

The

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abbath

News for and about
Seventh Day Baptists

March 1990

R

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Healing

Does it take just the right:

Touch? Thoughts?

Faith? Time?

Missionary Society Annual Meeting

The annual meeting of the members of the Seventh Day Baptist Missionary Society will be held at the Pawcatuck Seventh Day Baptist Meeting House, 120 Main St., Westerly, RI 02891, on Sunday, March 18, 1990, at 2:00 p.m. for the following purposes:

To elect voting members, a Board of Managers and officers to hold office until the next annual meeting and until their successors are elected.

To hear and act upon the reports of the Board of Managers and officers for the fiscal year January 1, 1989, to December 31, 1989.

To ratify the appointment of independent

public accountants for the current fiscal year.

To consider and act upon such other matters as may properly come before said meeting or any adjournment thereof.

The Board of Managers has fixed the close of business on February 28, 1990, as the time at which members entitled to notice thereof and to vote at the meeting and any adjournment thereof shall be determined.

Cindy Nadeau, Secretary



Historical Society Annual Meeting

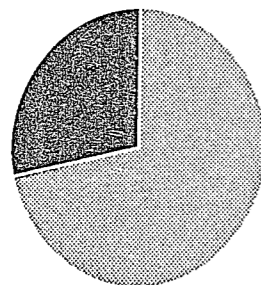
The Annual Meeting of the Seventh Day Baptist Historical Society will be held at the Center in Janesville, Wisconsin, on Sunday, May 13, 1990, at 2:00 p.m.

The Historical Society serves the denomination in the collection, preservation and communication of Seventh Day Baptist history. As a membership corporation, it does not share

directly in the denominational budget and relies on support from membership fees, contributions and endowment. Any member of a Seventh Day Baptist church may become a Contributing Member for a \$10 annual fee, or a Life Member for \$100, payable to the treasurer, Muriel Osborn, at the Center, Box 1678, Janesville, WI 53547.

A 'PROP'-er Accounting

Goal
\$50,000



Receipts thru
February 15, 1990

Our goal will be tripled by the Sue McMillan Fund.
Thank you for helping our retirees—
those who gave so much.

As you
received Christ
Jesus the Lord,
so live in him!

FREE 1990 Religious Liberty Day Packet. Send today for a poster and other materials to assist your church in developing a Religious Liberty Day emphasis around the theme "Walking in Christ, Living by Faith." Religious Liberty Day is the first day of worship in June.

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The Sabbath Recorder



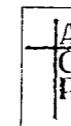
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Who are Seventh Day Baptists?

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

- the saving love of Jesus Christ.
- the Bible as the inspired word of God and a record of God's will for man. The Bible is our authority both for our faith and our daily conduct.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. Every member of the church has the right to participate in the decision making process of the church.

The seventh day

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

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



Finding a faith-healing faith

by Rev. Richard A. Evans

I'm sure most of us have heard that "God works in mysterious ways, His wonders to perform." We often read to our children the Bible stories of God's great power, and tell of the healing miracles of Jesus, which He did about two thousand years ago. Though the Bible is full of evidence that says ministers, ordained of God, were given the authority to claim charismatic signs as well as grace to proclaim His love, I did not believe that it was really necessary to demonstrate God's presence in my life and ministry in the way that Jesus spoke of in Mark 16:17-20.

Beginning to enlighten me through my wife, Patricia, a few Christian writers, and personal experience, the Holy Spirit gradually transformed my theology and practice of ministry.

Planting faith-healing faith

Early in 1985, while ministering in the Pittsburgh area, a pretty high school senior came to our prayer meeting one Sabbath

afternoon to ask for prayer. She was on the verge of becoming blind in both eyes. Patricia asked me to anoint Fawn and I asked Patricia to pray for her.

Before then, I had never prayed for a blind (or nearly blind) person to receive clear vision. The action of anointing her was easier for me to deal with at that time.

The very next morning, a member of the Fellowship called us, telling Patricia of the wonderful news that Fawn could see clearly. I received confirmation of her healing when I visited with her soon

the encouragement of Patricia, Fawn might be blind and miserable this very day. Many people have been delivered by God's power because someone else interceded for them by claiming God's promises and taking them personally.

During a business trip to Cleveland, Ohio, in 1986, I suffered from intense pain in my back. The pain had existed for a few days before I arrived in Cleveland and worsened each day. On the following Friday, I headed for Columbus to attend the Sabbath service of worship there at the First SDB Church. During the

The Holy Spirit gradually transformed my theology and practice of ministry.

afterward. Her eyes felt better and were very clear and beautiful.

God certainly strengthened my faith in Christ's words of John, chapter 14. I then praised the Lord, knowing that had it not been for

time of sharing and prayer requests, I told of my need and desire for God's healing. Sharon Wauls, who was a student minister there with Pastor Perry Cain, called me to the altar for the congregants to

gather around me in prayer and that I might receive the laying on of hands. I no longer remembered my pain. I was almost overwhelmed just to see a church ministering to someone in that fashion. The Sabbath delights of that day filled my mind and it later dawned on me that I had already received the healing that I longed for. Popular medications and treatments had not given me any relief. I was convinced that God was trying to tell me something.

Ministering in the power of faith-healing faith

I was motivated to restudy the Bible concerning the various ways that the Holy Spirit works through God's servants to minister to others. I also gained the necessary theological mind-set and spiritual rejuvenation to minister so that people could see and feel God's redemptive grace, as well as simply believe it. Though healing miracles are only a part of the various kinds of miracles that the Lord is using with me, I want to list some of what God has been doing recently to confirm my faith in His Word and the reliability of His promises.

Early in 1989, during a Bible Study visit to a church friend in the Bronx, I was grieved to watch the woman, who was at the point of crying because of a severe pain in her chest. I silently asked God to advise me. He instructed me to not be afraid to openly declare that, upon my word, claiming God's Word, she would be relieved of her chest pain before I walked out of her door. We agreed and sang a hymn together.

She rushed into the bathroom and muffled her shout of joy so neighbors would not think that I was up to something else. She returned very excited, but calmly announced that she was immedi-

ately healed of the great soreness that had been in her chest. Her entire countenance spelled relief.

Soon after this, at the Brooklyn Hospital, I visited one of my parishioners who had a type of paralysis in one of her hands. I quickly read a few Bible passages to her as she read along. My excitement was contagious. She agreed with me for a healing miracle for her hand. Before I could say good-bye, she was moving her hand with comfort and renewed strength, and smiling with great joy. Had there been a spirit of bitterness in either of us toward the other or someone else,

as the Holy Spirit gave her utterance. On the following Sabbath, it brought the entire church much joy to hear her testify concerning this miracle which God had already confirmed for her.

The witness of slow miracles

The healings and other miracles which we read from the Bible are usually instant ones. In our present age of the microwave oven and other forms of quick service, we may be inclined to dismiss the slow miracles from being miracles. A slow miracle may be the curing of an AIDS victim who is healed

She returned very excited, but calmly announced that she was immediately healed.

God's healing power would have been checked.

Last December, a woman requested prayer at church that God would end her agony from tormenting pains in her body and her consequent mental anguish. I requested the anointing oil and told the hurting sister that upon the authority of God's Word, she would receive rapid healing throughout her body. During that same moment, God healed her, and she began to speak praises unto Christ

through our fasting and prayers for 21 consecutive days. The slow miracle may be the spiritual healing of a very unkind and rebellious person who repents four months after hearing the Gospel.

The healing power of Christ is very much alive and active today. To God's glory, let us receive and minister it to others.

Richard Evans is pastor of the New York City SDB Church.



"As a man thinketh in his heart, so is he"

by Shelley Shobe

Many writers and ministers have used this verse (Prov. 23:7) to expound upon the importance of controlling our thought life. I would like to look at a new dimension—one that delves into the area of self-esteem, self-worth.

If you believe that you are no good, unable to do anything well, then most likely this will prove to be the case. Conversely, if you think that you are special, having unique talents and abilities, then this, too, will be the case.

One of the many wonderful privileges of being a Christian is having a handle on the truth found in the Word of God. Once the truth is understood, we can transform our thinking processes, how we see ourselves. Then the above words of Solomon become applicable to us, individually, and we discover self-esteem as God intended it.

So, how do we get our thought processes turned around? How do we think of ourselves as God would have us to? As we see the answers unfold before our eyes, we will be set free as Jesus said, "If you are truly disciples of mine, then you shall know the truth and the truth shall set you free" (John 8:32).

In the Bible, God makes it clear that from the moment of conception you are a unique, special individual (Psalm 139). He created you because He desired a relationship with you (2 Thess. 2:13). However, due to a wrong choice made by Adam and Eve, sin entered in and such fellowship was impossible (Isa. 59:2). Yet, God's love for you was so deep He provided a way through the death and resurrection of His Son so you might be reunited with Him (Rom. 5:8). Thus, at the moment you accepted God's gift of

love, repented of your sinful ways and were reconciled (brought back into a relationship with God), you became a saint, set apart (sanctified), or, in the words of a very dear friend of mine, you became an "awesome spirit-being of magnificent worth as a person" (1 Cor. 1:2).

Did you catch the magnitude of the words in that last sentence? Read them again if you aren't sure. Now, add to them some more truths about who you are in Christ:

- 1) You are completely forgiven by God (1 John 1:9) and no longer need to experience guilt (Rom. 8:1);
- 2) You are fully pleasing to God just as you are (Rom. 5:1);

Your self-worth needs to be based on how God sees you in Christ.

- 3) You are totally accepted by God (Col. 1:21-22) for He no longer sees you through the eyes of your actions but your heart;
- 4) You are deeply loved by God (1 John 4:9-11) and nothing you ever do can separate you from that love (Rom. 8:38-39); and
- 5) You are absolutely complete in Christ (Col. 2:10).

How can your self-esteem get so confused and distorted when you have at your fingertips the truth of who you are in Christ as stated above? I believe the first reason is that the Christian church through the ages has failed to teach these truths as God intended. Secondly, the world has its own ideas of who you are, and has been bombarding you with these lies since your birth.

The world says that you have

value only by how others accept and see you, or by the quality of your performance. In other words, you are what you do and how your behavior affects those around you. These are lies! Do you see how the world's standard of judging your value is directly in conflict with who God says you are in Christ? What you do is not who you are! They are not related at all, for you are always awesome as a Child of God, even when you blow it!

Your self-worth, the way you see yourself, needs to be based on how God sees you in Christ. Throw out the world's ideas for what they are—lies—and replace them with the truth. Review again and again

the five statements given above, asking God to engrave these words deeply in your heart and mind. As you do, your thought processes will begin to change and you will see yourself as God sees you in Christ.

It is imperative that you understand I am not advocating a quick fix, fast answers, or an easy way out. What we are talking about is a process; a very real, biblical part of sanctification. Whenever change is involved, it takes time and active involvement on your part. For years you have seen yourself as the world sees you. Now, with the truth before you, that can change and so can your self-worth.

I write as one who has been in the pits of despair with a life all entangled and torn because my self-worth was based on the world's standards. My childhood was traumatic, leaving many emotional,

mental, and spiritual scars. Two years ago, God mercifully led me to the truth through serious illness, forcing me to be hospitalized, followed by several months of ongoing therapy. What you need to see is that I made it—my self-worth is grounded in God's truth about me, and now I am physically, mentally, and spiritually whole. Granted, I have my days—but who

doesn't? Change takes time.

Certainly not everyone is driven to illness and the need for medical intervention before understanding the truth. Yet, I believe all of us lie prey to the world's lies and are affected by them. So, I challenge you to assess your self-worth. How do you see yourself? How do you feel about yourself? If it is not as God sees you in Christ, then begin

now to make the change. God wants to set you free with the truth just as He has done for me. *SR*

Shelley Shobe gave a moving testimony of God's healing power at our 1989 Conference sessions. She is the wife of Pastor Bill Shobe, Houston, Texas.

Passive Mind—A Meditation

by John Laughlin

Let your mind be a passive receptacle in a pool of a mountain-fed stream; let the waters infuse your every thought and instill new light that powers new images and a new way of life. Let the light shine before you, brightening every step you take into the dark night where doubt and sorrow, injustice and poverty, lostness and the threat of eternal death await.

Let the waters trickle over and through you like the soft palm of your true love caressing away tensions and strife. Rest in the word of the Lord as a smooth stone lying at the bottom of the pool where eons of contortions, brokenness, compression, and shaping have delivered it perfected in nature.

Rest in Christ, comforting and kind as a loving mother whispering soft sweetness into your young child's ear—each word an arm around her tiny shoulders securing and assuring her. Cool, fresh, delicious spring water flows down the lush mountain side and fills your stream with liquid music.

High overhead circles a hawk catching the upward draft created

by water and woods comingling and consecrated. The wheeling bird is lifted by that which he cannot see or understand—his very essence as a hawk, that which lifts him and aids his descent, that which gives him speed and slows him down to land safely, are all invisible and insubstantial.

Up from the clear pool, out of the deep forest, down the long path, and out into the open field hear God calling. Be sustained, lifted up, and let your essence also be defined by Him whom you cannot see or touch.

Be as a mirror to His image with life and light reflected from Him. Be the shadow of this light and dare not move alone, or else acquire the reflection of moons, and paler will be your emanations and shorter your shadow and imperfect your reflection; thin, blurred at the edges, overshadowed and vague.

Think, rest, rise, live, and be—in His light. *SR*



Power encounter

by Rev. George Calhoun

Those of us who live in the Midwest are not unfamiliar with what is known as "power encounters" in nature. Each spring, cold air from the north collides violently with warm air from the south to create a violent encounter. Thunder, lightning, snowstorms, torrential downpours, and tornadoes ravage the countryside, leaving in its destructive path the shambles of its fury. These great conflicts release an extraordinary amount of energy, resulting in chaos and disorder.

Our example from nature gives us a glimpse of another power encounter that takes place not in the physical world, but in the spiritual realms. It is the conflict between light and darkness, Satan and Jesus. As redeemed believers, we must recognize that we come into direct opposition with the Evil one and are, likewise, in a power encounter.

In the book of Genesis, we see that there was no chaos or conflict in the beginning. There was no sin, sickness, or death, for God saw that all He made was good—very good. But sin entered through Satan's deception and man's disobedience, and, as a result, the great spiritual conflict of the ages began. With sin and conflict came sickness and disease, and as we read in Romans 8:22, "the whole creation has been groaning as in the pains of childbirth right up to the present."

As we study Scripture, we begin to see the outcome of sin and, in particular, the reduction of life expectancy. Adam lived 930 years, Noah 950 years, Terah 205, Abraham 175, and Isaac 108 years. It was said about Isaac in Genesis 35, that when he died at 108, he was old and full of years. Old and full of

years? Next to Adam or Noah, he was merely a kid! How do we account for this drastic drop in life expectancy?

Until the "age of modern medicine," people were considered fortunate if they lived into their fifties. If we go to the other end of Scripture, after sin has been eradicated and Satan defeated, we read in Rev. 21:4 that "there will be no more death or mourning, crying or pain, for the old order of things has passed away." In other words, it will be as it was in the beginning before sin appeared on the scene.

Since Genesis, mankind has been trying to reverse this situation by the use of technology, science, and the medical professions. I'm not trying to downgrade any of

We have seen positive and amazing results.

these tools, for God has indeed had His hand upon it. I am merely saying that we are doing ourselves a grave injustice if we do not examine this issue from a biblical perspective. When Jesus died on the cross, the Word says that He set us free. Free from what? Are we merely freed from the eternal consequences of sin or does it also have application for the here and now?

I believe that Scripture bears witness that it most definitely has significance today. When Jesus began His ministry, He wanted His followers to know for certain that His Kingdom was being brought to earth. With that Kingdom, He fulfilled Isaiah's prophecy (chapter 61) declaring "good news to the poor, healing to the broken hearted, deliverance to the captives, sight to

the blind and liberation to the oppressed" (Luke 4:18). Jesus did not say that His Kingdom would come, but that it had already come (Matt. 10:7) and He told His disciples to go out and do what He was doing in order to bring people into His Kingdom. I have seen many Christians oppressed and held in bondage. However, I have also seen many Christians set free from spiritual oppression. Yes, these Christians are possessed by Christ, but they can be held in oppression by demonic influence. I have personally been involved in praying for dozens of individuals to be delivered from unclean spirits, with great and tremendous success. I have seen incredible results and noticeable changes in people's lives as they have been delivered from the spirits of anger, hatred, confusion, as well as sickness and disease. I'm not alone in this; more and more conservative evangelicals are becoming aware of the battle and are seeing dramatic results.

In the area of healing, we have seen positive and amazing results as we have taken the authority given to us by the Word of God and, in the name of Jesus, have applied it. Take Melanie, a member of our Y.F. who was diagnosed with mononucleosis. When I visited her, her throat was so swollen she could not speak. Within three days after prayer, she was speaking as normal, and in one week's time she was able to attend a youth conference completely healed. Then there was Don, who was losing weight rapidly from diagnosed bone cancer. He's doing much better and has gained weight. Or Terry, who had one foot a full size smaller than the other. Praise God, they are now the same. We have seen people released from the bonds of

unforgiveness, resentment, and a host of others.

Though we are still growing in this area, we cannot deny the working of God in our midst. Healing and deliverance are now a regular part of our ministry. As John said in 1 John 1, "That which we have seen with our eyes, which we have looked at and our hands

Dr. Peter Wagner, church growth consultant, conducted a study of 170 participating churches in the outreach campaign, "Here's Life," held several years ago. Of the 25,535 gospel presentations, there were 4,106 decisions made for Christ. Of that number, 536 people came to one or more Bible studies, with a net total of 126 new church

Is the Bible wrong or are we doing something wrong?

have touched, this we proclaim to you." I have become aware of a basic biblical principle; that we are in a war zone, and though not all are healed or delivered, this does not discourage us from attempting a rescue for our prisoner of war.

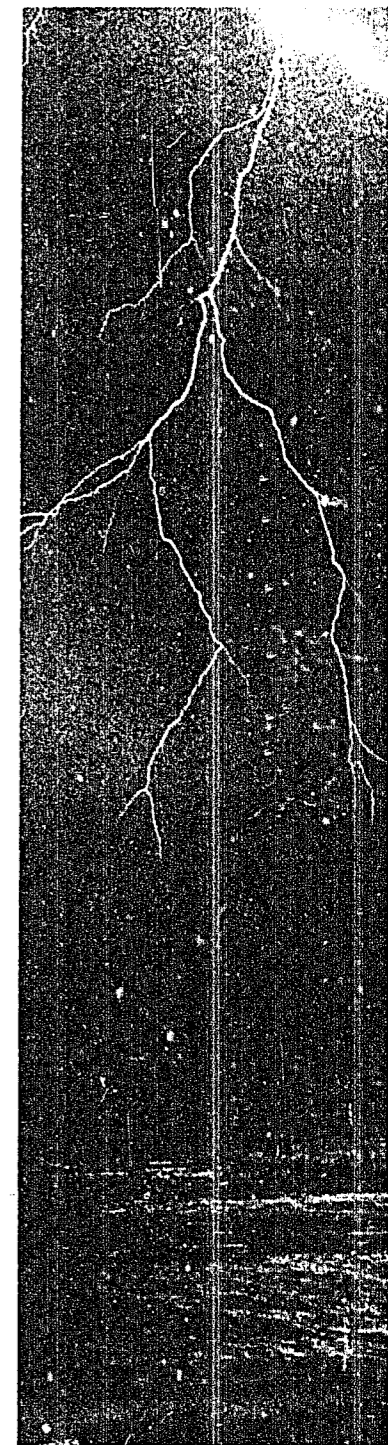
Jesus said to His disciples in Matthew 10:1, "to go and preach and to heal the sick." In Mark 3:14, Jesus told His disciples to preach and take authority and drive out demons." In Luke 9:1, He gave them power and authority to drive out demons, to cure disease, to preach the Kingdom of God, and to heal the sick. In John 14:12, Jesus said, "I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these."

Almost half of the verses in the gospels involve some form of power encounter, through deliverance, healing, or the miraculous. It is also interesting to note that evangelism in the New Testament was almost always accompanied with some form of healing and deliverance from unclean spirits. This power evangelism, as it has been called, seemed always to precede the sharing of the Gospel by demonstrating God's presence.

I don't know about you, but that's discouraging. You may say, praise God for the 126. I do, but someone please tell me, what's gone wrong with the harvesting? Peter Wagner, in his book, *How to Have a Healing Ministry Without Making Your Church Sick*, page 196, states: "We have seen that signs and wonders are helping to bring large numbers of people into God's Kingdom around the world. In many places the key to the spread of the gospel is the power encounter."

Let's ask ourselves. Is the Gospel too weak to break the bonds? Are the things of Scripture no longer relevant? Is the Bible wrong or are we doing something wrong? Most of the evangelism of the New Testament is vastly different from evangelism today. We try to intellectually convince people of the validity of Christ. We systematically lay out a plan and argue for Christ. But in the New Testament, we find that the disciples not only came with sound theology, but as Paul said, "I do not come with words, but in the demonstration of God's power." Clearly the church had something that we lack.

cont. on next page



Power, cont.

Healing, casting out of spirits, and the miraculous were part of the early church's ministry and so it must be today. If you or I were a disciple back then, we would be telling people about Jesus, laying hands on the sick, and taking authority over unclean spirits. What's the difference between then and now? It either doesn't take place any more, or we're missing the boat. Since Scripture doesn't say that these things will stop, but in fact affirms their continuation, I can draw no other conclusion than that we are missing out.

Simple as it may sound, I

believe that what the Bible says is true. The reason we're struggling so is because we try to dictate to God how He should and should not work. We put Him into our frame of reference and limit Him to our own perception. In other words, we put Him in a box.

I believe in the things that I have mentioned in this article. If not, then I would have to disregard the Word of God. If that's the case, then I might as well get out of ministry. For if we can believe that God would come to earth by way of a virgin, live in an obscure village in an unheard of country, and live

among a bunch of nomads; that He did miracles, taught others to do likewise and then died a terrible death on a cross, like a thief, 2000 years ago to save me from my sins today; then believing in healing, deliverance, and a miraculous God who desires to draw mankind to Himself today is a "piece of cake."

It's about time that we stop telling God how big our mountains are and start telling our mountains how big our God is! **SR**

George Calhoun is pastor of the Battle Creek, Michigan, SDB Church.

"Authority to Heal"

A review of the Ken Blue book, by Dorothy Parrott

Just before leaving for Conference, I picked up this book in our library. I was to be a member of the Conference healing team and had been asked to review the healing passages in the Bible, then share with the team members as we met each day to prepare for the healing service Thursday night.

Ken Blue, the author, had explored the issue of miraculous healing but was not satisfied. He wanted Scriptural answers according to a loving and just God.

The author had several motives: to authenticate the Gospel and be effective in pastoral care; to be compassionate for those who suffer;

but, essentially, to follow the commandment to preach the Gospel *and* to heal the sick *and* to cast out demons.

He analyzes the "theological hindrances" that "undermine the healing ministry"; makes a "theological analysis of God's intent to, and means of, healing the sick"; offers a five-step model of healing; discusses "the complexity and wholeness of human beings in relationship to healing"; and concludes "with a call to obedience in carrying Jesus' healing ministry forward" (p. 18).

One hindrance to the healing ministry is the idea that sickness is a punishment from God and that endurance brings us closer to God and His will for us.

"Divine determinism," the belief that God controls all events, is more difficult to deal with. Blue points out that human choice enters into the realm of what happens to us.

"When faith becomes a technique to manipulate God, it becomes destructive." The "faith formula" approach to healing (that holds that the faith of the individual is the key) can lead to guilt feelings ("I didn't pray hard

enough") or anger at God ("He betrayed me") when healing is not the result.

The author cites numerous instances where abundant prayer failed to result in healing, and where half-hearted or unexpectant prayers resulted in miraculous healing. This would indicate that dependence on faith alone is a hindrance. The proper role of faith is that when healing does not come we still believe in a just and loving God who is ever present to sustain and comfort us.

It is important to pray for the sick (even though some are not healed) because many *are* healed through God's power. There are risks but—"If people are not lied to, if they are not flogged for their lack of faith, if they are assured that nothing can separate them from the love of God, then there is no reason for them to be damaged by prayer."

The final reason for practicing a healing ministry is obedience to God. The responsibility for the outcome is His. **SR**

Authority to Heal, by Ken Blue. InterVarsity Press, Downers Grove, IL 1987.

From the executive secretary's desk

Do you want to get well?

by Dale D. Thorngate

Why would anyone not want to get well? Last month I spent several days in bed with the flu, bronchitis, and pneumonia. If the doctor had asked me, "Do you want to get well?" I would have laughed—and perhaps started looking for another doctor. Nevertheless, this is the question Jesus asks the man at the pool who had been crippled for 38 years.

For most of us, this event, recorded in John 5, is important because of the physical healing. As Seventh Day Baptists, we are also interested because it all occurred on the Sabbath.

What is the man's amazing response to Jesus' question? He doesn't laugh. He doesn't start looking for another doctor. In fact, on the surface, his response almost sounds like an excuse: "I have no one to help me into the pool." When the pool was moved by the spirit, the first one in was healed. The man says, in effect, "It's somebody else's fault that I don't get healed."

At this point the story ceases to be only an account of Jesus healing a physically crippled man. We begin to deal with something more serious than a physical problem. Now we are confronted with a spiritual illness.

Notice that Jesus does not show his compassion on the man and his problem by doing something physical. He just gives him an order. "Get up! Pick up your mat and walk." Our immediate reaction is to think that Jesus' action shows a lack of compassion.

During the last several months anyone who has worked with me, if they were paying any attention at all, was aware that I was crippled. Not physically, but emotionally and spiritually. In the middle of my dilemma I was confronted by Jesus and the question, "Do you want to get well?"

My initial response: "This is ridiculous: Of course I want to get well." It took me awhile before I really heard the question. But when I did, I also heard the command that follows: "Get up! Do what you have to do to begin the healing process. Quit feeling sorry for yourself and blaming others for your hurts, and get on with what is important in life. You are useless to yourself and to others."

At this point I was reminded of the words of Eric Berne in his book, *Games People Play*. "The only way

tional, spiritual, and psychological healing, and yet do we not understand that our model for action in the world is Jesus Christ? Why, then, is it necessary for those spiritual cripples to look elsewhere for their healing?

Many churches are working very hard at bringing God's healing to the broken lives of members and friends. Others communicate a very different kind of message.

My prayer is that Seventh Day Baptist churches will reexamine their role and function in the world.

The church should provide the environment for God to heal the spiritually crippled.

to stop the game is to quit playing." I was ready to pick up my mat and walk.

Elton Trueblood, the great contemporary theologian, says, "The greatest problems [of our times] are moral and spiritual, and unless we can make some progress in these realms, we may not even survive."

And from the book, *Compassion*:

"God is a compassionate God. That is the good news brought to us in and through Jesus Christ. He is God-with-us, who finds nothing human alien and who lives in solidarity with us. He is a servant God who washes our feet and heals our wounds, and he is an obedient God who listens and responds to his divine Father with unlimited love. In fellowship with Jesus Christ, we are called to be compassionate as our Father is compassionate. In and through him, it becomes possible to be effective witnesses to God's compassion, and to be signs of hope in the midst of a despairing world."¹

Many people are going outside the church to find help with emo-

Pastor John Peil, in the December SR, talked about the church as a "safe place." Understanding Jesus to be our model, and using our story as the metaphor for the church, we should be providing for spiritual healing by first asking the question: "Do you want to get well?" And then by providing the context in which the invalids can "pick up their mats and begin to learn to walk" again.

"Later Jesus found him at the temple and said to him, 'See, you are well again. Stop sinning or something worse may happen to you.' The man went away and told the Jews that it was Jesus who had made him well."

The church should be a "safe place." A place where we provide the environment for God to heal the spiritually crippled. **SR**

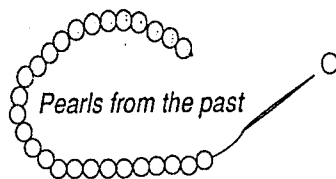
¹Donald P. McNeill, Douglas A. Morrison and Henri J.M. Nouwen *Compassion*, pg. 45.

Other suggested reading:

How to Have a Healing Ministry Without Making Your Church Sick, C.P. Wagner, Gospel Light, Ventura, CA 1988.

Power Healing, John Wimber, Harper and Row Pub., San Francisco, CA 1987.

In God's Hand, Becky Lynn Weck-sier and Michael Weck-sler, Herald Press, Scottsdale, PA 1989.



Healing ministry in missions

by Don A. Sanford

Jaffa, Palestine
March 6, 1857

S.D.B. Missionary Society
Westerly, Rhode Island

Dear Brothers in Christ,
...You say with regard to medical labors, "It is proper doubtless for this to have place, but not to the hindrance of the designated labors of the Mission."

We have been anxious to make ourselves useful while waiting for means to purchase land. We commenced administering to the sick by giving them medicine, and otherwise relieving their necessities, which labor has increased upon our hands, and through the blessing of God, good has been done. I am not able to see how this can hinder the designated labors of the Mission. For Mrs. Saunders has the charge of this department, and while I may be cultivating the soil, giving employment and instruction to one class, Mrs. Saunders will be able in this way to reach another class which otherwise would not come under religious influence; hence there are no reasons to fear that this part of the work will hinder the designated labors of the Mission. But we may hope that it will be an efficient aid to it....

Your brother in Christ,
Charles Saunders

In 1854, the Missionary Society sent William M. Jones and Charles Saunders with their wives to Palestine to establish a mission among the Jews. It was thought best by the Society that an industrial or agricultural department might be included in the mission work. Employment might be given to the poor Arabs and Jews, thereby bringing them under Christian influence and instruc-

tion. The Saunderses were to have charge of that phase of the work, while William Jones was to devote himself wholly to missionary work.

Numerous difficulties met the Saunderses in their efforts. There was a lack of adequate finances. As foreigners, they had problems in getting a clear title to land. Language and cultural barriers added to the suspicions which many of the natives held toward all Christians. The hot, arid climate of Palestine was far different from the New England climate they were used to, causing difficulties in the profitable production of food, as well as problems to their physical health. In addition, there seemed to be no clear agreement on the way in which the mission was to be carried out. But one thing was clear: the people to whom they intended to take the message of Christ needed help in meeting everyday problems caused by sickness and disease. In the meeting of that need, they found their mission.

Mrs. Saunders was not technically trained as a medical missionary. She was neither a doctor or a nurse, but she had compassion for people and a homespun knowledge of remedies which brought relief. The list of medicines which she requested reminds one of "Dr. Granny" on the old Beverly Hillbillies TV show. She asked for an assortment of botanical medicines ranging all the way from 1 lb. of slippery elm, 1/4 lb. of blood root, and 1/2 lb. black root, to three boxes of Dolly's Magic pain extractor, 12 boxes of Rev. Billy Hibbard's salve, and six bottles of L.O. Richardson's Sherry wine Bitters.

It was nearly 30 years later that the sending of professionally trained medical personnel became an integral part of the missionary

work of Seventh Day Baptists. In 1883 Dr. Ella F. Swinney sailed to China and joined the staff of the mission in Shanghai. One year she reported having had 8,122 patients (6,966 paying and the other 1,156 treated without cost).

Dr. Rosa Palmberg was called to assist the medical mission work in 1894. A few years later, land was secured in Liuho, China, for a hospital. Dr. Grace Crandall arrived in 1911 and supervised its setting up.

Others have brought a healing ministry to the suffering in China. Dr. Bessie Sinclair (French) arrived in 1917. In 1924, Dr. George Thorngate and his family took up residence at Liuho. He was imprisoned during the Japanese invasion, but was returned home in a prisoner exchange in 1943.

In 1930 Dr. Thorngate's sister-in-law, Miriam Shaw, a registered nurse, joined the staff at the hospital and served until tuberculosis forced her from the field. Following the war, Dr. Thorngate returned to China to reestablish the medical work at Liuho hospital. A nurse, Sarah Becker, trained native nurses at that hospital until political conditions forced the closing of that mission.

Success in China undoubtedly led to consider medical work in the Malawi mission. This was chronicled in the January *SR*.

Sometimes there is the temptation to view medicine as a means to an end. It is a way to get an audience and to make contact with people so that they can hear the word preached. But those who have gone out in a ministry of healing have generally viewed this healing as mission in itself. This is their ministry, just as it was the ministry of the Master Healer. *SR*



SR Almanac

Where we
have been...

One year ago—March 1989

Outreach issue, "Seeking and Finding the Seventh Day Baptist Church," features articles and insights by new SDBs. This was Editor Scott Smith's last issue.

Five years ago—March 1985

A call for involvement in SCSC comes from training coordinator Gerry Van Dyke and Executive Secretary Dale Thorngate.

New Auburn, Wisconsin, church sponsors a new fellowship at the Imalone Bible Camp, Bruce, Wisconsin.

SDB work grows in Melbourne, Australia.

Pullout Scripture poster presented by Board of Christian Education for Vocation Week.

Doings at Daytona Beach listed.

10 years ago—March 1980

The Evangelistic Project in Brazil brings 74 more decisions for Christ.

Missionary Rod Henry plans new training courses in the Philippines.

Jan Lek, Conference secretary in the Netherlands, visits Sabbathkeepers in Germany and Poland.

Seminary students and Council on Ministry meet at Camp Joy, West Virginia, for winter retreat.

Women's Society promotes "Be Kind to the Minister's Wife Week."

25 years ago—March 1965

"Mission 65," an ambitious lay development and church outreach program, follows the Five-Year Advance which concluded in 1964.

Helen Ruth Green reports on Inter-Varsity convention at Urbana, Illinois.

Dr. Evert Wallenfeldt resigns as president of Milton College.

New Land Rover purchased for Malawi mission.

A "filler" quote: "We have no right to exist as a separate denomination unless we have a mission to mankind, based upon God's eternal truth, which must find expression in the world through the membership of this denomination."

50 years ago—March 1940

Twelve-page supplement honors life and passing of Dr. L.R. Conradi, former director of missions.

Facing budget shortfalls, the Finance Committee presents series of stewardship plans. From the introduction: "I have never seen a good Seventh Day Baptist who was a 'quitter.' Our forebearers were not made of such stuff. A spirit of 'defeatism' is the devil's most effective weapon."

Pastoral moves: Earl Cruzan to Waterford, CT; Albert Rogers to New York City; Clyde Ehret to North Loup, NE; and Wayne Rood to Second Hopkinton, RI.

A bill naming the period "from sunset on Friday evening to sunset on Saturday evening" as the seventh day is introduced in the New York state legislature.

75 years ago—March 1915

Alfred University discusses their guidelines on dancing.

An ad: "Seventh Day Baptist Colony in Florida: Lone Sabbath Keepers, especially, are invited to investigate the opportunities offered for building up a good home among Sabbath Keepers in this land of health and prosperity."

Fire destroys the historic main building at the Albion Academy, Wisconsin.

A. Clyde Ehret ordained in Adams Center, New York.

...where are we headed?

Pray...

- for SCSC projects and workers
- for believers in Europe and Russia
- for your pastor's spouse and family
- for our seminary students
- that our budget might be raised
- for our churches without a pastor
- that MORE 2000 would spark a revival among SDBs



Interest and concern helps to heal

Dear Ones All,

Do you have a healing ministry in your church? Are you a part of it?

There are many ways to be involved in healing our brothers and sisters besides the outward manifestations. One of the most effective ministries I know is intercessory prayer. You can do it alone or in small groups. It is a unique ministry that seems particularly suited to us, perhaps because of our empathy with those who have a need.

There are so many kinds of healing. Mental, physical, financial—oh, so many others. Reams have been written on the subject, but it all comes down to asking and trusting the Supreme Healer for His will. We believe that God has given wisdom to people to help in this area, and it behooves us to also consult them, if possible, for help.

Here in Riverside, our church has numerous small groups devoted to Bible study and prayer. I can testify to the miraculous answers our group has received

when we have asked for healing—within God's will—for others. Sometimes our list of praises almost exceed our requests. This, I believe, is also vitally important. We need to give the Lord praise and thanksgiving for His answers, whether they be to our liking or not.

From our society

The Baptist World Aid continues to be a significant channel for Baptists to show their compassion and love for the needy. Projects totaling \$2 million were approved, including hunger relief, Bangladesh/flood rehabilitation, and Bibles for Russia. It is exciting to see the world opening up and the possibilities for women everywhere to be a part of sharing God's message of love and healing.

One suggestion we have received for Women's Societies who are not affiliated with one of the areas designated in the Conference rotation: you could offer to furnish banquet favors some year, to lift the burden from those who are in

the areas. Hopefully, this will be the case this year, and for the suggestion, we are very thankful.

From your society

Last spring the ladies in Colorado had the joy of attending a workshop in the mountains. From that workshop came these suggestions:

- 1) Do you find yourself getting more and more incensed when someone keeps you waiting? Try praying for that person until they arrive. It helps keep your blood pressure down, too. This works in a doctor's office or while being placed on "hold" when phoning.
- 2) People need to change habits once in a while. Change seats in your church! Sit next to someone you do not know well, or at all, and use it as an opportunity to speak and make them feel welcome, remembering to invite them back.

This idea of ladies' retreats is spreading and being picked up in more areas of the country. It is a wonderful idea—a chance for fellowship and study not possible at Conference, and a time to renew or make new acquaintances. Mutual interests and concern help in the healing process, too.

Last year the ladies of the Salem, West Virginia, church held a cakewalk to boost the church building fund. Word has been received that they met their goal and the loan has been repaid. Now they are concentrating on raising money for a new Family Center.

Shiloh, New Jersey, wrote that they are studying one of my favorite Bible persons, "Lydia: A Christian Professional Woman," this month. In these days when it is necessary for so many women to

work outside the home it is comforting to know how long ago this was done.

Have you made your contribution to the PROP campaign yet? Remember, your dollar will be multiplied by the Memorial Board to equal three. It is a project that has really excited us, for once again it gives the women a chance to make a *big* difference.

Another way of making a difference is to have a special project to raise money for our Summer Christian Service Corps (SCSC). Do you have one special project so designated? We would like to hear

about it. So far we have had eight inquiries and already the first completed application has arrived—always an exciting time for the committee.

It all comes down to asking and trusting the Supreme Healer for His will.

Next month we may be able to tell you what sort of items did not sell at the SCSC Craft Sale, but we do hope you are working on some. Just because they did not sell in

Oregon, Nebraska, and Wisconsin, does not mean they are not worthwhile, only that they did not pique the interest of those attending.

I cannot tell you about what is going on across the nation unless you tell me. I am not receiving very many bulletins and newsletters. Please make yourself a committee of one to pass on any special thing of interest. I do so appreciate those of you who do.

Agape,

Tell Me of Your Hate

*Come, come, my beloved
And sit here a spell
Tell me of your hate
I know that word so well.*

*Out there is my enemy
See how loud she shouts
The evil, bad and different
That's what hate's about.*

*Come, come, my friend
Your thoughts and mine agree
How can I be threatened
When you agree with me.*

*Different?
Attitudes and beliefs? More lies!
Different?
Color, size and shape of eyes.*

*The enemy is out there
Time to invite her in
So scary, can't you see
Is this what's called sin?*

*The enemy is out there
That's where she's been
She holds still the mirror
No! The enemy is within!*

*Carefully now I study
Reflections of my soul
Can it be soul mirrored
Becomes the truth that's told?*

*Wars that I wage
Whether alone or collectively
Unwelcomed parts of Self
Are chosen so selectively.*

*Come, come, my beloved
And sit here a spell.
Tell me of your hate
And know thyself so well.*

—Pearl Hibbard-Laughlin

Some years ago on the anniversary of my husband's death, a friend sent me a book entitled *Sidewalk Psalms*. It was such a thoughtful gesture; the card said only, "I remember too." Here is one of the poems:

***This Prayer. Who Knows
that will merit
and some angel
of lightning
will fling open
and sanctify
for the wings
feathered
to glide through
pulled to earth
in the hands*** ***May be the Prayer
an affirmative answer
bearing a stick
and thunder-crowned
Heaven's window
a send-off
of healing
with assurance
like a paper kite
by a prayer string
of Your earth child.***
—Wilma Burton

No more dirt for dinner

by Joe A. Samuels



Rev. Joe Samuels

It was the last week of a two-week Evangelistic Campaign I was conducting at the Higgin Town SDB Church, in Jamaica. The Lord was blessing each night with a harvest of souls. There was great rejoicing among the brethren as a general revival had broken out in the district.

On Sunday afternoon, the last day of the Campaign, Deacon Edwin Henry said to me, "Pastor Samuels, a lady in the district would like you to pray for her sick little boy tonight in the service. He eats dirt all the time and his tummy is enlarged. She has taken him to many doctors, but he is still the same." Deacon Henry continued, "With tears in her eyes, she said she believes God can heal her son."

"Okay Deacon Henry," I replied. "We will pray for the little boy if she takes him to the service tonight."

By 7 p.m. the crowd was overflowing into the churchyard. Inside, there was lively singing of gospel choruses, accompanied by tambourines, hand clapping, foot stamping, and just a glorious time of rejoicing in the Lord. The melodious singing could be heard from a great distance from the church. The presence of the Holy Spirit was so real and powerful.

Then came the time in the service to pray for the sick. As I

called for those who needed prayer for healing, Deacon Henry started coming down to the altar while others of the church's Prayer Band made their way to the front. The mother brought her little boy timidly and looking so sad, the tears running down her face. The little boy was meager, sad looking, his tummy protruding under his little shirt, his eyes weak and pale. In spite of their picture of gloom and despair, there seemed to be a feeling of hope and expectancy in their eyes.

I was not sure if the Lord was going to answer our prayers by a miracle. One thing I was certainly sure of—I was deeply touched by the condition of the little child, and the anguish of his mother. I believed with all my heart that the Lord Jesus was able to heal the

bathing my soul in introspective examination and personal prayer, that the Lord would cleanse me of every stain of pride and sin, and let my prayer come up before him in the power of the Holy Spirit. It was one of the most spiritually intense and touching moments of my ministry. The anointing completed, I began praying for the healing of this young body. The whole church was in prayer too, and God worked a mighty miracle of healing of the child's body that night. From that night the child never ate dirt anymore.

Do I believe in "Faith Healing?" You bet I do. I believe wherever on this planet you are, God can do the same for you today, if you will let Him. God's healing power knows no cultural or national bounds. It is just as effective today as it ever

The anointing completed, I began praying for the healing.

child. The thought raced through my mind, "Is there anything between my soul and the Savior that would prevent a positive answer to our prayer for healing?"

It has been my custom in my ministry, on occasions like this, to ask one of the members of the Prayer Band to anoint with olive oil, the person to be prayed for, in accordance with James' injunction, "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith, shall save the sick, and the Lord shall raise him up..." (James 5:14-15).

As they removed the shirt from the frail little body, I looked at his "balloon-like" tummy, and tears filled my eyes. I immediately began

was. How true are the words of Ira D. Sankey: "At even, ere the sun was set, the sick O Lord, around thee lay; oh in what divers pain they met, oh, with what joy they went away. Thy touch has still its ancient power, no word from thee can fruitless fall."

That is why I am overjoyed that Errol and Flo Spells of the Battle Creek SDB Church, where God has been blessing with remarkable cases of healing, will be conducting a workshop on "Discovering Your Gift of Healing" at this year's General Conference. Come and experience God's power at work in the ministry of healing among Seventh Day Baptists. You could discover that you, too, have the gift of healing. *SR*

Pastor Profile

Name: Rev. William Shobe

Birthdate and place:

October 3, 1954, Denver, Colorado

Current pastorate:

Houston First SDB Church, Houston, Texas

Family:

Wife, Shelley
Son, Joshua, age 8
Daughter, Tamara, age 6

Education:

B.A.--University of Colorado
M.Div.--Denver Seminary

Former Pastorates/employment:

Pastor:
Metro Atlanta, Georgia
Warehouse Clerk, Hewlett-Packard

My first job was:

Cleaning parking lots and landscape maintenance at a large apartment complex.

Personal hero:

Hudson Taylor

Favorite childhood memory:

A family camping trip through Wyoming, Montana, and Alberta, Canada

Favorite Bible passage:

Ephesians 3:20-21

Favorite author:

Andrew Murray/J.R.R. Tolkien

If given an all-expense paid vacation:

I would take my family to Bordeaux, France, to meet the missionaries and Christians who helped me to find Jesus as my Savior.



A great answer to prayer was:

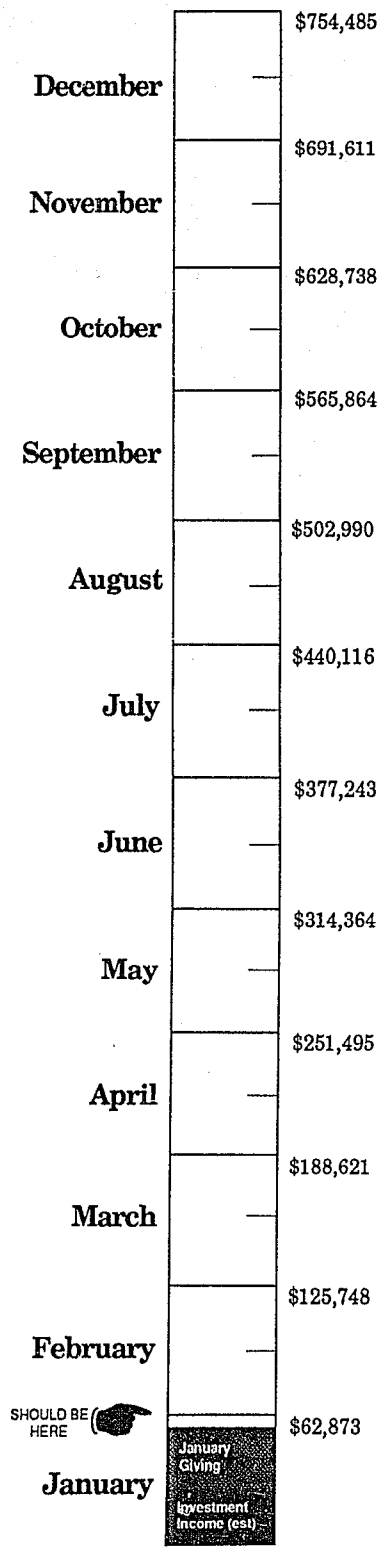
The provision the Lord made in the process of my wife's healing.

A church project I'm excited about:

The evangelistic literature distribution we are undertaking to make contact with the unchurched people in the Northwest Houston suburbs.

My vision for SDBs:

A re-kindled passion for the Lord, which moves the whole denomination into vital service for Christ before His return.

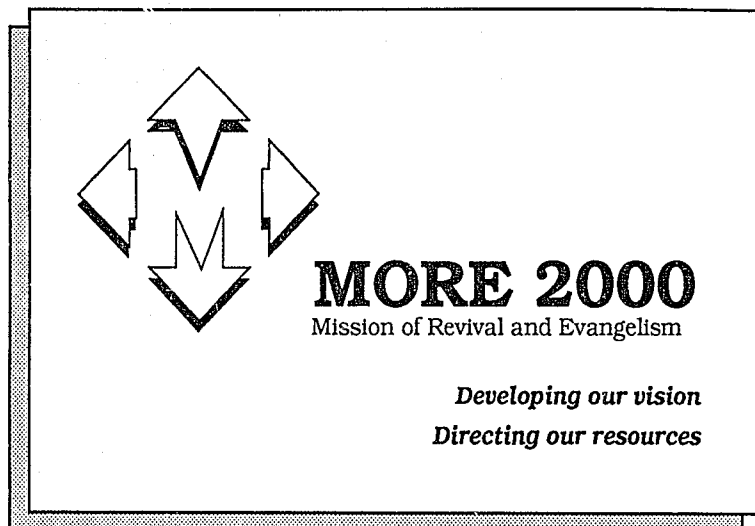


1990 income needed—\$754,485.
 Per month gift income needed—\$33,351.
 Total needed each month—\$62,873.

The Denominational Budget... Our partnership in ministry

How is the money being used?

MORE 2000: Not just a new "program"



MORE 2000—Mission of Revival and Evangelism

From the preamble:
 "In recent years Seventh Day Baptists have exhibited a strong desire for health and growth. We are experiencing some growth and wish to fulfill the mission God has given Seventh Day Baptists. We sense a desire for revival among our people which will open the channel for God's Spirit to bring health and renewal.

"MORE 2000 is a plan to assist local churches and Associations to develop *their* vision for health and growth. Secondly, it focuses the resources of the denomination into a unified effort to assist the local church in instructing, motivating, setting goals, and strategizing for the next millennium."

To help bring about this plan, MORE 2000 consists of 10 phases. The local church that chooses to participate will devote Sabbath School time for study, local leaders will gather in area meetings, and denominational representatives will meet with the church leadership teams. The entire process may take 18 months—and that's really just the beginning!

This Mission of Revival and Evangelism got under way in four California churches on March 3. Please pray for all phases of this pilot program, as Seventh Day Baptist churches discover God's vision for themselves and their communities, while our ministry agencies link up their resources to help bring about that vision.



FOCUS
 on Missions

by Leon R. Lawton

Bibles for Russia

Though thousands of Bibles and Christian writings have been sent to Russia, there is still great need! The European Free Street Mission (Seventh Day Baptist), under the leadership of Pastor Risto Sorsa in Helsinki, Finland, is able to channel Bibles into the Soviet Union and particularly to Seventh Day Baptist churches there. Missionary Tom McElwain writes, "We have the channels in place. Funds earmarked for Soviet Bibles should definitely be sent." Please give through your Missionary Society office, 308 Washington Trust Bldg., Westerly, RI 02891

Shanghai as I know. So I like to tell you that God continues to bless the work in Shanghai. I wish we would have more churches to open next year." He asks about "The Model of Future Church," and how is the best way to organize the church. Chang asks for continued prayer as he seeks God's will in enlarging the witness there.

The 1980s, USA

During the first weeks of the new year, much time was given to review not only 1989, but the whole decade. In that frame of mind we reviewed the listing of SDB churches/groups in the December *LeadLine*. During 1989, support was given to one Missionary and five Extension Pastors by the Missionary Society. But, during the decade, support was given to pastors of 25 SDB churches/groups—one-third of all SDB churches today. Only two of these did not continue. Most of these were Extension Pastor churches and form the great majority of new churches received into Conference membership in the 80s.

Yet during this decade, participation in the Conference budget for current giving (undesignated and designated) to the Missionary Society was at 42.85% for 1980, and 20.77% in 1990 of the total current giving budget figure. In fact, the Missionary Society current giving set amount in the 1980 budget was \$125,097. In 1990 it is set at \$83,024.

Junction City, KS, USA

This Branch SDB Church Fellowship is sponsored by the Nortonville, Kansas, SDB Church with Steven James, a student in T.I.M.E. (Training In Ministry and Extension), leading. They are meeting in a store front and have three families from Manhattan, Kansas, participating. New contacts are being made through visitation and literature, and visitors have attended. Though budgeted funds are not available, study is being given by the Evangelism/Home Field committee and the Missionary Board on how we might respond to their application for aid in support of their pastor.

Shanghai, China, Asia

Our correspondent, James Chang, writes, "In this year (1989), there has opened three churches in

SR Reaction

Dear Mr. Butler,

I write belatedly to express appreciation for your timely article on the church covenant, indeed for an issue that focuses on Baptists as A Covenant People.

It came at a time when our own congregation, Calvary Baptist Church, is in the midst of considering revision of its covenant. As chair of that committee, I am

particularly thankful to have every bit of input I can garner.

The Sabbath Recorder helped with its contribution, for which I am thankful.

Victor Tupitza
 Director of Denominational Services
 Baptist Joint Committee on Public Affairs



the BEACON

Produced by the Youth Committee of the Board of Christian Education
For and by members of the SDB Youth Fellowship March 1990

Fasting for PROP

by Kevin Hoff

I was recently involved in the Milton Youth Fellowship's planned fast for the Pastors' Retirement Offering Project (PROP).

We started fasting at noon on Friday, December 1, and continued until 6:00 p.m. December 2. There were approximately 24 youths and advisors involved in this effort. We raised \$2,500 ourselves, and to every dollar we raised, \$2 were donated by the Sue McMillan Fund.

The youth met at the church at 6:00 p.m. and stayed there until 6:00 p.m. the next night. In that time we had many activities. We started with a devotions time, then

games and juice breaks which everybody looked forward to.

Saturday morning came quickly. Before church, our group had a meeting and decided we hadn't raised as much money as we could have. So we decided to hit everybody up for more as they came in for church. I don't think a person got into the church that morning without being swarmed by a bunch of starved youths.

We spent a few hours at Julius Henry's house. We got back to the church about 4:30. By this time, everybody's stomach was telling them how much time was left.

But we weren't done yet. All of us wrote letters to some retired pastors and the wives of retired pastors telling them what we did, and thanking them for all they had done for us.

The youth felt this was a good cause because we felt our retired pastors had done more for us and deserved more than \$352 a month. We wanted to do our part in helping them, and our fast was the best way to do it.

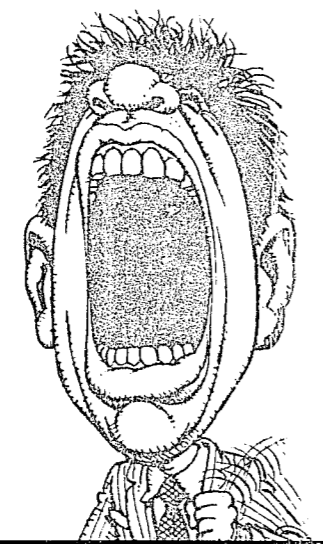
The youth appreciate those who contributed and those who will receive money that was raised. We feel it was only a small contribution, but one that will help those pastors whom many of us know and appreciate.

Attention Youth!

Don't forget to send in your votes for the logo and new name for our national SDBYF. This is your opportunity to be heard! Ballots are in the January *Beacon*.

Public speaking tips!

- No gum!
- Slow down!
- Speak c-l-e-a-r-l-y
- Rehearse in front of a mirror, or better yet—
- Borrow a video camera and WATCH YOURSELF!
- Practice!
 - Practice!
 - Practice!



Re-creating through recreation

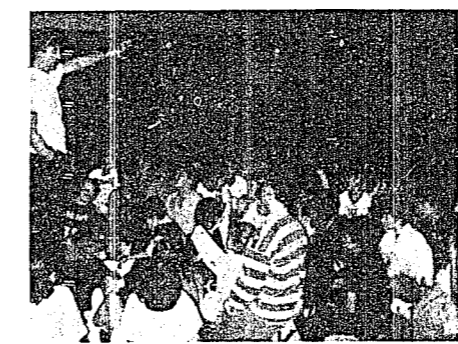
by James Galanaugh



Re-creating the youth with sports drills.

The New Life SDB Church in Durham, Connecticut (branch of Waterford), has discovered a way to re-create our youths' attitudes toward God, family, and themselves. Securing a gym, organizing a well-balanced program, and fervent prayer are the ingredients that can draw many youths together and, more importantly, lead them to a personal relationship with Jesus Christ.

Every Tuesday night for two hours, a staff of nine and some 60 youths gather for some thought-provoking challenges and high energy athletic games. The goal is to attract youth to an activity that is exciting, fun, and will bring them back the following week. Once we accomplish that, our purpose is to



Staff member Bill Bristol with intent listeners.

slowly walk through the steps of salvation, and put into overdrive the encouragement and affirmation that is essential in developing an intimate relationship with our youth.

Group dynamics are essential, but there is no substitute for good old-fashioned recreation. New Life has formulated a game plan that is guaranteed to put spring in your step, rhythmic beats to the heart, and sweat to the brow!

The timetable is divided into units. In the first session, the young folks are introduced to kick-baseball, kick-basketball, kick-dodgeball, and battle-ball. These action-packed activities set the scene for a semi-competitive atmosphere and a fun-loving mood. This unit lasts for seven weeks.

Other sessions include basketball and indoor soccer. Our last meeting is Parents Night. The kids challenge their parents to a friendly game of kick-baseball. After the activity, awards are given to each youth, and special awards, such as the Christian Athlete Award and Most Improved Player, are highlighted.

The most important program we introduce to our youth is the 15-minute devo-

tional prior to the scheduled activity. In these "skull sessions," Jesus is explained very simply and openly in terms the youth can relate to. Questions concerning what it takes to be a committed Christian, social issues, and becoming "born-again" all shift to a well-conditioned athlete and his secrets to success. Our method of incorporating athletics and Christianity makes it helpful for the youth to understand what it takes to become a Christian, and then maintain their dedication and commitment to it.

There is no substitute for good old-fashioned recreation.

New Life is very excited about this outreach ministry. The vast majority of the youth are non-church members, two-thirds of whom are unsaved according to a survey taken in January. Needless to say, the harvest is plentiful and the laborers are ready!

If this method of ministry is appealing to your church, New Life is willing to help you design or answer any questions concerning programs, staffing, and legal considerations.

Re-creating a life through recreation is a wonderful and exciting technique to bring our future leaders to Christ. Pray for New Life and their youth who so desperately need to become "born-again." *SR*

Shiloh shares the holiday spirit

by RuthAnn Davis

Holidays are always busy times and, as Christians, church activities become an active part of our lives.

As we began to realize anew the many things we take for granted all year, the Shiloh, New Jersey, church gathered together with the Marlboro church and community friends on the eve of Thanksgiving for a praise and thanks service.

Our church continues to visit our local medical center once each month to sing in the halls and give out bananas to each patient. At Thanksgiving the patients receive a bag of fresh fruit. As always, we receive as much blessing as those with whom we visit.

The last Sabbath in November, the Sabbath School classes again participated in our White Christmas giving. Sharing love gifts with many of our friends and loved ones made the holidays a little happier for others. On this Sabbath the first advent candle was lighted. These candles were lit each week by various family groups from the congregation.

December 10, the public was invited to the first Shiloh Community Christmas Tree lighting at 5 p.m. in front of the Shiloh market. Participants were asked to bring a weather-resistant ornament which would be saved for other years. The tree had been donated by William Lupton in appreciation for all the Shiloh Community had done for him and his family in past years.

After decorating the tree and singing carols, participants were invited for refreshments at the Fellowship Hall. Many residents from Shiloh and the surrounding communities attended this event.

The youth group had a live nativity scene in a nearby community.

On December 17, the Sabbath School held its annual Christmas program. This included all classes from beginners to adults.

Our Annual Cantata and candle-

light service was held on December 23. The service began with the bell choir playing a "Fantasy on Christmas Carols," and "There's a Song in the Air" piano and organ duet. "He Started the Whole World Singing" was presented to a packed sanctuary. Rev. Donald Chroniger directed this musical and Charlotte Chroniger accompanied on the piano.

As we begin a new decade, we pray that God will continue to work in the life of our church, bringing each one closer to Him, so that we may be ready to reach out to others. ✠



A live nativity scene by the Shiloh youth group.

Plainfield hosts Yearly Meeting

by Marlene Campbell

The Eastern New York, New Jersey, and Eastern Pennsylvania Yearly Meeting was held at the Plainfield, New Jersey, SDB Church, October 13 and 14. The theme was "The Blessing of Christian Unity" (Luke 5:7). Rev. Don Chroniger from Shiloh, New Jersey, gave the Friday night message, speaking on "The Blessing of Unity in Fellowship." Bro. Harold Smith from the New York City church led out in the preliminaries.

On Sabbath morning there were 124 people present. Rev. Ed Sutton

from our church in Berlin, New York, gave the Sabbath message on "The Blessing of Unity in Kingdom Building." He warned us not to allow ourselves to become smug with Christian security, but to share this security with the world. Special music was from a Seventh-Day Adventist group called "The Silver Chords." Our morning prayer was offered by Rev. Richard Evans of our New York City church.

The delicious meals were prepared by the Plainfield Fellowship Committee. In the afternoon,

Pastor Joe Samuels gave his Conference president's presentation. His main concern was the need for evangelism and media broadcasting. He also wants us, as a denomination, to be able to show the world real love, free from prejudices, injustices, and selfishness.

To close our Sabbath Day's activities we had a very lovely vesper service which was conducted by Pastor Jeanne Yurke from our Raritan Valley, New Jersey, church. Yearly Meeting was truly a blessing, and a wonderful time. ✠

Bustling in Battle Creek

by Judy Fatato

In October, the Battle Creek SDB Church hosted North Central Association with about 170 people attending from five states. The group included a number of pastors and denominational officers, plus Conference President Rev. Joe Samuels and his wife.

Our newly renovated church facility handled all our needs comfortably, as did Camp Holston where the Sabbath afternoon activities were held. Mr. David Kidder, as Association president, was in charge of the weekend program and secured Rev. Floyd Hughes as special guest speaker on the theme of evangelism. Ann Marie Kidder spoke on the same subject during the Sabbath School hour. Rev. Samuels shared his vision of more dynamic SDB work and gave a preview of the 1990 Conference. Jean Albion was in charge of meals (we ate lots!), Cheri

Appel led the grade school-children's activities, Russ Rice led an afternoon workshop for teens, and Jim and Lorrie Plane were in charge of the evening bowling for teens.

In November, Senior High Sabbath School teacher Russ Rice took our teens to the Detroit area

Several of our teens' lives were touched in a big way that weekend.

for the "Fire by Nite" Youth Retreat, presented by Willie George Ministries. Several of our teens' lives were touched in a big way that weekend. Our grade school children have been busy, too, as they have blessed the congregation by beautifully performing the

musical, "We Like Sheep," under the leadership of Lannette Calhoun. Three weeks later they again ministered to us with the Christmas musical, "Something's Up, Down In Bethlehem," led by Ruth Bennett. Both programs were a real outreach since the performers included many children who are not part of our Sabbath School program.

Eight of our church members attended the "Explore Your Call" weekend at Janesville in December, with Pastor George Calhoun as one of the leaders. They came away challenged and inspired. Pastor George exhorts us to draw closer to God, and each other, in our families and our church family, and to then step out and work for the Lord. We are very thankful for his leadership and for our Lord's blessing and grace so freely given to us. ✠

A golden day

Family and friends gathered at the Fellowship Hall in Shiloh, New Jersey, on December 28, for a catered dinner celebrating the Golden Anniversary of Rev. Charles H. and Margaret S. Bond.

As a prelude to a short program, grandchildren Sylvia and Levi Bond performed Christmas carols on the piano and saxophone. The group then sang the honored couple's theme song, "I Love You Truly," accompanied by Mrs. Charlotte Chroniger on the piano.

Son Phil Bond read greetings from the Bonds' siblings and siblings-in-law, reminiscing about the early days of their courtship, marriage, and child-rearing.

An essay, "How and Why I Chose 'Bondage' over Freedom," was read by their daughter-in-law Donna. Son Tim then read his

original poem chronicling his parents' lives from their births to their 50th wedding anniversary. Events recounted in this poem were illustrated with a slide show presented by another son, Ron.

Charles Hefner Bond was born in Canoe Run, West Virginia, some time ago, the seventh of eight children. As the family grew, Charles' father relocated to Salem, West Virginia, to give the children the opportunity to attain the education he had wanted for himself.

Meanwhile, the James Skaggs family, who had pastored the Shiloh SDB Church from 1910 to 1914, rejoiced in the birth of their daughter, Margaret, in Nortonville, Kansas. As Margaret and the other four children grew up, the family served SDB congregations in Plainfield, New Jersey, and Milton, Wisconsin.

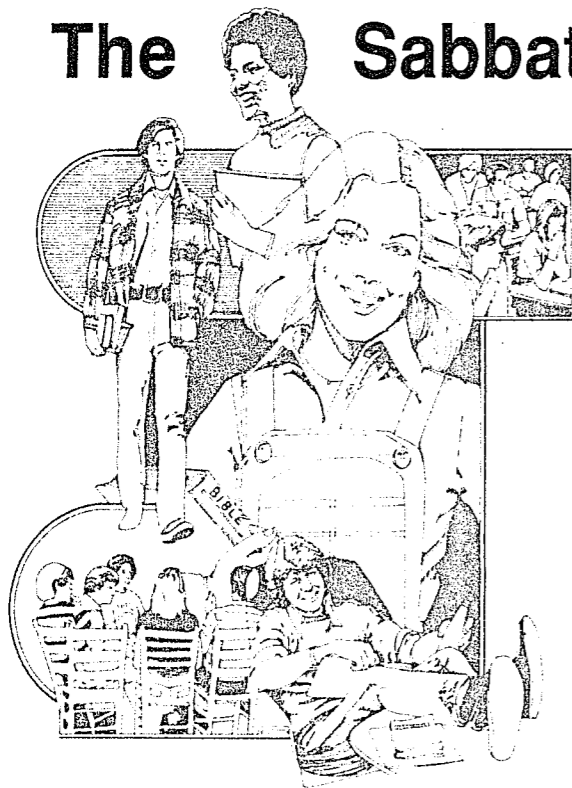
Thus the stage was set for Margaret Skaggs and Charles Bond to meet at Salem College, where they were married on December 23, 1939, by the bride's father.

Charles earned his Bachelor of Divinity degree from Alfred University, New York, in 1942. A year later, his first full-time congregation at Little Genesee, New York, called Charles to ordination and he became the Reverend Charles H. Bond. Human miscalculation prevented Mrs. Bond's attendance at this important event, for she was in the hospital with her first-born son, Ronald.

Two more sons, Philip and Timothy, soon joined the family at Little Genesee. The Bond family served the SDB Church at Westerly, Rhode Island, from 1949 to 1958, and then came to Shiloh, where Rev. Bond served as pastor until his retirement in 1980. ✠

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The Sabbath



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Accessions

Brevard, NC
 John Thompson, pastor

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 Edwin Haire
 Bertha Perkins
 Don Ward
 Donna Ward

Columbus, OH
 David Thorngate, pastor

Joined after testimony
 Dean Fox
 Susie Fox
 Summer Holmes

Dodge Center, MN
 Dale E. Rood, pastor

Joined after testimony
 Jeffrey Rood

Joined by letter
 Dale E. Rood
 Althea Rood
 Kristin Rood

**New Life SDB Church
 Branch of Waterford, CT**
 James Galanaugh, pastor

Joined after testimony
 Johnnie Charles
 Samuel Mannhardt

San Gabriel, CA
 John Peil, pastor

Joined after testimony
 Roger Plessen
 Barbara Plessen
 Judy Besant
 Bob Besant
 Dennis Wardwell
 Myra Wardwell
 Judy Johnson

Marriages

Brown-Basile.—Clint Brown and Beth Basile were united in marriage on December 23, 1989, at the Texarkana, AR, Seventh Day Baptist Church with the Rev. Mynor Soper officiating.

Kath-Hess.—Albert Herman Kath III and Laura Anne Hess were united in marriage on January 6, 1990, at the Milton, WI, Seventh Day Baptist Church. Pastor Herbert E. Saunders officiated.

McNeilus.—A son, Weston Scott McNeilus, was born to Brandon and Tracy (Stoeckel) McNeilus of Dodge Center, MN, on July 24, 1989.

Neher.—A daughter, Micayla Chera Neher, was born to Richard and Madelyn (Payne) Neher of Dodge Center, MN, on October 11, 1989.

Births

Stephens.—A son, Joshua Jordan Stephens, was born to Howard and Cleta (Metz) Stephens of Columbus, Ohio, on October 12, 1989.

Holmes.—Two daughters, Lindsey Katheryne Holmes and Liandra Grace Holmes, were born to Daryle and Summer Holmes of Columbus, OH, on November 19, 1989.

Obituaries

Nelson.—Lela Nelson, 80, of Janesville, Wisconsin, died on November 19, 1989, after a courageous battle with cancer. Lela was born on July 15, 1909, in Milton Junction, Wisconsin, the daughter of Martin and Nettie (Davis) Martinsen. She was a resident of the Milton, Wisconsin, area for most of her life and mar-

ried Erlo Nelson on December 7, 1940. She was an active member of the Milton Seventh Day Baptist Church and its Women's Circle. Survivors include her husband, Erlo; two daughters, Ruth Ann Hess of Janesville and Phyllis Page of Milton; one brother, Robert Martinsen of Milton; and four grandchildren. She was preceded in

death by her parents and two brothers, Howard and Kenneth Martinsen. Funeral services were held on November 21, 1989, at the Milton Seventh Day Baptist Church, with Rev. Herbert Saunders and Rev. Earl Cruzan officiating. Burial was in Milton Lawns Memorial Park, Janesville.

Williams.—Nellie Ann (Dyer) Williams, 95, of Battle Creek, Michigan, died on December 16, 1989, in Springhill Manor, where she had been a patient for three weeks after falling and breaking her hip.

Nellie was born in Westphalia, Indiana, and grew up in Oden, Indiana, before moving to Battle Creek in 1927. She was married 53 years to Ira S. Williams, who died in 1968. During and after World War II, she did Gray Lady work for five years. She also made quilts for the Charitable Union for several years. She was a member of the Battle Creek Seventh Day Baptist Church. "Nell" was active in the church's Ladies Aid as long as she was able, serving as its president at one time, and was also a teacher in the adult Sabbath School for many years.

Survivors include one son, Ellis "Bud" Williams of Battle Creek; three grandchildren, and seven great-grandchildren.

Services were held on December 19, 1989, at the Farley-Estes Funeral Home, conducted by her grandson, the Rev. Daren Williams of Springfield, Missouri.

Bentley.—Marion Emily Bentley, 87, died on December 30, 1989, at the Southwestern Vermont Medical Center, Bennington, Vermont, after a brief illness.

Marion, who was the daughter of the late Arlie Caleb and Emma (Vars) Bentley, resided at the Bentley family homestead, which had been in the family for more than 200 years. She was educated in Berlin, New York, schools and was valedictorian of the class of 1926 at Cobleskill State School, now known as the State College at Cobleskill. Upon graduating with a degree in food management, she spent the rest of her working career applying her knowledge.

Marion managed the Ranch Tavern (now the exclusive

Sedgwick Inn) in Berlin for 14 years, and then managed the Silvermine Tavern and Inn in Norwalk, Connecticut. She later moved to Metropolitan New York, where she worked in the Brooklyn Navy Yard and operated a weekend concession at Yankee Stadium and the Knickerbocker Catering Service. She also managed cafeterias for Texas Oil, Paragon, and Mojud Oil companies.

After retiring in 1980, Marion returned to the family homestead and became a daily blessing to her family, childhood friends, and

"The nearness of God, the sustaining power of His love, the sufficiency of His grace, has come to men in all ages through pain, suffering and loss."

—Rufus Jones

members of her home church—the Berlin Seventh Day Baptist Church.

She is survived by one brother, W. Robert Bentley of Berlin; and one niece, Mrs. A. Randall Bentley of Albany, New York.

Private services, held at the convenience of the family, were conducted by a former pastor, Rev. Paul Maxson, and by present pastor, Rev. Edward Sutton. Interment site is the Seventh Day Baptist Cemetery in Berlin.

Van Horn.—Deacon E. Donald Van Horn, 80, of Alfred Station, New York, died on January 7, 1990, at Jones Memorial Hospital in Wellsville, New York, following a long illness.

Born on August 3, 1909, in Brookfield, New York, he was the son of the Rev. Edgar D. and Harriet (Brown) Van Horn. He was married in 1934 to the former Bernice Niles, who died in 1978. He

later married Madge Sutton, who survives.

Deacon Van Horn received a bachelor's degree from Alfred University, Alfred, New York, and a master's degree from Albany (New York) State College. He worked as a guidance counselor and later served as vice principal of the Colonie Central School, Colonie, New York, for a total of 35 years, retiring in 1968.

He joined the Alfred Station Seventh Day Baptist Church by letter in June of 1925 and was ordained a deacon on November 11, 1972. He was elected clerk of the church from 1969 to 1979 and served on several committees of the church.

Don was a director of the Seventh Day Baptist Board of Christian Education from 1969-1984, served as vice president of the Board from 1980-1982, and was president from 1983-1984. He also served on several committees of the Board. In the summer of 1988, he gave the Board its office property in memory of his parents. He was past president of the Colonie-Albany Kiwanis Club and the Alfred Senior Citizens.

In addition to his wife, Madge, survivors include one daughter, Barbara Armstrong of St. Petersburg, Florida; two stepdaughters, Lola Webster of North Kingstown, Rhode Island, and Luan Ellis of Alfred Station; one stepson, Lyle Sutton of Glenmont, New York; one sister, Elizabeth Hallwich of St. Clair Shores, Michigan; three grandchildren; five great-grandchildren; 11 step-grandchildren; eight step-great-grandchildren; and several nieces and nephews.

A memorial service was held on January 13, 1990, at the Alfred Seventh Day Baptist Church. Officiating were Terry S. Ellis, Rev. Ernest K. Bee Jr., Rev. Albert N. Rogers, and Rev. Melvin F. Stephan. Burial site is the Alfred Rural Cemetery. MFS

KEVIN'S

CORNER

Jenny was born with a noticeable bump on her left eyebrow. After a year and a half of, "Oh, poor girl! Did she fall down?" I felt like tattooing a big arrow on her forehead, pointing to the bump, with the message: "She was born with it. We are not beating her."

The doctors called it a bone spur and felt that she would grow out of it. Our concern continued, so we set up an appointment to have it taken care of. We were praying about it, as were other folks back home. Then the strangest thing happened.

The doctor's office called to make a change in the appointment, and said that they would call again in the afternoon. No call. The next morning we tried a number of times to call them, but the line was busy. We gave up. Within a couple of days, Jenny's bump had disappeared!

Was God trying to turn our trust to Him in a more visible way? We gave the glory to Him at church that Sabbath and testified to Jenny's healing. It was a neat time of celebration.

That was seven years and three kids ago. Just last month our youngest, Jackson, was facing an operation to implant tubes in his ears. His infections kept recurring, he was suffering, and we didn't feel like shelling out money on his medicine, affectionately referred to as "liquid gold." The date was set.

Again, we asked our church friends to pray for the little guy. The doctor gave him one more expensive prescription, Jackson was checked a week later—everything looked fine! We praised the Lord and gave Him the glory once again at church.

I'd love to end the story there. But I can't. Ten days later, we were in the surgery waiting room as the doctors implanted the ear tubes. The infection had returned, and we decided to go with the surgery.

Where is our faith? Our children are healthy and whole (although we wonder at times about where their minds are), and will continue to take medicine and have doctor's appointments.

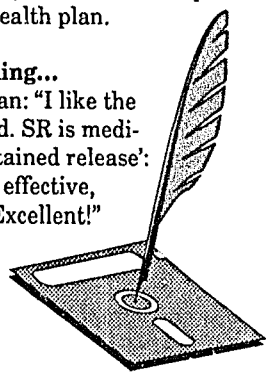
The healing stories this month are inspirational and uplifting and *real*. I know the authors and their faith. And I know their Lord. But do I go to Him for every healing desire? Should I? I know of His power and love, His lessons of patience, His abiding rule.

I don't feel that we take God off the throne when we say "Ahhh" and gag on a tongue depressor. I can have confidence in (most) doctors and the science that mankind has produced. Yet, we get into trouble when our trust in "MD" looms larger than "GOD." I take comfort in knowing that I have good physical health insurance now, but it's backed up with a fantastic eternal health plan.

And related to healing...

From a Recorder fan: "I like the 'SR' in the masthead. SR is medical parlance for 'sustained release': a carefully-metered, effective, continuing impact. Excellent!"

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