

THE HARVEST FIELD

# Messenger

NOV 83



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THE HARVEST FIELD

## Messenger

### Editor

Steven Brightbill

### Regular Contributors

Calvin Burrell, Emogene and Robert Coulter, LeRoy Dais, Daniel and Holly Davila, Elroy Gold, Jayne Kuryluk, John Roina, Loren Stacy, and the Field Ministry of the Church of God (Seventh Day).

### United Missions Board

Jim Fischer — Chairman, Harvey Fischer, Larry Moore, Art Roche, Al Roina, Jerry Sheffield, Ramiro Vasquez

The *Harvest Field Messenger* is a magazine of and for members of the Church of God (Seventh Day), and contains news, information and features about a wide variety of activities and programs.

Participation through letters, news items and articles is both welcomed and appreciated. Address all correspondence to the *Harvest Field Messenger* P. O. Box 33677, Denver, CO 80233.

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**United  
Missions**

# Letters

## Notes Risk-taking Is Unpopular

Thanks for featuring the article entitled, "Risk-taking in the Church." I believe it hit the nail on the head and had something to say about our church.

The author's comments of the "maintenance mood" were especially applicable. In our church we seem to have this "need" to equate things that are visible and tangible with our purpose for being. In our case, we define "visible and tangible" as tradition and organizational system. The unfortunate result is that our maintenance and preservation of our tradition and organizational system becomes the unintentional object of our service.

These tendencies foster a success-failure mentality. Consequently, instead of focusing on message and mission which is often more difficult to evaluate, we focus on financial stability, smoothly operating business practices, and carefully administered programs as the measure of our success or failure.

When are we going to learn that seeking the Kingdom of God is our primary risk? When we get our priorities straight, everything else will fall into place just as God has promised.

J. M.  
Denver, CO

### STATEMENT

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# Editorial



*"So then you are no longer strangers and aliens, but are fellow citizens with the saints, and are of God's household" (Ephesians 2:19, NASB).*

## QUESTIONS AND ANSWERS ABOUT UNITY

I trust each of you is taking an active interest in the progress and developments related to the proposed unification of the General Council and the General Conference. Even though this effort has been underway for more than seven years, there remains a wide diversity of interest, opinion, and feeling about the subject. For some, unification is a long overdue event and is eagerly anticipated. For others, it is something about which to be cautious and apprehensive.

Regardless of how you feel, one thing is clear: before unity can be accomplished, there needs to be a wider dissemination of factual information and a healthy airing of the issues. Unity affects you, and you need to be informed and involved.

At the request of the Executive Board and by agreement of the Coordinating Committee, the *Messenger*, beginning with this issue, will be taking a more active role in providing that information as well as a means whereby the issues can be aired. Several things are planned.

First, the *Messenger* will provide expanded news coverage. Articles relating to the work of unity at any and all levels will be included. News items from both Conference and Council affiliated churches are welcome.

Second, as they become available the *Messenger* will include feature articles which address important matters related to unity and the unification process. This issue includes an informative article about the history of our unity efforts.

Third, in fulfilling one of its editorial objectives, this issue of the *Messenger* inaugurates a new feature called, Dialogue: Questions and Answers About Unity. As its name implies, this column will address your questions and concerns about the proposed unification. Your participation is urged, and your questions will be used anonymously. The importance of this column cannot be minimized. Unity is your business. Raise your concerns and ask your questions. Dialogue is two-way communication.

*Steven Brightbill*

# Planning for Unity

by Robert Coulter

## A history of the origin and the work of the Coordinating Committee of the Churches of God

**F**requently, the pace of the unification discussions between the General Council, Meridian, Idaho, and the General Conference, Denver, Colorado, is criticized. For some, unification between our two churches is long overdue and should have already been accomplished. Others, however, express the fear that plans for unification are moving too rapidly.

The purpose of this article is to outline step by step the development of our unification talks and their progress over the past seven years or more. When did talks for unification between the General Council and General Conference first begin, and how have they progressed?

The first discussions held between committees composed of members of each church were held on April 20-21, 1976. Those present at this meeting in Denver were: *General Council* — LeeRoy Stucker, Carl Palmer, Glen Palmer, Mark Burnham, and Haskell Hawkins; *General Conference* — Robert Coulter, Nathan Lawson, Victor Youngs, Delvin O'Banion, and David Kauer.

This meeting was initiated by the Board of the General Council. It wrote to the Conference's executive board inviting it to appoint a dialogue committee. Once both churches had identified their committees, a series of three meetings occurred. The first one took place

in April 1976. It resulted in the adoption of a joint statement as follows:

*On the 20th and 21st of April, 1976, a committee of five brethren of the General Council of the Churches of God (Seventh Day) of Meridian, Idaho met with a committee of five brethren of the General Conference of the Church of God (Seventh Day) of Denver, Colorado in the headquarters office of the General Conference in Denver.*

*The purpose of the meeting was to explore the feasibility of improving relationships between the two groups, especially in the areas of relaxing tensions and suspicions, recognizing that a separation of God's people is a reflection on the work of Christ and that effective communication between the leadership is needed before any thought of future cooperation could be considered, the hope being that greater achievement could be ultimately reached in understanding, and in the establishing of confidence, leading to the possibility of unity in our Gospel endeavors.*

*We agree to recommend to our respective boards that we exchange delegations to our ministerial councils and retreats as a means of promoting greater understanding and confidence.*

The second joint meeting was held at Meridian, Idaho, at the local church on November 16-18, 1976. This meeting resulted in a statement of recognition that the exchange of delegates to our

respective ministerial councils and retreats was taking place. It also stated that the next step toward unity might be the exploration of doctrinal differences between our two churches.

The third and last meeting of this series took place in Denver on April 19-20, 1977. In this meeting the committees concluded that indeed the General Council and General Conference had a great deal in common. But the thought of unity needed time to grow in appeal to our respective bodies. We closed with the thought that we would keep lines of communication open and be ready to resume our discussions when more favorable circumstances developed. Thus further discussions between these two committees were placed on hold for a time.

In the fall of 1979, informal discussions of unity were held between Calvin Burrell, Pastor of the Denver Church of God (Seventh Day) and Glen Palmer, Pastor of the Remnant Church of God (Seventh Day), Denver. These ultimately included other brethren of both churches. They resulted in the Board of the General Council once again inviting the Conference's Board to appoint a companion committee to resume unity discussions. This was done in the winter of 1980.

The first meeting of our present Coordinating Committee took place at the General Conference offices in Denver, on June 4-5, 1980. Those who compose the Coordinating Committee are: *General Council* — LeeRoy Stucker, Carl Palmer, Glen Palmer, Weston Carver, and Haskell Hawkins; *General Con-*

ference — Robert Coulter, Calvin Burrell, Dale Lawson, and Ray Straub.

In its first meeting the Coordinating Committee adopted a statement of purpose embodying the principles by which it would operate:

*The ultimate destiny of the Church of God, and Jesus' purpose for the church, is that it be one.*

*As members of that body, we confess that the unity called for in Scripture has not existed between the Church of God (7th Day) organizations in Denver and in Meridian. For many years circumstances seemed to dictate that we walk separately in our service for the gospel. The last several years, however, have brought us to recognize that our respective positions are more compatible than before.*

*A committee composed of representatives of the two organizations has met and given considerable discussion to our respective doctrinal concepts and organizational procedures. In view of the willingness to review these and the tolerance expressed, this committee feels that a unified work is feasible, and that we now have not only the desire but also the potential to accomplish that goal.*

*Accordingly the committee has initiated the processes to consider and draft proposals for presentation to our respective organiza-*

*tions. In the meantime the feasibility of a unified work will be explored and evaluated at all levels of the churches' operations. It is the committee's intention that the programs and effectiveness of each church be enhanced. Any ensuing circumstances that appear to threaten the position or strength of either church will receive careful consideration of the committee.*

It also appointed two sub-committees which were to work on assignments between meetings of the Coordinating Committee. The Doctrinal Study Committee was given the assignment to (1) identify doctrinal subjects to be reviewed, and to (2) recommend procedures for holding initial studies and/or dialogues on doctrinal study. This committee's members include Calvin Burrell, Glen Palmer, and Robert Coulter.

The Organizational Study Committee was assigned the tasks of (1) identifying areas of our organizations and polity that should be considered for adjustment, such as finances, district organizations, and the integration of the churches' leadership, and of (2) recommending changes and procedures for implementing them. Ray Straub and Haskell Hawkins serve on this committee.

The second meeting of the Coordinating Committee was held at

the local church in Meridian, Idaho, on December 2-3, 1980. The two sub-committees reported their findings. The Doctrinal Study Committee identified the distinction between clean and unclean meats for food as a doctrinal position which would require considerable study and/or dialogue in order to achieve unification. Therefore, the committee recommended that the following procedures be suggested to the ministerial bodies of both churches to accomplish this study and/or dialogue.

1. The *Ministerial Forum* (a quarterly magazine published by the General Conference for its ministerial staff) should carry articles which explore the subject of the distinction between clean and unclean meats for food. The *Forum* would be mailed to the entire ministerial staff of both churches.

2. Workshops should be presented to the membership of both churches in their Bible conferences and campmeetings in the summer of 1982 for the purpose of promoting better understanding and more tolerance between the churches.

3. A joint meeting of the ministerial staffs of both churches should be convened for the purpose of thoroughly exploring the

*Coordinating Committee members (clockwise from left): Glen Palmer, Carl Palmer, Ray Straub, Robert Coulter, Calvin Burrell, Dale Lawson, Weston Carver, and LeeRoy Stucker. Haskell Hawkins was absent from this photo.*





## RESOLUTION

Inasmuch as both the Ministerial Association of the General Council of the Churches of God (Seventh Day) and the North American Ministerial Council of the General Conference of the Church of God (Seventh Day) have given endorsement to resolutions supporting unification;

BE IT RESOLVED that we in joint Council session adopt the following:

1. That the joint Council reconfirm its support of unification of the two bodies.
2. That there be mutual respect and acceptance of fellow ministers.
3. That it be affirmed that personal beliefs on the matter of clean and unclean meats will mutually be respected among brethren.
4. That the joint council requests the Coordinating Committee to prepare the mechanics for full unification of the respective bodies, to be presented before each conference or council in session in 1983 or at the earliest opportunity.

doctrine of the distinction of clean and unclean meats for food.

The Organizational Study Committee reported several observations regarding improvements which could be made in the structure of the churches of God. However, the Coordinating Committee thought it was premature to take a strong position on the organizational structure of the unified church. Therefore it received this report and placed it on file for future reference.

By this time, the Coordinating Committee observed that the possibilities for unity were excellent. The feeling of the Committee was that the open attitudes manifest among its membership relating to our doctrinal differences and church polity provided the best possibilities for unification. This is reflected in the second statement of origin and purpose adopted by the Committee:

*The coordinating committee came into being out of mutual desire arising within the General Council and General Conference simultaneously for greater unity and fellowship. At first these desires were discussed on unofficial levels. It became apparent soon that interest in unity was great enough on the part of both churches to warrant the appointment*

*of formal and official committees. By action of the executive boards of the General Council and General Conference, committees were appointed. Their first meeting was held June 4-5, 1980, in Denver, Colorado. In that meeting the committee adopted the name "Coordinating Committee." The Coordinating Committee recognized that the interest both churches have developed in unity resulted from an awareness that it is God's will for His people to work in harmony and be in fellowship with one another. No effort has been made to identify the cause or assign blame for the circumstances which resulted in the development of the two organizations. Rather, the emphasis of the committee has been to pursue and find ways to effect unification. In view of this, it was agreed that its ultimate goal is to work for the organizational unity of the two churches.*

The Committee realized that it was time to bring the leadership of our two churches into the ongoing process of unification. To accomplish this, it developed a schedule of activities which was presented to our respective executive boards for approval. That schedule included:

February 1981: Report the progress of the Coordinating Committee to our respective executive

boards and seek their approval of the committee's recommendations.

July 1981: Present up-to-date reports on unification to the membership of the General Council in its July session and to the General Conference in its biennial session with a view toward obtaining their directives for the Coordinating Committee.

Spring 1982: Upon favorable action of the churches' executive boards and membership, convene a joint ministerial meeting to pursue the doctrinal issues involved in unification.

Summer 1983: Joint national convention for final adoption of unification.

In each case these steps were taken except for the last item on this schedule. Immediately following the Coordinating Committee's meeting of December 1980, the executive boards of each church received full reports of the progress and recommendations of the Committee. These were approved and the Coordinating Committee was authorized by each board to continue to pursue unification.

In a similar fashion, the membership of both churches approved the work of the Coordinating Committee in their respective national meetings of the summer of 1981. If your mailing label bears the subscription number 1745200, send this page to the editor with your name, address, and signature and you will receive a \$15 merchandise certificate redeemable for merchandise purchased through the Bible Advocate Press. They, too, authorized the Coordinating Committee to continue to work for the unification of our two churches.

On May 27-31, 1982, the ministerial bodies of the General Council and General Conference met on the beautiful campus of Boise State University, Boise, Idaho. This meeting made provision for the ministry of both churches to meet together and on some occasions, to meet separately. This meeting represents a milestone in the unification of the two churches.



*The May 1982 joint Ministerial Council held in Boise, Idaho, represents a major milestone in the progress toward unification between the two churches. In joint session the ministry of both churches adopted the resolution appearing on the facing page.*

It was on this occasion that the ministerial bodies of our churches in joint session were able to develop and adopt a resolution (see box) which has provided a solid foundation for unification. It helped to give perspective to the major doctrinal difference between the churches.

Having received the endorsement of the membership of both churches in their respective conventions in 1981 and the ministerial bodies in their joint session in 1982, the Coordinating Committee considered that it had a mandate to proceed with its work. This is reflected in the actions it took in its meeting of August 24-25, 1982. In this meeting it appointed Glen Palmer, Robert Coulter, and Calvin Burrell to serve as a sub-committee to prepare bylaws incorporating the concepts which the committee had agreed upon after extensive discussions. These bylaws were to provide the basis for a unified church organization. It also appointed a sub-committee comprised of Ray Straub, Haskell Hawkins, and Carl Palmer to devise guidelines for the operation of local churches.

Earlier the committee had considered that adoption of unification by our churches might be

possible as early as the summer of 1983. However, when it surveyed the great amount of work which it still had to accomplish in preparing and presenting proposals for the organizational structure of the unified church, this date appeared to be too early. To allow adequate time for the unhurried preparation of these proposals the committee discussed the need for postponing 1983 as the target date for unification. It decided that it would prepare organizational proposals, seek the input of the church's leadership and membership before drawing up their final draft. In view of this, the committee adopted a new schedule for the development, review, and possible implementation of its organizational proposals. This is the schedule now being followed. It projects final adoption of unification in 1985 as follows:

Early 1983: Coordinating Committee is to examine the reports of two sub-committees with a view of recommending their proposals to the executive boards of both churches.

July 1983: Present proposed bylaws for the unified church to the membership of both churches when they hold their respective conventions. Seek input from both bodies regarding these proposals.

Summer 1985: Joint conventions of the Council and Conference for the purpose of adopting and celebrating unification.

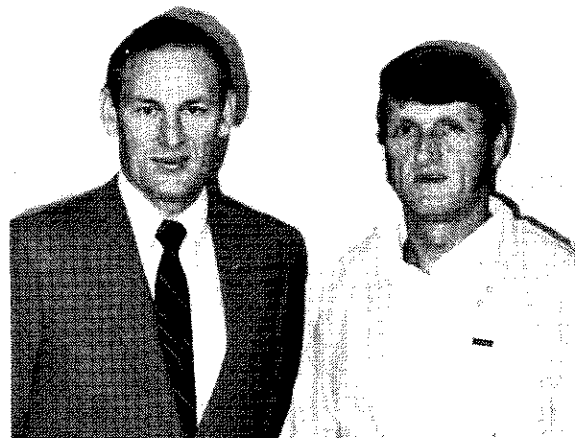
To date, all the activities projected for 1983 have been accomplished. The proposed bylaws for a unified church have been presented to our respective memberships in their conventions, having first been previewed by the boards of each church. This proposal was also presented to the membership with a sample adopting resolution which makes several provisions for the actual implementation of the new bylaws when they are finally adopted in 1985.

Presently, the sub-committee appointed by the Coordinating Committee to develop bylaws is working on the suggestions received from the membership in July. There are a few minor suggestions which will be incorporated into this document before it is published and distributed to the membership of both churches in the early part of 1984.

Other more recent decisions of the Coordinating Committee are being implemented. The first of

*(Continued on page 15)*

# Church News Wrapup



*Elders Glen Palmer and Dale Lawson, both members of the Coordinating Committee, recently participated in a special Sabbath fellowship sponsored by the Southeastern District.*

## Coordinating Committee Activities

The work of the Coordinating Committee has picked up in the last few months. The ongoing work of planning for unity between the General Conference and the General Council was given resounding approval by both churches' memberships in the July conference and campmeeting.

Following the July meetings, the Coordinating Committee conducted its sixth meeting on August 29 and 30 in Meridian, Idaho. That meeting centered around developing plans which would help to better inform both churches' members about the unification process as well as promote the benefits of unity in general. The expanded unity-related information contained in this issue of the *Harvest Field Messenger* is but one aspect of the Committee's desire to provide more information. Also, direct

mailings to both ministers and lay brethren have been made.

In their October 14, 1983 letter to all ministers, the Coordinating Committee offered six specific suggestions for promoting unity. They were:

1. Preach a sermon sometime this fall on unity from the Biblical view.
2. Schedule an evening meeting when your local congregation can discuss the specifics of this unification, and have their questions answered — by you!
3. Encourage and plan for a sharing of musicians, youth work, social activity, and preaching, etc., between your church and nearby brethren who represent the other group of this unification.
4. "Talk up" the benefits of unity at every opportunity. That includes prayer!
5. Encourage your people to follow developments related to unification as they are reported in our publications.

6. Urge your people to plan now to attend the 1985 celebration between our churches.

By now, the membership of both churches should have received a letter from the Coordinating Committee. The letter encourages the active involvement and participation in the unity process by all members of both churches. The letter is reproduced in this news section.

The *Messenger* also encourages participation in the unity process by way of contributing news reports and items related to unity as they occur at the local and district level. Also, we would like to know of any joint activities which might take place. In addition, the new feature beginning in this issue, "Dialogue: Questions and Answers About Unity," invites reader participation. More information about unity will be reported as information, news reports, field comments, and feedback become available.



## Southeastern District Hosts Unity Meeting

On October 29, Elder Glen Palmer, a representative of the General Council of Churches of God (7th Day), traveled to the Southeastern District of the General Conference to attend a special fellowship day and service at Hammondville, Alabama. The purpose of Elder Palmer's involvement was to enhance the brethren's understanding of the unification effort, related activities, and important issues.

On Sabbath morning Elder Palmer gave an inspiring and much-appreciated message. Following lunch and fellowship he joined with Elder Dale Lawson, District Superintendent, to serve as a panel member for a question and answer session concerning unification. The questions were frankly, but graciously asked, and Elders Palmer and Lawson responded to them.

While numerous concerns were expressed, it is Elder Lawson's opinion that Elder Palmer's visit did enhance the brethren's understanding of the work of unity. Certainly the day of fellowship and worship was enjoyed by those in attendance.

Both Elders Lawson and Palmer are members of the Coordinating Committee. Members of the Coordinating Committee are making themselves available for similar opportunities in which discussions about unification can take place.

## Oklahoma City Church Needs Minister of Music

The Oklahoma City Church of God is in need of a Minister of Music. In recent months the Church has been blessed by considerable growth in attendance. However, the area of music, considered extremely vital, is seriously lacking.

The OKC Church is looking for someone who is capable in congregational song leading, choir directing, encouraging and developing local talent for duets, trios, quartets, etc., and planning a

## Letter to the membership of the Churches of God (7th Day)

Dear Brethren and Friends:

The Coordinating Committee has been working for nearly four years in behalf of our two churches — planning for unity. During that time we have tried to publish the progress of this work as widely as possible. Now it seems fitting to ensure that every individual is informed and has opportunity to participate; thus, this letter.

It is likely that you are aware of some of the unification developments over these four years. For a summary of the steps that have already been taken, we suggest that you read "Planning for Unity, A History of the Origin and the Work of the Coordinating Committee of the Churches of God" by Robert Coulter, which appears in the November/December issue of *The Harvest Field Messenger*, and in the December issue of the *Fellowship Herald*.

It is our hope that you have made, or will make, the effort to acquaint yourself with people or congregations or literature or programs of whichever happens to be "the other group" for you. Many folks have found that the apprehensions they had about unity melted away quickly when they became personally acquainted with genuine believers from the other group. We are strongly encouraging you to share musicians, youth and social activity, outreach efforts, etc., with nearby brethren who represent "the other group" in this unification.

We urge this fellowship because we fully recognize that true unification cannot be mechanically devised or organizationally imposed. But we do hope and pray for a true unity which springs from human spirits in touch with God and one another.

Perhaps many of you would like to have more information, or express your opinion, about the proposed unification. Here is a list of options that you have to participate in this total process:

A. Talk to your pastor; you might suggest to him that a meeting be called locally to discuss unification.

B. Read your church papers. In addition to reports and articles in several papers, *The Harvest Field Messenger* is carrying a Question-and-Answer feature on unification. Please submit your questions.

C. Participate in your District's Bible Conference or camp meeting next summer — 1984. Each meeting will provide the chance for public discussion on unification.

D. Write your letter of comment or question to your church office, listed on this letterhead. Address it to the Coordinating Committee, if you wish, and one of us on the committee will answer personally.

E. Plan now to attend the joint church convention in Logan, Utah, scheduled for mid-July, 1985. At that time and place, each church will take a final vote on unification. Your vote will be as important as any other vote at that meeting. Organizational unity, "one church," cannot become a reality until it is approved then and there.

We want you to be assured that every effort is being made to move openly, methodically, and thoroughly toward unity. There has been, and will be, no effort to "railroad" anybody. There are no hidden agendas nor secret agreements. Whatever your sentiments about unification may be, we urge that you participate in this decision-making process. Only by having everyone informed and involved can we hope to have a church that is truly united.

One last thing: please remember to pray with us about unification. We must be talking and listening to the Lord as we decide on this matter.

Love, Joy, Peace — in Jesus,  
Coordinating Committee

music schedule. This person should also have a sincere love for the gospel and be willing to consider his/her involvement in the church program a ministry.

A limited financial remuneration may be available, but should not be considered sufficient reason to accept this responsibility.

If interested, please contact Elder Ray Moldenhauer, 3019 S.E. 18th Street, Oklahoma City, Oklahoma 73115. Phone: (405) 677-1953 or (405) 670-5284.

### Eugene Brethren to Sponsor Retreat

YOU CAN MAKE A DIFFERENCE is the theme of a retreat being offered March 23-25, 1984. It will be at Woodland, Washington, 21 miles north of Portland Oregon. The purpose of the retreat is to encourage and illustrate how today's Christians can make a difference in their world.

The cost for the weekend is \$28 per person. If you wish to attend, send your reservation request and a \$15 per person deposit before March 1, 1984. For further information write Don Patton, P.O. Box 21215, Eugene, Oregon 97402.

### Hammock Duty Offering Report

In February 1983, missionaries Harold and Maria Hammock with their family, visited the Houston (English) Church. As a result of that visit and the leading of the Holy Spirit, a local member made a gift of a new stretch cab pick-up and camper to replace Hammocks' old one. Another member made funds available to pay the anticipated duty on the vehicle on their return to Belize.

Upon arrival, the government demanded a much higher fee. When the Hammocks failed to produce the tax, the truck was impounded. News of the Hammocks' situation reached Houston and action was then taken.

Missions Abroad was contacted and they were gracious enough to forward the needed \$1,990 to the Hammocks in advance of any collections received for that purpose. To date some \$1,151 has been received by Missions Abroad to retire that debt. There is still a need of \$838.09.

We would like to thank Houston (English), Shawnee, Oklahoma, Fort Smith, Arkansas, Denver,

## Vital Statistics

### BAPTIZED AND/OR NEW MEMBERS

**West Coast District:** Juan Barajas, Allen Bass, Livier Cicero, Lisa Dodd, Eva Ewbank, Catherine Fagon, Jess Gonzalez, Daniel Jarwin, Barbara Koehler, Jose Malagon, Andrew Malcolm, Lourdes Martinez, Maria Melendez, Alex Molino, Tom Morton, Sally Morton, Susan Nicholas, David Neinhuis, David Norman, Garnet Punas, David Reynolds, Diana Roberts, Janet Shasha, Floyd Zipse, Helen Zipse. **Southwestern District:** Leticia DeLeon, Manuel DeLeon, Maria Gareta, Ora Gibson, Guadalupe Gonzalez, Michael Green, Donna Karnei, Kathryn Parr, Christian Quivones, Rosendo Rodriguez, Georgia Snyder, Virginia Taylor, Charles Wlaston. **Central District:** Kenneth Burks, Theresa Burks, Irene Damas, Ana Espinosa, Donna Forkel, Gwendolyn Franks, Eleazar Garcia, Erlinda Garcia, Rosa Garcia, Erasmo Munoz, Cruz Ochoa, Laura Osburn, Elva Padilla, Jimmy Pruitt, Stephen Sanchez, Kristien White. **Northeastern District:** Delores Frazier, Leomie Hare, William Hare, Wanda Harmon, Blanca Huff, Ronald Huff, Tina Ijames, Cheryl Jackson. **Canadian District:** Cecilia Cusker, Lorna Cusker.

### DEATHS

**Margaret Bender**, October 27, 1983, Little River, KS. **Paul Colby**, September 24, 1983, Fairview, OK. **Warren Franklin**, age 82, Oklahoma City, OK. **Maggie Melvina Hazelwood**, age 59, October 27, 1983, Claremore, OK. **Felix Heredia**, July 31, 1983. **Carrie Williams King**, age 87, September 6, 1983, Atoka, OK. **Nancy Cain Logan**, age 93, November 13, 1983, Norman, OK. **Vivian F. Neeland**, age 72, October 15, 1983, Troy, KS. **Mary Sanchez**, October 23, 1983. **Meryl Lynn Sears**, age 66, October 30, 1983, Sulphur, OK. **Albert Taffner**, age 97, November 26, 1983, Independence, MO.

### BIRTHS

**Justin Sean Dow**, born October 25, Rand and Sandy Dow, Harrisburg, OR. **Amanda Lynn Merritt**, born August 29, George and Sue Merritt, Duncanville, TX. **Emily Anne Smith**, born October 2, Ron and Janice Smith, Kansas City, MO. **Darrel Wayne Walters II**, born October 21, Darrell and Kathy Walters, Tulsa, OK.

### WEDDINGS

**Lauralee Crowson** and **Mark Clarke**, married November 6, 1983, Harrisburg, OR. **Laurie Thibodeau** and **Dean Anderson** married November 12, 1983, Denver, CO.

### NOTICE TO ALL MINISTERS

*The next meeting of the North American Ministerial Council is scheduled for the campus of Missouri Western State College in St. Joseph, Missouri. The dates are June 18-21, 1984.*

*All ministers licensed or credentialed by the General Conference of the Church of God (Seventh Day) are urged to attend.*



*Maria and Harrold Hammock with their new truck made possible by the generosity of a Houston family and others who have helped to pay the customs duty.*

Colorado congregations, the Southwestern District, and Glen Moldenhauer for their gifts. We further invite you or your local congregation to receive a special offering for the purpose of retiring the balance to Missions Abroad. Please forward your gifts directly to **MISSIONS ABROAD**, and designate them for the pay off of the duty fee for Harold Hammock.

### Notes From All Over

**ELDER JIM KURLUK**, the new pastor at the **NAMPA**, Idaho Church of God, recently attended the **MERIDIAN** Church's Valley Rally, where he played the accordion. It appears that both the Meridian and the Nampa churches will be jointly participating in future rallies on a periodic basis.

Congratulations to **ELDER** and **MRS. ARCHIE CRAIG** who celebrated their 50th wedding anniversary not too long ago.

**ELDER JOHN LEMLEY** and family recently transferred from the Walla Walla, Washington Church of God to assume the pastorate at **STANBERRY**, Missouri to fill the pulpit vacated by Jim Kuryluk.

**ELDERS ROBERT COULTER** and **DANIEL DAVILA** are spending several weeks in December visiting congregations in South America. They will be attending churches in **BOGOTA**, **COLOMBIA** and in **QUITO** and **GUAYAQUIL**, **ECUADOR**. Reports from those visits will be included in the next *Messenger*.

Also heading south of the border was Larry Childers who, on behalf of the General Council, visited sister congregations in Mexico.

**ELDER BILL RICE** was recently installed and commissioned as pastor of the **DETROIT**, Michigan church in a special service conducted by **ELDER VICTOR BURGORD**, Northeast District Overseer. Members and friends from Banfield, Petersburg, Owosso, Lansing, Olivet, Ypsilanti, Holland, and Grand Rapids, Michigan and from Booneville and Covinton, Indiana, attended the special occasion on Sabbath, October 29.

Just to show you how much a full-time pastor can mean to a local congregation, **ELDER NATHAN LAWSON**, the new pastor at **CONROE**, Texas, filling the pulpit which had been vacant for some time, reports a record 145

## Calendar Notes

### DECEMBER 1983

- 17 Missions Abroad Emphasis
- 21 SVA Winter Break Begins
- 25 Senior Retreat in Phoenix
- 31 Free Literature Day

### JANUARY 1984

- 2 SST Winter Qtr. Begins
- 4 S.S. Report Due at BAP
- 16 SVA 2nd Semester Begins
- 28 BA Subscription Drive Ends

### FEBRUARY 1984

- 1 S.S. Curriculum Order Due at BAP Office
- 18 Publications Agency Emphasis
- 27 SST Spring Qtr. Registration

### NEXT SUMMER'S CAMPMEETINGS

**Meridian:** June 29-July 7

**Central:** June 20-23

**West Coast:** July 4-7

**Southeastern:** July 11-14

**Northeastern:** July 17-21

**Canadian:** July 26-28

**Dover:** July 29-August 4

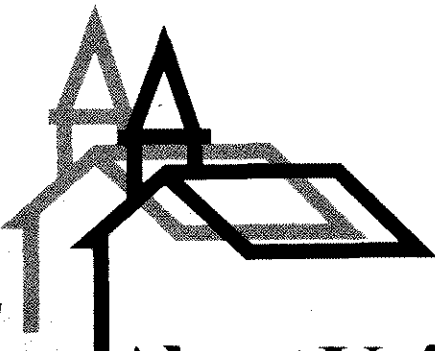
**Southwestern:** August Date

To be Announced

people in attendance at a recent Sabbath service.

This issue's "HATS OFF TO" **AWARD** goes to the folks in **OWOSSO**, Michigan. **ELDER MAX MORROW** reports that the Coulson family recently hosted a potluck in their home which was followed by a discussion of "Risk-taking in the Church," the feature article which appeared in the last issue of the *Messenger*. Now that's making a good thing even better! We're also pleased to note a bit of creative ingenuity on Elder Morrow's part. As a reminder of the local church's United Missions goal, he has cut out the "progress" chart which has been appearing in the magazine.

More congratulations go to **VIRGIL** and **EDNA STOUT**, **RALPH** and **ELLEN WARD**, and **VIRGIL** and **CLEDA WARD** who recently celebrated their 50th wedding anniversaries.



# DIALOGUE

## Questions & Answers About Unity

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**Q:** Would you explain why we changed our doctrinal belief statement on Clean and Unclean Meats? It sure seems like we watered it down and have retreated from what we've previously taught and believed just in order to accommodate the unification with Meridian.

**A:** Our current doctrinal belief (No. 24) is: *The observance of the distinction between clean and unclean meats with respect to food was God-given for man's benefit.*

*Genesis 7:1-3: Noah knew which animals were clean and which were unclean.*

*Leviticus 11:2-47; Deuteronomy 14:3-20: Clean and unclean animals were designated.*

*Acts 10:9-14: Peter recognized difference between clean and unclean animals.*

Two affirmations about clean and unclean meats are made in this statement: (1) This distinction originated with God; and (2) This distinction benefits man. These two naturally belong together: whatever God gives is for man's good.

By anyone's estimate, this doctrinal statement clearly implies the conviction that God's people ought to observe this distinction between clean and unclean meats in their diets. That is what any serious reader of the statement would infer, and that was the intent of the brethren who approved it almost unanimously in May, 1982. Those sixty ministers who met in Boise, Idaho, at that time certainly did not represent a "do as you please" attitude about this matter. They expressed a conviction regarding our continued use of only clean meats which could hardly be described as "watered down."

And yet it may be true that the new statement above represents a change in the way we think about those who disagree with our position. It is possible for us to retain firm conviction about a matter, and yet adjust how we relate to others who have another conviction.

Let me ask you to check any of the following statements which seem to you more nearly correct concerning people who eat pork or other unclean foods. People who eat unclean foods:

A. are willfully disobedient to God's law, and therefore not true Christians.

B. may be ignorant of this sin, but God holds them responsible.

C. are either uninformed or misinformed about the benefits of observing this Biblical principle.

D. may be sincere and genuine Christians who have, after careful study, arrived at different conclusions on this matter.

E. are wrong on this matter; therefore, we can have little true fellowship with them.

F. may be "less informed" or "weaker" brethren whom we ought to "receive" as per Romans 14, since this meats matter does not determine our salvation.

If you checked statements C, D, or F as more accurate, you express a view which found wide acceptance in the Church of God (Seventh Day) from its organizational beginning (1860s) until well into this century. For much of that time, the church openly and amiably discussed the issue of clean and unclean meats in its publications. Brethren in good standing took either side of this "friendly debate." For nearly sixty years the church had no official position on the matter.

However, sometime in the 1920s and 1930s many brethren in the church began to take a stronger stand against eating unclean meats. A general feeling against the use of unclean meats developed, and eventually those who held that view urged the church to adopt such a position officially. In 1927 the General Conference passed a resolution urging its ministers to teach against the use of unclean meats. This posture was further maintained in the Salem, West Virginia, organization (1933-1949), and then in the new "merger" organization (called the General Conference) after 1949.

The original intent of most in the "merger" church was to respect opposing views on the meats question. As the organization developed, however, the minority of dissenters found themselves increasingly uncomfortable in a church with a strongly worded official position. Their feelings were quite natural because that doctrinal statement, in its more recent wording, seemed to exclude them from being God's people. It read:

"God's people are to use for flesh food only those animals, birds, and fish which were designated by Him for that purpose. All others are to be regarded as unclean and unfit for human consumption."

If you checked statements A, B, or E in the list above, your view is that which seemed to predominate in the church for most of the middle of this century.

Where do we stand today? I think it is obvious that we are somewhere between the two historical positions described earlier. Let me explain:

First, we have a position on clean and unclean meats, and that position is not ambiguous. This avoids the uncertainty, previously experienced, of

knowing what the church stands for. As a church, we stand clearly in support of eating only those meats which the Scripture designates as "clean."

Second, our position is worded in such a way that it is no longer a battle line between brethren who have long been rooted in the Church of God (Seventh Day) movement. It recognizes the possibility that well-studied brethren may hold an alternative view. While the revised doctrinal statement adopted by the ministers of the General Conference stops short of officially endorsing the minority view, it intends to acknowledge the genuineness of faith and diligence of study which led to it.

Advancing to a more scriptural attitude should never be considered as "watering down" a position. I believe we have actually advanced in our understanding of *all* the Bible says on the topic of clean and unclean meats. We have determined that it remains to our advantage to observe this distinction.

At the same time, we have recognized from the same texts that the previous battle lines between brethren are no longer defensible. And in this recognition unity among God's people has come closer to reality.

— Calvin Burrell

**Q:** There is a statement in the July-September 1982 issue of the *Messenger* which bothers me. In the article entitled, "Unification Effort Makes Major Progress," it says, "... it was affirmed that personal beliefs on the matter of clean and unclean meats will be mutually respected among the brethren." To me that sounds like a "gag order," a polite suggestion that we're not supposed to talk about the issue for fear of offending someone who doesn't believe like us. I'd like an explanation.

**A:** The Ministerial Association of the General Council, Meridian, Idaho, and the Ministerial Council of the General Conference, Denver, Colorado, held a joint meeting in May 1982, in Boise, Idaho. The purpose of that meeting was to provide the ministerial staffs of both churches the opportunity to work out any doctrinal impediment to the unification of our two churches. The major doctrinal topic under dis-

cussion at the meeting was the question of the use of clean and unclean meats for food.

The statement, "it affirmed that personal beliefs on the matter of clean and unclean meats will mutually be respected among brethren," is a portion of a resolution adopted by the joint ministerial bodies near the end of the meeting. It was immediately preceded by another statement which affirmed that each ministerial body has accepted the members of its counterpart as their colleagues and equals. It follows that if mutual acceptance between the members of these bodies is to be achieved, that personal beliefs on the doctrinal question most recently discussed, the distinction between clean and unclean meats for food, must not become an obstacle in carrying out that expression of good will. It is not intended to be a "gag order," rather, it is an expression of mutual respect and acceptance without thought about the variation of view frequently found among brethren.

This expression of mutual respect is no more than a formal statement of the attitude and practice frequently exercised within the ranks of our ministerial staff. It is not uncommon for members of our ministerial staffs to hold views which are not shared by the majority of their colleagues. In such case, that does not mean the prevailing view of the Ministerial Council cannot be discussed or openly preached. What it usually means is that those who hold the view of the minority are treated with respect by their colleagues any time the subject is discussed. We normally do not issue ultimatums in such cases. We usually consider that all

those things we hold in common create enough of a relationship in Jesus Christ to preserve and protect our relationships. Therefore, we seek opportunity to discuss our convictions in a spirit of love and edification.

This same application needs to be made to the resolution adopted by the joint ministerial bodies. Essentially, those of both churches who participated in the adoption of this statement were going on record as suggesting that when the question of clean and unclean meats is discussed, it should be done in an atmosphere of mutual respect and not in a spirit of judgment and condemnation. If your mailing label bears the subscription number 561600, send this page to the editor with your name, address, and signature and you will receive a \$15 merchandise certificate redeemable for merchandise purchased through the Bible Advocate Press. But in no sense was the thought expressed that the subject could never be discussed again.

As a matter of fact, many of us feel that the matter of food items should be discussed between the leadership of our respective congregations where joint services and activities are to be co-sponsored. We encourage this so that there can be a good understanding and no one will be faced by a disappointing or embarrassing situation. We believe joint discussions on the matter of clean and unclean held in the spirit of this resolution will help to bring our churches together.

Also, it is important to remember that the Church of God (Seventh Day) historically has been composed of "Berean" Bible students who study

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*The Messenger encourages its readers to participate in this dialogue. It is recognized that many of our members have earnest questions and concerns about the proposed unification of the General Conference and General Council. At the same time we believe it is necessary to properly air the issues, address the concerns, and answer the questions related to unity. This feature serves that purpose, and we invite your questions and comments. They will be used anonymously. Answers and responses will be provided by members of the Coordinating Committee.*

# United Missions extends your reach.



United Missions is many church agencies joining hands with you to reach out to the world. When you give to United Missions, your reach is extended far beyond what you alone could do. From Hometown, USA to the remotest villages in the world, lives are being changed through the Gospel sharing work of United Missions.

# Thanks to you, it's working.

the Bible to see if what they are being taught agrees with the Bible. The liberty to study as individuals and to share freely our conclusions with our brethren has been cherished through the years.

The recent change in the Conference's doctrinal statement was never intended to limit the freedom to share our position with others. To do so would limit our freedom and ability to grow in truth. It simply states that those who differ from the church's official position will not be disenfranchised because of that difference. The statement advocates tolerance and acceptance of those who differ from us.

The General Council has recognized opposing positions on this issue for over thirty years, and has experienced very little confusion or friction. Ministers have been free to preach about unclean meats from their pulpits, members have been free to discuss it during Sabbath School, and local churches have been free to

include tracts on the subject in their tract racks.

The one Bible principle we should remember in such circumstances is that everything we do or say should edify others. Every truth can be used to build or destroy, to heal or to hurt. Ecclesiastes 3:7 states that there is "a time to keep silence and a time to speak." If our speaking will agitate and cause friction, then God would probably wish us to remain silent. Bible study in a hostile setting usually accomplishes little. When our freedom to express ourselves runs counter to Christian ethics and consideration for our brethren, then we should willingly surrender that freedom. This is not sacrificing truth. It is choosing the right time and setting for sharing the truth. It is "speaking the truth in love." "Let all things be done unto edifying" (I Corinthians 14:26).

— Robert Coulter and Carl Palmer

## Just for Today

**Just for today** I will live through the next 12 hours and not try to tackle my whole life problem at once.

**Just for today** I will improve my mind. I will learn something useful. I will read something that requires effort, thought, and concentration.

**Just for today** I will be agreeable. I will look my best, speak in a well-modulated voice, be courteous and considerate.

**Just for today** I will not find fault with friend, relative, or colleague. I will not try to improve anyone but myself.

**Just for today** I will have a program. I might not follow it exactly, but I will have it. I will save myself from two enemies — hurry and indecision.

**Just for today** I will exercise my character. I will do a good turn and keep it a secret. If anyone finds out, it won't count.

**Just for today** I will do two things I don't want to do — just for the exercise of will power.

**Just for today** I will be unafraid. Especially will I be unafraid to enjoy what is beautiful and to believe that as I give, it will be given to me.

**Just for today** I will seek to live in such a way that my life is pleasing to the Lord.

— Author Unknown



# Bible Study Resource Catalog

Dear Friend:

We are interested in helping you acquire Bibles, books, and other needs for your Bible study and Christian growth. That is the reason for this catalog. We carry a large selection of Bibles. Our shelves offer what a child needs for his or her first Bible; and they also offer the finest in study Bibles for the most advanced Bible student.

Many excellent Bible study reference books are also available. These books make Bible study easier and more enlightening. They also provide sources of well-documented information which help understand many Bible passages more fully. Faithful use of these books will deepen your appreciation and knowledge of God's Word.

Our second major interest is to encourage building and maintaining strong families. It has been said that a nation is only as strong as its family units. The same might be said about the church. Many excellent books and cassettes are available now to combat the deteriorating family setting of the last two decades. We want to share these books and cassettes with you.

A limited number of Bibles and books are listed in this catalog. If you are looking for a Bible with different features than those listed here, send us a brief description, and we will try to locate it for you. Or if you are looking for a Christian book not listed here, send us the title, and if possible, the author and publisher, and we will search for the book.

The prices quoted were current in October, 1983, but we are not able to guarantee these prices for future months.

Because of the processing costs, we require the minimum prepaid order be \$5.00. The minimum total for orders to be billed is \$15.00. Please enclose your payment for orders less than \$15.00. Allow 85 cents postage for the first book, and 50 cents for each additional book.

We are offering these books to help you build a solid relationship with your family and your Creator. Also, when you order Bibles and books from the Bible Advocate Press, the gain from those sales helps support the publishing ministry.

Sincerely,

B. A. P. Staff

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# BIBLE STUDY HELPS

## STUDY BIBLES

Bibles which are designated as "Study Bibles" have far more helps than the usual reference Bible. Their overall size is a little larger, and they contain more pages than most Bibles. Some of the basic features include: introduction to each book, center references, concordance, encyclopedia or Bible dictionary, color maps, gazetteer, Old Testament and New Testament chronology, time charts, parables and miracles of Jesus, harmony of the Gospels, and many more features.

### King James Version

brothers, and His disciples there they stayed a few  
30: 7,31; 9:16; 10:41; 11:47; 12:18, 37; 20:30  
John 1:43 John 1:14  
12 Matt. 4:13  
12 Matt. 12:46  
John 9:22  
 3 Jes him, "T less one see bthe 4 Nic

Master Study Bible (Holman)  
 2400 pages. Size 6 1/4 x 9 1/4. Red letter.

Hardcover, blue imit. leather	\$27.95
Padded cover, blue imit. leather	34.95
Bonded leather, black, brown, or burgundy	58.95
Top grain cowhide, black or burgundy	78.95

12. 10.

HEBREWS.

but He for our profit, that we might be partakers of His holiness.  
 11 Now no chastening for the present seemeth to be joyous, but grievous:

Companion Bible (Zondervan)

2160 pages. Size 6 1/2 x 9 1/4.

Hardcover	\$46.95
Tan leather	69.95

The Open Bible (Nelson)

1742 pages. Size 6 3/8 x 9 1/4 x 1 1/4. Red letter.

Hardcover, blue imit. leather	\$24.95
Permalather, black or burgundy	32.95
Bonded leather, black, brown, or burgundy	44.95
Genuine leather, black, brown, or burg.	49.95
Top grain cowhide, burgundy	59.95

The Open Bible is also available in personal size, 5 3/8 x 7 3/4 x 1.

Bonded leather, black, brown, or burgundy	\$34.95
Top grain cowhide, black, brown, or burgundy	44.95

### New King James Version

The Open Bible (Nelson)

(The same descriptions and prices as the Open Bible under King James Version.)

## New American Standard Bible

Master Study Bible (Holman)

2400 pages. Size 6 1/4 x 9 1/4. Red Letter.

Hardcover, brown imitation leather	\$27.95
Padded, imitation cordovan leather	34.95
Bonded leather, black, brown, or red	58.95
Top grain cowhide, black or burgundy	78.95

when it y, shines to il the Son of under heaven many things  
 (A) NOW He was telling to show that at all times the  
 II. Why Pray Parables on Pray

Open Bible (Nelson)

1776 pages. Size 6 5/8 x 9 1/4 x 1 1/8. Red letter.

Hardcover, red imitation leather	\$28.95
Bonded leather, black, brown, or burgundy	52.95
Genuine leather, black, brown, or burg.	59.95
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Topical Chain Study Bible (Nelson)

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Imitation leather, black	39.95
Bonded leather, brown or burgundy	49.95
Aniline Gloss, brown	54.95

Cambridge Study Bible

Size 5 1/2 x 8 5/16. Red letter.

Bonded leather, black, brown, or burgundy	\$44.95
Calfskin, black or brown	57.95
Wide margin, (7 3/4 x 9), bonded leather, black or brown	49.95

## New International Version

NIV Pictorial Bible (Zondervan)

1288 pages. Size 6 3/4 x 9.

Cloth cover	\$29.95
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### ZECHARIAH 2:1

against the land of Judah to scatter its people."

A Man With a Measuring Line

NIV with Concordance (Zondervan)

1360 pages. 6 x 9. Red letter.

Hardcover, brown Skivertex	\$19.95
Imitation leather, brown or burgundy	35.95
Bonded leather, brown or burgundy	59.95

New Layman's Parallel Bible (Zondervan)

3200 pages. Size 6 3/4 x 9 1/2.

Four translations are printed in parallel form: NIV, KJV, RSV, and LB.

Hardcover, brown imitation leather	\$34.95
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## Revised Standard Version

### 2 Kings 19.25-37

and I dried up with the sole of my foot  
all the streams of Egypt.'

19.25  
Isa 45.7;  
10.5

25 "Have you not heard  
that I determined it long ago?  
I planned from days of old

### Harper Study Bible (Zondervan)

2112 pages. Size 5½ x 8½.

Hardcover	\$24.95
Bonded leather, black, brown, burgundy	53.95

### New Oxford Annotated Bible (Oxford)

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Hardcover, cloth	\$21.95
With Apocrypha, hardcover, cloth	24.95
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### Jerusalem Bible (Doubleday)

Regular edition	\$21.95
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Thin-paper edition, black, white, red, blue, or brown binding	32.95
Compact Reader's Edition, Sheepskin, black, white, or burgundy	39.95

The Bible type specimens appear above the  
information for the corresponding Bibles.  
Please look on page six for additional infor-  
mation about Bibles.

## HANDBOOKS

Abingdon Bible Handbook, paper <i>Blair</i>	\$19.95
Eerdman's Bible Handbook, <i>Alexander</i>	24.95
Eerdman's Concise Bible Handbook, <i>Alexander</i>	9.95
Halley's Bible Handbook, <i>Halley</i>	8.95
same in large print, paper	12.95
same in large print, cloth	17.95

## DICTIONARIES

New Bible Dictionary (Tyndale)	\$24.95
New Combined Bible Dictionary and Concordance	3.95
New Compact Bible Dictionary, <i>Bryant</i> , cloth	8.95
paper	4.95
Peloubet's Bible Dictionary, <i>Peloubet</i>	14.95
Smith's Bible Dictionary, <i>Smith</i>	9.95
Unger's Bible Dictionary, <i>Unger</i>	22.95

Vine's Expository Dictionary of New Testament Words, <i>Vine</i>	12.95
Westminster Bible Dictionary, <i>Gehman</i>	18.95
Zondervan's Pictorial Bible Dictionary, <i>Tinney</i>	21.95

## TOPICAL BIBLES

Harper's Topical Concordance, <i>Joy</i>	\$14.95
Nave's Topical Bible, <i>Nave</i>	14.95
Word's Topical Bible of Issues and Answers, paper, <i>Pinson</i>	7.95
Zondervan Topical Bible, <i>Viening</i>	19.95

## MULTI-FUNCTION BOOKS

Eerdman's Concise Encyclopedia to the Bible, <i>Alexander</i>	\$ 8.95
Eerdman's Family Bible Encyclopedia, <i>Alexander</i>	18.95
Harper's Encyclopedia of Bible Life, paper, <i>Miller</i>	10.95
Nelson's Bible Encyclopedia for the Family, <i>edited by F. F. Bruce</i>	19.95
Victor Handbook of Bible Knowledge, <i>Beers</i>	29.95
Nelson Bible Handbooks (Flexible laminated covers)	
All the People and Places of the Bible	\$ 5.95
Daily Life in Bible Times	5.95
The World of the New Testament	5.95
The World of the Old Testament	5.95

## BIBLE ATLASES/HISTORICAL GEOGRAPHIES

Baker's Bible Atlas, <i>Pfeiffer</i>	\$15.95
Wycliffe Historical Geography of Bible Lands, <i>Pfeiffer/Vos</i>	19.95
Zondervan Pictorial Bible Atlas	19.95

## BIBLE INTRODUCTION

Introduction of the New Testament (3 vol.) per volume	\$ 9.95
Introduction to the Old Testament, <i>Harrison</i>	20.95
New Testament Introduction, <i>Guthrie</i>	24.95
Survey of Old Testament Introduction, <i>Archer</i>	17.95

## COMMENTARIES

Commentary on the Whole Bible, <i>Jamieson, Fausset, and Brown</i>	\$21.95
New Bible Commentary: Revised, <i>Guthrie</i>	24.95
New Layman's Bible Commentary, <i>Howley</i>	27.95
Unger's Commentary on the Old Testament Vol. 1, <i>Unger</i>	21.95

## BIBLE CONCORDANCES

Complete Concordance to the Bible New King James Version	\$17.95
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Cruden's Complete Concordance, <i>Cruden</i>	
cloth	13.95
paper	6.95
Cruden's Everyday Concordance (paper), <i>Cruden</i>	2.95
Englishman's Hebrew and Chaldee Concordance of the Old Testament, <i>Wigram</i>	49.95
Modern Concordance to the New Testament	27.50
NAS Exhaustive Concordance of the Bible	24.95
NIV Complete Concordance, <i>Goodrunk/Kohlenberger</i>	19.95
NIV Handy Concordance	4.95
Smith's Bible Dictionary and Cruden's Concordance (set)	18.95
Strong's Exhaustive Concordance (plain)	21.95

Strong's Exhaustive Concordance (indexed)	26.95
Young's Analytical Concordance	22.95

## LEXICONS

A Critical Lexicon and Concordance to the English and Greek New Testament, <i>Bullinger</i>	\$24.95
Analytical Hebrew and Chaldee Lexicon, <i>Davidson</i>	29.95
New Thayer's Greek-English Lexicon of the New Testament	14.95

## INTERLINEARS

Interlinear Greek-English New Testament, <i>Marshall</i>	\$17.95
Pocket Interlinear of the New Testament, <i>Green</i>	5.95

## BIBLES

### King James Bibles

#### HOLMAN

and in the world to come life everlasting.  
31 ¶ Then he took unto him <sup>e Mat. 16, 21 & 17, 22</sup> unto Go

The Regal Reference Bible	
1712 pages. Size 5½ x 7¾ x 1. Red letter.	
Black genuine Morocco, pin seal grain	\$69.95
Calfskin, black, dual-tone blue, brown, or burgundy	54.95
French Morocco, black, dual-tone blue, brown, or burgundy	39.95

Verse Reference Jewel Bible	
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Black pin seal grain Morocco	\$69.95
Calfskin, black, blue, brown, burgundy	47.95
French Morocco, black, blue, brown, burgundy	36.50

8 And <sup>1</sup>God called the firmament Heaven. And the <sup>2</sup>evening

Giant Print Verse Reference Bible	
1984 pages. Size 6¾ x 9¼. Red letter. Includes giant print concordance.	
Genuine leather, black	\$46.95
Bonded leather, black, brown, burgundy	37.95
Imitation leather, black, blue, brown, burgundy	19.95
Hardback library or pew edition, black, burgundy	18.95

THE LORD is my light :  
whom shall I fear?

The Four Gospels with Psalms in Ultra Giant Print	
Hardcover, blue imitation leather	\$10.95

ceiveth me; and he that receiveth me swered him,  
receiveth him that sent me. not follow  
21 When Jē'sus had thus said, he follow me a

Deluxe Gift and Award Bible	
Size 5¾ x 7¾. Red letter.	
Concordance edition, 1408 pages	
Bonded leather, black, brown, burgundy	\$18.95
Imitation leather, black, blue, brown, red, white	11.95
Imitation leather with zipper, black, white	14.95
Without concordance, 1280 pages	
Hardcover, black or burgundy	\$ 7.95

heard that he had been sick, and was of the LORD, make straight ;  
recovered. in the desert a highway for  
2 And Hez-e-ki'ah was glad of our God. ☆

The Compact Bible	
Concordance and Verse Reference Feature. 1426 pages. Size 4½ x 5¾. Black letter edition.	
French Morocco with button snap, black, dual-tone blue, green, brown, red	\$26.95
French Morocco with semi-overlap, black, blue, brown, burgundy, white	23.50

## CAMBRIDGE

EXODUS 19 Jethro's counsel to Moses. The peo

11 Now I know that the LORD is <sup>a</sup>greater than all gods: <sup>b</sup>for <sup>c</sup>Ch. 2. 5. <sup>d</sup>such as fear <sup>e</sup>hating covet

Cameo Bible

## Center references and Concordance.

Size 4½ x 6⅞ x 7/8. Red letter.

Feora bonded leather, black, blue, brown, burgundy, white	\$24.95
French Morocco, black, blue, burgundy, saddle brown	29.95
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Cameo Teacher's Edition with Dictionary	
Water buffalo calfskin, black, brown, burgundy	\$44.95

## Cameo Wide Margin Edition

Size 6¼ x 8½, with 1½ inch margins. Black letter.

Hardcover, blue	\$29.95
Water buffalo calfskin, brown	57.50
Bonded leather, black or brown	34.95
Berkshire leather, black or brown	44.95

## ST MATTHEW 15 *Scribes and Pharisees*

28 And Peter answered him and said, | 7 Ye  
Lord, if it be thou, bid me come unto | proph

## Concord Bible

Center references and Concordance.

Size 5½ x 8⅝ x 13/16. Red lettering.

French Morocco, black	\$42.95
Cambria bonded leather, black, brown, burgundy	34.95
French Morocco with leathertext lining, black, burgundy, blue, saddle brown	44.95
Water buffalo calfskin, black, saddle brown, apple red, sapphire blue	68.95

## ST MARK 12 *The two great commandmen*

art true, and carest for no man: for | Deu. 6:29 | of all the commandment  
thou regardest not the person of men, | 4-5 | Israel; The Lord our Gc  
but teachest the way of God in truth: | 30 | And thou shalt love

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## EXODUS 16, 17 *Ordering of the ma.*

hearkened not unto Moses; but | 30  
some of them left of it until the | seve

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PSALM 9 To the chief Musicians upon Mith-lah-bah, A Psalm of David.	Job 13:17 17 The wicked shall be turned into hell, and all the nations that forget God.
I WILL praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works.	Ps. 102:18 18 For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.

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## NELSON BIBLES

the ay be rose	1 Cor. 13:4 Col. 3:12 Matt. 17:20 Matt. 21:21	12 And as he entered into certain village, there met him ten men that were lepers, which stood afar off:
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d when he was at the ne said unto them, Pray e enter not into tempta-	h Gen. 3:15 John 12:2 Acts 2:23
---	---------------------------------------

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and much more than prophet.	preacher
27 This is he, of whom it is writ-	

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--	---------

whether thou be the Christ,  
the Son of God. Is. 53:7 • command  
4 Jesus saith unto him, Thou ★

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## ZONDERVAN

PSALM 68

738

'confirm thine inheritance, when  
it was weary.

10 Thy congregation hath dwelt

1 Heb. confirm  
2 Ps. 58:10  
3 Or, red  
4 1 Ki. 21:19  
23 'Th  
'dipped  
mics. 'a

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ST. JOHN 1

968

38 And he said unto them, Why  
are ye troubled? and why do  
thoughts arise in your hearts?

46 And said unto  
written, and thus  
to suffer, and to ri

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ST. JOHN 3

130

should testify of man: for 'he  
knew what was in man.

a 1 Sam. 16:7  
1 Chr. 28:9  
Mat. 9:4  
Mark 2:8

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## OXFORD

ST. MARK 13

7

28 ¶ And one of the scribes came,  
and having heard them reasoning

A.D. 33  
a For ver. 28-  
33, cf. Mt.

pray  
dam

New Long Primer Concordance Bible

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*The church's blessings.*      **ISAIAH 61.**      *Th*

14 <sup>a</sup> The sons also of them <sup>a</sup> ch. 14. 2. <sup>b</sup> strong natic  
that afflicted thee shall come <sup>b</sup> Ps. 35. 10. <sup>c</sup> will <sup>c</sup> hasten

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## WORLD

AND Jesus answered and spake un- of men.  
to them again by parables, and 17 Tell us therefore, Wh  
said, thou? Is it lawful to give t  
2 The kingdom of heaven is like unto Caesar, or not?

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re- 17 Tell us therefore, What think-  
est thou? Is it lawful to give tribute

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17 Tell us therefore, What thinkest thou? Is it neither durst any  
lawful to give tribute unto Caesar, or not? him any more que  
18 But Jesus perceived their wickedness, and said,

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17 Tell us therefore, What thinkest  
priests and thou? Is it lawful to give tribute unto  
rables, they cæ'-sâr, or not?

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brown 24.95

ST. MATTHEW 22 32 *Parable of the marriage feast*

and all things are ready: come CHAP. 22 18 But Jesus perceived their  
unto the marriage. AD 33 wickedness, and said, Why  
5 But they made light of it, 7 Da. 9:26 tempt ye me, ye hypocrites?

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things are ready: come CHAP. 22 18 But Jesus percei  
e marriage. AD 33 wickedness, and sa

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CHAP. 22 18 But Jesus perceived their  
AD 33 wickedness, and said, Why

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1 their wickedness, and ch. 7:28 33 shall  
ye hypocrites? Mark 12:28 34 40  
Luke 10:25 35

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the things that are God's. Deut. 10:12 shall  
22 When they had heard these Pro. 23, 26 all th  
Mark 12:29

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## New King James Version

### NELSON

look, Jesus Defends His Self-Witness  
f Gali- 13 The Pharisees therefore said to Him.  
"You bear witness of Yourself; Your wit-

The Complete New King James Version  
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in a city called word that proceeds from the mouth  
filled which was 5 Then the devil took Him up in  
shall be called a city, set Him on the pinnacle of the

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## New American Standard Version

### CAMBRIDGE

1 CHRONICLES 21, 22 David's Altar. He Prepare

household, but not against Thy 18 Lit. said the angel, and  
people that they should be to 2 Chr. 3:1 back in its sh  
plagued." 28 ¶ At that

### Cameo Bible

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Song of Moses. Six Boats of Wrath.

REVELATION 15, 16

3 And they \*sang the \*song of 3 \* And the second angel  
Moses \*the bond-servant of God poured out his bowl \*into the sea,  
and the \*song of the Lamb. sav- and it became blood like that of

### Cambridge Compact

Size 4 x 5<sup>5</sup>/<sub>8</sub> x 3<sup>3</sup>/<sub>4</sub>. Red letter.

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### HOLMAN

#### CHAPTER 18

AT that <sup>1</sup>time the disciples came to Jesus, sa-  
then is <sup>2</sup>greatest in the kingdom of heaven?"

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17 "Truly I say to you, \*whoever  
does not receive the kingdom of  
God like a child shall not enter it at  
all." 20 \*Ex 20:12-16. hidden from them, &  
Deut. 5:16-20 comprehend the th  
said. 22 \*Matt. 19:21. said.  
Luke 12:33 \*Matt.

Compact Center-Column Reference Edition  
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into the city and reported to the chief  
priests all that had happened.

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### NELSON

### Reference Edition

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have love for one another."  
on 36 Simon Peter \*said t

### Giant Print Reference Edition

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## New International Version

### ZONDERVAN

### DEUTERONOMY 10:14

<sup>14</sup>To the LORD your God belong the heavens, even  
earth and everything in it. <sup>15</sup>Yet the LORD set his affe

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------------------	---------

washed the inner parts and the app  
legs and burned them on top of the can

### NIV Giant Print Bible

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dicho cosas terrenas,      Último testi  
¿cómo creeréis si os      22 Pasado e

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8 El viento de donde quiere sopla,      cp. 4.2      estaba a  
y oyes su sonido; mas ni sabes de      23 Y t

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Answers for the Family	5.98
Lure of Infidelity, The	5.98
Meaning of Commitment, The	5.98
Questions Parents Ask About Rearing Children	5.98
Secret of Self-Esteem, The	5.98
Shaping the Will Without Breaking the Spirit	5.98
Strong-Willed Child, The	5.98
Teaching Children to be Kind	5.98

### Tapes by Joyce Landorf

Change Points	\$ 5.98
Dinner Hour: Disaster or Delight	5.98
For These Fragile Times	5.98
Fragrance of Beauty, The	5.98
God's Waiting Room	5.98
His Stubborn Love	5.98
Joyce Landorf Sings	5.98
Mourning Song	5.98
Richest Lady in Town, The	5.98
Tough and Tender	5.98
Your Irregular Person	5.98

## DISCIPLESHIP

*The following books are helpful in learning how to be a disciple, how to evangelize, and how to handle group Bible studies.*

Disciples in Action, <i>Eims</i>	\$ 5.95
Essentials of Discipleship, <i>Cosgrove</i>	4.95
Evangelism as a Lifestyle, <i>Petersen</i>	3.95
How to Lead a Small Group Bible Study	2.95
Lead, Follow, or Get Out of the Way, <i>Hepburn</i>	4.95
Lost Art of Disciple Making, <i>The, Eims</i>	4.95
Miracles Happen in Group Bible Study	2.95
Multiplying Disciples	4.95
Winning Ways, <i>Eims</i>	4.50

## CHRISTIAN LIVING — SELF HELP

*The following books deal with many of the problems with which Christians are faced. This list should have something for just about everyone, from how to deal with anger to living within our income.*

Abortion: The Silent Holocaust, <i>Powell</i>	\$ 3.50
Anger Is a Choice, <i>LaHaye/Phillips</i>	5.95
Anger: Yours and Mine and What to Do About It, <i>Walters</i>	4.95
Calm Down, <i>Collins</i>	4.95
Can I Hope Again? <i>Goddard</i>	4.95
Caring Enough to Forgive, <i>Augsburger</i>	5.95
Caring Enough to Hear, <i>Augsburger</i>	5.95
Christian Student's How to Study Guide, <i>White</i>	3.50
Doctor Is In, <i>The, Berquist</i>	8.95
Drug Abuse, What Can We Do? <i>Allen</i>	2.50
Freedom of Forgiveness, <i>Augsburger</i>	2.95
Friendless American Male, <i>The, Smith</i>	5.95
Fully Human, Fully Alive, <i>Powell</i>	3.95
God's Remedy for Depression, <i>Clark</i>	3.50
How to be Happy No Matter What, <i>Watson</i>	2.25
How to be a Minister's Wife and Love It, <i>Taylor</i>	3.95
Human Journey, <i>The, Wilson</i>	3.50
Living with Stress, <i>Ahlem</i>	2.50
Lord, Teach Me Wisdom, <i>Mayhall</i>	4.95
Mustard Seed Conspiracy, <i>The, Sine</i>	6.95
New Pilgrims, <i>The, McInnes</i>	3.25
Passages, <i>Sheehy</i>	4.50
Pollution and the Death of Man, <i>Shaeffer</i>	4.95
Prescription for a Broken Heart, <i>Reed</i>	4.95
Pursuit of Holiness, <i>Bridges</i>	2.95
Realize Your Potential, <i>McKain</i>	10.95
Reasonable Faith, <i>A, 2 Campolo</i>	8.95
Responsibility Factor, <i>The, Holmgren</i>	9.95
Rich Christians in an Age of Hunger, <i>Sider</i>	5.95
Search for Identity, <i>Jabay</i>	5.95

Secret of Staying in Love, <i>Powell</i>	2.95
Secular Humanism, <i>Webber</i>	7.95
Self Esteem, <i>The New Reformation, Schuller</i>	8.95
Staying Dry, <i>Costales</i>	5.95
Strengthening Your Grip, <i>Swindoll</i>	10.95
Success Fantasy, <i>The, Campolo</i>	4.50
Understanding Your Emotions, <i>Smith</i>	2.50
What Price Freedom? <i>Brooke</i>	5.95
What the Old Testament Is All About, <i>Mears</i>	1.95
When the Going Gets Tough, <i>Briscoe</i>	5.95
Why Am I Afraid to Love? <i>Powell</i>	3.50
Why Am I Afraid to Tell You Who I Am? <i>Powell</i>	3.95
Why Believe the Bible? <i>MacArthur</i>	4.95
You Can Live On Half Your Income, <i>Luckey</i>	3.95

## BOOK SPECIALS

**\$1.79 each or two for \$3.00**

*The following books are a closeout special and cannot be backordered. Please state a second and third choice when ordering.*

A Dozen Daring Christians, <i>Coleman</i>
A Woman's Place, <i>Bransom</i>
Closer you Look the Greater the Book, <i>The, Syme/Syme</i>
Counselor, State Your Case, <i>Himes</i>
Deep River, <i>Metts</i>
Diary of a Jogging Housewife, <i>Cook</i>
Don't Bury Me 'Til I'm Dead, <i>Robin/Hayes</i>
Drugs: It Can't Happen to Me, <i>Krusick</i>
Hang Tough In a Hostile World, <i>Lavender</i>
Hey! There's Hope, <i>Lavender</i>
If You Say So Lord, <i>Whiting</i>
Just Five Days Until Friday, <i>Gilbert</i>
Love Is Jelly on the Bread, <i>Syme</i>
Taking Out My Bucketful, <i>Rutchie/Pearson</i>
You Can Beat Those Spiritual Blahs, <i>Miller</i>

## INSPIRATIONAL (non-fiction)

A Farthing in Her Hand, <i>Alderfer</i>	\$ 3.50
A Farthing in Her Hand (paper)	1.95
A Reason to Live, A Reason to Die, <i>Powell</i>	3.95
A Step Further, <i>Eareckson Tada/Estes</i>	3.95
Beyond the Wall, <i>Paulson/Richardson</i>	4.95
Christians in the Making, <i>Sargent</i>	5.95
Come Alive, <i>Schiwitz</i>	2.95
Creation for Kids and Other People, Too, <i>Stonecipher</i>	5.95
Fill Your Days with Life, <i>Vandenburgh</i>	1.95
Gift of Giving, <i>The, Watts</i>	2.95
Hostage, <i>Bucheli</i>	6.95
Let Justice Roll Down, <i>Perkins</i>	3.50
Lord of My Rocking Boat, <i>Mayhall</i>	2.95

Lost Child, The, <i>Jaeger</i>	4.95
Michelle, <i>Phillips</i>	2.75
Remarkable Spaceship Earth, <i>Cottrell</i>	10.95
Yes, We Can, <i>Frost</i>	8.95
Unconditional Love, <i>Powell</i>	2.95

### INSPIRATIONAL (fiction)

*The following novels are listed not only for their entertaining value, but for the Christian message they convey. Most of the books listed have been reviewed by a staff member. Of special note are the books by Janette Oke and June Masters Bacher.*

A Handful of Dominoes, <i>Johnson</i>	\$ 2.95
All This and Mrs. Calucci Too, <i>Cliburn</i>	3.95
Be Thou Pleased to Dwell with Me, <i>Rodgers</i>	2.25
Code Name Sebastian, <i>Johnson</i>	2.95
Cult Sunday, <i>Rodgers</i>	4.95
Lessons from a Sheep Dog, <i>Keller</i>	7.95
Trouble Crossing the Pyrenees, <i>Larsen</i>	6.95

#### Books by Janette Oke

Love Comes Softly	\$ 4.95
Love's Enduring Promise, <i>sequel to above</i>	4.95
Love's Long Journey, <i>sequel to above</i>	4.95
Love's Abiding Joy, <i>latest in above series</i>	4.95
Set of the four above books	19.80
New Kid in Town (Children)	3.95
Once Upon a Summer	4.95
Spunky's Dairy (Children)	3.95
When Calls the Heart	4.95

#### Books by June Masters Bacher

Love Is a Gentle Stranger	4.95
Love's Silent Song <i>sequel to above</i>	4.95

### MISCELLANEOUS BOOKS

Fox's Book of Martyrs, <i>Forbush, editor</i>	\$ 8.95
Parliamentary Law, <i>Kerfoot</i>	5.95
Remember the Word Memory Course, <i>Lucas</i>	10.95
Roberts' Rules of Order	15.95
Two Babylons, The, <i>Hislop</i>	6.95
Waters Above, The, <i>Dillow</i>	12.95

### TEENS

*The following books are of special interest and help to teenagers.*

How Can I Be for Real? <i>Richards</i>	\$ 3.95
How Can I Fit In? <i>Richards</i>	3.95
How Far Can I Go? <i>Richards</i>	3.95
Just Like Ice Cream, <i>Johnson</i>	2.95
Smart Girls Don't and Guys Don't Either, <i>Leman</i>	8.95
Splendini! (fiction), <i>Pinzon</i>	3.95

### Thorne Twins Adventure Series by Dayle Courtney \$2.98 each book

*Buy five titles of the following books in this series and receive the sixth title free (while present supplies last).*

Flight to Terror  
Rescue from Eden  
The Knife with Eyes  
The Ivy Plot  
Operation Doomsday  
Omen of the Flying Light  
Three Ring Inferno  
Mysterious Strangers  
The Foxworth Hunt  
Jaws of Terror  
The Hidden Cave  
Tower of Flames

### Four new books in series \$2.98 each (Special not available with these four titles.)

The Sinister Circle  
The House That Ate People  
Shadow of Fear  
The Trail of Bigfoot

### CHILDREN'S BOOKS

#### Arch books with cassette \$4.89 per package

*Each package consists of two Arch story books and one cassette tape.*

The Man Caught by a Fish/A Garden and a Promise  
When God Laid Down the Law/Proverbs  
Books of the New Testament/Books of the Old Testament  
The Boy With a Sling/The Secret of Arrows  
The Sermon on the Mount/Parables of Jesus  
The Boy Who Gave His Lunch Away/  
The Fishermen's Surprise  
The Lord's Prayer/Jesus' Twelve Disciples  
Zacchaeus Meets the Saviour/He Remembered to Say Thank You

#### Bible Readers \$4.95 each

*These books are for the beginning reader and resemble the primary readers in school.*

Bible Adventures  
Bible Heroes  
I Read About God's Love  
I Read About God's Gifts

#### My Bible Story Reader \$1.95 each

God Saves Noah  
God Helps David

#### Christian Mother Goose

*These books are based on familiar Mother Goose rhymes but with a Christian message.*

Book 1 \$11.95



Book II	11.95
Book III	11.95
Gift sets of the three above books (In library slip case)	35.50
Christian Mother Goose Companion Tapes	17.95
Cuddle Tapes ( <i>3 tapes in series so please state tape 1, 2, or 3 — in a cuddly, furry bag</i> )	7.95
Christian Mother Goose Color Books	1.95
Christian Mother Goose Color Grams	2.50

### **Joy Wilt Series \$4.95 per book**

*This is a step-by-step book series which offers help to children during those critical years between babyhood and adolescence.*

You're All Right	
Handling Your Ups and Downs	
You're One of a Kind	
Keeping Your Body Alive and Well	
Mine and Yours	
Saying What You Mean	
Making Up Your Own Mind	
A Kid's Guide to Making Friends	
Needing Each Other	
A Kid's Guide to Managing Money	
The Nitty-Gritty of Family Life	
Surviving Fights with Your Brothers and Sisters	
A Kid's T.V. Guide	
Using Your Head	
"Danger!"	
May I? Please?	
Thank You!	
A Kid's Guide to Managing Time	
A Consumer's Guide for Kids	
A Kid's Guide to Understanding Parents	
Tuff Stuff	
You Can Do It	
Handling Your Disagreements	
Checking 'Em Out and Sizing 'Em Up	
You're Either One or the Other	

### **Ready/Set/Grow! cassette tape series by Joy Wilt \$3.95 per tape**

*Companion tapes to the above series of books.*

Handling Your Ups and Downs	
Keeping Your Body Alive and Well	
Nitty Gritty of Family Life, The	
Saying What You Mean	
Surviving Fights with Your Brothers and Sisters	
Using Your Head	
You're All Right	
You're One of a Kind	

### **Survival Series for Kids by Joy Wilt Berry \$3.95 per book**

Be Good While You're There	
Be Kind to Your Guest	

Be Prepared	
Clean Your Room	
Clean Yourself Up	
Earn Your Allowance	
Get Good Grades	
Take Care of Your Clothes	

### **Miscellaneous Books for Children**

Beautiful Bible Stories, <i>Roney</i>	\$13.77
Boy Who Made God Smile, <i>The, Goodman</i>	2.95
Case of the Missing Dinosaur, <i>The, Palmer</i>	2.95
Clue of the Old Sea Chest, <i>The, Palmer</i>	2.95
Children's Bible, <i>The</i>	6.95
Cory Hears with His Heart, <i>Goodman</i>	2.95
Daddy Isn't Coming Home, <i>Nardtvedt</i>	2.95
David and I Talk to God (set of 3 books)	5.50
Diabolus Seeks Revenge, <i>Finley</i> (based on <i>Pilgrim's Progress</i> )	3.95
Discovering Colors	2.25
Don't Bite the Dinosaur, <i>Campion</i>	3.95
Downhill Flats, <i>Sayler</i>	5.95
Egermeier's Bible Story Book (cloth)	14.95
Egermeier's Bible Story Book (paper)	7.95
Egermeier's Bible Story Book (deluxe)	15.95
Ethel Barrett Tells Bible Stories to Children (State Volume 1 or 2)	3.25
Ethel Barrett Tells Favorite Bible Stories	2.95
God, Have You Got It All Together? <i>Barrett</i>	1.95
Gramma's Stories and Rhymes for Little Christians, <i>Lang</i>	9.95
Happy Day Books (various titles, similar to the "Golden Books")	1.29
Here's Benji, <i>Walters/Pearson</i>	2.75
Jeff and Jenny on the Chinchilla Ranch, <i>Frisinger</i>	2.95
Jesus Shows Us How to Live	4.95
Jesus Was a Child Like You	4.95
Kind Deeds of Jesus, <i>Boyce</i>	.35
Lance and Laura Learn About Honesty, <i>Hollaway</i>	6.50
Little Visits with God (hardback), <i>Jahsman</i>	7.95
Little Visits with God (paper)	5.50
Lori Adams and the Adopted Rebel, <i>Palmer</i>	2.95
Lori Adams and the River Boat Mystery, <i>Palmer</i>	2.95
More Little Visits with God (hardback), <i>Jahsman</i>	7.95
More Little Visits with God (paper)	5.50
Mystery at McGeehan Ranch, <i>Dengler</i>	2.95
Mystery of the Whispering Totem Pole, <i>Swinford</i>	2.95
Night of Fire, Days of Rain, <i>Zoller</i>	3.50
Our Family Got a Divorce, <i>Phillips</i>	3.50
Our Family Got a Stepparent, <i>Phillips</i>	5.95

Out of This Nettle, <i>Ducey</i>	3.50
Survival, <i>Friedman</i>	2.25
Sword and the Sundial, The, <i>Prakop</i>	2.50
Touch of the Golden Scepter, <i>Henderson</i>	2.50
Trapped in the Old Cabin, <i>Kershaw</i>	3.95
Your Baby's First Cloth Book	1.98

## TEACHER'S AIDS

A Year of Programs for Children's Church, <i>Colina</i>	\$ 3.50
Bible Learning Activities (grades 1-6), <i>Bolton/Smith</i>	2.95
Bible Object Talks, <i>Michaels</i>	1.95
Church Time for Children, <i>Larson</i>	1.95
Church Time for Preschoolers, <i>Huttar</i>	5.95
Classroom Coloring Books	
Classroom Coloring Books	
<i>God's World, Bible Stories, Bible Lessons</i>	2.95
Creative Activities, <i>Adcock</i>	2.50
Creative Bible Learning (birth to 5 yrs.)	2.95
Creative Bible Learning (grades 1-6)	2.95
Creative Bible Learning (youth)	2.95
Creative Bible Learning (adults)	2.95
Creative Crafts (grades 1-3)	1.25
Creative Crafts (grades 4-6)	1.25
Easy to Make Crafts (preteen and youth), <i>Rowen</i>	2.95
Easy to Make Crafts (ages 3-11), <i>Rowen</i>	3.50
86 Crafts from Plastic Castoffs, <i>Brigger</i>	3.95
Fun with Bible Geography, <i>Chapman</i>	5.95
How to Plan and Organize Year Round Bible Ministries	2.25
Instant Activities (While Waiting for the Bell to Ring), <i>Beechick</i>	5.95
Make It Yourself Equipment	1.95
Make Learning a Joy, <i>Larson</i>	1.45
More Children's Church Time, <i>Pearson</i>	14.95
More Little Lessons to Live By, <i>Bauer</i>	3.50
New Testament Puzzles Duplicator Masters (grades 3-6)	4.95
158 Things to Make, <i>Self</i>	2.50
Pocket Book of Crafts (preschool)	1.95
Pocket Book of Crafts (primary)	2.25
Pocket Book of Crafts (middler/junior)	2.25
Programs for High School Youth Groups	1.00
Quick-line Stories for Young Children, <i>Kaiser</i>	3.25
Teach With a Visual Punch, <i>Roper</i>	2.95
30 Bible Study Projects to Make, <i>Gramelsbach</i>	4.95
202 Things to Do, <i>Self</i>	2.50
Visual Talks for Children's Groups, <i>Highecraft</i>	2.25

Ways to Help Them Learn (birth to 5 yrs), <i>Rowen</i>	2.65
Ways to Help Them Learn (grades 7-12)	2.65
Why Can't I Learn?	2.95
Year Round Crafts for Children, <i>Mobley</i>	3.50
You Can Be a Chalk Artist, <i>Barr</i>	4.75

## PUPPETRY

A Variety Book of Puppet Scripts, <i>Miller</i>	\$ 3.95
Easy to Make Puppets (children/youth), <i>Rottmann</i>	3.95
Easy to Make Puppets (early childhood), <i>Rootman</i>	4.95
Puppet and the Word, The, <i>Sylvester</i>	4.95
Puppet Animals Tell Bible Stories, <i>Chapman</i>	4.75
Puppet Dialogues, <i>Magnet</i>	4.75
Puppets Help Teach, <i>Warner</i>	3.95
Puppet Scripts for Use at Church (cassette)	6.95
Puppet Scripts for Use at Church (book)	6.25
<i>Volume 1      Volume 2</i>	
Puppet Shows that Reach and Teach Children, <i>Reynolds</i> State Vol. 1 or Vol. 2	3.50
Teaching with Puppets, <i>Rodrick</i>	1.75
Using Puppetry in the Church, <i>Robertson</i>	6.25
<b>Puppet Pak</b>	<b>\$6.95</b>

*The following packs have one hand puppet and 12 scripts.*

Lollipop Dragon
Prince Hubert and the Lollipop Dragon
The Princess and the Promises

## MISCELLANEOUS AND GIFT ITEMS

Bible Text Writing Tablets	\$ 1.29
<b>Calendars for 1984 by Argus</b>	<b>\$6.50 each</b>
<i>(Each calendar has a beautiful new photograph each month.)</i>	
For God So Loved the World (scenic)	
For the Love of Children (children)	
Puppy Love (dogs)	
Speaking of Cats (cats)	
<b>Plaques</b>	
Wood with gold print and gold rose	\$5.95
“To love abundantly . . .”	
“The beauty of God's love . . .”	
Wood with picture and poem	1.95
“I will lift up my eyes”	
“Be still . . .”	
“Morning will break”	
Wood with gold and white lettering	6.95
Psalm 19:14	
Joshua 24:15	
Verse Finders Bible Indexing System	3.49

The Bible Advocate Press publishes Bible study curriculum for junior high, high school, and adult age levels. The curriculum is published on a quarterly basis (13 lessons each), and is available for either a single quarter, or on an annual subscription basis. The lessons are structured for study and discussion in a class setting, but they are also very helpful for individual study for those who do not have the opportunity to attend classes where they are used.

Teachers' guides are also available for the above-mentioned Sabbath School curriculum. The quarterly and annual subscription prices are listed on the attached order form.

Sabbath School curriculum is also available for the ages from toddler through grade six. These materials (from Gospel Light) are excellent for each age level. If you are interested in using these materials, please write for further information and a special order form.



The *Bible Advocate* is a monthly Bible-study magazine published by the Bible Advocate Press. Each issue contains several inspiring, instructional articles, along with a question-and-answer feature, current religion in the news, and other edifying features. If you are not currently a subscriber, you may receive it upon request without paying a subscription price. Either request it in a letter, or on the attached order form.

SUPPLEMENT

### BIBLE STUDY HELPS FOR SABBATH SCHOOL

Send to \_\_\_\_\_ Indicate whether this is:  
 Address \_\_\_\_\_ ( ) a yearly subscription  
 \_\_\_\_\_ New \_\_\_\_\_ Renewal  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_ ( ) a single quarter's order

Name of Quarterly	Annual subscription price per copy	Quarterly order price per copy	Number of each	Total
Adult	\$4.20	\$1.30	_____	\$_____
T-Guide	4.20	1.30	_____	_____
Senior Youth	4.20	1.30	_____	_____
T-Guide	4.20	1.30	_____	_____
Junior High	4.20	1.30	_____	_____
T-Guide	4.20	1.30	_____	_____

**TOTAL \$\_\_\_\_\_**

Sabbath School materials for the lower age classes (Nursery, Kindergarten, Primary, Junior and Intermediate) are listed on another order form. Please write and ask for the special order form for use in ordering these materials.

### SUBSCRIPTION ORDER FORM FOR MAGAZINE

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 Name \_\_\_\_\_ Name \_\_\_\_\_  
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 City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_  
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## PLANNING FOR UNITY

(Continued from page 7)

these is to provide an ongoing discussion regarding unification with you, the membership of the Church of God. We want to publish extensive reports in our magazines, *The Harvest Field Messenger* and *Fellowship Herald*, so you can be fully informed about the issues involved in unification. We also are encouraging the program committees of all our Bible conferences and camp meetings to provide time on their programs for a discussion of unification. Finally, members of the Coordinating Committee are making themselves available to visit your churches to report on unification and answer your questions and concerns.

The Coordinating Committee feels that it has been working for you. It has endeavored to keep you informed through the pages of our magazine, through reports and documents distributed at our conventions, and through ongoing counseling with your executive boards.

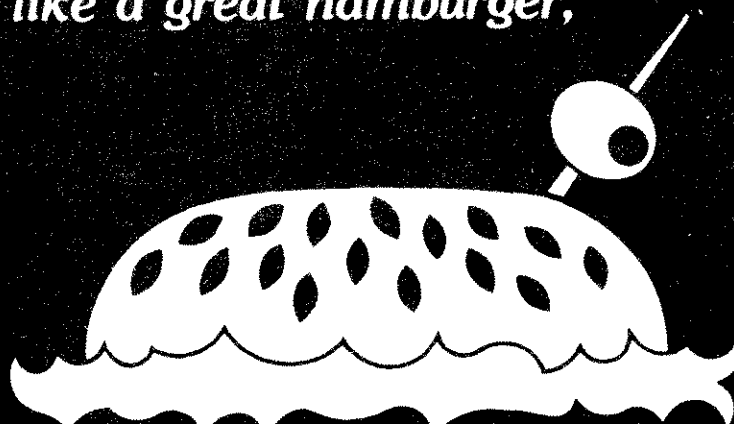
The Coordinating Committee has been deliberate in pacing the unification of our two churches. It has wanted to be thorough in pursuing every facet of unity while exposing its efforts to as wide a segment of our leadership and membership as possible. It has not wanted to "railroad" unity, but at the same time it has desired to move the General Council and General Conference toward their ultimate destiny, unity.

The Coordinating Committee is pledged to serve the Church of God in the interest of unification in a transparent manner. Its desire is to work with and for you, the Church of God. ■

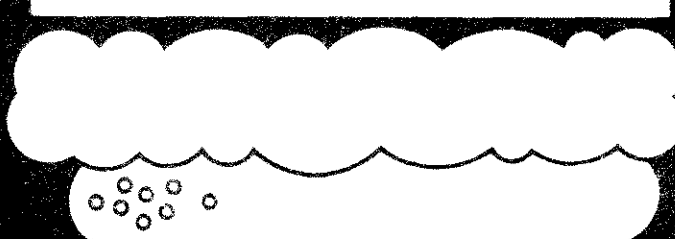
### CORRECTION

The dates of both the West Coast District Bible Conference and the Central District Bible Conference were reported in error in the November issue of the *Harvest Field Messenger*. The correct dates are: West Coast District Bible Conference, July 1-7, 1983; Central District Bible Conference, July 1-7, 1983.

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**W**e live in a world where it's becoming increasingly difficult to get a handle on things. In virtually every sphere of human activity events occur daily which not only impact us directly, but set in motion a chain reaction of complicated, inter-related events elsewhere. What will be the long term implications of the Soviet's downing of Korean Airlines flight 007? What will happen next in Lebanon and Grenada? Will someone finally push the button unleashing this globe's nuclear stockpile? We seek answers to difficult questions and solutions to complex problems and issues.

Christians have not been spared the frustrations and difficulties shared by the rest of humanity. Nevertheless, God equips and empowers His people with the strength and ability to rise above that which ordinary mankind regards as standard operating procedure. Yet, as Christians and pilgrims dwelling in a fallen world we cannot help but to be in-

fluenced (often unknowingly) by the ungodly, negative, and unhealthy trends, forces, and influences around us.

Because we are children of God, we are naturally concerned about our individual and collective spiritual relationships within the body of Christ; therefore, believers need to be aware of those forces of fragmentation which impact Christian experience. Three are discussed here.

### **Autonomy**

Early in our history autonomy was promoted as a virtue. The ability to pack one's family and possessions into a wagon, head westward, and carve out a new existence in an unexplored territory — all without the help and support of another human being — became an ideal of American independence and individualism.

Autonomy, self-reliance, and self-sufficiency are similar terms. In today's society reliance on help and support from outside sources is viewed as a weakness and as a characteristic of failure. No one wants to be thought of as unable to stand on his own two feet. What humiliation! Somehow we've been led to believe that we shouldn't or don't need others. We've graduated to the level of autonomous, free agents, capable of acting in our own self interests and as our own authority.

Today, we no longer prove our autonomy by packing our belongings into a wagon and heading westward. Instead, we resist and resent authority and institutions, place our own interests ahead of all others, reject the biblical virtues of sacrifice and servanthood, perpetuate the American proclivity towards materialism and ego gratification, and look out for Number One. After all, television has taught us to, "Have it your way" because "you only go around once in life, so grab all the gusto you can."

While many quickly recognize that the "me first" aspect of autonomy is a force fragmenting society, it is equally important to recognize its impact upon the

*Resisting the forces of fragmentation is an ongoing challenge we in the body of Christ face in*

# **OVERCOMING OURSELVES**

by Steven Brightbill



church, be it a local congregation, a regional organization, or a denominational body. The negative effects of autonomy are felt within the church in several ways.

Sometimes a member or organizational entity assumes the posture that he or it no longer needs the association of a larger body. Often the thought is expressed, "What has the body done for me? I'll show them I can get along fine without them." When this attitude is manifested, both the body and the individual suffer. Not only is the body deprived of the individual's input, but the individual is removed from the benefit of mutual, corporate support and nurture.

Others go the opposite extreme by remaining in the larger body but by also becoming controlling and dominant (and sometimes disruptive) influences. Their way is perceived as the only way. Ideas from others are viewed with suspicion. Committee involvement is seen as opportunity to seize control in order to "run the show." While aggressive, go-getters are needed and are often to be admired, the corporate nature of the church demands a certain degree of cooperation and willingness from individuals to subordinate their personal, self interests for the interest and common good of the larger body.

A more subtle manifestation of autonomy is the outward portrayal of strength, while desperately hurting on the inside. Because society has valued strength and independence as a virtue, some try to mask their hurts and never ask the church for help even when they really need it. The result of this situation is that the individual suffers in silence while the rest of the church assumes everything is okay. Again, the individual cuts himself off from the benefit of corporate support and nurture, and the larger body is denied a ministry opportunity.

As a force of fragmentation, autonomy, even in the church, is a manifestation of secular, anti-institutionalism, and is resistant to



authority and government. By this, our concern centers on those entities which act in a self-centered manner, disregarding the obvious Scriptural principles of unity, cooperation, accountability, and mutual edification. Obviously, each individual or entity must have the necessary freedom and flexibility to function effectively, maximizing the potential for productivity which comes from self initiative. However, autonomy is counter-productive when it is arrogant and boastful, resistant to the benefits derived through organization, and non-supportive of efforts designed to enhance the common good.

Acting autonomously can be self-destructive. The popularized Hollywood myth of frontier self-sufficiency has deceived many. In reality, the ones who survived the frontier experience a century ago were not the freewheeling, autonomous mavericks. Instead,

*As Christians and pilgrims dwelling in a fallen world we cannot help but to be influenced (often unknowingly) by the ungodly, negative, and unhealthy trends, forces, and influences around us.*



*Because society has valued strength and independence as a virtue, some try to mask their hurts and never ask the church for help.*

the ones who survived and flourished were the ones who cooperated with others out of mutual interests and respect, and banded together in supportive, nurturing communities.

### **Bad Stewardship**

Bad stewardship is another force fragmenting the church. Bad stewardship results from a Christian's failure to recognize that his Heavenly Father is the source and owner of all things. God's children are caretakers or stewards of that which He has temporarily loaned for their use and benefit.

Good stewardship, on the other hand, is much more than giving or paying tithes and offerings. Stewardship is a whole life proposition involving proper regard for time, talent, ability, gifts, possessions, money, and all other resources.

The reason that bad stewardship is a force fragmenting the church is because resources are regarded as personal possessions achieved through hard work and self initiative, not as resources from God entrusted to one's care.

Despite the contributions of capitalism to the Western life-style, capitalism advocates economic determinism, which, in turn, tends to breed excessive consumerism, materialism, and greed. American attitudes value success and wealth as the natural result of hard work. Therefore, the harder one works, the greater the economic freedom. Eventually, the hard worker is deceived into believing that he is the originator and perpetuator of his own good fortune. Christian values are, therefore, cheapened when money, time, talent, etc., are perceived as self-acquired and developed. Giving and sharing for the benefit of others becomes difficult.

Bad stewardship reflects attitudes of autonomy, and the implications for the church are readily apparent. The member or organizational entity often regards his resources as for his exclusive, personal, or local use and benefit. Obviously, we are not

talking about those resources that are required to sustain normal, day-to-day operations. So, the real stewardship question which needs to be answered is, "What will I do with my *extra* resources, those in excess of my needs?"

Often bad stewardship is manifested through the inability to distinguish between actual needs and "nice to have" wants, between the necessary and the inconsequential. As a result, resources may be either needlessly hoarded or over committed to and wasted upon non-productive activities, while genuine and pressing needs with eternal consequences go lacking. All in all, bad stewardship reflects questionable priorities and commitments.

### **Expediency**

A third force fragmenting the church is expediency. Motivated by our accustomed expectations for quick and immediate results, we pursue our own ends by the most expedient route.

Many times expediency represents little more than a "bandaid" approach to problem solving. Like the automobile owner who adds a quart of motor oil a day to his engine instead of replacing the leaking gasket, expediency often treats symptoms while ignoring lasting cures. Expediency often gives the impression that decisive, problem-solving action has taken place, especially because the same problems keep surfacing requiring even more expedient problem-solving activity. From this perspective expediency has the potential for generating a lot of wasteful, non-productive activity, thereby causing us to become bad stewards.

Within the church expediency is often the motivation behind budget and program decisions. When budgetary matters reach crisis proportions, those items which may be genuine ministries (in the largest sense of the word) might be relegated to "budget item" status and trimmed solely out of balancing a budget expediently. Such measures are seldom

evaluated in terms of its "ripple effect" which often affects every other level within the church's operation. If your mailing label bears the subscription number 4500000, send this page to the editor with your name, address, and signature and you will receive a \$15 merchandise certificate redeemable for merchandise purchased through the Bible Advocate Press.

Similarly, when programs are viewed as "quick fixes" to temporary problems, they, too, are evaluated on their ability to satisfy immediate objectives and needs without looking at long term effects and consequences.

In many cases, resorting to the most expedient method demonstrates an inability to adequately plan and a lack of willingness to make long term commitments.

### **A Scriptural Alternative: The Unified Body**

Autonomy, bad stewardship, and expediency are not new forces working to fragment the church. These three characteristics are part and parcel to human nature. Fortunately, there are Scriptural concepts which enable Christians to keep these forces in check.

The apostle Paul encountered similar fragmenting tendencies in the church at Corinth. His re-

sponse was to show that all believers are related to each other because they are equal members within the body of Christ. In I Corinthians 12, Paul lays down a number of important principles which guide our relationships with one another and within the church.

First, each member of the body is equally important and equally necessary to the proper functioning of the whole body (verses 12-26). Recognition of this principle counters the rationale used by those individuals or entities who suggest they "have no need of the body" and thereby promote independence and autonomy. God made the body — both physical and spiritual bodies — to be interdependent upon all of its members.

Second, God gave gifts and ministries to the body (verses 4-11). Because these gifts are resources from God, it is necessary for Christians to exercise good stewardship over them. Spiritual gifts and ministries are resources just as are time, talent, money, and the like.

Furthermore, these members, who are now stewards of the gifts given to them, are, in turn, "gifts" given to the entire body because God places each member in the church just as He desired (verse

18). The larger body is, then, responsible to be a good steward of the gifts (members) given to it.

Third, God provides the body with gifts and members for the common good (verse 7). This principle checks all three fragmenting forces because it mandates would-be autonomous entities (1) to operate in the interest of the whole body, not just itself; (2) to use gifts and resources for the common good of the whole body; and (3) to make long term commitments which contribute to the well being of the whole body. In short, the common good demands accountability. Members or entities not acting in the common good must be held accountable; otherwise, the integrity and vitality of the body is violated and compromised.

Even a brief analysis of this important text makes the member-body relationship clear. Both the individual member or entity and the whole body work together for mutual interests, support, and benefit. Working together produces unity, a goal that God has deemed good and beneficial for His children.

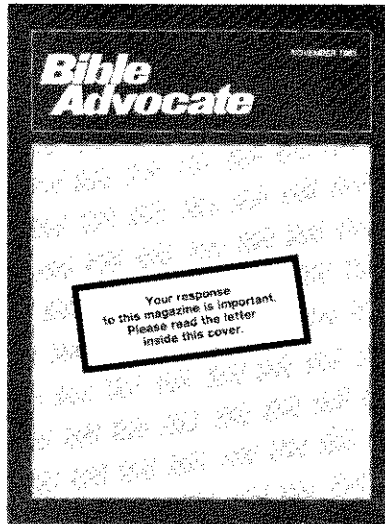
Working within the body while resisting the forces of fragmentation is an ongoing challenge we in the body of Christ face in overcoming ourselves. ■



Jim Kuleti/Photo Researchers

*In today's society reliance on help and support from outside sources is viewed as a weakness and as a characteristic of failure.*

# Agency News Highlights



*If you've received a special cover on your Bible Advocate, you must send in the response card to continue receiving the magazine. The Torch staff invites you to receive the SVA school newspaper free of charge.*

## Women's Association

### W.S.C.S. Is Big Success

The Women's Seminar on Christian Service, held near Oklahoma City the weekend of October 7-9, was, according to the following report a big success.

**What happens when** more than a hundred women gather together for a weekend? And what happens when a few men are turned loose in the kitchen to prepare the meals for that crowd?

On the weekend of October 7-9, women traveled from Colorado, Texas, Arkansas, Kansas, Missouri, Wisconsin, and California to

experience the answer to those questions. The retreat was held at a camp outside Oklahoma City.

Arrival at camp on Friday evening brought enthusiastic greetings, renewed friendships, and new acquaintances.

During our Friday evening get acquainted time, led by Jewell Linville, we each jotted down a few identifying hints about ourselves (no name), then mixed the cards and drew someone else's card. Our mission was to find and identify the person whose card we held. The activity held the ingredients for a real get acquainted time as the women milled around looking for the person described on the card. (Incidentally, some who were hunting for a curly-haired brunette who has three or four children had a hard time narrowing it down. Mine was easy — with a clue of 46 great grandchildren, I quickly identified her as Sister Alice Ling from Wisconsin.)

Following the get acquainted time, we enjoyed a devotional by Verna McCoy. The sharing of the nearness of God, family, and friends during her recent brain surgery was meaningful to all of us. In Verna's absence, her written devotion was read to us by Mary Jean Knoll.

Sabbath included a number of activities which covered the retreat theme, "Help Me Find My Place." Several women from Conroe, Texas shared their experiences in joining a neighborhood Bible Study. Lou Ann Fischer and Vera McCoy from McAlester, Oklahoma, told of their experiences in prison ministry, a facet of Christian service which many of us have not experienced. Janice Smith reported on behalf of the Blue Ribbon Committee on Sex Education. The committee, appointed by the Bible Advocate Press, is researching available material in order to help Christian parents and church

leaders teach adolescents a healthy view of human sexuality.

Iris was loved by everyone. She described her ministry of "hugging drunks." A former alcoholic, after her conversion several years ago, she gave up the comfort of a home and now travels to cities where she ministers on skidrow. Her manner of sharing experiences, punctuated with beautiful vocal and saxophone renditions, is inimitable. Her testimony challenges us to be open and willing for *whatever* the Lord may ask of us.

On Sabbath afternoon a panel consisting of Louise Moore, Corrine Hendershott, Sue Gillean, Gail Rincker, and Jewell Linville discussed several aspects of "finding our place," in the home, community, and business world.

Saturday night guest speaker, Barb Fischer, offered more thoughts on finding our place. On Sunday morning she discussed self esteem. Barbara suggested that even though God loves us just as we are, He loves us too much to leave us that way. Instead, He wants us to be challenged concerning those things we would like to accomplish. When we deny our abilities, we may be denying God's will.

Evening devotions were led by the Ft. Smith women. Daisy Denning presented a thoughtful devotion in keeping with our theme.

To answer the question posed at the beginning, spiritual refreshment, intimate sharing of experiences, new challenges, new encouragement, and new motivation to "find my place within God's will" is what happened during the weekend.

And what happens when the men are turned loose in the kitchen? Fantastic meals and cheerful cooks. Our thanks to Robert Coulter, Bob Barthel, Charles Burlison, Vern Sisk, Ken Knoll, and the other men who dropped in and lended a helping hand with dishes, serving, and cleaning.

Also, our thanks to Emogene Coulter and Mary Jean Knoll who planned our retreat. It was formal enough to be inspiring and informative; yet, informal enough to be relaxing and fun.

"When is the next retreat?" is the question we heard asked. "Not scheduled yet," was the answer. Meanwhile, Emogene and Mary Jean encouraged us to consider sponsoring a similar retreat in our own area. Try it!

—Hope Dais

## Missions Abroad

### Missions Abroad Sponsors Love Loaf

Missions Abroad is pleased to announce that it is participating in the Love Loaf program with World Vision International.

Recently we sent more than one hundred sample packets to our congregations containing a Love Loaf and complete information on this worthwhile program. Early response has been good from a number of churches and Sabbath schools.

Missions Abroad conducts gospel ministries in more than 18 countries. It also distributes literature representing the Church of God (Seventh Day) in more than 63 countries.

World Vision is engaged in humanitarian work in more than 75 countries. We feel that our joint efforts through the Love Loaf program adds balance to our gospel ministries. Through sharing with World Vision we are not only preaching the gospel, but we are also helping to meet the needs of the homeless, orphaned, drought-stricken and poor of this world, in the name of Jesus Christ.

Proceeds from the Love Loaf offerings will be divided equally between the gospel ministries of Missions Abroad and the humanitarian work of World Vision.

### News Notes from Africa

Francis Walters, pastor of Calvary Church of God (Seventh Day), Accra, Ghana, was a guest of Missions Abroad in October. Brother Walters visited the office in the interest of planning an expanded evangelistic program for the church in Ghana. He is also in-



*Barbara Fischer, from Sacramento, California, was the featured speaker at the Women's Association sponsored retreat in October.*

terested in becoming acquainted with the Nigerian Church so that the churches of these two West African nations can work together more closely.

Robert Coulter, director of Missions Abroad, is planning a trip to Nigeria, Ghana in West Africa and Kenya, East Africa in the early half of 1984. The object of this trip is to get acquainted with the church in Ghana and Kenya, and to consult with the leadership of the Church of God (Seventh Day) in Nigeria.

### Amazon Mission Grows

In May 1982, Missions Abroad in association with the Adventist Church of Promise, Brazil, opened up an Indian mission on the upper Amazon River at Benjamin Constant. The Adventist Church of Promise is associated with the Church of God (Seventh Day) through its membership in the International Ministerial Congress.

Manuel Batista relocated there to direct this missionary effort. Late reports from Brother Batista indicate that God has blessed our efforts to evangelize in western Brazil in wonderful ways. In recent months the membership of the mission has grown to an average Sabbath attendance of 240. These people assemble in 10 locations along the river.

Other accomplishments include the completion and dedication of a

church building in Benjamin Constant and the purchase of a motorized river boat for use by the mission.

### Bogota Church Starts Construction

The central Bogota Church celebrated the start of the construction of its new building on October 15. All the neighboring congregations and missions participated in this happy occasion.

Missions Abroad has been able to send more than \$4,500 to aid the Bogota Church in the construction of its chapel and offices.

### Guyana, South America

The Church of God (Seventh Day) in Guyana held its sixth annual convention on July 29-August 1.

Lael Tikili, who has been laboring in Guyana for nearly two years, indicates that recent activities in the church in Guyana include the initiation of a series of home Bible studies in the capital city of Georgetown. Since this is the principal city in Guyana, the church is trying to purchase property there for the purpose of establishing a chapel and national headquarters offices.

A significant problem the church has encountered is the high cost of land in the city. Brother Tikili reports that a suit-

able building site will cost from \$67,000 to \$80,000. This amount is impossible for the yet small membership to raise among themselves. Therefore, Brother Tikili reports help from anyone who would care to assist the church in Guyana. Anyone caring to contribute to this deserving project may do so through Missions Abroad.

### Hardships in El Salvador

Antonio Alonzo Batres, president of the Church of God in El Salvador, reports that the membership of the church residing in the rural areas of the country are now facing hardships. There is no employment, and most of their crops have been destroyed by the civil war or by a hard-hitting drought.

Brother Batres, a recent student of Summit School of Theology in Denver, Colorado, suggests that any help directed toward the Salvadorans for assistance to these members will be gratefully received.

### Mizoram, India

Brother George Hnamte sends the following report from Mizoram, India.

"In June, I visited four congregations in the eastern part of Mizoram. At Tualte, the members have purchased a plot of land and a building to use as a chapel. I was able to dedicate it for worship services while I visited with the Tualte Church. Tualte is nine miles from the main road. I had to walk that distance and carry my baggage, books, and public address system. Fortunately, I was able to obtain some assistance from a boy who carried the loudspeakers.

"In July I visited the Hmunpui church which has a total membership of 67 including the children. I was accompanied by two young girls who sing and a boy who plays the guitar for our services. From Aizwal, we were able to get a ride to Lengpui via a road construction truck. All the seats on the bus were filled. From Lengpui we had



*The mission in Benjamin Constant, Brazil, has grown to more than 200 natives in its one and one-half years of existence.*



to walk the seven miles to Hmun-pui, carrying all our equipment and baggage.

"Recently, through the increased subsidy from Missions Abroad, we have engaged two more workers. Besides myself we now have four employed workers."

## Spring Vale Academy

### Cafetorium Project Still Not Finished

Even though the building is externally complete, and even though we dedicated it late last spring, the inside of our cafetorium still is not finished. Because needed funds are coming in slowly, thus causing further delay, we have not yet been able to use the cafetorium.

Yet, little by little progress is being made thanks to the volunteer help given by so many. Floyd Turner did some additional electrical work, the Denver Church of God is sending new draperies by way of Chuck Munro, and the Patchens and Dee Gjesdal have purchased fans and ventilation equipment. Many, many more

people are helping to bring this project closer to reality.

By now the membership of the church should have received a special mailing providing additional information regarding the status of the cafetorium project. We hope that in the very near future we can report the headline, "Cafetorium Project Finally Finished."

### Board Action Makes TORCH Free

The Spring Vale Academy school board recently decided to make the school newspaper, *Torch*, free upon request. (We are a little embarrassed. In the last issue of the *Messenger* we reported a subscription price of \$3.00). Anyway, we are glad to make the *Torch* available without cost to anyone who wishes to receive it.

### S.O.S. — Students On Sponsorship

In the fall of 1980 a special program was initiated which has made it possible for many more students to attend Spring Vale. The program, Students On Sponsorship (S.O.S.), has sponsored many students who otherwise could have never attended Spring Vale on their own. More than \$10,000 a year has been contributed to this worthwhile program.

A special thank you is extended to all who have participated in this program.

### New Carpeting Quiets Halls

The halls of Spring Vale are now quieter. Recently the hall floors were covered with carpeting, and both the appearance and the acoustics have been improved. Students received a bonus as classes were suspended for two days while the carpet was installed. Field trips to nearby museums and Michigan State University replaced normal classroom activities on those days.

## Publications Agency

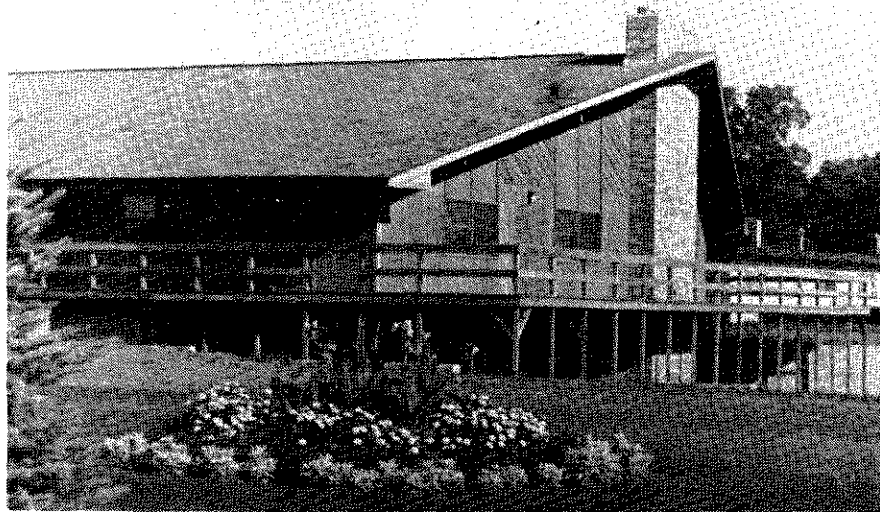
### New Promotional Pamphlet

The *Bible Advocate* has produced a new promotional pamphlet entitled, "17 Ways to Use and Introduce the Bible Advocate." The pamphlet is an "idea tool" to help our readers make better use of their *Bible Advocate*.

The readers and friends of the *Bible Advocate* are the magazine's best potential source of advertising, promotion, and distribution. The *Bible Advocate* is offered free of charge and without subscription price to those who ask for it, and is not distributed on newsstands; therefore, the magazine's readers are important helpers in our collective literature ministry.

The pamphlet is being made available in the belief that the *Bible Advocate* can be used in many different ways. The 17 ideas listed offer opportunities for using the *Bible Advocate* as a dynamic influence in our churches, in our homes and neighborhoods, and in our communities.

Within a few weeks, this new pamphlet will be bulk shipped to our local churches for distribution.



*Spring Vale's new cafetorium, though externally complete, still needs inside work before it becomes fully functional.*



# Should the BIBLE ADVOCATE operate on a subscription basis?

Frequently the Publications Agency hears the comment, "The *Bible Advocate* should operate on a paid subscription basis." Because we hear the comment frequently and from a number of sources, the *Bible Advocate* has evaluated the comment and compared the options available in supporting the ministry of the *Bible Advocate* magazine. The following information will hopefully shed some light on how and why the Publications Agency operates the way it does.

First of all, it must be noted that in the production of a magazine there are a number of certain "up front" costs and expenses before the first copy of the magazine comes off the press. The up front costs include editorial salaries, typesetting and proofreading costs, layout, design, and camera costs, plate making costs, and the usual supplies, materials, and overhead costs. Whether a magazine produces only one copy or 50,000 copies, these basic costs — called "pre-press costs" — are the same. In the production of any manufactured item — whether it's a car, house, toaster, television, clothing, etc. — there are up front costs which are incurred before the first item can be produced.

The same is true for magazines. When the number of magazines produced is small, the greater the percentage of up front costs must be applied to each copy. Conversely, when the number of magazines produced is large, the smaller the percentage of up front costs will be applied to each copy.

Let's see how that applies to the cost of producing the *Bible Advocate*. At present, the stateside circulation is about 9,000 copies each month or issue. At this volume, it costs about \$11,970 per month to produce the magazine. That means that each copy of the magazine costs about \$1.33. On an annual basis, then, it costs about \$131,620 to produce the magazine. That yields an annual subscription cost of \$14.63.

Now, if the monthly circulation dropped down to 6,000 copies per issue, a corresponding change would occur in the magazine's costs. It would cost \$1.77 per copy or \$19.47 per annual subscription. That is about \$10,620 per month or \$116,820 per year to produce the magazine. Yes, overall production costs drop slightly, but the cost per copy increases because of those up front costs we talked about earlier. All told, a 6,000-copy circulation would represent a 33 percent drop in circulation, but only a small 11.3 percent drop in total cost.

Now, if on the other hand the circulation were to double to 18,000 copies per month, some amazing things take place. The same figures would change to only 89 cents per copy or \$9.79 for an annual subscription. That is about \$16,020 per month or \$176,220 per year to produce the magazine. This represents an amazing 100 percent growth in circulation, but only a 34 percent increase in production costs. Obviously, for all the reasons stated earlier, it becomes quite clear that the larger circulation yields a more reasonable investment per reader. The more individual readers of the magazine there are, the more is accomplished by each dollar contributed and spent in producing the *Bible Advocate* magazine.

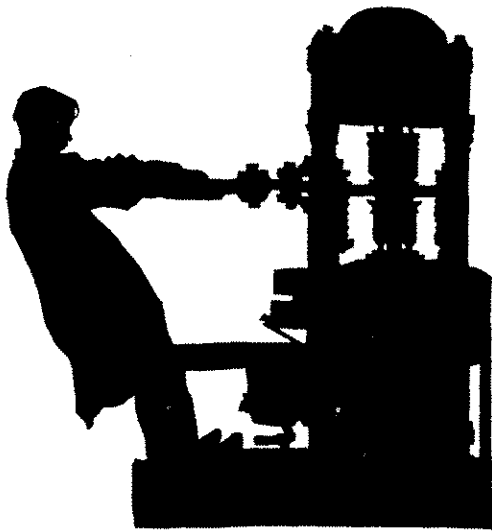
Here are some other things to consider. Because of the reader surveys being taken by way of those special covers on the November and upcoming January issues, we expect that as many as 3,000 people may stop reading the *Bible Advocate*. For some reason these 3,000 or so people will neglect to send in their card or will ask to be removed from the mailing

list. If this happens — and in all likelihood it will — two things will result.

First, production costs will drop only slightly. Second, the per copy cost will rise, yielding an annual subscription rate of the \$19.47 figure mentioned earlier. Of course, the *Bible Advocate* does not presently charge a subscription price per se, even though we encourage offerings in the amount of a subscription price. But, if we did charge a subscription price of \$19.47 per year, it is reasonable to expect that many people would no longer wish to receive the magazine because it costs more and more each year. If even more people stopped receiving the magazine, the cost per subscription would continue to rise even more.

Let's assume that because of continually rising subscription costs (because more people stopped receiving the magazine), the circulation dropped all the way down to 2,000 copies per issue. In order for subscriptions to cover the cost of the magazine, each annual subscription would have to cost \$48.51. Be honest. Would you pay that much money for a subscription to a magazine? Can you imagine 2,000 people paying \$48.51 each just to have their own copy each month? We think that would be ridiculous.

In answer to the suggestion that the *Bible Advocate* go to a subscription price, it must be admitted that it would not be reasonable to charge



more than \$15.00 for one subscription. That means that at a circulation of only 2,000, the magazine would have to be subsidized by \$67,020. Why? Because 2,000 subscriptions at \$15.00 per subscription is only \$30,000. But it would still cost about \$97,020 to produce 2,000 copies. Somehow, somewhere, somebody has to make up the difference of \$67,020.

If the *Bible Advocate's* circulation were to drop this low, it would be virtually impossible to continue this vital 120-year-old ministry for these two reasons:

1. There would be no available source of church funds to provide the necessary subsidy required to maintain a circulation of only 2,000 or 3,000 copies per issue.

2. At such a low circulation and corresponding high cost, the *Bible Advocate* would cease to be a viable ministry for the Church of God. The *Bible Advocate*, like sown seeds, depends upon many seeds in order to produce fruit. With such a high price for relatively few seeds, our seed-sowing ministry would no longer be productive.

No doubt this information comes as a surprise to many, especially considering the fact that for more than 100 years and up until 1970 the magazine did have a subscription price. But times have changed. In the last several years spiralling inflation costs have affected every aspect of operating a church, and the publishing industry has been especially hard hit. It is virtually impossible to publish a low circulation magazine in the 1980's. Even before 1970 the *Bible Advocate* was heavily subsidized. A

large percentage of United Missions funds was used to support the magazine. Now, United Missions funds must be directed to other active ministries of the church. To shift all of those funds to the *Bible Advocate* would mean the demise of at least three other urgently needed and deserving agencies and their essential ministries.

For the *Bible Advocate's* ministry to continue, contributions from readers will need to increase, even as district support will remain substantial. Last year, members and readers alone contributed about \$31,000 to the support of the *Bible Advocate*. As much as we are grateful for these needed voluntary contributions, the staff projects that contributions will have to double within the next year or two, and then continue to increase until nearly 75 percent of the production costs are paid from contribution support.

Fortunately, there is a viable solution. Circulation must be increased. Why? Simply, because about 75 percent of our readers are nonmembers. They actively support the *Bible Advocate* with contributions just like our member readers do. Because we have a greater opportunity to increase non-member readers than we do new members to the Church of God, it only stands to reason that the *Bible Advocate* needs to cultivate more seeds among an expanded seed bed on non-member readers. Of course, the cost of production will necessarily increase as the circulation increases. But as we have demonstrated earlier, the investment value is greatly enhanced. It is a demonstrable fact that the more readers the *Bible Advocate* has, the more supporters it will have, and the more contributions it will receive to carry on its worthwhile ministry.

Put into its proper perspective, the value of the *Bible Advocate* becomes obvious. The magazine is the only voice of the Church of God that is heard in every state and in thousands of communities across America. What's more, it travels to 63 countries overseas. Its monthly visits are effective in proclaiming the plan of salvation, and in helping readers to more fully comprehend God's Word.

By helping to maintain and enlarge the ministry of the *Bible Advocate* through introducing and sharing it with others, you help this valuable ministry remain strong.

## Catalog Supplement

The BAP staff's concern for providing information about good books for the family members, Bibles, and study helps has resulted in the compilation of the catalog which is enclosed as a supplement in this issue of the *Messenger*. If you want more detailed information about these or other books, please write to the BAP office.

## Elective Sabbath School Curriculum

The BAP staff is in the process of compiling information about elective Sabbath School curriculum. The list should be available in January in time for Sabbath Schools which may want information about new curriculum for Spring quarter electives.

The list will be mostly for adult classes, but it will also contain information for the Junior High and Senior High classes. Although most of these materials are produced by other publishers, they will be available through the Bible Advocate Press.

## Response Cards Must be Returned

The special cover on the November and upcoming January 1984 issues of the *Bible Advocate* calls for the reader's participation. A detachable response card must be returned by readers who receive the special covers in order for them to continue receiving the magazine. Such a survey is necessary periodically, so the staff urges the readers to return their cards promptly.

## Summit School of Theology

### Director's Report

I'm going through that uncertain, questioning phase in the cy-

cle of a director at Summit. We have our mid-term crises, too, you know. There is really nothing new under the sun.

For me this fall, the nagging concern is why we seem unable, as a church, to attract more of our prime young men into our vocational ministry.

And yes, I know I'm going through this melancholy mood partly because our enrollment at SST is down this year. We have only four full-time students who are assuredly preparing for pastoral ministry in our church. These four are men of encouraging quality, to be sure; but the diminished quantity leaves me feeling that we have failed somewhere.

Why, I'm asking myself, are there not a dozen or twenty men planning and preparing to serve full-time in the highest of callings — Christian ministry? Is it because...

... as a church, we have not encouraged our men to choose ministry?

... better pay is available in many other vocations?

... too many of us ministers have not well represented our profession?

... too much education is required?

... Summit is perceived as too liberal for the church?

... too few sermons have been preached about the call to Christian service?

... there is confusion about the "call" to ministry?

... the dedication among our young men is too shallow?

... we have not really prayed that God would send laborers into the harvest?

Yes, I know there aren't any simple answers. That is why my heart is unsatisfied. I would like to hear one sermon or read one article that would put us all on track, saying a determined "yes" to all God has for us.

But since I can't preach that sermon or write that article, I'll begin by doing what I can do.

I can encourage some young men I know who have abilities and

dedication needed for vocational ministry. In this way I can help clarify God's call in their lives.

I can contribute regular tithe and offerings to the church. In this way we can more fully support more of its pastors and other workers.

I can evaluate my own preaching and teaching, with insistence that I am an "ensample 'to the flock,'" truly "preaching the word." In this way I can honestly appeal to others to follow in my work.

And I can pray. Only when accompanied by earnest prayer, will God's work be done in God's way.

Thanks for doing what you can do, too. I am confident that the best days are yet ahead for us as a school and as a church.

I'm feeling better already.

## Media Outreach

### Cassette Ministry Growing

The interest of church members and non-members alike in the cassette offerings of the Media Outreach Agency continues to grow. During the past seven months approximately 2,000 cassette recordings of various kinds have been duplicated and distributed.

Media Outreach offers the Doctrinal Cassette Series Parts 1 and 2. Each of these parts contains three cassette studies on specific church doctrines. New additions to the Inspirational Tape Series are also now available.

Interest in recordings from this year's General Conference convention has been quite high, also. Approximately 700 conference recordings have been ordered and duplicated to date. These are particularly good resources for the inspiration, information, and education of local church workers.

## Community Ministry Through Radio

Each week good sermons are preached in our local churches. But who hears the messages besides those in attendance? How can the good news reach beyond the four walls of your church? One exciting way is through "Faith for Our Time," the weekly 30 minute radio program of the Church of God (Seventh Day).

Through FFOT you can give many good things to your community that will return to benefit your church. By sharing weekly sermons from Church of God ministers with the radio audience in your community, you can build a better awareness within that audience of the Church of God (Seventh Day).

Your church's image in the community can be enhanced as you sponsor inspiring messages that comfort, guide, instruct, and inform. As you share with your community through FFOT, you sow seeds and nurture relationships that will mature and return to you.

If you have a burden to reach your community with the good news of Jesus Christ, give your community a meaningful weekly experience with God's Word through the radio ministry of "Faith for Our Time." For more information, contact John Roina c/o Media Outreach, P. O. Box 33677, Denver, CO 80233.

## Faithful Youth Challengers

### 1984 Challenge Results

According to CHALLENGE rules, winners of the International Trophy and the District Trophies were determined based on the funds received in our Denver office no later than two weeks following the CHALLENGE TELETHON

(this year, November 7, 1983). On November 8, 1983, Youth Agency Director, Loren Stacy, called General Conference Treasurer, Jayne Kuryluk, and received the following information.

By the end of November 7, 1983, contributions from five FYC groups had been received. Those contributions were: \$525.00 — Denver, Colorado; \$120.00 — Bloomington, California; \$764.14 — San Antonio, Texas (Spanish); \$132.75 — White Fox, Saskatchewan, Canada; and \$1,168.80 — Portland, Oregon.

Portland, Oregon is our 1984 CHALLENGE winner! Portland also wins top honors in the West Coast District and will receive both the International Trophy and the West Coast District Trophy. Congratulations! Thank you for your fine effort. Thanks also to Denver, Colorado, winners of the Central District Trophy; San Antonio, Texas (Spanish), winners of the South-western District Trophy; and White Fox, Saskatchewan, winners of the Canadian District Trophy.

The Youth Agency is grateful to God for the financial support of these fine youth groups and that of other groups which, although missing the deadline for trophy competition, also participated and contributed. Thank you for your part in youth ministry.

## Challenge Activities

Portland, Oregon won this year's CHALLENGE with a rocking chair "Rock-A-Thon." Clark Caswell reported that 12 FYCers participated by collecting pledges. People were asked to pledge a certain amount of money for every hour that the FYCer rocked in a rocking chair. Portland's 12 FYCers rocked for 20 hours straight and earned \$1,168.80. That's almost \$100 per member. And that's the way to sit down on the job.

Denver, Colorado raised \$525 (after expenses) by hosting a "French" Dinner for their church. It was an elegant affair with a choice of many exotic entrees.

However, no matter what the diners ordered, the waiters and waitresses brought everyone the same thing: turkey! Thanks, Denver, for "gobbling" your way to such a substantial contribution to the Youth Agency.

## Challenge Lessons

At least two major lessons may be learned from the results of the 1984 CHALLENGE. 1) It pays to carefully read and follow instructions. Only five FYC groups beat the November 7 deadline and qualified to compete for trophies. 2) It pays to participate. Every group which competed (except one) won a trophy. No groups from the Northeastern or Southeastern Districts entered the competition by deadline, so no trophies were awarded in those two districts. A contribution of just one penny sent in on time by a group in either of those two districts would have won a trophy.

## James Patchen Resigns

James Patchen, Northeastern District Youth Coordinator for the past several years has resigned. He has moved to Conroe, Texas in search of work, and is unable to continue as Northeastern District Youth Coordinator.

Northeastern District Overseer, Elder Victor Burford, said that a replacement for James will be discussed in the December Northeastern District Board meeting. It is hoped this representative will be able to attend the January meeting of the Youth Committee in Lodi, California.

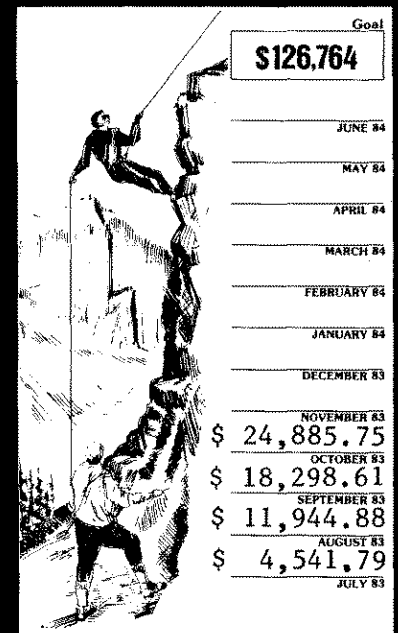
Thanks, James, for your years of dedicated work to the Youth Agency, and the youth of our church.

## Denver to Host 1984 Youth Convention

The 1984 National Youth Convention will be held in Denver, Colorado, June 25-June 30. FYCers, young adults, and youth

# prog'ress

noun. 1. a moving forward or onward. 2. an improvement or advancement toward a higher state. 3. that fragile, elusive, constantly sought after measure of success as in the work of United Missions.



The desire for progress drives us on to greater achievement. Not for vain self-glory, but as confirmation of the Lord's working in our lives. Your faithful support of United Missions means more progress in the Lord's work and more honor to His name.

GREAT THINGS HE HAS DONE

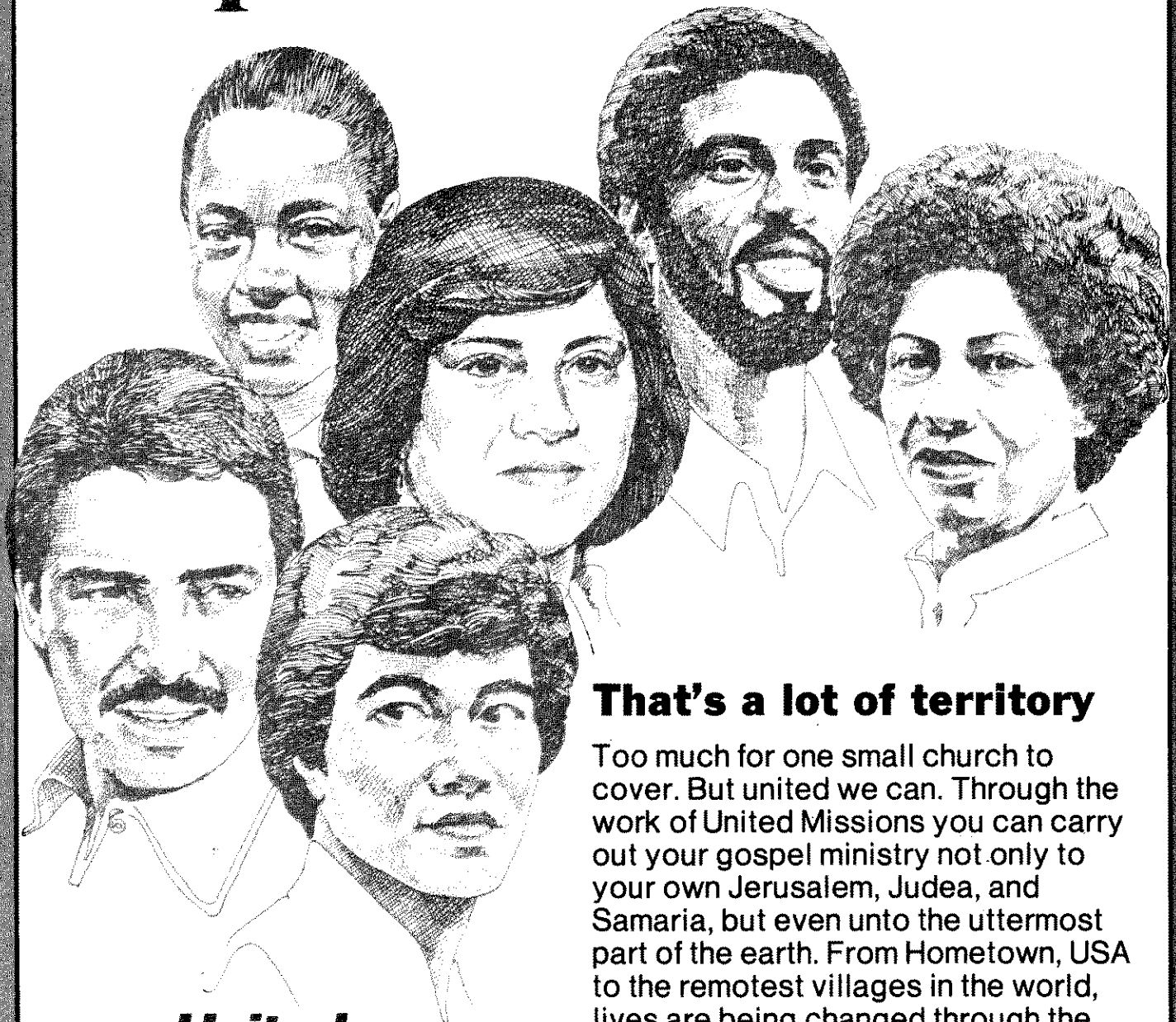
sponsors are encouraged to attend this important event.

Recently, Youth Agency Director, Loren Stacy, visited the offices of Campus Crusade for Christ to arrange for the use of Campus Crusade's fine media programs and youth specialists in the 1984 National Youth Convention program. These fine programs stress the Gospel and evangelism, and provide practical evangelism training.

## 1984 Youth Committee Meeting Scheduled

The Youth Committee, which consists of all District Youth Coordinators and the Agency director, will meet January 21, 22, and 23, 1984, in Lodi, California. The Youth Committee meets once each year in January to plan the year's activities.

# “...unto the uttermost part of the earth.”



**United  
Missions**

## **That's a lot of territory**

Too much for one small church to cover. But united we can. Through the work of United Missions you can carry out your gospel ministry not only to your own Jerusalem, Judea, and Samaria, but even unto the uttermost part of the earth. From Hometown, USA to the remotest villages in the world, lives are being changed through the gospel sharing work of United Missions.

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