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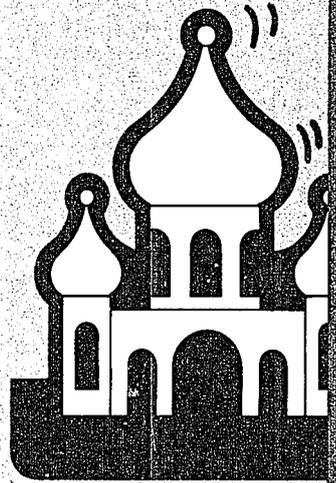
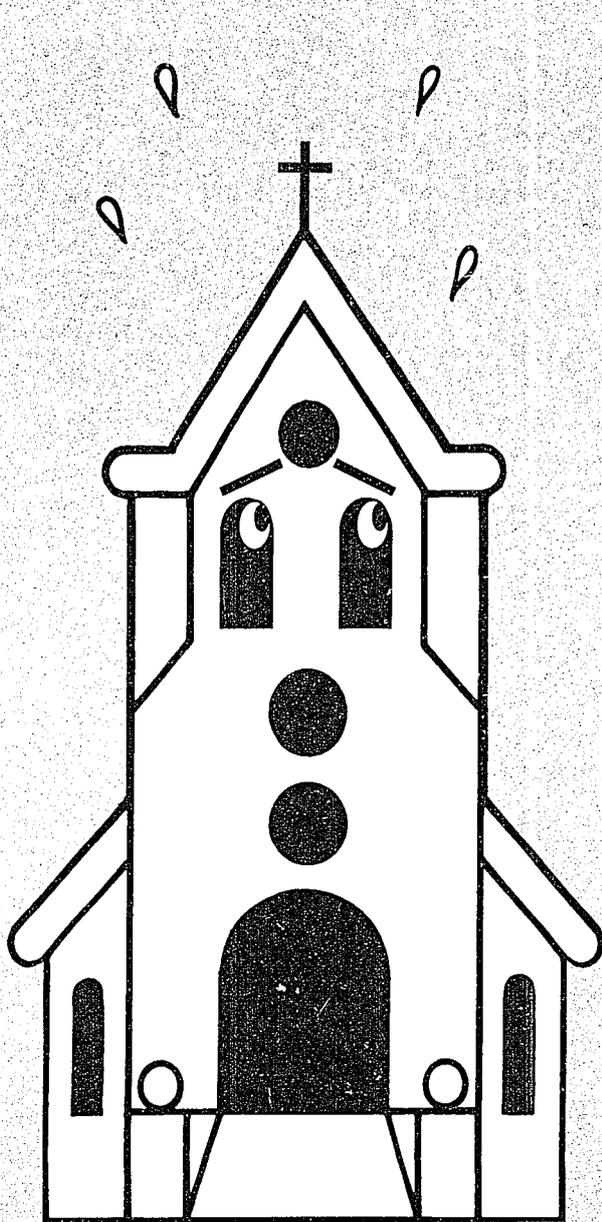
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News for and about
Seventh Day Baptists

July-Aug. 1992

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The
Islam
Influx

Focus in on Missions and Evangelism

Billy Graham

Are You a Follower of Christ?

Graham urges us to comprehend the character of God, confess our sinfulness, receive God's cleansing and forgiveness, and accept His challenge to serve.

Roberta Hestenes

Knowing the Will of God

Hestenes talks of the joy and toughness of knowing and doing God's will. She focuses on basic principles and barriers to discerning God's will.

Rebecca Pippert

Evangelism: The Heart of Missions

What difference does it make to follow Christ? Pippert answers this common question by focusing on the liberating power of the cross.

George Verwer

The Lordship of Christ

Verwer challenges us to consider God's lordship over our time, our

tongue, our sexuality, and our resources. He calls us to live by principles of honesty, purity, discipline, and action.

Ray Bakke

The Urban Christian

Bakke draws our attention to the challenge of urban ministry and outlines the real barriers to urban evangelism. He reminds us that Jesus is Lord of the city.

Floyd McClung Jr.

The Streets of Amsterdam

McClung illustrates the needs of the city with stories of his work in the red-light district of Amsterdam. He reminds us that urban people desperately need the Gospel.

Helen Roseveare

Motivation for Missions

Using 1 Corinthians 2 as her text, Roseveare declares that the one true and enduring motivation for missions comes from knowing the mind of Christ



and yielding our entire life to Him.

Sessions were videotaped at InterVarsity's Urbana '87 Student Missions Conference. Each tape is 40 minutes long.

These videos, and many more, are available from the Audio-Visual library in Janesville.

For a catalog, or a free tape loan, contact us at:
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P.O. Box 1678
Janesville, WI 53547

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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. Phone (608) 752-5055; FAX (608) 752-7711

Come to Conference at Carroll College in Waukesha, Wis.
 August 9-16, 1992
 (registration forms in the May SR)

SDB phone number at Conference:
 (414) 524-7361

David Barton to speak at Conference

A Christian educator and author, Mr. Barton's ministry focuses on educating the public and legislators about America's history, when laws and policies were firmly rooted in godly principles, and about what has happened statistically since separating godly principles from public affairs. His goal is that we pray and work to affect legislation so that our nation will once again be led by such principles.

Come hear David speak on Wednesday night at Conference!

Uplifting news from Down Under

We're happy to share with you some news items affecting the pastors from our Australasian Conference of SDBs. Thanks to Barbara Eldred, secretary.

Accreditations

Pastor Kevin Lavers Auckland, NZ
 Pastor Ian Ingoe Auckland, NZ

Ordinations

Pastor Andrew Goulding Brisbane, AU
 Pastor Daniel Barrar Christchurch, NZ

Births

Hannah Barbara Goulding (Feb. 23, 1992) to Pastor Andrew and Lynne Goulding
 Ryan Ari Lavers (April 27, 1992) to Pastor Kevin and Evelyn Lavers
 Emily Ingoe (May 4, 1992) to Pastor Ian and Trudy Ingoe

The Muslim Presence: America's growing Islamic population

by Maurice Smith

The religion of Islam is now an American reality. Once considered the Arab way of life, and a faith alien to the Christian heritage of the United States, Islam has become one of the prominent and rapidly growing religious movements in this country.

Muslims now live in many of our communities and share their faith with the same people we know. What are the issues involved as Islam grows in the United States, and how can Baptists respond adequately to Muslims here?

Islam (literally, "submission") is the religion of people who claim to be totally submitted or dedicated to Allah (the Arabic term for God). The follower of Islam is a Muslim, "one who submits."

Islam began in the sixth century in what is now Saudi Arabia, with the work of Mohammed. He said God spoke to him through the angel Gabriel and dictated a series of messages which represented the will of God for all people. After Mohammed's death, these messages were collected into the Koran—"the recitation."

The Islamic perspective

Muslims do not call Mohammed the founder of Islam, for they consider Islam the world's original religion—believing that Adam, the ancient Hebrew prophets, and Jesus were "submitted ones." Muslims deeply resent being called "Mohammedans" because they do not worship Mohammed, but consider him the seal of God's prophets.

Estimates of the number of Muslims in the United States range from 3 to 10 million. The most accurate assessment seems to be about 4,750,000, with the largest

concentration in California. A steady trickle of American converts to Islam has been joining a flood of immigrants to create a sizeable Islamic community here.

Muslims in the United States can be identified in five groups:

1. **Visitors.** Individuals holding visas and residing in the country temporarily: tourists, business people, and students.

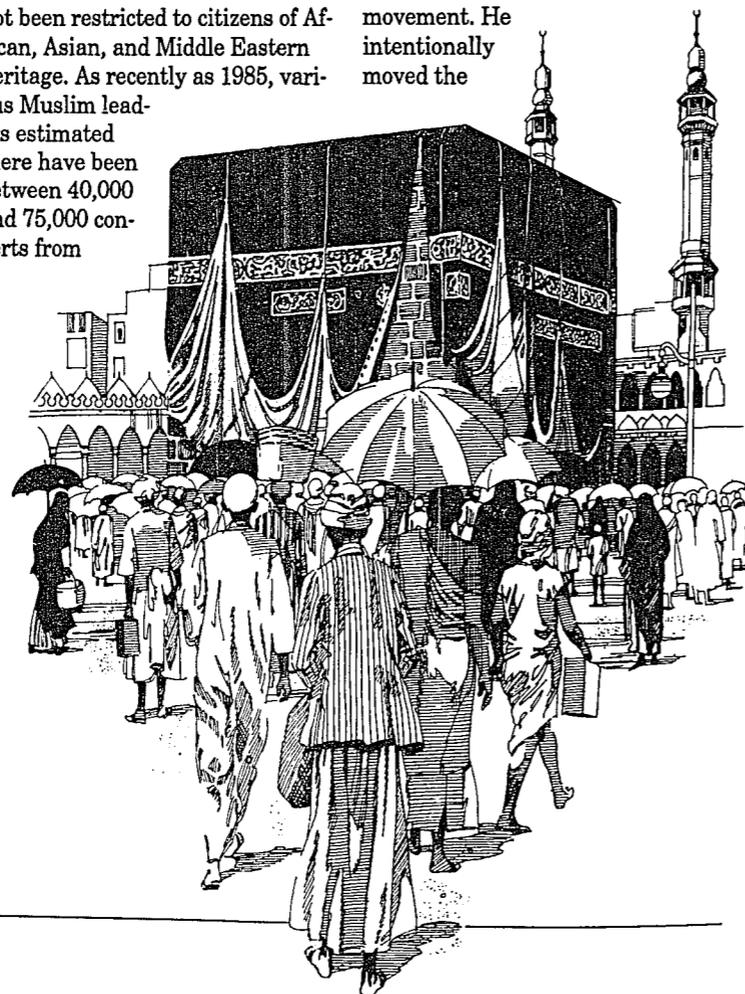
2. **Immigrants.** People from more than 60 countries also shape the Muslim community in the United States.

3. **American converts.** Conversion to Islam within America has not been restricted to citizens of African, Asian, and Middle Eastern heritage. As recently as 1985, various Muslim leaders estimated there have been between 40,000 and 75,000 converts from

among the white population, the majority women.

4. **Black Americans who profess Islam.** In the early 1930s, a black American, Elijah Muhammad, assuming the title "Messenger of God," became the leader of a movement based in Detroit. The anti-white, separatist movement was last called the American Muslim Mission.

When Elijah Muhammad died in 1975, leadership passed to one of his sons, Wallace D. Muhammad. He changed his name to Warith Deen, and also changed the name and nature of the movement. He intentionally moved the



organization from its racist assertions of its un-Islamic doctrines to become a movement accepted as orthodox within the fold of Islam. Muslim countries now recognize Warith D. Muhammad as a true Muslim. In 1985, he officially disbanded the American Muslim Mission, and the former members of the movement are now called simply "Muslims." It is incorrect to refer to them as "Black Muslims."

5. **Independent and quasi-Muslim groups.** A schismatic group led by Louis Farrakhan has continued to espouse Elijah's original teachings and has maintained the "Nation of Islam" name, as well as its basic organizational structure. Farrakhan preaches that blacks worldwide are oppressed by whites, and he seeks a separate state for African-Americans. Except for support from Libya, Farrakhan's group is not accepted by orthodox Muslims.

Understanding how Islam functions

As we assess the presence and influence of Muslims in the United States, we need to consider some special factors that help us understand how Islam functions here.

1. **Many Baptists have no formal, accurate exposure to the history, teachings, and practice of Islam.** Some Baptists tend to make broad generalizations about Islam and the Muslim people: "All Muslims are terrorists"; "Most Muslims have memorized the Koran"; "A Muslim who becomes a Christian will always be persecuted by other Muslims." Such inaccurate generalizations unnecessarily foster tensions between Christians and Muslims.

2. **Many Baptists do not know Muslims personally.** Many Baptists have never visited in a Muslim home or had a Muslim family visit with them. The worship styles and congregational patterns of Baptists and Muslims are quite different. In most cases, if Muslims visited

a worship service in a Baptist church, the Baptists would probably be surprised and the Muslims would be uncomfortable and confused. In a typical Friday prayer service at a mosque (Muslim meeting place), there will be more prayer, more reading of scriptures, and more time of personal devotion than in an ordinary Baptist service.

We can expect Baptists and Muslims to do things differently, but we need not be surprised by the differences. We should not let those dif-

ferences hamper our attempts to give an effective Christian witness. Let this remind us of our critical need to be able to explain the Christian Gospel clearly, briefly, and in terms a Muslim can understand. (The next article will help you do that—Editor.) And let us always be able to witness about our own understanding of Jesus with joy and assurance.

4. **Working with Muslims usually requires a lot of time and special attention.** Muslims are likely to be affected by cultural factors, a basic misunderstanding of Christi-

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ferences hamper our attempts to give an effective Christian witness.

3. **Not all Muslims are devout or "practicing" Muslims.** The large majority of Muslims in the United States do not participate with an organized congregation. One estimate is that less than 10 percent of them have any affiliation with a local mosque or center. In Baptist terms, most Muslims are "non-resident members"—they are "unchurched" Americans.

Like all religious groups, Muslims face the serious problem that large numbers of their adherents know very little about their faith. Most Americans who have converted to Islam cannot use Arabic, the language of the Koran and the language preferred for Islamic worship.

Therefore, as we Baptists talk with our Muslim neighbors, we should not assume that they are well informed about Islam, or thoroughly faithful in their practice to

anity, and a cautious resistance to Christianity (which they consider to be an inferior religion). Effective ministry, witness, and nurture with a Muslim can be very expensive in terms of time and energy, and some Baptists are not equipped or willing to give the time and energy to do all these well.

It is rare for a convert to Islam to renounce Islam and return to a previous religion. We must not let these serious concerns discourage us from ministering and witnessing to Muslims, but let's not ignore these concerns as though they had no bearing on how we demonstrate and explain the Good News of Jesus. ✠

Maurice Smith is associate director of the Interfaith Witness Department, Southern Baptist Convention. This material was presented at a recent North American Baptist Fellowship gathering.

An Islamic primer How you can witness to Muslims

by Maurice Smith

Islam is the largest of the non-Christian world religions, with about 900 million followers. Originating in Saudi Arabia, Islam has spread throughout the world. There are approximately 4,750,000 Muslims in the United States.

Terms

"Islam" means primarily "surrender," or "submission." It comes from the Arabic word *slm*, from which also comes the Arabic term for "peace" (*salaam*).

"Muslim" or "Moslem" (a submitted one) is the term for a person who follows the religion of Islam.

"Mohammedan" is an improper term, because it implies that a

Muslim follows or worships Mohammed.

Dates in Mohammed's life

A.D. 570—Mohammed (or Muhammad) was born in Mecca, of the Quraish tribe. They were keepers of the Ka'ba, an ancient black meteorite venerated by many in North Arabia. His father died before Mohammed's birth. Mohammed's mother died when he was 6, and he lived with his grandfather for two years.

A.D. 578—At age 8, he went to live with his uncle, Abu Talib, a powerful desert leader.

A.D. 595—At age 25, he married a wealthy widow, Khadijah.

A.D. 610—At age 40, he reported an experience of a call on a mountain; he began calling people to the worship of one god (Allah).

A.D. 620—Both Mohammed's wife and uncle died.

A.D. 622—In September, Mohammed led his fellow believers on a 200-mile flight from Mecca to Yatrib. He renamed the city Medina. This marks year 1 of the Islamic calendar.

A.D. 630—At age 60, Mohammed and his band reentered Mecca and destroyed all the idols except the Ka'ba.

A.D. 632—At age 62, Mohammed died from an illness.

Mohammed's accomplishments

Seen not as the "founder" of Islam, but the influential Prophet in Islam, Mohammed:

- taught a pure, uncompromising monotheism.
- decreed religious ordi-

nances and practices of fasting, almsgiving, and pilgrimage.

- expanded laws on marriage and divorce.
- proclaimed Mecca a holy city.
- stressed humanity's accountability to God.
- defined the Muslim brotherhood, the "Ummah" ("people" or "community").

• contributed to the process in which Islam established religion and the state as a unified system (church and state as one).

• stimulated Islam to become an all-encompassing system, integrating belief and ritual with social, legal, and political aspects of life.

The essential beliefs God

His unity is stated in the Muslim creed, "There is no god but God." This rejects the Christian doctrine of the Trinity. "Say: God is unique. God is the source. He has not fathered anything. Nor is He fathered, and there is nothing comparable to Him" (Sura 112:1-4).

Humans cannot know the personality or the character of God, but they can know His attributes. There are 99 names for God.

Angels

Angels are guardians of heaven and people, not objects of worship. Created from light, they sing the praises of God. They are free of carnal desires.

They are divine messengers. Gabriel (called the Holy Spirit by Muslims) has been the instrument of revelation, bringing the text of the Qur'an (Koran) from God to Mohammed. Israfil will announce the day of judgment.

Satan is a fallen angel.

The revealed books

The great messengers of God—Moses, David, Jesus, Mohammed—transmitted literally the respective books dictated to them: the Torah, the Psalms, the Gospel (in the singular), and the Qur'an (Koran). All, except the Qur'an, are dismissed as not offering a sure text, although Muslims are instructed to believe in them insofar as they have not been corrupted.

For Muslims, the Qur'an (Koran—literally, "the recitation") is the directly revealed word of God (Allah) dictated through Gabriel to Mohammed.

It was preserved through oral tradition and written by Mohammed's scribes on bits of parchment,

**Don't take for granted
that Muslims
have the
same appreciation
for the Bible
as you have.**

thin white stones, palm branches, and even on ribs of camels.

The texts were deposited with Abu Bakr, Umar, and Mohammed's daughter, Fatima. The official text (in Arabic) was published and declared under the supervision of their leader, Uthman, in the years 650 to 656.

The Qur'an is about four-fifths as long as the New Testament. It is divided into 114 chapters, each called a "sura" (or "surah").

The authority and the text of the Qur'an is never questioned by Muslims. Since, in the Muslim perspective, the whole Qur'an comes from God, it is the source of all certainty.

The vehicle of this final revelation was the language, Arabic, not the man, Mohammed. The essential

role of the language means that *what* God said is inseparable from the *way* (through a particular language) the thoughts are expressed. So the meaning of the Qur'an cannot be conveyed exactly in any words other than the original Arabic words of the Book.

(Note that for the Muslim, the sacred "Book" comes before the Prophet in the list of articles of faith, for the Prophet's role is only that of the transmitter of a pre-existent book).

The Prophets

There have been about 125,000 of these special messengers of Allah, but the Qur'an mentions only 25. The most prominent are Adam, Noah, Abraham, Moses, Jesus, and Mohammed. The Prophets were infallible and without sin.

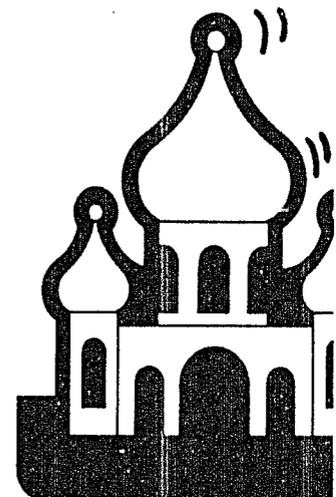
Jesus, called "Isa" in the Qur'an, is mentioned in 15 separate suras (chapters) of the Qur'an, and in 93 verses, for a total of 97 times. His miracles are signs that Jesus came from Allah. They give evidence that he was the walking Gospel ("injl") which was taught by Allah.

The Qur'an gives titles to Jesus greater than any figure before him. He is called a "sign" and an "example." He is called Messiah, son of Mary, Messenger, Prophet, and Servant.

Jesus also is called the "Word" of Allah. Often this title is combined with that of the "Spirit." Seven times the Qur'an calls Jesus the "Spirit" of Allah. The Qur'an teaches that Jesus was supported by the Spirit throughout his life, from his birth to his ascension.

The Qur'an says that Jesus is not the Son of God. "No son did God beget, nor is there any god along with him" (Sura 23:91).

According to the Qur'an, Jesus did not die on the cross. Most Muslims believe Sura 4:156-158 to mean that a substitute was provided for him on the cross. Muslims



generally believe that Allah took Jesus immediately from the cross to be in Paradise with Him. (Since the modern Muslim thinks that Jesus did not die, the question of the Resurrection often makes no sense to the Muslim.)

The Prophets have all been sent to particular people; each of them has gone to "his" people. Thus, from the Muslim point of view, Jesus was sent only to the Children of Israel.

In summary, Islam pictures Jesus as bringing the Gospel as fulfillment of the Torah (Law), showing the signs of Allah, teaching prayer, and being a prophetic witness to the existence of Allah. Those who follow Jesus, according to the Qur'an, have a special covenant with Allah. He will reward them on the day of the final resurrection and judgment.

Mohammed never claimed to be more than a messenger from God. According to Muslim belief, he was a "warner" to call men and women from lives of foolish unbelief and vanity to sober faithfulness in the way of the living God.

Some Muslims believe that the Bible foretells the coming of Mohammed: "I will raise them up a Prophet from their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto

them all that I shall command him" (Deut. 18:18). Refer also to Deut. 33:2 and Habakkuk 3:3.

Only Mohammed, the seal of the Prophets, is the exception of the rule that the Messengers (Prophets) have been sent to particular people. He received a "universal mission," valid for the whole of this last period of history.

The last things

A good deal of Muslim dogma relates to the upheavals at the end of the world, the resurrection of the body, emerging from the tomb at the sound of the last trumpet, and then the judgment itself.

Allah will judge human beings for their actions. The good Muslim wants the good works which he or she has done to weigh more than the wicked actions in the balance at the last judgment. The sin which cannot be forgiven is "shirk," the crime of setting other gods alongside Allah. The one who is guilty of this loses the benefit of all good actions.

For the majority of Muslims, hell will not be eternal for the believer. Mohammed will secure release from hell for the faithful in whose heart there is even an atom of faith, even after thousands of years of punishment.

The Qur'an teaches that life is a test, and that life on this earth lasts only for a little while. The Muslim believes that there is reward and punishment, that there is a life after this one, and that reward and punishment are not necessarily kept for the Day of Judgment, but begin immediately after the funeral.

The divine decree

Allah is the absolute Sovereign who, through the power of His will, created all that exists: right and wrong, good and bad, what is useful, and what is harmful. His decrees are unchangeable.

On the one hand, this belief in the divine decree presupposes the omnipotence of Allah. The Qur'an notes that He is the one who fixes the term of life, the term of nations, and provides the basis for all life. Whatever human beings receive from nature comes from Allah.

On the other hand, there are clear Qur'anic texts about human responsibility. Human beings are the masters of their actions and must, on the day of the last judgment, give an account of their conduct.

The five pillars of the faith (The fundamental duties)

Faith (Shahada)—the word of witness

The faithful are to recite the creed: "I bear witness that there is no god but God and that Muhammad is the Messenger of God."

Prayer (Salat)

Devout Muslims fulfil the requirement to pray at five stated times each day: dawn, midday, mid-afternoon, sunset, and two hours after sunset.

Devout Muslims prepare themselves with prescribed ceremonial ablutions (washings), removal of shoes, and correct posture (including facing toward Mecca).

Fasting (Sawm)—fasting during the month of Ramadan

All of the faithful, under certain conditions, must fast during the daytime hours of this ninth month of the Islamic calendar. The fast commemorates the transmission of the Qur'an on the "Night of Power."

Almsgiving (Zakat)—the giving of a religious tax

The faithful follow the requirement to give about 2 1/2 percent of their annual wealth to the poor. In modern times, they may also give the alms to a mosque or to an Islamic fund of their choice.

Pilgrimage (Hajj)—the annual pilgrimage to Mecca

Every faithful Muslim should perform a pilgrimage to Mecca at least once, observing certain conditions.

In recent years, up to two million pilgrims have gathered for the ceremonies during the first days of Dhu al-Hijja (the last month in the Muslim year).

Elsewhere in the world of Islam, believers are in communion with the pilgrims, especially on the day of sacrifice. Every year the faithful observe the sacrifice in their own locality simultaneously with those in Mecca. Usually one sheep or goat (or other animal) is slaughtered for each household, although several families may join to sacrifice one animal.

The diverse viewpoints within Islam

The important factors contributing to Islam's diversity are authority, doctrine, leaders, law, and differing concepts of the place of reason in religion.

The *Sunnis*, about 90% of the worldwide Muslim community, call themselves the People of the Sunna ("tradition"). They respect and follow the normative example of the Prophet Mohammed, who did not name a successor.

The *Shi'ite* minority call them-

(cont. on page 21)

Christ in the Qur'an

by James A. Ayars

Did you know that Muhammad had much to say about Jesus Christ?

While his understanding of Jesus, as expressed in the Qur'an, diverges in several points from traditional Christianity, Muhammad stated unequivocally that one must believe in Jesus in order to enter Paradise! As both Christianity and Islam continue to appeal to the third world, and to compete with each other for adherents, it is important to understand the impact that Jesus had on both faiths.

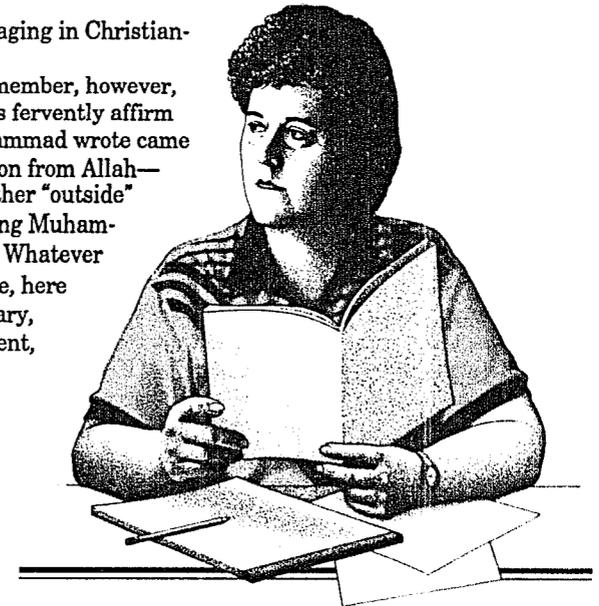
The Qur'an—or as it is often spelled, the "Koran"—is the sacred, inspired scripture of Islam. Begun in 610 A.D., it contains the revelations from Allah to Muhammad until his death in 632. Each revelation is a single unit of poetry, called a "Sura." The Suras were compiled, then arranged by length from the longest to the shortest, into the present Qur'an. This sacred book is the final authority in all matters of faith and practice for Muslims, who now comprise nearly one-fifth of the world's population.

Muhammad's contact with Christians was very limited. Historians refer to possible contact with a Christian slave-boy, and to Nestorian traders from the North, as probably among the few associations he had. There were also several Christian books that had been translated into Arabic, especially the Gospel of Thomas.

During a time of persecution in Mecca, early in his prophetic career, Muhammad sent his small band of followers to the Christian Negus tribe in Abyssinia. What he learned, assuming that his revelations reflect some influence by these contacts, is very instructive, especially in light of the controver-

sies that were raging in Christianity at the time.

One must remember, however, that all Muslims fervently affirm that what Muhammad wrote came by direct dictation from Allah—there were no other "outside" influences guiding Muhammad's thoughts. Whatever the truth may be, here is a brief summary, and an assessment, of some of the Qur'an's more important revelations about Jesus Christ.



Muhammad stated unequivocally that one must believe in Jesus in order to enter Paradise!

Muhammad believed in the virgin birth of Jesus

Muhammad reports the Annunciation in Suras III:45-1—

Behold! The angels said: "O Mary! God giveth thee glad tidings of a Word from Him: His name will be Christ Jesus, the son of Mary, Held in honour in this world and the Hereafter, And of (the company) of those nearest to God;"

In verse 47, Mary responded to this announcement that she will soon have a miraculous son:

"She said: 'O my Lord! How shall I have a son when no man hath touched me?' " He said: "Even so: God createth what He willeth: When He hath decreed a Plan He but saith to it, 'Be,' and it is!"

Sura XIX:22 enlarges upon the miracle:

So she conceived him, And she retired with him to a remote place.

Later, Mary returned to her people with the newborn child. They, of course, were shocked, knowing that she was a virgin, and seeing that she carried a newborn son in her arms. At this point, they began to berate her for her unchastity. Miraculously, the infant Jesus intervened in her defense! Sura XIX:30-34 continues:

He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; "And He hath made me blessed wheresoever I be, And hath enjoined on me Prayer and Charity as long as I live;

Muslims prefer not to discuss the nature of God. They address Him by His attributes.

"(He) hath made me kind to my mother, and not overbearing or miserable;
"So Peace is on me the day I was born, the day that I die.
And the day that I shall be raised up to life (again)!"
Such (was) Jesus the son of Mary:

Muhammad makes several incredible points here. Jesus was a holy child, born of a miracle from God by the virgin Mary; he is a prophet; Peace is upon him; and, there would be a day when Jesus would die and be raised to life again. This last affirmation poses a difficult problem for Islam, which will be examined below.

Muhammad believed in Jesus' miracles

Jesus had incredible powers, according to the Qur'an. He was a miracle-worker. Sura III:49 reports Jesus' work:

I have come to you with a Sign from your Lord,
In that I make for you out of clay, as it were,
The figure of a bird, and breathe into it,
And it becomes a bird, by God's leave:
And I heal those born blind, and the lepers,
And I quicken the dead, by God's leave;
And I declare to you what ye eat, And what ye store in your houses.
Surely therein is a Sign for you if ye did believe;

Even though the Children of Israel doubted Jesus' miracles, calling them mere magic, Allah defended and empowered Jesus, who gave sight to the blind, healing to the lepers, and, miracle of miracles, even raised the dead!

The story about the clay birds has come to us in the non-canonical Gospel of Thomas. We know that this gnostic gospel, with its interesting stories of Jesus' infancy, existed in a popular Arabic version prior to the time of Muhammad.²

Whether or not we agree with the idea that the Gospel of Thomas

provided Muhammad with his understanding of Jesus, we must admit that Muhammad believed that Jesus had wondrous powers of healing and life-giving which Muhammad himself did not possess.

Muhammad believed in Jesus' ascension

In his day, Muhammad believed that Jesus was still alive in the presence of Allah Himself. Muhammad several times affirmed this fundamental Christian truth. Sura III:55, at the birth of Jesus, states: "Behold! God said: 'O Jesus! I will take thee and raise thee to Myself...'"

Sura IV:158 adds: "Nay, God raised him up unto Himself; and God is Exalted in Power, Wise..."

Many Muslims over the centuries have demanded that they be buried by the eastern gate of the temple mount in Jerusalem, in the belief that, when Jesus returns, he will go through that gate to set up God's judgment throne. Anyone buried in that vicinity will be among the first to rise at the resurrection.

Muhammad commanded all Muslims to believe in and obey Jesus

Muhammad believed that God had sent many divinely ordained spokesmen as prophets to every race around the world. These included Noah, Abraham, Zechariah, and even John the Baptist. Every one of them must be believed and

Muhammad did not stop with Jesus' affirmations. He had more to say in the form of denials.

Muhammad believed in the return of Jesus

This is perhaps the most remarkable of the Qur'anic teachings: Jesus will one day soon return, and set up a universal kingdom of love and peace. In Sura XLIII:61, after condemning unbelievers for their divisions and arguments against the true faith, Allah says:

And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): Therefore have no doubt about the (Hour), but follow ye Me: This is a Straight Way.

The great Islamic scholar, Abdullah Yusuf Ali, in his notes on the Qur'an, says of this passage: "This is understood to refer to the second coming of Jesus in the Last Days just before the Resurrection, when he will destroy the false doctrines that pass under his name, and prepare the way for the universal acceptance of Islam, the Gospel of Unity and Peace, the Straight Way of the Qur'an."³

obeyed; Jesus was no exception (Sura IV:159).

Summary of Muhammad's positive beliefs about Jesus

Given the limited material Muhammad had to work with, he had a very high regard for Jesus Christ. Jesus was born of the Holy Spirit by the Virgin Mary. He was a miracle-worker who could give sight to the blind, cleanse lepers, and even raise the dead. He could create a clay bird and give it life.

Jesus arose from the dead, and ascended into heaven. Just before the resurrection at the last day, Jesus would return to set up the judgment throne in Jerusalem. Those who follow Jesus are superior to those who reject him. The "People of the Book" must believe in him unto "the day of the resurrection," or face dire consequences in the final judgment.

If this were all that Muhammad

recorded in the Qur'an about Jesus, we would joyfully include him and his followers as fellow believers; there would be no division between Islam and Christianity.

However, Muhammad did not stop with these affirmations. He had more to say in the form of denials.

Muhammad denied that Jesus was the Son of God

While it is true that Muhammad believed that Jesus' birth was miraculous, he denied that Jesus was divine. He based this upon a very fundamental presupposition: "There is no god but God."

Muhammad taught an absolute monotheism. It was so important to him that it forced him to exclude all other beings from the "Godhead."

Yet often, when quoting Allah, Muhammad quoted God as referring to Himself as "We." Later scholars called this use of the third person plural, the "plural of majesty." However, it does not occur consistently through the Qur'an. Sometimes Allah refers to Himself as "We," but other times as "I." Interestingly, the most important examples of the use of "We" occur whenever Allah refers to Jesus!

Whatever we make of this phenomenon, it is clear that Muhammad specifically excluded Jesus from divine Sonship. Sura XIX:35 declares:

It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! When He determines a matter, He only says to it, "Be," and it is.

Thus we see that, Muhammad believed in God's miracles; but it is too miraculous for God to have a son. God is sufficient unto Himself.

Sura IV adds more, however. Not only is Jesus not the Son of God; he is on the same level as Muhammad and all other previous prophets. Jesus is an "Apostle":

Christ Jesus the son of Mary was (no more than) an Apostle of God, And His Word, which He bestowed on Mary, and a Spirit

While it is true that Muhammad believed that Jesus' birth was miraculous, he denied that Jesus was divine.

proceeding from Him:
So believe in God and His apostles.
This last statement is ironic.

While Jesus was "no more than an Apostle of God," Muhammad still believed that Jesus was Allah's "Word" (reminiscent of the Apostle John's affirmations in John 1), and "a Spirit proceeding from Him."

It seems clear that Muhammad was not sure just what to make of Jesus. He knew, along with Judaism and Christianity, that there was only one God; he knew that Jesus was extraordinary; but he could not affirm Jesus' divinity. That was too much. We see this in Muhammad's next statement from the same verse:

Say not "Trinity": desist:
It will be better for you:
For God is One God:
Glory be to Him:

In Sura IX:30, there is even a curse upon Christians who believe in Christ's divinity:

... the Christians call Christ the Son of God.
That is a saying from their mouth;
(In this) they but imitate what the Unbelievers of old used to say.
God's curse be on them: how they are deluded away from the Truth!
In Sura V:120, Muhammad

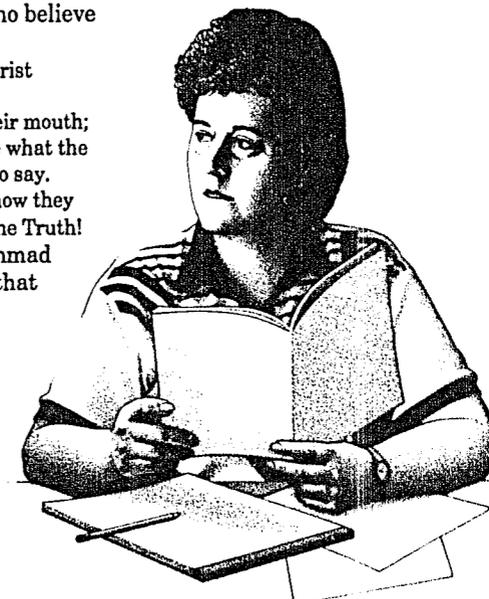
even had Jesus denying that we should worship him. Interestingly, while Muhammad affirmed the ascension of Jesus, he specifically denied that Jesus ever taught that he or his mother may be "worshipped." Further, Muhammad

denied that Jesus could know the mind of God: "Thou knowest what is in my heart, though I know not what is in Thine." Jesus is not divine in Islam.

Obviously, Muhammad was aware of the growing veneration of the Virgin Mary in Christianity. His prohibition against worshipping her strikes a responsive resonance among Evangelical Protestants. But, we still worship Jesus as the Son of God.

Fortunately, according to the last lines of this Sura, our destiny is in the hands of Allah: He will either forgive us for this "blasphemy," or punish us. It's up to Him. Thank God for salvation by grace through faith!

Even in Christianity, however, there are those who deny the divinity of Jesus. Whether the Arians of



the past, or the Jehovah's Witnesses of the present, their faith is still a part of the Christian fabric, even though we consider it faulty. This we could say of Muhammad, too, if we continue to recognize that we are saved by grace through faith alone, and not by our orthodoxy.

Muhammad denied that Jesus was crucified

Muhammad made one more denial which is most disconcerting—Jesus was *not* crucified; it only appeared that he was! After listing the sins of the Jews, Muhammad adds, in Sura IV:157—

That they said (in boast),
"We killed Christ Jesus the son
of Mary, the Apostle of God";—
But they killed him not, nor
crucified him,
But so it was made to appear
to them,
And those who differ therein
are full of doubts,
With no certain knowledge,
but only conjecture to follow,
For of a surety they killed
him not:—

Some later Islamic traditions taught that it was really Judas who died on the cross. Obviously, the cross was a scandal to Muhammad, just as it was to the Gentiles in the time of Paul. Abdullah Yusuf Ali, in his classic commentary, understood well the problem. He says,

"The end of the life of Jesus on earth is as much involved in mystery as his birth, and indeed the greater part of his private life, except the three main years of his ministry. It is not profitable to discuss the many doubts and conjectures among the early Christian sects and among Muslim theologians.

"The Orthodox Christian Churches make it a cardinal point of their doctrine that his life was taken on the Cross, that he died and was buried, that on the third day he rose in the body with his wounds intact, and walked about and conversed, and ate with his disciples, and was afterwards taken

up bodily to heaven. This is necessary for the theological doctrine of blood sacrifice and vicarious atonement for sins, which is rejected by Islam.

"But some of the early Christian sects did not believe that Christ was killed on the Cross (the Basilidans, Docetae, Marcionites, the Gospel of St. Barnabas). The Quranic teaching is that Christ was not crucified nor killed by the Jews,

Muhammad made one more denial which is most disconcerting—Jesus was not crucified; it only appeared that he was!

notwithstanding certain apparent circumstances which produced that illusion in the minds of some of his enemies; that disputations, doubts, and conjectures on such matters are vain; and that he was taken up to God..."⁴

Amazingly, it is in this context that Muhammad made his astounding affirmations of Christ's ascension, and the necessity to believe in Christ for salvation—which the next verses affirm:

Nay, God raised him up
unto Himself;
And God is exalted in Power,
and Wise;
And there is none of the People
of the Book
But must believe in him before
his death;
And on the Day of Judgment he
will be a witness against them;
Even Islamic scholars do not

know what to make of all this! If Jesus did not die, why did he predict his resurrection from the dead in Sura XIX:33 (quoted above)?⁵ If it was not Jesus who died on the cross, who did? Someone certainly died there! Was it Judas?

Can Allah truly be called honest and just if He purposely misled

both the Jews and Jesus' disciples in regard to who died on the cross? The fact that some early Christians themselves were divided over the issue did not help solve the problem!

In retrospect

This opens up to us two very important lessons from Christian history. The first lesson involves the validity of the testimony of "eye-

witnesses" versus that of "visionaries." There is a vast difference between the testimony of one who says, "This is what I saw, and felt with my own hands, and heard with my own ears" (1 John 1:1ff.), and one who says, "I saw in my dream" or, "I saw in my vision." One is a public experience; the other is private.

The New Testament has "eye-witnesses" to the events of Jesus' life. That their testimony was valid was confirmed, both by their enemies and by non-Christian historians who later tested their veracity. What they said will stand up in any court of law, including Islamic!

These same "eye-witnesses" affirmed repeatedly that they saw Jesus after his all-too-real crucifixion. They touched him, heard him, and even found themselves holding half-eaten loaves and fishes bearing his tooth-marks—*after his resurrection*. Jesus' half-brother, James, who before the cross did not believe in him, suddenly became not only a believer, but the leader of the Jerusalem Church, after he saw Jesus raised from the dead! We do not follow "cunningly devised

(cont. on page 23)



Women's Society page by Charlotte Chroniger

Sharing true hope and love

"For God so loved the world that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16, KJV).

I grew up in a predominantly Protestant town. The four churches cooperated very well together. We held a community Vacation Bible School, planned joint Holy Week services, and sponsored other joint activities for families in the community.

When I was in fifth grade, a non-Protestant family moved to our town. I don't remember how the rest of the town treated them, but I remember thinking—in a negative sort of way—that somehow the new girl in my class was different from the rest of us.

Even though I had just accepted Christ as my Savior, I never talked with her about the Lord. The family moved away after a very short time, and I may never know if they were ever introduced to Jesus.

Since that time, I have had people cross my path who didn't believe as I believe; some of whom were very devout in their allegiance to their faith. Some of these people had very distorted views of the Bible, of God, and of Jesus. Don and I have had discussions with people who are so convinced that their way of believing is right, and ours is wrong, that they just can't see the distortions or lies. They have been led astray.

It can be very difficult to talk about Jesus with people who have a strong faith in someone or something else. These people can have a real boldness to their faith and are not hesitant to share with others about their religion. They find listening ears and open hearts among

the many people who have empty lives. Millions are searching for something to fill the void. To them, even distorted truth may be better than no truth.

Many false religions and cults are gaining a strong foothold in the United States. These false religions are growing by leaps and bounds. Why? Because they are willing to spend time and money to share their message of faith.

The only way to salvation is through Jesus Christ. Only by believing in Jesus, God's Son, can we have the assurance of eternal life. We must help people realize that salvation doesn't come through baptism, through good works, through church attendance, or through following a charismatic leader. We need to share God's

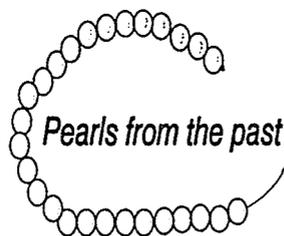
message of hope and love with those around us, especially with those who put their faith and trust in someone other than Christ.

As we pray about witnessing, the Lord will give us opportunities and the right words to share with others. Let's help God's kingdom, with Jesus as the head, gain a strong foothold here and in the world. **SR**

P.S. You all should have received your May newsletter which emphasizes all the Conference activities for women. I hope many of you will be able to join us at Carroll College in August. Don't forget your love gift offerings, your crafts for the SCSC Craft Sale, and your ideas and enthusiasm for the Women's Interest Committee. May God give you and your families safe travel!



We need to share God's message of hope and love with those around us.



Improvements—and dangers

by Don A. Sanford, historian

Few movements in history begin from a vacuum. There are innumerable causes which can be seen casting a shadow on later history.

The Islamic religion and tradition did not begin with year 622 A.D. when the young camel driver, Muhammad, was forced to leave Mecca for Medina. Some "shadows" can be seen in the religious conditions which stretched back over two and a half millennia. It involves genealogy as well as religious and cultural differences.

Biblical lineage

Nearly all of the tribes or races of the Middle East which embraced Islam trace lineage to Abraham—but not through the covenant promise. Genesis 16 includes the account of Abraham's son, Ishmael, born to Sarah's handmaid, Hagar, with the promise that his seed would multiply exceedingly. It was predicted that he would be a wild man, and his hand would be against every man, and every man's hand would be against him (Gen. 16:12). However, God promised, "Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation... And God was with the lad; and he grew, and dwelt in the wilderness, and became a great archer" (Gen. 21:18-20). Many of the Arabs trace their lineage through this promise.

The Moabites and the Ammonites trace their lineage through Abraham's nephew, Lot, and his incestuous relations with his daughters. The Edomites, against whom the entire book of Obadiah was directed, claim their inheritance from Esau, Jacob's twin brother who traded his birthright for a mess of pottage.

Another line of the later followers of Islamic teachings goes back to Keturah, the wife whom Abraham took after Sarah's death. Six sons were born to this union, "all of whom he sent away eastward to the east country" (Gen. 25:1-5).

Excluded in this way from the covenant promise through Israel, a great deal of mistrust and enmity existed among the people of the Middle East. This also contributed to the tribal separation and diversity of the region. There was no single sense of identity such as one finds in Judaism and Christianity.

Religious conditions of the world

During the sixth and seventh centuries in the Arab world, there were three major religions vying for the attention and devotion of the people. The oldest was Judaism, limited largely to the descendants of Israel. In time many proselytes or non-Jews were accepted, but they had to ritually become Jews. During various periods of captivity, many became dispersed to such places as Babylon and Assyria. The concept of monotheism was largely attributed to this Jewish influence. But in general, Judaism has never been evangelistic.

Many mystery cults, in places such as Persia, were also present. Dualism, or the worship of two coordinate powers (e.g., the spirit of good and light vs. the spirit of evil and darkness), was prominent among the mystery cults. Many of their practices included fertility rites and other immoral practices, leading to considerable immorality among the people.

The third major religion of the time and area was Christianity.

But by the time of Muhammad, the Christian Church had lost much of its evangelistic power. The Eastern Church in particular became bogged down in theological disputes concerning the nature of Christ, the Trinity, and the elevation of Mary.

Over a century ago, W.R.W. Stephens wrote:

"To his own people, Mahomet was a great benefactor. He was born in a country where political organization, and rational faith, and pure morals were unknown. He introduced all three. By a single stroke of masterly genius, he simultaneously transformed the political condition, the religious creed, and the moral practice of his countrymen;"¹

But Stephens also pointed out that though Islam may have come as a blessing for barbarous nations, the imposition of this type of system upon a civilized and moral people is a curse.

"The danger attaching to a system which minutely regulates every department of social life, moral conduct, and religious ceremony, is that it should be held rigorously in force upon men when they have outgrown the need of it. It may be good as far as it goes; good relatively to certain circumstances... but if it be not absolutely and perfectly good for all times, places and persons, it must at some time, in certain places and to certain persons, become *not* a help, but a hindrance to civilization and moral progress."² SR

¹ W.R.W. Stephens, *Christianity and Islam*, (New York: Scribner, Armstrong & Co. 1877) p. 129.

² *ibid.* p. 131.



SR Almanac

Where we
have been...

July/August 1991—One year ago

Pastors Gene Smith, Leland Bond, Robert Harris, and Harold King bear witness to their career changes in ministry.

Ordination statement for the diaconate presented by former SR Editor Scott Smith.

Royal Mkandawire, Executive Secretary of the Central Africa Conference, reports on flood disaster in the Phalombe Plains, Malawi.

Rev. A.H. Lewis profiled in "Pearls" column.

Good meetings reported from the Eastern Association and Wisconsin/Minnesota Semi-Annual.

July/August 1987—Five years ago

Three Center on Ministry program participants receive Master of Divinity degrees: George Calhoun, Arthur Rowe, and Sharon Wauls.

Highlights from Pastors' Conference in Battle Creek, Mich., include the ordination of George Calhoun. Other ordinations in local churches include Oscar Godoy and Verne Wright.

Rev. Kenneth Van Horn retires after 40 years of service.

Bits of history shared for Shiloh, N.J., church's 250th anniversary.

Naval officer Robert Shippee, an SDB from Adams Center, N.Y., killed in an Iraqi attack on the U.S.S. Stark.

July/August 1982—10 years ago

Two new churches officially organized: Metro Atlanta, Ga., and Hendersonville, N.C.

John Bevis shares his last SR editorial in July as new Editor Scott Smith takes the helm in August. Scott's first issue sadly notes the closing of Milton (Wis.) College.

Nortonville, Kan., Women's Missionary Society celebrates 100th anniversary.

Clifford Bond ordained to the Gospel ministry.

Pastoral moves: John Bevis to Denver, Colo.; Wayne Babcock to Richburg, N.Y.; William Vis as interim in Paint Rock, Ala.; and Jeanne Wilhelm as assistant in Plainfield, N.J.

July/August 1967—25 years ago

Editor and Mrs. Leon Maltby return from month-long European tour.

Senator Jennings Randolph is Milton College's centennial commencement speaker.

The first issue of *YOUth*, a bi-monthly devotional booklet for SDB young people, is published.

Rev. Carlos McSparin ordained in Stonefort, Ill.

Adams Center, N.Y., is site for Rev. Loyal Hurley's funeral. He died in auto accident near Hancock, Md.

Director of Evangelism Leon Lawton becomes first SDB representative on coordinating committee for the giant Crusade of the Americas.

July/August 1942—50 years ago

Rev. Rolla Severance, SDB pastor for 32 years, dies in Hammond, La.

Dean A.J.C. Bond appointed to editorial board of the *Protestant Voice*.

Professor Harley Bond presides over General Conference held at Salem, W.Va.

Shiloh church runs a "Seven Campaign": a seven-week community outreach thrust climaxing in special services. Members were asked to invite seven people, write at least seven letters to nonresident members, list seven unsaved, make seven neighborly calls... Result of the campaign? Seven new members.

Articles speak of changes and losses due to the war, but warn of further changes if the Allies lose.

...where are we headed?

Pray for...

- His clear revelation of your ministry
- your pastor and diaconate
- this year's Conference preparations
- our college and seminary students
- Summer Christian Service Corps projects
- our Mission of Revival and Evangelism (MORE 2000)
- travel safety for vacations and Conference



Christian Education

The Helping Hand in Bible study

by C. Rex Burdick

For well over 100 years, *The Helping Hand* has been helping Sabbath School students gain inspiration and understanding from the Bible each Sabbath day. *The Helping Hand* is well named because the quarterly's treatment is not the lesson for the week—the Bible passage for study is the lesson. *The Helping Hand* is a tool to help students of the Bible understand and practice its teachings.

Our Sabbath School quarterly follows, with some exceptions, the curriculum suggested by the Committee on the Uniform Series: "The International Bible Lessons for Christian Teaching." There are

other good lesson materials that students, and especially teachers, may profitably use in preparing lessons.

However, using *The Helping Hand* is important because it is written from the Seventh Day Bap-

okay. Some classes may always want to use a different curriculum, and that may be okay.

When a teacher or class selects the subjects for study quarter after quarter, the courses usually reflect the special interests of the teacher

For well over 100 years, The Helping Hand has been helping Sabbath School students gain inspiration and understanding from the Bible.

tist point of view. Several writers assist the editor in preparing each issue, giving expression to varying points of view within the Statement of Belief of Seventh Day Baptists, and the stated purposes of *The Helping Hand*.

"Why is it important to use the International Lessons?" someone may ask. One strength of the International Lessons is that they cover the entire Bible in a six-year cycle. These lessons dip into the treasures of Scripture portions that are seldom touched, much less studied, by most Christians. For example, the summer quarter carries lessons from some neglected books of the Minor Prophets.

At different times and for special reasons, classes may want to leave the International Lessons to

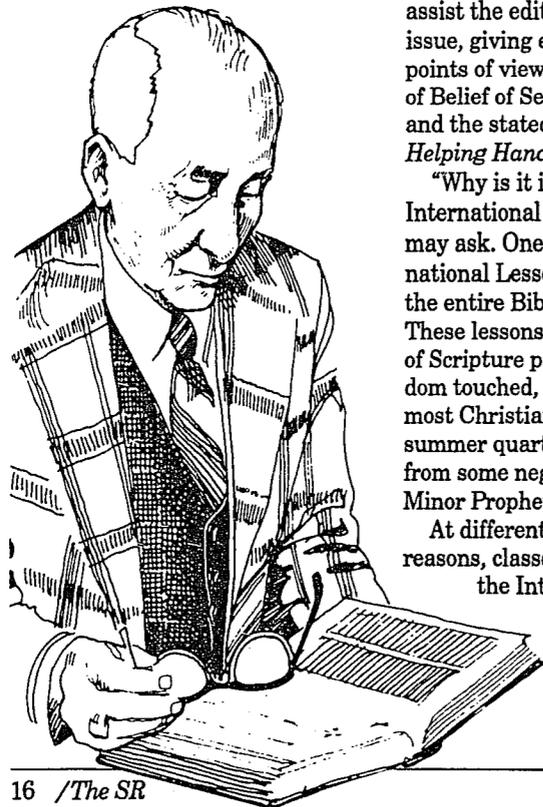
pursue a special study, and that's

or the students, or worse, the hidden agenda of some. Superintendents and pastors will do well to encourage a program for study that includes the entire Bible, as the International Lessons do.

Our hope for *The Helping Hand* is that it may continue to help each Sabbath School student find spiritual enrichment from the Sabbath School lesson study, and to find ways to express God's will and purpose in the world. We seek your prayer support to that end.

Our prayer for you is that God will bless your study of His precious Word, and give you grace and guidance to reflect more perfectly His love and goodness in your daily life. **SR**

Pastor Rex Burdick will retire as editor of The Helping Hand at the completion of his 1992 contract.



FOCUS on Missions

Requests for help and visits

by Kirk Looper

Changes during this quarter have led to some positive—and anxious—times.

Mexico

I received word in February that Mexico invited Daryl White to visit Rosalio Camacho in Madero, Mexico. Daryl, a deacon at our Denver, Colo., church, is chairman of the Mexico Missions Committee. During April 3-7, Daryl and Barbara White, accompanied by Paul Robles, spent time visiting the church in Madero.

I look forward to meeting with the Mexico committee in July to hear their report and discuss plans for the Mexico churches. Let us pray that the lines of communication will remain open and fruitful for our Lord.

Africa

From the minutes of the Board of Trustees Meeting of the Central Africa Conference, we glean these facts:

"The work in Zimbabwe is growing, and we have about 20 members in Bulawayo."

"Pastors at station (Makapwa) find it difficult to take care of visitors. This problem is growing bigger and bigger, especially in food and bedding."

The committee suggested that the SDB youth be trained in medical courses, such as: medical assistant, midwife, bookkeeper, dental aide, and laboratory assistant.

They continued to discuss some other problems that they were having. If Malawi happens to interest you, and that is your mission field, you can obtain more information from the African Committee, or from the Missionary Society at 119 Main Street, Westerly, RI 02891. You may call us at (401) 596-4326.

Indonesia

We have been in contact with a group in Indonesia. They have been reading and studying some of our Seventh Day Baptist literature and feel it is in agreement with their beliefs. We need to communicate further with them, since we are eager to form a fellowship and could possibly help them start churches in their country. Pray for an outcome that will glorify God. He does work in wondrous ways.

Finland

Our brother in Finland, Pastor Sorsa, continues to minister to the people in his area. He continues to develop and distribute his own publications. For those traveling to that country, he would be most happy to meet you.

We continue to receive communications from contacts in many countries. Several letter writers have asked us to keep them in our prayers, and if we know of anyone traveling abroad, to suggest a visit to their churches. Some are already doing that. If you are interested, drop us a letter and request the church addresses for the countries you plan to visit. Let's keep in touch with our brethren in countries other than our own. Let them know we care.

Finally, I would ask that you pray for our planned African trip. It appears that unrest has increased in many of the countries, and we are standing on alert about which countries we will visit.

Thank you for your prayers and other support. **SR**

Pastor Elias Camacho passes away in Mexico

It is with deep sorrow in our hearts that we report the death of a very dear friend and brother in Christ, Pastor Elias Camacho, of Madero, Mexico. Pastor Camacho passed away on February 17, 1992, at the age of 84, at a hospital in Salameuca, Guatajuanto.

Even though his health had been failing in recent months, Pastor Camacho continued to serve as the coordinating leader of the "Churches of Christ of the Seventh Day" in Mexico.

He was known and respected by those who knew him in Mexico, and in Seventh Day Baptist churches and organizations throughout the world. Representing Mexico in the SDB World Federation gave him the opportunity to make friends with many people who shared in the Gospel ministry.

Rosalio Camacho, Pastor Camacho's son, has been designated to assume the coordinating leadership of the Mexican churches.



the BEACON

Produced by the Youth Committee of the Board of Christian Education
For and by members of the SDB Youth Fellowship July-Aug. 1992

1992-93 officer slate for SDBYF of USA and Canada

1992 Pre-Cons

Youth

Location: Camp Wakonda, Milton, Wis.

Dates: August 5-9

Theme: "Lift Jesus Higher"
John 12:32

Directors: Pastor David & Margaret Taylor, Westerly, R.I.

Staff: Pastor David & Christina Thorngate
Pastor Charles Graffius
Jim & Lorrie Plane
Pastor Eric Davis
Andrew Camenga

Young Adult

Location: Lake Waubesa Bible Camp, McFarland, Wis.

Dates: August 5-9

Theme: "What Happens When People Pray"

Director: Pastor Dale Rood, Dodge Center, Minn.

Staff: Pastor Dale Smalley
Linda Greene
Beth Wallstrom

The slate of nominees for the 1992-93 officers of the Seventh Day Baptist Youth Fellowship of USA and Canada has been announced. Come prepared to vote at General Conference, Carroll College, Waukesha, Wis.

President—Suzannah Peil

Suzannah is president of the San Gabriel Valley (Calif.) SDB Church Youth Fellowship, and a member of the church choir. She attended Pre-Con camp and Conference in 1990 and 1991. Suzannah has been active in Pacific Coast Association camp and youth fellowship activities. She is in DECA Club at her school, works as a model, and babysits.

Vice President—Adam Mackintosh

Adam is a member of the Bay Area (Calif.) SDB Church, where he plays the piano. He has been active in Pacific Coast Association Youth Fellowship activities and camp. Adam attended Pre-Con camp in 1991, and has attended General Conference for 10 years. He plays baseball and assists at a local hospital.

Secretary—Emily Davis

Emily is a member of the SDB branch church at Hemet, Calif., where she helps in the nursery.

Emily has been active in Pacific Coast Association youth activities and camping. She has attended General Conference, and is active in her school drama club and choir.

Treasurer—Heather Mackintosh

Heather is the president of the Foothills (Calif.) SDB Church Youth Fellowship. She has been active in Pacific Coast Association youth activities and camping. Heather is president of her school choir, and is involved in acting, singing, and dancing. She has attended General Conference for six years.

Member-at-Large—Jeremy Burdick

Jeremy is president of the Riverside (Calif.) SDB Church Youth Fellowship, and a member of the church choir. He has been active in Pacific Coast Association youth activities and camping. Jeremy first attended Pre-Con camp in 1991 and has attended 13 Conferences. He is active in football, wrestling, and Little League baseball.

Advisors—Pastor David and Christina Thorngate

Pastor David Thorngate is the newly ordained assistant pastor of the Riverside SDB Church. He and Christina have agreed to serve as YF advisors for 1992-93.

They're involved in Nortonville

Ed and June Johnson were commissioned for service with the SDB National Field Development Team by the Nortonville, Kan., church on March 14. Matthew 9:35-38 was read, along with a responsive reading with the pastor, congregation, and candidates taking part. Rev. Robert Harris closed the service with a special prayer of dedication.

The Johnsons are also participating in the denomination's Senior Saints projects. They have been on two journeys to assist with this venture, and came home with glowing reports. They go with our blessings, but we do miss them.

Our Nortonville church members have kept active the first half of 1992.

We entertained the "Training in Ministry and Extension" students on March 21-22. Director Ernest Bee Jr. led in this Christian Education module. Wendy Wheeler prepared and served the Sabbath evening and Sunday noon meals for the students. The entire congregation enjoyed the usual "basket dinner" following the worship service Sabbath Day.

Following the children's sermon every week, Steve Looper heads up a "Children's Church" at the parish house. Pastor Harris also leads a Bible Memory time on Sabbath afternoon for the children. They are enjoying their special time together and memorizing many valuable verses. Our thanks to these two leaders.

Our congregation has taken an active interest in current affairs in Kansas. Many of us signed petitions concerning: "Keeping gambling out of Kansas"; an Abortion Bill which was before the state Senate; and allowing the Gideons to distribute Bibles to fifth graders in the Winchester-Nortonville school. We care!

Rev. Ron Elston visited our church on February 22 and brought the morning message. He assists Rev. Russ Johnson, Director of Extension, in reaching all the churches in the United States and Canada. The Bill Stapp family from Omaha, Neb., drove down to see Rev. Elston, who was their pastor when they lived at Poplar Bluff, Mo. They had a fun visit.

The *Atchison Daily Globe*, which has advertised all area churches with the caption, "Go to Church This Sunday," recently changed to "Sabbath-Sunday—Together in Unity." More recently, it was changed to, "Attend the Church of Your Choice." We appreciate this change since our SDB church

is listed on that page each week.

The Vacation Bible School committee (Jeanie Smith, Wendy Wheeler, Mike Graves, and Rev. Harris) has been busily reviewing material for use in our daily sessions.

We noticed something special listed in the graduation services for Jefferson County North High School. Our own Muriel Osborn, now living in Albion, Wis., was the guest speaker for the 1992 graduation class on May 10. Many of those graduates were in Muriel's kindergarten class in 1979, and they invited her back to speak at their commencement. What an honor! We're proud of you, Muriel. SR

Golden Anniversary

March 20th, 1992, marked Edwin and June Johnson's 50th wedding anniversary. They started the celebration early with a trip to the Topeka, Kan., museum, and out to dinner with Charles and Reba Wheeler. In the middle of March, they took an 18-day trip—covering 4,400 miles—to see friends and relatives in the South and Southwest.

Their children—Rev. and Mrs. Russell Johnson and family, and Becky Doll and family—came to visit them Easter Sabbath and surprised them with a reception, honoring their 50th wedding anniversary. Many friends and relatives shared in their lovely reception. Ed and June were totally surprised!

The following week, they had this note in the bulletin: "What a wonderful church family we have! And how you kept the reception a surprise is a miracle! We had taken our trip and 'celebrated' our anniversary—and as far as we were concerned, it was over for another year. So, it was really a wonderful surprise! Thanks all of you for a very special day. God bless you all. We love you."



Active April in Riverside

Recent activities in the Riverside, Calif., church have covered a broad range of interests.

On Friday evening preceding Easter, over 100 members and friends participated in a foot washing service, followed by a commemorative Passover (Seder) meal in the dining room. Shared testimonies, followed by communion, added to a meaningful evening for all.

Our worship service the next morning included beautiful special music and an inspiring pastoral message. We were surrounded by colorful flowers, evidence of God's handiwork.

Following an ordination council that afternoon, Assistant Pastor David Thorngate was recommended for ordination. Delegates from many of our Southern California churches attended the council.

The next weekend, our church hosted the spring meeting of the Pacific Coast Association. Eric Davis, Assistant Pastor of the San Gabriel Valley (Calif.) Church, brought the morning message. David Thorngate was ordained as minister of the gospel, and in the evening, our young people presented a musical, "The Big Picture."

At the April quarterly church

business meeting, members voted to:

- Sponsor an Explorer Post of Boy Scouts, under the leadership of Dr. Ken Browning and other men of the church.

- Draw up a master landscape plan to coordinate memorial planting.

- Construct a frame storage building on the lower level, when funds are available.

- Appoint Renod Bejjani to fill a trustee vacancy.

- Redefine our church rental policy for weddings, and expectations for Sunday morning rental.

Providing a light supper before our business meetings has encouraged a much larger attendance—which is appreciated.

From the Riverside SDB Church newsletter, "The Church Chimes."

Frat fellows answer to prayer

The date was set to install the new carpet and padding in the Alfred Station, N.Y., church balcony. And the dreaded moving of all the furniture, books, trash, and other "things" down those steep stairs lay ahead.

With incredible timing, Pastor Ken Chroniger received a call from an Alfred State College service fraternity asking if there was anything they could do for the church! Thanks to one of our storms, the snow-covered ground made it impossible for them to do the cleanup job they had previously planned.

Pastor Ken referred the call to the chairman of the trustees, Mary Jane Reid, who consulted with Luan Ellis, who was to help with the moving of music and chimes, etc. We asked the fraternity to help remove everything from the balcony, and set the time at 1:00 p.m. Sunday.

We weren't sure what to expect.

About 20 young fellows arrived promptly at 1:00. After a

few words of instruction, the balcony was totally emptied to the bare floor—in 30 minutes. What a quick job many hands did!

Since this took such a short time, the fellow in charge of the students asked if there might be something else for them to do. One of us jokingly said, "Sure wish you could come back and return things after the carpet is laid." They immediately volunteered to return on Monday evening to put things back.

The pad and carpet were installed as scheduled on Monday, and by 7:00 our fellows were back, returning items to the balcony and moving other things for us. Thirty minutes later, they were gone. Some of us thought it was a dream! *This was really help from above!!*

The fellows were so helpful, very nice, and considerate of our things. We really appreciated all their help. "Thanks, Kappa Sigma Epsilon."

From the Alfred Station SDB Church newsletter, "The Quest."

Worship in Washington

While the Washington, D.C., Seventh Day Baptist Church remains without a pastor, the Lord continues to bless our congregation. We were able to pay off the church's mortgage this past March. We believe that the Lord has already prepared a pastor for our church, and we wait on Him to make this revelation known to us.

Deacons Paul Andries and Don Harris continue to conduct the majority of our worship services.

A visiting pastor has led worship services one Sabbath per month. Other guest preachers have included Pastor Rod Henry (who also shared a paper he wrote to aid in pastoral search efforts), Pastor Gordon Lawton, and Pastor Joe Samuels.

We are now looking into getting involved in a greater outreach effort.

From "Southeastern Association News" newsletter.

You can witness to Muslims, (cont. from page 8)

selves *Shi'a* (or "partisans" of the Prophet's Household), because they insist that Mohammed really did prefer his cousin and son-in-law, Ali, as his successor. The *Shi'a* originally preferred that the leader or "caliph" of the Muslim community be a descendent of the Prophet.

The *Shi'ites* believe that Allah appoints representatives of the Prophet, called *Imams*, to continue the Prophet's work; that of guiding the people and upholding justice. These individuals are believed to be infallible. (The *Shi'ite Imams* should not be confused with the *imams*, known throughout the Muslim world as the individuals who lead communal prayers.)

According to the *Shi'a* of Iran, there have been 12 *Imams*, the last of whom was born in the year 870. He went into concealment when he was only 8 years old, and is expected to return in the future as the restorer of faith and justice to the world. Until the now-concealed *Imam* reappears, he is represented by the legal specialists and scholars

who are his intermediaries in the community. Iranians call these figures *Ayatollahs*.

The elements of unity described earlier hold *Sunnis* and *Shi'a* together more strongly than their divergences keep them apart!

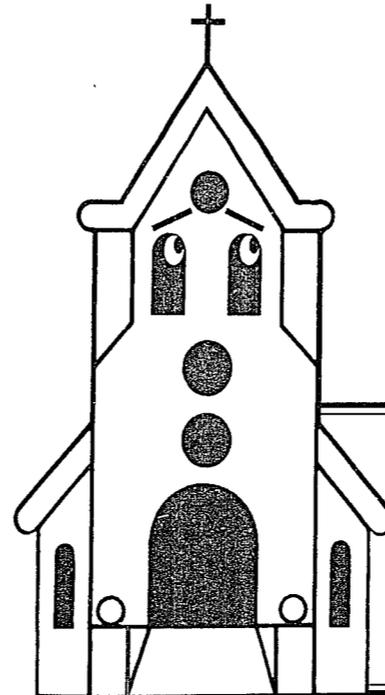
The *Sufis*, the mystics of Islam, derive their name perhaps from the wool garment ("suf") that early ascetics wore. These mystics stress communion with God, and are found throughout the Muslim community. But they do not represent a division of Islam, or even an offshoot.

Guidelines for Christian witness to Muslims

Recognize that Islam teaches some ideas with which you, as a Christian, can agree. Whenever possible, let these ideas be points of contact which the Holy Spirit can use to bless your relationship with Muslims. Affirm to your Muslim neighbor how you believe that God (Allah) is One, God is Creator, God is sovereign. Affirm how you believe that God reveals Himself and His will, and that He wants us to respond to Him in faith and "submission."

Recognize that there are both similarities and differences between the Muslim and the Christian understandings of sin and salvation. Ask your Muslim friends to consider the life and death of Jesus as God's finest demonstration of His mercy and grace.

Islam teaches some ideas with which you, as a Christian, can agree.



To Muslims, sin is the disobedience of responsible human beings to the law of Almighty God. Sin is caused by human weakness, by forgetfulness, and by a spirit of rebellion.

Christians believe that human beings have chosen to sin against God, rejecting His nature, and pursuing a course of life that is opposed to God's essential character and revealed law. Human beings need to be "saved," rescued from their persistent indifference and hostility toward God. They are unable, by their own efforts, to achieve genuine righteousness and a right relationship with God.

Remember that Muslims prefer not to discuss the nature of God. They address Him by His attributes, which are listed in the Qur'an.

Muslims say that God acts in mercy because He is The Merciful One. The invocational double title for God, "The Merciful, the Compassionate," occurs in the Qur'an at the beginning of every sura except one. Islamic law gives believers precise directions on how to be righteous, pure, humble, just, and charitable. Muslims see the gift of that law as a grace, an act of mercy springing from divine initiative. However, in the minds of many Muslims, a person's salvation depends largely upon personal obedience to laws, and "submission" to God.

Christians believe that God bestows His saving grace, not on the basis of one's faithfulness to perform religious rituals and to obey God's laws, but on the basis of one's repentance from sin, and faith in the merit of Jesus. No one, not even the most devout believer, has the spiritual capacity to fulfill God's law completely. For those who receive Jesus as Savior, God fulfills the righteousness of the law on

their behalf. Refer to Romans 8:3-4.

Deal graciously with Muslims' objections to, or misunderstandings of, Christian beliefs and practices (if Muslims bring up these issues).

Explain that Christians are not guilty of "shirk," or the association of anything else with God. The Christian understanding of the Trinity does not mean that God is three gods (or that God is Father, Son, and Mary).

Christians believe in *one* God, who has shown Himself in three ways, three expressions, or three "persons." Refer particularly to 1 John 5:7 and 9.

We should not limit God by saying that He is not sovereign enough to reveal Himself in this way. In our human limitations, we are unable to explain the nature of God, just as we are unable to explain creation or predestination.

Explain the cross as the mighty act of a sovereign God. While many Muslims interpret the Qur'an to teach that Jesus did not die on the cross, Christians must affirm that Jesus *did* die on the cross, that He was buried, and that He rose from the grave. He ascended to heaven, and He lives continually to make intercession for sinners (1 Cor. 15:3-8; Eph. 1:20; Phil. 2:5-11; Rom. 8:33-34).

Jesus' death on the cross reveals the mighty arm of God and the submission of Jesus to do God's will. Jesus' death reveals both the sovereignty of God (for God intended it) and Jesus' own willingness to suffer on behalf of others. Jesus *chose* to go to the cross (Heb. 12:2).

Jesus' death on the cross declares God's victory over sin (Col. 2:14-15).

Jesus' death on the cross demonstrates God's supreme love for all people, for all sinners (Rom. 5:6-8).

Introduce Muslims to the Bible appropriately, remembering that many Muslims are unfamiliar with the Bible and have many misconceptions about it.

Don't take for granted that Muslims have the same appreciation for the Bible as you have. Quote the Bible, not because they accept it as authority, but because the truth of the Bible validates itself.

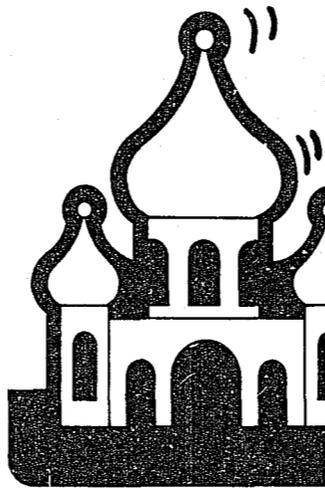
Recognize that the term "scripture" does not necessarily mean "Bible" to Muslims. They also have "scripture" (the Qur'an). Use the word "Bible" when referring to it.

Select a version of the Bible that seems best suited for your Muslim friends. The *Good News Bible (Today's English Version)* is often useful. You may need to provide them a Bible in their own language, such as Arabic or Farsi.

Explain, in practical terms, how to handle the Bible—how to find the books, chapters, and verses, and how to use the marginal references and concordances. Help them to "own" the Bible for themselves.

As they begin their study of the Bible, suggest the parts that are most appropriate for them (i.e., Mark or Luke instead of John). If they are attending an ongoing Bible class, explain the schedule of the study and why the leader is using particular Bible passages. Realize that Muslims may feel uncomfort-

The message of Jesus, demonstrated by your own spirit and actions, surpasses argument, discussion, and even preaching.



able in a regular Bible class where experienced Bible students and the teacher take many things for granted that are completely unfamiliar to Muslims.

Give them personal attention in Bible study. Help them "find their place" in a class or church service.

Remember that the character and message of Jesus, demonstrated by your own spirit and actions, surpasses argument, discussion, and even preaching. Look for ways to be friends to Muslims without basing your friendship on their interest in Christianity or their willingness to become Christians. Find ways to minister to them in the spirit of Jesus.

The distinguished Baptist missionary, Dwight L. Baker, observed that ministry is the most effective way to win Muslims to faith in Christ:

"In my experience after 35 years of living and working among Muslims, I have never encountered a Muslim convert who said that he came to Christ as the result of some convincing arguments concerning the divinity of Christ. Nor have I heard any Christian worker make such a claim... The conversion of a Muslim almost universally comes about through deeds of kindness and love." *SR*

Christ in the Qur'an, (cont. from page 12)

fables" when we believe in Jesus' crucifixion and resurrection.

The second lesson shows us the importance of Jesus' prayer for us, his modern day disciples, in John 17:20-23—

"My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me."

Muhammad repeatedly mentioned the divisions in the Christian churches of his time. There were divisions over theology (especially the nature of Christ), divisions over the content of the Canon of Scripture, and divisions over the practice of Christian rites.

Muhammad was destined by God to lead the Arab world out of the darkness of pagan idolatry into the truth of the One God, the Father of us all. God had already sent the Gospel to the world in the person of His Son, Jesus. When, in the providence of God, it was time for Muhammad to act, the Christian repositories of His Truth were at each other's throats in doctrinal warfare.

The result: Muhammad got a partial, mixed message. The tatters in the fabric of the faith prevented full reverence for the Son of God. Jesus had to be a miracle—Muhammad saw that. Mary had to be a virgin—Muhammad affirmed that. Jesus was full of the Holy Spirit—Muhammad could recognize that. Jesus had powers beyond a mere prophet—Muhammad was

reconciled to that. Jesus was alive, even as he wrote—Muhammad confirmed that.

But, would God allow his chosen Apostle, Jesus Christ, to suffer death as a malefactor? Muhammad could not accept that. Prophets were under divine protection. God could not fail! The cosmic nature of Christ's death for all mankind remained a mystery to Muhammad.

At the same time, in the face of dark, pagan polytheism, with its impossible morass of mixed moral standards, Muhammad discovered the consistency of the One God. With no adequate explanation of why the One God was really three persons, he labeled the Trinity another pagan lie—and rejected it. And Christians were too busy slashing and sundering the Body of Christ to do anything about it.

Muhammad was certain, after some treacherous Jews betrayed him in Mecca, that the Christians would ultimately come to his aid. In Sura V:85, Muhammad wrote, Strongest among men in enmity to the Believers
Wilt thou find the Jews and Pagans;
And nearest among them in love to the Believers
Wilt thou find those who say, "We are Christians":
Because amongst these are men devoted to learning
And men who have renounced the world,
And they are not arrogant.

I wish above all things that this verse of Muhammad's had proven true. Today, Christianity and Islam stand behind their theological walls of ink-etched parchments, implacably hurling the epithet "blasphemers" at each other.

With a prophetic eye to the future, and reminiscent of Paul's affirmation of the cross' destruction of the dividing wall of hostility mentioned in Ephesians 3:11-16,

Muhammad quoted Allah in Sura III:55,

Behold! God said:
"O Jesus! I will take thee and raise thee to Myself
And clear thee (of the falsehoods) of those who blaspheme;
I will make those who follow thee superior to those who reject faith,
To the Day of Resurrection:
Then shall ye all return unto me, and I will judge between you Of the matters wherein ye dispute.

This Sura could apply to the divisions within the Christian Church, and to the division between Islam and Christianity. The blasphemy lies in the condemnations we lay upon those with whom we disagree. May that "Day of Resurrection," when all "disputes" are ended, come soon. *SR*

¹Ali, Abdullah Yusuf, Trans., *The Holy Qur'an: Text, Translation, and Commentary*, Lahore, India, Khalil Al-Rawaf, 1946. All references in this article from the Qur'an are from this Arabic/English version. Quoted comments by Ali are from his appended commentaries and notes in this edition.

²Henneke, Edgar, *New Testament Apocrypha*, English Edition, Vol. I, Philadelphia, PA, Westminster Press, 1963, pp. 388ff.

³Ali, note 4662, p. 1337.

⁴Ibid., note 663, p. 230.

⁵Ali notes this problem almost humorously: "Christ was not crucified (IV:157). But those who believe that he never died should ponder over this verse." Ibid., note 2485, p. 774.

James Ayars is a member of the Santa Barbara, Calif., SDB Church. He has an M.Div. degree from Andrews University Theological Seminary, and is a member of "The Heralds" music ministry.

December	\$710,634
November	\$651,414
October	\$592,195
September	\$532,975
August	\$473,756
July	\$414,536
June	\$355,317
MONTHLY GOAL 	\$296,097
May	\$236,878
April	\$177,658
March	\$118,439
February	\$59,219
January	

1992 income needed—\$710,634.
 Per month gift income needed—\$28,003.
 Total needed each month—\$59,219.50

SR Reaction

Dear Kevin,

Issues of special interest have been March (work of SDB agencies), and December (adoption).

March helped me to see the work being done. Adoption was of special interest, for we went through that avenue.

In 1945 we adopted a girl. We had joys, anxious days of illness, the concerns of childhood and teen years, as well as expenses. Today, the "dividends" on our investment of time, love, and expense have given us a devoted daughter and husband,

three grown grandchildren, and three great-grandchildren.

May God bless you.
 Trevah R. Sutton, Aztec, NM

Dear Editor Kevin,

Enclosed is \$25 for my SR renewal.

I do love the *Recorder*; your excellent editorials. And in the May issue, Editor Maltby's success. Isn't that encouraging!! So we all have to keep on "talking up" Sabbath truths.

Take care and God bless you all.

Thelma Tarbox
 Saunderstown, RI

Accessions

Ashaway, RI
Harold King, pastor
 Joined by letter
 Kirk Looper
 Vivian Looper

Jennifer Martin
 Naruhide Yoshida
 Marie Hileman
 Evelyn Taylor
 Larry England

Salem, WV
S. Kenneth Davis, pastor
 Joined after baptism
 Whitney Rogers
 Laura Lee Barnes
 Andrea Davis
 Shannon Bland
 Chris Sander

Joined after testimony
 Jeanette Spencer

Births

Petersen.—A son, Paul Robert Petersen, was born to Tim and Patty (Burdick) Petersen of Niwot, CO, on March 19, 1992.

Brock.—A son, Arthur Ellis Brock, was born to Jay and Elaine (Nieves) Brock of Olean, NY, on April 12, 1992.

Marriages

Warren - Hays.—Richard W. Warren and Constance C. Hays were married in Magnolia, MS, on May 2, 1992. The ceremony was conducted by Judge Phillip O'Brien.

Cruzan - Biggs.—Ryan Daniel Cruzan and Kimberlie Anne Biggs were united in marriage on June 6, 1992, at the Marlboro SDB Church, Bridgeton, NJ. The Rev. Melvin F. Stephan officiated.

Obituaries

Soper.—John Holmes Soper, 72, of Goleta, Calif., died unexpectedly in his sleep at his home on November 19, 1991.

He was born on June 11, 1919, in North Platte, Neb., the third son of the late Rev. Ralph M. Soper and Ruth (Rowley) Soper.

John worked as a farmer in Nebraska until he came to Los Angeles, Calif., in 1957. He joined the Los Angeles Seventh Day Baptist Church, where he served as a deacon and Sabbath School superintendent. In 1961, he and Venita Kenyon Brown were married by Pastor Francis Saunders.

In 1968, they moved to Goleta, where he became a school custodian in the Goleta Union School District. He held that job for 15 years, retiring in 1984. He was loved and appreciated by both staff and students at all the schools where he worked.

John was a charter member of the Santa Barbara (Calif.) SDB Church when it was organized in 1987. The church in Santa Barbara greatly benefited from John and his willingness to use his gifts. He is greatly missed by all of us.

Survivors include his wife, Venita; four brothers, and three sisters.

Funeral services were held on November 23, 1991, in the Welch-Ryce-Haider Goleta Chapel, with Pastor Robert W. Babcock officiating. Private interment was in the Goleta Cemetery.

Clement.—George B. Clement, 91, of Ord, Neb., died on February 19, 1992, at Valley County Hospital, Ord.

He was born on May 13, 1900, in the Mira Valley area of Valley County, to Guy and Jennie (Bee) Clement. He attended Valley Side Rural School and graduated from North Loup (Neb.) High School in 1921.

On September 9, 1925, he mar-

ried Bertha Foth in North Loup. He farmed and raised Hereford cattle all of his life in the Mira Valley.

George was a member and deacon of the North Loup Seventh Day Baptist Church. He was also a member of the Ord Elks Lodge, the Nebraska Hereford Association, the Artismo of Ord, and he was a past school board member. George was known as an artist and musician, and coached Little League baseball.

Survivors include his wife, Bertha, of Ord; three sons, Donald and Kenneth, both of Ord, and Russell of Ohio; one daughter, Kathleen Clement of Mexico City, Mexico; one sister, Mary Bell of Ord; 10 grandchildren, and 18 great-grandchildren. He was preceded in death by one brother, Claire, and one sister, Elva Hayden.

Funeral services were held on February 24, 1992, at the North Loup SDB Church, with the Rev. Kenneth Burdick officiating. Burial was in Hillside Cemetery in North Loup.

Farley.—Vesta Farley, 93, died on March 27, 1992, at the Valley County Hospital, Ord, Neb.

She was born on August 9, 1898, in North Loup, Neb., the daughter of Herbert and Eva (Mattison) Thorngate. She attended Valley County schools and graduated from North Loup High School. She received a bachelor's degree from Milton (Wis.) College, and her master's degree from the University of Nebraska.

After serving for 23 years at various schools as a teacher, and later as a principal, Vesta retired in 1952. On December 23, 1952, she married Leo A. Farley in Denver, Colo. She was a member of the Rebekah Lodge and the Seventh Day Baptist Church.

Survivors include one step-daughter, Mrs. Robert Smith of

Colorado Springs, Colo.; five grandchildren, and 23 great-grandchildren. She was preceded in death by her husband, two sisters, and one brother.

Funeral services were held on March 30, 1992, at the North Loup SDB Church, with the Rev. Kenneth Burdick officiating.

Langworthy.—Frances W.

Langworthy, 90, formerly of Adams, N.Y., died on March 30, 1992, after a long illness. She died at the home of her son, Fredrick, in Belleville, N.Y.

She was born on November 7, 1901, in Lorraine, N.Y., the daughter of George and Josephine (Fitzgerald) Waters. She attended schools in Lorraine. After leaving school, she made her home with the family of Elwin and Mary Reed in Adams Center, N.Y.

On June 20, 1927, Frances married Fredrick C. Langworthy Sr. in the Seventh Day Baptist Church, with the Rev. Loyal Hurley officiating. In 1932, they moved to the Greene Settlement Road, where Fredrick operated a dairy farm. Frances worked at the Dennison Seed Company in Adams Center for several years.

In 1939, they moved to North Harbor Road, and Frances worked as a domestic. The family moved to Swan Road in Adams in 1950, where they operated a small dairy farm. When their home was destroyed by fire on December 5, 1991, the couple moved in with their son.

Frances had been a member of the Adams Center SDB Church since May 26, 1928. She was a member of the church's Ladies Aid Society, and also belonged to the Glen Ida Chapter 805, Order of the Eastern Star, Adams Center.

Survivors include her husband, Fredrick C. "Chris" Langworthy Sr. of Belleville; one son, Fredrick C. Langworthy Jr. of Belleville; 11 grandchildren, 14 great-grandchildren

(cont. next page)

dren; one great-great-grandchild, and nieces and nephews.

Funeral services were held on April 2, 1992, at the SDB Church, Adams Center, with the Rev. Gene Smith officiating. Burial was in Rural Cemetery later in the spring.

Brennick.—Louise Brennick died on April 3, 1992, at the Valley County Hospital in Ord, Neb., at the age of 88.

Helen Louise Brennick was born on February 22, 1904, in North Loup, Neb., the daughter of Wesley and Grace Greenwood Clement Hutchins. She was married to Harlon Brennick on September 30, 1929, in North Loup. They lived on a farm near North Loup and later moved into town. When Harlon died in 1969, she continued to live in North Loup.

She was a member of the North Loup Seventh Day Baptist Church since 1921, and had been the church organist for many years. She was also a piano teacher and gave lessons to North Loup youngsters and others from surrounding communities.

Louise loved the outdoors, working in her garden with her vegetables and flowers, and loved sharing her bouquets and plants with others. She was a loving mother and grandmother, and was very close to the children since they were raised with her in her home.

Survivors include one daughter, Jeneane Abel of North Loup; one sister, Gladys Christensen of Laramie, Wyo.; three grandchildren, and five great-grandchildren. Funeral services were held on April 5, 1992, in the North Loup SDB Church, with the Rev. Kenneth Burdick officiating. Burial was in Hillside Cemetery, North Loup.

Davis.—Ella Fern Davis died on April 10, 1992, at her home in North Loup, Neb., at age 81. She was born on July 4, 1910, in

North Loup, the daughter of Bert and Estella (Fuller) Williams. She attended rural school in North Loup. After graduating from high school in 1928, she attended Kearney State Teacher's College, where she received a teaching certificate. She taught rural school in Sherman County.

On March 1, 1933, Ella married Aubrey Davis. She was a member of the North Loup SDB Church.

Survivors include one daughter, Eulala Williams of North Loup; three sons, Arden of Scotia, Neb., Rolland of McCool Junction, Neb., and Curtis of Tucson, Ariz.; three sisters, four brothers, 12 grandchildren, and five great-grandchildren. She was preceded in death by her husband, Aubrey; three brothers, and an infant son.

Funeral services were held on April 14, 1992, in the North Loup SDB Church, with the Rev. Kenneth Burdick officiating. Interment was in Hillside Cemetery.

Wheeler.—Juanita Opal Wheeler, 72, formerly of Leavenworth, Kan., died on May 12, 1992, at the Winchester (Kan.) Geriatric Center, where she had lived the past two years.

She was born on February 6, 1920, in Nortonville, Kan., the daughter of Cecil and Evelyn (Miller) Woolworth. She graduated from Nortonville High School in 1938 and later from the Strickler's Business College in Topeka, Kan. On May 17, 1941, she married Merlin E. Wheeler in Nortonville. Juanita had worked at the County Attorney's office, register of deeds, and treasurer's office in Leavenworth. She also worked at Fort Leavenworth for 20 years, before retiring in 1982.

She was a member of the Nortonville Seventh Day Baptist Church, where she served at different times as pianist, organist, Sabbath School teacher, president of

the Missionary Society, and director of Vacation Bible School. She also prepared the Lord's Acre table for several years.

Survivors include her husband, Merlin, who lives at the Winchester Geriatric Center; one daughter, Carol Bond of Topeka; one son, Mark Wheeler of Leavenworth; four grandchildren, and two great-grandchildren.

Services were held on May 14, 1992, at the O'Trimble Funeral Home in Nortonville, with her son-in-law, Chaplain Clifford Bond, officiating. He was assisted by his father, Ira Bond. Burial was in the Nortonville Cemetery.

Darling.—Donald A. Darling 82, of Battle Creek, Mich., died on May 30, 1992, at home.

He was born on September 11, 1909, in Battle Creek, the son of Elmer and Bertha (Tiffany) Darling. He attended Springfield and Battle Creek Central High Schools and was a maintenance supervisor at Clark Equipment Co. for 17 years, retiring in 1968. Before that, he worked for the old A.B. Stove Co. for 32 years. He married the former Evelyn A. Brown on May 16, 1929, in Battle Creek.

Donald had been a member of the Battle Creek Seventh Day Baptist Church for nearly 27 years. He was also a member of the Rambling Wing-go and Holiday Ramblers Club United Commercial Travelers. He enjoyed fishing, traveling, and wintering in Brookville, Fla.

Survivors include his wife, Evelyn; two daughters, Donna J. Darling and Doris A. Lingg, both of Battle Creek; six grandchildren, and 12 great-grandchildren. He was preceded in death by one brother, Cleighton.

Funeral services were held on June 2, 1992, at Bachman Hebble Funeral Service, with the Rev. James Galanaugh officiating. Burial was in Memorial Park Cemetery.

KEVIN'S

ORNER

Why talk about Muslims?

Because they're the second largest religious group in North America? (Now more than Jews or Episcopalians.) Because there are nearly one billion Muslims world-wide? (That's one out of every five people; predicted to soon be one out of four.)

Or, maybe because there are major concentrations of Muslims in the following North American cities: Boston, Chicago, Detroit, Houston, Los Angeles, Montreal, New York City, Philadelphia, San Diego, San Francisco, Toronto, and Washington, D.C. We happen to have churches or members in most of those cities.

The terms "Muslim" and "Islam" can conjure up some fanatical, even violent images for many of us. They're actually nice, upstanding, moral, and (mostly) peaceful folks.

But I've got to wonder about the very bases of their faith.

According to Dr. Robert Morey, author of *Islam Unveiled: The Real Desert Storm*, one must question the origins of Islam.

Morey says that the foundational religious rites of Islam (see this SR, page 8) were all taken from existing pagan rituals, performed centuries before Muhammad was born. "Allah's" name came from an obscure pagan deity—a moon god, married to a sun goddess; thus, the crescent moon symbol on Muslim mosques.

Muhammad, supposedly a "prophet" equal to Jesus, lived and taught in vastly different ways than Jesus. Muhammad sent his followers out to attack passing caravans, to murder, rape, and plunder. By the power of the sword, he coerced people to believe. Jesus would never do these things.

Along with sex slaves and concubines, Muhammad had 16 wives, including a 9-year-old girl. His own daughter-in-law had to submit to Muhammad's desires and become his wife against her will, following a convenient "divine revelation." With all these women,

Muhammad turns around and writes in the Qu'ran that Muslims may have only four wives (which still holds true today).

The Qu'ran is another story. (No pun intended.) Actually, many chapters contain not only characters and twisted stories from the Bible, but fables from the "Arabian nights," Jewish fables, and stories from the Jewish Mishnah and Talmud.

Muhammad was illiterate. He had to verbally deliver his "recitations" to his followers. They transcribed them on any piece of whatever was available—sticks, bones, bark, shirts... After Muhammad's death, these scraps were gathered, and jumbled into "order," merely according to length. The time frame of the revelation had no bearing on the compilation. Therefore, no chronology, no coherence, no particular theological order. Moses and Mary, Abraham and Jesus appear to have lived in the same generation; so major events like the flood, the giving of the Law, and the nativity took place in the same time period.

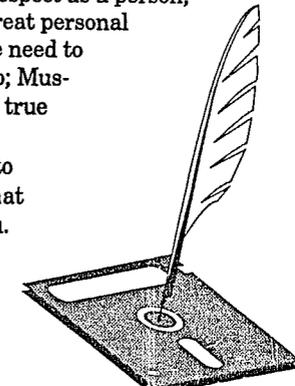
What do we do with all this? Do we attack the Muslim with these interpretations and discoveries?

"No!" says Dr. Robert Douglas of the Zwemer Institute of Muslim Studies. "These are people of deep faith and high morals. You do not attack Islam, the Qu'ran, or Muhammad.

"Muslims put great value on honor. You might 'win a point,' but you may lose a person."

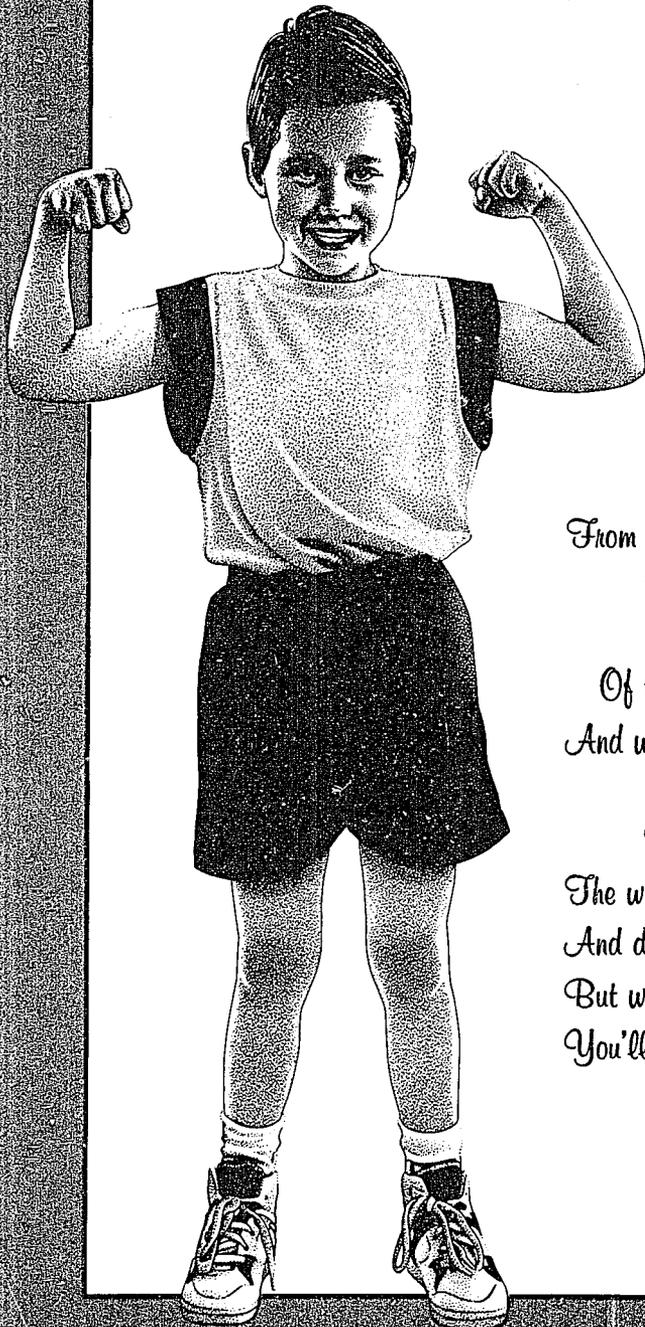
Douglas encourages us to pray, really listen, treat the Muslim with respect as a person, and communicate the great personal love of God in Jesus. We need to show genuine friendship; Muslims are concerned with true relationships.

Above all, according to Douglas, "Witness to what and who Jesus is for you. Stress your experience with the living Lord. Keep focused on Jesus; He is ultimately the main issue."



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The Winner

by Mabelle Ward Willmarth

*Whatever the others may do, my Friend,
Whatever the others may do*

Restrain your lips

From taking sips

From the morbid world's subverting cup.

Put your hand

In the hand

Of the Saviour of man

And walk in His ways and on His word sup.

For with His might

He'll help you fight

The worldly evils that strive to control,

And destroy, your body and mind and soul.

But with the Saviour's help and with His grace

You'll be a winner in life's great race.