disciples of Christ Church, 4330 Moraga Ave., Clairmont, California. This is nearly eight miles north of our previous meeting place.

Our Sabbath School is having growing pains of its own. The adult class was divided into two groups, one studying discipleship and the other using the *Helping Hand*. We have a junior high class with seven, a second grade class with two and a primary class with six.

Being in the metropolitan San Diego area, our congregation is very spread out. Some drive as much as 30 or 40 miles each way each week, and the closest family is four blocks away. Because of this, we will begin to implement more neighborhood Bible studies in various areas. We have two of these now, and one may lead to a new branch group of its own because of the distance. PTL!

Membership has increased by five, and our average attendance ranges from 35 to 50. Our *yellow pages* telephone listing will begin this month and planning has begun for further advertising. We have enlisted the help and suggestion of several of our larger SDB churches in this area, as to avoid things that may not be effective.

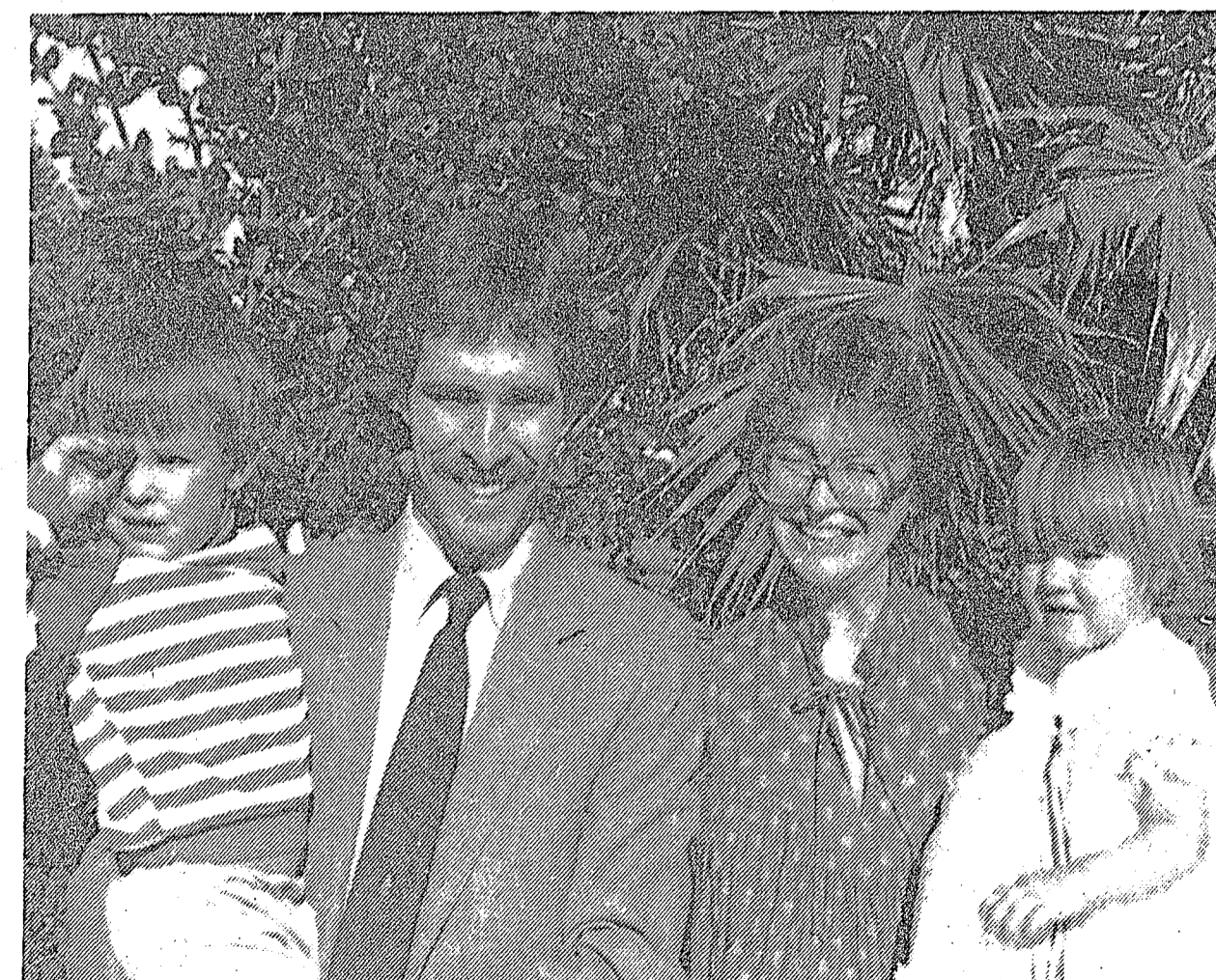
As you can see, the Lord has definite plans for his people here and we praise him for the continued strength and encouragement that he provides. There are times when our faith weakens, and the road ahead seems much too long, but it is then that God intervenes and sends a new contact or some other blessing within our group that keeps us all pressing on. He is in charge!

We are thankful for the prayers that have gone out for us, especially from the Dodge Center, Minnesota, congregation. We *really* feel the strength and the unity that praying for one another can bring.

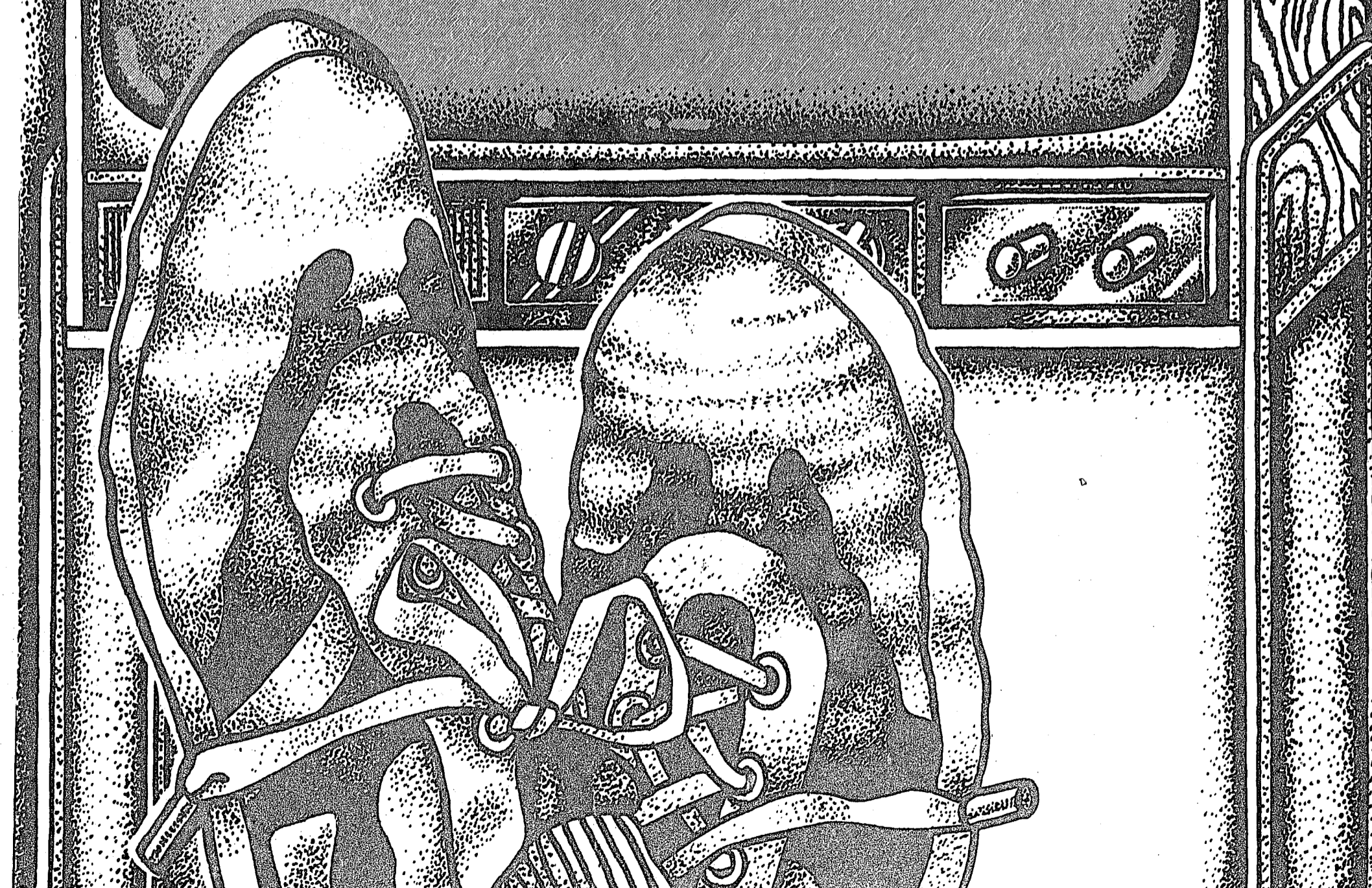
In him,

Pastor George and Lanette Calhoun

*NOTE: The Calhouns with their two children moved to San Diego from Minnesota last July, with George continuing his seminary study at Bethel. He serves as one of the church extension pastors, supported in part by funds from the Our World Mission denominational budget through the Missionary Society.



Perception: Whose eyes do you see through?



by Melvin Nida

Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasure in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also.

The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

No one 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.

Matthew 6:19-24

How do you see things? How do you perceive events? Think for a moment about what and how we see the world.

Why do this? Well, perhaps we need to perceive things differently than how we are used to seeing them. Particularly this time of the year, it is easy for us to fall into a rut. Occasionally, we need to strike out in new directions. William Blake once wrote: "If the doors of perception were cleansed, everything would appear to man as it is, infinite. For man has closed himself up till he sees all things through the narrow chinks of his cavern."

Blake's reference to a cavern is to Plato's celebrated parable of the cave. It is called a parable, but it is much more like a short fantasy story. In it, Plato pictures the condition of man being chained in a cavernous chamber underground. Here man has been since childhood, chained by the legs and by the neck so that he cannot move and can see only what is in front of him. All he can see is the shadows cast on the wall that he faces. They are the shadows of action that goes on behind him, a shadow-lantern show.

Now suppose, says Plato, that man

is freed from his condition to turn around and see what has been going on behind him. Would he not be dazzled by the light that cast the shadows? What do you think he would say if someone told him that what he had formerly seen was only a meaningless illusion of the real? Plato suggests that what the man now sees he would be inclined to believe as illusion and what he had formerly seen as the real.

Now suppose that he is dragged out of the cave into the sunlight. Would he not now be totally baffled and even more, in pain at the brightness of the

When your eye is sound, your whole body too is filled with light.

light? He would need to gradually grow accustomed to the things of the upper world. At first, it would be easier to make out shadows, and then the images of men and things reflected in water, and later on the things themselves, finally to gaze on the light.

"The prison dwelling," Plato said, "corresponds to the region revealed to us through the sense of sight, and the fire-light within it to the power of the sun. The ascent to see the things in the upper world you may take as standing for the upward journey of the soul into the region of the intelligible. The soul of every man does possess the power of learning the truth and the organ to see it with; and just as one might have to turn the whole body round in order that the eye should see light instead of darkness, so the entire soul must be turned away from this changing world, until its eye can bear to contemplate reality and that supreme splendor

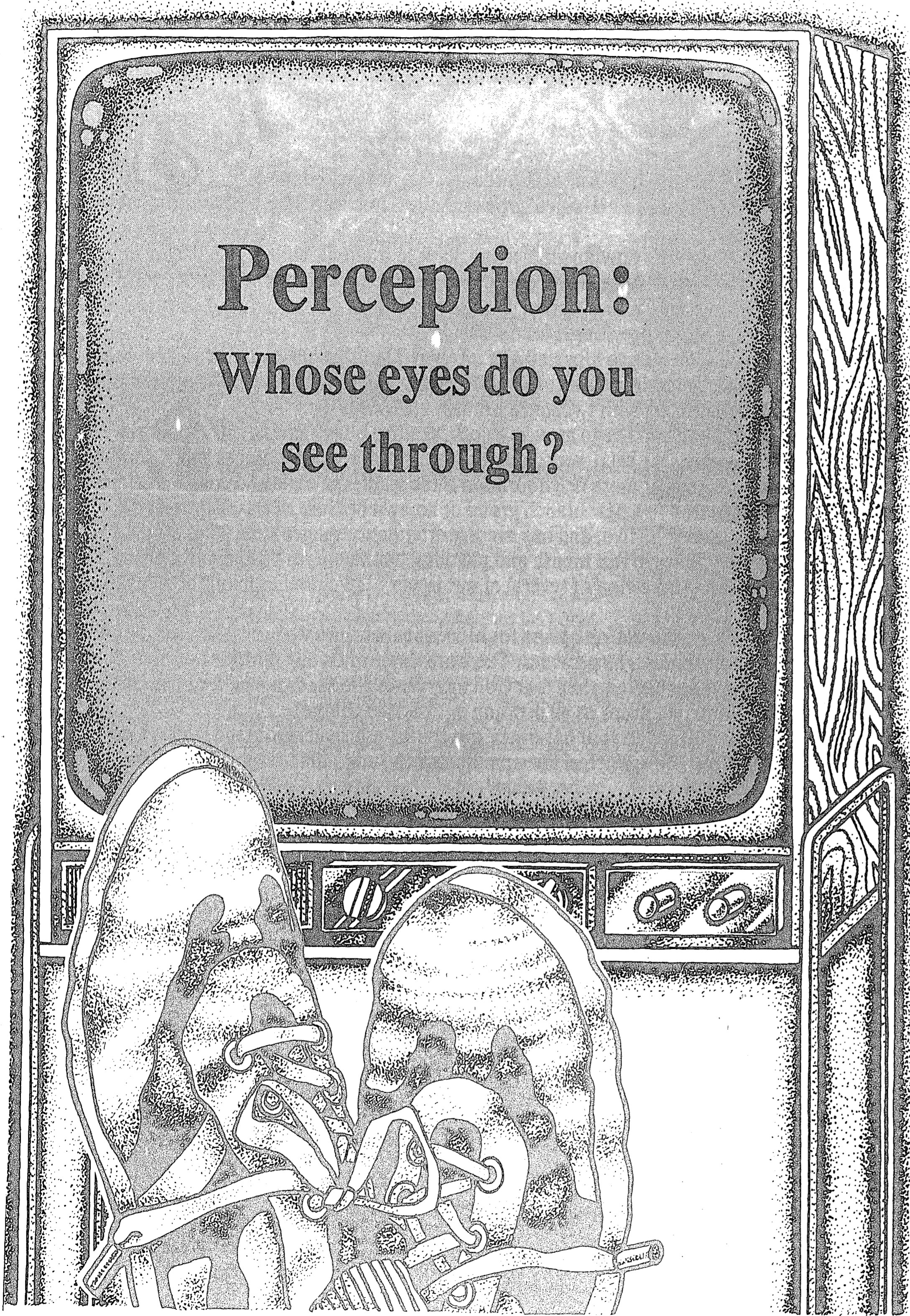
which we have called the Good."

While Plato's celebrated parable is not in the Bible, Jesus seems often to have spoken of the light of the soul. Luke gives us a summary of several of these teachings found in the other gospels. He quotes Jesus as saying: "No one lights a lamp and puts it in some hidden place or under a tub, but on the lamp-stand so that people may see the light when they come in. The lamp of your body is your eye. When your eye is sound, your whole body too is filled with light; but when it is diseased your body too will be all darkness. See to it then that the light inside you is not darkness."

We humans must then (we are taught by both Plato and Jesus) strive for the light. Plato's light was intellect; for Jesus it was God. But how then, do we find the light: the real that is behind the shadow?

For Plato it was to seek wisdom, and interestingly enough many of the writers of the Bible clung to that very word as the way to find God. We even have a category of Biblical literature that we call Wisdom literature. For the Biblical writers however the end was God. Wisdom was a tool to capture the real.

But how do we find the real that is behind the shadow? There are many ways for man to seek God, but certainly they all take effort on our part. In one sense, we have been lulled into a false sense of wisdom in our day by the mediums we use to seek wisdom. The most common one of today is video. We have somehow assumed that because this is the newest, therefore it is the best. But it does not necessarily follow that that is so. Video restrains us, puts us in a mold, takes away our freedom. Did you ever stop to think that what you were seeing on the screen was being seen virtually exactly the same way by all those who see it? Not so with the printed word or the story.



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There, we are much more free to interpret as we like. Oh, yes, books have been burned for centuries because they were thought to influence the mind of man; but a far more restraining influence is our most recent medium, video. Of course, video can instruct, but it does also restrain, and it certainly becomes a grid that sets our minds to follow certain patterns, the patterns of the inventors of the shows.

The French philosopher Henri Bergson said that human intellect has a habit of chopping the real up into fragments and thus distorting the whole. For example, the mind takes *time* and cuts it into discrete units: seconds, minutes, hours, days, weeks, seasons, years, decades, centuries, millenia, parsecs, and so on. But time is a continuum, with no breaks. Our minds create units of measurement so that we can have nice little memory hitches and so that we can reduce the environment to our size.

Of course, we need to do this, but a problem lies in that we may produce so many *grids* that we miss the reality. Take for instance, the earth. We have been taught to think of the earth as a globe. When we think of the earth, we not only see a perfectly spherical globe (which it is not) with continental masses and seas, but we also see nice neat little lines that circle the globe in two directions. There are pole-to-pole lines that we call *meridians of longitude* that begin in Greenwich, England. Then there are lines parallel to the *Equator* (whatever that is) that we call *latitudinal lines*. These produce a nice tidy little grid superimposed on the earth that organizes the globe so that we can somehow sort out where we are on it.

To be able to do that is fine and important, but it is also very important that we recognize the total marvel that is the earth and somehow recognize our place on it. Perhaps, if we could sense the wonder, we would not be so quick to think we own portions of it.

We have been given a marvelous gift in our day. We are able to see pictures of the blue-green earth set in the immensity of space. In this way we have the opportunity to sense the re-

ality, to let go of the *grids* that we have superimposed upon the earth.

We need to remember this about our spiritual lives as well. Take, for instance, our beliefs, our doctrines, our church organization. We need the nice tidy little *grids* that we designate as doctrine to help us know just who we are, to help hold us together, and help determine just where we are going. But there are occasions when we need to see the larger picture, for we are set in the immensity of God. From the restraints we have imposed upon ourselves we need, on occasions, to step into the light of God's presence, out of the cavern where we ordinarily dwell, into the bright light of the total Reality. Long ago, Plato intimated that we can do that and Jesus said that we need to seek the light. Bergson said that our minds can indeed "move through" all the pragmatic *grids* that we impose upon ourselves and intuit the nature of reality itself. We have to somehow turn our minds "off," said Bergson, and by a sort of "intellectual empathy" come to know the ever-changing, endlessly moving continuum that is Reality. Thousands upon thousands of seekers through the ages have testified to the reality of drawing nearer to God and sensing the reality of that which is beyond our superimposed *grids*. It is not easy in our day because we seem to be constantly adding more *grids* that hide the Reality.

Our hates, our fears, our prejudices all seem to be strengthened by the increasing numbers of *grids* we add to life. This is why we need to leave them on occasions; in particular to take the time to strengthen the spiritual life. Perhaps the most important call in our day is to this: take time to seek God. Seek Him in fresh ways. We need to get out of the ruts that the road has imposed upon us and sense the mar-

out of the ruts that the road has imposed upon us and sense the marvelous Reality that is beyond the road. This is one reason why we need to explore prayer, in particular, quiet

meditation as an avenue to God. We have superimposed *grids* upon prayer so that we too often think of it as asking God for the things that we think we need. But prayer may also be listening, quietly contemplating our place in the scheme of things, not that we may change things but perhaps that we may be changed.

In a sermon on unanswered prayer, John Claypool, pastor of the Broadway Baptist Church, Fort Worth, Texas, says, "We may count on the fatherly wisdom of God to take

Perhaps the most important call in our day is this: take time to seek God.

our desires and give us not what we think we want but what we need. He won't always give us the things we ask for, but we can count on Him in the long run to give us what is best for us if we are flexible enough to receive it.

"And what forms can we expect the mystery to take?" he asks. "Sometimes he changes our circumstances by rescuing us—he does it all. Sometimes he collaborates with us and together we change the circumstances, and sometimes circumstances don't change at all. But what happens is that we, under the impact of the unalterable, allow ourselves to be changed."

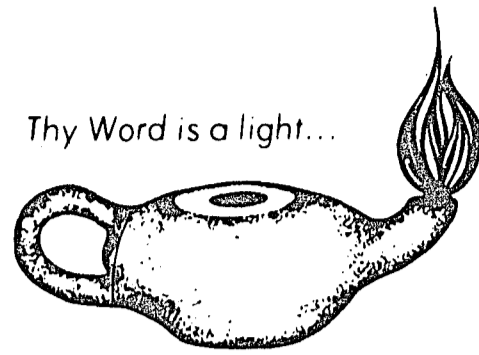
They that wait upon the Lord shall renew their strength. You can count on it. They shall mount up as on wings of eagles, they shall run and not be weary, they shall walk and not faint. God is with us, but we need to take the time to sense the marvelous Reality that is beyond our restraining *grids* that keep us so often from seeing that Reality. SR

The Power and The Love

by Mabelle Wiard Willmarth

Who has the power
To spread out the heavens
With a sweep of His hand
And to set the round earth
Spinning freely in space
Without spilling the water
Or stripping the land?
Who has this power?
God Almighty: the great I AM.

Who has a love
That gives a Son to die
To redeem fallen man
And gives homes, eternal in the heavens,
Not made with hands
To those who follow
His redemptive plan?
Who has this love?
God Almighty: the great I AM.



Thy Word is a light...

Board of Christian Education

Ministering to adult singles

Single adults now represent more than one-third of the adult population of this country. Like the coupled portion of our world, singles need opportunities for learning, for support and for participation. Singles, sometimes out of their own concerns, discover their own gifts and skills. Singles can give their attention not only to their own enrichment but also to the communities in which they live and work and sometimes worship. What are some responses that churches can make to singles near and in their congregations?

First, churches must develop an awareness of singles in their vicinity. By contacting the census bureau, congregations can learn more about who is living where, in what kinds of situations and implicitly, with what kinds of needs.

For example, a church located near large apartment complexes would likely find a high proportion of young adults, divorced persons, single-parent families and in general, a mobile population. The demographic data can become the basis for identifying needs and planning programs.

Second, it is important for churches to have points of access for a single person. How can a single person find a place in the life of the congregation? Are all the messages about a church, family messages?

Third, there must be ways for the single person to find assistance and affirmation as a total person. For example, fitness of the whole person is a theme which can be supported by recreational and physical fitness programs for persons at all levels of experience, capacity and conditioning.

Relationship fitness can be encouraged through cooperative programs with local mental health organizations and through referral to competent professionals in the community.

Spiritual fitness must also affirm persons at all levels of conditioning—making sure that those in beginning stages are not pushed to a performance level for which they are unprepared. Spiritual fitness also needs to be taken into account when a person is injured (physically, emotionally, or spiritually). He or she may simply need rest and encouragement while healing.

Fourth, a ministry to singles may feel disconcerting to congregations which have placed great emphasis on family ministry. Objections to a ministry with singles may give a reading on how uncomfortable members feel—not with single adults but with the changes that are occurring in our culture. The very structures which have seemed to be so dependable now seem not quite so solid. Understanding and supporting families needs to be continued and strengthened while a ministry to singles is undertaken. SR

It is important for churches to have points of access for a single person.



The Sabbath Recorder

Personal spiritual renewal

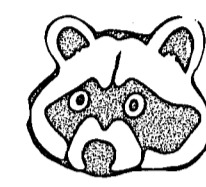
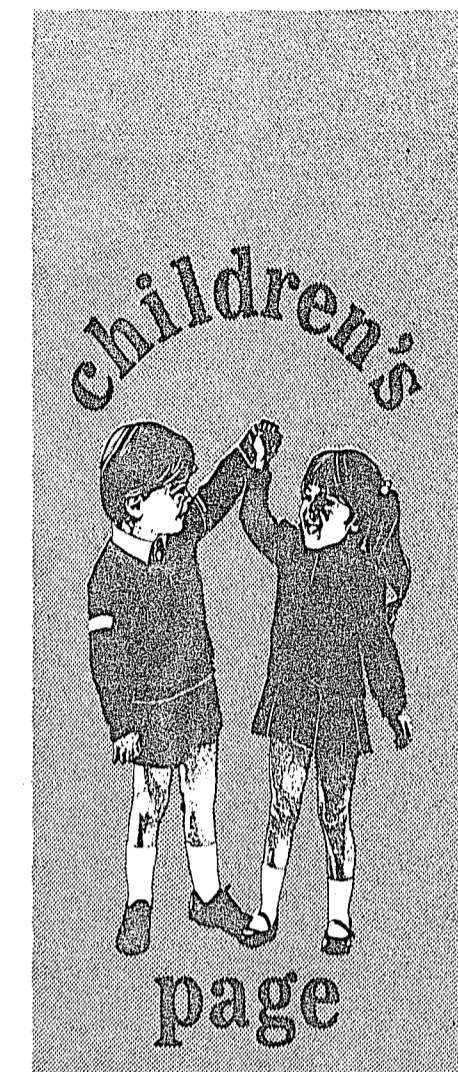
by Rev. Stephen Crouch
Day of Prayer and Fasting
Tri-fold, BCE 1983

As long as we live in this world, the world has a way of rubbing off on us. We sometimes find that our experience of Jesus Christ is not as fresh as it once was; we may feel *down* spiritually. This is not sin; it is just the inevitable result of living in a sinful world. At times like this, we need to experience personal renewal. There is probably no better way to go about it than to make some time to spend alone with God, in prayer and in the Word. But as Isaiah said, "We are to wait on God."

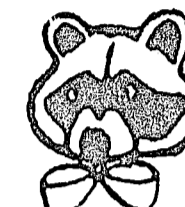
However long it takes, he will lift our spirits, and we will be ready to serve him. (Isaiah 40:31) SR

Children's Page

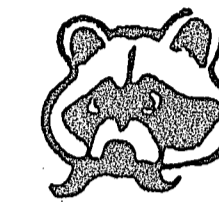
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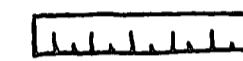
Racco



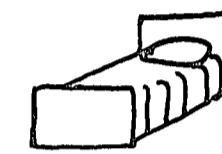
Mom



Dad



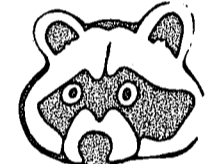
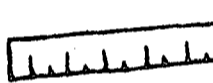
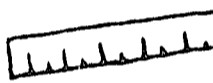


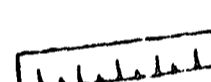
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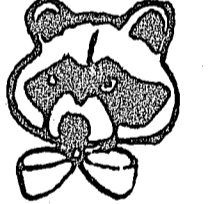
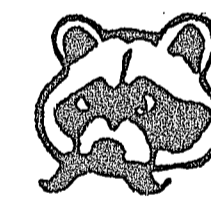






Bed

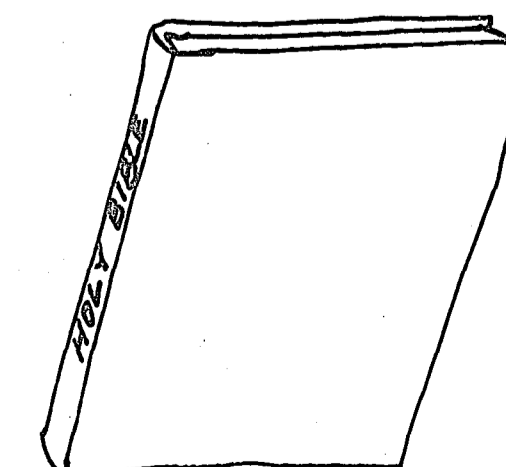


Table

 learned about a another  . This  did not measure  and  . This  measured the things he said, did or felt.

Each day  or  would read something from the  .
The  told about God and his son, Jesus.  would hear something each day about the way God had planned for them to live.  was learning how to live better and better each day.

2 Timothy 3:16, 17 reads, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work." SR





THE BEACON

Produced by the Youth Ministries Committee of the Board of Christian Education, Alfred, NY 14802

For and by members of the Seventh Day Baptist Youth Fellowship

February 1985

Dobson, Swindoll, Colson hail CCC/YFC cooperation

(San Diego, CA), Dec. 18—Faced with a choice between competing or cooperating on plans for a major 1985 event, two of the nation's largest Christian youth organizations opted for cooperation, and their decision has drawn a favorable response from several well known figures.

The two organizations involved—Campus Life, of the Youth for Christ ministry, and Student Venture, the high school ministry of Campus Crusade for Christ—have joined their efforts to co-sponsor Youth Congress '85.

Scheduled for July 26-30, 1985, in Washington, D.C., the event is expected to attract as many as 25,000 high school students and their leaders from throughout the country, according to Chuck Klein, director of Student Venture and co-chairman of the conference.

Dick Wynn, national field director of Youth for Christ and Klein's co-chairman, explained that each of the two large ministries had seen a need for a major national high school conference in 1985 and had started planning one.

When they discovered that two were being planned for the same year, he said, leaders of the two organizations conferred and decided to combine their efforts.

The decision has been met with favorable comment from well known Christian figures including Dr. James Dobson, president of the Focus on the Family ministry; California pastor and author Charles Swindoll, and Prison Fellowship president Charles Colson.

"I believe this expression of unity makes the event one of the most important of this decade," Dr. Dobson said.

Dr. Swindoll, pastor of the First Evangelical Free Church of Fullerton, California, commented that he found it "encouraging to see these two organizations join hands in one great

effort to impact our hurting, fractured world."

Colson, who is among speakers for the combined event, said that he was "thrilled that Campus Crusade for Christ and Youth for Christ have joined in this venture."

"It is an appropriate demonstration of the unity of the Body of Christ, and a powerful witness to the world," he added, "when God's people work together in obedience to his commands for his Kingdom."

In addition to Colson, speakers for

Youth Congress '85 will include Dr. Jay Kesler, president of Youth for Christ; Dr. Bill Bright, President of Campus Crusade for Christ; and widely known author-speakers Rebecca Manley Pippert, Josh McDowell, and Dawson McAllister.

Further information concerning Youth Congress '85 is available by contacting: Youth Congress '85, P.O. Box 6102, Washington, D.C. 20044 (East Coast Office) or Youth Congress '85, 9948 Hibert, Suite 200, San Diego, CA 92131 (West Coast Office).

A love letter from Jesus

How are you? I just had to send you this letter to tell you how much I love you and care about you. I saw you yesterday as you were walking with your friends. I waited all day, hoping you would walk and talk with me also. As evening drew near, I gave you a sunset to close your day and a cool breeze to rest you. Then I waited, but you never came. O yes, it hurt me, but I still love you because I am your friend.

I saw you fall asleep last night, and I longed to touch your brow so I spilled moonlight upon your pillow and your face...Again I waited, wanting to rush down so we could talk. I have so many gifts for you.

You awakened late this morning and rushed off for the day. My tears were in the rain. Today you looked so sad, so alone. It makes my heart ache because I understand. My friends let me down and hurt me many times, but I love you. I try to tell you in the quiet green grass. I whisper it in the leaves and trees and breathe it in the color of the flowers. I shout it to you in the mountain streams, and give the birds love songs to sing. I clothe you with warm sunshine and perfume the air. My love for you is deeper than the

oceans and bigger than the biggest want or need you could ever have.

We will spend eternity together in heaven. I know how hard it is on earth. I really know, because I was there, and

It makes my heart ache to understand.

I want to help you. My father wants to help you too. He's that way, you know. Just call me, ask me, talk to me. It is your decision...I have chosen you, and because of this I will wait...Because I love you. Your Friend, JESUS

The Sabbath Recorder

The officers of the Alfred Station Youth Fellowship:

President—Angie Butts
Vice-Pres.—Lucinda Snyder
Secretary—Debi Ellis
Adult Advisor—
Laurie Jeanne Allen

Youth fellowship reorganized

The Denver (Colorado) SDB Youth Fellowship was reorganized last fall under the leadership of Doreen Sanford. The 10 to 15 members are not electing officers, but are going with a steering committee, with rotating youth leaders. So far, (in December) they had met four times, incorporating studies on Drug Abuse (with panel discussion) and Parent/Child Relationships with social activities.

This issue of The Beacon was prepared by the Alfred Station Youth Fellowship

Sankta Lucia Pageant

On December 13, the darkest day of the year in Sweden, the Pageant of St. Lucia, an Italian saint, is celebrated in homes, churches and schools. St. Lucia serves to remind everyone that soon in this northern country the days will be longer and that Christ, "the light of the world," is come and will come again.

The girl chosen to be Lucia wears a robe of white with a red sash and a crown of pin boughs haloed with the light of seven candles. Boys are dressed in white robes and high pointed caps decked with silver stars; they are called *star boys*.

In the home the oldest daughter represents the Queen of Lights. Early in the morning, accompanied by brothers and sisters, she goes to their parents' room to awaken them with the song, "Sankta Lucia." Sometimes Lucia carries a large tray of coffee and buns. The buns are usually a special holiday treat called "Lucia's cats." They are made of strips of saffron dough with raisin eyes. The family would gather around the tray while Lucia pours each a cup of coffee and passes the cakes, thus hastening in the Advent season.

Customs for this celebration vary from community to community. Sometimes St. Lucia is elected "the prettiest maid in the community." She, followed by girls wearing white robes, with tinsel in their hair and holding a lighted candle, and the Star Boys, leads a procession around the church or

school. In December 1984, several foreign exchange students, wearing traditional costumes, enacted the pageant during an Alfred Station (New York) Seventh Day Baptist morning church service.

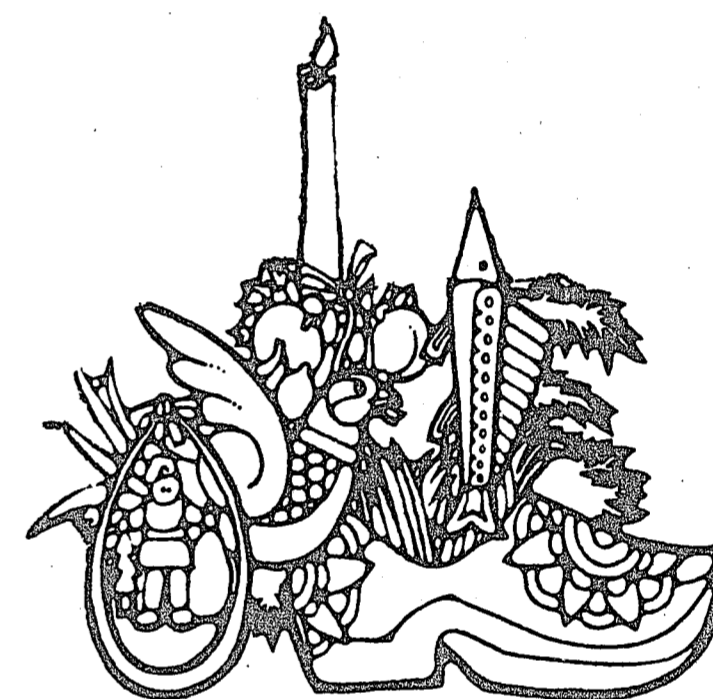
The students processed singing "Sankta Lucia" and continued with

The pageant was enacted during the Alfred Station SDB morning church service.

"Silent Night" in German, Swedish and English; "Staffan Stallerdrang" (Staffan Stablegroom), a Swedish Folk Melody, and "When Christmas Morn is Breaking," a German Folk Melody.

Portraying Lucia and leading the Sankta Lucia procession was Karin Eriksson of Oreboro, Sverige (Sweden).

Also in the pageant were Stefanie Wiegmann, Essen, Deutschland; Stefan Sasse, Hamburg, Deutschland; Steffan Niklasson, Visby, Sverige; Gunnar Druselius, Ostersund, (Rodon),



Sverige; and Helge Jacobsen, Bergen, Norge.

These students are all attending area high schools. Karin is living with the family of Rev. Melvin Stephan, pastor of the Alfred Station church.



Religion in the News

School board draws school usage line

The Equal Access Act of 1984 ruled that public high schools receiving federal funds must allow student religious groups the same access to space for meetings as secular groups. The law has raised new controversy in a number of communities, and the Boulder Valley School Board in Colorado has voted to ban all student religious and political clubs from school grounds. The school classrooms will not be available to any student group unless it is "curriculum-related or school-sponsored." SR

Adventists send 1,101 missionaries

Washington (EBPS)—The Seventh-day Adventist Church sent out 1,101 missionaries in 1983, according to a report to the denomination's 1984 General Council.

Of the 655 departures for regular mission service, 286 were new appointees and 369 were those returning to assignments after furlough. The additional 446 were volunteer workers. The missionaries went out from the USA, Canada, the Far East, Australia, the South Pacific, Central and South America, the Middle East and Europe.

The report to the council also showed that by mid-1984 the church had a world membership of 4,261,116 for a net increase of 255,517 over the previous report. SR

Catholic Bishops call poverty America's disgrace

A report on the American economy and a Catholic view of poverty, has created a stir among economists as well as among religious leaders. The 50,000 word document is a companion piece to a statement on Marxism released four years ago by the national Conference of Catholic Bishops. Noting that 35 million Americans live below the poverty level, the report charged that an inequality of wealth on the world scale "must be judged morally unacceptable."

The bishops were also critical of the stress on luxury consumer goods and military technology when hunger and deprivation is widespread. SR

Response to the report differed widely with both Catholic and Protestant leaders praising or denouncing the conclusions. The document is a first draft of a pastoral letter to be acted upon in November of 1985. SR

Bibles for literacy in Brazil

Christianity Today reports that 25 million New Testaments will be distributed to children in Brazil's public school system. It is a requirement that school children attend religious courses, and a curriculum has been developed for Catholic, Protestant, and Jewish children.

The Bible distribution has been advocated as part of a national campaign to combat illiteracy, an increasing concern in Brazil. Costs for the program will be shared by major religious groups and the Brazilian government. SR

Pro-Labor group occupies church

Supporters of an activist Lutheran pastor in Clairton, Pennsylvania, occupied the church and resisted a court order to vacate. Backers of the Rev. D. Douglas Roth, jailed for refusing to leave the church by police order, claimed ownership of the church. The building is legally owned by the Western Pennsylvania-West Virginia Synod of the Lutheran Church in America.

The Reverend Roth and his followers had been charged with disruption of other church meetings on behalf of unemployed workers in the area.

After a lengthy stand-off that gained national media attention, the group surrendered the church on January 4, 1985. SR

World Day of Prayer scheduled

World Day of Prayer, Friday, March 1, 1985 signals the 98th observance of this worldwide prayer witness for peace. Celebrated by women of faith in 170 countries and regions around the globe, this interfaith event calls people everywhere to pray for world peace and commit themselves to become personally involved in peacebuilding as individuals and families within their communities, their nations and the world.

The 1985 World Day of Prayer service was written by Christian women of India on the theme *Peace Through Prayer and Action*. The authors use India's national flower, the lotus, which grows in still waters and is rooted in mud, to symbolize the struggle of the earth's people who,

Cont. to page 30

SDBs aid on three continents

by Leon Maltby
Chairman, the Seventh Day Baptist United Relief Fund

Our people were asked in November to show their thankfulness and their loving concern by contributing to the Seventh Day Baptist United Relief Fund (SDBURF). That was the month when the U.S. media, especially television, touched our hearts with the tragic famine situation in Ethiopia. Church people wanted to help. The question was how to contribute effectively and quickly.

The Christian Social Action Committee does not normally give large amounts this early in the year to world relief agencies, preferring to make sure that there is enough money on hand to meet urgent SDB relief needs first. This fall the committee felt that it should anticipate the giving and expedite the flow of relief funds to the

areas where people are hurting. The committee allocated \$1000.00 to *Food For the Hungry* for use preferably in Ethiopia. The same relief agency was the first on the field when a desperate situation developed in Peru. Another

\$500 of your money went there. Fortunately the committee was able to provide a similar amount to Seventh Day Baptist emergencies in India and the United States. Through your caring we have SDBURF. SR

Alfred church announces changes

The First Seventh Day Baptist Church of Alfred held a special meeting on December 30, 1984, after some 29 members had formally withdrawn on December 29, according to a recent announcement from church President David S. Clarke.

On December 9, the full church had accepted the resignations of Roger Gardner as pastor and Craig Mix as student minister. Gardner and his followers have formed a new group, The Lighthouse Christian Fellowship, which will continue in the Alfred area. The Seventh Day Baptist church is

seeking to arrange for the Lighthouse Fellowship's ministers to continue living in the parsonage until June 30, at their request.

Correspondence intended for the First SDB Church of Alfred should be addressed to Mrs. Marjorie Bond, Clerk, 83 1/2 North Main, Alfred, NY 14802, or to Mrs. Patricia Harvey, Treasurer, RD, Almond, NY 14804, or David Clarke, President, 33 South Main, Alfred, NY 14802.

Correspondence with the Lighthouse Christian Fellowship should be directed to Roger Gardner, PO Box 1246, Alfred, NY 14802. SR

Writing the commandments on your heart

Lord's Acre celebrated in Nortonville

by Juanita Wheeler

Lord's Acre Sabbath was celebrated at the Nortonville, Kansas, Seventh Day Baptist church on November 3, 1984. Lord's Acre is a special Sabbath with special music, special message, special theme, and special offering. Projects and tithes are accomplished throughout the year by the church family to be presented as Lord's Acre offering.

The theme this year was *Ten Commandments on Stone and Ten Commandments on the Heart* (from the November 13, 1961 *Sabbath Recorder*). The theme Scripture was Ezekiel 11:19 & 20 (GNB). The *Ten Commandments for Modern Man* (from the March 21, 1966 *Sabbath Recorder*) was read to show how far man has "stretched" the law. The principle remains the same. God knew that man would not be able to keep the law so he sent his only son as "the Light of the World."

Each of the Ten Commandments as given by God and recorded in Exodus

20 was read and a candle was lighted. Response was made by the congregation with a like New Testament Commandment as defined by Jesus Christ—and a like candle was lighted. The lighted candles were used to represent the law as the light.

Some points for meditation from the service are:

The Ten Commandments make up the moral constitution of the universe. Light became law when God commanded "Let there be light" and it remains so today.

In Genesis and Exodus before the commandments were given, we find evidence that virtually every one of the ten commandments was in effect. They were understood, enforced to some degree, must have been taught, but were never written down.

Law makes for mutual understanding, efficiency, and peaceful relations.

Christ is able to transplant God's law from those ancient tables of stone to the fleshy tables of our hearts.

After the responsive reading of the

Old and New Testament commandments, all 20 candles were snuffed and the Scripture John 13:34 and 35 was read. The Conference theme song from years back, *A New Commandment I Give Unto You*, was sung as a lone tall white candle was lighted. The new commandment does not rescind the Ten Commandments but gives them light. With the Ten Commandments, God said: "Here is the way I want you to live—not only because I require it, but also for your own benefit."

During the organ meditation, offerings were brought to the altar table and laid at the foot of the tall white candle. Even the children participated. The offering was dedicated with prayer and each participant rededicated him or herself. The Lord's Acre offering was designated to church property improvements.

The candles were placed in a small white birch log entwined with ivy. Fall bouquets and the Ten Commandments on the tablet along with the Ten Commandments in the heart completed the display. The service reminded us that every day brings a new way to praise the Lord! SR



A time for love

Dear ones all:

Happy Valentines Day. Have you told someone you love them recently? You know, this time of year does not need to be only one of romantic love. There is a popular t-shirt out now that reads "I Need a Hug." Several churches have become a little less formal and it is not out of line to see two members embracing each other in Christian love and showing a physical manifestation of God's love for each other.

Last month I closed with a small thought on Bible study and perspective. Because this is the Love month, I asked one of our past Conference Presidents and robe of Achievement recipients to write a short study for this page. She most graciously acquiesced so before you go any further, please go get your Bibles and then proceed.

Love

A Biblical perspective by Dorothy Parrott

"Beloved, let us love one another for love is of God and he that loveth God is born of God and knoweth God. He that loveth not, knoweth not God for God is love." 1 John 4:7-8

"For God so loved the world, he sent his only begotten Son." John 3:16

"We love him, because he first loved us." 1 John 4:19

The above Scriptures (the first one is a song) are examples of our love relationship to God. Of course, there are many, many more. In fact the whole Bible is a record of God's love for mankind. Besides his love for us and our love for him, there are Scriptures that delineate the various kinds of love we have for one another.

Three Greek words for love are: Agape (the kind of love that expects no reciprocation), Philia (brotherly love), and Eros (the man-woman love relationship). Examine the following Scriptures and determine which type of

love is being described:

John 15:12 & 13 —Galatians 5:22 —1 John 3:14 —Ephesians 5:25 —II Samuel 1:26 —John 13:35 —Romans 12:10 —Leviticus 18:19 (found in 7 other Scriptures) —Song of Solomon 4:1-7 —Matthew 5:44 —Ephesians 5:2 —Song of Solomon 2:3-12 —Hebrews 13:1.

God said, "I have loved you with an everlasting love." John 31:3. "If ye love me, keep my commandments." John 14:16.

Reread Corinthians 13, then read it in other versions. Ask yourself, "Am I as sounding brass or a tinkling symbol? Do I hardly notice if others do it wrong? Am I selfish, puffed up, impatient, envious or easily angered?"

The love of God pervades all our relationships because God is LOVE!

Is that not a treasure? I hope those of you who do not keep the whole Recorder will at least clip this out and keep it in your Bible or with your

Devotional material so that you can use it over and over again. Sometimes when you are rather down, or feeling slightly misused, it seems to me running through it again would give

Am I selfish, puffed up, impatient, envious or easily angered?

you a tremendous lift, just what the doctor ordered, the Great Physician that is.

Election soup and bake sale

In another train of thought, last month, as I recall, I said something

about things coming to those who wait (and sometimes wait and wait some more.) There was an item in the annual report of Conference from the Shiloh ladies that absolutely intrigued me and I put it back to write them and ask what it was all about and how it was accomplished. Those of you who had a copy of the report may recall that they mentioned an election day Soup and Baked Goods sale. Baked goods, I certainly understood the latter, but how do you manage a soup sale? Along came a copy of the *Shiloh Reporter* along with their bulletins. From this I was able to glean the information I sought. (Now do you understand why I keep asking you to make sure that I receive your bulletin. Maybe something that seems quite ordinary to you because you have done it for years, might be a new and vital idea for another society.) Back to the soup sale. From the bulletin I gleaned that on election day a selection of bean, vegetable beef or clam chowder was available. I wonder if it was Manhattan or New England? It was sold for \$2.00 per quart in the customer's container. Along with this, crafts and home baked goods were available. Reading between the lines of the announcement I assumed that certain of the ladies were asked to make the soup at home. *The Reporter*, along with a reminder to vote, "And then be sure to come to the Shiloh church fellowship hall to pick up your delicious soup and yummy baked goods....The time will be from 4:00 to 7:00 p.m. For soup orders please call before Oct. 31st." This was something quite unique to me. After standing in line for several hours in the precinct in which I vote, I certainly would have enjoyed some hot homemade soup and baked goods. Perhaps as a community service project, it could be served in another part of the building to those who could prove that they had exercised the prerogative. (I vote at a church and realize those who vote in some other places could not do that but the sale could perhaps be an incentive.) Thank you Shiloh, both for the idea and for sending me your bulletins and *Reporter*.

Make announcements effective

I have no wish to step on anyone's toes but I have a suggestion to some of you who are responsible for putting your announcements of meetings in your church bulletin. The fact that you are meeting is very important, so is the time and the place, but so also is a little

People are much more inclined to get themselves away from the warmth of their homes in this time of year if there is something special to look forward to.

about what will be done there. People are much more inclined to get themselves away from the warmth of their homes in this time of year if there is something special to look forward to. The title of the devotions, a little about the program or mention of some work to be done by the group may be just the hook needed to pull in a few more to the group. That is my sermon for today.

Also last month I gave you a few suggestions for raising money for your group. Here are three more suggestions. -Share \$.16 for grey hair, \$.13 for black, \$.14 for white, \$.15 for blonds. Dyed any of the above colors-\$.10 extra. Oh, oh, looks like I left out

the \$.15 for red hair. Now if you are one of those unfortunate persons whose hair chooses to be all of the above, I guess you would have to be on your own. How about an assessment of \$.5 per inch of each waist line in your society. You would be surprised how many in one society who had a project similar chose to give a couple dollars rather than give their exact waist measurement. The last one for this month is share \$.15 for gray eyes, \$.19 for blue, \$.18 for brown, \$.16 for green or hazel. I really do not know who came up with these suggestions, they were forwarded to me from the Women's Board. Some pretty imaginative minds there, hmm?

Fund raising suggestions

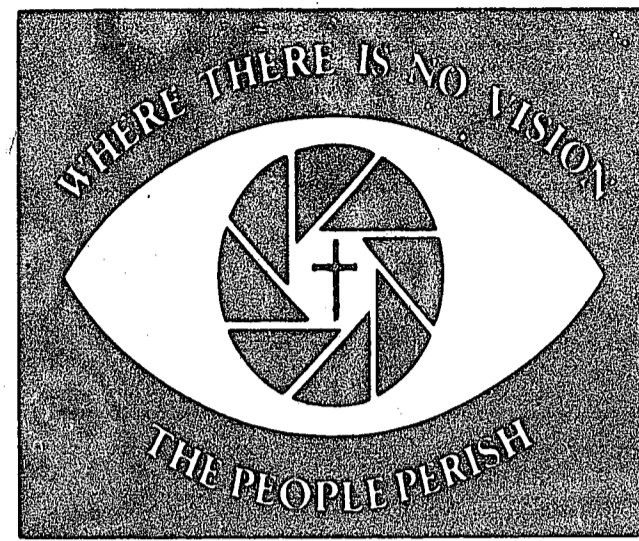
Before I close today I would like you to think about something. When night comes do you think of someone to whom you wish you had spoken a kindly word but did not follow through, or a flower you could have shared but did not? How about that dish you meant to share with a friend or neighbor or the note you meant to write or the call you wish you had made to cheer someone. Before another night comes on, please do it. You will feel a glow of having accomplished something far too long put off and imagine the joy you will bring to another's heart. That is what Love and Valentines Day are all about.

God loves you with an everlasting love and so do I.

Marilyn

Marilyn

FOCUS



MISSIONS TODAY

by Leon R. Lawton

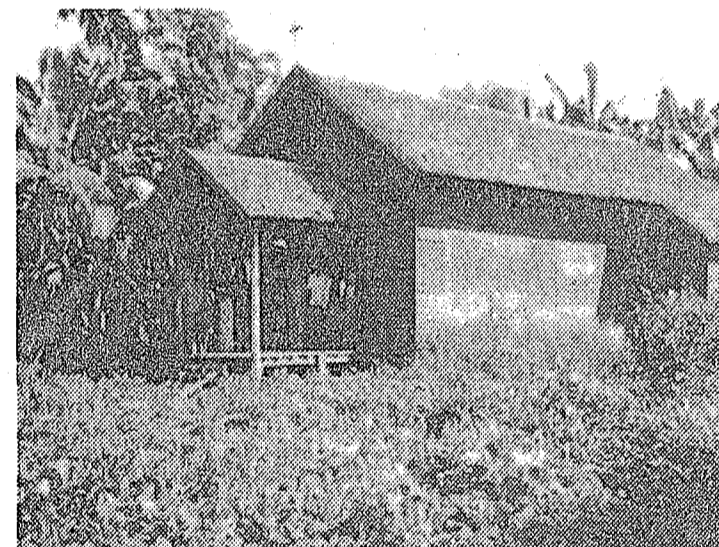
Team working in Florida

DAYTONA BEACH, FL USA: A new Extension Team has been appointed to coordinate the growing field work under guidelines set up by the local church and the Missionary Society. Kay Bee is the chairman, Geraldine Kline the secretary and Anita Harris the third member. It is hoped that a Field Pastor for Florida can begin their ministry by June 1, 1985. The minutes of the first meeting in December closed with, "With God's guidance and wisdom and a combined effort of the SDB Missionary Society, Daytona Beach church, and other SDB groups in Florida, we see a great vision for a strong work in Florida." **SR**



Funds sent to aid India efforts

NELLORE, INDIA, ASIA: The wells project is moving forward with several being dug as 1984 closed. The cyclone in mid-November did some damage to wells under construction and destroyed or seriously damaged all the SDB church structures and most homes in the villages. SDB United Relief Funds of \$500 were matched by an additional grant from Baptist World Aid so that \$2,000 was sent to help meet immediate human need. An additional \$3,300 was sent by the Missionary Board to make possible the long needed church center in Nellore. A special gift sent to Secy. B. John V. Rao will make possible purchase of a camera to better share 20 happenings in 1985. **SR**



Planning in Burma

BURMA, ASIA: The annual session of the Seventh Day Baptist Conference will be held at Tahan, March 20-23, 1985. One item for consideration will be, writes Rev. L.S. Thanga, "the rebuilding of the Tuingo Seventh Day Baptist church at an estimated cost of US\$5,000, which can accommodate 250 people or more. Local leaders are prepared to contribute about \$2,000 plus free labour and all the hand works needed. We ask you to help us with \$3,000... The leaders are looking from now and onward for the best timber material for the church building. We pray for your serious and urgent consideration for this need." **SR**

Church growth 1984

USA: A January mailing to church clerks and pastors announced that, based on accessions statistics in the RECORDER in 1984, the METRO ATLANTA SDB Church was the "Growingest Church" at +84.6%! Columbus, OH was 2nd at +46.5%; Sunshine Mt., MS was 3rd at +26.2%. Bay Area, CA and Portland, OR were over 20%; Daytona Beach, FL, Denver, CO and Adams Center, NY were over 15%. Those reaching, or exceeding the 10% annual growth goal were: Centralia, WA; Upper East Tenn, TN; San Gabriel, CA; Central, MD; Seattle, WA; and Schenectady, NY. Six others were over 5% in growth but 34 churches reported NO growth (through the RECORDER) in 1984. **SR**

(Editor's Note: The Missionary Society's *Growingest Church Award* statistics are based on the monthly *Accessions* that are listed in *The Sabbath Recorder*. Those listings are not intended for statistical accuracy but for the interest of our readers. Official statistics on growth of SDB churches are found in the SDB Yearbook. Since not all SDB churches participate in the monthly *Accessions* column, it is reasonable to assume that some of the 34 churches that reported no growth, simply did not send accessions to *The Sabbath Recorder*.)

The Sabbath Recorder

A prayer reminder for each day March 1985

Verse of the month: "Quick, Lord, answer me—for I have prayed. Listen when I cry to you for help! ...help me, Lord, to keep my mouth shut and my lips sealed. Take away my lust for evil things; don't let me want to be with sinners, doing what they do, sharing their dainties ...I look to you for help, O Lord God. You are my refuge..." Psalm 141:1,3,4,8a TLB

Pray for:

1. Summer Christian Service Corps workers and projects—1985
2. the outreach *New Work* in my local church
3. Naylor, MO, branch church (of Memphis) & Pastor Ronald J. Elston
4. planning for Minister's Conference, April 17-22, Shiloh, NJ
5. Missionaries Rod & Camille Henry and family, The Philippines
6. praise God for the 14 churches who exceeded 10% growth in 1984!
7. SDB church groups in India whose buildings were destroyed, Nov. 84
8. Leland and Lettie Bond as they serve the Okeechobee, FL church
9. for greater vision and faith in my local church fellowship
10. Baptist World Alliance executive committee, Washington, DC
11. Tucson, AZ, branch church (of Denver) & Curtis Davis
12. Missionaries David and Bettie Pearson, Malawi, Africa
13. ministry of the Milton, WI, SDB church
14. St. Petersburg, FL, branch church (of Daytona Beach)
15. ministry of the Toronto, Canada SDB church
16. new people to join in the worship today
17. Missionary Society annual meeting, Westerly, RI
18. Spokane Area SDB Fellowship & leader Wayne Grouns
19. the work of the church at Shiloh, NJ
20. Burma SDB Conference sessions at Tahan, Chin Hills
21. ministry of the Seattle, WA, SDB church & Pastor Gary Hemminger
22. Canton, OH, branch church (of Columbus); Stella & Victor Adams
23. your Sabbath School teacher
24. Russell Johnson, president elect of the General Conference
25. Shawnee, OK, branch church (of Texarkana) & leader L.B. Lee
26. preparations for the 15th Baptist World Congress in July
27. North Miami, FL, branch church (of Daytona Beach) & William Vis
28. Pastor Gabriel Bejjani and the Riverside, CA, SDB church
29. branch church of Boulder, CO at Canon City & Ronald Pierson
30. a Sabbath of rest and worship
31. the ministry of the Sunshine Mt. SDB church & Pastor Ralph Hays

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February 1985

Evangelist Billy Graham Announces *Amsterdam 86*

Urbana, Illinois—Evangelist Billy Graham announced plans to hold a second International Conference for itinerant evangelists July 12-21, 1986, in the Netherlands.

The conference, known as *Amsterdam 86*, is expected to bring together some 8,000 itinerant evangelists from nearly 150 countries—the largest gathering of its kind in the history of the church, according to Mr. Graham.

It is an outgrowth of an earlier Graham-sponsored conference, *Amsterdam 83*, which attracted more than 4,000 evangelists. The majority were from underdeveloped countries, where evangelical Christianity is spreading rapidly. Mr. Graham made the announcement at a press conference here during a triennial student missionary conference sponsored by Inter-Varsity Christian Fellowship, where he addressed 18,000 young people, mostly university students.

Like its predecessor, *Amsterdam 86* will be devoted mainly to training, updating, and equipping itinerant evangelists to do their job better, Mr. Graham explained. Wide radio and television coverage of the conference will enable believers throughout the world to keep abreast of the proceedings, as during *Amsterdam 83*, he noted.

An "itinerant" evangelist is one who, as Mr. Graham, travels from place to place to proclaim the gospel, usually in close cooperation with churches.

Mr. Graham said he has been flooded with letters from many who were at the first conference. The letters, he said, tell of renewed zeal and increased efforts to win unbelievers to Christ, with "exciting results all over the world."

"What the evangelists experienced at Amsterdam is making a difference for God in their countries," declared Mr. Graham. "But unfortunately," he added, "thousands of others just like them were unable to attend." Some heard about it too late to apply, he

said, and others had to be turned away because of limited funds and space. There were many requests for a repeat conference for these evangelists, commented Mr. Graham.

Such requests and an assessment of the dramatic results of *Amsterdam 83*, explained the evangelist, led him and his associates to decide on *Amsterdam 86*, despite an already busy schedule and the huge investment of time and funds it will require. (Since most participants will come from less-affluent countries, it will be necessary to subsidize them, he said. Thousands of 1983 participants were subsidized at

Amsterdam 86 will be devoted mainly to training, updating, and equipping itinerant evangelists.

an average cost of \$2,000 each, he recalled, a figure expected to rise to \$2,500 in 1986.)

"It is imperative that we act now," affirmed Mr. Graham. "We live in a time of great danger and need in the world. At the same time, people almost everywhere seem to be more open to the preaching of the gospel than I've seen in years. We ourselves are seeing the greatest responses of our entire ministry. This is God's hour for the world, I believe, and we dare not pass up the opportunities to proclaim Christ when the potential for harvest is so great. We can learn from these evangelists, and in turn we can help them."

The evangelists at *Amsterdam 83* went home laden down with books, cassette players, tapes and other resource materials. A follow-up program mounted by the Graham

organization has provided equipment, literature, and other strategic assistance to help certain evangelists in needy areas do more effective work, said a Graham aide. Similar support is envisioned for those at *Amsterdam 86*, he added.

The conference will provide opportunities for people engaged in the same work to meet each other—most for the first time—and to exchange ideas and information about methods of evangelism and discipleship that God is using in various parts of the world, explained Mr. Graham.

There will be how-to-do-it training sessions for younger evangelists, he added, along with study of the theology of evangelism, "especially in light of growing confusion about evangelism's nature and necessity."

(In some church circles, certain leaders have been insisting that everything the church does, from education to social action, is evangelism. They down play the importance of gospel proclamation and the need for personal conversion to Christ.)

Also, said Mr. Graham, fewer church members in general seem to understand the role and importance of the evangelist in the life of the church, a void he hopes the conference will fill. It is his prayer, he said, that the evangelists at Amsterdam will become a mighty, united force, God can use to change the world.

In underscoring how strongly he feels about the potential importance of *Amsterdam 86*, Mr. Graham recalled a remark by a church leader who was an observer at the 1983 conference. The leader said that if the conference had been held in the first century, it would have been described in the book of Acts. "He felt it was that significant," said Mr. Graham.

Attendance at the conference will be by invitation only, according to Conference Chairman Walter H. Smyth, who was also at the press conference. Organizers are attempting

Cont. to page 26

Dear Future S.C.S.C.ers,

Being a third year S.C.S.C.er, I want to describe the benefits of participating in the Summer Christian Service Corps (S.C.S.C.). To do this, I need to explain the heart of S.C.S.C.—training.

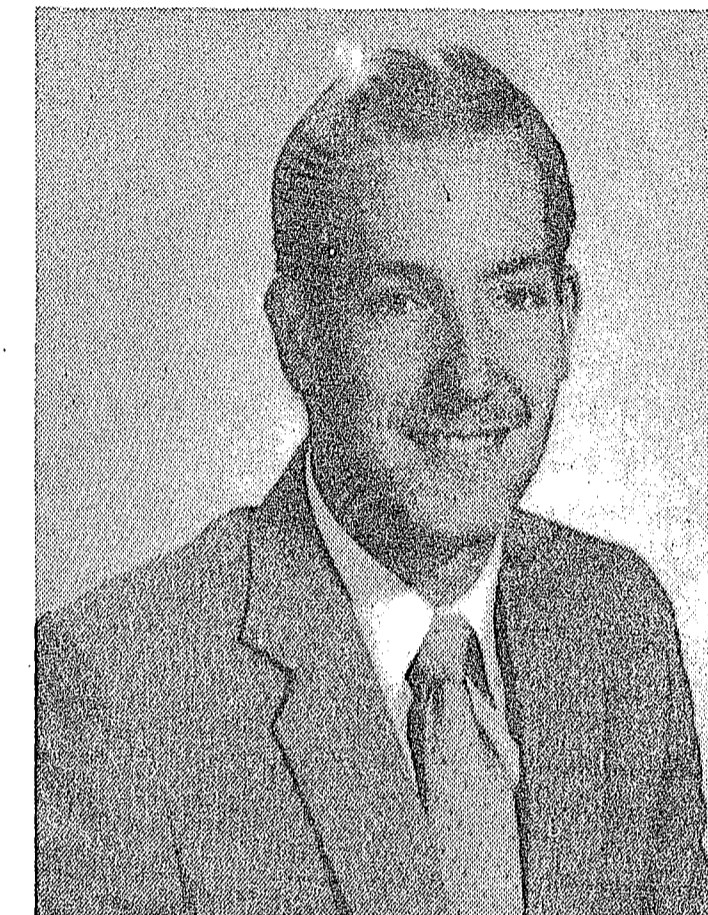
Training is exciting, difficult, fun, tiring, rejuvenating, exhilarating, hard work, fellowshiping, learning, and growing all wrapped up into one. It is ten intensive days and more. What we learned about the Bible, music, sharing our faith, and Christian education was translated into practical experience on projects. Our fantastic teachers (You'll love 'em!) taught us a lot of what we needed to know for our projects and how to use it. The training was invaluable!

What I have learned through my training in S.C.S.C. solidified my faith when I was shaky and has given me a base to grow from. I have used much of what I've learned while being involved with a Christian fellowship at Adrian College. After graduation this Spring, I am planning on attending seminary in order to further my education for God's work. As of now, I am not certain where or how God will have me serve, but I trust him for much needed guidance.

I strongly encourage all S.D.B. youth to consider dedicating at least one summer to God through S.C.S.C. If you've already made plans for S.C.S.C. this summer—great! I guarantee you'll learn a lot about God, others, and yourself. It could be a life changing experience for you. It was for me!

In Christ's Love,

Rod Noel



Rod Noel

If you are interested in S.C.S.C. and have not received an application form, contact your pastor. Applications for workers and projects are due April 1.

Training will be at Camp Paul Hummel, Boulder, CO

June 12-24

Project Directors—June 12-16

Workers—June 14-24

Projects in churches—June 25-July 30

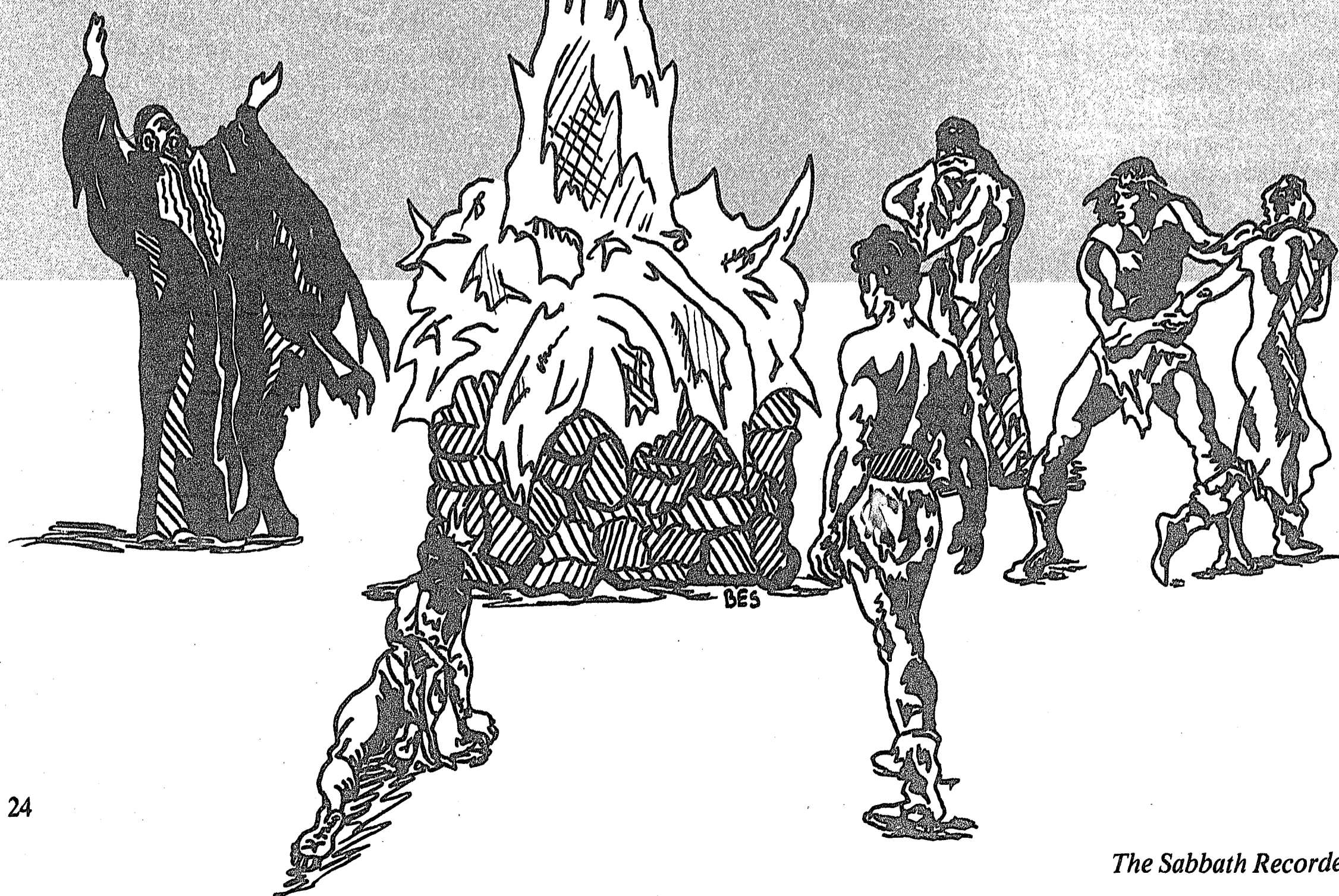
Editor's Note: Rod Noel, a member of the Battle Creek, Michigan S.D.B. Church, is a senior at Adrian College, Michigan. He served on S.C.S.C. teams in Boulder, Colorado and North Loup, Nebraska, in 1982; in Seattle, Washington in 1983; and in Riverside, California in 1984.

SR



Elijah, you don't really mean that.

"Elijah walked a whole day into the wilderness. He stopped and sat down in the shade of a tree and wished he would die. 'It's too much, Lord,' he prayed. 'Take away my life; I might as well be dead!'"
I Kings 19:4



by Edgar Wheeler

We say the most outlandish things when we are discouraged! "I quit! I won't even try again"... "It doesn't even pay to be good"... "I'll never speak to so-and-so again"... or even, "I wish I were dead!" Wise friends will say, "You don't really mean that," as they encourage us to pick up and go on.

Elijah was experiencing deep depression at this stage in his ministry, and he said, "It's too much, Lord! Take away my life; I might as well be dead!"

You will note that he was out in the wilderness, a day's walk from anyone. The wilderness was literal, but it is also symbolic of desolation of spirit. He found a scrub tree and sat under its shade to commiserate with himself, and to complain to God.

Elijah had his reasons for feeling as he did. He had been a faithful prophet. He had repeatedly warned King Ahab against his wickedness and what it was leading to. He had sought to turn him to God and to save the country from ruin. His words fell on deaf ears, except to jeopardize his own life. Moral darkness settled over Israel more and more deeply.

Finally he challenged the prophets of Baal, Israel's false god, to a contest on Mt. Carmel to demonstrate whether Jehovah or Baal was the true god. The power of God was dramatically demonstrated, and the people shouted, "The Lord, he is God!" Yet, God and Elijah were soon to experience the fickleness of the people once more.

Elijah had the priests of Baal killed, in an effort to rid the land of idolatry, only to find that the headstrong queen, Jezebel, was out to destroy him: "By this time tomorrow I'll see that you are dead, too!" And Elijah knew she usually got what she wanted. King Ahab could sulk and complain, but it was Jezebel who took over and saw that he got what he wanted.

So Elijah ran for his life—a long, long way, to make sure he was safe from this terrible woman! To his mind he was a defeated man, and his prophetic career was at an end. The high point of the experience on Mt. Carmel had evaporated to a low, lower than

the dust. So he blurted out—I'm sure that's the way it was: "I wish I were dead! I've had it. You might as well take my life, Lord!"

God's answer was "Elijah, you don't really mean that!" Oh, not in just those words. He just sent an angel who awakened Elijah from his sleep of exhaustion, and said, "Get up and eat. Have some hotcakes and water." Elijah was still in the doldrums, and again the angel roused him, urging him to eat and drink to regain strength for the journey ahead.

I think the Lord was saying to Elijah: "You're just worn out. You are speaking out of your discouragement. You don't really want to die. If you did, you could go back to Israel and Jezebel would be only too happy to grant your wish. Eat now; get off for awhile to regain your perspective. I have things to tell you, and things for you to do."

"He got up, ate and drank, and in the strength of that food went for forty days and forty nights to Mt. Horeb"—that mountain so rich in sacred associations with God's deliverance from Egypt and his commandments to his people. There God invited Elijah to air his complaints; then he revealed himself in the still, small voice, and told Elijah what was next on the agenda.

Good Christian people can and do get the *Elijah complex*. "I'm the only true Christian left, the only one who really cares; what can I do?" This is a kind of spiritual egotism, as though everything depends on them, resulting in discouragement and feeling of martyrdom. There is the feeling of beating one's head against a wall, trying harder and harder with no one listening and no visible results. When individuals feel this way, congregations get the feeling, too, and witness languishes.

We know the feeling. We've been there. In a time of weariness and discouragement, we remembered a promising "business opportunity" that had come to our attention some time before. It looked like a wonderful "shade in the wilderness of despair." We took a day off and went to investigate the prospect. It was a lovely day, and a quieting, soothing trip. It looked as though this business far from the great population centers would grant release from the stresses we had experienced in the pastorate. God did not do one thing to prevent our *running* that day. But as we started home, it was as though the "still, small voice" said, "Now you don't really mean that! You know what I have called you to do, and I have more things in mind for you to do." We went back and

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Elijah, you don't really mean that.

“Elijah walked a whole day into the wilderness. He stopped and sat down in the shade of a tree and wished he would die. ‘It’s too much, Lord,’ he prayed. ‘Take away my life; I might as well be dead!’”

1 Kings 19:4



by Edgar Wheeler

We say the most outlandish things when we are discouraged! “I quit! I won’t even try again”... “It doesn’t even pay to be good”... “I’ll never speak to so-and-so again”... or even, “I wish I were dead!” Wise friends will say, “You don’t really mean that,” as they encourage us to pick up and go on.

Elijah was experiencing deep depression at this stage in his ministry, and he said, “It’s too much, Lord! Take away my life; I might as well be dead!”

You will note that he was out in the wilderness, a day’s walk from anyone. The wilderness was literal, but it is also symbolic of desolation of spirit. He found a scrub tree and sat under its shade to commiserate with himself, and to complain to God.

Elijah had his reasons for feeling as he did. He had been a faithful prophet. He had repeatedly warned King Ahab against his wickedness and what it was leading to. He had sought to turn him to God and to save the country from ruin. His words fell on deaf ears, except to jeopardize his own life. Moral darkness settled over Israel more and more deeply.

Finally he challenged the prophets of Baal, Israel’s false god, to a contest on Mt. Carmel to demonstrate whether Jehovah or Baal was the true god. The power of God was dramatically demonstrated, and the people shouted, “The Lord, he is God!” Yet, God and Elijah were soon to experience the fickleness of the people once more.

Elijah had the priests of Baal killed, in an effort to rid the land of idolatry, only to find that the headstrong queen, Jezebel, was out to destroy him: “By this time tomorrow I’ll see that you are dead, too!” And Elijah knew she usually got what she wanted. King Ahab could sulk and complain, but it was Jezebel who took over and saw that he got what he wanted.

So Elijah ran for his life—a long, long way, to make sure he was safe from this terrible woman! To his mind he was a defeated man, and his prophetic career was at an end. The high point of the experience on Mt. Carmel had evaporated to a low, lower than

the dust. So he blurted out—I’m sure that’s the way it was: “I wish I were dead! I’ve had it. You might as well take my life, Lord!”

God’s answer was “Elijah, you don’t really mean that!” Oh, not in just those words. He just sent an angel who awakened Elijah from his sleep of exhaustion, and said, “Get up and eat. Have some hotcakes and water.” Elijah was still in the doldrums, and again the angel roused him, urging him to eat and drink to regain strength for the journey ahead.

I think the Lord was saying to Elijah: “You’re just worn out. You are speaking out of your discouragement. You don’t really want to die. If you did, you could go back to Israel and Jezebel would be only too happy to grant your wish. Eat now; get off for awhile to regain your perspective. I have things to tell you, and things for you to do.”

“He got up, ate and drank, and in the strength of that food went for forty days and forty nights to Mt. Horeb”—that mountain so rich in sacred associations with God’s deliverance from Egypt and his commandments to his people. There God invited Elijah to air his complaints; then he revealed himself in the still, small voice, and told Elijah what was next on the agenda.

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good was accomplished far beyond what we had been able to do in all our previous efforts.

It did us good, though, to let our discouragement out and to get away from the burdens for awhile to regain our vision and hope. Perhaps what made us feel best of all was that we did not feel guilty about doing so. We did not feel that God was condemning us.

...be still in your soul, praise, pray, worship, and let the Lord speak to you.

It is good to know that we can be honest with God, and that he understand us.

God knows the difference between being over-wrought or discouraged,

Amsterdam 86

Cont. from page 22

to make the roster of participants as broadly representative as possible, he said, and recommendations are being received from all over the world. Mr. Smyth, of Boynton Beach, Florida, is Vice President in charge of International Ministries for the Minneapolis-based Graham organization.

An international staff is being assembled to carry out conference planning and preparation, said Mr. Smyth. Heading the staff will be Werner Burklin, a former Youth for Christ executive in West Germany who also served as Executive Director of the Amsterdam 83 staff.

Assisting Mr. Burklin will be Robert Williams and John Corts of the Graham organization, serving as Associate Director and Program Director respectively. Susan Pannell of Fort

and moral lapse or serious intent to abandon his cause. He answers according to our need—and prepares us more adequately to serve him, facing hardship confidently.

When God had renewed Elijah's spirits, he gave him the biggest job yet—to anoint a new king in an enemy nation, a new king in Israel and to encounter Ahab and Jezebel face-to-face. And he did it! Further, he was given the vision to look ahead and anoint Elisha to succeed him in his prophetic role.

Are we as individual Christians and as a church saying, "There's no use of trying to evangelize, for nobody will listen anyway"... "There's no use in trying to change people, because they are all satisfied as they are"... "There's no use in trying to help the poor, because most of them are irresponsible and lazy."... "There's no use in thinking of an aggressive church program of ministry, because many of

us are getting old, and the younger members are moving away." Are we for all practical purposes saying, We might as well give up?

If so, remember that God does not give up easily. If he recognizes in us a spark of sincerity and faith, he says, "You don't really want to give up. You may be tired, discouraged and confused. But now listen, so that I can speak to you. Let me help you understand yourselves and me, and what your life is about. Let me give you a larger view of my purposes, and what I want you to do. And—oh yes—there will remain much to be done for the Kingdom after you are gone, so prepare the next generation of my people to pick up where you have to leave off."

So feel free to tell the Lord your disappointments and discouragements. But also be still in your soul, praise, pray, worship, and let the Lord speak to you. When you have heard, you will agree with God: "No, I didn't really mean to give up. I'm ready to hear what you have for me to do next." SR

Lauderdale, Florida, will be in charge of participant services. Journalist Edward E. Plowman of the Washington, D.C. area will again head up communications. Other staff members come from a variety of countries.

George Wilson, Executive Vice President of the Billy Graham Evangelistic Association, was named Finance Chairman. Another Graham associate, evangelist Leighton Ford of Charlotte, North Carolina, is Chairman of the Program Committee. Both held similar posts for the 1983 conference.

An office has been opened in Amsterdam, near the huge RAI convention complex where the conference will be held. The complex includes a 10,000-seat-capacity hall that will be used for the main sessions. SR

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Church leaders and ABS plan greater distribution of scriptures

New York, NY (ABS)—The Rev. Kenneth Burdick, of the Seventh Day Baptist General Conference, was among 40 of the country's top Christian leaders who met recently with officials of the American Bible Society to discuss means by which a deepening world hunger for the Word of God may be satisfied.

The occasion was the Society's National Advisory Council held at the Star Lake Retreat Center in New Jersey, the first such gathering in four years. Delegates were presented with an "open challenge" to devise more effective ways of sharing the Word.

The delegates to the two days of meetings came from 31 denominations and Christian agencies.

Energy and enthusiasm were described by one observer as "very high" during discussions of a forthcoming advance program designed to reach young people all over the world with Scriptures in their own language. The program has been given the approval of the Executive Committee of the global United Bible Societies partnership.

This youth advance campaign, scheduled to get underway by ABS and the rest of the world's national Bible Societies in 1986, was made the subject of a special resolution passed by the delegates which urged its implementation among their own constituents in the United States.

Truly global in scale, the campaign aims to stimulate not only existing programs that bring Scriptures to young people right up to the age when they become adults and even beyond, but also to introduce imaginative new programs.

Treasurer Dr. Charles W. Baas, describing the financial structure of the Society, explained that ABS is one of 17 Societies around the world which, once the needs of their own countries are met, give necessary funding to partner Societies at work in over 150 other countries which need help in doing the same.

Each of these "supporting" So-

The youth advance campaign is scheduled to get underway in 1986.

cieties, including ABS, has already pledged to increase its contributions by at least 10 percent each year to help satisfy the world demand for Scriptures. This will help to supply the missions and other overseas agencies of the churches and Christian organizations in this country more adequately.

Dr. Baas noted that Bible Society support from Christians in the United States amounted to an annual average of 8.87 cents per person for Bible work overseas.

Delegates, commenting on the "open" theme of the Council, commended ABS for the openness of its operations and for the Society's wide-ranging relationships with all the churches and the others it serves.

There was also enthusiastic endorsement of the historic cooperative and non-competitive posture of ABS "as it relates to other agencies involved in Scripture translation and distribution." Unanimously, a resolution was adopted to that effect.

Enlarging on this theme, Miss Alice E. Ball, the ABS general secretary who heads Bible work in the United States, said that "frankly there is more than enough work for everybody to do. If all of us use all of our resources, and all of our energies, it is still going to take a great deal to see that everyone is reached with the Word of God."

In a moving address that added dramatic emphasis to the importance of the working sessions the Rev. Lucien Accad, who is executive secretary of the Bible Society with headquarters in Beirut, talked of the perils and also of the rewards of Bible work under fire.

Despite years of almost constant bombardment, the destruction of Bible Society premises and printing facilities, and the severing of communications between workers and often with the outside world, "the first thing that we always had to do was to find Scriptures for the needs of the people. And the Bible speaks to our situation today," said Mr. Accad.

The Rev. Dr. Oswald C. J. Hoffmann, speaker of the Lutheran Hour and a member of the ABS Board of Managers, reminded his audience in a stirring keynote address that "when you are talking about ABS, you're really talking at the same time about all of our colleagues throughout the world." He was referring to the United Bible Societies, the world fellowship of which he is president, and which bonds the work of 100 Societies.

Dr. Hoffman added, "An extraordinarily high percentage of all the Bibles used by all of the missionaries of the churches from which you come, and all the other churches throughout the world, come through these Bible Societies. That's what we are, a channel, a pipeline for the churches."

Among a number of resolutions adopted by those attending the Advisory Council, who affirmed that they were "bound together by our common faith in Jesus Christ," was a covenant to help the American Bible Society in its efforts with colleagues overseas to meet the still enormous unmet needs of persons in circumstances of special difficulty, or restricted geographical location.

ABS, which was founded in 1816, is the chief provider of Scriptures without doctrinal note or comment, and without profit, among denominations and Christian agencies. SR 27

Are you a steward or a squatter?

by Glenn H. Asquith

Birthdays can do something to a person—especially those birthdays that usher in another decade. I had such a birthday, recently, and it was a sobering event. I thought it fitting that I sit down and write out an account of what I had done so far that might be considered to have some merit.

I put paper in the typewriter and began to enumerate my achievements. To my surprise (and satisfaction), I found that a brief catalog of my *doings* took up seven pages—single-spaced. I felt a warm glow. Could it be possible that I had done that *whole thing*? I almost burst into song, but at that high moment I thought of a verse in the New Testament: “Lo, these three years I have come seeking fruit on this fig tree, and I find none. Cut it down; why should it use up the ground?” (Luke 13:7). My bubble of pride burst. How much real fruit had I produced?

It seemed to me, then, that I must ask myself, “Having assumed the use of God’s ground, have I lived as a steward or a squatter?”

Thinking of the ground as simple space, I could only imagine how many acres and acres of this space I had occupied during the years—my homes and yards, the sidewalk, the open road when driving, at places of amusement, in my church. Also, space at a distance where

fuel, wood, water, and food were being prepared for me.

As a steward, I must acknowledge, the owner of that space: “The earth is the Lord’s and fullness thereof, the world and those who dwell therein” (Psalms 24:1). And I must see to it that the space bears fruit in love, righteousness and service. As a share-cropper I must pay my rent by rendering unto God his rightful proportion of what the space I occupy produces.

A squatter will not be concerned with the owner of the space—in fact, he or she will be convinced that the space is the property of the one who can take it. And without this sense of responsibility there will be great waste and misuse of the land.

The picture of the tree in the parable came to mind. It was a special tree for it had within it the power to bear figs. It was planted in a special place conducive to the bearing of figs. I asked myself if this does not speak to my condition. In God’s eyes, I am a special person created with ability to bear certain fruit, and I have been placed in this world in a situation where I can bear that fruit.

Going on from the thought of space as God’s ground, it seemed to me that that ground is also found as possibilities placed within each person. There are the

talents, the peculiar gifts, the environment of the years, the heritage.

If I am to act as a steward of my *possibilities* it must be that I realize the awesome source of all that I am able to do or think or be. The philosopher, Spencer, said that a person is “a descendant of the past and the parent of the future.” Under God I am bringing forth the future of the world. If that future depends on me, what will it be like for generations to come?

As to what my particular gifts and abilities are there must be a careful assessment of them to avoid trying to do that for which I am not skilled. As an example for myself, I remember the anguish that has been mine when a person not gifted to sing insisted on singing! Must I not mesh my gifts with the differing gifts of others in order that all may do something efficiently for God?

A squatter will be careless of the gifts within and do what seems good to him or her. Jesus records the way that such people bury their talents and the kingdom of God is never served by something unique that God had bestowed on them.

Thinking again of the tree, I believe that it was set out to grow, to leaf out, and to respond to the seasons. I, too, should feel that I am here to grow in mind and spirit, never ceasing in efforts to be more tomorrow than I am today. I must *leaf out* to show others that God is working a good work within me. I must be prepared to respond to the seasons of good and ill that will sweep over me as the years go on.

A third thing occurs to me that may be the ground of God that I am using. First it was as space, then as possibilities, and now as influence.

My words, deeds, and the seed I leave to grow represent the chief avenues of my influence on others and the future.

As a steward, how must I approach this matter of influence? No doubt my approach must include a sense of the gravity of permanence. To know that my manner of life may well shape the life of another and go on from generation to generation brings a sense of tremendous awe. To illustrate: a man whose occupation included much public speaking of a thought-provoking kind came to me when I was engaged in editorial work. He said he envied me the permanence of my work. What he said, he told me, would soon be forgotten, but the printed word would go on and on for unlimited years. And so it is with the influence I exert year after year.

If, however, I choose to be a squatter on this ground of influence I will not care what my words or deeds may come to in the future—am I my brother’s keeper? I will care for my concerns, let others care for theirs. What happens when this attitude prevails, came to me recently. I had spent a goodly sum to extend our driveway. When done, the black top was beautiful and smooth—a joy to drive on. But soon a bulge appeared—something was heaving up underneath. Before long the edge of a tree root appeared. After that another bulge and a third and the driveway was ruined. The tree was caring for itself but its influence extended over into my yard. I think that unconsidered actions of a squatter approach to life may well undermine the good of others.

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In this account, a man was being given a farewell dinner and gift after serving the railroad for 50 years. In the days of his service he was required to take a hammer and tap all of the wheels on the cars of a train before it was cleared to leave on its trip. One of the employers praised the man for his faithfulness and told how he had protected thousands of passengers by making sure that the wheels were sound and not cracked. There was applause. But the aging man was a bit confused—“Was that why I tapped all of those wheels? No one told me that, they just said to bang real hard. And,” here he spoke with pride, “I never missed a wheel!”

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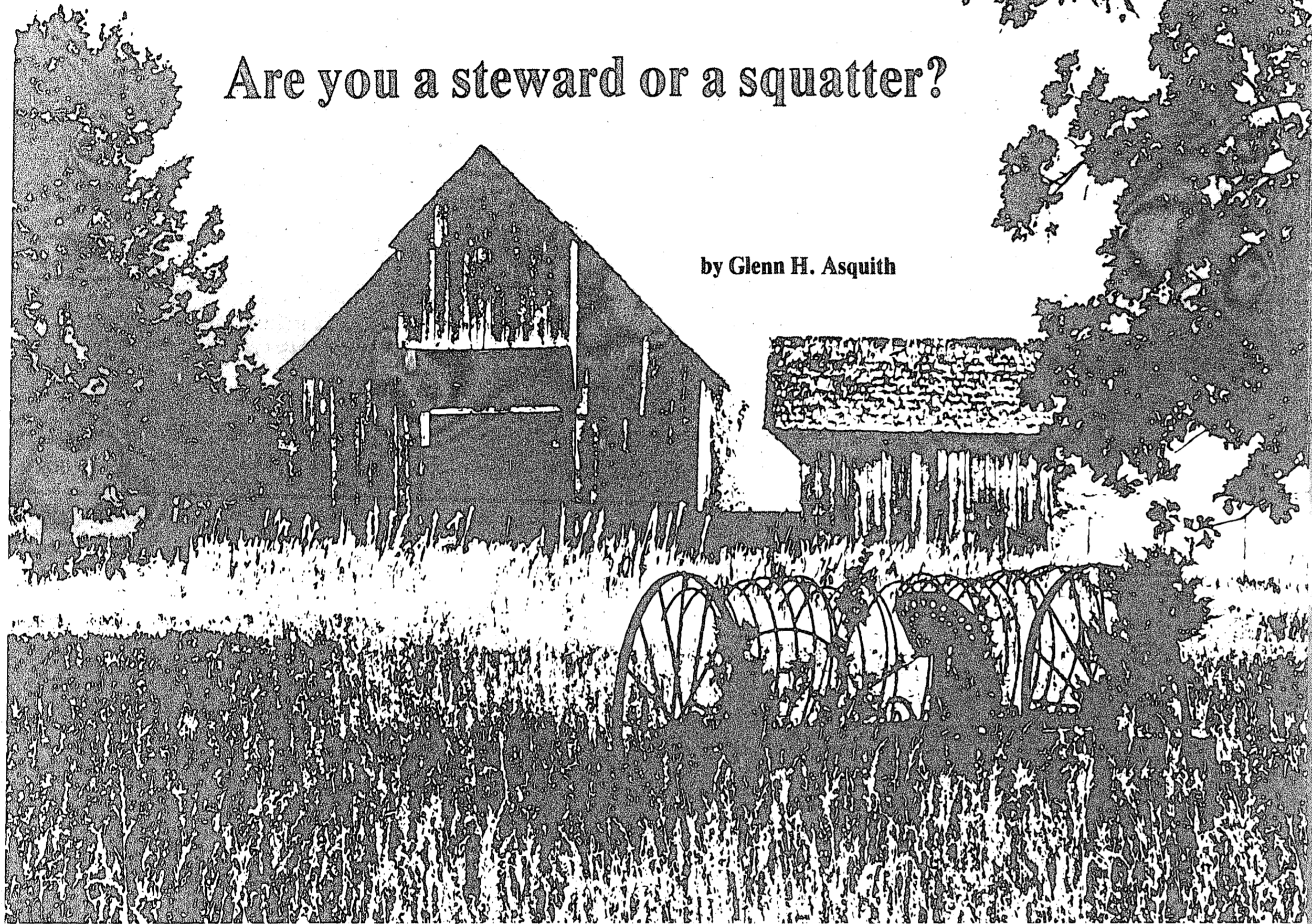
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Former Lightbearer produces gospel music recording

Alfred, New York—A former member of the Seventh Day Baptist Lightbearers for Christ singing ministry has announced the completion of the production of a cassette tape of original Christian music.

Beverly Austin Snyder, who served on the Lightbearers for several years and who provided original music for the group, has entitled the tape *You Will Have to Meet Him*. It includes 13 songs of testimony and praise written and sung by Beverly. Some of the compositions, including *Isn't It Amazing*, *Trouble in the Garden*, *Changes*, and *My Prayer* were originally recorded with Lightbearers.

Although busy with her two toddlers (Chelsea-2 and Jordan-1), she has



written *Morning Star, Shine*, and *A cappella Worship Song* during the past year.

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Day of Prayer

Cont. from page 16

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Obituaries

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She married D. Stanley Fox on June 22, 1922 in Milton. She was a member of the Milton Seventh Day Baptist Church, its Women's Circle, and the 500 club.

Surviving are her husband; a son, Dean II of Shingle Springs, California; two daughters, LuVerna North of New Auburn, Wisconsin and Barbara Johnson of Milton; 10 grandchildren; 14 great-grandchildren; and a brother Howard Severance of White Bear Lake, Minnesota.

Services were held at the Milton Seventh Day Baptist Church on December 7, 1984, with Pastor Herbert E. Saunders officiating, assisted by Pastor Earl Cruzan. SR

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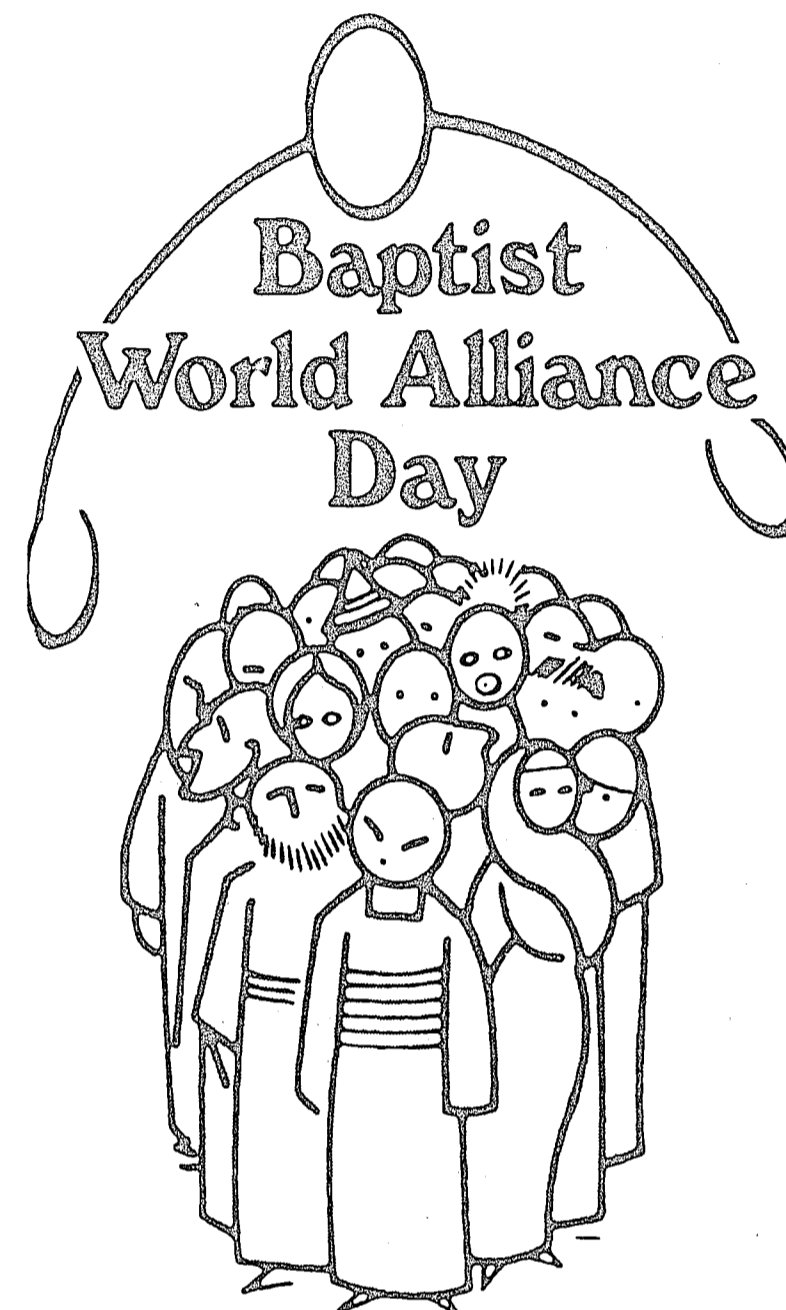
She was married to Robert Burdick on June 25, 1927. He preceded her in death in June. She was a member of the Seventh Day Baptist Church of Milton, its Women's Circle, and a past noble grand of the Rebekah Lodge.

Surviving are three sons, Robert of Boulder, Colorado, Kay of Janesville, Wisconsin, and Keith of Sanger, Texas; two daughters, Carolyn Payne of Youngstown, Ohio, and Eleanor Sheppard of West Palm Beach, Florida; 22 grandchildren; 16 great-grandchildren; and two sisters, Ruth Manogue of Milton and Eleanor Koch of Clear Lake, California.

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*II Corinthians 5:1
TEV*



February 2-3,
1985

Births

Hambleton.—A son, Andrew Tyler Hambleton, was born to George and Laura (Van Horn) Hambleton of Port Orange, Florida on May 9, 1984.

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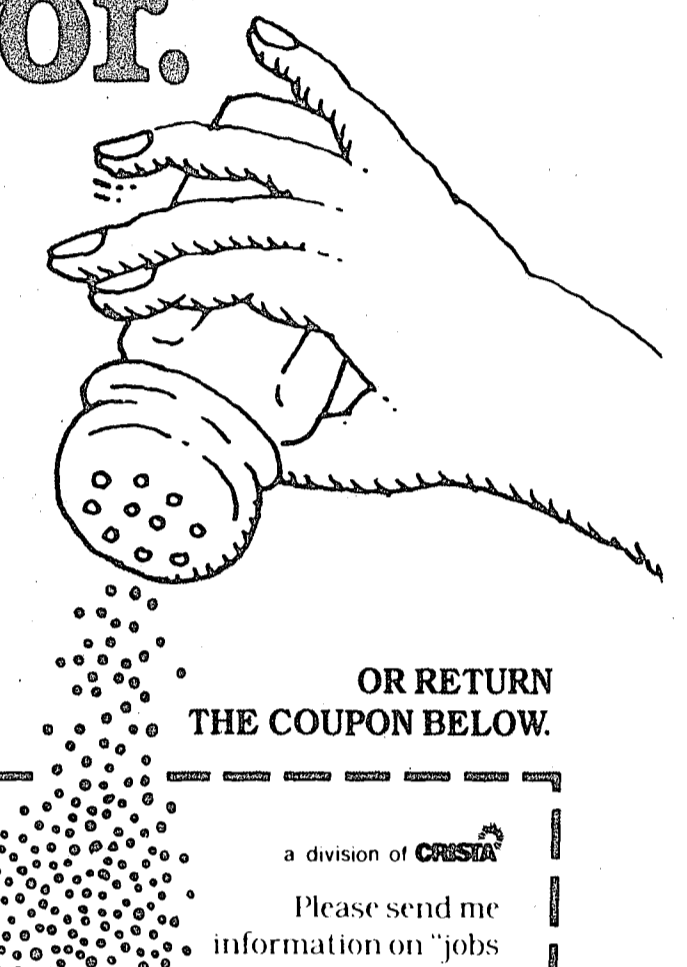
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Joined after testimony
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Debra L. Punzel
Kristi Punzel
Carmen Punzel

San Diego, California
George Calhoun, Pastor

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Ed Bechtholt
Paula Bechtholt

By letter
George Calhoun
Lannette Calhoun
Gem Fitz-Henley

Schenectady, New York
Paul Maxson, Pastor

Joined after testimony
Gerald Gardner

Marriages

Shoemaker-Hedghes.—Charles Robert Shoemaker, son of John and Glenda (Stul) Shoemaker, and Lenice Elizabeth Hedghes, daughter of Donald and Joan (Lederer) Hedghes were united in marriage on July 1, 1984 by pastors Gary Hemminger of Seattle, Washington and Jerry Vaught of Centralia, Washington.

Osborn-Jenner.—Timothy Osborn, son of Rev. and Mrs. Paul B. Osborn of Dodge Center, Minnesota, and Jayme Jenner were united in marriage on November 10, 1984, in Lakewood, Colorado by Rev. John A. Conrod.

Conrod-Wheeler.—Tracy Gaither Wheeler, daughter of Judy Wheeler of Yuba City, California, and Michael Conrod, son of Rev. and Mrs. John A. Conrod of Lakewood, Colorado, were united in marriage at the Bay Area Seventh Day Baptist Church on December 8, 1984 by the groom's father.

Former Lightbearer produces gospel music recording

Alfred, New York—A former member of the Seventh Day Baptist Lightbearers for Christ singing ministry has announced the completion of the production of a cassette tape of original Christian music.

Beverly Austin Snyder, who served on the Lightbearers for several years and who provided original music for the group, has entitled the tape *You Will Have to Meet Him*. It includes 13 songs of testimony and praise written and sung by Beverly. Some of the compositions, including *Isn't It Amazing*, *Trouble in the Garden*, *Changes*, and *My Prayer* were originally recorded with Lightbearers.

Although busy with her two toddlers (Chelsea-2 and Jordan-1), she has



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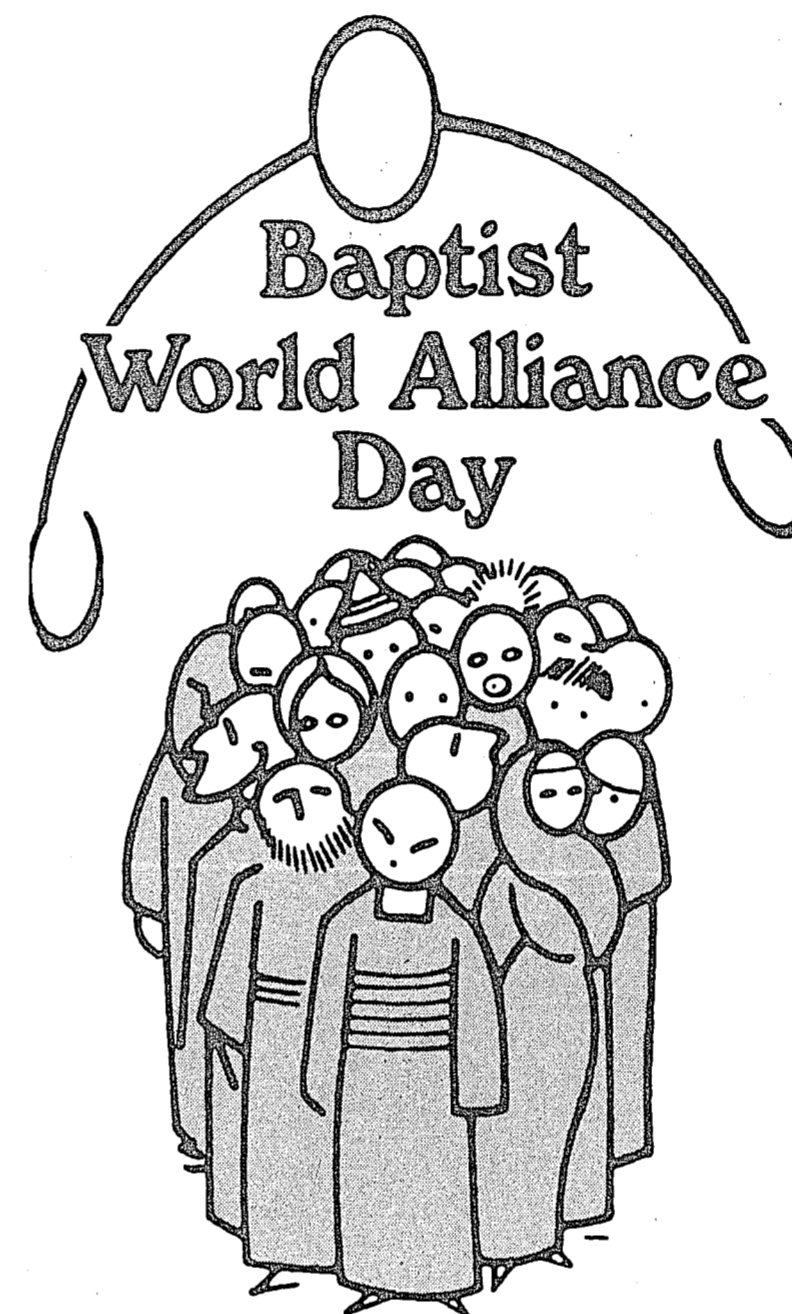
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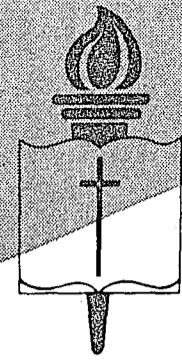
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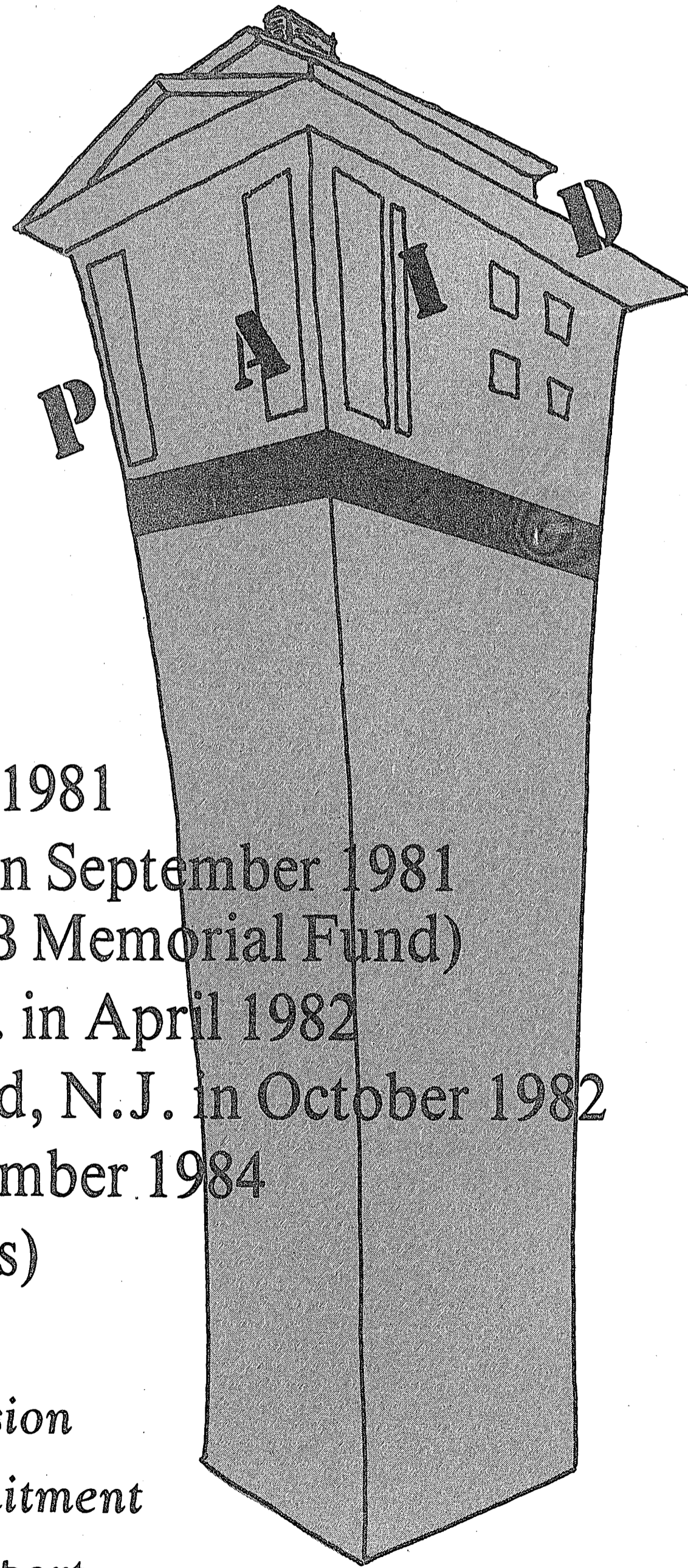
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Sold property in Plainfield, N.J. in October 1982
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(3 years and 3 months)
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March 1985

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