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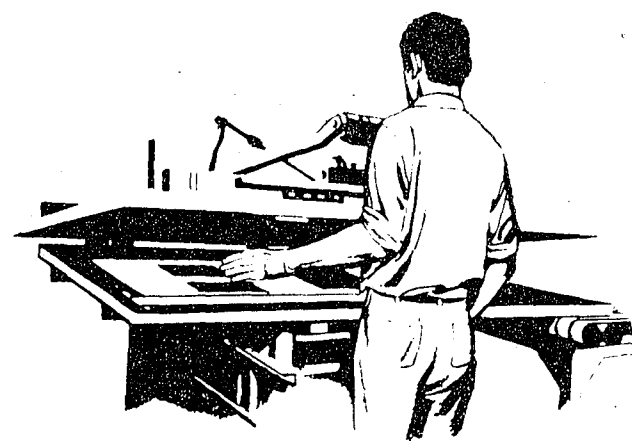
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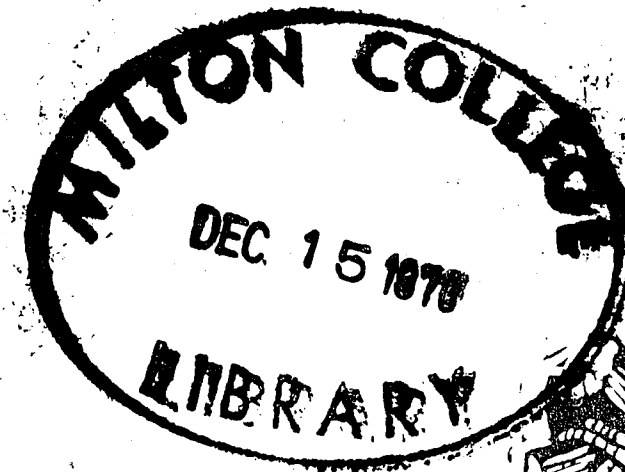
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The FIRST NOËL



THE SABBATH

RECORDER

SEVENTH DAY BAPTIST

DECEMBER 1978

1844
1978

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The Sabbath Recorder



Would you like to live in a world without Christmas—a world to which Christ had never come? What kind of world would it be? Well, let's turn back the pages of history about 2,000 years and see what kind of world He actually did come into.

Three-fifths of the world were slaves. Men were bought and sold in the open market as if they were mere merchandise. There was very little difference between men and animals in the way they were regarded and treated. A master could have up to 20,000 slaves. Christ came into a world of slavery to bring freedom to all mankind. He came to reveal His love for and interest in the individual. The entire New Testament speaks of the freedom with which any individual can approach God. Slave or master, each must be saved in exactly the same way. Before Christ they are equal. In reality, all men are slaves until Christ sets them free. They are under bondage to sin, to which every other form of slavery owes its beginning. "If the Son therefore shall make you free, ye shall be free indeed," is the good news brought in by the Christian era (John 8:36).

Look at the nations of the world. Wherever Christianity is not prominent individual freedom is at its lowest ebb. In non-Christian countries man enjoys very little freedom. He continues to be the slave of the state. It would be a mistake to attribute this to economic or social causes. It is a moral and spiritual problem: Christ is absent. This condition would be worldwide if Christ had not come.

What happens today in nations with totalitarian governments? Does the individual have any voice in how

things are run? Even if he is allowed to vote, he is being mocked, because there is only one candidate to vote for. Consider the climate of fear in communist countries for anyone who wants to express his opinion freely. Why? Where is individual freedom? Having ruled Christ out, they have also deprived the individual of his dignity, worth, and rights. Under atheistic communism, search as we will, we can find only individual slaves, though they may be civilized slaves.

If Christ had not come, there wouldn't be even the possibility of freedom from the greatest slavery of all — the bondage to sin. Have you ever heard anybody testify, "Once I was a slave to drink [or drugs, or gambling, or any other addiction]. I was a burden and disgrace to my family and to society, until I got a college education [or a government subsidy, or a lottery prize, or a girlfriend or boyfriend]. Then I acquired peace and joy of heart." No, neither education, nor the government, nor money, nor any fellow human being can change our sinful nature. Only Christ can do this. And there are millions who can testify that Christ has changed them radically. There's an old saying that you can't make a silk purse out of a sow's ear. But Christ can do something far more wonderful. He can transform sinners into saints.

Look at the plight of children when Jesus Christ was born in Bethlehem. No one cared for their rights; they did not have the value they have today in the Christian world. A Herod with one single decree killed all the infants of Bethlehem. We do not read of any protest by government officials. The parents wept, but they could not protest. The birth of the Child of

Bethlehem was necessary so that every child could acquire value in the eyes of parents and rulers alike. Where does a child enjoy more of life's benefits than in a Christian environment? Where would our children be today if it were not for Bethlehem?

Look at the plight of women at that time. They were looked on as a subservient and inferior class, with far less rights than men. What is the position of woman in Muslim and other non-Christian countries? She does not have a will of her own. Marriage is nothing but the merchandising of flesh. And where these conditions are showing a gradual change, it is because the winds of freedom from the Western world, influenced by Christianity, are blowing away the oppressive air of centuries-old traditions of repression. The coming of Christ did even more for women than it did for men. This may be one reason more women than men attach themselves to the God-man. It was women who hurried first to the sepulcher of Christ. It was women who remained last at His cross. You women would be in a very low position indeed if it were not for Christ coming into the world to lift you up.

How limited our understanding of God would be if He had not come to dwell with us for awhile. The Child of Bethlehem was necessary to show us that the first characteristic of God is personal love and unlimited interest. One day Philip said to Christ, "Lord, shew us the Father, and it sufficeth us." How revealing was Christ's answer: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father" (John 14:8, 9).

If there had been no stable of Bethlehem, there would have been no cross of Calvary and no empty tomb. If Christ had not risen, there would be no hope of eternal life or of reunion with our loved ones who died in the faith. There would be no possibility of a new birth by which a sinner could be transformed into a saint. A world without Christmas would be a world without hope. □

-Reprinted from *Pulpit Helps*, a publication of the American Missions to the Greeks International, Chattanooga, TN.



The Spirit of Christmas Present

It's Christmas time—it's Christmas time! It's drink up and have a merry time. It's hurry here—hurry there—rushing to-and-fro time. Christmas bells and slushy snow—gifts to wrap and cards to send—tinsel and bows and a jolly Ho-Ho-Ho. It's make believe time. There's not much left to remind you of that first Christmas.

Where is the peace — the love for your fellowman — the joy of giving and sharing? Where is the true meaning of Christmas?

I see wars and hear of rumors of wars, and nations rising against nations — famines and earthquakes — pestilence and drought. There is quarreling in the streets — and shouts of "God is dead!" Many spend their time and energy plotting evil deeds and doing them. They cheat and shortchange everyone. Violence is their trademark. Their feet run to do evil and rush to murder.

Your courts oppose the righteous man and justice is unknown. Truth falls dead in the streets. The way of true peace they know not, nor what it means to be just and good.

Lawlessness abounds, the love of many wax cold. I see people's problems running the gamut of brutal victimization by criminals such as murder, rape, robbery, muggings and burglaries to desperate worry about juvenile delinquency, alcohol and drug addiction, to hideous marital problems, severe physical sickness and almost impossible financial hardships.

You think of the Christmas season as a time of parties and presents — food and festivities. More often than not — the Christ child is forgotten completely, and amidst the party-going — the hustle and bustle of ribbons and bows — it's the unhappiest time of the year for many throughout the world.

Much of this is due to the pressure of the holiday season and the loneliness felt by so many having no one with whom to share Christmas.

But, — is God dead? — Is the Prince of Peace dead in the hearts of *all* mankind? NO — NO I don't believe it is. I believe I *can* feel a new wind blowing. The silent majority *is* making itself heard — they are making a stand! Christ *is* alive — the Church of God has not closed its doors! — it's still alive and well on planet earth! The Holy Spirit is moving across this great land in an unprecedented way as never before!

Praise Him in the sanctuary — praise Him throughout the land!

Jesus lives! — Jesus saves! — Jesus will come again! Praise the Lord! Let us worship and bow down to our Lord — let all the heavens rejoice! □

-Jean Davis

-Rev. S. Kenneth Davis

The Sabbath Recorder

The Spirit of Christmas in All Your Tomorrows

You have heard of the Spirit of Christmas Past and the Spirit of Christmas Present — Now hear the Spirit of Christmas in your future.

Sound the alarm in Zion! Let the blast of the warning trumpet be heard upon God's holy mountain! Let everyone tremble in fear, for the day of the Lord's judgment is near. It is a day of darkness and gloom — of black clouds and thick darkness. What a mighty army! It covers the mountains like night. Fear grips the waiting people — their faces grow pale with fright.

The time is coming when everything you have — all the treasures you have stored up will be carried off. Nothing will be left — your gold and your silver will lie useless in the streets. That terrible day is near. Swiftly it comes — a day when strong men will weep bitterly. It is a day of the wrath of God poured out; it is a day of terrible distress and anguish, a day of ruin and desolation, of darkness, gloom, clouds, blackness. Gather together and pray, you shameless nation, while there still is time — before judgment begins and your opportunity is blown away like chaff — before the fierce anger of the Lord falls and the terrible day of His wrath begins. Beg Him to save you, all who are humble — all who have tried to obey. Walk humbly and do what is right; perhaps even the Lord will protect you from His wrath in that day of doom.

But listen! — I hear the Lord God say: Fear not, for I am with you. Do not be dismayed. I am your God. I will strengthen you; I will help you; I will uphold you with my victorious right hand. For I will remove My hand of judgment and distress the armies of your enemy. And I Myself — the King of Israel will live among you. Your troubles will be over — you need fear no more."

The Lord your God will come to live among you. *He is a mighty Savior! He* will give you victory. He will rejoice over you in great gladness. He will love you and not accuse you.

Is that a joyous choir I hear? *No* — it is the Lord Himself exulting over you in happy song. He says: "I have gathered your wounded and taken away your reproach. And I will deal severely with all who have oppressed you. I will save the weak and helpless ones and bring together those who were chased away. I will give glory to my former exiles, mocked and shamed. At that time, I will gather you together and bring you home again, and give you a good name — a name of distinction among all the peoples of the earth.



**JOY TO
THE WORLD**

So don't be afraid — for I have ransomed you; I have called you by name — you are mine. When you go through deep waters and great troubles, I will be with you. When you go through rivers of difficulty you will not drown. When you walk through the fire of oppression, you will not be burned up. For I am the Lord your God — the holy one of Israel. I am the Lord and there is no other Savior. The Lord who made you will help you. I will give you abundant water for your thirst and for your parched fields. And I will pour out my Spirit and my blessings on your children."

Listen — I hear the voice of someone shouting. "Make a road for the Lord through the wilderness; make Him a straight, smooth road through the desert. Fill the valleys; level the hills; straighten out the crooked paths and smooth off the rough spots in the road."

O — Crier of Good News — shout it from the mountain tops — tell the world, "*Your God is coming!*" Yes, the Lord God is coming with mighty power; He will rule with awesome strength. His reward is with Him. He will feed His flock like a shepherd; He will carry the lambs in His arms!

Lift up your heads — your redemption draws near. Worship Him and adore Him. Praise Him. *He is your Lord!* □

-Jean Albion

December 1978

5

The Spirit of Christmas Past

O Bethlehem Ephratah, you are but a small Judean village, yet you are the birthplace of our King who is alive from everlasting ages past. He is our Prince of Peace, our bright and morning Star.

Such a wee one — see that sweet and gentle smile that plays around His mouth as He sleeps. Oh — if I could but wrap my arms around You and protect You from the cruel and unjust death that awaits You upon a cross.

How the world has breathlessly awaited Your arrival — yet they know You not. But a few on earth know of your birth. See — here come the shepherds who heard the angel of the Lord say: "Fear not — for I bring you good tidings of great joy. The Savior, yes, the Messiah the Lord has been born tonight."

And then — suddenly a multitude of the heavenly host joined the angel praising God: "Glory to God in the highest and on earth peace — good will toward men."

But alas — peace will only come to the hearts of those who believe.

Many anniversaries of Your birth will come and go before that great and terrible day of the Lord. Then — and only then will the peoples of the world truly know peace — and know their Prince of Peace. Glory Hallelujah!

TRIBUTE TO Gladys W. Poulin

Gladys Poulin, office manager of the Seventh Day Baptist Memorial Fund, retired recently after fifty-one years of denominational service. That's a record few can top.

But it's not just years that cause us to salute this faithful servant, who has been faithful in a variety of offices and scrupulous with both figures and words. Having served under several denominational leaders, she was made executive officer of the Memorial Fund carrying out its policies for more than eight years.

Her first position was assistant to the Rev. A. J. C. Bond, Forward Movement (now O.W.M.) director and secretary at the denominational desk of the American Sabbath Tract Society's Recorder Press from 1926 to 1935. She married Henry Poulin who was a pressman in the Publishing House, and while their children were small she limited her hours to part-time work. Keeping Mr. Poulin happy at his work until his retirement in 1974 is another reason for our being grateful to Gladys. For a period of years Mrs. Poulin was assistant to editors of *The Sabbath Recorder*, the Rev. Herbert C. Van Horn, the Rev. Hurley S. Warren and the Rev. Leon M. Maltby.

When this writer went to work at the Seventh Day Baptist Building, Gladys was bookkeeper for the Memorial Fund, having learned that work from L. Harrison North and Adelbert A. Whitford. Her consideration for those whose mortgages the Fund held, her devotion to meeting schedules, her patience with the auditor's requirements, and her care in fulfilling the trust given her won my admiration. I especially remember her patience with one old gentleman client who came in periodically to make his payment and to talk — seemingly he had nobody else who would listen. In an unsung way, Gladys displayed the Christian ideals we talk about in sermons.

The Memorial Fund trustees recently adopted a resolution expressing their commendation and appreciation to Gladys Poulin. As a former member of that Board and co-worker with Gladys for over five years, I would like to have been there when the vote was passed to join in singing the Doxology. □

-Albert N. Rogers



RESOLUTION

Whereas Gladys W. Poulin has worked faithfully and conscientiously for the following agencies:

- (1) 1926-1935 for the American Sabbath Tract Society under the leadership of the late Rev. Mr. Ahva J. C. Bond in connection with the Forward Movement and at the denominational desk for nine years;
- (2) From 1935-1938 at the denominational desk of the American Sabbath Tract Society for three years;
- (3) From 1938-1950 for the Recorder Press (about one-half time as bookkeeper for twelve years with some interruption with raising a family);
- (4) From 1950 to 1965 she worked for the editors of *The Sabbath Recorder*, namely, Hurley S. Warren, Herbert C. Van Horn and Leon M. Maltby for fifteen years;
- (5) From 1965-1966 her time was divided among Editor Leon M. Maltby, working for the Memorial Board and for Alton L. Wheeler, General Secretary of the Seventh Day Baptist Denomination for one year;
- (6) From 1966 to 1969 her time was divided between Editor Leon M. Maltby and work for the Memorial Board for three years; and
- (7) From 1969-1977 half time and more for eight years for the Memorial Board. She was Office Manager and Bookkeeper during that eight-year period.

Thus she served over a span of fifty-one years for some agency or board of the Seventh Day Baptist Denomination.

Be it resolved that the Board of Trustees of the Seventh Day Baptist Memorial Fund express its deep appreciation for her many years of conscientious and careful interest in the work of this board as well as for the same care in working for the other boards. □

Frederik J. Bakker
Secretary
SDB Memorial Board

The Sabbath Recorder

CONFERENCE ECHOES

BEARING THE FRUIT

General Conference Sermon
Sabbath Eve, August 11, 1978

Duane L. Davis, Pastor
Seattle Area, Washington, Church

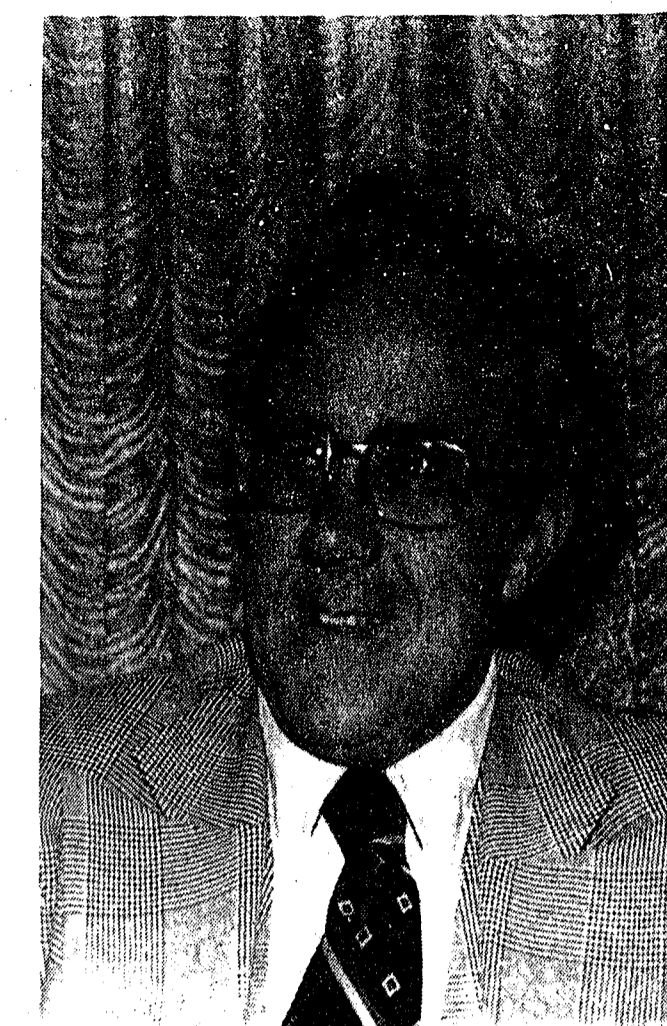
We have enjoyed many different truths from the 1978 General Conference theme, "Bearing the Fruit." We have emphasized the importance of the preparation of the soil, the planting, the caring for the plant and the watering, of the relationship between the vine and the fruit. All these important areas of service lead up to one event: the fruit, the harvest. The goal of all the rest is the bearing of the fruit and the coming of the harvest.

As a part of the study for this year's Conference theme, I decided to go to the public library and to learn about growing grapes. I had a good time. I haven't started growing them yet but it's been fun to read about the culture and care of grapes. I discovered reading about grapes that every part of the vine grower's work centers toward the one event — the harvest of the fruit. I believe this is a good place for us to center our thought, thinking about the fruit, the harvest that our Lord Jesus was talking about, and thinking about our own relationship to Him. All the rest is preparation. The digging up of the ground, the application of the fertilizer to the ground, preparing the roots and planting of the root stock, the removal of unwanted scion roots that begin to grow in the wrong directions, the grafting, the keeping of the earth clean around each root; all these things point toward the one event of the harvest.



I am the true vine and my Father is the vinedresser. Every branch in me that bears no fruit he cuts away and every branch that does bear fruit he prunes to make it bear even more. You are pruned already by means of the word that I have spoken to you. Make your home in me as I make my home in you. As a branch cannot bear fruit of itself but must remain part of the vine, neither can you unless you remain in me. I am the vine, you are the branches. Whoever remains in me, with me in him, bears fruit in plenty, for cut off from me you can do nothing. Anyone who does not remain in me, is like a branch that has been thrown away, he withers. These branches are collected and thrown on the fire and they are burned. If you remain in me and my words remain in you, you may ask what you will and you shall get it. It is to the glory of my Father that you should bear much fruit and then you will be my disciples... You did not choose me, no, I chose you, and I commissioned you to go out to bear fruit, fruit that will last and then the Father will give you anything that you ask in my name. What I command you is to love one another.

-John 15:1-8, 16



I discovered that New York State is one of the most famous places for growing grapes — not very many miles from Houghton, N.Y. There are two kinds of grapes in the United States, basically, the kind that grow on the West Coast and the type that grow up along Lake Erie and New York State's Finger Lakes. But all grapes have many basic similarities and the culture of grapes calls for similar kinds of work. Volumes of books have been written about differences between varieties, the difference between New York State grapes and the California, Oregon, Washington State grapes. But all of the vine growers look for one thing — the harvest of a good crop of grapes. In some parts of the country, grapes must be protected from the cold. In other areas, it is essential to have frost or the grapes will not produce as desired. They must be irrigated at exactly the right time in the Great Imperial Valley of California. The suckering and the pinching, the topping and the removing of leaves, and the pruning and training of the tendrils and vines, the girdling of ring areas so the grapes will produce in exactly the way desired, the careful spraying for disease, the elimination of diseased branches by getting rid of them and burning them, and the getting rid of the non-productive branches. Then watching the tiny flowers and those little hard green clusters....did you know grapes are really berries? And watching as those little grapes form and then

finally turn gradually into luscious, sweet fruit. Protection of the vine against the predators. And then the preparation for the picking itself. All these important facets of grape growing are preparing for the great event of the harvest.

Jesus knew a great deal about growing grapes, too. From what we read about Bible geography, the grape vine was an important part of agriculture and every home had its grape arbors or grapes growing beside the doorway. Great fields of grapes could be seen in the land of Palestine. The vine, you may remember, was a symbol for the nation of Israel in many places.

We do not know all that happened that night when Jesus spoke the words that are now John 15 at the Last Supper. I like to think that John, the Gospel writer, has drawn a curtain back to let you and me enter the Upper Room in that very sacred, secret hour as the thirteen men met to talk and fellowship, and then Judas slipped out, and "It was night."

SYMBOL OF ISRAEL

As Jesus spoke, "Arise, and let's go outside" (at the end of John 14), perhaps He quickly thought of some more things that He wanted to share with the eleven disciples during those very special last few hours, and may have continued the discourse a while longer. Or perhaps they did go out, and Jesus talked as they walked along the way toward the Garden of Gethsemane; the commentaries do not seem to agree. Perhaps Jesus saw some grapes along the roadway, growing along a cottage wall, or perhaps as they walked along the Temple walls, they saw the beautiful carved grapes on the Temple Gate, illuminated that night because of the approaching holiday season of the Passover. It was a great symbol of achievement for a Hebrew to give enough money for one grape to be added to that carving on the Temple.

The vine was a symbol of Israel and it was thought of as a great vine plant growing for God. But perhaps you remember that Jesus spoke several times about this vine, pointing out the prophets of the Old Testament who had written that this vine had grown in the wrong

ways, with wild shoots going off in different directions than God had intended. It all began in a good way. God chose Israel and called the nation to be His own people, but as it began to grow, it went wild and wrong in its own willful way. Isaiah, Jeremiah, Ezekiel, Hosea, and the Psalmist all wrote to tell about the wild vine that had spread farther and farther away from God's way until, the prophet thundered, the time had come to destroy the unprofitable vine. Jesus pointed out these truths in several of his parables about the vine and the vineyard, and he often mentioned the harvest. The disciples were familiar with his teachings about the harvest which was ripe.

Just a few hours previous to this late evening talk, Jesus had spoken to the leaders of Israel's religion for the last public discourse, if we compare the four gospels in a time sequence together. Jesus had angered His hearers as He told how Israel had turned away from God, the vine had been in the wrong place, and now God had chosen another way. In this framework, the disciples of Jesus now understood clearly what He was telling them, as He said, "I am the vine, the true, the genuine vine, and you are the branches." As He talked about pruning, they also recognized what He was telling them as branches and the growth that had to come.

When Jesus called Himself the true vine, He was not really contrasting Himself with something false as much, apparently, as He was showing them that He Himself was the perfect Ideal, the true, in the sense as opposed to all the more or less imperfect representations that had come before Him and are still going on today. Jesus is ideally true, He is saying, ideal truth of which the natural vine is the figure fulfilled in Him.

Jesus, then said, "I am the vine and you are the branches." He was trying to help them—and us—realize that Christians are not separate from one another. Vine is a comprehensive term implying a unity and diversity for root and stem and branches and leaves and tendrils and grapes are all a part of the vine. They all belong together. Jesus Christ is all in all. He is everything and we are parts of Him, vitally connected to Him as branches are to the vine.

Severed from Christ we are useless. We need to notice, also, that He is telling us that if we do not bear fruit, we are nothing at all.

The vine exists for fruit bearing and to this purpose it is grown. The flower comes and then finally the fruit. But the vital sap of life is essential for this process to take place, which speaks to us of union and interdependence we have with Christ. The root is of no use without the stem and the stem without the branches and the branches without the fruit. The bond occurs as the life-giving sap flows through all. Ours is a living union with Jesus Christ through the indwelling Holy Spirit who comes into our hearts when we received Jesus as our personal Savior and Lord by faith. This living union with Jesus Christ then produces a fruit—the fruit of life and service.

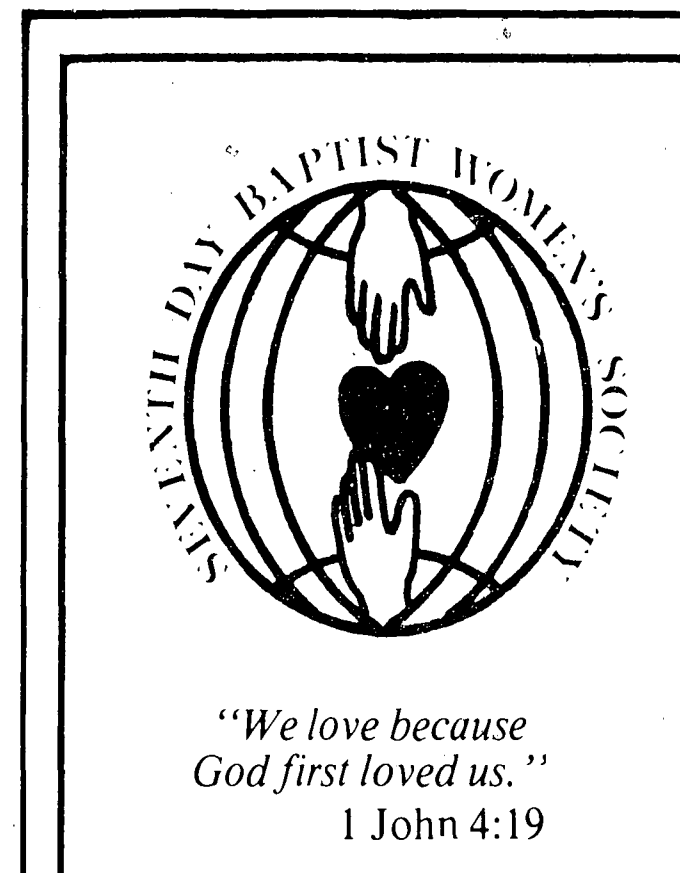
WE ARE TO "BEAR" FRUIT

It is important for us to recognize that we differ from the vine—we do not produce the fruit, we only bear it. I think sometimes we get to thinking, "Where's my fruit? Why are we not bearing more fruit? What's wrong?" and we miss the connection that we are to have to the vine in bearing the fruit He produces.

Do you realize that there are two types of growing and two types of gathering in the fifteenth chapter of John's Gospel? Have you noticed the two types of gathering there? One way of gathering was fruit and we have talked about that all year. The other gathering described by Jesus was gathering firewood. It is interesting to note verse 6, which says, "If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned."

Sometimes I wonder what kind of a gathering program we are thinking of when we talk about church growth and bearing the fruit. What kind of a harvest are we going to get? I think it is essential to notice the differences between gathering firewood and gathering fruit. In the one, men gathered firewood—the branches that did not bear fruit and were withered and dead. Although

(continued on page 31)



This is a prayer of the prophet Habakkuk: "O Lord, I have heard of what you have done, and I am filled with awe. Now do again in our times the great deeds you used to do. Be merciful, even when you are angry."

It was one of those times when, while holding the Book in my hands, feeling a little frustrated and discouraged, this prayer of Habakkuk said the words that my own spirit echoed.

"I could not have said it any better, Habakkuk," I whispered, "Yes, Lord, do again in our times the great deeds you used to do."

"WHAT GREAT DEEDS WOULD WE HAVE GOD DO?"

We believe in the power of our God; the magnificence of His presence, the beauty of His creation, and we know that there is not anything too great for Him to do. He could purify our world of hatred, anger, greed, hostility, with a gesture of His hand. He could take care of our problems of pollution, waste, and the other imperfections of our world, which mankind has brought to pass. His power is unlimited.

"YES, BUT, WHAT GREAT DEEDS WOULD WE HAVE GOD DO?"

We would have our Father, God, restore in His children that sense of wonder that was felt when the great gift of His Son was given to the world. It was such a dark and miserable world, and the darkness within the souls of men was even blacker. The birth of Jesus burst upon the world, bringing joy, and hope, and wonder. Angels sang, and shepherds rejoiced, and the history of mankind was marked by that birth.

But now we have lost that sense of wonder....if a little child asks, "Are there still angels?" someone always says, "Not any more, there were angels then, but not now!"

So we are saying prayerfully, "Dear Father, restore in your children that sense of wonder, that we may see your work all about us. Strip away the crust of



Let's Go to Bethlehem!

*I will go again to Bethlehem,
Down a path of night,
My eyes upon a shining star,
To guide my feet aright.
I will hear, as I draw near,
A baby's wistful cry,
And from the sky an angel's song,
As I draw nigh.*

*I will go again to Bethlehem,
And when I find the place,
I'll bow beside a shepherd tall
To see a baby's face;
I will feel, as there I kneel,
God's wondrous love,
And from above, His presence near,
The heavenly Dove.*

I will go to Bethlehem.

(Mrs.) Janet Lord
Officer, The Salvation Army, Miami, Fla.

materialism and self-importance so that we may be sensitive to the reality of your presence, and become true worshippers. Give us the 'second sight' that sees your angels at work, guarding your children, and singing your praises. Let us know the joy there is in discovering that your Holy Spirit is ever present with us, to renew us when we faint and grow weary. Above all grant us the wisdom to become as little children, in order that we may enter your Kingdom, and dwell with you forever."

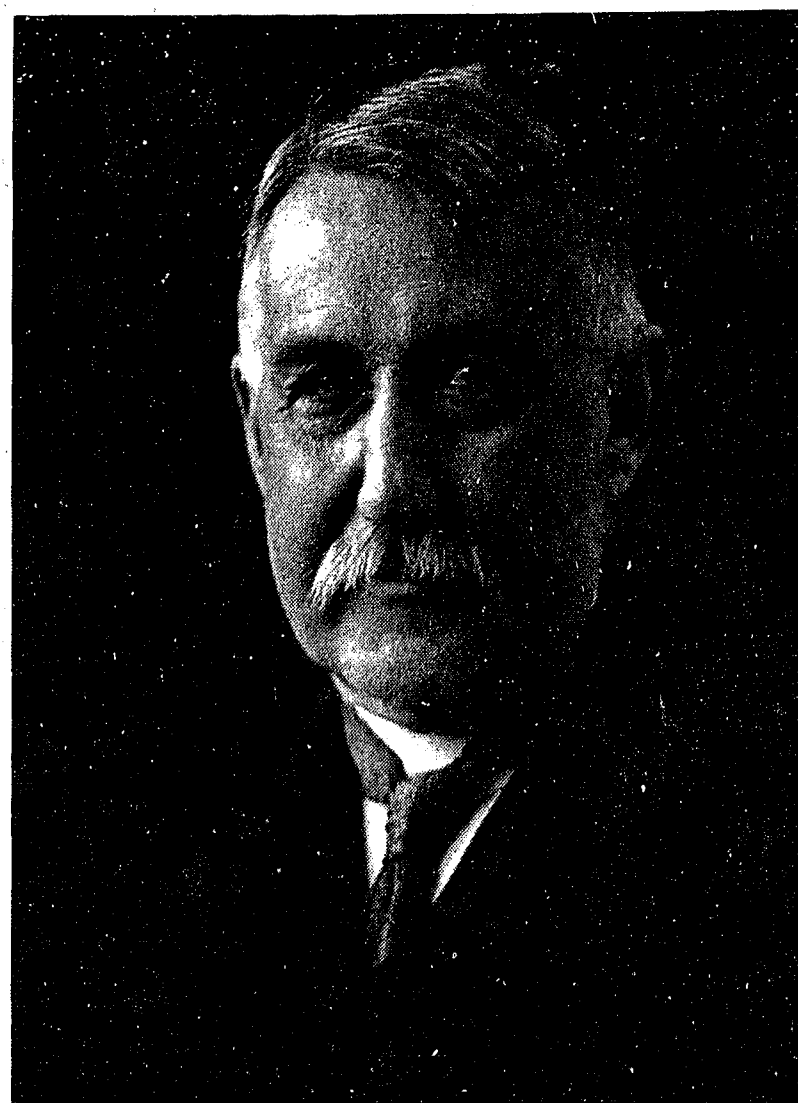
Peter Marshall wrote:

"We yearn, our Father, for the simple beauty of Christmas—for all the old familiar melodies and words that remind us of that great miracle when He who had made all things was one night to come as a Babe, to lie in the crook of a woman's arm.

"Before such mystery we kneel, as we follow the shepherds and Wise Men to bring Thee the gift of our love—a love we confess that has not always been as warm or sincere or real as it should have been. But now, on this Christmas Day, that love would find its Beloved, and from Thee receive the grace to make it pure again, warm and real. We bring Thee our gratitude for every token of Thy love." □

A STORY WORTH REPEATING....

REV. LOUIS RICHARD CONRADI



1856-1939

While going through some back issues of the SABBATH RECORDER a few days ago I came across once again a tribute to the Rev. L. R. Conradi, German Seventh Day Baptist during the decade of the thirties. I have been long interested in his life; even more so by my association with the membership of the Irvington, N.J., German SDB Church which he helped to found in 1933. His story is one that needs to be retold to each generation and has special interest in these days when we are focusing much attention on the study of church growth.

Rev. Conradi was a soul-winner and a church-planter par excellence. During his affiliation with Seventh-day Adventists he brought literally hundreds into their denomination and established churches on several continents. As the years went by he found it more and more difficult to accept certain teachings of the Adventists especially the relationship of the church to the "inspired" teachings of Prophetess Ellen G. White. Thus in 1931 he visited the Plainfield headquarters and returned to his homeland, there to establish the German Union of Seventh Day Baptists. His impact on our work in Europe was great. Albert N. Rogers writes:

"Conradi returned in October to Hamburg, Germany, where his

home had been for some years; and began editing a monthly publication Wahrheit-Licht-Leben (Truth-Light-Life), the first edition of which (sixteen pages, 2,000 copies) appeared in January, 1933. A worldwide correspondence developed and Conradi was nearly deluged with invitations to speak, although he scrupulously avoided entering a Seventh-day Adventist Church. Contact was made with the Seventh Day Baptists in England and Holland which proved mutually beneficial. The Revs. Pieter Taekema and G. Velthuysen, Jr., of the Netherlands and the Rev. James McGeachy of Mill Yard, London, gave Conradi their support and welcomed him to their pulpits. Conradi participated in the Haarlem Conference in August 1933. McGeachy, himself a former Adventist, was present and also Cornelia Slagter from Java (SDB Missionary). Pastor Taekema administered the Lord's Supper. Walter Losch, who rode 400 miles on a bicycle from Hamburg, wrote that the conference blessings would leave a lasting impression on his life."¹

There appeared in the March 4, 1940 issue of THE SABBATH RECORDER a tribute in the form of a biographical sketch to Conradi written by his mentor, Corliss Fitz

compiled by John D. Bevis

- Pastor
- Evangelist
- Missionary
- Writer

Randolph, founder of the Historical Society and then president of the American Sabbath Tract Society. In our next two issues we shall be sharing that sketch with you with the knowledge that you will be inspired as you read or reread the accomplishments of this man of God who allowed the Holy Spirit to use him in the building up of God's Kingdom. Remember as you read these words by Corliss Fitz Randolph that the world was at war in 1940 and American neutrality was precarious. European Seventh Day Baptists suffered much and the great majority of German Seventh Day Baptists died during the few years that followed this writing.

Louis Richard Conradi, familiarly called Richard by his more intimate friends, was born at Carlsruhe, in the Grand Duchy of Baden, in the south of Germany, March 20, 1856, of Roman Catholic parentage. Destined for the priesthood, he entered upon his training to that end while little more than a mere boy. But he lost his father at an early age; and, at his mother's insistence that he learn a trade, he was apprenticed to an old cooper;

¹Rogers, Albert N. *Seventh Day Baptists in Europe and America*, Vol. 3, p. 84-5.

but in the winter of 1872, he fell into the hands of a young master who took him away from home to Oppenheim, and overworked and otherwise mistreated him. As a result, his mother sent him funds with which to come to America. He was in his seventeenth year when he arrived in New York City in September, 1872. He soon found a place on a farm on Long Island, where he quickly learned the English language.

He now drifted about into various cities, including Brooklyn, Baltimore, Cincinnati, Chicago, New Orleans, and Yazoo City (in Mississippi). For a period of eighteen months he worked in wine cellars and breweries, regarding such labor as a matter of course, since the use of wine and beer was common in his native land. Quite naturally he acquired their use, as well as that of tobacco. In Cincinnati he almost lost his life from an attack of smallpox. He spent one winter in the South gathering cane and picking cotton, "meanwhile drifting into rank infidelity," as he said.

Finally, in January, 1878, he took a job with a Methodist merchant at Afton, Iowa, of clearing forty acres of light woodland. After much persuasion, he obtained board in the very humble home of the renter, nearby. Here, for the first time in his life, he found a family altar, where the Bible was read and where prayer was made. As already stated, he had drifted away from the faith of his Catholic father and mother into a state of extreme infidelity, if not atheism.

But now he soon found himself attracted to the faith of his new home, and had a joyous experience in the new birth. He said, "Jesus became most precious to my soul." The question of Sabbath-keeping at once became a vital question with him. He appealed to Catholic Bishop Stang, at Providence, R.I., a former schoolmate when they were boys together in Germany, who sent him a German translation of Cardinal Gibbons' *Faith of Our Fathers*, in which the authority of the Roman Catholic Church is extolled as the final arbiter of Christian faith and practice.

In his *Reminiscences*, Conradi quotes from this, as follows:

"You may read the Bible from Genesis to mysterious Revelation and you will not find one single word ordaining Sunday-keeping. The scriptures demand the observance of Sabbath, a day which we no longer keep."

This appears completely to have satisfied the young man as to the possible sanction of Sunday. He says, "By faith, the Sabbath soon became to me the blessed rest day."

When he acquainted his mother with his new experience, she was appalled, and took measures to deprive him of his inheritance, insofar as she could legally do so. But he had made his decision. His course was fixed. He was not to be moved. Again he said, "Leaving all for my Saviour, I found ALL in Him."

THE EVANGELIST

With his conversion, there came an intense, burning spirit of evangelism—"The great desire to testify to others what the Lord had done for me." He abandoned drink and tobacco, and otherwise setting his spiritual house in order, he at once set out on what was to be his life mission, that of "soul-winning." And, from the first, "Many of them which heard believed" (Acts 4:4)

After his baptism, he took a piece of heavy timberland near Macksburg, Iowa, of which the owner was a Universalist, who tried in vain to convert the young man to that faith. But he rose early in the mornings, searched his Bible studiously, and in the evenings gave Bible studies. His zeal and success in this respect attracted the attention of Adventist leaders. He was already embarked on his life work of "soul-winning."

Now arose the question of an American education. Earlier in life, he had learned Latin, History, and Geography; and somewhat later, French and Greek. With his native tongue, German, he was of course familiar. As to his further education, that, as were all the problems of his life, henceforth, was "left with the Lord." Meanwhile, he "gained that very experience in soul-winning which can only be acquired by doing it."

Quite unexpectedly, the way opened for him to enter Battle Creek College, at Battle Creek, Michigan.

Here he applied himself so assiduously to study that he completed a four years' course in about one-third of that time. Meanwhile, he learned something of the printer's trade by setting type for a German periodical, and thus earned nearly enough to cover all his modest expenses. He said,

"A half dollar, or so, sufficed for my simple food each week, and kept my head clear to master Greek and Hebrew, and even prepare stenciled charts of Hebrew roots for the University at Chicago, Ill."

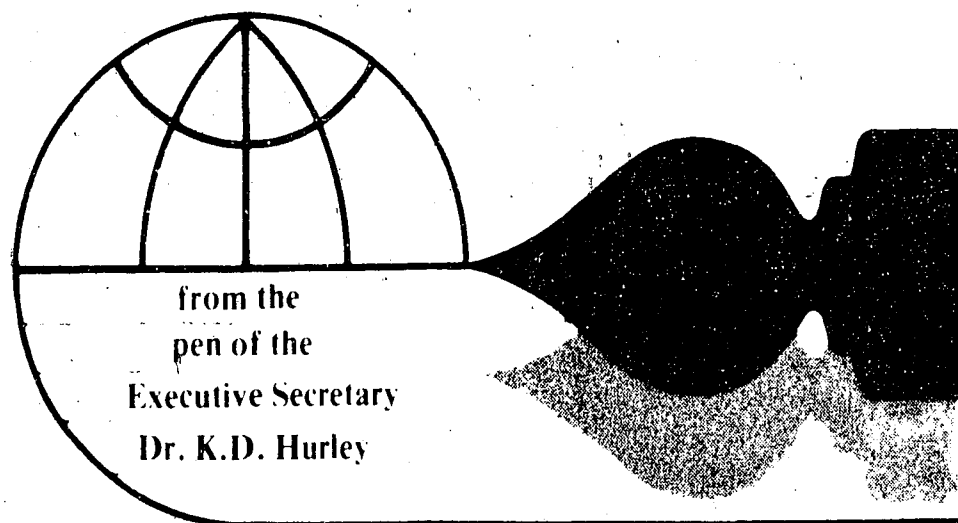
For these charts, the University paid him \$25.00. But this Spartan mode of living greatly undermined his health, and all but threatened his life.

Upon graduation he remained in the printing office for a time to replenish his purse. Finally, James White, whose wife was the acknowledged prophetess of the Seventh-day Adventist denomination, asked the young man to become his private secretary, on flattering terms; but, though White plead with him far into the early hours of the morning, Conradi was determined. He was irrevocably committed to a life task of "soul-winning," and was not to be moved.

Accordingly, in the spring of 1881, with but the \$75 in his purse which he had saved from his modest earnings as a typesetter, he set out upon his mission. He first went among Germans in Iowa; then, in the fall, he moved on to the Russian-Germans in South Dakota. Here, by the summer of the following year, 1882, he had built up several churches.

He had now proved himself worthy of his calling. Consequently, on the fourth of July of that summer, he was ordained to the Christian ministry by Elder Butler, a Seventh-day Adventist minister. On the 31st of August, following, he was married to Miss Elizabeth Wakeham, a native of Devonshire, England. At an early age, she accompanied her parents to Canada; after a short stay there, they moved on, and finally settled on a farm near Denison, Iowa. Like her husband, she had struggled for an education, graduated from Battle Creek College, and finally earned a first class state license as a teacher. She was trained in music, both vocal and instrumental.

(continued on page 32)



RECENT GENERAL COUNCIL MEETING

Commitment to ten years of planned church-wide growth and adoption of a suggested timeline for initiating full-circle administration for the denomination were significant decisions made by the new General Council at its October meeting.

Extensive study of details regarding the proposed multiplication of denominational ministries during the 1980's was assigned to resource sub-committees on extension, nurture and support services as well as to the newly organized Coordinating Leadership Team made up of denominational executives. The sub-committees will bring recommendations to the General Council at a meeting scheduled for April 8-11, 1979, at which time a report for General Conference will be prepared. "It is anticipated," said Conference President William R. "Bob" Austin, who serves as General Council chairman, "that the denomination can double in size and spiritual vitality during the decade of advance, thus increasing its effectiveness in carrying out the Great Commission."

As a preamble to the ten-year growth commitment, the General Council adopted the following statement:

At the turn of the century a Seventh Day Baptist leader deplored what he described as "latent denominationalism." He observed that any people who remained tied to their old ways of work and service and who fail to reach beyond the present into a hopeful and creative future, are without hope. The time has come to divest ourselves of "latent denominationalism" and to see the vision of a new tomorrow for Seventh Day Baptists.

Through "Commitment to Growth" we have discovered

"church growth eyes" and have witnessed a new attitude among Seventh Day Baptists. We believe in ourselves, in our place in the Christian world, and in our ability to grow and reproduce. We have visions of the future and see the open possibilities for expansion and extension. We have witnessed growth within our faith, new churches rising from surprising roots, and the desire of many to step out in faith and trust in Almighty God. We are discovering our spiritual gifts, and becoming more aware of the power of God through the Holy Spirit to meet the demands of Christian faith in our century. Such optimism is without precedent among our people for the last seventy-five years. And we praise God that He has led us to this moment.

But we cannot, and we must not, rest until the truth of God's word is realized: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

With this ultimate challenge in mind, the General Council has felt led by God to launch out in faith into a ten-year strategy in growth and commitment among Seventh Day Baptists. We have been changed by "Commitment to Growth." Now, with the Lord's leading, we must focus our denominational attention and resources on the goal that each local church will discover and fulfill its ministries to realize the doubling of all commitments by 1990. This means that your

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We are privileged to have been selected to lead our denomination in this era of the eighties, and we feel the burden of leadership. We believe that we have been called upon to be visionary and creative in opening new doors for Seventh Day Baptists. We are taking our leadership seriously and gratefully. May we all be open to the leading of the Holy Spirit as we start our decade of growth.

Stewardship Committee Chairman Richard Shepard met with the General Council to analyze the potentials for support of Seventh Day Baptist work in Christ's Cause. It was decided to prepare for implementation of the expanded 1979 OWM Budget as approved by the General Conference last August.

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-Baptist Press

Seventh Day Baptist Ministries and Outreach

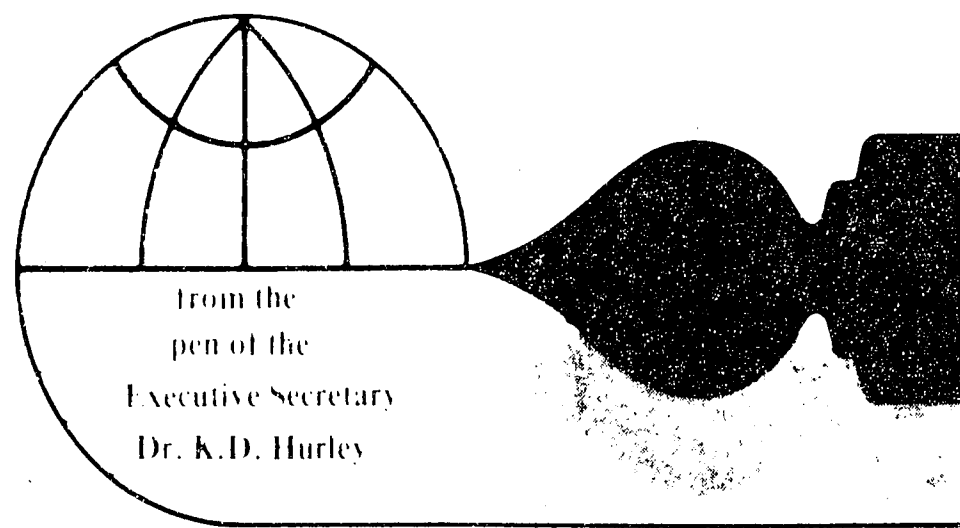
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REMEMBER: "We are not raising funds; we are providing resources for ministries."

Dollars needed
Dollars provided

December 1978



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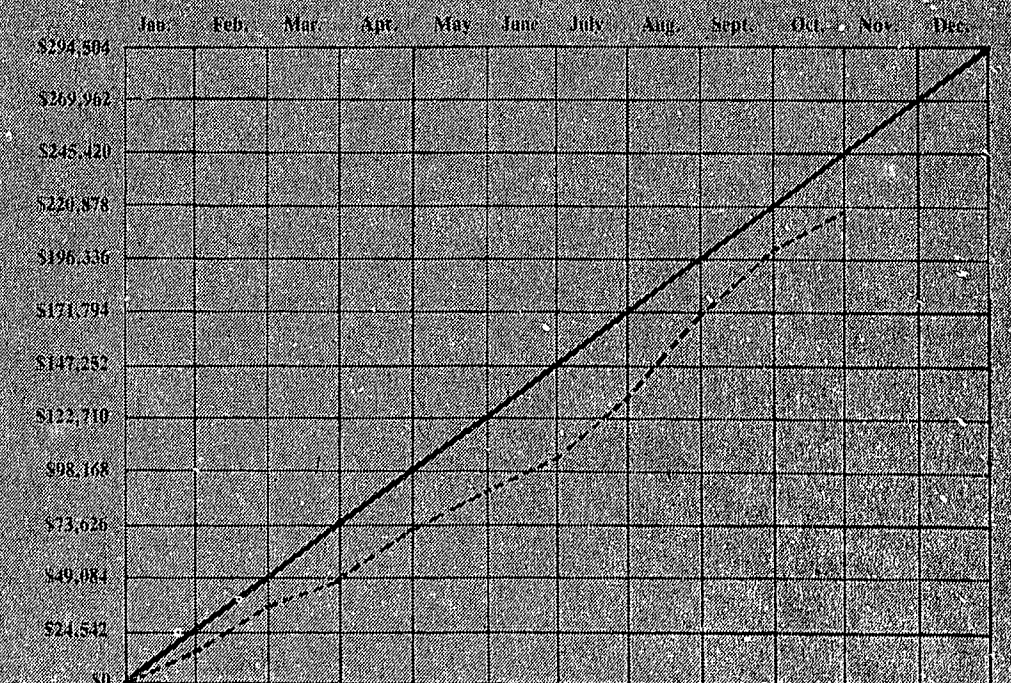
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SABBATARIAN UPHELD

LOUISVILLE—The Kentucky Court of Appeals has ruled that the state's Department of Human Resources and Hazelwood Hospital discriminated against a woman who observes Saturday as the Sabbath by denying her a job.

Linda Nunn Bailey, a member of the Worldwide Church of God, filed a job-discrimination complaint with the state Commission on Human Rights in 1974 charging that the Department of Human Resources had refused to hire her as a nurse's aide trainee because of her religious beliefs, which prohibit her from working on Saturdays.

The commission found that the human resources department had committed an unlawful practice of discrimination because of religion. The department appealed to Franklin Circuit Court, which initially upheld the commission's findings but vacated its ruling recently on the basis that the U.S. Supreme Court's 1977 ruling in *Trans World Airlines v. Hardison* required a reversal.

But the Kentucky Court of Appeals has upheld Ms. Bailey's original complaint and the findings of the human rights commission. It said the *Hardison* case did not remove the duty of the employer "to make reasonable accommodations short of undue hardship to the religious needs of its employees."

The *Hardison* ruling, which also involved a member of the Worldwide Church of God, said that employers do not have to accommodate Sabbath observers if it would infringe on the seniority rights of other workers and cost extra money in overtime.

In its decision, the Kentucky appeals court said it did not believe "that the efforts made by the appellee

to accommodate the religious beliefs of Mrs. Bailey were reasonable, and it is clear that additional efforts such as investigating the possibility of other employees' 'swapping time' with her could have been made without amounting to hardship."

The appeals court remanded the case to the circuit court for further action consistent with its ruling. □

—Report from the Capital

WITNESS BEFORE KINGS — RULERS

President William R. Tolbert, Jr., of the Republic of Liberia carries his religion with him on his state visits, wherever they may take him. He has told the heads of states in Israel and in atheistic countries of eastern Europe that it is his custom to worship with his brethren on Sunday. All have accommodated him, often to the consternation of citizens in the country where he is visiting.

Dr. Tolbert has now added China to that list. He was in Nanking on Saturday, June 24, and insisted that his Chinese hosts bring him together with fellow believers in Christ. Confounded officials arranged a Sunday meeting between him and the protestant bishop of that city, Ting Kuang-Hsun, and eight other protestant churchmen, including Baptists.

Newspapers in the Orient headlined the event, "China Leaders Ease Policy on Religion," and explained: "Experts believe it was the first time the Chinese leaders had arranged a meeting between a visiting head of state and a religious leader since the Cultural Revolution."

Our salutations to Dr. Tolbert who puts his faith and witness for Christ above all other considerations in his role as head of state. Baptists of the world remember him as president of the Baptist World Alliance 1965-70. □

Baptist World

MENTAL HEALTH TRAINING FOR MINISTERS

St. Elizabeth's Hospital, National Institute of Mental Health, offers ACPE accredited full-time chaplain internship and residency training programs with stipend beginning May 30, 1979. Resources for training include interdisciplinary programs available through the hospital's Overholser Division of Training, as well as community mental health activities in the city of Washington, D.C.

Internship and residency programs prepare pastors for more effective pastoral work and pastoral counseling in a parish, for training as institutional chaplains, or for pastoral work in community mental health centers. Stipends range from \$9,788 per year to \$12,812 per year depending on level of training. In addition, there is an eleven-week summer program with stipends ranging from \$628 to \$815 per month depending on educational level. This training is for pastors and seminarians preparing for ordination and involves learning experiences in both the hospital and community settings. This full-time summer program also begins on May 30, 1979.

For further information and application forms, write to the Protestant Chaplain's Office, Saint Elizabeth's Hospital, Washington, D.C. 20032. Applications must be made by February 15, 1979. □

A SABBATH THOUGHT

To leave the Sabbath is to seek a lower plane of living. The Sabbath maintains spiritual life. It is an aid to spiritual growth. Sabbath desecration is an entering wedge to loss of spirituality and of interest in the "things that be of God."

—Rev. Lester Osborn

Know someone who deserves a journalism scholarship?

The Evangelical Press Association, a non-profit corporation composed of some 250 Christian periodicals with a combined circulation of over 18 million, is interested in the future of religious journalism.

The Association annually provides at least two \$500 scholarships to deserving college students who are interested in careers in Christian communications.

Further details and application forms are available. (Forms must be completed and returned by March 1.)

Write now to:
Executive Secretary
Evangelical Press Association
P.O. Box 4550
Overland Park, Kansas 66204



SUMMARY STATEMENT AND GUIDELINES ON THE CHARISMATIC MOVEMENT

This statement was prepared by the Commission on Doctrine and Interchurch Cooperation, and presented by the commission's chairperson, Robert J. Thompson of New Zealand, as a report to the General Council. The Council received the report with appreciation, without adopting it, and commended it to the member bodies of the Baptist World

(a) Pastors from many areas report difficulties in rooting charismatic practices, especially that of glossolalia, in congregational structures of ministry. It is one thing for a select group of concerned believers to turn aside in a seminar or retreat setting to cultivate this emphasis, but quite another for a community of faith to encourage its practice among all members. Even

resisted, a "super-natural" almost invariably to become the less in the fellowship is therefore in private rather than in public.

Charismatic thrust followed primarily in denominations which not only have no denominational lines but also are quasi-denominational, at least in effect.

Such a result has been achieved with the energies and resources needed in our day in many churches, but the support seems to be in inverse ratio to the size of the church.

While the charismatic thrust is not exclusive or exclusive, it does deserve support and blessing by the church.

Therefore, the church should demonstrate its support for the charismatic thrust in a way which does not detract from its own witness.

The church should not encourage the practice of charismatic gifts in a way which is at variance with the teaching of the Bible and the tradition of the church.

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One night He said remember
Twas the night He broke the bread
He took the cup and passed it
Twas their souls that night He fed

Let each day be a calling
To remember how He died
And let all folks remember
The day God set aside

5. In many quarters the theology of the movement tends to be "pentecostalist" in the sense that the "baptism of the Spirit" is preached as a further and necessary stage in the unfolding Christian experience. This is a standpoint which has attracted criticism on the ground that such a two-stage account of Christian initiation is unbiblical. It is a warning to all Baptists, however, not to lose sight of the charismatic dimension of the Christian's life in general and of Christian initiation in particular. The Reformers viewed themselves as sitting under the twin authorities of Word and Spirit. These authorities belong together and should not be separated. □

Approved for publication by the General Council.

REMEMBER

The good Lord wrote remember
As He penned the Holy Word,
Twas high on old Mt. Sinai
That these words complete were heard.

Why did our Lord and Master
Five thousand years ago,
Write the little word remember
For all humans here below?

You see God had a reason
For the words He wrote were few
And we should all remember
His will we each should do.

I've never studied Hebrew
Or the language of His youth,
But no matter how you say it —
The Sabbath still is truth.

The Holy Ten Commandments
With His finger He did write,
And centered in the decalogue
Is His Sabbath which is right.

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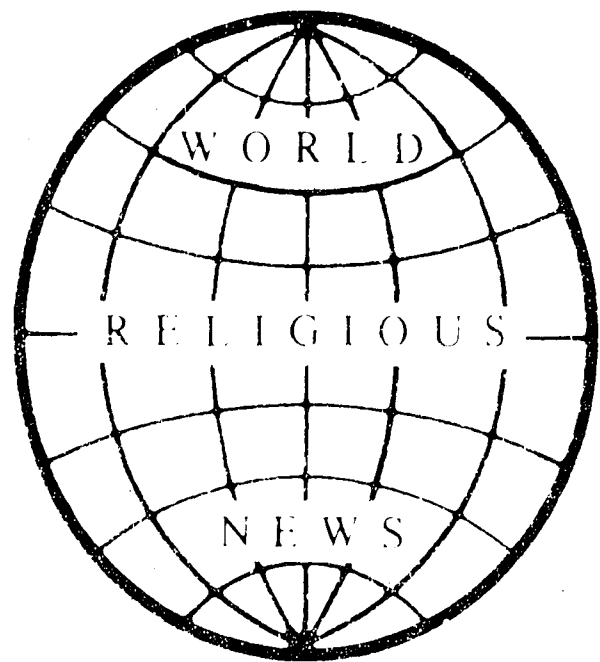
Claston E. Bond
March 6, 1975



must be lived under the leadership of the Holy Spirit.

4. On the negative side, beside the strengths and values which this movement contributes to our Baptist life, must be set certain reservations regarding limitations or dangers in this emphasis. Three cautions may be mentioned:

1. The movement, which may disrupt well-established practices and policies long blessed of God, overlooks the New Testament perspective that the prophetic Spirit has fallen on the entire believing community which has full right to "test the spirits" at work in a self-appointed spiritual elite, e.g., "The Eldership" or "Shepherd."



SABBATARIAN UPHELD

LOUISVILLE—The Kentucky Court of Appeals has ruled that the state's Department of Human Resources and Hazelwood Hospital discriminated against a woman who observes Saturday as the Sabbath by denying her a job.

Linda Nunn Bailey, a member of the Worldwide Church of God, filed a job-discrimination complaint with the state Commission on Human Rights in 1974 charging that the Department of Human Resources had refused to hire her as a nurse's aide trainee because of her religious beliefs, which prohibit her from working on Saturdays.

The commission found that the human resources department had committed an unlawful practice of discrimination because of religion. The department appealed to Franklin Circuit Court, which initially upheld the commission's findings but vacated its ruling recently on the basis that the U.S. Supreme Court's 1977 ruling in *Trans World Airlines v. Hardison* required a reversal.

But the Kentucky Court of Appeals has upheld Ms. Bailey's original complaint and the findings of the human rights commission. It said the *Hardison* case did not remove the duty of the employer "to make reasonable accommodations short of undue hardship to the religious needs of its employees."

The *Hardison* ruling, which also involved a member of the Worldwide Church of God, said that employers do not have to accommodate Sabbath observers if it would infringe on the seniority rights of other workers and cost extra money in overtime.

In its decision, the Kentucky appeals court said it did not believe "that the efforts made by the appellate

to accommodate the religious beliefs of Mrs. Bailey were reasonable, and it is clear that additional efforts such as investigating the possibility of other employees' swapping time with her could be made without amounting to undue hardship."

The appeal case to the court of action consisted of

WITNESS BEFORE KINGS — RULERS

President William R. Tolbert, Jr., of the Republic of Liberia carries his religion with him on his state visits

wherever they may go. Tolbert told the heads of state in atheistic countries in Europe that it was his duty to worship with his people. All have accommodated to the consternation of the country where they go.

Dr. Tolbert has visited on Saturday, June 2, his Chinese hosts with fellow believers. He met with officials at a meeting between an estant bishop and Kuang-Hsun, an estant churchmen.

Newspapers in the event, "China's Policy on Religion." Experts believe the Chinese lead meeting between state and a religious Cultural Revolution.

Our salutatio who puts his faith in Christ above all in his role as president of the Alliance 1965-71

MENTAL HEALTH FOR ALL

St. Elizabeth's

Institute of Mental Health, an ACPE accredited full-time chaplain internship and residency training programs with stipend beginning May 30, 1979. Resources for training include interdisciplinary programs available through the hospital's Overholser Division of Training, as well as community mental health activities in the city of Washington, D.C.

Internship and residency programs prepare pastors for more effective pastoral work and pastoral counseling in a parish, for training as institutional chaplains, or for pastoral work in community mental health centers. Stipends range from \$9,788 per year to \$12,812 per year depending on level of training. In addition, there is an eleven-week summer program with stipends ranging from \$628 to \$815 per month depending on educational level. This training is for pastors and seminarians preparing for ordination and involves learning experiences in both the hospital and community settings. This full-time summer program also

AT YEAR'S END — AN "OVER AND ABOVE" GIFT

"Now concerning what you wrote about the money to be used to help God's people in Judea. You must do what I told the churches in Galatia to do. Every Sunday each of you must put aside some money, in proportion to what he has earned, and save it up, so there will be no need to collect money when I come." 1 Cor. 16:1-2

The Christians at Corinth had expressed a desire to help in the broader aspect of the Kingdom's work, and Paul is asking them to take an account of their income and expenditure of each week's work as they begin a new week. In doing so he asks them to set aside a gift for this special cause. [They would not do such accounting on Sabbath; so he suggests that they do it at the beginning of the new week.] It is assumed that in their accounting the regular support of the Lord's work was provided for. The tithing principle was well known and followed by those who served the Lord. So Paul is speaking about an "over and above gift."

We have our periods of accounting: weekly and monthly bills must be met. We also have our regular giving to the church.

communications.

Further details and application forms are available. (Forms must be completed and returned by March 1.)

Write now to:
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Evangelical Press Association
P.O. Box 4550
Overland Park, Kansas 66204



SUMMARY STATEMENT AND GUIDELINES ON THE CHARISMATIC MOVEMENT

This statement was prepared by the Commission on Doctrine and Interchurch Cooperation, and presented by the commission's chairperson, Robert J. Thompson of New Zealand, as a report to the General Council. The Council received the report with appreciation, without adopting it, and commended it to the member bodies of the Baptist World Alliance for study in their own situations.

1. The "charismatic" movement is to be viewed in its historical perspective and in particular is to be evaluated in the light of certain historical features of our time such as alienation, the reactions against scientism and rationalization, and the quest for mystical experience.

2. Throughout centuries the Church has owed much to periods of experiential religion which has been of value in correcting the imbalances of a too rational, credal, or barren Christianity. The modern charismatic movement has met with a mixed reception among Baptists. Some have found in it a new experience of spiritual renewal. Others dismiss it as untrue to Baptist tradition.

3. On the positive side, its influence has led in many quarters to a deeper sense of fellowship and a greater measure of "warmth." There has been a greater freedom to talk about the things of the faith and a commitment to personal devotion in which "speaking with tongues" has varied expression. Worship is less formal, spontaneous acts of praise finding their way into public services, i.e., it is worship by the community with congregational participation. In addition to this, the movement has brought much sharing with other Christians. This emphasis has also been a reminder that all of life must be lived under the leadership of the Holy Spirit.

4. On the negative side, beside the strengths and values which this movement contributes to our Baptist life, must be set certain reservations regarding limitations or dangers in this emphasis. Three cautions may be mentioned:

(a) Pastors from many areas report difficulties in rooting charismatic practices, especially that of glossolalia, in congregational structures of ministry. It is one thing for a select group of concerned believers to turn aside in a seminar or retreat setting to cultivate this emphasis, but quite another for a community of faith to encourage its practice among all members. Even when consciously resisted, a "superiority syndrome" almost invariably begins to emerge to become the basis for divisiveness in the fellowship. This emphasis is therefore better developed in private rather than by congregations in public.

(b) Thus far, the charismatic thrust seems to have followed primarily para-church channels which not only cut across denominational lines but tend to create quasi-denominations of their own, at least in embryo. One practical result has been to divert both energies and resources urgently needed in our own Baptist work. In many churches, the degree of Baptist support seems to fluctuate in inverse ratio to the extent of involvement with the charismatic movement. While denominations do not demand exclusive or absolute loyalty, they deserve support as channels created and blessed by the Spirit. We would therefore challenge Baptists of the neo-pentecostal persuasion to demonstrate that this commitment enhances rather than compromises the practical expression of their churchmanship.

(c) Finally, there is some evidence that the charismatic emphasis encourages an absolutism at variance with our historic Baptist advocacy of soul liberty and congregational freedom. For example, some have expressed their charismata through "prophecy in the Spirit" not subject to challenge by pastor or congregation. This new form of authoritarianism, which may disrupt well-established practices and policies long blessed of God, overlooks the New Testament perspective that the prophetic Spirit has fallen on the entire believing community which has full right to "test the spirits" at work in a self-appointed spiritual elite, e.g., "The Eldership" or "Shepherd."

5. In many quarters the theology of the movement tends to be "pentecostalist" in the sense that the "baptism of the Spirit" is preached as a further and necessary stage in the unfolding Christian experience. This is a standpoint which has attracted criticism on the ground that such a two-stage account of Christian initiation is unbiblical. It is a warning to all Baptists, however, not to lose sight of the charismatic dimension of the Christian's life in general and of Christian initiation in particular. The Reformers viewed themselves as sitting under the twin authorities of Word and Spirit. These authorities belong together and should not be separated. □

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And let all folks remember
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—Claston E. Bond
March 6, 1975

MISSION NOTES

focus

"Where there is no vision the people perish"

Verse for the month: "And Christ became a human being and lived here on earth among us and was full of loving forgiveness and truth."
-John 1:14a

● PHILIPPINES — Work has begun on the third largest island — Samar. The family of Jose Lao is the first of many in the SDB church there. The Cebu City church has purchased adjacent land (200 sq. meters) for use in expansion.

● U.S.A., MEMPHIS — The first baptism in the new SDB branch church was held the first Sabbath in November. Rev. Jim Mitchell of Little Rock, AR, conducted the service. Extensive advertising seeks to make known the new group and is bringing new contacts.

● MALAWI, AFRICA — "The Central Africa Conference has improved a little bit financially as offerings and tithes from churches were good this year in comparison with last year's receipts. We are thankful to our Lord for this."

● MEXICO — A border meeting at El Paso, TX, of Pastors Camacho and Aldave with the Daryl Whites of Denver, CO, sought to bring an update on ministries and work in Mexico and an understanding of need. The Whites, representing the Missions Task Force of the Mid-Continent Association of SDB's, are helpful in keeping close contact with our brethren in Mexico.

● U.S.A., BOSTON AREA — For some time several in the local churches in Rhode Island have felt there ought to be an SDB witness/ministry in the Boston area. Initial contacts have not brought needed leadership but new ones are encouraging. Please continue to pray for God's direction in this!

● JAMAICA — The Crandall High School Board and the Jamaica SDB Conference Executive Committee have been meeting, seeking to meet the challenge of these days. One member has written, "Much has been achieved so far..." He closed, "We crave your sincere prayers as we seek to carry on the work of the Kingdom on this side."

● U.S.A., WESTERLY, RI — "The Francis Bampffield ARTIST — LECTURE SERIES" has been launched by the Pawcatuck SDB Church as a highly visible community event. The first was an organ-trombone recital, held November 18. The second will be a lecture by Dr. John W. Haas, Jr., of Gordon College on "Science and the Christian Faith: Allies or Enemies?" Dick Anthony will be soloist next April. Pray for this service/outreach endeavor.

● PHILIPPINES — At the October meeting of your Missionary Board the Board voted to extend a call to Rodney and Camille Henry (of Los Angeles, CA) for missionary service in The Philippines and to serve as Asia Board Representatives. Please pray for the Henrys as they consider this call and seek the Lord's leading for their lives.

● PRAYER CORNER — Is your church having special meetings/projects/etc., for which you would like specific prayer? If so, drop us a line (SDB Missionary Society, 401 Washington Trust Bldg., Westerly, RI 02891), giving the event or project and dates, name of your church and other pertinent facts so that these can be listed in the "PRAYER CORNER" of the Sabbath Recorder. (PLEASE SEND THESE AT LEAST TWO MONTHS IN ADVANCE!)

PRAYER

CORNER

A Prayer Reminder for Each Day!!

JANUARY 1979

PRAY FOR

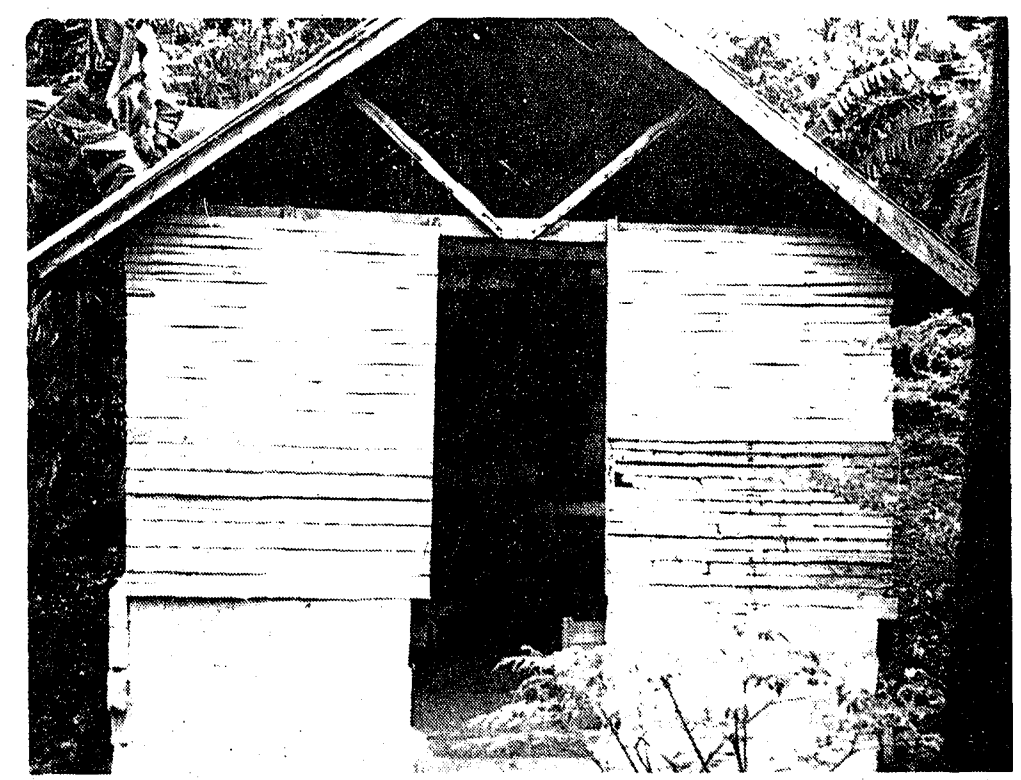
- 1 — Vision to see things through God's eyes in 1979!
- 2 — Treasurers in the denomination as they close out their 1978 records
- 3 — SDB interests in the greater Boston, MA, area
- 4 — Crandall High School Board and the principal as they seek the Lord's leading in administration
- 5 — Faith missions worker Barbara Snyder
- 6 — Seventh Day Baptists meeting around the world this day
- 7 — SEVENTH DAY BAPTIST WEEK OF PRAYER BEGINS TODAY!! USE YOUR PRAYER GUIDE!!
- 8 — The work of the Baptist World Alliance
- 9 — L. Sawi Thanga and the Lord's work in Burma
- 10 — Brethren in Brazil as they work on evangelism techniques
- 11 — Ministry of SDB's in The Philippines, especially the new work at Sama
- 12 — Evangelist Jin Sung Kim as he witnesses to those in Korea
- 13 — Lay leaders and pastors of new SDB groups
- 14 — John Bevis as he corresponds with "new contacts"
- 15 — Rodney and Camille Henry as they ponder the Lord's will for their service in The Philippines
- 16 — Dean Herbert Saunders as he counsels with those interested in the ministry
- 17 — Upper East Tennessee Church
- 18 — Executives of the Boards and Agencies as they prepare annual reports for 1978
- 19 — Greater dedication and vision as we face the new year
- 20 — People who are alone this Sabbath/in nursing homes/in hospitals/in prisons — visit them!
- 21 — Historian Thomas Merchant and the SDB Historical Soc. — PTL for our heritage!
- 22 — Richard Shepard as he works on denominational stewardship promotion
- 23 — The ministry of the church in Boulder, CO
- 24 — The Lord to raise up workers for the "BOSTON PROJECT"
- 25 — Menzo and Audrey Fuller and the work in Malawi, especially at Mzuzu
- 26 — Those who are ill
- 27 — Lone Sabbathkeepers as they celebrate the Sabbath alone — especially those away at school
- 28 — Board of Managers, SDB Missionary Society, 2 p.m., Westerly, RI
- 29 — Sam Peters as he begins his ministry as principal of the Guyana Bible College
- 30 — Pastor Russ Havens as he works on the Radio Programs for the denomination
- 31 — Ministerial students in our denomination

SPOTLIGHT ON THE PHILIPPINES

Rev. Leon Lawton visited the Seventh Day Baptist work in the Philippines prior to Conference this year. The work there is a growing one with four organized churches and five organized home Sabbath Schools. There are 480 members now in the conference which has its offices in the newly-completed church in Cebu City. Your Missionary Society has issued a call for a couple to serve in the Philippines to assist in the growing work. Pray that God will lead as plans are made to provide leadership for this newest member conference of the SDB World Federation. □



Pastors of the SDB Philippine Conference gathered for an Institute with the Rev. Leon R. Lawton: Cabasa, Santanez, Sanchez, Barjona, Ferraren, Mandal, Saubon, Zamora, Yangco and Lincupines.



The Camotes Islands church at Porto Bello.

This church at Dumaguete City is under construction but services are held there nevertheless.



Rev. E. O. Ferraren, Rev. Leon Lawton and Datu Panutonam at the Ferraren home in Cebu City.

Pastor Jose Mandal speaking for the Seventh Day Baptist radio program over DYRM, Dumaguete, Philippines.



When I accepted the nomination to be president-elect for the 1979 General Conference, I accepted because I wanted to serve my Lord and this must be how He wanted me to serve now.

After the 1977 Conference was over and I had been confirmed as your president-elect, I gradually began to deal with thoughts of: What purpose do I present to these people? How do I convey the real inner feelings that I now have about the future of our denomination?

The questions of: Do you have a purpose, Bob, for them? Can you construct a theme that will reach and tell people what it means to be a servant of God?, seemed to predominate all other ideas.

I cannot minimize the frustrating moments that I've experienced the last six months; the realization that I am to be a leader of a denomination of people who know little about me. I'm not from a traditional family of this denomination. I had no SDB background. I was not steeped in Bible teachings — in fact, some Scriptures were quite foreign to me.

All I knew was God had said: "This is where you are to serve me this time. This is the plan now. Give of yourself. You must tell it — tell it how it is when you spend thirty years as an egoist. Describe what has happened to one who has always said: "I can do it myself; I don't need any help!"

It seemed that my testimony had to contain all that God had done for me. I really had to search back through the years and really analyze all that had happened to lead me to this, to learn what God had done for me, and realize that I was too proud in my self-sufficiency to admit that God had directed and controlled any of my actions. As I restudied my life, I felt that I wanted to reach the young people, the 16-25-year-olds. I believe they are the great potential of SDB's. I wonder if maybe they feel like I did, that "I CAN CONTROL MY OWN LIFE!"

While reading Psalm 139:1-5, and also 13-16, I could see that the Lord examines you. In fact, before

you and I were born, He knew everything we were going to do before we did it, because He made us. He scheduled each day of our life before we began to breathe and recorded in His book every step in the pathway of my life. He knows me better than I know myself.

God's Hand Has Led Me

That became the starting place for my retrospection as I realized the hand of God had been in my life since the day I entered His world. I definitely began to recognize His shaping of events since I was eighteen years old. I never admitted this, but I had denied that the things that happened to me were of God. I went through thirty years thinking I had done it all by myself. **HOW FAR WRONG CAN YOU BE?**

I want to share with you a few experiences that, in retrospect, I now see as God's guiding hand, guiding me toward His plan and His purpose. It was His love and His patience, His understanding, that surrounded me as I stumbled along the pathway (that I thought I had designed for myself) the plan and purpose He had for me to grow and mature into being a member of His family.

The first incident that I want to recall happened as I was a twenty-one-year-old. I had enlisted in the Aviation Cadets and was to leave for the Aviation Classification Center on a Monday in October 1942. The preceding Sunday I went to the church where I had attended during my school years. The minister, Rev. McDonald, was a gracious man, completely Spirit-filled (as I know now). He had great love and patience for the class of young boys and men he taught. I was in his class about five years. I didn't realize then, or until long after his death, the strength of his faith. I knew he was praying that I would asked to be baptized. I had great respect for him and as I knew this was to be my last time at church for some time since I was leaving the next day going off to war, I decided to ask for baptism. I knew it would please him. I could see the light in his eyes really shine as he believed the answer to his prayer was being realized. But in my



MY TESTIMONY

Conference President's ACCEPTANCE MESSAGE

by Wm. R. "Bob" Austin



heart the only thing I felt was the need to please him and make him happy.

As I look back at this event, I can see this was a step on the pathway that God had prepared for me; a step that in later years, grew in its proper significance to me.

The next picture that flashes back was when I was a combat navigator, flying bombing missions over Europe. I never once questioned the fact that I would always return, even though there were times when our plane was severely damaged by enemy fire. I still believed that I was in control. Why? Because I was the navigator and knew I would get us back. That's the way I felt! I was in control of my destiny! Or so I thought.

Now as I look back, I can see how wrong I was. I was not in control. It was only my ego that gave me that security. God was in control. God spared me to allow time so I would wake up to the fact someday that I was to be one of His sons; that I would serve Him. Thank God that He gave me time to come to a point of having His transforming power show me a better way, a way of showing patience, love and understanding for others.

The next instance that stands out is in 1946 when I went to Dodge Center, MN, to marry Lorna and became a participant in the Dodge Center SDB Church. The people of that church accepted me with love, even though I was a brash, outspoken egotistical individual who "could do anything I thought I wanted to do — right or wrong."

The pastor was Earl Cruzan and I remember the many conversations we had as he led me step by step into knowing more about the basic Christian principles of life. He taught me God's commands concerning LOVE and patience and he demonstrated this as he worked with me. He could easily describe me as the difficult individual who could say, "I don't need any help!" I am so thankful for his forbearance and the forbearance of those others who accepted me with all my abrasive and rough edges. They still forbear.

During the following years there were other experiences that today I see were all part of God's plan and purpose. The most vivid experience in my flashback happened in June 1959 as we prepared to return to Minnesota from Alaska. We were going to drive the Alcan Highway, pulling a travel trailer. For two months I zealously planned and prepared for every problem and emergency that might happen. I intended our trip to be successful in the presence of many dire predictions I hear daily. I knew I could do it. I knew how! Well, I knew very little. The day we were packing up the trailer, we were surrounded by our neighbors and friends who came to say goodbye (doubtfully). As I raised the trailer hitch to join up with the car, the jack stripped and the hitch collapsed. The trailer was not moveable. Can you feel the humiliation with a trailer that could not move? If you have had to experience such a blow to your ego, you know how I felt as I faced our friends. Now as I look back I can really see that was the start of God's humbling process. But at that moment my immediate retort was "I'll get it fixed!" And with help I did. We left the next morning about 5:00 a.m. in order not to face those friends again.

There again, it was my own self saying, "I did it." But 105 miles out of Anchorage cruising down the highway, we lost a wheel. The rear right wheel of the trailer sheered off at the axle. We were down again, this time right on the highway near the Matanuska Glacier.

God spoke again, "Bob, when are you going to realize you'll only make it when I let you make it?" I didn't recognize or fully comprehend then.

I Realized a Need for God To Control Me

Lorna and I removed the axle, loaded it into our station wagon, and I started back to Anchorage to get it repaired. During the long ride alone, the realization that I needed God with me, with my family on the highway, with us all the way, became a stark reality. When I got to Anchorage at midnight, the first

(continued on page 33)

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Now as I look back, I can see how wrong I was. I was not in control. It was only my ego that gave me that security. God was in control. God spared me to allow time so I would wake up to the fact someday that I was to be one of His sons; that I would serve Him. Thank God that He gave me time to come to a point of having His transforming power show me a better way, a way of showing patience, love and understanding for others.

The next instance that stands out is in 1946 when I went to Dodge Center, MN, to marry Lorna and became a participant in the Dodge Center SDB Church. The people of that church accepted me with love, even though I was a brash, outspoken egotistical individual who "could do anything I thought I wanted to do — right or wrong."

The pastor was Earl Cruzan and I remember the many conversations we had as he led me step by step into knowing more about the basic Christian principles of life. He taught me God's commands concerning LOVE and patience and he demonstrated this as he worked with me. He could easily describe me as the difficult individual who could say, "I don't need any help!" I am so thankful for his forbearance and the forbearance of those others who accepted me with all my abrasive and rough edges. They still forbear.

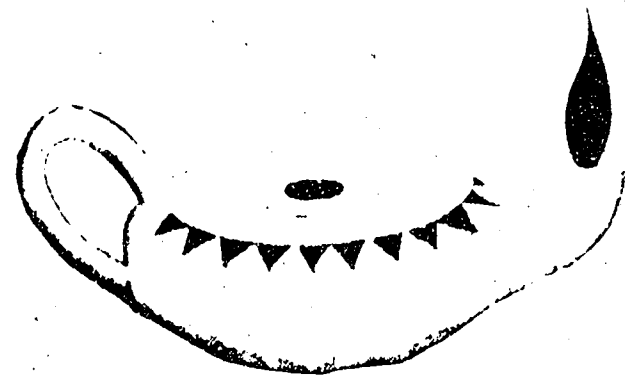
During the following years there were other experiences that today I see were all part of God's plan and purpose. The most vivid experience in my flashback happened in June 1959 as we prepared to return to Minnesota from Alaska. We were going to drive the Alcan Highway, pulling a travel trailer. For two months I zealously planned and prepared for every problem and emergency that might happen. I intended our trip to be successful in the presence of many dire predictions I hear daily. I knew I could do it. I knew how! Well, I knew very little. The day we were packing up the trailer, we were surrounded by our neighbors and friends who came to say goodbye (doubtfully). As I raised the trailer hitch to join up with the car, the jack stripped and the hitch collapsed. The trailer was not moveable. Can you feel the humiliation with a trailer that could not move? If you have had to experience such a blow to your ego, you know how I felt as I faced our friends. Now as I look back I can really see that was the start of God's humbling process. But at that moment my immediate retort was "I'll get it fixed!" And with help I did. We left the next morning about 5:00 a.m. in order not to face those friends again.

There again, it was my own self saying, "I did it." But 105 miles out of Anchorage cruising down the highway, we lost a wheel. The rear right wheel of the trailer sheered off at the axle. We were down again, this time right on the highway near the Matanuska Glacier.

God spoke again, "Bob, when are you going to realize you'll only make it when I let you make it?" I didn't recognize or fully comprehend then.

I Realized a Need for God To Control Me

Lorna and I removed the axle, loaded it into our station wagon, and I started back to Anchorage to get it repaired. During the long ride alone, the realization that I needed God with me, with my family on the highway, with us all the way, became a stark reality. When I got to Anchorage at midnight, the first (continued on page 33)



Thy Word is a light...

YOUTH VIEWS



Evangelism is a life-style; the Christian way of life. Before Christ sent His disciples out to witness and do miracles, He spent three years with them. During this time, He taught them by word and example the way Christians should live and the responsibility of witnessing to their faith.

A present-day Christian must also study in order to know what the real Christian life-style and experience means. This includes daily Bible reading and studying books and commentaries which give a better understanding of the Word. Only when one catches a glimpse of the personhood of Christ can he pass on the reason for his faith in Him. A real Christian is one who personally is related to Jesus Christ as a living person. He recognizes God's hand in all his life and is willing to give God the glory in all his successes.

A Christian must have a living faith; a faith that demands action. Whatever job or position he is given in the home, school or community, must be done in the best way possible according to his ability. Just living one's faith is not enough. No one will be brought to the understanding of Christ's love and sacrifice by seeing someone else being "good." God demands the action of sharing the Christian faith. Through this sharing God answers prayers; the Bible becomes increasingly alive and relevant as others respond to the truth. The more faith is shared, the more faith and joy are generated.

When a Christian is called upon to give testimony, he must give a mature witness with specifics of what God has done or is doing in his life. The main thrust of Evangelism should be Jesus Christ, who He is, what He has done and what He can do. The fact of personal salvation should be last, not the first item of discussion with a new Christian.

As one seeks to witness, it is important to show by one's life that he has something others wish to have. A Christian must associate not only with those he knows are Christian. He must show interest in the one to whom he intends to witness, become involved in his problems, and try to help. Christians must learn to ask non-threatening questions to open conversations that lead to personal testimony and witnessing.

An evangelist must live a disciplined life of prayer, study, service, and witnessing. With God's help, each Seventh Day Baptist can become an evangelist. □

YOUTH CONCERNS FOR YOUR STUDY - GOD'S PROMISES CONCERNING FORGIVENESS

While some passages of the Bible are difficult to understand, God's promises are made in clear, easily understood language. He wants people to know and understand His kind and loving intentions toward them. Thus God used a great variety of the simplest and strongest words to express His future actions toward mankind.

God does not make promises that are contrary to His purposes or His moral nature. He has the power to do all He says. Our Lord cannot fail to keep His word and nothing can stand in the way of the fulfillment of His promises.

God is waiting with outstretched arms to forgive all transgressors. He reveals Himself as a pardoning judge and a forgiving father through this act of grace. We have only to confess our sins and He will not only forgive but also forget them.

A good way to start the study of the many promises in the Bible concerning Forgiveness would be to have a contest to see who can find passages fastest (the Bible sword game). Scriptures useable (or look up more in a concordance): Jeremiah 31:34; Micah 7:18-19; Exodus 34:6-7; Isaiah 43:25; Psalm 130:4; Luke 23:34; 1 John 1:9; Luke 7:47, 49; Hebrews 10:17; Luke 5:21.

Select a few of the Scriptures for further study. Read the verses that come before and after the verses mentioned. Answer such questions as: When, by whom and why given? What does it mean to me? How can I use the concept in relation to others in my group, in my family?

Use a good Bible commentary to see what others think about the selection. Paraphrase or make a modern drama of Luke 7:47. Develop a worship service around the theme ending with a specific act of giving a particular sin to God. □

BOARD OF CHRISTIAN EDUCATION CORPORATE MEETING

The Annual Corporate Meeting of the Seventh Day Baptist Board of Christian Education, Inc., was held in the Alfred Parish House on October 15, 1978.

Rev. Rex Zwiebel, president of the Board of Directors, called the meeting to order and was elected moderator of the meeting. Dr. K. D. Hurley prayed the opening prayer of thanksgiving and for guidance; Mrs. Mae Lewis, secretary, read the minutes of the previous annual meeting. The Annual Report as presented to General Conference was voted adopted.

The election of directors for 1979 included: Rev. Rex Zwiebel, Kenneth Van Horn, Doris Van Horn, Don

Van Horn, Madge Sutton, C. Robert Stohr, Onnalee Saunders, Janette Rogers, Albert Rogers, Susie Robinson, Jean Pierce, Donald Pierce, Craig Mix, Sandra McGraw, Maurice McCrea, Mae Lewis, Luan Ellis, Rachel Drake, Harmon Dickinson, Ethel Dickinson, Leta DeGross, Wayne Crandall, Frances Clarke, Douglas Clarke, David Clarke, Mary Clare, Marjorie Bond, and Margaret Burdick.

The Executive Committee was empowered to select the thirtieth director who was not elected at this time. □

DIRECTORS HOLD QUARTERLY MEETING

The president of the Board of Directors of the Board of Christian Education, Inc., welcomed Dr. and Mrs. K. Duane Hurley to the quarterly meeting of the group.

The committees reported a very busy and productive quarter. The culmination of the year's work for the Church School and Youth Ministries efforts were Associated Conferences and Youth Activities at General Conference in Houghton. These two groups have also begun plans for similar activities in 1979 and 1980.

The Life Ventures Committee reported a very successful Pre-Con Family Camp. They had invited the chairman of the camp committee to be a director who enlisted the help of various campers in the program. This committee has also produced material for a 1979 family calendar which will be produced jointly by the American Sabbath Tract Society and the Board of Christian Education.

The Camp Committee has sent additional recipes to be put into the Creative Camp Cookbooks which were published last year in cooperation with the Women's Board. They have also received reports from the camps and exchange campers. Work has begun on the schedule for exchange campers for 1979.

The Resource Development Committee has finalized copy for the Sabbath Nurture Series of lessons for Juniors. This is the first in a series of lessons emphasizing Sabbath distinctives and history. The copy

is at the Publishing House scheduled to be printed and distributed early in 1979. Hopefully, these lessons will be widely used throughout the denomination.

Other lessons in the series will be written for Primary and Junior High age young people.

The program of Leader Labs for Youth Fellowships and Sabbath School teachers has been continued since Conference and several recommendations of Conference Committees have already been carried out. □

SPECIAL PRAYER CONCERNS

Rev. Marion Van Horn is recovering from a recent heart attack. Cards may be sent to Pastor Van Horn in care of Stephen Rogers, 817 Main Street, Belpre, Ohio 45714. Also recovering from a heart attack is Dr. Edward J. Horsley. Let us pray God's blessings on our two brothers; may He grant them courage, strength and healing. □

RECEIPTS FOR SEVENTH DAY BAPTIST WORLD FEDERATION '78 SESSION FALL \$5,332.22 SHORT OF BUDGET!

Early in 1978 a budget of \$10,000.00 was drawn up for the 1978 Session of the Seventh Day Baptist World Federation meeting in August, in Alfred, NY. At the close of business on September 29, 1978 (the date when the books for the '78 Session were closed) the receipts for the '78 Session were \$5,332.22 short of our goal!!!!!!!

Seventh Day Baptists, PRAISE THE LORD for providing ALL of our needs! "HOW?" you say. Well, the Lord did provide for all of our needs in a most unusual way - since we did not raise the funds necessary to meet our anticipated needs the Lord reduced our needs to meet our receipts!!!

As many of you already know, the Memorial Board pledged a grant of \$5,000 to be used (if needed) for the '78 Session. We did obtain \$2,500.00 from them in May to help meet initial expenses before the receipts began to come in. However, in September it was a privilege to return the \$2,500 to the Memorial

Board and to realize that God had met our needs in a very unique way.

Receipts for the '78 Session (not including the \$2,500 from the Memorial Board) amounted to \$4,667.78 and expenses (not including the \$2,500 returned to the Memorial Board) amounted to \$4,995.63. That means that we spent \$327.85 more than we received!! Some say, "It can't be done!" and others, "I would like to balance my checkbook like that!" This was made possible through a balance from the '71 Session of the SDBWF in amount of \$766.94. Therefore, at the end of September we have a balance of \$439.09 in hand to use for the next Session of the Seventh Day Baptist World Federation.

Expenses were GREATLY reduced for the following reasons: 1) It was not possible for a representative from India to be with us for the Session and this reduced the amount of travel expenses quite a bit. 2) Our brethren in the Boulder Sabbath School funded the travel (directly) for the representative from Mexico. 3) The representatives from The Netherlands and Brazil did not want assistance with their travel but funded it on their own (also the brethren from The Netherlands made a contribution to the '78 Session to help meet the expenses).

Yes, God has been good to us and blessed us in so many, many ways. Let us continue to praise Him and thank Him for His lovingkindness. The '78 Session of the Seventh Day Baptist World Federation is behind us. However, ever before us are the many precious memories of experiences shared with our brethren from around the world and the vision for outreach projects around the world. Let us be continually in prayer for the Lord's work and for the laborers both in the USA and in other lands.

Let me now say "THANK YOU" to each of you who contributed to the '78 Session, either financially or through your prayer support or by opening your homes to host the delegates or...Without your willingness to give the '78 Session would have been a mere dream...Because of your willingness to follow God's leading that dream became a reality. □

Darlene J. McCall
Treasurer
SDBWF '78 Session

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This committee has been moved to the Colorado churches where Mrs. Myrna Cox will serve as chairman. The main function of this committee is to promote the observance of the Sabbath. This includes the research, preparation, and distribution of materials to aid in this work among our churches and on a denominational level. The committee prepares the Sabbath Renewal Day material as well as assisting churches in local advertising and fair booth promotion.

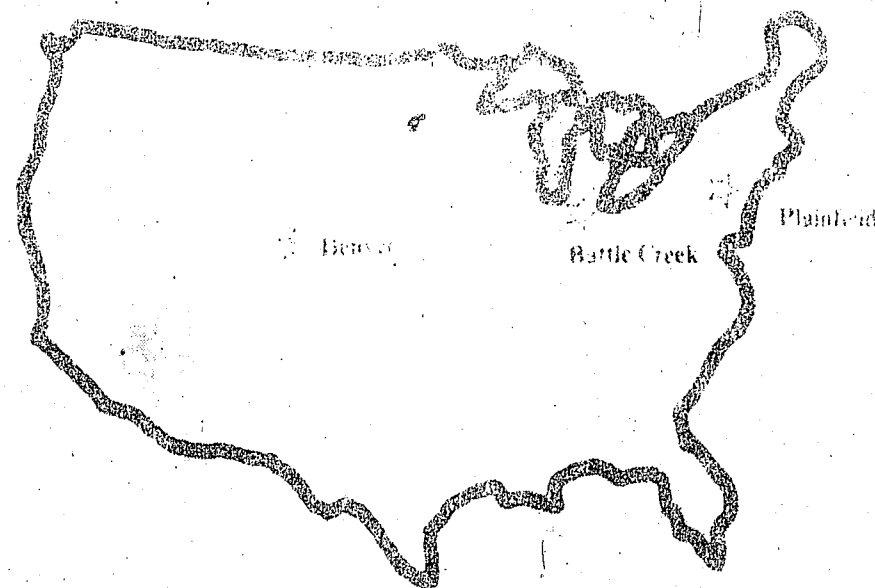
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We welcome our colleagues in Colorado and Michigan to the publishing team and pray God's specific guidance upon them as they enter into their new responsibilities. We continue to invite all Seventh Day Baptists to share ideas, concerns, and desires regarding the current work and future emphasis of the publication ministry.

The relocation of these major committee responsibilities reiterates the Board's faith in a greater involvement of our people on a local level. We may have our offices and printing press in Plainfield but the real "headquarters" is the local church and with the people; it is you that we seek to continue to serve in our Lord's name. □

-John D. Bevis



THE SABBATH: KEY OF MORAL LAW

The Sabbath commandment was designated to remind us of God as creator of the universe and to point our relationship with man. Through the centuries the Commandments have been preserved as a unit, of which the fourth is central. It truly is a key opening up to helpful, inspiring view one's duty to God and one's duty among his fellowmen. By usual arrangement the fourth follows the commandments defining man's relation to God. These duties are moral, such as one is bound to fulfill. They are plainly set forth in the first, second, and third imperatives. Then comes the fourth, which also plainly sets forth the duty to keep the seventh day holy, God's own appointed "memorial of His creative and fatherly relationship to men."

The second table of the law, beginning with "honor thy father and mother," and closing with "thou shalt not covet," just as plainly points the duties which one owes himself and to his fellows. The Sabbath is essential to man's welfare and its observance finds a place among universal duties. To disregard it is to neglect an important part of one's duty to himself and to his fellow man.

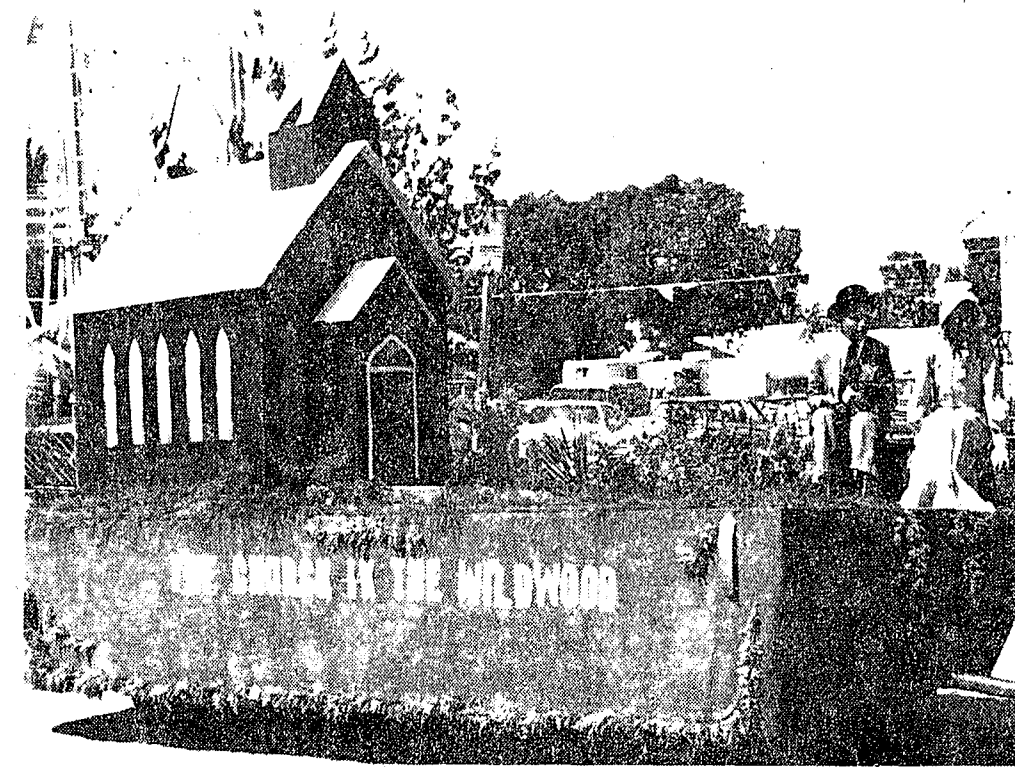
In summing up this phase of the Sabbath some years ago, our leader in Sabbath Promotion said:

There seems to be the pivotal precept, therefore carrying obligations which look in two directions, and which give it double significance. If the Sabbath was made for man — for the promotion of his higher interests — the fourth commandment must remain for all time a part of the moral law.

As none other does, this command unlocks the mystery of God's love and regard for all of His higher creation. It is carried out throughout history by the high moral and spiritual teaching of the prophets, and finds its highest exemplification in the practice and teaching of Jesus. □

-Herbert C. Van Horn, Editor
The Sabbath Recorder, May 13, 1940

The Sabbath Recorder



"The Church in The Wildwood" float sponsored by the North Loup church, was featured in the annual Popcorn



This group of Sabbathkeepers at Arthur, NE, were recently visited by some of the folks from the North Loup church. Pastor Kags led in a worship service. More such visits are planned.

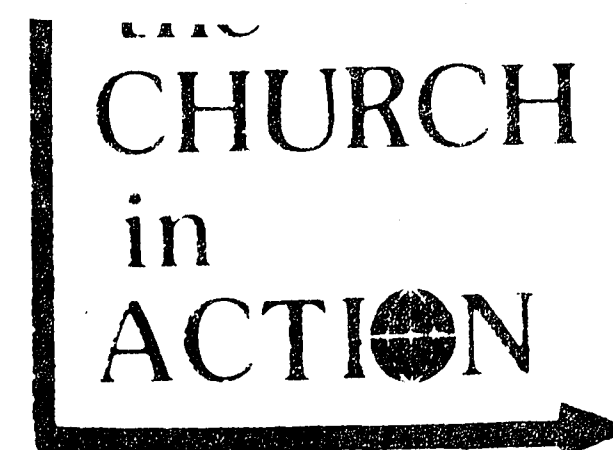
As December draws to a close, we, as citizens of the United States, make an accounting of our income for the year. Taxes are required upon our gross income but we are allowed certain deductions which we wish to use must be made before December 31 to be allowed by the government.

As Christians committed to the mission of the Church of Jesus Christ, we give regularly and cheerfully for we want that mission to grow. We want to share in spreading the "Good News."

God is good to us in many ways. As you and I review our resources at year's end, this is an excellent time to give that extra gift we had hoped to give, or we can support that particular part of Our World Mission which is close to our hearts, with more than we had planned.

We think of God's gift to us of His Son at Christmas time, and we respond by giving gifts to family and friends in remembrance of that love. What better way to celebrate Christmas than to give an "over and above" gift for the work of God's Kingdom!

The wise men brought gold and frankincense and myrrh to the Christ child. We bring ourselves: our time, our talent, our money in support of the Kingdom which He established.



Mrs. Louise Brannick is favoring us with organ music for fifteen minutes prior to Sabbath morning worship service. It is worthwhile to come early.

The annual Lord's Acre turkey supper is scheduled for November 5, followed soon by an Ingathering Service set for November 18. □

-Bertha Clement

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On October 1 thirty-five people from the Milton and Albion churches drove to Brodhead, Wisconsin, for the second annual bike hike. The Sugar River Trail runs from Brodhead to New Glarus on an abandoned railroad track, a distance of twenty-three miles one way. Young and old, 4-65, enjoyed a beautiful autumn day. A picnic lunch in the Monticello park provided a welcome break. Everyone rode at least seventeen miles and many hardy souls completed the entire round trip.

Laymen's Sabbath was held on October 21, using the theme "Building God's Kingdom with Love." Special music was provided by the bell choir and a men's chorus. Messages on the theme were given: *Home, Church and Community* by Phil

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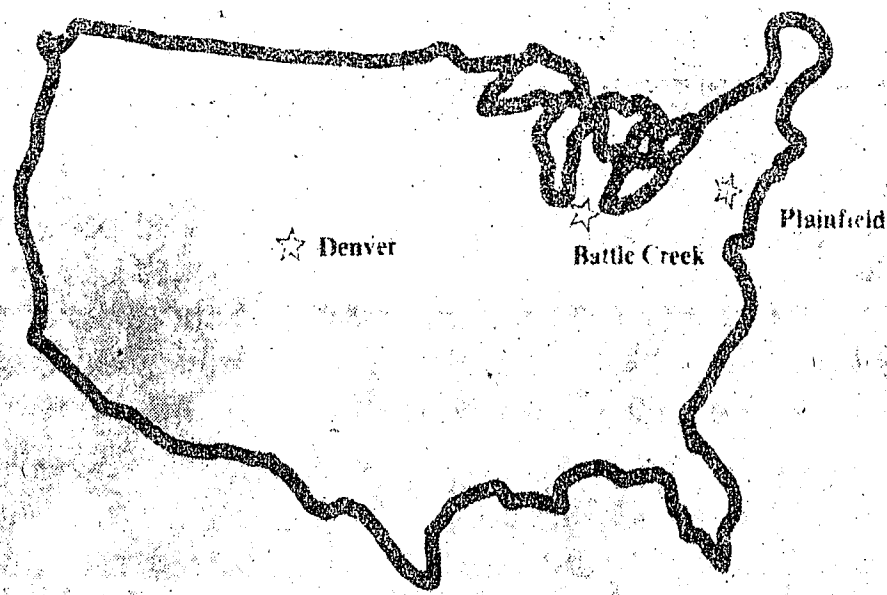
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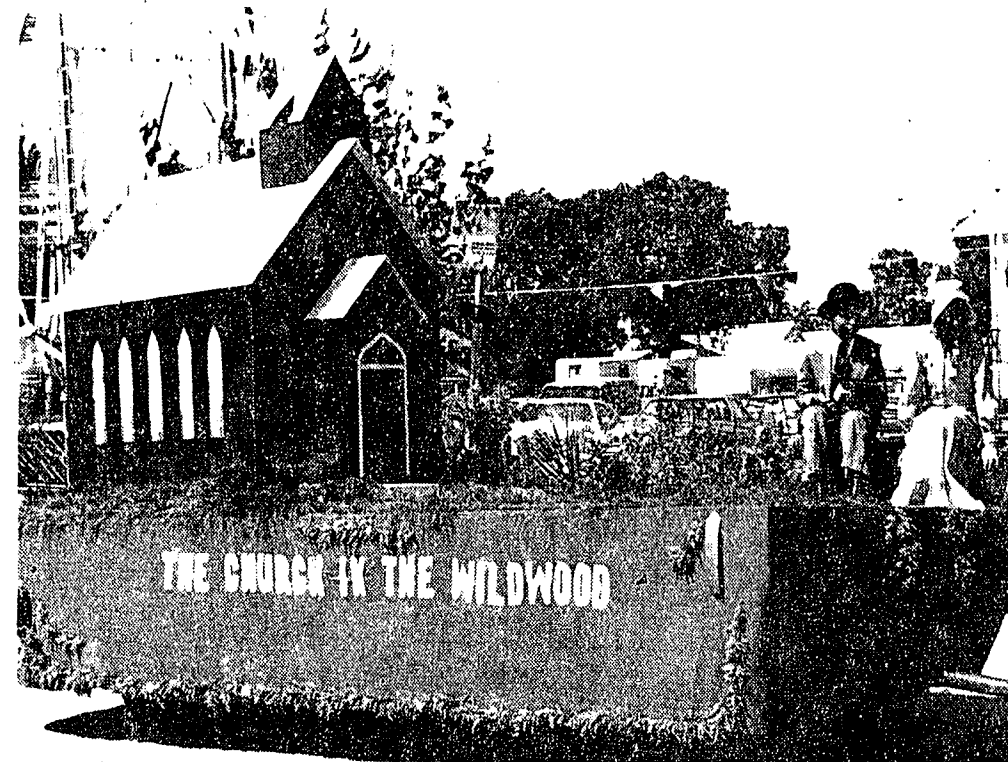
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NORTH LOUP ENCOURAGES ARTHUR SABBATHKEEPERS

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Primary Day Camp was held July 17-21 with Assistant Pastor Jerry Vaught as director. Twelve children attended.

A caravan of our church people went to Arthur, Nebraska, for services with people in that area July 8, August 12, and September 9. This made five times that groups went to western Nebraska for worship services during the summer months. Arthur is about 180 miles west of here.



Popcorn Days in North Loup were a busy time for all. Our float "The Church in the Wildwood" placed first in the church category of the parade.

Baby dedication was held at the Sabbath morning service September 23. The babies dedicated were Daniel, son of Mr. and Mrs. Phillip Van Horn; Benjamin, son of Mr. and Mrs. John Ryschon; and Jena, daughter of Mr. and Mrs. Leslie Soper.

Menzo and Audrey Fuller left for Malawi, Africa, the last of September. We were happy we had this dedicated couple with us at various times during the summer. They were given a quilt and two pillows while here. These were made by the women of the church and each block showed some church activity or function in stitches of love. May God bless them as they continue to work for God's Kingdom in Africa.

The Lord's healing power was manifested with answered prayers for Mrs. Homer (Neoma) Brannon, who was seriously injured in a tractor accident in August. She is at home again — on crutches. She may be using only a cane by November 1. Praise the Lord! Kind friends are caring for the four children.

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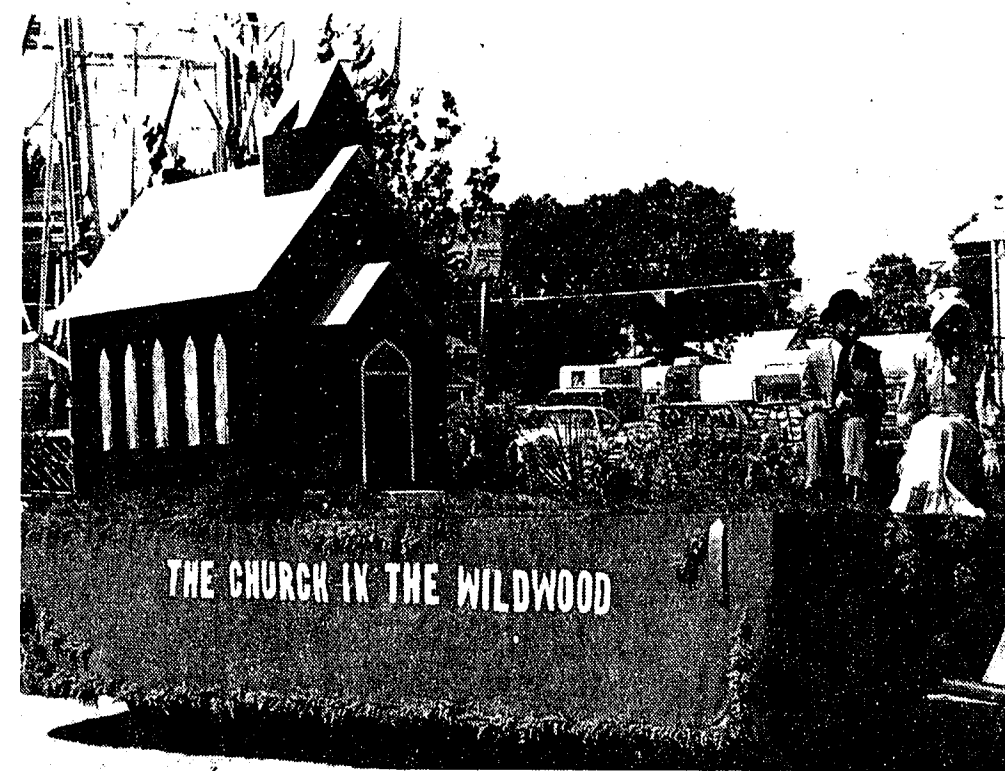
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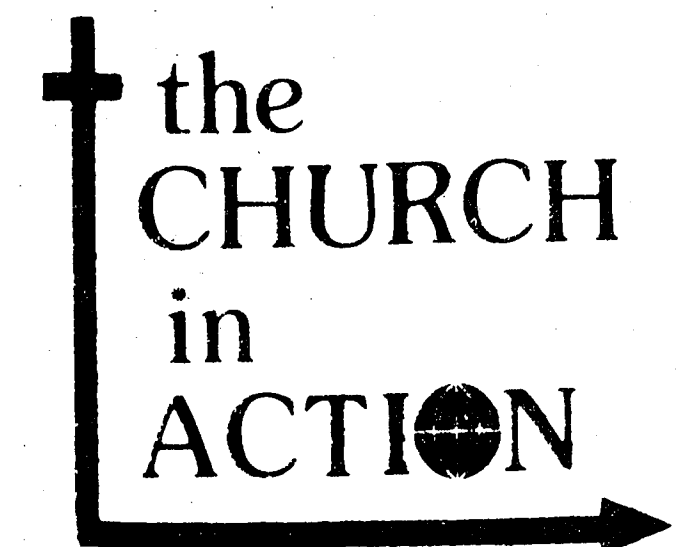
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A caravan of our church people went to Arthur, Nebraska, for services with people in that area July 8, August 12, and September 9. This made five times that groups went to western Nebraska for worship services during the summer months. Arthur is about 180 miles west of here.



Popcorn Days in North Loup were a busy time for all. Our float "The Church in the Wildwood" placed first in the church category of the parade.

Baby dedication was held at the Sabbath morning service September 23. The babies dedicated were Daniel, son of Mr. and Mrs. Phillip Van Horn; Benjamin, son of Mr. and Mrs. John Ryschon; and Jena, daughter of Mr. and Mrs. Leslie Soper.

Menzo and Audrey Fuller left for Malawi, Africa, the last of September. We were happy we had this dedicated couple with us at various times during the summer. They were given a quilt and two pillows while here. These were made by the women of the church and each block showed some church activity or function in stitches of love. May God bless them as they continue to work for God's Kingdom in Africa.

The Lord's healing power was manifested with answered prayers for Mrs. Homer (Neoma) Brannon, who was seriously injured in a tractor accident in August. She is at home again — on crutches. She may be using only a cane by November 1. Praise the Lord! Kind friends are caring for the four children.

Mrs. Louise Brennick is favoring us with organ music for fifteen minutes prior to Sabbath morning worship service. It is worthwhile to come early.

The annual Lord's Acre turkey supper is scheduled for November 5, followed soon by an Ingathering Service set for November 18. □

-Bertha Clement

MILTON-ALBION PARTICIPATE IN BIKE HIKE

MILTON, WI — The women of the Milton ladies circles entertained the women of the Hope Lutheran Church on Wednesday evening, Sept. 13. Lisa Thorngate provided special music. Mr. and Mrs. John Supernaw of Delavan, Wis., presented an interesting program on the Eye Bank. Mrs. Supernaw related her experiences of being legally blind after two corneal transplants failed twenty years ago. With improved techniques she recently had a third transplant, a success and she eagerly awaits her fourth. Mrs. Supernaw is presently mayor of Delavan, an office won while still blind. A plea was made for people to donate their eyes so that others may see.

On October 1 thirty-five people from the Milton and Albion churches drove to Brodhead, Wisconsin, for the second annual bike hike. The Sugar River Trail runs from Brodhead to New Glarus on an abandoned railroad track, a distance of twenty-three miles one way. Young and old, 4-65, enjoyed a beautiful autumn day. A picnic lunch in the Monticello park provided a welcome break. Everyone rode at least seventeen miles and many hardy souls completed the entire round trip.

Laymen's Sabbath was held on October 21, using the theme "Building God's Kingdom with Love." Special music was provided by the bell choir and a men's chorus. Messages on the theme were given: *Home, Church and Community* by Phil



Scripture Gems

Favorite Bible texts
selected by pastors
and ministerial students.

Rev. Leroy Bass

● "Out of heaven he let you hear his voice, that he might discipline you." Deut. 4:36

● To think that my heavenly Father *wants* me to hear His voice warms me inside. From this verse I sense a heavenly Father's concern, grace, interest, and love, not only for the children of Israel on their way to Canaan, but also for me today. This makes me very happy. I do not see in this verse any coldness and desire to punish me.

I understand the word *discipline*, from the Latin *disciplina* and *discipulus*, means that my God is eager to instruct, train, and discipline me to live an abundant and joyous life, in power and in righteousness.

I am taken back in memory to Guyana when in 1972 this verse became our key verse when I wrote the outlines for the curriculum of our Vacation Bible School-Day Camps to be held in three parts of that country. The thrill of listening to God's voice through His Word, His Law, His Son, and His Spirit, to discipline us was impressed on 300 Guyanese children and youths by our staff.

Father in heaven, I thank you for all this. I want to always listen to your voice, and to be disciplined by You. □

Burrows; *Quarterly Meetings, Associations and Conference* by Dale Green; and *Our Wider World Mission* by Burton Crandall. The program was planned by Paul Green, Herb Crouch and Jon Cruzan for the Men's Fellowship.

The Milton church is having a new pictorial directory made. Pictures were taken on October 17 and 18 and we are looking forward to our new book in a few months. □
-Barbara Green

ATTENTION YOUTH

Some answers concerning Jesus Christ, what He has done, Who He is, and what He can do, will be found in the Winter Quarter of the *Helping Hand* for 1976-77.

This issue of the *Helping Hand* will make a good basic study resource for several Youth meetings. A copy may be secured from the Seventh Day Baptist Board of Christian Education, Inc., 15 South Main St., Alfred, NY 14802 or the Publishing House, Box 868, 510 Watchung Ave., Plainfield, NJ 07061. □

RETREAT IS ENJOYED

PLAINFIELD, N.J. — Thirty-eight from our church, including whole families, attended our planning retreat at Baptist Conference Center, Lebanon, N.J., September 22-24. We enjoyed two days of fellowship, inspiration, and fun and the delicious meals prepared by Margret Armstrong. A Sabbath welcoming service, group singing, Sabbath School classes, a worship service with lay speakers, a nature hike in the sun, Bible games, stunts, and ball games, whole-group discussions led by Dr. K. D. Hurley, and small-group sessions were all part of the program. Other leaders were Douglas Wheeler, director, Pastor David Pearson, and Dean Herbert Saunders. We got to know each other better by sharing our ideas and feelings about our church, its goals, its activities, and its prospects for the future.

The next weekend fourteen of us enjoyed Yearly Meeting at the Berlin, N.Y., church. We appreciated

their generous hospitality. Regular services in our church September 23 and 30 were led by Deacon Frederik Bakker and Elder Reuben Simons.

At our quarterly business meeting October 8 we continued our retreat discussions, endorsed the new denominational retirement plan, licensed Dr. Hurley to preach for another year, and voted to buy a new Baldwin piano, which was first used in our October 28 services.

The Board of Deacons and Elders has reversed our singspiration and worship service, setting the regular service at 10:00, followed by singspiration and Sabbath School. They voted to have future new members sign our covenant, and to hold a covenant renewal service each January.

General Council members were hosted in our homes, and six of them were present October 28. Rev. Leon Lawton and Rev. Kenneth Van Horn conducted the service, and Pastor Pearson preached the fifth sermon in his series on the seven churches in Revelation 2 and 3. Our fellowship dinner was followed by a missions program with Pastor Kenneth Burdick and Rev. Lawton as speakers.

Other interesting events included American Bible Society Sabbath with Douglas Wheeler and Bettie Pearson as speakers and a delightful party at the Saunders home for Tom and Diane Merchant, who have adopted a two-year-old girl and her one-year-old brother.

Prayer groups are meeting Friday mornings at the home of Dorothy Pociatek and Friday evenings at the church.

Our Evangelism Committee is planning a series of large ads in *The Courier-News* and a series of Bible studies leading to special meetings in the spring. □

-Ruth Hunting Parker

WOMEN'S SOCIETY HOST DUTCH DELEGATES

LITTLE GENESEE, NY — Mr. and Mrs. Jerald (Leta) DeGroff of Little Genesee, New York, had the pleasure of having the Misses Annie and Trijntje Kramer visit them following the Conference at Houghton. Annie and Leta have been Pen Pals for at least fifteen years. It was thrilling for them to get acquainted in person.

While in Little Genesee the Kramer sisters had the opportunity to see the Richburg and Little Genesee churches. On Tuesday, Mrs. Thomas L. (Margaret) Burdick took them to

Hebron, Pa., to see the church there. Following their visit to the Hebron church, they were invited to the parsonage where a few of the church women were gathered to enjoy a tea with the visitors.

On Wednesday evening a party was held at the DeGroff home in honor of the ladies from the Netherlands. The ladies societies from the Richburg, Hebron, and Little Genesee churches were invited. Thirty-three persons were in attendance.

Annie and Trijntje presented the same program they had given at the Women's Society meeting at Conference, followed by a question period. The sisters told of many interesting things about the Netherlands churches and their country. The group then went across to the church where it was more convenient to view the Netherlands slides which were enjoyed by everyone.

The three societies contributed to the delicious refreshments served buffet style. It was a very hot evening so the cold fruit salads, cheeses, crackers, and punch were appreciated.

The Kramer sisters were delighted with the occasion. They in turn charmed the group. The evening will not be forgotten. □

-Leta DeGroff

SABBATH CALENDARS FOR 1979

The Bible Sabbath Association announces the completion of its 1979 Sabbath Calendar. The regular calendars are \$1.00 each or \$10.00 per dozen. The wallet size pocket calendars are \$1.00 per dozen. You may order from: The Bible Sabbath Association, Fairview, OK 73737 □



Leaders and speakers at the meeting of the North Central Association held at Dodge Center, MN, were: Sheila Crane, North Central president; Tom Merchant, SDB historian, and Bob Austin, Conference president. Good coverage of the meetings attended by some 250 was given by the Rochester *Post-Bulletin*.

NORTH LOUP HOSTS MID-CONTINENT ASSOC.

NORTH LOUP, NE — The 1978 session of Mid-Continent Association was held at the North Loup Seventh Day Baptist Church, September 29-October 1, 1978. Attending were friends who came from the Denver, Boulder, Nortonville, and Kansas City, Missouri, churches. The theme was "There's No Half-Stepping in This Outfit" with John Ryschon of the North Loup church as president. Art work by Mrs. Ron Williams emphasized the theme. Mrs. Ivan Soper and helpers added appropriate autumn decorations.

Rev. Mynor Soper of Texarkana, Arkansas, was speaker at the Friday evening service. His topic was "We've Circled This Mountain Long Enough" based on Deut. 1:1-8. He stressed the three R's, Redig, Retool, and Rededicate. The male quartet, Dan Richards, Phil Van Horn, Jerry Van Horn, and John Ryschon, sang "Riches of Love." Afterwards a time for fellowship was held in the basement.

The Sabbath morning service consisted of the message "Convenient Christians" (Luke 10:57-62) by Pastor Victor Skaggs, prayers by Rev. Elmo Fitz Randolph, and concerns by Rev. Edgar Wheeler. Rev. Paul Osborn held the interest of young and old as he presented the children's sermon, "The Fire Department," followed by the choir renditions of the anthem "Unbounded Grace." During the Sabbath School hour adults met in the sanctuary where Rev. Mynor Soper presented a message on evangelism. Children and youth had classes in the basement.

-Bertha Clement



The King's Kids — singers from the Dodge Center church assisted in the Associational meetings Oct. 6-8. They are, from left, front: Betty Bond, Nancy Babcock, Loretta Neher, Linda Greene; from left, back row, Roger Langworthy, Larry Greene, Randy Langworthy, Steven Greene (Photos courtesy *Post Bulletin*).

ALLEGHENY ASSOCIATION PLANS FOR FUTURE

RICHBURG, N.Y. — The Richburg, N.Y., Seventh Day Baptist Church hosted the Allegheny Association of Seventh Day Baptist Churches October 13 and 14. Welcoming devotions by the Rev. Albert N. and Janette Rogers, and singing, began the Sabbath Eve service. Mrs. Marjorie Bond, delegate, reported on The Lord's Work in the Southwestern Association, and Pastor Harmon Dickinson reported on The Lord's Work in Memorials That Live. A brain-storming session followed on the purpose, plans, and goals of the Allegheny Association, which was led by Mrs. Mary Clare.

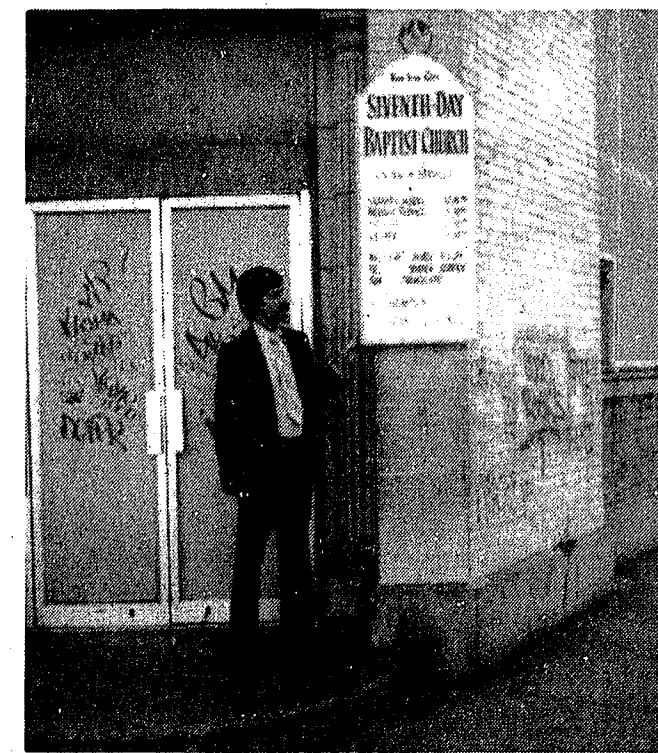
On Sabbath afternoon the goals and projects suggested were divided into the five following categories: Leadership Training, Camp Harley Sutton, Association Activities, News Media, and Outreach. The congregation separated into the five interest groups for discussion with written ideas and suggestions reported afterward to the full assembly which also made comments and suggestions. Person who discussed leadership training felt there is a definite need for these types of workshops: Social Action, Sabbath School Teachers, Youth Fellowship, Camp Counselors/Directors, Personal Witnessing. They recommended that the first workshop should be one for Sabbath School teachers. To implement such a workshop, they made the following suggestions: (1) have superintendents of Sabbath Schools of each church contact teachers, set three dates, and choose one date; (2) Janette Rogers will be communicator to the churches; (3) Mary Clare will give dates; (4) have a program for certification; (5) ask each Sabbath School to help support the workshop financially. Another suggestion from this group was that the Association's Executive Committee invite Dorothy Parrott to conduct a workshop on Christian Social Action.

The group reflecting on Association activities recommended an Association choir, to implement an Easter cantata to which outsiders are invited and to sing in public, perhaps at shopping malls, as well as furnish special music for Association meetings. Although an Association newsletter to inform others what it and each church is doing seems to be a good idea, it was realized that this would

involve a lot of time for some persons. Many churches have their own papers, and it was recommended that churches be encouraged to exchange these papers, at least among the pastors. Another suggestion for communication among the churches was implementing a "Did You Know?" — short notices to go in all church bulletins. Feeding the hungry in Mexico, supporting the local Harvest Center's "Project Warmth" with blankets, clothing, and food were other enterprises put forth.

Those talking about Camp Harley Sutton were negative toward the construction of a swimming pool because of the prohibitive cost of insurance and maintenance for the short time it would be used, but instead suggested renting a bus to a local pool as an alternative. A spring, forty-eight hour, training session for camp counselors was recommended. It was the consensus of opinion that the camping program was important enough to warrant early promotion through news letters and mandatory pre-registration for campers.

The News Media group concluded that these facilities had not been utilized fully, and recommended that each church appoint a keyworker to gather information concerning available media in the area, and then report to an Association workshop to learn better and proper ways to use the media. This group also felt that fair booths needed more tracts promoting Jesus Christ, rather than the Sabbath, and that training was needed for fair booth workers so that there would be



Editor John Bevis standing at the main entrance to the New York City church in the Bronx. The church is occupying a former bank building which has great potential. The church is located at 1472 Ogden Ave., quite near to the George Washington Bridge.

less confrontation and more open conversation. The telephone chain met with approval as a means of communication, with one contact person named from each church. Personal witnessing was considered most effective with some training in this area needed.

Under Association Outreach, it was advocated that families moving from a local church be commissioned by the local church rather than the Association. However, the Association could assist by supporting newspaper advertising in the area of the projected new church. This could be implemented through the Missionary Evangelism Committee. A recommendation was made that the Association implement an outreach of help to the Toronto, Canada, church. Goals to work toward in this outreach would include a getting acquainted (visits both ways), support in their church renovation (both financial and labor), and other support as the need is made known. They suggested that this project could be implemented through the Missionary Evangelism Committee and could start with gifts from individual churches or persons.

The Sabbath morning worship service was conducted by host pastor, the Rev. C. Harmon Dickinson, assisted by the Rev. Rex E. Zwiebel. The Richburg junior and the Association choirs under the direction of Mrs. Margaret Burdick, and Mrs. Ethel Dickinson, respectively, furnished special music, and the Rev. Kenneth B. Van Horn brought the morning message, "Guilt by Association" with key text from Matthew 25:31-46, "And the King will say to them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me'" (v. 40 RSV).

Children's Church was held in the local school during the morning sermon, with stories, object lessons, and songs under the direction of Mrs. Evelyn Hauber assisted by Mrs. Margaret Burdick. During the afternoon they were led in creative craft activities and games.

Executive Secretary K. Duane Hurley and Mrs. Hurley were guests and expressed delight in the exchange of ideas, finding it exciting to uncover them as "jewels in plowed ground." He warned the Association not to become discouraged if all plans did not work out to full completion, and predicted that some would materialize to the glory of God. □

—Mrs. Rachel Kenyon

Points To Ponder



Hidden Pressures

The other day I went out with my son to cut some wood for his fireplace. The limbs had been shoved together as the trunks were loaded for the mill. As one section after the other was cut, we discovered that there were many hidden pressures. These pressures would be revealed only after other limbs had been removed.

I thought of how many HIDDEN PRESSURES we have in our lives, pressures which cause us to be less than our best for Christ and others. Only Christ can unravel our perplexed lives.

There may be other pressures that we have to learn to live with. Pressures such as sickness, disability, criticism, temptation, etc. God said to Paul, "MY GRACE IS SUFFICIENT FOR YOU, FOR MY POWER IS MADE PERFECT IN WEAKNESS" (2 Cor. 12:9). Paul had his affliction and we have ours, and yet we are not to be crushed or driven to despair.

How do you deal with your pressures — with resentment, bitterness, despair? Have you found Paul's solution?

PRAYER

Lord, help me to understand that everyone has pressures. Grant me the faith to live with grace and dignity with those I cannot change. Amen.

NEWS NOTES

● The youth retreat for the Southeastern Association was held in Washington, D.C., October 20-22. The theme was "What Is This Thing Called Love?"

● Pastor Robert Harris reports a successful fair booth at the Alabama State Fair in Birmingham. In charge of local arrangements was Joseph McGuire. Other members of the Paint Rock church assisted. The

Tract Society supported by sending thousands of tracts. Several were enrolled in the Bible course and follow-up work is planned.

● "West Virginia Churches Day" was held at the Salem church on October 14. The various pastors assisted with the service. The Rev. Francis Saunders of the Berea church brought the morning message "Practicing Professors."

● Rev. Albert N. Rogers, editor of the *Helping Hand* was awarded a residency in the study of the "Wholistic Care of the Cancer Patient and His Family." The residency was held in October at the Rosewell Park Memorial Institute in Buffalo, N.Y.



Rev. Charles H. Bond is pastor of the Shiloh, N.J., church and president of the American Sabbath Tract Society.

FRANCIS BAMPFIELD ARTIST-LECTURE SERIES

WESTERLY, R.I. — The Pawcatuck Seventh Day Baptist Church is sponsoring an artist-lecture series named in honor of Francis Bampfield. Bampfield, born in 1615, a valiant English Puritan, was persecuted for his convictions. While in prison, he embraced the Sabbath truth and believer's baptism, organized a church while thus imprisoned, and upon release was instrumental in the establishment of many Seventh Day Baptist congregations.

The first of the series was held on November 18. The organ-trombone recital featured R. Rice Nutting, organist; a member of the Executive Committee, Boston Chapter of the American Guild of Organists and Professor of Music at Gordon College, Wenham, MA. Jeffrey K. Price, trombonist, was also featured. He has performed with various civic symphonies and is Assistant Professor of Music at Gordon College.

The schedule is as follows:

MARCH 10, 1979 — 7:30 PM
LECTURE: "SCIENCE AND THE CHRISTIAN FAITH: ALLIES OR ENEMIES?"

Guest Lecturer:

Dr. John W. Haas, Jr.

Professor of Chemistry,
Gordon College

Author of a series of articles:
"The Christian and Current Issues
in Science"

APRIL 6, 1979 — 7:30 PM
VOCAL CONCERT AND
MULTI-MEDIA
PRESENTATION

Guest Vocalist:

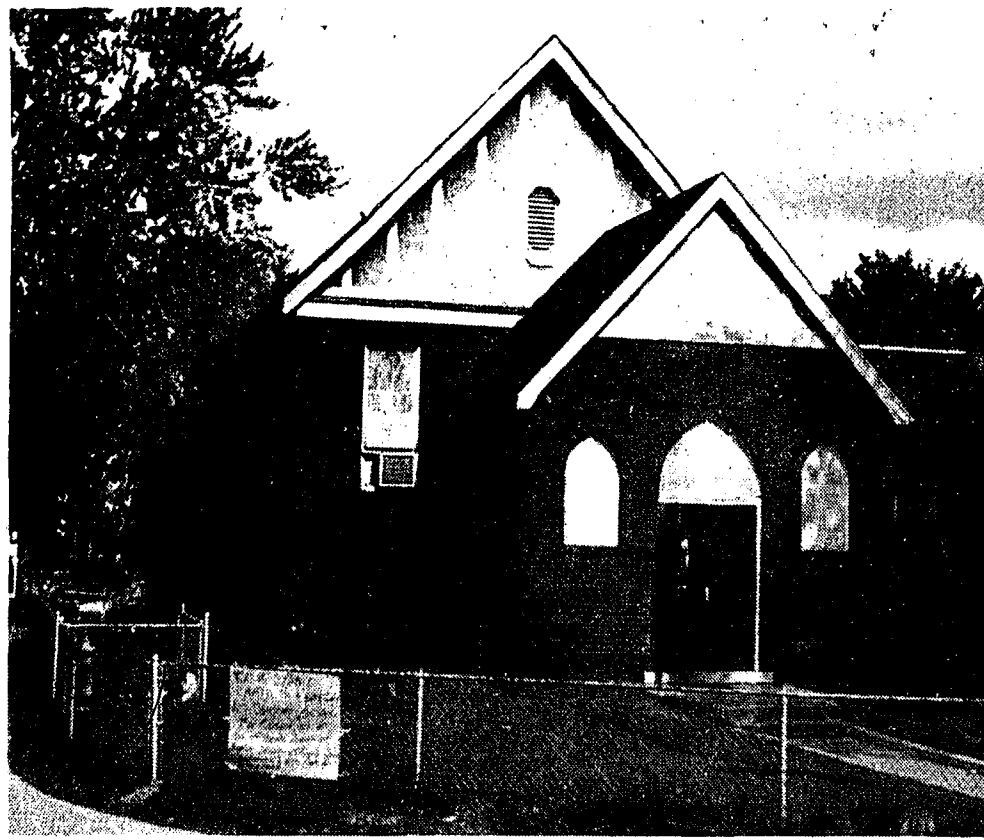
Dick Anthony, baritone
soloist

One of America's best known
gospel musicians of radio, tele-
vision, recording, and publishing
ministry. Musical program combined
with a truly unique multi-media
presentation. □

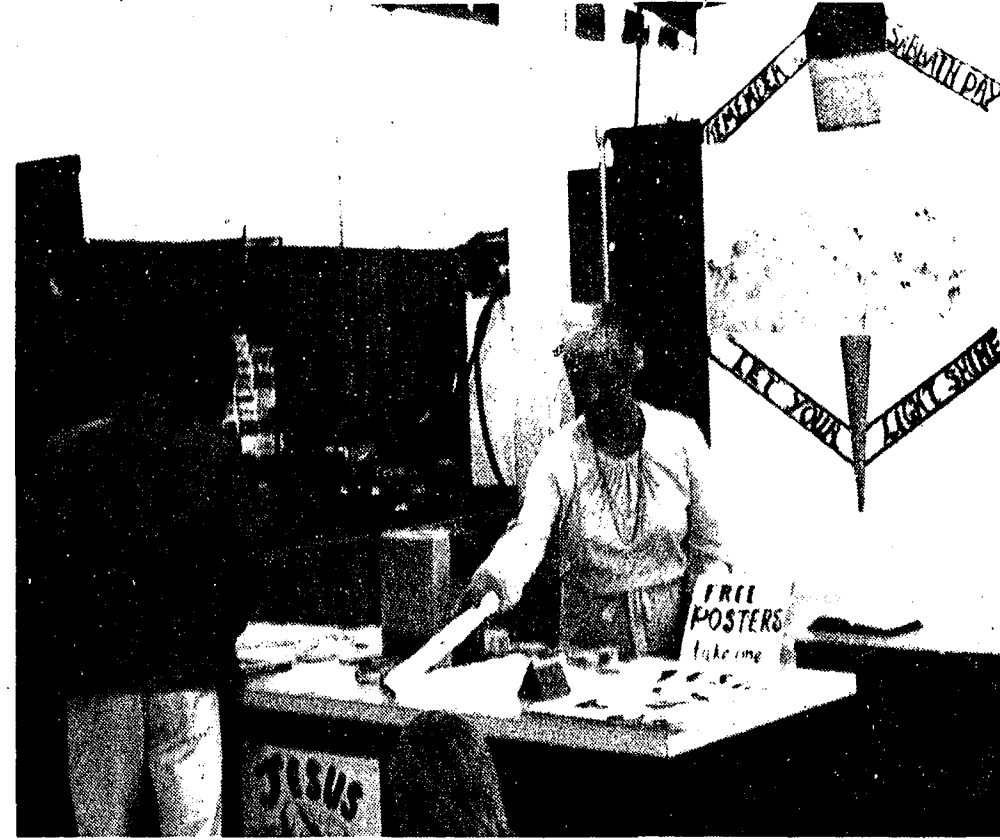
A Christian Is...

A child	John 1:12
An heir	Romans 8:17
A soldier	2 Tim. 2:3
A temple	1 Cor. 3:16
An instrument	Romans 6:13
An ambassador	2 Cor. 5:20
A new creature	2 Cor. 5:17

— Golden Gems —



This lovely church was recently purchased by the First Seventh Day Baptist Church of Toronto, Ontario, Canada. It is located at 48 Fisher Street. The congregation in Toronto now numbers in excess of fifty. Pray that this witness may grow and prosper in the Lord.



The First SDB Church of Little Rock, AR, reports a successful witness at the Arkansas State Fair. Mrs. Winnie Monroe is shown manning the booth. Over 1,000 registered for a free Bible.

KENNETH VAN HORN TO SERVE FLORIDA CHURCH

Rev. Kenneth B. Van Horn has accepted a call to serve the church in Daytona Beach, Florida, and expects to arrive there the latter part of January 1979. Pastor Van Horn is currently serving the churches in Little Genesee, N.Y., and Hebron, PA. He is a member of the newly-formed General Council of the denomination. □

HISTORICAL SOCIETY ESTABLISHES FUND IN MEMORY OF REV. CLIFFORD BEEBE

Because of the number of contributions received in memory of the Rev. Clifford A. Beebe since his passing Sept. 16, 1978, the trustees of the Seventh Day Baptist Historical Society have established a special fund in his name.

The fund will be used to sponsor a project that would be a fitting tribute to Reverend Beebe, such as the posthumous publication of some of his Seventh Day Baptist historical research.

Anyone wishing to contribute to the fund may send a donation to the Historical Society, Box 868, Plainfield, NJ 07061, marking it in memory of Reverend Beebe. □

RETIREMENT PLAN APPROVED BY CHURCHES

The Committee on Support and Retirement announces after an overwhelming affirmative response, that the new retirement plan, through the Presbyterian Ministers Life agency, will be officially instituted on January 1, 1979. Forty-seven churches responded to the committee's letter, forty-six voting "yes" and one voting "no." Thirteen churches did not send in replies to the plan. It is requested that in order to assure that the 1978 commitments are met, that all retirement funds due during 1978 be sent to Our World Mission by December 31, 1978. Contributions from that time on will be automatically transferred to each pastor's retirement account. The Committee on Support and Retirement, meeting in Plainfield on November 4 and 5, 1978, wishes to thank all who responded and looks forward to a strengthening of the retirement future for our pastors and workers. Letters will be sent to each individual church and pastor encouraging their participation, and outlining the scope of the plan. Mr. Clayton Pinder, member of the committee, has been appointed coordinator of the major gift campaign, focused on raising \$200,000 in the next ten years to cover past-service for those who will remain under our current plan. □

LITTLE ROCK FIRST CHURCH SPONSORS FAIR BOOTH

LITTLE ROCK, AR — The First Seventh Day Baptist Church of Little Rock has just completed a very exciting and successful witness at the Arkansas State Fair. The booth was well located and featured free posters drawn by Mrs. Winnie Monroe with the slogan "Jesus Wants You." Almost 3,000 posters and 4,000 tracts were distributed during the ten-day period. In addition almost 1,000 signed up for our free Bible drawing. There was good evidence of our commitment to growth by the participation of our members.

We are seeing new faces at our worship services and receiving some phone inquiries. Also the tract racks are being reactivated and follow-up visitations are in progress on the names from our Bible drawing. Pray for us that the Lord of the Harvest will find us working at His return. □

-Donna L. Pearson

"The marvel is not that God will do a great work, but that He will allow us to be co-laborers with Him in accomplishing it."

-M. O. Reed

OBITUARIES

CARLAW. — Estie, daughter of the late James Monroe and Mary Lee McClain Chandler, was born March 9, 1910 at Cleburne, Tex. She passed from this life June 14, 1978 at Bridgeton Hospital, Bridgeton, N.J.

On June 17, 1928 in Sulphur Springs, Tex., she was united in marriage to Abel Carlaw. The couple were about to celebrate their fiftieth anniversary. Estie was first of all mother to her children. In more recent years she was employed as a cafeteria aide at Stow Creek School. She was an active attendant of the Marlboro Seventh Day Baptist Church.

Surviving, in addition to her husband, are: a daughter, Mrs. James R. (Mary) Davis of Bridgeton; two sons, James E. of Bridgeton and Robert E. of Elmer; four brothers, Wilborn Chandler of Georgia, Roy Lee, I. D. and James M. Chandler, all of Texas; three sisters, Viola Stevenson and Ruby Ida Smith, both of Texas, and Minnie Maye Osborne of Arizona; thirteen grandchildren and a great-grandchild.

Services were conducted by her pastor, the Rev. Donald E. Richards, on June 18 from Garrison-Sray Funeral Home. Interment was in the Seventh Day Baptist Cemetery, Shiloh, N.J.

-D.E.R.

FOGG. — Margaret R., 55, the daughter of the late Isaac S. and Reba Woodside Randolph, and the wife of William C. Fogg was born in Hopewell Township, December 3, 1923. She passed away at her home on Sunday, November 12, 1978, after an illness of fourteen months. Margaret was an active member of the Shiloh Seventh Day Baptist Church since her childhood. She was a fine pianist and organist, serving in her own church and in others. For many years she taught in the Sabbath School, and only last year was elected president of the Benevolent Society.

The deceased was a member of the Shiloh Grange 16, and was active in community activities.

Surviving, in addition to her husband are: a son, Jeffrey Fogg of Decatur, Ill.; three daughters, Mrs. George (Emily) Mayhew, Jr. of Hopewell, Mrs. Edward (Eleanor) Nichols of Deerfield and Mrs. Steven (Mary) Sermerstein of Louisville, Ky.; five grandchildren and a brother, David A. Randolph of Hopewell.

Funeral services were conducted from the Seventh Day Baptist Church of Shiloh on Nov. 15, 1978 by Pastor Charles H. Bond. Burial was in the Shiloh Cemetery.

-C.H.B.

KENYON. — Martha (Rasmussen), 84, died October 15, 1978, at the Allen Nursing Home, W. Kingston, R.I. She was born January 12, 1894, in Norwich, Connecticut, daughter of Rasmus and Catherine Rasmussen.

In her childhood and youth she was very busy, being the eldest, helping her mother with the younger children in the family, James, Walter, Albert, and Louise. She often watched the children for her parents

while they attended Sabbath Eve meetings.

At an early age, she was baptized and joined the Seventh-day Adventist Church.

She married Elwin A. Kenyon, Sr., March 29, 1911. She and her husband attended the Second Hopkinton Seventh Day Baptist Church. When they moved to Westerly, they joined the Pawcatuck Seventh Day Baptist Church, December 2, 1922.

Martha was always a dedicated worker in the church helping with the various projects of the Women's Society especially. Her hands were never idle as she constantly sewed and did embroidery for her family and later for her grandchildren.

She is survived by her daughter, Harriet Ruth Mosena, and her son, Elwin A. Kenyon, Jr., as well as her brothers, Walter Rasmussen, James Rasmussen, and Albert Rasmussen, and sister, Louise Young. Four grandchildren and ten great-grandchildren are among her larger family.

Her church blesses her memory, giving thanks to God for the signs of His grace in this humble servant of God.

-R.W.H.

MONCRIEF. — Theodore C., the son of the late Theodore and Grace Lambertson Moncrief, was born in Elmer, N.J., on November 11, 1919, and died in the Bridgeton, N.J., hospital on Monday, November 5, 1978, after having been there only a few hours. However, he had suffered from heart trouble for several years.

Ted, as he was known by his friends, accepted Christ as his Savior, and was baptized on March 21, 1970. Since that date he had worked in the Shiloh Seventh Day Baptist Church as one of the faithful members. He served as trustee, head usher, and treasurer of the Sabbath School for several years.

He was a machinist by trade and was employed by the DuPont Company in the Wilmington Machine Shop for fifteen years. He retired in March because of his heart condition.

He was active in his community, serving as secretary of the Stow Creek Township Planning Board, a member of the election board, and was the former civilian defense director of Stow Creek Township.

Ted was also a member and past master of Excelsior Lodge No. 54, F. & A. M., Salem; the Salem Forest Tall Cedars and Excelsior Consistory, Collingswood, N.J.

Surviving are his wife, Florence; a daughter, Mrs. David (Fay) Russell; two sons, James H. Moncrief and Stephen B. Moncrief; all of RD#3, Jericho Road, Stow Creek, N.J.; five grandchildren; and a brother, Edward Moncrief, of Woodstown.

Funeral services were held in the Shiloh Seventh Day Baptist Church on Nov. 9, 1978 with his pastor, the Rev. Charles H. Bond, officiating. Burial was in the church cemetery.

-C.H.B.

PALMER. — Doris Elizabeth Potter, daughter of Clarence and Gertrude McHenry Potter, was born in Alfred Station, February 5, 1905, and died November 9, 1978. Her husband, Fred M. Palmer, died August 15, 1978.

She was a faithful member of the Alfred Station Seventh Day Baptist Church for sixty-one years, and was active in the Union Industrial Society, the church's Women's Society.

Survivors include one daughter, Jean (Mrs. Frank Snyder) of Alfred Station, New

York; three sons, Jack of Wellsville, New York, Edward of Marion, North Carolina, and James of Alfred, New York; ten grandchildren; one great-grandchild; and one brother, Wayne Potter of Hornell, New York.

A service was held for the family, November 12, led by the Reverend Albert N. Rogers. A memorial service was held in the Alfred Station Seventh Day Baptist Church, November 13, with her pastor, the Reverend Rex E. Zwiebel, officiating, and a tribute given by Mr. Rogers.

-R.E.Z.

RANKIN. — Lona, daughter of the late Charles and Laura Leach Munro, was born December 2, 1896 in Jasper, Ark. She died September 12, 1978 in Bridgeton Hospital following a massive stroke.

On September 5, 1920 she was married to Edward D. Rankin. The couple celebrated their 58th wedding anniversary this year.

Her earlier years were spent in Arkansas and Nebraska. Having moved to New Jersey she helped her husband operate the family farm where they have lived for 56 years. She accepted Christ while living in North Loup, Neb., but transferred her membership to Shiloh and to Marlboro where she was a faithful attendant. She particularly loved to study the Sabbath School lesson and join in discussion.

Surviving, in addition to her husband, are: a son, Edward R., Jr.; four grandchildren and two great-grandchildren; a brother, the Rev. Horace Munro of Missouri; and two sisters, Etta Maguire and Charlotte Lydy, both of Oregon.

The funeral service was held September 14 at the Sheppard Funeral Home, Bridgeton, with her pastor, Rev. Donald E. Richards, officiating. Interment was in the Marlboro Seventh Day Baptist Church Cemetery.

-D.E.R.

WOODRUFF. — William P., son of Willis Russell and Fannie Pope Woodruff, was born December 5, 1894, and died in the Bethesda Hospital, Hornell, New York, October 20, 1978.

He was married to Mildred Wentworth on September 1, 1915. She was deceased in April, 1950.

He had been a member of the Alfred Station Seventh Day Baptist Church since June 1904; thus holding a continuous membership in that church longer than any other living member.

He was born in Hartsville, near Alfred Station, and worked as a farmer all of his life.

He is survived by one daughter, Mrs. Fannie Palmer of Largo, Florida; three sons, Dale of Wellsboro, Pennsylvania, William F. of Alfred Station, and Phillip of Seattle, Washington; twelve grandchildren and seven great-grandchildren.

Farewell services were led by his pastor, the Rev. Rex E. Zwiebel, in the Landon-Beaver Funeral Home, October 23. Interment was in the Alfred Rural Cemetery.

-R.E.Z.

QUIET BATTLES

The greatest victories have been won, not on public battlefields, but in private prayer where we fight to maintain our integrity.

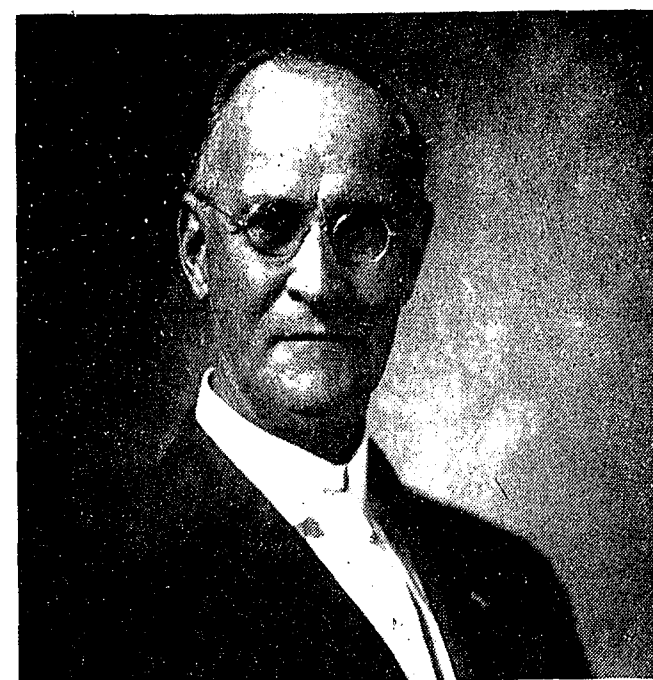
THE MISSION OF THE SEVENTH-DAY BAPTISTS
REV. E. ADELBERT WITTER

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BEARING THE FRUIT

(continued from page 8)

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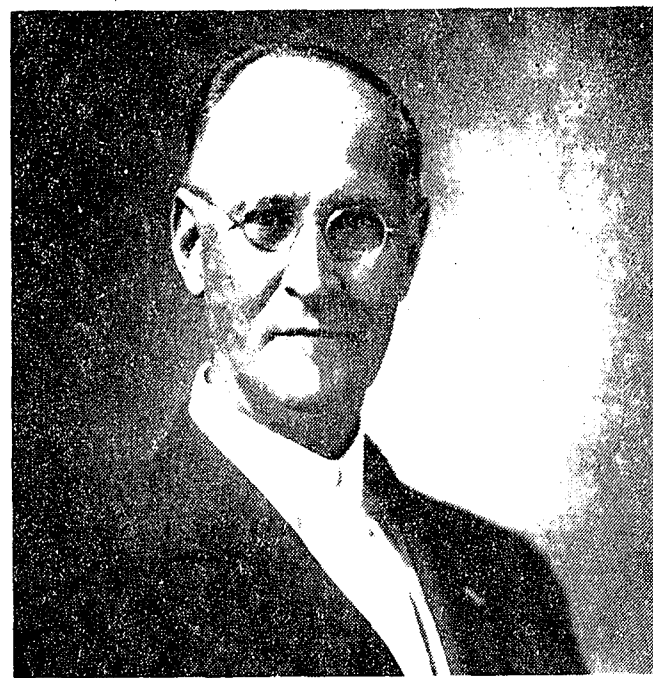
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and then ask Him to come and live and abide within us. I wonder if you are ready to make that kind of commitment in your life? I would like to encourage you if you are one of the many people who have never really found that connection to Jesus, the living Vine, and say yes to Jesus Christ right now.

Others have had the experience of being connected to Jesus Christ, the true Vine. Perhaps you are one who needs to find out more about growing by abiding in the vine. Stop and look again at Jesus: call to make every area of life abiding in the vine. We may need to ask if we have been satisfied gathering firewood so it would have immediate spectacular results only to be disappointed later that fruit did not remain. It may be that we need to find the areas of cultivating, fertilizing, and pruning that will make our branches healthy and productive in God's fruit, again. Perhaps, we too, need to be reminded that as you abide in Him, and yield yourself to the Power of the Holy Spirit, He will produce fruit in you.... and as you bear the fruit, your fruit will remain.

That night in the Upper Room, Jesus gave those eleven people a commission to grow and abide and bear fruit that was so wonderful it almost seems impossible that they could ever forget it. It seems nearly incredible that in a few hours after that, these same men fell asleep in the garden and then ran away from Jesus and those who arrested Him so quickly. And it is sobering to realize right now that what Christ intends to do for the souls of men and women around the world in this day and generation will have to be done through us. We have so little to offer Christ, either as individuals or as our churches. We don't have any churches with thousands of members, unless maybe it's in India. But still, there was never a more unlikely crowd than those original disciples in the Upper Room.

Yet to such men as they were and to men and women such as we are, Jesus Christ has committed the whole future of His ministry on the earth. He is the vine and we are the branches. To carry out such a Commission as He gives would be impossible if it were not for the great promise that accompanies it:

"He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing." We need to have this connection with the vine. We need to abide in Him. And Jesus says that we can ask anything in this kind of abiding—and we can have it.

"Bearing the fruit"—abiding in Him, you and I can make it happen! □

CHRISTIAN SCHOOL INFORMATION SOUGHT

The Board of Christian Education is soliciting information concerning Christian Day Schools. We invite any parent or child who participates in the program to write us concerning the advantages or disadvantages of attending a Christian School. Please send the material to us by Feb. 1, 1979. Board of Christian Education, 15 S. Main St., Alfred, New York 14802. □

REV. LOUIS RICHARD CONRADI

(continued from page 11)

Teaching among Germans, she became proficient in their language.

From her youth, she had been a devoted Baptist; but her father had become an elder in the Seventh-day Adventist church near their home, and she had accepted the tenets of that faith. It was about this time that Mrs. White was attempting to launch her movement in dress reform. This the Wakeham family refused to accept. In his *Reminiscences*, Conradi writes of it, as follows:

"If one thing above another Mrs. Conradi and myself ever mentioned as a wild movement, it was Mrs. White's dress reform, in which she so utterly failed."

Conradi's account in his *Reminiscences* of the experiences of Rev. Alexander McLearn, a Sabbath-keeper, from Mason City, Mich., as the head of Battle Creek College, is most interesting; but far too lengthy for recital here. Suffice it to say that he never became a member of the Seventh-day Adventist church, though in an emergency in the life of the college, he was appointed to its head in the hope that he would become such a member;

that Mrs. White soon took a hostile attitude toward him; and that he was finally dismissed and left. Soon afterward, he became a Seventh Day Baptist minister and pastor.

FRONTIER PREACHER

Conradi and his bride were called in various directions, he to preach the gospel, and she to sing it, to the accompaniment of a little portable organ which they carried with them, to Dakota, Nebraska, Kansas, Wisconsin, and Pennsylvania. Four bleak Dakota winters were passed in a little shanty, acquired at a total cost of \$40. The price of this home and that of a horse and buggy was saved, above the cost of maintaining a home, from an income of from \$6 to \$8 a week. But the fruit of their labors in their several fields was seven hundred (700) German Sabbath-keepers. Meanwhile a son was born to them in March, 1883.

Calls now began to come from German Sabbath-keepers in Russia, brought to the Sabbath through returning visitors from this country, and correspondence with Sabbath-keeping friends in this country. In response, upon the recommendation of its Mission Board, the Seventh-day Adventist General Conference consented that he should visit Russia. While missionaries bound for other foreign countries were permitted to defer their departure until warmer weather, Conradi and family — his wife scarcely recovered from a severe illness — were required to sail in January, the heart of winter. For the time being, they settled in Basle, Switzerland, where they lived, temporarily, in the comfortable home of his Roman Catholic sister, in a suburb of Basle, instead of the cold, cheerless quarters provided for them on the fourth floor of the Seventh-day Adventist publishing house. Their home was in Basle and its environs until the spring of 1889, when they removed to Hamburg, Germany, which was to be their home for the remainder of their lives.

While waiting in Basle for the summer for his visit to Russia, he engaged in evangelistic work among the German Swiss; and by May, he and his associate in this work had baptized twenty-five converts, in Lake Geneva, at Lausanne.

MISSIONARY TO THE WORLD

In July, following, he visited the Crimea, in the south of Russia, and at once engaged in evangelistic work with fruitful results. But government spies were on his trail; and he was arrested, and lodged in jail for several weeks—a bleak prison in Perekop, near the shore of the Black Sea—charged with teaching Jewish heresy and with baptizing converts into that faith. Sometime before leaving America, he had become a naturalized American citizen; and now he appealed to Ambassador Lathrop, at St. Petersburg. The Ambassador, whose home was in Detroit, Michigan, and who had been a patient at the Battle Creek Sanitarium, gave his personal pledge to the Russian government that the prisoner was a Christian, and he was set free after forty days confinement, although Russian authorities had already determined to banish him to Siberia. Afterward he visited Russia several times, often preaching behind closed doors in St. Petersburg and other large cities, as well as in German settlements of Russia, many times pursued by the police, but never again arrested. He was expelled from Rumania, Turkey, and Hungary; but an overruling Providence opened the way for his return. In 1925, he spent three months in Soviet Russia on a philanthropic mission to the Volga German Republic.

On his return from his first visit to Russia, he engaged in evangelistic work until 1888; when, in response to an urgent call from the United States, he returned to help build up the educational work among his German brethren, and conducted the first Seventh-day Adventist German training school, in Milwaukee, Wis. During this visit, he laid the foundation for the expansion of his work in Europe, with Hamburg, Germany, as its center.

As soon as the project in Hamburg was well under way, his thoughts turned to the heathen in Africa. Seeking fields not hitherto occupied by missionaries, he first sent missionaries into the Pare Mountains, in the Tanganyika Territory, not far from Dar es Salaam, a part of the East African coast, some twenty-five miles south of Zanzibar, in 1903; and, subsequently, along the eastern coast of Lake Victoria Nyanza. At

intervals afterward, he visited these missions to give them encouragement and sympathetic aid. He made two visits to Eritrea to start mission work in the Italian colony in Abyssinia. He also visited Persia, and both South and West Africa. He likewise did missionary work among the Mohammedans. He wrote, "I have baptized in the Nile and in the Jordan, among the Armenians in Asia Minor, in the Black Sea, the Mediterranean, the Baltic, etc." In 1909, he made an extensive tour through Argentina, Chile, and Brazil, in South America.

In 1926, he was invited to make a journey to the Far East. Accordingly, he set out on a tour of nearly six months, going by way of Siberia. He visited various cities in China, Japan, Korea, Manchuria, and the Philippine Islands. A well-nigh fatal illness overtook him in Peking, where he spent some weeks in the Lutheran Hospital. Recovering, he visited Weichow, inland from Hongkong, where he contracted a severe cold, had a relapse, and spent several weeks in the Peak Hospital in Hongkong. A homeward voyage of six weeks on a slow ship, via Cebu, Manila, Singapore, and Penang, to Naples, was helpful. But a third attack of his disease followed not long afterward, with treatment under the oversight of his son in the Seventh-day Adventist Hospital in Berlin, before he was fully restored to health.

Although so constantly in the field, his pen was not idle. He was editor of various German periodicals, as well as corresponding editor of journals published in the English language. His first literary undertaking of major importance was a revision of the *History of the Sabbath and First Day of the Week*, by J. N. Andrews, first published in the early 1860's. The second edition, enlarged, appeared in 1873. Andrews died in 1882. The book, probably the best of its kind in any language, needed to be thoroughly revised and published in a more attractive modern form. The task of revision was committed to Conradi. The revision was in English, and then was translated into German. This monumental work, for the accomplishment of which he had assembled what was perhaps the most complete collection of books in existence relating to this subject, was carried through with the same zeal that

marked all his undertakings. Besides the exhaustive use of his own library, he visited and consulted many libraries in continental Europe; the British Museum in London; and our own Congressional Library, in Washington, D.C. The result is the most authentic and exhaustive work on the subject treated known to the present writer. Subsequently, he wrote a number of pamphlets on various subjects, such as "The Ministry of Angels," "The Bible and The Book of Books," "The Groaning of Creation after Life Eternal," and "The Blessed Hope." These had a wide circulation in various languages. Some of his minor publications reached a circulation of a million copies, each.

(TO BE CONTINUED)

CONFERENCE PRESIDENT

(continued from page 19)

place I went to was the base chapel. I knelt in front of the altar and spent one hour in prayer, shedding many tears. I acknowledged that I could not live without a Savior. I could not make the trip without God. There was only one way, and that was for me to say, "HERE I AM LORD, YOU ARE THE ONE WHO HAD FULL CONTROL OF WHAT WE DO OR DON'T DO." I still had a little reservation. I couldn't stretch fully and say "God, here I am fully and completely yours." I held back a bit. Even then I didn't realize that God says, "LOVE AND OBEY ME AND I WILL TAKE CARE OF YOU!"

Conference Theme

The theme for this year is based on verses 34 and 35 of John 13. Let us read it together,

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

LOVE is what we are aiming for. It is the basic ingredient of life whereby we will be recognized as His disciples.

Paul spoke of it and illustrated it well in the glorious love chapter, First Corinthians 13:

*Love is very patient and kind,
Never jealous or envious,
Never boastful or proud,
Never haughty or selfish or rude,
Love does not demand its own way,
It is not irritable or touchy,
It does not hold grudges
And will hardly even notice
when others do it wrong.*

*It is never glad about injustices,
But rejoices whenever truth wins out.*

*If you love someone —
You will be loyal to him —
No matter what the cost.
You will always stand your ground in defending him.*

*All the special gifts and powers from God
Will someday come to an end,
But love goes on forever.*

This kind of Love is going to reveal itself in the personality that is full of "JOY, PEACE, PATIENCE, KINDNESS, GOODNESS, FAITHFULNESS, GENTLENESS AND SELF-CONTROL." These are the Fruits of the Spirit, which Paul spoke of in Galatians 5:22 and 23.

The Fruits of the Spirit should not be confused with the Gifts of the Spirit. We live in a day when the mere mention of the Gifts of the Spirit arouse strong feelings and sometimes controversy. The very controversy that surrounds the whole idea of the Gifts of the Holy Spirit which God gave each of us denies the Fruit of the Spirit in which these gifts must be exercised.

The Spiritual Gifts are listed in 1 Corinthians 12 and 14, Ephesians 4, Romans 12 and 1 Peter 4. These are **GOD'S WORKSHEETS FOR HIS PEOPLE**. God clearly states that the Spiritual Gifts are to be used for the winning of souls to Christ. He promised that He would endow us with Spiritual Gifts and that we would use them in the perfecting of the saints, the Work and the ministry and the edifying of the body of Christ. When we use these Spiritual Gifts in serving God, it is not for the glory or ego of the individual, but for the glory of God and the joy that we get as we serve Him and His people.

Service:

God placed us here to serve His purpose, His plan, and to be joyful, happy witnesses. In Psalm 100:1 and 2, David directed us to, "**MAKE A JOYFUL NOISE UNTO THE LORD, ALL YE LANDS, SERVE THE LORD WITH GLADNESS, COME BEFORE HIS PRESENCE WITH SINGING.**"

It is His power then that becomes visible through the personality created when we have Love, Joy, Gladness while we're ministering to His people. Serving Him illuminates us and brings out the best and we start to adopt and take on the attitude of Christ, so that other people can see what we have and then say, "I want it too!"

All are expected to be witnesses because God commanded that the Good News must reach everyone. He stated it very emphatically in Mark 16:15:

"Go ye, into all the world and preach the gospel to every creature."

There is no doubt about what He meant. The Living Bible paraphrases it this way:

"Go ye, to the whole world and preach or disseminate the gospel."

When we really believe this and want to share the Good News, it becomes so intense in our hearts that we want to tell it to others. It is like an explosion. When this happens, love is procreating into growth and we are fulfilling the responsibility of the greatest commandment, "*That ye Love one another as I have loved you.*" John 15:12

When we obey this commandment that is the ultimate indication of spiritual maturity and growth. We can know that we are abiding in His love as we give it to others. We will then see them become witnesses and disciples, and see them radiate in Christ's love as they give it to others. Are we obedient to the truth He has invested in us? Do we serve with joy and gladness? In 1 Peter 2:9, it states:

"We are a chosen race, a royal priesthood, an holy nation, peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

Does this describe the Seventh Day Baptists?

This was the challenge I felt to personally build a program for the 1979 Conference year. I wanted to have a program that would excite, interest, and meet the desires and needs of our people, particularly the 16-25 year age group; a program that will keep their eyes focused on personal commitment to grow in Love, Service, and Discipleship. Also to commit them to be active members of their church's Growth team, to begin to function as a body, using the Commitment to Growth principles to grow within their church and community.

My goal, then, for the SDB denomination during 1979 is to forge a denominational team that will commit all of our resources, people, time, finances, and material, to attain what I consider to be the purpose and objectives of our denomination:

- Bear witness to the gospel of Jesus Christ in the world and to lead persons to Christ
- seek the will of God on all moral, spiritual, social, economic, political, denominational and ecumenical matters, and to express ourselves on these matters to society
- guide, unify and assist Seventh Day Baptists in their individual witness to the world and to prepare the members for their part in the evangelistic and missionary ministry within the continental USA and the world
- honor and obey God's command that the Sabbath Day should be kept by all Christians as a day of rest and worship

I believe that working together as a family, as a team, and as one group of people, rededicated to serving God in LOVE, having it as our aim, believing that it is the greatest of all the Fruits of the Spirit, willing to discern and use our spiritual gifts to edify the body of Jesus, and above all, obey His command to Love and become His disciples, filled with Love for one another, then we will become known as His disciples as it says in John 13:35:

"By this shall all men know that ye are my disciples, if ye have love one to another." □

Editorial

GOD SO LOVED — HE GAVE

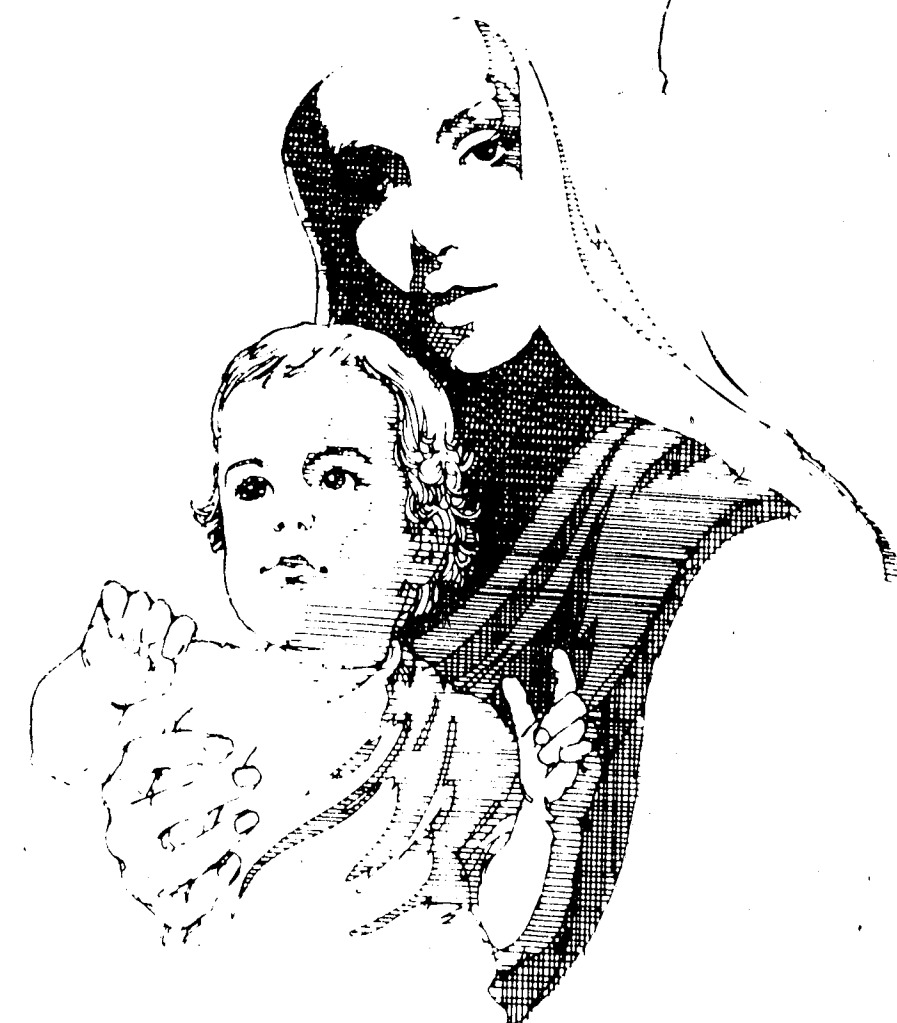
"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5).

These words, written to the Christians of Galatia by Paul, continue to have great meaning today. When the time was right, in God's master plan of the ages, Jesus came to reclaim and redeem His creation. By His death on the cross we were redeemed and someday "when the fulness of the time is come" He will return to complete His plan. We look forward with anticipation to that day when we shall join with the redeemed of all ages in songs of praises and adoration as we greet our Creator, Savior, and King.

The Christmas season is one of the busiest times of the year. It is a time when we hear the jingle of bells — especially on cash registers as merchants take advantage of the gift-giving season. In fact it seems the secular world has commercialized Christmas to the point that, no doubt, many people have forgotten what we are supposed to be commemorating.

However, to the believer, Christmas means more than the exchanging of gifts. It even means more than the singing of carols, attendance at Christmas Eve services or watching the traditional football game on television after our feast of turkey with all the trimmings. Christmas, to those who believe, means, more than anything else, a season of love.

"Christ became a human being and lived here on earth among us and was full of loving forgiveness and truth" (John 1:14). It is difficult for us to understand how Jesus could come from the glories of heaven to this earth and then so to humble Himself as to be born in a manger in a lowly cattle barn. He put aside His mighty power and glory, becoming a mere man. He fully entered into the human experience by sharing our life with its joys, sorrows, pain and temptations. He not only assumed our nature, but He also bore our sin. This is most beautifully portrayed in the *Living Bible* paraphrase of Second Corinthians 5:21. "For God took the sinless Christ and poured into Him our sins. Then, in exchange, He poured God's goodness into us." To me this is one of the most beautiful thoughts in Scripture — God's goodness has been poured into me — emptying me of all that is ugly and sinful.

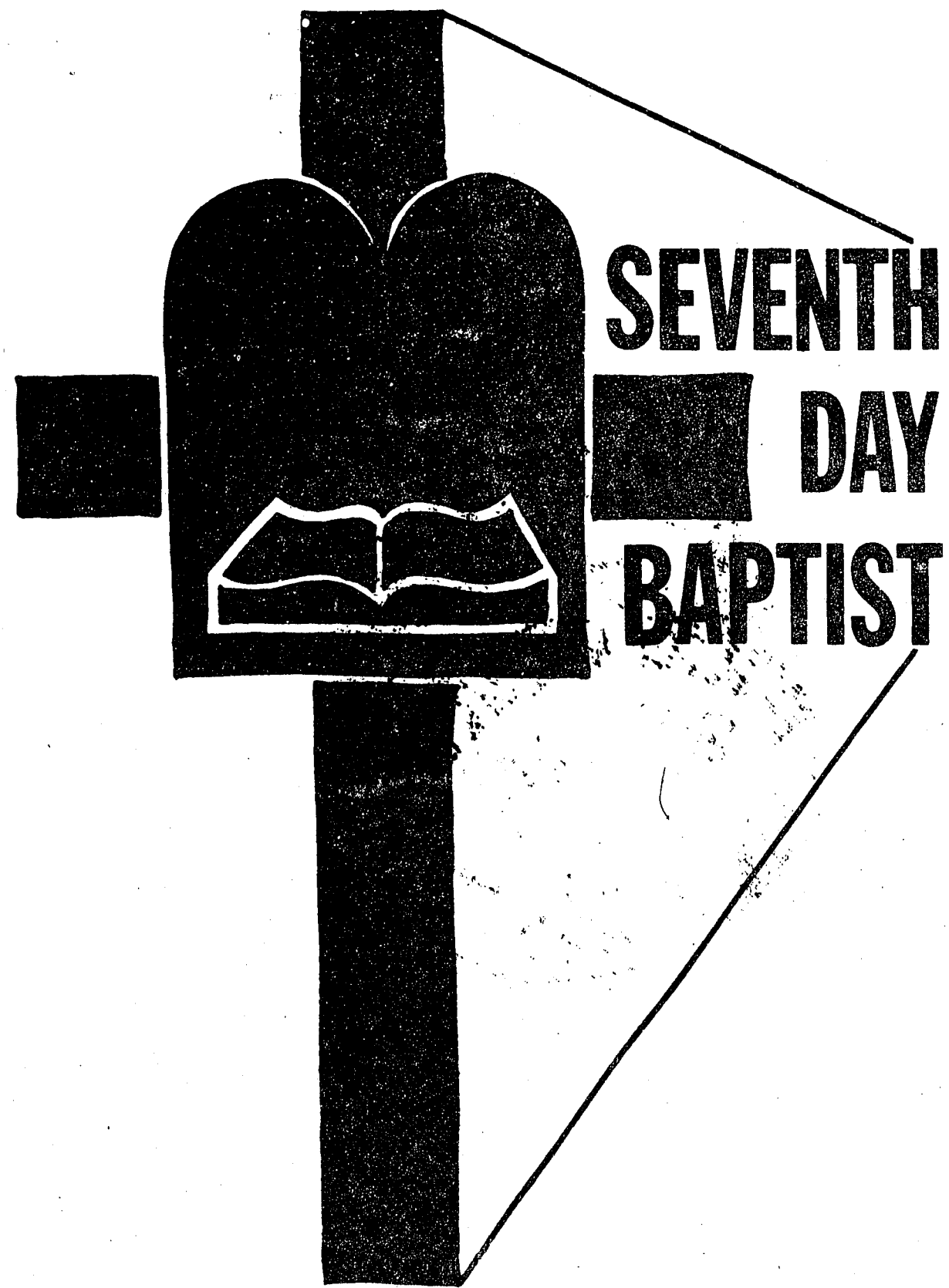


The message and meaning of Christmas is a very personal one. It is a story of love: personal, redeeming love that knows no bounds and is incomprehensible to us. He revealed His love toward us in that while we "were yet sinners" He came to live and die for us. And perhaps one of the most shocking of Biblical statements is that "He came unto His own...and His own received Him not." Tragically men and women today are still not receptive to this love, to this salvation, to this true meaning of Christmas.

God so loved — that He gave His all — He gave Himself. And in return He asks that we too give our all to Him. He has promised over and over again that all who come to Him will receive life and will become a part of His family — the family of God. "But as many as received Him, to them gave He power to become sons of God" John 1:11, 12.

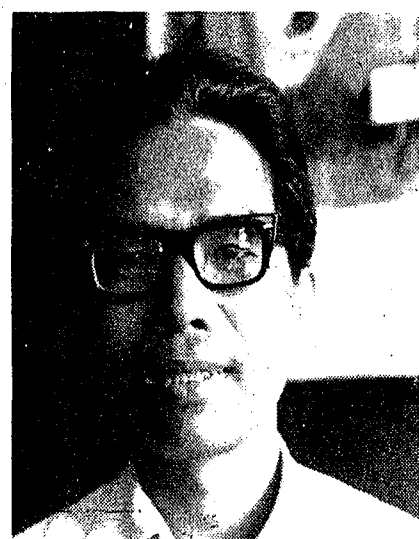
Have you truly given your all to Christ? Have you fully accepted this gift of love and does the radiance of His life shine from your face and heart? If not what better time than at Christmas to give Jesus the true gift, the one He truly seeks. Invite Jesus to have complete control of your life, let Him be Lord of all. Christmas should be a time of rededication as we experience again the great wonder of the ages that God so loved — He gave.

What can I give Him — Poor as I am?
If I were a shepherd, I would give a lamb,
If I were a wise man, I would do my part...
But what can I give Him? Give my heart. □



A Week of Prayer January 7-13, 1979

The meditations for 1979 have been prepared by the Rev. L. Sawi Thanga, general secretary of the Burma Seventh Day Baptist Conference with offices in Rangoon.



The Week of Prayer is sponsored by the Seventh Day Baptist World Federation. To obtain your copy of the devotional booklet write to: The American Sabbath Tract Society, P.O. Box 868, Plainfield, NJ 07061. □

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JANUARY 13 DESIGNATED "WORLD FEDERATION DAY"

Sabbath, January 13, 1979, has been designated as the first "World Federation Day," according to a recent announcement from Seventh Day Baptist World Federation executive committee.

By so-designating the last day of the federation's annual "Week of Prayer," officials of the world body expressed hope that it would become a significant event in the year for Seventh Day Baptists, focusing their attention on the "Week of Prayer," and on the worldwide fellowship and mission of Seventh Day Baptists.

National conventions and their leaders, and local churches and their pastors and lay leaders, are urged to plan appropriate activities of recognition for that day, including special presentations about Seventh Day Baptists around the world. Specific suggestions and materials will be distributed by the executive committee.

Finally, but significantly, churches and conventions around the world are requested to designate a special offering January 13 in support of World Federation-funded projects. Projects voted by the world body in its recent meeting in the United States included a special evangelistic thrust in Brazil, a special program to establish contact among scattered Seventh Day Baptist churches and individuals in Europe, and church and camp construction projects in Burma, Great Britain, Malawi, South Africa, and Guyana. Some of these projects have already received funds from the World Federation treasury, but others, including the Brazilian and European efforts, await gifts to the federation.

Seventh Day Baptists around the world are urged to consider the World Federation and contribute to its ministry on its day, January 13. □

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