



Six new pastors were introduced at Conference, they are: Steven Crouch, Little Genesee, NY, and Hebron, PA, churches; John Rau, First and Second Brookfield, NY, churches; Thomas Sostar, Alfred, NY; Robert Van Horn, Farina, IL; Rod Henry, missionary to the Philippines; and Gabriel Bejjani, Stanton, CA.



Mr. Stephen Wang, a graduate of Grace High School in Shanghai, China, and Milton College, expresses his happiness at being able to be in America and at Conference. He will be making his new home in Madison-Milton, WI.

Rev. Joe Samuels of Jamaica discusses the "Word of Truth" radio broadcast with radio speaker, Rev. Russell Havens and Rev. Leon Lawton of the Missionary Society.



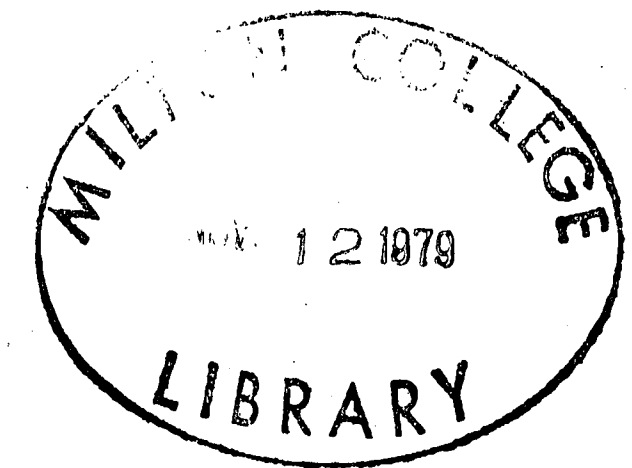
## CONFERENCE SCENES

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THE SABBATH OUR 135th YEAR  
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SEVENTH DAY BAPTIST NOVEMBER 1979



apples spoken  
is like  
apples of gold  
in sellings  
of silver

Proverbs 25:11-14





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One year the Saunders clan gathered at the Westerly parsonage for Thanksgiving. Since some members did not really relish turkey, Grandma Saunders decided on ham, instead. But being the incurable romantic that I am, I felt we *had* to have a turkey. After all, it *was* Thanksgiving! So with construction paper—head, tail, and wings stuck into the ham, I made a “turkey.” Our turkey-pig was well received and everyone was pleased.

It wasn't *really* a turkey, just a make-believe one.

How often do we strive for a noble goal of observing Thanksgiving, only to end with a “fake Thanksgiving”?

The Judeo-Christian celebrations are centered around feasting and fun. Do we miss the true fellowship of our families because so much fuss is made in the kitchen? Do pumpkin pies mean more to us than time spent with our children? Is that turkey and giblet dressing taking so much of our time and attention that we are too tired to really appreciate the family gathered around the table? Are we so worried about the cranberry sauce being “just right” that we become irritable with others? Do TV football games steal valuable family fellowship times?

Maybe our age-old feast-day traditions are blinding us from the true thankfulness and fellowship we should be experiencing. It is not the turkey that needs first place on Thanksgiving Day. It is God the Giver who deserves our first thought. Let's feast on the “Bread of Life,” the word of God. Let's drink the “Living Water,” fullness of Christ's Spirit.

Our observance of Thanksgiving Day is quite often as fake as that “turkey.” The Lord deserves our praise and our thanks *every* day. However, there is a special day that was set aside by truly thankful Christians many years ago for a time of gratitude-centered thoughts.

Our nation, which was founded on faith in Christ as Savior, Sustainer, and Provider, desperately needs to humbly thank Him as those Pilgrims did.

Second Chronicles 7:14 says, “If my people, who are called by my name, shall humble themselves, and

pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.” A prayer before Thanksgiving dinner hardly meets the requirements of this verse. That is a “fake turkey.” If our daily lives do not reflect our gratitude, our prayers will be in vain. There are four commands in that verse:

- 1) Humble ourselves.
- 2) Pray.
- 3) Seek His face.
- 4) Turn from our wicked ways.

Giving thanks is good, but it is not enough. We must learn what it means in First Samuel 15:22: “Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.” And in Hosea 6:6 we read, “For I desire steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings.” Psalm 50 verses 13-15 says, “Do I eat the flesh of bulls, or drink the blood of goats? Offer to God a sacrifice of thanksgiving, and pay your vows to the Most High. And call upon me in the day of trouble; I will deliver you, and you shall glorify me.”

“Come, let us return to the Lord; for He has torn, that he may heal us; he has stricken, and he will bind us up. After two days he will revive us; on the third day he will raise us up, that we may live before him. Let us know, let us press on to know the Lord; his going forth is sure as the dawn; he will come to us as the showers, as the spring rains that water the earth” (Hosea 6:1-3).

“Fill me with joy and gladness; let the bones which thou hast broken rejoice” (Psalm 51:8).

Let's not let the tradition of the feast separate us from our families or from true gratitude. What kind of “vows” and “sacrifices” are acceptable before God? Let's look at a few:

- 1) Obedience—1 Samuel 15:22
- 2) Thanksgiving—Psalm 50:14
- 3) Mercy—Hosea 6:6; Matthew 9:13; Psalm 51:16
- 4) Righteousness—Psalm 4:5
- 5) Trust in God—Psalm 4:5
- 6) Joy—Psalm 27:6
- 7) A broken spirit and a con-

# THE TURKEY THAT WASN'T

by  
Irene B. Saunders  
Adams Center, NY

- trite heart—Psalm 51:17
- 8) Justice and judgment—Proverbs 21:3
- 9) Love of God and man—Mark 12:33
- 10) Presenting our bodies a living sacrifice—Romans 12:1
- 11) Praise—the fruit of our lips—Hebrews 13:15
- 12) Sharing with others—Hebrews 13:16
- 13) Do good—Hebrews 13:16

Instead of the traditional turkey banquet which requires so much fuss and time, how about a simple meal? That allows time for Bible reading, special sharing in the family, prayer times, games and skits. Our children love to make costumes and put on skits and plays. They enact Bible stories, nursery stories, and history lessons. We have shared thankfulness to God around the table. Starting with the youngest up to the oldest, we thank God for specific things. We have shared in the Lord's Supper at home, allowing each child to partake and voice his love and thanksgiving to Jesus.

Thanksgiving should be a day of celebration, not just cooking and eating. The Lord inhabits the praise of his people (Ps. 22:3). He, not the turkey, desires and deserves first place at our table.

What a wonderful thing to have a special day to pray, share, and sing  
(continued on page 23)



# NATURALLY THANKFUL

Rev. Thomas J. Sostar  
Alfred, N.Y.

**A**s a group, we Christians are for the most part the strangest of people. We have formed the habit of thanking God when we are in trouble and we seem to forget to thank Him when things are going well. The Creator, God, in no way brings us into troubled waters in order to hear us give Him thanks. To be honest, He want just the opposite. It is His desire that we receive only the best of life—food, shelter, health, job, friends, and associates.

Are you and I really thankful to the living God? Certainly we give thanks often for our blessings, but do we really know the overpowering joy and blessing that comes from a daily life of being thankful? What is living daily thankfully? Is it something we need to practice? How do we acquire a special method of being thankful? Or do we?

Paul wrote, "In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thessalonians 5:18). In his commentary, Adam Clarke writes of this verse, "Therefore every occurrence may be a subject of gratitude and thankfulness. While ye live to God, prosperity and adversity will be equally helpful to you." Here it would appear that we can have positive assurance, whether those things which appear to be for or against us may work out for our best interest. The living, loving Creator God would not ask us to give thanks for those things which would or could harm us. No, we must first realize and believe that those things which seem to be against us will work out for our good. God is still in charge and it is to Him that we must give thanks.

## Example of Daniel

When the presidents, governors, princes, counselors and captains consulted together, they persuaded King Darius to decree a royal statute about worship. Upon hearing that the new decree was in writing and signed, Daniel, "...went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. 6:10).

Something did not need to happen, good or bad. It was not necessary for Daniel to fear the loss of something or to believe that a blessing was to be taken away in order for him to thank God. Too many times we are not thankful until we lose something or for that matter, gain something. Only then do we feel it necessary in our prayer life to give thanks unto God. But not so with Daniel. Daniel prayed as he did aforetime. It was not something he had acquired, or to practice, or a special method, no, it was part of his daily life. "Blessed be the Lord, Who daily loadeth us with benefits,..." (Psalm 68:19). Our thanksgiving, like Daniel's, should be unceasing, spontaneous, in Christ's name, and God's will on a daily basis.

Giving thanks becomes an empty word and meaningless phrases unless related and directed to our heavenly Father. It is He who is the most generous giver to our world. He, indeed, loads us with benefits. David reminded the Levites that they were appointed "to stand every morning to thank and praise the Lord, and likewise at even" (1 Chron. 23:30). "Enter into His gates with thanksgiving, and into His courts with praise; Be thankful unto Him, and bless His name" (Psalm 100:4). The Bible states that, even our conversation should center on "neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks" (Eph. 5:4). We need to recognize that all of life and all that keeps it does not just happen. It comes, or is allowed, and is controlled by God.

Do you want the utmost from each day? Do you really want to thank and praise God? Do you want each new day to be more meaningful than the day before? "Let your lives overflow with joy and thanksgiving for all He has done" (Col. 2:7 LB). If you really want the utmost, allow Jesus to come into your life as Lord and Savior. The choice is ours whether our minds are filled with gloom, sorrow, and disappointment or the joys of Jesus Christ who will fill us with thanksgiving.

## God Gives More Than We Deserve

Be thankful in knowing that God is not giving us what

we deserve, but rather something better, much better—Himself! "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). This thought, this blessing alone, saved through Jesus Christ. To live eternally with Him as Lord of lords, King of kings, as Brother, Keeper, as our All in all and to be able here and now to profess it should put praise and thanks on our lips continually. Don't allow the material and physical blessings that you have cause you to forget God's greatest gift, His only Son, and the salvation that can come only through Him.

Many times as we appraise our situation and position in life, such as job, home, finances, family, bank account, we permit ourselves to become a bit self-righteous. And if we, by chance, hold some office in the church and are doing what we consider our "Christian responsibilities" we may indeed forget from whom all blessings flow. We could possibly become like the Pharisee who went into the temple to pray. He gave thanks, but for himself and what he was and what he had accomplished. "God, I thank thee, that I am not as other men are,..." (Luke 18:11). We need to be careful in this area or we could very easily have the attitude in our prayers that God should thank us for being on His team. We have no grounds for boasting how righteous or good we are. The only goodness our life may show is the reflection or goodness of God who is operating in our lives. Our grandest and greatest efforts would be for nothing if it were not for a loving Father in heaven Who makes us righteous through His Son.

Rejoice and praise the Lord. Give Him thanks. Once you have accepted God's gift to you, let it be reflected in your daily lives. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:19,20).

## An Attitude of Thankfulness

Jesus, as Lord and Savior of our life, will bring us into an attitude of thankfulness. He Himself set the example. When in prayer about who was wise among them and the great invitation Jesus prayed, "...I thank Thee, O Father..." (Matt. 11:25). At the Last Supper, His was an attitude of prayer, And He took the cup and gave thanks,..." (Matt. 26:27), and again at the resurrection of Lazarus, "...and Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard me" (John 11:41). In every situation, Jesus gave thanks to the Father. It was a very natural way and part of His life. No method, it was not acquired, but rather came from a heart filled with love, gratitude and obedience. It was unrehearsed, just natural. It was Jesus. And as Jesus fills our lives and dwells in our hearts through the Holy Spirit, we shall be of the same attitude. Praise and thanks to God will just naturally flow from our lips because that is what will be in our hearts.

The boat people in the news today, certainly rejoice and give thanks from their hearts for being picked up by larger boats and finding refuge in other countries. They had suffered from over-crowding, sickness, lack of food and water and even lack of care and concern from many

(continued on page 23)



A Conference sermon given by Pastor Steven Crouch of the First Hebron, Pa., and Little Genesee, N. Y., churches.



## The Fruit of the Spirit

Text: Galatians 5:16-23

Two years ago a book came out entitled *The Book of Lists*. That's all it is: lists, hundreds of them. For example, there is a list of the ten largest islands in the world, and a list of Arnold Palmer's favorite golf courses. The book was evidently a best seller. This amazes me because lists just are not very readable. They have no literary quality at all; if we want to do some reading, we don't read the telephone book.

In Galatians 5:16-23 are found two lists. The second is very well known, for it is the Fruit of the Spirit. Perhaps in reading through this chapter, we may tend to read over the first list too quickly to get to the second. The first list especially is not very readable. Perhaps this is where we best begin in our consideration of this passage.

In verses 19-21 is a rather unpleasant-sounding list. Some of the items in this list have a very ancient sound to them, especially if we read them in the King James Version: fornication, lasciviousness, emulations, wrath, strife, seditions. These sound like problems they may have had in Bible times, but are hardly relevant today. We also notice that some of these things sound so gross and so monstrous that they must be talking about someone else. Adultery, impurity, debauchery, idolotry, witchcraft—well, obviously these don't have anything to do with *us*! Perhaps we may conclude that Paul is describing the pagans who surrounded the early Christians. But no—in verse 21 (which we will look at later) Paul gives a warning in which he says, "I warn *you*," not "I warn them." Paul is speaking here of the Christians in Galatia.

I submit that Paul here describes behavior which is all too possible for the believer in Christ. None of us is immune to this kind of living. The Galatians had trouble with these things—Paul had to warn them once before, and now he warns them again—why should we think that we are any better than they?

Paul has lists like this in several of his letters; I found them in Romans, both I and II Corinthians, Ephesians, Colossians, and II Timothy—perhaps there are others. This includes most of Paul's letters. It would seem that all Christians might fall victim to these things at one time or another. I would ask: can anyone here look at this list and find nothing which describes them? I think not.

Notice please that many of these items have to do with relationships between people: hatred, discord, jealousy, dissensions, factions, envy. He describes problems which take place between people—between Christian people. Is it possible that such things take place in our churches? I don't think I have to answer that.

Perhaps the most basic item of all is the one called selfish ambition, or just plain selfishness. Even as members together of the Body of Christ, we find ourselves quite capable of putting our own interests before those of brothers and sisters, and before God's interests as well. What great difficulty and grief this can cause within the life of the Church; it violates the very nature of the Church.

### The question is: Why do we do these things?

Paul explains why in verse 17: "For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature." It all gets down to what kind of people we are. We have a nature which Paul calls the sinful nature. This sinful nature, or the flesh, is still with us even after we become God's children. We also have a new nature, one which seeks after the things of God, to do His will and to please Him. This verse says that the desire of the sinful nature and that of the Spirit of God are diametrically opposed to each other. They cannot be harmonized or made to agree together.

This can be illustrated by taking the two positive ends of two bar magnets and holding them together. If you lay them down on a table in this position and take your hands away, the magnets fly apart, they resist each other completely. Just like this, our sinful nature and the Spirit of God resist each other. As George Ladd says, "The works

of the flesh are self-centered rather than God-centered, and the flesh is myself seeking its own ends in opposition to the Spirit of God." In our own strength, we strive against the Spirit, and we can only lose such a battle.

This brings us to a consideration of the consequences which result from this situation. I find here in Paul's discussion two consequences; one is temporary and the other ultimate. The first consequence is the conflict between the two natures. It is possible for this conflict to continue through our whole lifetime. I have experienced such a conflict many times, and I still do. The sad part is that as long as we continue to oppose God in this way, very little Christian growth is possible. Is there anyone here who does not know this conflict: the flesh against the Spirit, your own desire against God's will?

### The Ultimate Consequence

Now we come to a very serious matter in verse 21, as Paul gives warning concerning the second consequence, the ultimate consequence. He says in very plain words that those who practice the works of the sinful nature will not inherit the Kingdom of God. This is the ultimate destiny for the person who lives according to the sinful nature rather than according to the Holy Spirit. This is true because, as Paul says in Romans 8:6, "to live after the flesh is death." Paul seems to be very sure of this point, for he repeats it elsewhere. He says in I Corinthians 6:9, "Do you not know that the wicked will not inherit the Kingdom of God?" And again in Ephesians 5:5, "For of this you can be sure: No immoral, impure, or greedy person has any inheritance in the Kingdom of Christ and of God." It *does* make a difference how we live!

Is there a way out of this hopeless way of living? The gospel of Jesus Christ says, Yes, there is! Paul gives the answer of the gospel in verse 16: "So I say, live by the Spirit, and you will not gratify the desires of the sinful nature." It is here that we find the only command in this passage. I doubt that anyone really wants the consequences just mentioned. So here is where we need to pay close attention to learn what God would have us to do about it. God offers to us an alternative way of life and the power to choose it.

### Live by the Spirit

The command is a simple one: Live by the Spirit; allow the Holy Spirit to control our lives. I really do not believe that there is any other way to experience the abundant life that Jesus promised. A brief passage in Colossians 3 helps us to understand what it is to live according to the Spirit. In verse 5, Paul says, "Put to death whatever belongs to your earthly nature." Then in verse 7, he says, "You used to walk in these ways, in the life you once lived. But now you must rid yourselves of all such things." The gospel says to us: Change the way you live! You used to walk in these ways; now walk in this way: according to the Spirit.

Perhaps it helps if we can see ourselves at a fork in the road. When we come to a fork, we must choose one way or the other; it does no good to try and live both ways. God asks us to allow His Spirit to control our lives, rather

than our sinful nature. George Ladd calls for a life of "sustained decision": a constant denial of the sinful nature and an equally constant living after the Spirit. This is a day-by-day and even moment-by-moment decision. If we can do this, if we can truly live according to the Spirit, we will begin to experience new results in our lives and in our churches.

The new results which Paul describes are in the second list (verses 22-23): the fruit of the Spirit. As we allow God's Spirit to have control over our lives, we will begin to experience the fruit of the Spirit. Now it is that we can see the proper relationship of the fruit of the Spirit to the life of the believer: The fruit is in utter contrast to the works of the flesh, and it is the new result in the life of one who is surrendered to God.

### Self-Appraisal Valuable

It is good from time to time for us to examine ourselves to see how we are doing in the Christian faith; the Lord's Supper celebration is a good time for this. One way to do this is to look and see whether we find evidence of the fruit of the Spirit. These are the sorts of qualities which should be evident in the life of the believer. So by listing the fruit, Paul does not give a command, but a checklist. The command we have already seen in verse 16: live by the Spirit.

We saw earlier that one of the consequences of living after the flesh was the conflict between the two natures. In a very real sense, this same conflict is one of the new results of living by the Spirit. This is one of the great mysteries of the gospel: that even as we allow the Holy Spirit to control our lives, the old sinful nature is ever with us. The crucifixion and death of the flesh does not mean that it need no longer be reckoned with in the Christian experience. We will never in this life be free of temptation, struggle, and tension. But if we can be diligent in the "sustained decision" to live by the Spirit, these very things—temptation, struggle, and tension—can be creative and can actually become the means of our growth in Christ. So the conflict continues, but we find ourselves winning rather than losing.

Many who have studied this passage believe that it is no accident that Love is first on the list of the fruit. Many would put a colon after the word "love"—"the fruit of the Spirit is love": followed by a list of how love is worked out. George Ladd says, "the fruit of the Spirit is nothing but a commentary on the first fruit, showing how love acts." If this is so, then we see how the fruit is related to our Conference theme of love and discipleship. "All men will know that you are my disciples, if you have love—and all of its fruit—for one another." Now we have come full circle, for we are again dealing with personal relationships. The unbelieving world looks to see how we Christians get along with each other. If they see love and all of its fruit, they will know that we have what they need.

I would make a plea to all Seventh Day Baptist disciples. My plea is not primarily, seek after the fruit of the Spirit; this will come. My plea, along with the command of Paul, is "live by the Spirit." For it is the one who lives under the control of the Holy Spirit who is a disciple of Christ. □



Conference Sabbath  
Sermon by Rev. Herbert Saunders  
Sabbath, August 11, 1979.



## TRUE DISCIPLESHIP

CONFERENCE ECHOES

I have been wonderfully warmed this week as so many of you have come up to me and have asked about my family. So I suspect that you will forgive me if I use my family a little bit this morning as I share together with you in the meaning of true discipleship. We have a rather unique family, I think. I love my wife and my kids.

We have some rules in our family, and one of the rules we have is: when we sit down to the dinner table and begin to eat, nobody talks about the food; neither good nor bad. It's interesting. It has helped our kids to realize that they're going to eat whatever's put in front of them. But we don't comment about it. One particular day, several years ago, my son Brian began complaining about the food. And being the right kind of father, I said, "Brian you know this food is a gift from God. It's something very special for us. It's a gift from God that we should eat with rejoicing." And his mother reiterated the fact that everything we have is a gift from God, especially the food that was on the table at that time. And Brian in his own inimitable way looked up at us and said, "Yes I know it's a gift from God and I thank Him for it, but it's what you did with it that I don't like."

My friends, this week we have been sharing together in the meaning of that beautiful phrase in the thirteenth chapter of John: "By this shall all men know that ye are my disciples, if ye have love one for another." The message of the gospel of Jesus Christ is that Jesus came to live and to die and to be our Master and Lord and to give us the privilege of being

His disciple. And it may be in essence the tragedy of our lives that we are like Brian. We know that the gospel of Jesus Christ is the gift of God, but the tragedy is that people look at us and it's what we do with it they don't like. It's how we share that message that people will either reject or respond. There's a gentleman here today who has had a tremendous impact on my life, because he gave me a long time ago a statement that has determined my lifestyle. He came up to me the other day and said, "Herb, I have two deep concerns." I can't remember what the second one was because I remember the first one so vividly. He said: "My concern is that there are so many people here who don't know what it means to be a child of God." And if anything was more prominently expressed to us it was the letter we had the privilege of reading as we walked from that tremendous sermon Thursday evening, exited out that door and picked up a *Crier*. And maybe we realized for the first time in this Conference week that the real essence of why we are here is because we are to learn to love one another. I would suspect that that letter caught us by surprise, because it took us from the rather neurotic way in which we were attending our meetings and going to our programs and doing all the things that we thought were necessary and highlighted for us all at once that the real essence of the Christian gospel is in who we love and in whether or not we touch the lives of other people. I would suspect that there was more than one who received the wonderful message of the love of God because we turned our attention to people and to what their lives mean in the world today. Praise God we have

been sensitized once again. And we know again what it really means to be Christians.

### CALLED TO DISCIPLESHIP

We have a wonderful privilege, my friends. We have been called to discipleship by our Conference president even before he knew that we were going to challenge ourselves to a Decade of Discipleship. And this morning as we launch this decade,—as we come to this point in our lives when we say "yes" to God—as we finally come to that moment when we say "Yes Lord, we know we can do it, we believe that you've given us a mission, we believe you have given us the message and we're not going to give it in such a way that people don't like what we do with it." We can rejoice together that this is the time, and we are the people.

Several of us will be sharing with you in the next few months the Decade of Discipleship. We will be considering, first of all, the decision that we have to make, each one of us individually, to be a disciple. And in materials we will share with you is this definition of discipleship: "Discipleship is a lifestyle of practical faith in Jesus Christ and willing obedience to His commands. It is a life of love and good works which aims in all things to glorify God and to help others also to become disciples and witnesses." I have been reading a book the past few weeks entitled, *The Lost Art of Disciple Making*, by Leroy Eims. He says that discipleship is not an option for the Christian, it is a way of life. And as we come to this point in our lives when we decide

as a people that we are going to enter a Decade of Discipleship, that we are going to minister to the needs of people, may it become a way of life for us—a way of life that allows people to come up to us and say, "What is it about you that I want?"

I'd like to suggest four things about true discipleship drawing them from the word of God. Let us turn first to the third chapter of the Gospel of Mark, and tucked away in this beautiful passage is the fourteenth verse. "And Jesus appointed twelve who he also named apostles (disciples) to be with him."

### TO BE A DISCIPLE IS TO BE WITH JESUS

There's a principle of association involved here. To be a disciple is to be with the one to whom we owe our allegiance and our love, and we can talk about discipleship until we're blue in the face, but if we don't know the Lord, it is all for naught. I would appeal to everyone here today to know the Lord, to be with Jesus. "You have not chosen me," He said, "But I have chosen you, and ordained you that you bear much fruit." "Come unto me all ye that labor and are heavy laden, and I will give you rest." John said, "We love, why, because He first loved us." A disciple is with Jesus. Oh yes, there were those privileged few, those twelve who walked and talked with Jesus on the roads of Galilee and Judea. What a privilege that must have been to have looked into His face and to have felt His hand on our shoulder. But we too can be with Jesus. John Rau told us in his sermon Thursday evening that Christianity is a relationship with Christ. Do you know that relationship today? Do you know what it means to be with Jesus?

There are three wonderful things about being with Jesus. Steve Crouch on Monday evening, as he talked about the fruits of the Spirit, said to be with Jesus means it changes the way you live. That's what the fruits of the spirit are, a way of life. They describe the Christian character. I had a pastor come up to me this week and talk about the fruits of the Spirit, recorded in the book of Galatians, and he suggested that the whole essence of the book of Galatians is summed up in the fifteenth verse of the sixteenth chapter, particularly as Barclay translates it: "The important thing is that a man be changed." Has

your life been changed? Do you know the Lord Jesus Christ? Being with Jesus means self-surrender and loving obedience. It means giving up everything, even the things to which we hold so dear. Jesus said in Luke 14:33 "Whoever of you does not renounce all that he has cannot be my disciple." This means releasing all to Jesus, allowing Him the privilege of taking over the life that we have held on to so dearly. To be with Jesus means to change the way we live.

### JESUS DRAWS US CLOSER TO EACH OTHER

But to be with Jesus also draws us closer together. Isn't that one of the most exciting things you ever heard? To be with Jesus means that we can be with each other. The two relationships are inseparable. If we go to chapters 13-17 of the book of John, we read about Jesus' last supper with His disciples. He came to that table and He loved His disciples as He never loved them before. I don't know if I could have sat there and looked into His eyes at that moment. I don't think any of us could. But He loved His disciples, and He knew that He was going to be leaving them and that they were going to be torn up inside and He stooped down and washed each one of their feet, loving them beyond anything they could ever imagine. Then in the seventeenth chapter the Lord's Prayer is recorded. The other prayer that we often speak of as the Lord's Prayer is really the disciples' prayer, but the Lord's Prayer is the one in John 17. In the twentieth and twenty-first verses are recorded these words: "I do not pray for these only, but also for those who believe in me through their word, that they may all be one, even as thou art in me and I in thee, that they also may be in us so that the world may believe that thou has sent me." Oh, that we could be one together; oh, that we could believe that we were all with Jesus; oh, that we could believe that we are so much a part of each other that the world will believe in the Lord Jesus Christ! It was Gabe Bejjani who said "It's not how much of Christ or the Spirit I have, but how much of me the Spirit has." To be with Jesus draws us closer to each other. "We love because he first loved us." The more we are with Him the more we will want to be like Him. Dave Taylor said that people should see the mark of Christ in us. Has anyone seen the mark of Christ in you recently? Dietrich Bonhoeffer

once said we are summoned to an exclusive attachment with His person. We need to be with Jesus and, by being with Him, love each other.

But if we're with Jesus then there's no covering up who we are. I don't know about you, but I've been watching Gordon Lawton on television almost every night. He's gorgeous! But you know something, at least on Monday evening, we had one of the great cover-ups in SDB history. He was gorgeous standing there in his suit, tie and shirt and Bermuda shorts and tennis shoes. That's not what we saw! If you saw that particular television show you know that he started to stoop down to show us the size of a small tree and all of a sudden it dawned on him that he had on his Bermuda shorts. When we are with Jesus He knows what we are and He makes us transparent; He opens the door for us to be ourselves. There's no covering up when we are with Jesus of who we really are. Oh, that we might be with Jesus.

### PARTICIPANTS—NOT JUST SPECTATORS

Turn with me to the eighth chapter of the book of John, and read these words from verses 31 and 32: "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free." DISCIPLES ARE PEOPLE OF THE WORD WHO BELIEVE WHAT JESUS SAYS AND OBEY. Disciples are teachable. It was William Barclay who said "A shut mind is the end of discipleship." We need to know the word of God; we need to believe it; and we need to share it. And that can only happen if we discover more and more what God's word says to us as we delve into it, believe it and make it apply to our lives. C. Rex Burdick, while we were worshipping here in the chapel one morning said that we are spectators no longer, we are participants. That is the essence of the word of God, that we become participants in the life of Christ in the world today. Because of what we believe, we act, we get involved. Jesus said, "If you love me you will do what I command." But believing in Jesus and doing what He says, as Dr. Tozer reminded us on Wednesday evening, is demanding and costly.

I've always been a particular fan of Dietrich Bonhoeffer, the person who was persecuted and died a martyr

CONFERENCE ECHOES



in a Nazi prison camp during the Second World War. It's amazing how many people the world over have kind of taken the Christian character of Bonhoeffer as an expression of their own lives. He wrote a book entitled *The Cost of Discipleship*. I would recommend it to your reading. Discipleship costs something. Either we are willing to pay the cost or we cannot become a disciple. Jesus said, "He who finds his life will lose it, and he who loses his life for my sake will find it." The cost of discipleship is great, but, praise God, He is willing to honor such commitment. "Behold, I will be with you always," He said. We must believe that Christ will never leave us or forsake us.

Delmer Van Horn on Tuesday evening told us about the artesian well at Sunshine Mountain. It reminded me of the fact that as you are driving out of Boliver, New York, there is a pipe coming up out of the ground bringing water from an artesian well. The water just flows out of that pipe all the time and runs into a ditch. It's never been capped—it's not being used, as far as I know. It continues to flow. What Delmer reminded us of is the fact that we must capture God's limitless love. God is willing to shower upon us all that He has in store, but we need to capture it and use it for ourselves. We can capture His love, we can capture His power, we can capture His strength, we can capture His wisdom, everything that He has to offer us He willingly gives to us, if we will but put the cap on and to begin to use it as He sees fit. We need to believe in the word of God and we need to tell people about it.

John Rau told us that faith is personal, but it's never private. We need to tell other people about Jesus Christ, but we need to believe it first.

Now turn to the fifteenth chapter of the book of John, verses 8 and 16. Once again, we're in that passage of Scripture where Jesus is talking to His disciples around that table of the Last Supper and Jesus said these words "By this is my Father glorified, that you bear much fruit, and so prove to be my disciples...You did not choose me, but I chose you and appointed you and that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name He may give it to you."

**DISCIPLES BEAR FRUIT**

Jesus told us in the Great Commission to "go and make disciples." In Acts 1:8 we are told by Jesus to be His "witnesses in Jerusalem and Judea and unto the uttermost parts of the earth." We cannot sit idly by and keep the message of the gospel of Jesus Christ to ourselves. If we are disciples we will be bearing fruit. We've held that secret for too long. The time has come for us to give the secret away; to let people know that Jesus is Lord. We are called to bear fruit. I was really thrilled when our brother Joe Samuels from Jamaica brought us greetings. He told us about the fact that there were so many lives that had influenced his life, he called himself a "missionary fruit salad." A missionary fruit salad; oh, that we might each of us bear fruit—have a part in changing the life of someone else. It reminds us of last year's theme, "Bearing the Fruit."

It was Dr. Tozer who told us that true discipleship is reproducing. We cannot be a Christian unless we are a *reproducing* Christian. The essence of our calling as Christians is to bear spiritual fruit, not produce religious nuts.

It was Gabe Bejjani who said that "the gifts aren't given for super stardom, they are given for the work of the ministry." The gifts are given in order that we might bear fruit. The fruits of the Spirit are given to us in order that we might bear more fruit. God will help us. He will equip us to be good branches to that vine that reaches deep down into the roots of God's love.

Steve Crouch told us on Monday evening that we shouldn't "seek after fruit, but live by the Spirit." The Spirit produces fruit in our lives. He's the one that does the job, and we must be the willing vehicles through which His power can work. I have always liked what Elton Trueblood once said: "No one is a Christian unless he is an evangelist or getting ready to be one." And I would paraphrase today to say that "no one is a Christian unless he is a disciple or getting ready to be one," because if we are Jesus' disciples, we bear fruit.

Finally, we read these words from Jesus in John 13:34-35: "A new commandment: I give to you, that

you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another."

**DISCIPLES LOVE ONE ANOTHER**

Jesus taught us what agape love was all about. That is God-implanted love—the kind of love that reaches deep down into the core of each person's life and touches it. Isn't it wonderful that we can know that love. Bob Austin told us as we began this Conference that "Love is the red thread of true discipleship." He doesn't know how much I appreciated that. Everything I have in my office is red; I love red. And to think of love as the red thread of true discipleship does wonders to my heart. It certifies and it verifies that we are Jesus' disciples. Eims, in the *Lost Art of Disciple Making*, says perfect discipleship implies perfect fraternity. It implies a love for one another. It implies the joy that comes when we see someone else find the love of Jesus. As John Rau told us love wants to share, and we are reminded of Jesus' two great commandments that we are to "love God with all our heart, with all our soul, and with all our mind, and we are to love our neighbors as ourselves."

When we came to Adrian we were welcomed royally by the Adrian College staff. And the person who gave us a welcome told us about the fact that there was a senior class during the Civil War that wanted to do what senior classes had always done and give a gift to the college. But they didn't have any money—they had nothing with which to purchase the gift, so they got a load of dirt and they piled that dirt out beyond the tower. And that pile of dirt sits there today, a reminder of what love can really do; that it sacrifices something; that it does what it can. It should remind us of what happened in the book of Acts when Peter and John were going to the temple one day and saw a lame man who cried out to them for money, and Peter said, "Silver and gold have I none, but what I have I give thee, in the name of Jesus rise up and walk." Love does what it can. Love reaches beyond the limitation of words. Love goes beyond anything that is imaginable and reaches into the core of someone

(continued on page 28)

In the last five years we have read a great deal about the homosexuals and their coming out of their closets to proclaim their true identity. Well, the Lord has revealed to me and many other Christians whom I meet that this world of ours is in its last days; and we, as believers in the Lord Jesus Christ, need to come out of our closets and face the world with the truth that we have been given.

So many of us have made Jesus our own little private and personal God. We have placed "No Trespassing" signs on the doors of our lives and refuse to step out to help a cold, dying world. The Lord Jesus, just as He entrusted the gospel to twelve men and depended on them to share it, does the same with us today. If we sit back and with hardened hearts, refuse to speak up, there will be nobody else with whom to share the Good News.

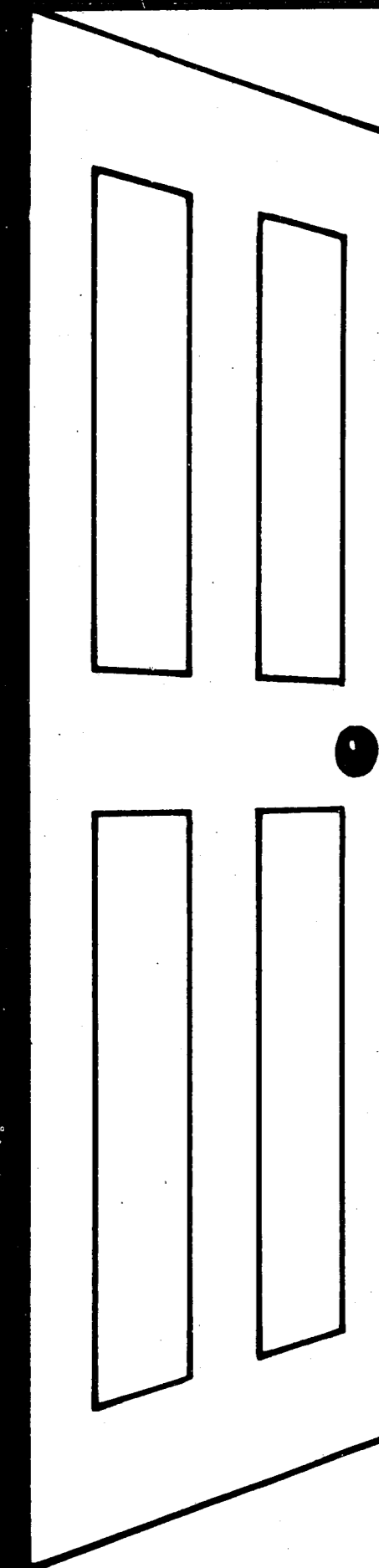
The apostle Paul wrote to the Romans, "How shall they call upon him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher" (10:14)? As Christians the responsibility is with you and me. We are all called to be ministers of the gospel of Jesus. True, not all of us are called to that ministry of pastoring, because not all have been given that gift. However, we are all commanded to preach and teach the Good News (Mt. 28:18-20).

We need to come out of our self-imposed closets of fear and insecurity. Paul Little, in his book, *How To Give Away Your Faith*, wrote that non-believers are not looking for a ritualistic and dried-up game to play every week instead they are looking for life, joy, victory, freedom, and much more being released and shared through the life of the Christian. The apostle Paul wrote to Timothy saying, "God has not given us a Spirit of timidity, but of power, and love, and discipline" (2 Tim. 1:7).

The Spirit of the New Testament is not one of privacy, nor of total secrecy. This we can see in the many happenings recorded in the Acts of the Apostles. In the tenth chapter of Acts the Lord reveals to Peter that nothing is unclean or common when blessed by God Almighty. Lloyd John Ogilvie in, *The Drumbeat of Love*, states that the Lord was going beyond food with Peter and saying that no man is to be considered unclean or

**COMING OUT OF OUR RELIGIOUS CLOSETS**

by  
**Maichle Gould**



common. In Peter's case it was a non-Jew named Cornelius. In our case, the person could be anybody, including those who can make our spirits curdle and cause us to cry out, "By no means Lord!" But to God, no man is common. For God so loved the WORLD that He sent Jesus to die for man's sins.

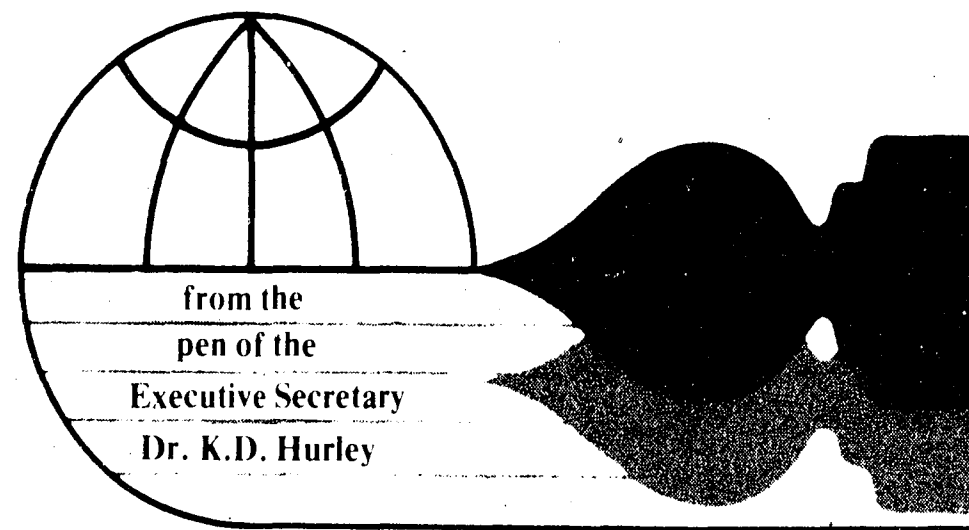
I am convinced that we are approaching the end of this world. Someday soon the Father will give Jesus the okay to return for His beloved children. But wait, we have a world of over four billion people and I would

guess that about seventy-five percent of them have not given their lives to the Lord Jesus Christ. I hate to admit it, but many of them are a part of that statistic because you and I have not taken the time to show them the Father.

Beloved, join with me and come out of your religious closet to a lonely, sick world which needs the medicine only we can present—Jesus Christ. □

—Mr. Gould is a senior at Houghton College majoring in psychology and preparing for the ministry. A new member of the Alfred Station church, he served in SCSC this summer.





## DISCIPLESHIP A Ministry and A Movement

II Timothy 2:2—“Take the teachings...entrust them to reliable people...to teach others also” (GNB).

Seventh Day Baptists—with faith, determination, and enthusiasm—have launched a Decade of Discipleship.

The decision was made by church delegates attending General Conference in August. During September, plans were reviewed by General Council members and “polished and perfected” by executives of the boards and agencies (Coordinating Leadership Team).

Then four (4) teams of denominational representatives “fanned out” across the country, from border to border and coast to coast, introducing the concept, explaining and discussing the details, and challenging individuals and churches to action, building on and extending Commitment to Growth.

Thanks to a special 21-day excursion fare by one of the nation’s airlines, the team contacted at very nominal cost essentially every Seventh Day Baptist Church and group in the country plus some in Jamaica and Mexico.

Exceptionally good stewardship of the Lord’s money (and the teams’ energies and time) has been demonstrated, I believe, especially if the discipleship idea now CATCHES ON universally.

As the teams indicated in their presentations, “SEVENTH DAY BAPTISTS ARE A DETERMINED PEOPLE. WE HAVE MAINTAINED OUR DISTINCTIVE WITNESS FOR MORE THAN THREE CENTURIES.”

In 1976, the beginning of the Commitment to Growth plan of study and dedication to the principles of church growth was evidence of a renewed vitality—a determination to offset a declining membership and face squarely such problems as apathy toward evangelism, failure to raise budgets, a weakening of the Sabbath commitment, a shortage of men and women entering the ministry or answering the call to missions and a breakdown in communication among denominational organizations and churches.

### Stepping Out in Faith

In 1979, the introduction of the Decade of Discipleship provides validation that Seventh Day Baptists intend now to capitalize on the fact that “we have witnessed growth withing the body, new churches rising from surprising roots, and the desire of many to step in faith, trusting in the Almighty God.”

Members of the presenting “teams” were quick to admit that they are not fully experienced yet in all phases and techniques of either church growth or discipleship. But they are all convinced by personal observation and utilization that the materials recommended for use by our church people, during the Decade of Discipleship, can be exceedingly helpful to us as we individually and collectively strive to make the Great Commission really central in our lives—to make DISCIPLESHIP A LIFE-STYLE.

*We have learned “the interdependence between nurture, extension, and ministry in producing mature, reproducing Christians through ‘Full-Circle Evangelism.’”*

*We have gained “a new awareness of the value goal-oriented planning.”*

*We have discovered that “setting goals provides direction, determines priorities, and allows us to evaluate our progress.”*

In short, the proposed activities will help us to get from where we are now to where we want to be. Having been changed by “Commitment to Growth,” it is time for us to take the next step; it is time to dedicate ourselves to a “Decade of Discipleship.”

### Called To Glorify God

As Seventh Day Baptist Christians, we are called to glorify God and please Him in every way (Colossians 1:10b)—General Conference theme for 1980. This is done as we fulfill the Great Commission of our Lord. Our intermediate objective is to discover and fulfill our mission—a commitment to growth. This means specific growth goals—for us as individuals, for our churches, and for the ministry that we have to the world.

Therefore, the 1979 General Conference adopted as its goal for the 1980’s, to “double in a decade.”

- This means by 1990 we will have:
- DOUBLED the number of United States
  - DOUBLED the number of churches
  - DOUBLED the active participation in worship and Sabbath School
  - DOUBLED our pastoral and lay leadership
  - DOUBLED our missionary activity
  - DOUBLED our commitments to serve and give
  - DOUBLED the body and its activity in all significant ways in ten years.

To accomplish this goal, General Conference approved a schedule for the 1980’s in which the first year will be an introductory year, and the next nine years will emphasize in 3-year cycles—nurture, extension, and ministry.

### Decision to Discipleship

Individual study of the discipleship role and acceptance of the denominational goal will be stresses in 1980. Some specific materials are recommended for study during this year—the *Decision to Discipleship* materials from Light and Life Men International.

“I believe that Discipleship is the answer for our churches today,” stated Eldon Babcock, Director of Discipleship for Light and Life Men International as he led out in a training session for the denominational teams immediately after General Conference. “There are many testimonials of those involved in Discipleship, how this has fulfilled their search for service

and meaning in their Christian life.”

“There are greater things ahead,” Rev. Babcock concluded, “a MOVEMENT of discipleship. The goal is to produce producers, who in turn are producing producers for the Kingdom of God.”

The team presentations last month outlined the sequence of involvement during the 1980’s, with discipleship training, as such, going on throughout.

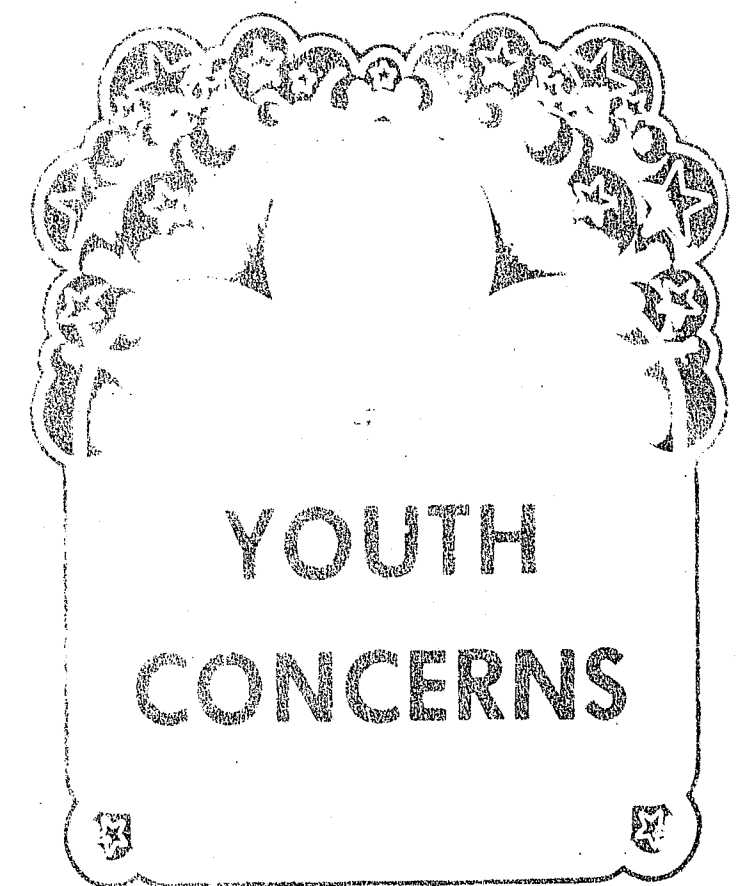
“Disciples in nurture” will focus (once every three years) on growth through our educational programs, lay persons and ministers, for children and adults, focusing on spiritual growth within individuals and within the body of Christ.

“Disciples in extension” will emphasize church extension and planting, both nationally and internationally, emphasizing reproduction of Christians and churches.

“Disciples in ministry” will center on the ministries of service, worship, and fellowship, centering on the reaching out to others in service and stewardship.

Individual churches, and individual Seventh Day Baptists, are urged to adopt their own goals in keeping with the overall denominational goal and with resource support from the boards and agencies.

Seventh Day Baptists can do it: we can reach our goal—even surpass it—if we truly dedicate ourselves to a decade of growth through discipleship. □



“...let your manner of life be worthy of the gospel of Christ...”

## CHRISTIAN LIFE-STYLE

The natural result of accepting Christ as a personal Savior is to want to change our way of living and do the things He would have us do.

Before we can live the Christian way we have to know how Jesus lived. Have you ever stopped to think what personal characteristics were His? Where and how did Christ live and react to persons around Him?

Robert E. Coleman has prepared a study guide, “*The Meet The Master*” which helps understand Jesus and how He witnessed to others.

This is a workbook with twelve lessons based on Scripture with probing questions, and exercises designed to help make personal applications of the lesson.

“*The Meet The Master*” is designed to be used for personal study or for Youth and Adult Sabbath Schools, Youth Groups or Bible Study groups.

The board has a copy to loan for examination; if it is to be studied over a period of time, copies may be purchased for about \$3.95 per copy from: Fleming H. Revell Co., Old Tappan, NJ 07675. □

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Thy Word is a light...

BOARD OF CHRISTIAN EDUCATION—Mrs. Mary Clare

*"I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; thy word is truth. As thou didst send me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be consecrated in truth."*

John 17:15-19 RSV

## WITNESSING DISCIPLES

Present-day Christians are concerning themselves about witnessing the Christ to others. There is a certain amount of frustration because many do not know the best way to convey their beliefs. To meet the need of knowing how, where, and to whom to witness, persons experienced in the field have written several books on the subjects.

The Board of Christian Education, Inc., has in its lending library several books which would be useful for group or individual study. We would be happy to loan book(s) for a month to any who are interested.

*The Master Plan of Evangelism*  
Robert E. Coleman

In the preface, Paul Stromburg Rees says, "It is the conviction, grounded in the Good News that 'God was in Christ, reconciling the world unto Himself,' that makes evangelism immensely more than a theory or a slogan. It brings into focus as a necessity.

"Under the title, *The Master Plan of Evangelism*, Asbury Seminary's Professor of Evangelism, Robert E. Coleman, has presented a set of principles and sketched a scheme which, studied carefully, will go far toward rescuing the concept of evangelism from the realm of the 'special' and the 'occasional,' and anchoring where it belongs in the essential, on-going life and witness of the congregation."

*How To Give Away Your Faith*  
Paul Little

This book gives instructions on how to witness. It is Christ-centered,

practical, relevant, Biblical and authoritative; written by a man who has had year of experience as director of Evangelism for Inter-Varsity Fellowship.

*You Can Witness with Confidence*  
Rosalind Rinker

Do you know how to bring your family or friends to Christ? Rosalind Rinker tells how it can be done. She shares her love for Christ and has written a continuous story of how she learned to witness, not only to friends and family but also to strangers. Through her experiences, others can learn to share their faith in God and Jesus.

*Evangelism and the Sovereignty of God*  
J. I. Packer

Only the faith that God has Divine sovereignty gives Christians the strength to carry out the command to witness.

The design of this book is to clarify the relationships between three realities: God's sovereignty, man's responsibility, and the Christian's evangelistic duty.

*Going Public with One's Faith*  
R. James Ogden

This is a study of seven persons in the Bible who caught a new vision of God and demonstrated courage in their response to Him.

In conclusion Mr. Ogden says: "At the heart of an evangelistic life style is a person who has been grasped by the power of God's love seen in that new vision which was and is Jesus Christ.

"An evangelistic life style is a journey whose destination is a hope beyond hope.

"Those who are on the journey constantly invite others to join them. They tell and retell the story of the journey—its point of origin, its destination, its vision—and what has happened to them along the way. To experience and express and evangelistic life style is to go public with one's faith—openly speaking a word of love and Good News."

*Guide to Evangelism*  
Paul E. Little, and others

Christianity is not a spectator sport.

"Christianity, as someone said, has never been a spectator sport. Every Christian believer is a part of the body of Christ which represents God to the world. And every believer is—like it or not—a witness of one sort or other concerning what God is like.

"This book is the collected wisdom of sixteen people who have had experience (most of them in association with Inter-Varsity Christian Fellowship) in sharing the gospel and training others to do so.

"The principles are easily adaptable to a church program or to any situation in which you are studying and practicing evangelism."

Linda Doll, Editor, *HIS* magazine (foreword to *Guide to Evangelism*)

*A Study Manual: They Meet the Master*  
Robert E. Coleman

In this book, twelve general sub-

The Sabbath Recorder

jects of initial evangelism are selected for analysis. Each lesson seeks to focus one situation for in-depth study. You are asked to read carefully the Scripture passage, then answer some probing questions about the narrative. If time permits, you are to review a few other incidents that have some similarity or striking contrast. The comparisons help sharper perspective. □

THE BOARD OF CHRISTIAN Education is very thankful for the dedicated directors and staff of the Pre-Conference and Conference activities sponsored by the board. Each of the directors report good experiences in these situations which allowed the participants a time to draw away from the secular world to a place where the emphasis is on spiritual well-being.

FAMILY CAMP, directed by Dorothy Parrott, was a time of relaxation, a time to make friends, a time to learn. Bible study concerning personal relationships with Rev. Paul Osborn prompted meaningful discussions. As usual with Seventh Day Baptists, music was an important part of the program; Paul Green was worship leader.

REV. KEN CHRONIGER, Young Adult Pre-Con director, had a well-balanced program. Several classes examined the Scripture references concerning Christian love.

The participants had an opportunity to study with Dr. Paul Bassett from the Nazarene Theological Seminary in Kansas City. Together they explored the Holy Spirit through history and its relevance in lives today. Dr. Bassett had become informed about Baptist positions and his lectures were within that concept.

MANY OF OUR YOUTH are seeking to learn what the Lord plans for their lives. According to the director, Stephen Thorngate II, this desire to learn was one of the factors which made Youth Pre-Con successful. Their classes centered on Gifts of the Spirit, Understanding the Work of the Holy Spirit, and Prayer.

Learning the message and music of *Sonlife* under the direction of Lisa Thorngate was an important part of their program. This musical was presented as a vesper service at General Conference.



ASSOCIATED CONFERENCES continue to be popular with the children and youth. The Kindergarten-Preschool, Primary and Junior Classes, directed by Doneta Richards, Genny Pederson, and Yvonne Stephan respectively, worked with "Sing a New Song." The music which accompanied the lessons was presented at the sharing program Sabbath afternoon. Craig Mix directed the program assisted by Rev. Paul Green who taught Primary music.

REV. LARRY GRAFFIUS, director of Senior High Associated Conference kept the group interested and well-occupied with a good balance of spiritual and fun activities. Of particular interest was the seminar on Male/Female Roles by Rev. Dale and Janet Thorngate. Equally popular was the day-long excursion to Detroit by the youth who met the attendance at class requirements.

Because the majority of senior high age youth attending General Conference go to the classes, Senior High Associated Conference will be continued.

The Youth Ministries Committee has set the following objectives and program suggestions for Senior High Associated Conference:

- The objectives of Senior High Associated Conference:
- The youth attending should:
1. Experience personal spiritual growth,
  2. Become interested and involved in General Conference program,
  3. Become aware of Seventh Day Baptist influence on peers in society,
  4. Learn something about community (surrounding area) in which General Conference is being held.

To reach one or more objectives the program might include:

1. Bible study and group worship on Youth's level.
2. Taking part in interest groups, workshops, and/or seminars of General Conference.
3. Meet other youth in a situation

- in which they are comfortable.
4. Discussion of social problems.
  5. Formal and informal singing.
  6. Excursion to point of interest near General Conference location.
  7. Recreation which does not conflict with National Youth Fellowship programs.
  8. When possible, include one or more persons from Youth Pre-Con staff on Associated Conference staff.
  9. Use a variety of speakers, leaders, and methods of teaching in the program.

We are pleased to announce that Doneta Richards of the Marlboro, N.J., church has consented to take the Junior High class in 1980 and that Rev. Larry Graffius, White Cloud church, will again direct the Senior High class.

And, now, we have each returned to the secular world from the hilltop experiences of Association camps, of Pre-Cons and General Conference. We are different persons from the ones who left home in early summer; different because each new experience promotes growth.

Reentry into the "real" world is sometimes difficult. The initial steps for 1979 have already been taken—but the process continues. We meet our peers who may not understand the change which has come about. We forget to practice the truths we have learned.

Families can lessen the shock of reentry and reinforce these experiences by recalling the summer activities, listening to each other's stories, learning the new songs, and discussing the problems and lessons learned. Teachers and group leaders can encourage their classes to continue studying the questions raised in the summer classes.

Let us not let the experiences of the summer become beautiful memories. They should be springboards from which we may leap into the on-going work for God and His Kingdom. □



A certain member of the General Council heard a call to "come over into Michigan to help us." Three choices lay ahead of him for travel: one if by land—two if by sea—and three if by air. After careful weighing of costs, frustrations of gas and traffic, the second alternative was chosen: travel by sea. Arrival at the Port of Milwaukee was made by the required hour of departure less one, only to find the boat arrived at the hour of departure *plus* one. After numerous delays, the vessel gave its ear-shattering blast and headed through the channel into the open waters of Lake Michigan.

Many passengers headed immediately for the lounge area so as not to lose an episode of a favorite soap opera, join in a game of cards, line up at the refreshment bar, or curl up in a lazy lounge—completely oblivious to the majesty of the open water. Others remained on the deck watching the receding shoreline from the stern. After an hour no sight of land was available; we were completely at sea. Only by looking at the sun overhead could one be assured that our direction was toward the desired destination, but there was confidence that someone in the wheelhouse had charts and communication which kept us on course during the four hours we were without visual contact with *terra firma*.

"There's land," shouted one of the novice travelers as a few began to stir and take positions near the bow which offered a vantage point of what lay ahead. Some began to gather up possessions in anticipation of docking. Others who were more experienced in such trips knew that at least an hour's voyage lay ahead before the distant horizon could be gained. Your delegate still had time for one anacrostic, two crossword puzzles, a couple of cryptograms and one numbers puzzle before the details of the harbor were clearly discerned.

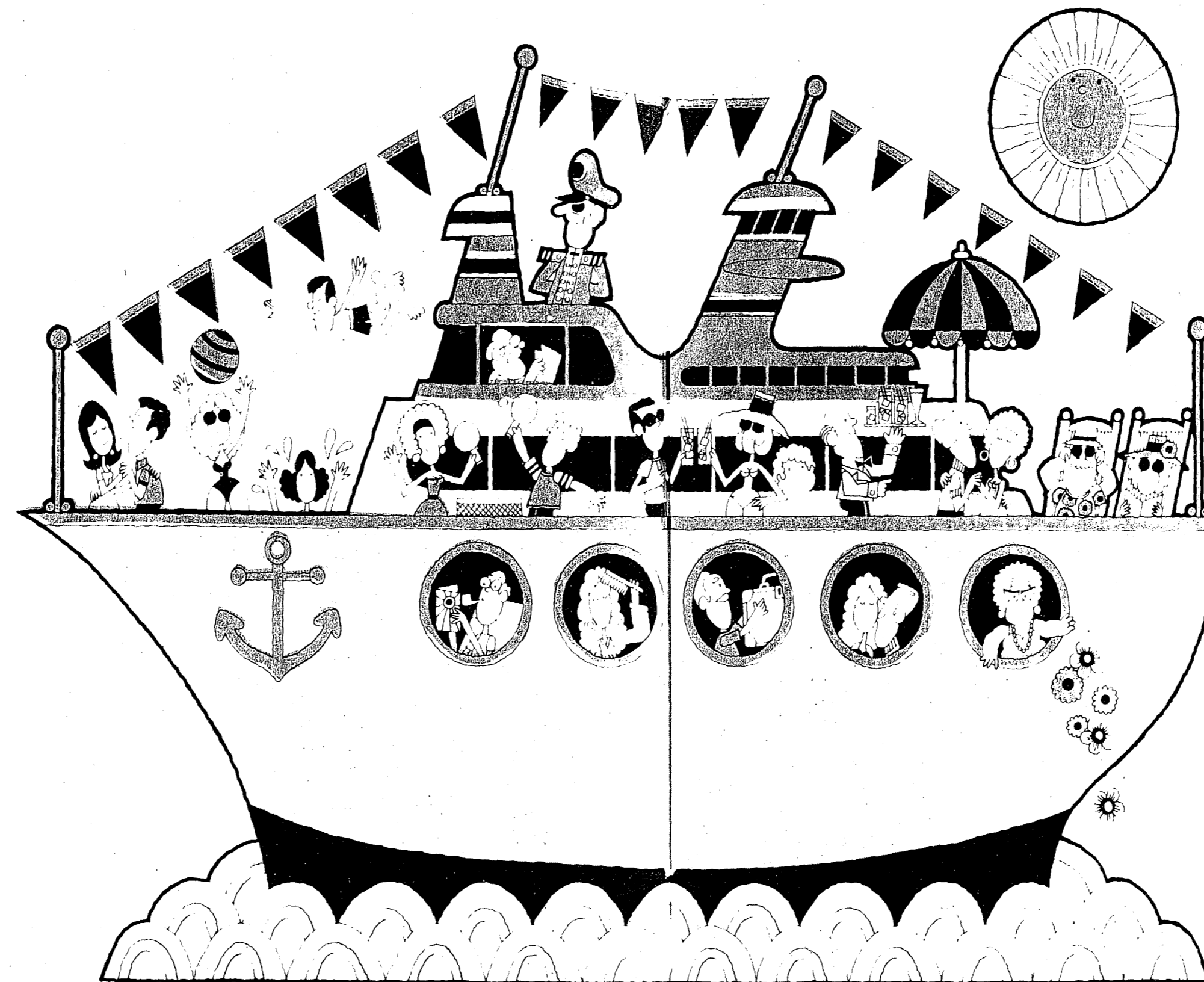
Once within the harbor at Ludington an anchor was dropped, the stern was powered around and the C&O ferry named "Spartan" slowly backed into its berth beside its sister ship, the "Badger." A final toot on its horn announced to all that destination had been reached; the unloading of cars and riders began and we sped away to complete the journey. One small boy was heard to remark to his father, "The boat is so large it doesn't seem we've been on a boat ride."

### God Calls "Get Moving"

A certain denomination received a call from God to get moving and carry out its mission of proclamation of the gospel to the world. Several choices lay ahead as to how to proceed: one if by tradition—two if by committees and boards—three if by full-circle administration. After careful consideration of costs, personnel, and inertia, it was decided to go by full circle. Arriving at the Conference port of call at the appointed hour less one as demanded by our bylaws, we discovered that there was a delay at Conference sessions *plus* one, two or three and more. With ear-shattering blasts of the mimeograph and offset press, we launched through the channels to the deeper waters outside our sheltered harbor.

Many Seventh Day Baptists aboard went immediately to the lounge area, slumped into padded pews, and spent the time in a business as usual posture. After all, if too many got out on the deck to catch the vision of such an expanse of God's world, it might rock the boat! Some

# A Modern Parable



did gather on the afterdeck to watch the shoreline recede, conscious only of where we have been and how it has always been done before. A few circled the deck to take in all of the wonders of the voyage.

In time we were out into the open waters with none of the familiar landmarks in sight. Only by looking at the SON—spelled with an "O"—could we be certain that we were headed in the right direction. But there was confidence that in the wheelhouse there was a chart and communication with a harbor master.

There was a general stirring when one first caught vision of the land ahead. We knew we were on our way to expanded opportunity. There were renewed preparations for the trip ahead, but those who were familiar with the method we were traveling knew that there is considerable time between vision and arrival. So some of us went back to anacrostics of committees, cryptograms of communications, and number problems of O.W.M.

Once within the harbor our craft maneuvered around to its berth and the journey could be continued at a fas-

ter pace. Some were discouraged that our trip had been made on a craft named after our "Spartan" budget; others rejoiced that we had not been on the sister ship "Badger" with its propensity for digging holes and burying itself in the ground. Some, like the little boy, never realized that we had been on a journey. For many, the journey across the water was merely a means of getting from one side to the other and all that transpired was merely an interlude which had to be passed. A considerable number, however, recognized that while there was a goal to be reached, the journey itself was an enriching experience and that we were not the same people who boarded the vessel. We had been changed by our vision of a portion of God's creation unmarked by the familiar landmarks of man's creation.

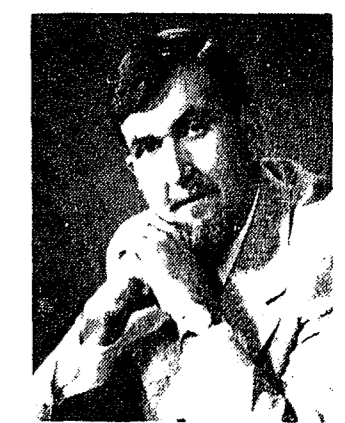
At this Conference session, I would like to be able to say we have reached the harbor beyond the breakwaters, but as I leave the Council after having served my term, I will not abandon the ship, and the voyage itself has been an enriching experience.

### Postscript:

Weeks have passed since that Conference session. Some of my expectations concerning the journey were not materialized as I had anticipated. We may have arrived at a different port, but we have not abandoned the ship nor the goal. Reorganization is not dead, for in the very process of the past few years we have been changed. We have looked at problems, we have analyzed past and present failures, and I believe we have taken a number of corrective steps with changed attitudes which can help us meet new challenges.

Some have sought surgery, and at one time I felt that much cutting, grafting and transplants were needed. Not long ago I was sure that a "Boardectomy" was required in order to hoist anchor and get full circle ministry and full circle administration full speed ahead. But I believe that a miracle drug has been injected into the ailing parts of the denominational body, and that miracle drug is named "The Holy Spirit." I saw things happening on the General Council and in the interest committees and in personal conversations which affected my vote.

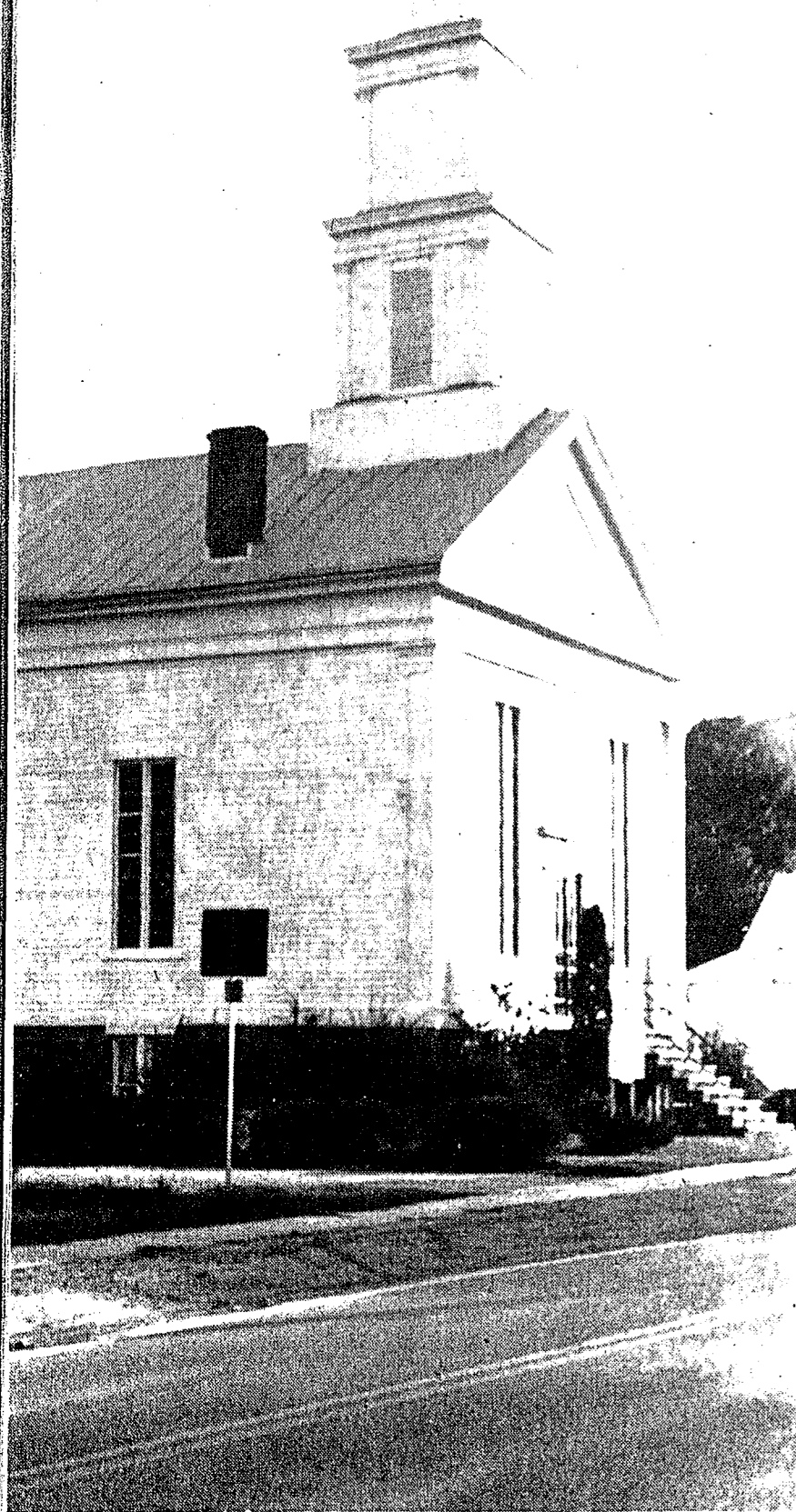
The journey may not have changed some of the structures, but I know that it has changed some people and some attitudes. If this same experience can be shared throughout the whole body of our church through an injection of the Holy Spirit we can have full circle ministry which will carry us toward our ultimate goal of making reproducing Christians in every one of our present churches and those yet to be born. □



Given at the meeting of General Council at Battle Creek, Michigan—August 1979 by Rev. Don A. Sanford



# “Be It Ever So Humble...”



message delivered June 2, 1979, at the annual homecoming of the Alfred Station S.D.B. Church by Tom Merchant, historian

Billy Graham once told a story about Jenny Lind, the world-famed opera singer: “In Washington, D.C., she sang to many celebrities, including the president, the vice-president, members of the cabinet, and congressmen. She so thrilled her great audience that at the close of the concert the applause was thunderous and she was brought back to the stage for seventeen encore numbers.

“As she was about to sing her last encore, she chanced to see a man in the gallery whom she recognized as John Howard Payne, the man who wrote ‘Home, Sweet Home,’ a song which strikes a responsive chord in hearts around the world. Simply and beautifully Jenny Lind sang that song.”

“Mid pleasures and palaces  
though we may roam,  
Be it ever so humble,  
there’s no place like home!  
A charm from the skies  
seems to hallow us there,  
Which, seek through the world,  
is n’er met with elsewhere.  
Home! Home!

Sweet, sweet home!  
There’s no place like home!

“An exile from home,  
splendor dazzles in vain:  
Oh, give me my lowly  
thatched cottage again!  
The birds, singing gayly,  
that came at my call—  
Give me them—  
and the peace of mind  
dearer than all!  
Home! Sweet, sweet, sweet home!  
There’s no place like home!”

“The audience was spellbound. Deep emotion brought tears to the eyes of many. At its conclusion, the audience leaped to its feet and applauded uproariously, and hats were thrown into the air. The demonstration lasted for five minutes. Then the audience sensed the fact that the writer of the song was present! Silence suddenly pervaded the scene. All turned and looked with deferential awe at the man in the gallery who had given the world

a son that will last as long as time lasts.”

**Today we celebrate the homecoming of the Alfred Station church.**

**A homecoming is a peculiar institution, a paradoxical situation.** In the first place, it is not “coming home.” For more than half of the participants it is “staying home,” and for the rest it is “going home.” Furthermore, those who “go home” leave their homes to “go home” to a home that is no longer their home; but having done so, they will exclaim on arrival, “How good it is to be home again!”

Finally, look at your choice for a speaker! This is not my home now, nor was it ever my home, and I really know very little about homecomings. In fact, this is the first church homecoming that I ever attended; I had never even heard of church homecomings until I became a Seventh Day Baptist; and I always thought that homecomings were gimmicks devised by schools to increase attendance at football games. But may I say, “I feel very much at home!”?

Well, in spite of my lack of expertise concerning homecomings, I clearly perceive that they have something to do with home. And what is a “home”?

“A roof to keep out rain; four walls to keep out wind; floors to keep out cold?...”

asked one writer, and answered:

“yes, but home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father, warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is first school and first church for young ones; where they go for comfort when they are hurt and sick; where joy is shared and sorrow eased; where fathers and mothers are respected and loved; where children are wanted; where the simplest food is good enough for kings, because it is earned; where money is not so important as loving-kindness; where even the teakettle sings from happiness. That is home—God bless

it!”

Home, then, is a place where there is new life, where there is growth, and where there is shelter.

**Home is a place where there is new life.** It is the place where one is born, though in these modern times actual delivery may have taken place in a hospital. It is the place where a newly married couple starts life together. It is the place where a single person establishes his or her own lifestyle.

Likewise, in our church home there is new life, new birth. It is recorded in the Scriptures, that “no one can see the kingdom of God unless he is born again”; that “a person is born physically of human parents, but he is born spiritually of the spirit”; and that “as Moses lifted up the bronze snake on a pole in the desert, in the same way the Son of Man must be lifted up, so that everyone who believes in him may have eternal life. For God loved the world so much that he gave his only Son, so that everybody who believes in him may not die but have eternal life.”

There is baptism, covenant, commitment and rededication. Many of you were “born” spiritually in this church; others covenanted to establish a new life here; many of you have rededicated your lives at the altar here. Yes, many call this “home” because in some sense this was their birthplace.

**A home is a place where there is growth.** Home is the place not only where you were born, but also where you were raised. At home we are not only taught, we are guided; not only corrected, but forgiven.

The church is a place of nurture, too: “Since you have accepted Christ Jesus as Lord, live in union with him. Keep your roots deep in him, build your lives on him, and become stronger in your faith, as you were taught.”

**But most of all, home is shelter.**

Another story about the author of “Home, Sweet Home,” John Howard Payne, relates that he was walking with a friend in the great city of London, and “pointing to one of the aristocratic streets in Mayfair,

where wealth and luxury had the windows closed and curtained lest the least warmth and light should go out, or the smallest air of cold winter come in, where isolated exclusive English comfort was guarded by a practical dragon of gold, he, this tiny man with a big heart, said: ‘Under those windows I composed the song of ‘Home, Sweet Home,’ as I wandered about without food, or a semblance of shelter I could call my own. Many a night since I wrote those words that issued out of my heart by absolute want of a home have I passed and repassed in this locality, and heard a sweet voice coming from within these gilded, fur-lined, comfortable walls in the depth of a dim, cold London winter warbling ‘Home, Sweet Home,’ while I, the author of them, knew no bed to call my own.’”

**Nor is the shelter of home only physical.** Home is “the only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity.” It is “where the great are small, and the small are great.” “The one place in all this world where hearts are sure of each other. It is the place of confidence. It is the place where we tear off that mask of guarded and suspicious coldness which the world forces us to wear in self-defense, and where we pour out the unreserved communications of full and confiding hearts. It is the spot where expressions of tenderness gush out without any sensation of awkwardness, and without any dread of ridicule.”

And so for the church, for Jesus said, “And now I give you a new commandment: love one another. As I have loved you, so you must love one another. If you have love for one another, then everyone will know that you are my disciples.”

**Our birthplace beckons. The place where we grew up calls us. But it is probably to the place of refuge and rest that we return.**

“Going home,” said Walter Cronkite, “has a meaning more poignant than perhaps any other phrase in our language. It is first spoken with true feeling by the child just turned loose for his playpen to explore the wide world of the next-door yards. His first crushing experience with disappointment or anger, or physical hurt brings a rushing torrent of emotion that ends with a tiny

voice piping, ‘I’m going home.’”

Or, as Robert Frost put it: “Home is the place where, when you have to go there, they have to take you in.”

In the Bible we read: “There was once a man who had two sons. The younger one said to him, ‘Father, give me my share of the property now.’ So the man divided his property between his two sons. After a few days the younger son sold his part of the property and left home with the money. He went to a country far away, where he wasted his money in reckless living. He spent everything he had. Then a severe famine spread over that country, and he was left without a thing. So he went to work for one of the citizens of that country, who sent him out to his farm to take care of the pigs. He wished he could fill himself with the bean pods the pigs ate, but no one gave him anything to eat.

**At last he came to his senses and said,** ‘All my father’s hired workers have more than they can eat, and here I am about to starve! **I will get up and go to my father** and say, ‘Father, I have sinned against God and against you. I am no longer fit to be called your son; treat me as one of your hired workers.’ So he got up and started back to his father.

“He was still a long way from his home when his father saw him; his heart was filled with pity, and he ran, threw his arms around his son, and kissed him. ‘Father,’ the son said, ‘I have sinned against God and against you. I am no longer fit to be called your son.’ But the father called to his servants. ‘Hurry!’ he said. ‘Bring the best robe and put it on him. Put a ring on his finger and shoes on his feet. Then go and get the prize calf and kill it, and let us celebrate with a feast! For this son of mine was dead, but now he is alive; he was lost, but now he has been found.’ And so the feasting began.”

Perhaps none of us had to “come to our senses”; perhaps none of us were lost, or dead; but I venture to say that we readily echo the words of the poet: “There’s no place like home!”

**Welcome home!**

**Let the feasting begin!** □



# MISSION NOTES

# focus

"Where there is no vision, the people perish"

● **PHILIPPINES:** A visa has been granted the Henrys! Praise the Lord! They continued to visit local SDB churches on the Pacific Coast during October, attended the PCA sessions in Riverside and planned to leave for service in Asia by November first or before. Remember them in prayer!

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(a part-time bivocational worker). This is only a beginning! But it is one in which we need to join our brethren with praise, thanksgiving and supportive prayer.

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## PRAYER

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- 19—SDB's in Burma and their Executive L.S. Thanga
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- 21—The Rao family in India and the work of the SDB Conference
- 22—Members of new churches in this country and around the world
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- 30—Field Pastor/Church Planter John Camenga and the new work to which God has called him
- 31—Thank God for His provisions during this year and pray for strength to carry out His work for the coming year

### 1979 CONFERENCE THEME—

All people seem to have a common yearning for purpose in life. Today, an obsession to please oneself with things and experiences that feel good drives many people. Others never find their own identity because they are caught up with trying to please everyone else around them. Both of these pursuits eventually leave a person completely empty, echoing Ecclesiastes' comment, "All is vanity!"

The Christian message declares that all persons were created to have fellowship with God and that life is meaningful when it pleases God. The only answer to the yearning for purpose is "pleasing Him in every way" (Colossians 1:10b NIV). This goal for life lifts one above self-seeking, and above following the crowd, to a relationship with God in Jesus Christ. By God's Holy Spirit, a person is enabled to live a lifestyle acceptable to the God who made us; not by legalism nor by permissive lawlessness, but by a lifestyle patterned after Jesus' own life and teachings and with attitudes and actions that the Word of God declares are pleasing to Him. This captures all one's imagination and encourages the development of all His gifts—to live every part of life "Pleasing God in Every Way!"

PLEASEING GOD  
PLEASEING GOD  
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PLEASEING GOD  
PLEASEING GOD  
PLEASEING GOD

IN  
EVERY  
WAY

I hope that every Seventh Day Baptist in North American will devote time to meditate on what "Pleasing God in Every Way" means to him or her. This may call for new and different lifestyles for all of us. It will influence our actions at home and at work, and hopefully will revitalize our churches. As we enter the "Decade of Discipleship," 1980-1990, that was voted at Conference, with a goal of "doubling in a decade" in every area of our work and witness, the theme "Pleasing God in Every Way" can be a focus for our attitudes and actions. I would like to encourage each individual and all our churches to commit self and church to areas of Bible study, prayer, ministry of service and witnessing this year, as four areas of "pleasing God." Let me know how this goal affects your own lifestyle and those around you during this Conference year! □

Rev. Duane L. Davis  
Conference President

## BOOK REVIEW

*CHINA, New Day*, by W. Stanley Mooneyham. Logos International, 1979. 241 pp. paper, \$2.50. Plainfield, NJ 07060.

"This single idea of China being at the center has obsessed every Chinese throughout the millenia of their history. It has penetrated into the deepest, most unconscious recesses of the Chinese minds—Nationalist, Marxist and Confucian." p. 36.

"So it seems, as someone said, no matter how much things change, somehow they seem to remain the

same." p. 47

"The student who now is studying in your city may be the leader who takes China into the twenty-first century. What an opportunity to engage in our own personal one-to-one 'people diplomacy.'" p. 81.

"More people speak Mandarin than any other language in the world, including English. Yet only a handful of Americans who are not of Chinese extraction speak it." p. 95

"But now the foreigners are returning, even though in small numbers. This will give many Christians a chance to simply live their faith in a Chinese context. It will have its effect. It will change attitudes. It may be the vehicle for bringing people into the kingdom of God." p. 120

*Good Times with Old Times*  
Katie Funk Wiebe  
Herald Press, \$5.95

This book is inspirational and helpful to those who are interested in writing your memoirs or in helping to preserve some of your heritage for the future. This book is really two; helpful counsel for the would-be writer and a delightful book telling of the author's life in Saskatchewan.

Born into a Russian Mennonite family, Mrs. Wiebe is now a professor of English at Tabor College in Kansas. She states that "more people are realizing we cannot cut ourselves off from the past without repudiating who we are and why we are the way we are." Good reading and helpful information. □



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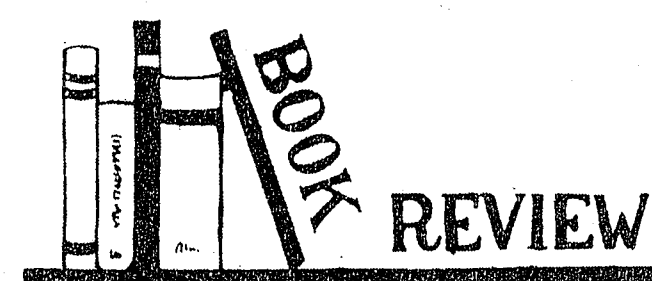
The Christian message declares that all persons were created to have fellowship with God and that life is meaningful when it pleases God. The only answer to the yearning for purpose is "pleasing Him in every way" (Colossians 1:10b NIV). This goal for life lifts one above self-seeking, and above following the crowd, to a relationship with God in Jesus Christ. By God's Holy Spirit, a person is enabled to live a lifestyle acceptable to the God who made us; not by legalism nor by permissive lawlessness, but by a lifestyle patterned after Jesus' own life and teachings and with attitudes and actions that the Word of God declares are pleasing to Him. This captures all one's imagination and encourages the development of all His gifts—to live every part of life "Pleasing God in Every Way!"

PLEASING GOD  
PLEASING GOD  
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PLEASING GOD  
PLEASING GOD  
PLEASING GOD  
PLEASING GOD

IN  
EVERY  
WAY

I hope that every Seventh Day Baptist in North America will devote time to meditate on what "Pleasing God in Every Way" means to him or her. This may call for new and different lifestyles for all of us. It will influence our actions at home and at work, and hopefully will revitalize our churches. As we enter the "Decade of Discipleship," 1980-1990, that was voted at Conference, with a goal of "doubling in a decade" in every area of our work and witness, the theme "Pleasing God in Every Way" can be a focus for our attitudes and actions. I would like to encourage each individual and all our churches to commit self and church to areas of Bible study, prayer, ministry of service and witnessing this year, as four areas of "pleasing God." Let me know how this goal affects your own lifestyle and those around you during this Conference year!

Rev. Duane L. Davis  
Conference President



*CHINA, New Day*, by W. Stanley Mooneyham. Logos International, 1979. 241 pp. paper, \$2.50. Plainfield, NJ 07060.

"This single idea of China being at the center has obsessed every Chinese throughout the millenia of their history. It has penetrated into the deepest, most unconscious recesses of the Chinese minds—Nationalist, Marxist and Confucian." p. 36.

"So it seems, as someone said, no matter how much things change, somehow they seem to remain the

same." p. 47

"The student who now is studying in your city may be the leader who takes China into the twenty-first century. What an opportunity to engage in our own personal one-to-one 'people diplomacy.'" p. 81.

"More people speak Mandarin than any other language in the world, including English. Yet only a handful of Americans who are not of Chinese extraction speak it." p. 95

"But now the foreigners are returning, even though in small numbers. This will give many Christians a chance to simply live their faith in a Chinese context. It will have its effect. It will change attitudes. It may be the vehicle for bringing people into the kingdom of God." p. 120

*Good Times with Old Times*  
Katie Funk Wiebe  
Herald Press, \$5.95

This book is inspirational and helpful to those who are interested in writing your memoirs or in helping to preserve some of your heritage for the future. This book is really two; helpful counsel for the would-be writer and a delightful book telling of the author's life in Saskatchewan.

Born into a Russian Mennonite family, Mrs. Wiebe is now a professor of English at Tabor College in Kansas. She states that "more people are realizing we cannot cut ourselves off from the past without repudiating who we are and why we are the way we are." Good reading and helpful information. □



## BLESSED ARE THE PEACEMAKERS

EVERYBODY IS INTERESTED in peace, we are told, but few are interested in following the Bible injunctions to "seek peace and insure it." Yet Jesus' words and example would lead us in the way of the "peacemaker." So, at our Seventh Day Baptist Conference in Adrian, Michigan, an attempt was made to put in words what we thought might lead into our Lord's path to peace. After prayer and earnest discussion, a resolution was passed that seems to us to fulfill the Lord's demands.

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and fear to trust in God and following Jesus' command to "love one another" even our enemies. This love leads us to even "pray for those who despitefully use us and persecute us." Even nations are to be held under the same requirements as individuals. That includes the requirement to "love." Jesus' teachings on forgiveness and love will turn our enemies into becoming friends and co-workers.

Then there is something that we all are called upon to do. In our democratic country, we can influence legislation toward peace. We can write letters to our Congressmen and public officials to "promote the cause of peace throughout the world."

Thus the resolution unites two great aims in which the Seventh Day Baptist denomination can and should be engaged; evangelism and Christ's call to peace. They help each other, and neither is complete without the other. And both are helped by obedience to the Sabbath law. If we are to have a "Decade of Discipleship," let it be built upon these things: loyalty to the Sabbath, dedication to the cause of evangelism, and a willingness to devote ourselves to the cause of peace throughout the world.

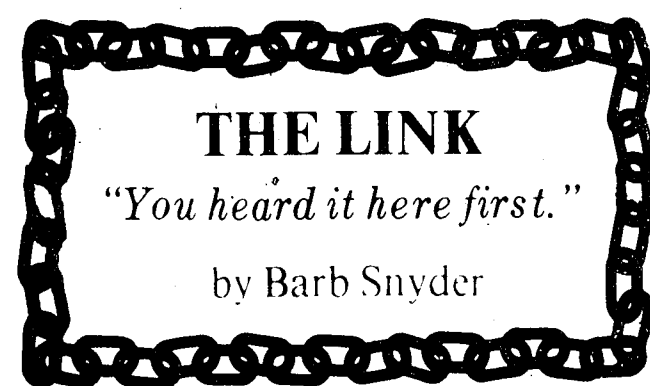
### Conference Peace Resolution

*We affirm that as Christians we are opposed to war and its attendant killing, destruction, and suffering, and that, as Christians, we should work to avert this evil, and alleviate its effects if it should occur.*

*We do feel, however, that the only final answer to the age-old problem of war is to change the minds and hearts of people and nations throughout the world, and this can be done only by carrying out the Great Commission left to all Christians by our Lord Jesus—to spread the gospel to all peoples.*

*All Christians, together, should support, work, and pray for adoption of public policy which can realistically reduce the likelihood of war. We affirm the belief that God does work in the affairs of nations as well as churches and individuals. As Christians and citizens we should urge and influence our Congressmen and President to continue and increase their efforts to avert war and promote the causes of peace throughout the world. □*

-Rev. Paul S. Burdick



Pardon me for not communicating the last two months. Headquarters is buzzing with hustling workers. You people sure do dictate a lot of work in one week, and we also get behind being gone for a week. I'm sure you've had your ears and eyes filled to the brim with Conference, but I can't help but praise the Lord for the wonderful spiritual growth available that week to those hungry for God's word.

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Sabbath School could discuss Spiritual Gifts and borrow tapes with three sermons, one by Rev. Russell Johnson, at Prayer and Song, one by Gabriel Bejjani and one by Dr. James Tozer. This would include all Scriptural references and questions for discussion. I personally, as Sound Studio technician, will prepare these and pray that the Holy Spirit is leading me correctly in putting the hours into such preparation. I hope you'll see the potential and take advantage of this opportunity. The theme topics are Fruit of the Spirit, Serve the Lord, Spiritual Gifts, Witnessing and Obedience (only two sermons) and True Discipleship (only one sermon). These will be available anytime after Dec. 1. There will be an unlimited supply. Write to:

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### VINS: RELEASE

(continued from page 30)

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Vins' visits from his family were infrequent during his imprisonment because he was 6000 kilometers from them. "When they did come we had one day together. The KGB recorded the meetings, including all the most intimate words we uttered," he said.

Vins said that his living conditions "improved radically" when the U.S. Congress began to give publicity to his case in 1976. He was given hospital care and his diet was improved.

The U.S. Senate and House of Representatives passed a concurrent resolution that year calling for Vins' release. Introduced by Southern Baptist John H. Buchanan, R-Ala., that resolution began to focus world-wide attention on the Russian pastor.

Vins told the Commission that he was convicted because he maintained contacts with the Christian printing press, organized Sunday schools for children, and made public the torture and death of a Soviet soldier in 1972.

"My actions were not criminal but purely religious in nature," Vins said. "Because we are successful and have many new believers, the authorities conduct these activities against us."

Vins expressed his dream for the future when he said, "I would like in the final analysis to return to my homeland and preach the gospel freely. That is my prayer."

-Baptist Public Affairs

**"Our commitment to God's Sabbath continues to be a mark of His sovereignty in our world and of His sovereignty in our lives."**

-Dr. Edward J. Horsley

### NATURALLY THANKFUL

(continued from page 5)

people. The relief of these situations brings a sure "Thank you" naturally from their hearts. The parent and child in some areas of the world where death by starvation is commonplace would also utter a "thank you" from their lips if someone were to offer them much needed food, but only because it is in their hearts. It would be spontaneous and natural. How much more then should the words of praise and thanks come from our lips and be in our hearts. For except by the grace of God we could be in these same situations. Praise and thanks should be daily, living, honest and a natural part of prayer life.

We are told that even the heavenly host will engage in thanksgiving and praise, "...give glory and honor and thanks..." (Rev. 4:9), "Saying, blessing, and glory, and wisdom, and thanksgiving..." (Rev. 7:12). How much more should we, who being filled with the Holy Spirit and love of Jesus, give thanks and praise? Our hearts should be filled daily and from the very depths, we should render thanks unto our God. It should be as free and as easy as breathing. We can do no less if we are spirit filled. It will come as naturally as talking. "Praise the Lord, thank you



Rev. Thomas J. Sostar

Lord for these many blessings." It should be that easy, with each finding in his own heart the words and manner with which to say it, but by all means, say it!

Our praise and thanks should be offered to God, to Christ, and through Christ. Do it daily, do it often and from the heart. God has not given us what we deserve, but more. So if for no other reason, give thanks for life in Christ Jesus and the wonders and blessings of the almighty, living, loving, caring God. "O give thanks unto the Lord; call upon His name: make known His deeds among the people. Sing unto Him, sing psalms unto Him: talk ye of all His wondrous works. Glory ye in His holy name: let the heart of them rejoice that seek the Lord" (Psalm 105:1-3). Praise Him, thank Him, give Him glory, for we are truly blessed. Amen. □

### THE TURKEY THAT WASN'T

(continued from page 3)

praises to our God! Let's not let our thanks be as empty and fake as that "turkey."

Our day of thanksgiving will be truly blessed if we can remember these things. Let's not settle for a "fake turkey" this season. Let's put Christ at the head of the table and at the center of our lives. The Lord of the Day is welcome at our Thanksgiving table. He is worthy of all praise and thanks; He deserves our praise and thankfulness.

Let's teach our children the value of giving thanks—not just a beautiful prayer before a banquet. But a lifetime of humble gratitude, daily feasting on His word together. Regular family devotions are the basis of Christian nurture (Deut. 31:13). If we neglect worship times, our

Thanksgiving Day get-togethers will

be as fake as "the turkey that wasn't."

It's not the MEAL—it's the message—Jesus died for me.

It's not the TURKEY—it's the TALK—FAMILY FELLOWSHIP.

It's not the EGG NOG and CIDER—it's the HOLY SPIRIT out-poured and the LIVING WATER.

It's not the HOMEMADE BREAD—it's the LIVING BREAD, the BREAD OF LIFE broken for us.

It's not the CRANBERRY SAUCE—it's the BLOOD OF CHRIST shed for forgiveness and healing and deliverance from evil spirits and guilt.

It's not the PUMPKIN PIE—it's the PRAISE AND THANKS we can offer—a true sacrifice.

Thank God for Thanksgiving Day!! □



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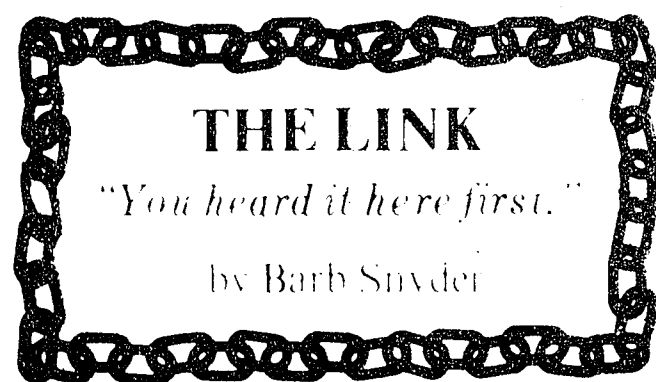
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### THE LINK

"You heard it here first."

by Barb Snyder

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(continued from page 50)

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Vins' visits from his family were infrequent during his imprisonment because he was 6,000 kilometers from them. "When I could come we had one day together. The KGB recorded the meetings and didn't allow the most important conversations to be recorded," he said.

Vins said that in the past he had "improved radically" after the Congress began. "I was taken to the hospital and my health was improved."

The congress was called by the Representative of the Yakut Republic. A resolution that was approved called for the release of Vins. The representative said that the Yakut Republic would have a resolution before the Congress on the release of Vins. Vins said that the resolution was approved by the Congress. He said that the resolution was approved by the Congress. He said that the resolution was approved by the Congress.

"My release was a miracle," he said, but finally he said that he would like to see the resolution. He said that the resolution was approved by the Congress. He said that the resolution was approved by the Congress.

Vins expressed his confidence in the future when he said, "I would like to see the final analysis of the situation in my homeland and pray for its development freely. That is my prayer for the future."

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**"Our commitment to God's Sabbath continues to be a mark of His sovereignty in our world and of His sovereignty in our lives."**

-Dr. Edward J. Horsley

### NATURALLY THANKFUL

(continued from page 51)

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We are told that even the heavenly host will engage in thanksgiving and praise to their fathers and to God and that the angels are doing so. "Saying, Holy, holy, holy, Lord God Almighty, who was and is and is to come, Blessed be His name." (Revelation 7:12). "They sing and praise and proclaim the Lord's glory as well as His greatness, holiness and righteousness, and they proclaim that He is the Lord our God, the Father of all." (Revelation 14:3). "They sing and praise and proclaim the Lord's glory as well as His greatness, holiness and righteousness, and they proclaim that He is the Lord our God, the Father of all." (Revelation 14:3).

### THE TURKEY THAT WASN'T

At Thanksgiving time, I often hear someone say, "The turkey that wasn't." It's not the MEAL of the measure Jesus died for us.

It's not the TURKEY of the LINK FAMILY FELLOWSHIP.

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# the CHURCH in ACTION

## MEMPHIS CHURCH TO BE ORGANIZED

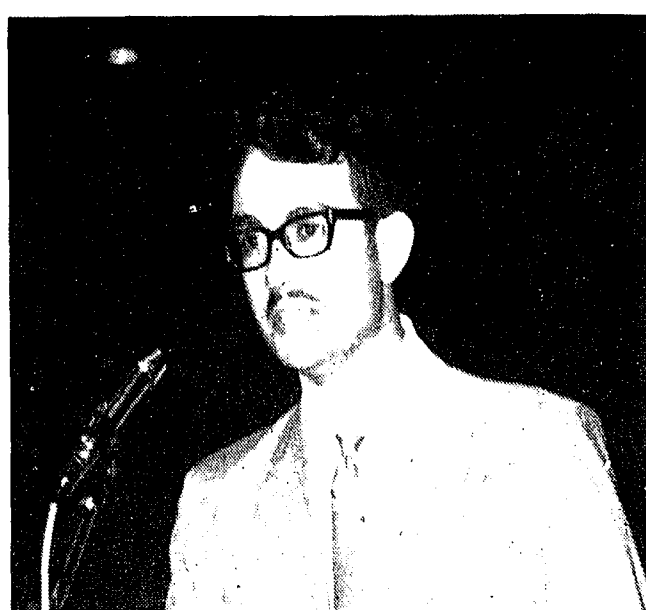
MEMPHIS, TN—On Sabbath, November 17, 1979, the Seventh Day Baptist Church of Memphis, Tennessee, will be officially organized. Pastor William Shoffner hopes that many churches will be represented to share in the service of organization. Rev. Leon R. Lawton, executive vice-president of the SDB Missionary Society will be the main speaker for the day.

Attendance has picked up in recent months in Memphis and several new families have sought affiliation with the congregation. The Memphis group sponsored a booth at the Mid-South Fair in which the beliefs of SDB's were shared with hundreds of people. It is thrilling to see how the Lord is leading in this new work. We give praise for the dedication and zeal of the Shoffner family and others who are giving of themselves in the building up of this new witness. Continue to be in prayer for the new church in Memphis that it will be the harbinger of things to come in the South. □



Pastor William Shoffner

## JOHN CAMENGA TO SERVE BLOUNTVILLE



Blountville, TN.—Rev. and Mrs. John Camenga have accepted a call to serve the First Seventh Day Baptist Church of Upper East Tennessee which meets in Blountville. Pastor Camenga will also serve as field worker in the employ of the Missionary Society. It is hoped he can assist in developing a strong witness in Tennessee and the Carolinas.

The Camengas have been serving the Christ SDB Church in Little Rock, AR. They relocated to Tennessee in early October. We pray God's blessings on the Camenga family and the church they will serve. □



This SDB group was recently visited by Rev. N. Schunemann on his tour of Northern Brazil.

## BRAZIL CHURCHES REPORT GROWTH

CURITIBA, BRAZIL—A recent report from the Seventh Day Baptist Conference of Brazil reveals much evangelistic activity and new members being added to the churches. In the city of Crateus an independent Sabbathkeeping church of 200 members affiliated with the Conference. It is also reported that a Roman Catholic priest is studying SDB beliefs and commented that he believes our church is unique because our teachings are based solely on Scripture. He continues to study and we pray that the Lord will in His providence lead this brother to become a part of our witness.

Pastor Nivaldo Schunemann and Brother Jose Ribeiro have made a missionary trip to the distant northern and northeastern parts of the country. Their purpose was to minister to our scattered brethren in these areas, to witness to new contacts and to con-

duct several baptisms.

The Biblical Seminary of Theological Education (SEBETE), which does most of its instruction by extension, is in "full activity in spite of inadequate installations." There are some thirty-seven students enrolled in the various programs of the seminary.

Brother Ruben Nisio, first general secretary of the Conference, shares some of the vision of the future work for our Brazilian brethren. He writes: "At this moment we are pledged to raise funds to acquire some printing machinery and to construct a future publishing house. We are finding much difficulty due to high prices of printing machinery. We believe that, God willing, we will get it some day." We believe so too, and continue to pray for the advancement of God's work in Brazil. □



Rev. Herbert E. Saunders, Rev. Leon R. Lawton, Rev. Kenneth B. Burdick, and Rev. Earl Cruzan.

## NORTH JERSEY HOSTS YEARLY MEETING

NORTH JERSEY, NJ—The Yearly Meeting of the New Jersey and Eastern New York SDB Churches was

held the weekend of September 14-15. It was hosted by the North Jersey Seventh Day Baptist Church in Basking Ridge, N. J. The theme of the meetings was "The Work of Ministry." Also, on Sabbath Day, Kenneth B. Burdick of the North Jersey church was ordained to the Christian ministry.

The Sabbath Eve service featured a concert of gospel music by "The Osborns Plus." Sabbath morning worship was led by Dean Herbert Saunders with Rev. Socrates Thompson bringing the message, "The Ministry of the Pastor." Following dinner, the Rev. Leon Lawton of the SDB Missionary Society gave a presentation on "Decision to Discipleship." Highlighting the afternoon was the ordination service of Kenneth Burdick. The recommendation was made by the Ordination Council, which had

met earlier in the day to hear and examine Pastor Burdick's statement of belief and experience. Rev. Earl Cruzan brought the charge to the pastor and Rev. Charles Bond brought the charge to the church.

A tour of historic Jockey Hollow National Park concluded the afternoon events. The evening activities included the Yearly Meeting business session and a vesper service led by Rev. Donald Richards. Rev. C. Rex Burdick spoke on "The Ministry of the People." A reading entitled "Who Are My Disciples?" was presented under the direction of Barbara Snyder. The finale of the service was the anthem, "A Blessing," which was sung by a special choir of Yearly Meeting participants. This was led by Mrs. Mary Jane McPherson. □

-Joan Schaible

## 130 ATTEND CHURCH LABOR DAY RETREAT

RIVERSIDE, CA—Our Annual All-Church Labor Day Weekend Retreat has been held at Pacific Pines Camp. This year the Seventh Day Baptist Churches of Los Angeles, Orange County and Riverside joined together from Sabbath afternoon at 4 o'clock until Monday noon. Representatives from the churches led vespers, camp fires and seminars, with special programs and activities for children of all ages, nursery through sixth grade.

Seminars and their leaders were: Finding Your Family's Potential - Dr. Victor and Beth Burdick; Creative Parenting - Philip and Jean Lewis; Spiritual Dryness - Albyn Mackintosh; Creative Sabbath Keeping - Dr. Dale Curtis; Christianity and the Cults - Norman Gibson; Strategy for Fulfilled Living - Pastor Alton Wheeler; Camp Fires - Pastor Charles Graffius; Vespers - Pastor Gabriel Bejjani. One hundred thirty adults and children attended.

The Annual Candlelight Communion was held in the Fellowship Hall in April. Before the Lord's Supper was served, a Passover meal, similar to the Jewish Passover, of lamb, unleavened bread, dried fruits, olives, honey, etc., was served at the candlelight tables, decorated with Easter lilies and olive branches. The significance of each item served was explained during the meal. Before Communion was served many tes-

timonies and Scriptures were given and favorite hymns were sung. About 100 attended.

On Resurrection Sabbath our enlarged choir sang the second part of Handel's "Messiah" very comendably, and again the "Hallelujah Chorus," which was thrilling as always. White Easter lilies banked the front of the church. Jennifer Lewis did an excellent job of conducting with Jean Lewis playing the organ and Cheryl Driver, the piano.

Our assistant pastor, Gabriel Bejjani, graduated from Fuller Seminary in June and received his degree from Loma Linda University. He has now accepted a call to be pastor of the new SDB Evangelical Community Church at Stanton, California, about forty miles from Riverside. During the two years he has been with us he has endeared himself to all. His splendid sermons given in his inimitable way, his loving friendship and his ready smile will be greatly missed. The two rows occupied by his family; his parents and family, and his many friends, will be vacant, leaving an empty place in our hearts. Most of them have moved to Huntington Beach to be near the Stanton church, which is just a short distance from their new home.

About sixty-five people in the Riverside church have been keeping up with the Bible reading as outlined in the "Daily Walk." This is a plan

for reading the Bible through in a year.

On Sabbath, September 1, during the Sabbath School closing hour, our Sabbath School superintendent, Mrs. Lewis May, planned and carried out a very clever Promotion Day for the children. Nancy put on an "overcoming" hat decorated with colored ostrich plumes and then gave each of the twenty children on the steps of the platform a hat worn by different types of people,—fireman, taxi driver, policeman, football player, mother's hat, etc. and showed that each person had been given a different talent. He should use it in the very best way he can. The Primary Department sang two songs accompanied on the guitar by their teacher, Pete May, II. The new teachers were then introduced, received their new lesson material and sat with their classes.

Graduates from high school and college were honored one Sabbath in June. Each one received a New International Version of the Bible.

An enlarged *History of the Riverside Church* from its beginning in 1895 to the present time is being written. It is hoped that it will be published and ready for distribution by the first of the year. An announcement will be published in the *Sabbath Recorder* when it is completed.

During the year we have received twelve new members but have lost seven by death. Our summer attendance has kept up better than usual but it will be good to have everyone home from vacations ready to give their best efforts to the Lord's work. □

-Maleta O. Curtis



**DENVER CHOIR MEMBERS  
"DO THEIR OWN THING"**

DENVER, CO—At the close of the "choir year," in early summer, a large calendar with the Sabbath dates through August was hung near the pastor's study door. Anyone wishing to furnish "special music" for any Sabbath (or Sabbaths) was asked to write in his or her name and be responsible for the particular date or dates. Amazingly, the calendar was soon filled in and no Sabbath was without a "special." Gary Cox, choir director, thought up the plan.

Several surprises were in store for the congregation as seldom were the selections printed on the worship folder. The organist was often "kept in the dark" too, and a couple of mornings was handed a piece of new music a few minutes before service time. Once during the organ prelude and accompaniment for a vocal solo landed on the organ bench to be sight-read! It was written for guitar and flute so was quickly arranged and "registered" for organ (silently) during the congregational responsive reading immediately preceding the rendition of the special. No rehearsal was possible.

Many musical periods and styles of singing were represented. Also age groups. One "senior citizen" marshaled a male quartet which rendered a favorite Homer Rodeheaver hymn.

Another time a group of young ladies sang Black Spirituals to a lively, rhythmic piano accompaniment.

A contemporary number "Come to the Water" was acted out in sign language to a recorded guitar and vocal accompaniment. One member of the group is totally deaf so the motions were authentic. The entire service was relayed to him by the leader of the guest performers.

Early in the summer a mother-daughter duet of Doris Rood (visiting) and Alice Parker played a piano-flute concerto. Alice also arranged the young ladies group that sang the spirituals and brought in the sign language group and finally sang in a ladies' trio.

On Conference Sabbath a lovely soul-searching special arrangement of a solo from a controversial modern musical was sung through a "mike" by Penny Thorngate, who has a rich low voice with the needed pathos. This to organ "with a beat." A repeat has been requested since many were absent, either at Conference or on summer vacations. That same Sabbath, seventeen-year-old Todd McCrory, new in our congregation played the delightful triplet-figure accompaniment to "Jesu, Joy of Man's Desiring" on the soprano recorder with the organ playing the chorale for offertory. In an earlier summer service he played a cello solo, "The Swan," as a "special." Pre-

vious to summer he had played a saxophone solo at a service and another time played piano on three numbers along with the organist on her "regulars." We are wondering now what other instruments Todd will play!

Adding variety, the last Sabbath in August a trio of women sang at Mrs. Horsley's request, Tommy Dorsey's "Precious Lord, Take My Hand," with Mrs. Horsley at the piano. Dr. Horsley gave the background of the writing of the piece and its particular meaning.

The previous Sunday Dr. Horsley preached his annual sermon (different each summer) in a tiny log chapel in the mountains at Buffalo Creek (an hour SW) accompanied by a carload including the Denver organist, who played the tiny organ for the service. Todd McCrory again played the cello. Todd's parents, brother, three people from Indian Hills and Horsley's carload made up about half of the congregation that particular morning! This annual SDB "trek" to the "Little Chapel in the Hills" was started when Kenneth E. Smith was a seminary student at Iliff and Denver pastor. The non-denominational community chapel has guest speakers of many faiths and professions.

Summer is over and the choir again assembled, directed and singing together after assuming full responsibility for "doing their own thing." □

-Gladys S. Randolph

**NEWS NOTES**

● Rev. Trevah R. and Mary (Burdick) Sutton, El Paso, Texas, celebrated their fortieth wedding anniversary on August 14 with an open house with 72 callers present.

● Some years ago the SDB Church in Jackson Center, Ohio, was converted into a museum. Recently a new plaque has been installed in the entry-way which lists the men from the Jackson Center church who became SDB ministers. The list includes Rex E. Zwiebel, William Simpson, Herbert Polan and Doyle Zwiebel. The idea for the plaque was conceived by Mrs. Nina Lawhead, a member of the Jackson Center church.

**BABCOCK TO PASTOR CENTRALIA CONGREGATION**

CENTRALIA, WA—Rev. and Mrs. L. Wayne Babcock have relocated from Dodge Center, MN, to western Washington state to work with Seventh Day Baptists in the Chehalis-Centralia area. It is planned that the church will be officially organized soon and that the Babcocks will serve in this growing witness.

Pastor Wayne and Ida felt a call from the Lord to come to a new area to help "grow a church" and they have come to Washington on faith with a willingness to support themselves in secular employment as they serve in church work. In this they

follow the example of the apostle Paul who supported himself by making tents as he engaged in "church growth" and missionary work.

Lewis County SDB's had a welcoming service for the Babcocks on September 15 with an all-day service at their meeting place, the Salvation Army Chapel, 1328 Rose St., Centralia. Let us support the Babcocks and the Centralia church as they work together in the building up of God's Kingdom in Washington state. The Babcocks are currently residing at 305 W. Magnolia, #3, Centralia, WA 98531. □

**JAMAICA CONFERENCE  
MEETS**

KINGSTON, JAMAICA—The Jamaica Seventh Day Baptist Conference held its annual session at the Luna church in July with Pastor N. B. Thompson presiding. The welcoming address was given by the Rev. R. I. Nelson, principal of Oberlin High School. In his address he urged the delegates to see Christ as the head of the church, and for the church to hold true to His teachings.

President Thompson gave a detailed report of visits to all the churches during the year. He recognized several for outstanding achievements. It was reported that many of the churches have experienced marked growth both spiritually and numerically as well as financially.

A real concern was focused regarding a full-time president. It was pointed out that when the leadership has to be involved in secular employment it is very burdensome and almost impossible to carry out all of the duties associated with the office. The executive committee is to study ways to consider this position as a full-time job.

Corresponding secretary, the Rev. Joe Samuels, reported his activities in his fourteenth year of service to the conference. He was the official delegate of the conference to the General Conference, USA, sessions in Michigan. He also reported that twenty of the churches reported a gain in membership of 81 with a loss of 19.

The Word of Truth radio program is now aired over RJR, Radio Jamaica in Kingston. Some of the tapes used



Nathan Thompson, Jamaica Conference President, with his wife Myrtle.

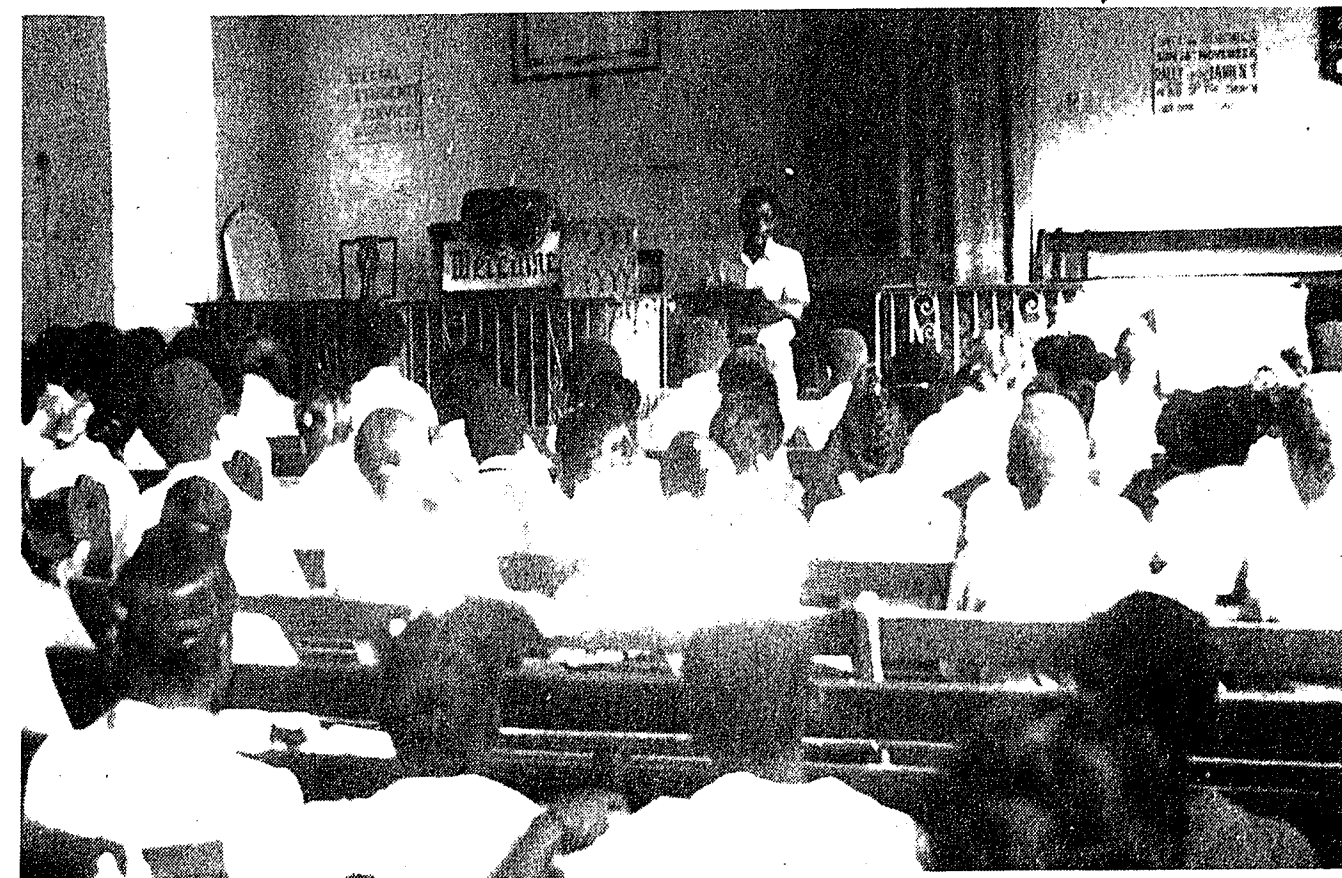
are prepared in the USA by Pastor Russell Havens, the others are being made in Jamaica by various pastors working with Rev. Samuels.

On Sunday morning of Conference three persons were baptized by Pastor Joe Samuels. The service was conducted by Pastor Roberts and Pastor G. Smith gave the message.

During the business session a new congregation was voted into membership. Recognition was given to Leadress C. Jennings of the Jealousy Seventh Day Church, of which she is the leader. The church will be a branch of the Kingston church and will be assigned its own pastor.

Pastor N. B. Thompson was re-elected as president for another year. He announced that the theme for the next year would be "Growing by the Milk of the Word," based on 1 Peter 2:1-8. After a very inspiring sermon by Pastor Palmer to which several persons responded the 1979 conference came to an end. Many mountain top experiences were gained. This was indeed a blessed, peaceful, inspiring and successful conference. □

-Rev. Joe Samuels



Crandall High School Principal Ronald Smith addresses students in Kingston SDB Church.

**MARRIAGES**

DRIES-PALMITER.—Bruce L. Dries, Arkport, N.Y., and Karen L. Palmiter, Hornell, N.Y., were married August 24, 1979 at the Alfred Station Seventh Day Baptist Church with the Rev. Albert N. Rogers officiating assisted by the Rev. Rex E. Zwiebel, pastor. The bride is employed as nurse at Bethesda Hospital, Hornell, N.Y., and a member of the Alfred Station church. She is a daughter of Mr. and Mrs. Keith Palmiter. The new home will be in Hornell.

McPHERSON-WILSON.—Lindon McPherson, of Centralia, Wash., son of Mr. and Mrs. Myron McPherson of Randle, Wash., and Sandra Wilson of Chehalis, Wash., were united in marriage on August 3, 1979. The service was conducted by Rev. C. Justin Camenga with the pastor of the Chehalis Baptist Church assisting.

**OBITUARIES**

DISS.—John Howard (Jack), one of seven children born to Charles and LeEtta Diss, was born June 22, 1904, and died on August 6, 1979.

In 1935 he was married to Alta G. Green who survives. To this union were born three children, all of whom survive: Loretta Brandt, Alexandria, Va.; Keith, Terre Haute, Ind.; and John of Argenta, Ill. He is also survived by one brother, Orville of Salem, Ill., and one sister, Nell Blomberg of Farina, Ill. Funeral services were conducted by his pastor, Robert Van Horn, at the Farina, Ill., Seventh Day Baptist Church. Interment was in the Farina Cemetery.

LIPPINCOTT.—Wayne, son of the late Noble and Iva Lippincott Sayre, was born August 16, 1924 at Milton, Wis., and died at Edgerton, Wis., on August 10, 1979.

He was married to Ernestine Pierce on May 30, 1949. To this union was born one son, Gerry. A memorial service was held from the Seventh Day Baptist Church of Milton on August 15, 1979 by his pastor, the Rev. Earl Cruzan. Interment was at Hartland, Wis. -E.C.

ORMSBY.—Edward A., son of Arthur and Fanny Allen Ormsby, was born in North Hornell, July 17, 1920 and died in Bethesda Community Hospital, August 5, 1979.

He was a member of the Alfred Station Seventh Day Baptist Church, and a veteran of World War II. He was employed as an instrument maker by Alfred University for thirty years.

He is survived by his wife, Waneta Perry Ormsby; a daughter, Pat (Mrs. James) Brutsman of Newburgh, New York; four sons, Arthur of Rochester, New York, E. Allen and David of Alfred Station, New York, and Gary of Buffalo, New York; two brothers, Clayton of Fairfax, Virginia and Phillip of Huntsville, Alabama; and six grandchildren.

Private family services were conducted by Rev. Albert N. Rogers at the Robertson Funeral Home in Hornell, New York. Interment was in the Maplewood Cemetery, Alfred Station, New York.

(Many gifts of cash have been given to the organ fund of his church in his memory.) -R.E.Z.



## TRUE DISCIPLESHIP

(continued from page 10)

else's life and draws out from them the meaning of life. Love is the essence of what we are in Christ. John said whoever claimed to "live in him must walk as he walked." Peter said, "follow in his steps." We love because Jesus loved us.

There's another beautiful story that comes out of this Conference. There's a young lady here today, a member of the Pre-Con staff, who had every intention of returning home on Tuesday because she didn't have the funds to stay any longer. Because of the love that she had shown the young people they reached into their own pockets, sacrificed some of their own meals, and made it possible for her to be sitting in this congregation today. Love makes sacrifices. Love reaches out. Love makes good things possible. God loves us—it was His idea first. He's the one that loves, and we as His disciples can only learn to love when we have that implanted love of God that reaches out and touches people where they are.

A drumbeat is something we march by. My youngest son's name is Mike. He's our chosen son. Any of you who know Mike know that Mike marches to a different drummer. He's that kind of kid. He's a tremendous kid and I love him. Because he marches to a different drummer doesn't make him any less a part of our family or any less an heir to my fabulous fortune. He's my son and I love him. If there's one thing that we become increasingly aware of at this Conference it is that many of us march to different drummers, but we are all adopted into the family of God. He loves every one of us as if we are the only one to love, and we are his sons and his daughters. And the drumbeat of love is that we can take hold of hands as brothers and sisters regardless of the drummer we're following and follow the orchestra leader, the Lord God. We must love each other. "By this shall all men know that ye are my disciples, if you have love for one another."

I'm going to use my daughter, too. I have a beautiful daughter. Being the first son in a family of boys you can't imagine how much I love my daughter. Those of you who have been families of boys know that. She's a gorgeous child. But for those of you who may not know we almost

lost her a year and a half ago. She had all the symptoms of a fatal disease, cystic fibrosis. And if any of you have ever gone through the trauma of wondering and praying you'll know what I mean when I say that we didn't know what to believe at that point. But, praise God, we found that even though the symptoms were all of a fatal disease she had a relatively uncommon disease known as celiac disease, which isn't curable, but which can be controlled by diet. And my daughter has never been more healthy in her life because of the miracle.

### DISCIPLESHIP INVOLVES ADVANCEMENT

The same can be true of a Christian; the same can be true of a church; the same can be true of a denomination. Over the years I think some of us have believed that we have all the signs of a fatal disease, but by the proper remedies and by the proper diet of Jesus Christ in the lives of every one of us, those symptoms can be controlled, they can be taken away. Eims says in his book "Discipleship must always include the notion of advance." We have here at this Conference proposed and have acted upon a Decade of Discipleship—a program of advance—a program that we pray will take away the symptoms of what we may consider to be a fatal disease. Commitment to Growth started us on our way. It brought us to the point of realizing that we do have something to offer God in praise and honor and it has taken us to this moment, and, as a part of the commitment to grow, we enter this Decade of Discipleship.

If you read in the book of Acts you discover quickly that the disciples remained in "the apostles' teaching, the breaking of bread, the fellowship and the prayers," and throughout the book of Acts it says, "They added to their number daily." Oh, that we could add to our number daily; oh, that we could believe that we are His disciples, and in the power of the Holy Spirit we can. These early disciples didn't look out at the Roman world and say, "Look at what this world is coming to." No, they said, "Look who has come to the world," and that's the message of the gospel of Jesus Christ: "Look who has come to the world." And instead of saying, "Look at what this denomination is coming to, let us pray that we can say "Look at who has come to this denomination and to our lives."

Reach out beyond today; don't let today be the end; don't let it stop here.

On Tuesday evening when Delmer Van Horn was preaching my attention was distracted by a little firefly that came in through the open doors. He came over and just circled the platform here. In the vast cavern of this chapel he was totally insignificant, but that little bit of light that he flashed every few seconds focused my attention on him, and I suspect that there were others whose attention was distracted for a moment by that light. We read in the newspaper this morning that Seventh Day Baptists are one of the smallest denominations in the United States. What are we? How insignificant are we in a world of four million people? But we can let our light shine, and we can call attention to the Lord Jesus Christ we serve. We can believe that God has given us a mission and a message, and we can say, "Yes, Lord I will be your disciple." For disciples are with Jesus. Disciples believe in His word and obey it. Disciples bear fruit. And disciples love on another. □

### ACCESSIONS

ALFRED STATION, NEW YORK  
Rex E. Zweibel, Pastor

By Testimony:  
Maichle Gould

### BIRTHS

BAKER.—A daughter, Pauline Ruth, to Rex Rogers and Wilma Baker of Hamden, New York, on July 6, 1979.

BEGER.—A daughter, Katherine Anne to Manfred and Janet (Branch) Beger of Milwaukee, Wis., on June 30, 1979.

BOND.—A daughter, Sylvia Lee, to Timothy L. and Donna (Sanford) Bond, RFD, Bridgeton, N.J., on August 25, 1979.

THORNGATE.—A son, Stephen, III, to Stephen, II, and Melissa (Cudahy) Thorngate of Burlington, Wis., on Sept. 8, 1979.

ZILKER.—A daughter, Maureen Marie, to Craig and Cindy Zilker of Hunt, New York, on July 25, 1979.

**Love God supremely,  
Seek His Truth obediently,  
Submit to His Spirit sensitively.**

The Sabbath Recorder

## A THANKSGIVING STORY FOR CHILDREN AND ADULTS

by  
Linda Harris

What would it have been like to be a Pilgrim? It must have been exciting to set sail from England in a ship knowing that a new land was waiting. It must have been tiresome to be on a ship day after day, rocking back and forth on the waves, seeing nothing but water for miles and miles. It must have been frightening to be in a storm at sea, with the water coming over the sides of the boat onto the deck. It must have been a great relief to see land again, after so many days and trials.

Once the pilgrims reached America, their hardships were not over. Houses had to be built, crops had to be planted. And in order to do that, the land had to be cleared of trees, which would be used to build the houses. But winter came fast, and the Pilgrims were not ready to face its brutal blow. Seven times as many graves were dug as houses were built that first winter. Food was scarce, medical supplies were nonexistent, and shelter was inadequate.

At one point the daily ration of food for each man, woman and child was five grains of corn. Imagine having five grains of corn for an entire day's meals. One grain for breakfast, two for lunch, and two for supper.

Eventually, circumstances improved, and food became more plentiful. Winter

passed and new crops were planted. House building continued and preparations were made for the next winter so that it would not be so hard to survive.

But the Pilgrims never forgot the time when they had only five grains of corn each day. They were thankful that they had made it through the hard winter. They were thankful they had been able to build as many houses as they had. They were thankful that although some of their numbers were taken by disease, others had survived to continue the work. But most of all they were thankful for the five grains of corn, and thankful that God had been with them through all of their struggles, and had kept them alive.

Rather than trying to forget those hard times, the Pilgrims reminded themselves of those days each time they sat down to a "thanksgiving" meal. Five grains of corn were placed on each empty plate as the family sat down to the meal. Before the meal was served, each member of the family took the five grains on his or her plate and told what he or she was thankful for. In this way, they were reminded not only of the hard times they had, but of all that God had done for them, and how thankful they were to Him.

This Thanksgiving, as your family and friends sit down to the table, let each one think of the things he or she is thankful for, and share them with the rest of the family. If you would like, place five grains of corn on each person's plate before the meal begins. Think of what it would be like to have only this for a full day's food, and then think of all that God has given you. After each person has shared what he or she is thankful for, give a simple, heartfelt thanksgiving prayer for the food and fellowship. This will certainly add meaning to your Thanksgiving Day. □





## VINS: PRESSURE FROM WEST RESULTED IN HIS RELEASE

By Carol Franklin and Stan Hastey

WASHINGTON (BPA)—Georgi Vins told the Helsinki Commission that pressure by government officials and Christians in the Western world was essential to his release from Soviet prison in April.

In response to a question from Senator Robert Dole, R-Ks., about the effectiveness of the Commission, the media, and others in the west who protest the treatment of Soviet dissidents, Vins said, "I am absolutely sure that without the help of God and the support of Christians around the world, many more USSR Christians would be in prison."

Vins further stated that Soviet Christians and citizens in general support Carter's human rights emphasis and "welcome the concern of the American people."

In a dramatic announcement preceding Vins' testimony before the 15-member commission, Sen. Patrick J. Leahy, D-Vt., one of six U.S. senators on the panel, announced that the Soviet pastor's wife will be released the week of June 10. Later that same week, Vins is scheduled to address the closing session of the Southern Baptist Convention in Houston.

According to Olin Robison, president of Middlebury (Vt.) College, with whom Vins is staying, the entire family, including Vins' mother and niece, have been given permission to leave the Soviet Union. They expect "to settle down the road from us," Robison told Baptist Press.

The Helsinki panel, whose official designation is Commission on Security and Cooperation in Europe, consists of six U.S. senators, six members of the House of Representatives, and three members of the Carter

administration, and is charged with monitoring human rights conditions in all of the 35 nations which signed a comprehensive human rights document at Helsinki in 1975.

On the same day it heard Vins' testimony, the Commission released the names of 10,000 other Soviet "evangelical Christians" who have made public their wish to emigrate from the Soviet Union. Vins is one of five Soviet dissidents released on April 27 in exchange for two convicted Russian spies.

Vins is secretary of the Council of Churches of Evangelical Christians and Baptists (Reform Baptists) which broke away from the officially sanctioned All-Union Council of Evangelical Christians and Baptists in 1965. Vins harshly criticized the official group, which has registered with the Soviet government.

"The All-Union Council, that is, the leadership, is a body linked in the closest possible way with the state authorities, including the KGB," Vins said. "Its prescribed role is to act as a screen for religious freedom in the USSR."

Vins went on to say that representatives of registered Baptists "travel widely throughout the whole world proclaiming the imaginary religious freedom in the USSR. They perform the same role inside the country when they receive foreign religious organizations and maintain correspondence with them."

He said that his group, which in contrast to the officially-recognized All-Union Council has been forced largely underground, holds to such "fundamental principles" as the authority of Scripture "in all matters and all questions concerning faith and life"; the "absolute freedom of conscience"; the "spiritual regeneration" of church members; baptism by faith; the independence of the local congregation; the priesthood of all believers; and separation of church and state.

Vins called for continued support from the west for religious freedom in the Soviet Union. Detailing persecution of believers, he said there are about 40 Baptists now in prison for their beliefs.

Specifically, Vins called for the release of the chairman of the reform Baptists, Pastor G. K. Kryuchkov, who "has been persecuted for 18 years." Vins said that Kryuchkov "carries out his ministry under conditions of secrecy" and has lived at home with his wife and nine children only one of those

18 years.

Vins also called for the release "of all prisoners of conscience in the USSR," including not only Baptists, but members of the Russian Orthodox Church, Pentacostalists, Adventists, Catholics, and Jews.

He also described the extensive harassment of "The Christian" printing press which issues Bibles and other religious literature. Vins said that about 10 million pieces of religious literature had been confiscated by the Soviet Authorities in the years between 1929 and 1973. He urged the government to return all of the material to Christians.

Charging that registration of churches leads to direct intervention of the state in church affairs, including the appointment of pastors, Vins called for an end to "all kinds of interference by the KGB in the internal life of the Evangelical Christian and Baptist Church."

After describing many forms of repression of religious life, which include fines, breaking up of peaceful Christian meetings, attacks on Christian weddings, and harassment of Christian children, Vins urged that the Soviet government end all such activities. He noted that they are illegal under the Soviet constitution, which guarantees religious freedom to all citizens.

Vins told the Commission that his release should not be viewed as a softening of Soviet policy toward dissidents. On the contrary, he said that repression is becoming "more sophisticated." "The situation is so desperate that people are willing to give up their Soviet citizenship and live anywhere in the world where they can practice their faith," Vins said.

Vins asserted that the KGB sets up church centers to spy on believers. He also said that the latest technology is being used to "bug" churches and believers' homes. In an ironic twist, he pointed out that this equipment is bought in the United States.

Vins described his two terms in prison for the commissioners. During his first term he was ordered to do "especially difficult manual labor. My health was ruined within a few months," Vins said. He said he developed a double hernia.

"The living conditions and diet were extremely poor," he continued. "We had no baths for months at a time so everyone was dirty and had insects."

His second imprisonment was in

(continued on page 23)

## Editorial



Rev. Charles Bond

It has been a personal pleasure over the past several years to have had the opportunity to work closely with Rev. Charles Bond as he served as president of the American Sabbath Tract Society. Pastor Bond, like many of us, wears several "hats" and has played an active role in our publications ministry for several years. In spite of the many duties and demands made upon him in his role as pastor of one of our larger congregations those of us who represent the Tract Society and his counsel has been extremely valuable to me.

At the September annual meeting of the Society, President Bond chose not to serve another term as president. The board, in its resolution of appreciation, voiced the sentiments of Seventh Day Baptists across the country I am sure. The resolution reads:

*Whereas, the Rev. Charles H. Bond, beloved pastor of the Shiloh S.D.B. Church, Shiloh, N.J., will all too soon be retiring from the active pastorate and is at this time concluding his service as a member of the Board of Trustees of the American Sabbath Tract Society, having been elected in 1958 and having served primarily on the Advisory and Supervisory committees, as Third, Second and First*

*Vice-Presidents, and as President of the Society since 1975, and*

*Whereas, Rev. Bond has served for more than forty years as a dedicated Seventh Day Baptist pastor and denominational leader in the following ways: while attending seminary at the Alfred School of Theology and pastoring the First Genesee S.D.B. Church, Little Genesee, N.Y., he was a member of the S.D.B. Young People's Board, which merged with other denominational agencies to become the S.D.B. Board of Christian Education (1942-1950); while pastoring the Pawcatuck S.D.B. Church, Westerly, R.I., he also served as a member of the Board of Managers of the S.D.B. Missionary Society (1950-1958), serving largely in the area of "home field" work, and served on the S.D.B. Commission (1955-1957), and as General Conference President in 1956,*

*Be It Resolved that the Trustees of the American Sabbath Tract Society, in session assembled this sixteenth day of September, 1979, in Plainfield, N.J., do declare our Christian love and esteem and express our appreciation for all the services mentioned above, and wish for him and Mrs. Bond many happy years in continued service to their Lord and fellowman as they may be directed of their Lord.*

# NEWS OF THE TRACT SOCIETY

In related matters the Tract Society elected new officers for 1979-80. George Cruzan, Ph. D., a member of the North Jersey church was elected President. Serving with him are: First Vice-President - Anna C. North, Second Vice-President - Philip Bond; Third Vice-President - Owen Probasco, Recording Secretary - Jean McAllister, Assistant Recording Secretary - Rev. Donald Richards and Treasurer - Myron McPherson.

The Sabbath Promotion committee, which this past year was headquartered in Denver, Co., has been relocated to Daytona Beach, Fla., where Mrs. Iris Maltby will serve as chairman. The Publications committee will continue in Battle Creek, Mich., where Dorothy Parrott continues as chairman.

The society invites your suggestions as plans are made for the future development of the publications ministry of Seventh Day Baptists. □



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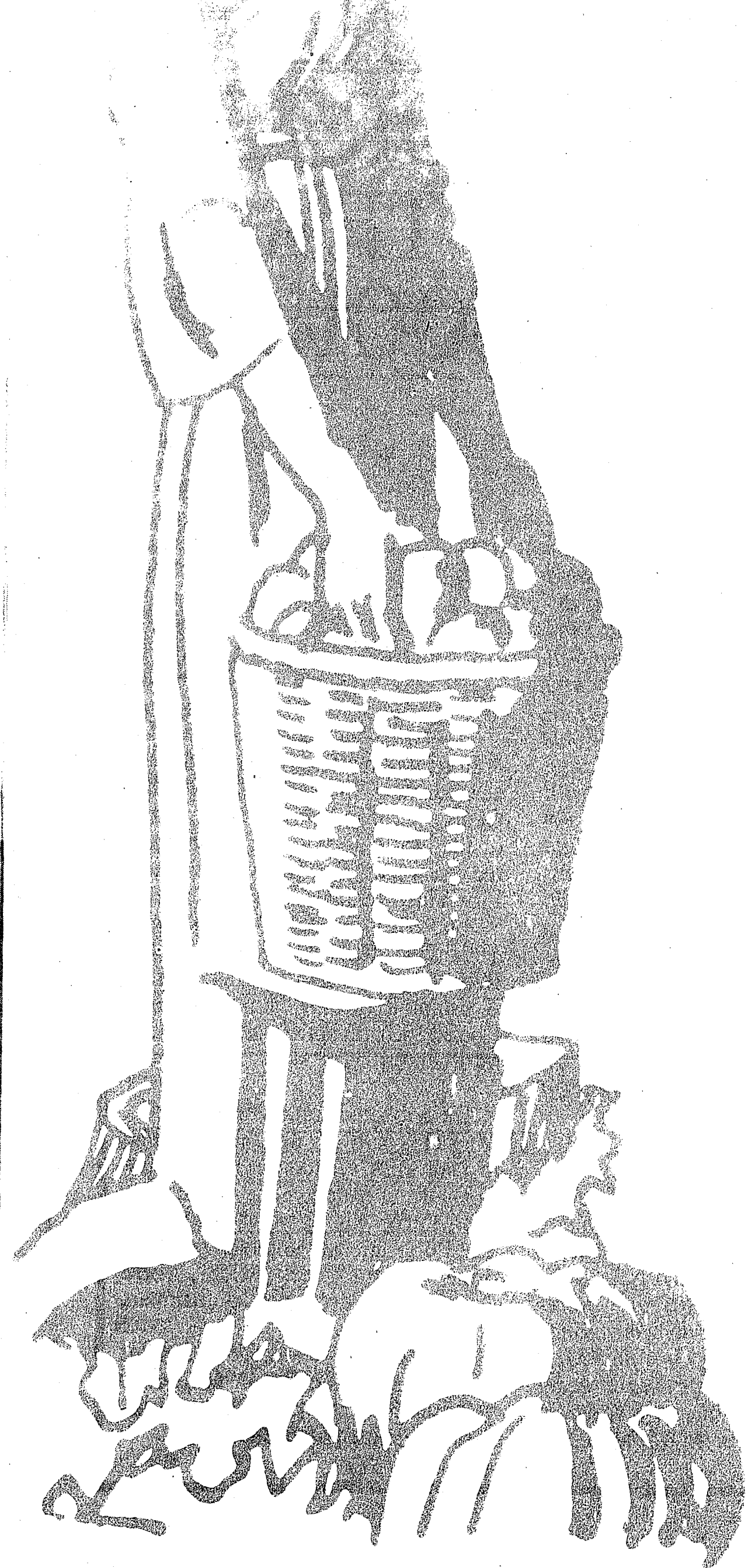
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William Miller's works  
And what they mean to you,  
Of these things I have written



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