

What the Sabbath Means to Me

By Ahva J. C. Bond (1941, in The Beacon)



HOME

Home has always meant more to me than just a place to eat and sleep. Week-days at home have given me more than these material necessities. But the Sabbath has brought to me from my first recollection and through the years sweeter experiences in the home, and greater family joys than any other day could bring. The Sabbath also has enriched the character and refined the tone of the other days of the week.

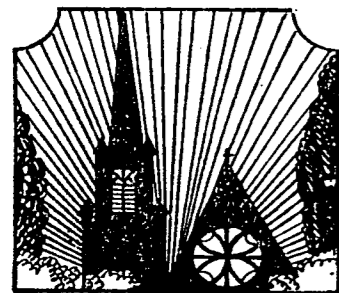
The Sabbath to me means happier home life.

solemnly joyous services have blessed my life.

The Sabbath to me means happy and helpful church life.

GOD I have seen God in majestic mountains, on the trackless sea, and in the starry heavens. I have heard Him in the hymns of the church, and in the voice of the meadow lark. I have seen Him in the wild doe with her fawn at her side, in the lives of people, and, more clearly, in the loving heart of a true companion. But definitely and distinctly throughout the years, the Sabbath has symbolized to me the presence of God in time and in our human life. Time is a measured portion of eternity. The Sabbath, therefore, is a concentrate of immortality, and a revelation of God's mercy and of His kindly thought for His children, living in time and made for eternity.

The Sabbath to me means God.



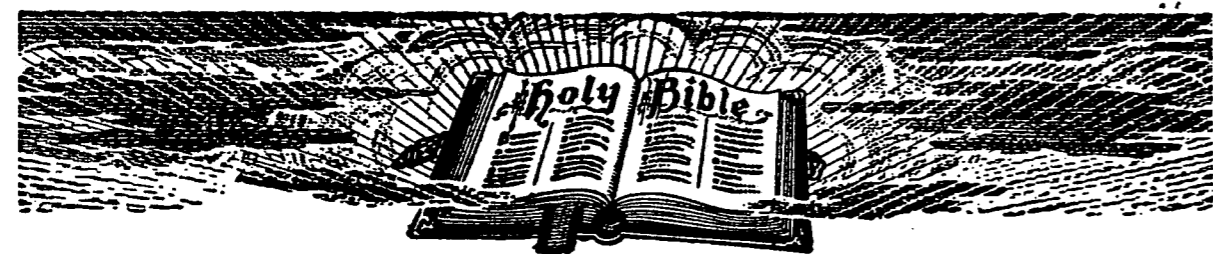
CHURCH

The "Bond boys' Sabbath School path" was made by four brothers who went that way only on Sabbath day on the way to the little white church on the hill. I have missed something since those days in living always near the church. But that is incidental, if enjoyable. The people in the church, all clean and dressed up, the holy atmosphere of the house of God, the

HOLY TIME

Above are mere inklings of what the Sabbath means to me. Infinitely more than I have been able to express the Sabbath means to me, because it is holy time. It is so declared in the Holy Book by holy prophets and apostles. It is so recognized in the practice of Jesus, the Son of God, of saints in the Christian Church down through the centuries, and of many of my own ancestors for generations. It has been held sacred by those with whom I have been most closely associated, and by all whom I have loved most dearly.

The Sabbath to me is Holy Time.



The Sabbath Recorder



WORSHIPING GOD AT MOUNTAIN CAMP

Coming forth from the spacious new lodge at Pacific Pines Camp into the mottled shadow of giant pines, one can see part of a large congregation of campers and church people who joined in a Sabbath afternoon worship service on August 9. Such surroundings are ideal for thoughtful consideration of our evangelistic mission in the world below.

The Sabbath Recorder

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CLOUDY SKIES

Flying from East to West has been the experience of many of our readers this summer. To catch what others saw and enjoyed on such a trip would probably be as difficult as to try to describe the weather and the landscape of a continent along many lines of latitude and longitude with all the added variants of elevation from ground level to 18,000 feet. The possibilities of rough or smooth air and the mood of the passengers also affect the description. The best one can do is to give a few impressions with the hope that they will match some of the experiences that others had or would like to have by way of imagination.

Pilots guiding their laden crafts or flying singly through the limitless halls of the marble palaces of the sky have often thought of God whose hand the marvels wrought. Familiar to us is the expression, "God is my co-pilot." Many fliers, confident of their own training and of the flawlessness of the planes they fly, are still conscious of their dependence on a higher hand to guide them. Happy the person who boards "Flight 519" with the feeling that God is with him.

Ours was a daylight flight with several stops which afforded an opportunity to re-enter at frequent intervals the world of pedestrians and to shift from propellers to self-propelled locomotion. In a sense it is to change from faith to action, from being sustained by forces which we scarcely understand to the heavy plodding on terra firma which is our normal level of experience.

Most of us, perhaps, have been on numerous flights of longer or shorter duration on missions of sadness or gladness, or just routine changes of location in the quickest way available. Air travel to some may be like the morning train, and it can be most monotonous, but to the editor it is still a marvel, especially when clouds show such changing splendor as on the day we hastened to our California destination with high expectation.

For some eight hours we fly through what might be called cloudy skies, but from our vantage point of 10,000 to 18,000 feet it is hard to think in terms of shadows and obscured sun. Most of the time the sun glistens with apparent warmth on the

slender, motionless wings up ahead, although the pilot reminds us that at the higher elevation the outside temperature is 30 degrees.

Never have we seen clouds with such individuality. We view them from below, from above, and, upon take-off and landing, we see the leading edges of our wings knife through their ghostlike masses. They have contours of infinite variety, like snowflakes in three dimensions and with frayed borders. What force binds together these legless bundles of fleece that dot the landscape to the horizon in well-spaced flocks that may appear to be grazing on tiny garden spots of green below? Those in the distance appear to be inert and lazy, while those near at hand hasten by as if called by an unseen shepherd to greener pastures. We like to think that somehow the hand of God molds, fashions, and controls these lifeless masses of animated lamb's wool casting grey shadows on the fields below. Science would have a different answer — and a true one.

This we know: on either side of the long corridor of our throbbing, sunlit space-tube whose 70 windows give us this cloud view, there is life and perception of God on the part of the enlightened. A sunny-faced, sparkling-eyed girl of 11 occupies the rear seat with us, traveling alone. She quite evidently knows the Lord. Little children with their mother quickly span half a continent to meet the father who waits for them at Denver. Conscious of the presence of their mother and looking forward to seeing the father, they are quite unconscious of height or possible danger. On the other hand, the lady across the aisle never unfastens her safety belt. Tiny tots all dressed in white (not the clouds outside) are the precious little lambs whose pictures we try to take as they toddle happily and unrestrained from one end to the other of the Mainliner. We could wish that faith in the sustaining power of God could be as universal as the trust that a little child manifests.

When we have passed over the continental divide where clouds vie with mountain peaks in splendor, the captain tells us of weather conditions ahead. His radar reads the raindrops in clouds along the

MEMORY TEXT

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. John 17: 24.

route. It will be smoother and pleasanter to heed the warnings and skirt the edges of the turbulent area. He swings a little to the north so that our wings are never wet, though dark shadows gather to our left and are split by lightning as hail spatters the forested mountains for a passing moment. The marvels of the instruments of science give us smooth sailing and the marvels of God's grace give us an attitude of peace and assurance.

It is now past midafternoon; the clouds make their last stand before we enter the realm of unhindered blue of which the pilot tells us. To our left are dark mountains of mist extending from the ground far up above us. It is only for a moment that the wing tip clips the vaporous edges; then for an instant we see the western side of a great cloud cliff penetrated and illumined with dazzling brilliance by the desert sun.

The clouds are all behind us as we wing over the wonders of Bryce and Zion National Parks and look down upon the great, desert-feeding reservoir known as Lake Meade. Lengthening shadows beautify a changing landscape. We had found the clouds wonderful during the day because our experience took us above them. We are almost loathe to leave such a realm but we travel with a goal. We circle a great city and swing to the precision landing for which we had planned. And, according to our expectation, our loved ones are waiting at the gate. Applications to the well-piloted journey of life are apparent. We embark in faith; we disembark with joy.

We might add that a stewardess and a few other passengers have asked for the story of our cloudy skies when it appears in the Sabbath Recorder.

AUGUST 25, 1958



CONFERENCE PRESIDENT'S ADDRESS

By Rev. Earl Cruzan

Delivered at the opening of Conference at Covina, California, August 11, 1958.

I come to this 146th annual session of the Seventh Day Baptist General Conference in the firm belief that there is a valid reason for a continued existence of Seventh Day Baptists. I believe that the same truths which first brought Seventh Day Baptist churches into existence are truths for this day also.

Among these, I would like to make brief mention of salvation by the grace of God through faith in Jesus Christ. This is offered to everyone. This truth is held likewise by many people. It is our personal responsibility as Christians to share this glorious Good News from God.

We believe that the Christian faith is capable of comprehension by the human mind, that it is of a person's own volition that he becomes a child of God; therefore, we hold the belief that baptism should be through a person's own decision as a result of his faith in God, also that baptism by immersion is symbolic not only of cleansing from sin but also of setting forth to a new way of life in Christ. This is also held by many other Christians.

We believe that the seventh day is the Sabbath of God, sanctified by Him and given to His followers as sacred time. And out of our love for God and respect for His teaching, we seek to follow in the truths that He has given in the keeping of this day as a holy day through rest and worship. This truth is also held by others, but not by the majority of Christendom.

We have long cherished the liberty of thought which has been encouraged among

our people. This means that each should study to know the truth, and should know it so well that he can lead others in the study of it also. Yet at the same time, if we want liberty of thought for ourselves, we must not insist that everyone think exactly as we do in every point. We should search for, share in, and accept the truth as we are able to find it. This is the right and the responsibility of every Christian.

It is in the combination of these truths that we are set apart from other denominations. I believe that salvation by faith, believers' baptism, the observance of the Sabbath of God, and the inherent right of each individual to pursue the knowledge of God and to find enlightenment thereby, is sufficient reason for the continuance of the Seventh Day Baptist denomination.

Yet we have been content to rest in our faith — we have not been eager to share these truths with others, especially the Sabbath. We have been satisfied to fellowship with others who share the evangelical aspects of our faith, without trying to lead them into a fuller truth in regard to the Sabbath. We have kept too much to ourselves those beliefs which set us apart from other Christians.

I would urge that we rise out of our lethargy to share the truths which justify our being as a separate denomination. To be able to do this more effectively, may we look beyond difference, however honestly taken, to the unity that is ours in Christ. Let us begin with the unity which Paul urged upon the Corinthians: that it is Christ who was crucified for us and that it is through our faith in Him that we come to God.

This is our common source of faith. In 2 Cor. 10: 7b we read: "If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's."

As we come in this unity in Christ, let us allow each one to have freedom to study and to know the truth of God.

Let us take the responsibility to know what we believe. This means a study and searching of the Scriptures. Where there

are differences, let us come humbly together in study that we may understand one another in the search for truth, not that all may believe alike, but in an honest search for truth. If we cherish liberty of thought and conscience for ourselves, we must also grant it to others and work together for Christ's Kingdom.

God's purpose through Christ in reconciling the world unto Himself is more important than any person or differences which may arise between us. It is one God who offers one way of salvation to all men. It is one Christ who gave His life for the salvation of men's souls. Yet each one must come believing, to receive it.

Let us arise to the challenge that is before us, that "we are laborers together for God." It is God's work that we must seek to do. Let us not let the person that we are rise up to hinder His work.

The working order is in the Great Commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you" (Matt. 28: 19-20). And specifically may we remember that as He gave it in Acts, He commanded His disciples to begin in Jerusalem and to work out in ever-widening circles until the ends of the earth are reached. Let us remember that our Jerusalems are the places in which we live and do our business and that, except as our witness begins there, we cannot with sincerity try to reach unto the ends of the earth.

I would urge that as individuals we consecrate ourselves more deeply to Christ, ever ready to live by the truth we know even in the face of what the world about us calls sacrifice. In all we should be humble and sincere.

I would urge that as churches we re-examine our purpose for being and that, in light of that purpose, we seek God's help in setting forth a program for fulfilling these purposes. Then let us keep our program in continual review that the work of God may not grow slack for lack of clear definition of the work. May we answer the call to labor in the vineyard today.

Likewise, as a denomination may we seek to go forward in growth for Christ and His Kingdom. This will require consecration, vision, and stewardship. Consecration must come first: to be loyal to the truths of God; to serve our Lord in the program of the church and the denomination; to give ourselves to the call to service; and to support our young people that they may have encouragement to heed the call to a fuller service.

The vision is a concept of service to share the truths that justify our separate existence as churches and a denomination. This is first necessary in our local communities — but we cannot stop there. There must be a vision of helping to establish fellowships and churches in other areas in our land and to so strengthen our home interest that we may be able to extend the ministry of God through Seventh Day Baptists throughout the world as opportunity is before us.

To our boards and agencies we have entrusted various phases of our work. Let us share the vision that they have for us. Let us support them in our prayers that these visions may increase, and let us undergird them with our resources that they may become realities.

There is an opportunity for you to share in these visions as you study the board reports, as you listen to their programs, and as you participate in the committee and business meetings this week. Thus you, too, may have a greater part in the fulfilling of the work that is before us.

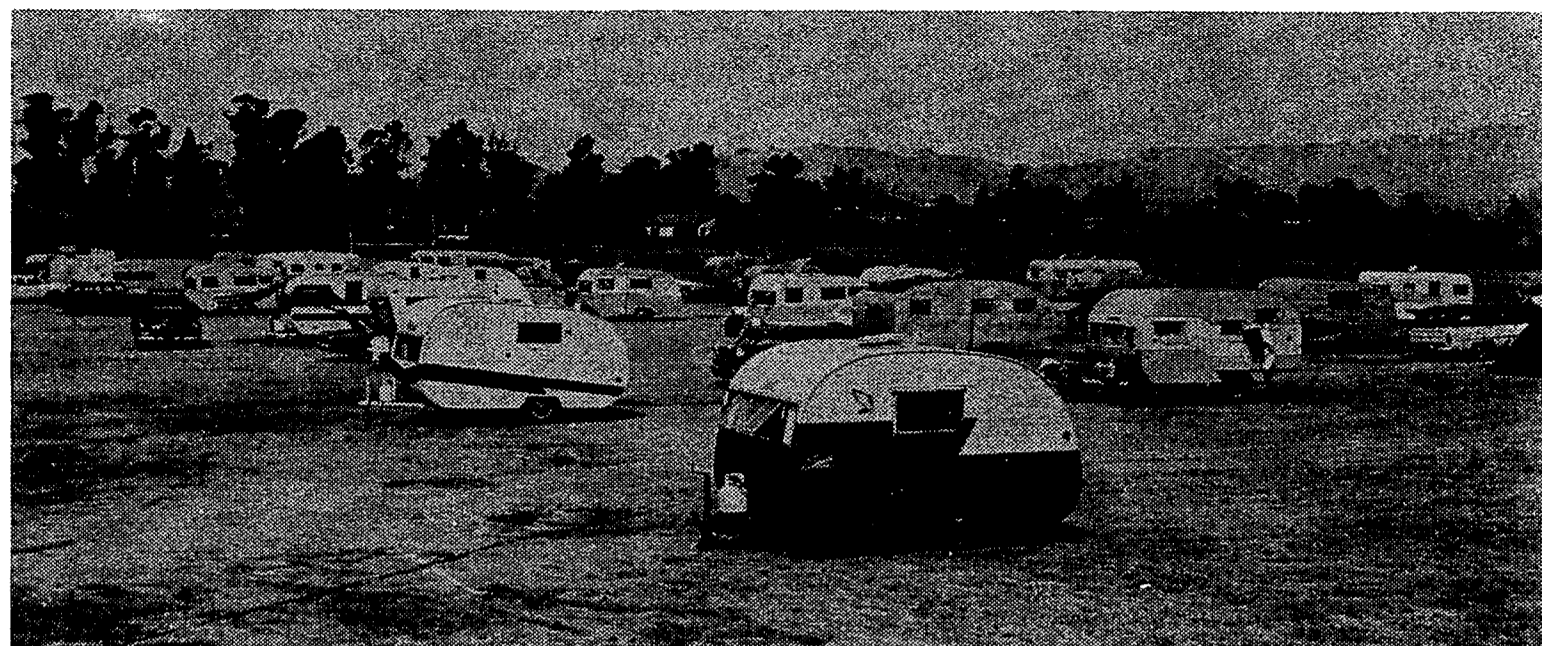
Our stewardship in going forward for Christ needs first of all a full commitment to Him — a commitment that we give of our time, our talent, and our resources for the work of His Kingdom.

At the close of Conference last year, we were challenged with the thought of having Our World Mission Budget raised in full by the close of this Conference. Is it still possible? That is largely up to you.

This message I bring you, confident that there is a mission for us and that that mission is the work of God through Christ.

In our unity in Christ, let us go forward in growth, remembering that we are laborers together for God.

CALIFORNIA CHURCHES PREPARE FOR CONFERENCE



Trailer camp set up the day before Conference by local churches.

The Riverside and Los Angeles Seventh Day Baptist Churches, visited the two weeks before General Conference, were found to be working hard on the details of the entertainment of delegates and preparation of all the physical aspects of a smooth-running Conference on grounds midway between the two cities.

It is customary for the Committee on Courtesies and Resolutions to mention in all-inclusive and specific ways the individuals and organizations contributing equipment and large portions of time and effort to such tasks. Suffice it to say here that the two churches were very well organized to carry forward the preparations for inspirational services and the many facets of committee work and Conference business. Due to previous commitments of the California Baptist buildings and grounds it was not possible for equipment to be moved in before Sunday morning or for delegates to be on the grounds before Monday morning.

Advance registration hours were set up on Friday and Sunday at both the Los Angeles and Riverside Churches to relieve the congestion at Covina on the opening day. Truckloads of decorations, office equipment, children's supplies, acoustical and recording machines, lawn furniture, etc., converged on the beautiful campus Sunday morning. About thirty rented and privately owned trailers were hauled into position on the football field during the

same day, many of them provided at less than cost by the host churches, and wiring extended from the building.

Conference guests began to reach California almost before the churches had caught their breath from the extensive camp program, which is a joint project running from the last week of June until July 20. Visiting ministers were invited to speak at Riverside July 26, August 2, and 9. The first date featured the baptism of youth and adults, some of whom had made their decisions at camp. The other weeks showed increasing numbers of visitors from the East with the church really crowded on the last Sabbath. Los Angeles also had its share of visitors and guest speakers.

Homes throughout the Southern California area were opened to give lodging to Commission members, young people, and others who had occasion to come early. The choirs of the two churches were augmented to their full seating capacity and several rehearsals of the combined choirs were held under the direction of Miss Lois Wells.

The local committees were indeed getting ready for the second General Conference to be held in one generation on the Pacific Coast. — Editor.

If the veil of the world's machinery were lifted off, how much we would find is done in answer to the prayers of God's children. — R. M. McCheyne.

Showers and Flowers in the Southland

Paul S. Burdick

Delegate to the Southwestern Association, from the Central New York, Western, and Eastern Associations.

Anyone who has not visited extensively in the southern states in the last few years, and does so now, may be amazed, as I was, at the spirit of progress and the forging ahead which is apparent on every hand. And quite as remarkable, to the unbiased observer, must be the deep religious motivation which the shifting of population and the change in the face of the cities from rural to urban have not been able to erase.

Seventh Day Baptists have a stake in this, since we have through many years maintained rather close ties with several of our churches in Alabama, Arkansas, Louisiana, and Texas. These churches are today showing such remarkable vitality and initiative that one is compelled to the opinion that this is a field which offers great promise and merits our deepest prayers.

It was the privilege of the writer to visit ten of our churches, fellowships, and family groups in his recent visit to the Southwestern Association at Edinburg, Texas. Here are some of the highlights that remain in my memory as a result of that trip.

Little Rock, Arkansas, has a great new medical center, which is being copied in other states, and a part of the responsibility for its operation rests with a Seventh Day Baptist doctor, in whose home on Friday night about twenty people met to give welcome audience to the delegate from the North. Fouke and Texarkana are making great strides under the leadership of the shepherding pastor and his talented family.

The Edinburg church faces difficulties, partly because there are few members who are wage-earners. But the number of active young people, and the excellent entertainment given us by the women of the church, show great possibilities there. I believe they will rise above their difficulties.

Metairie is a suburb of New Orleans. The people in that church are going for-

ward with a program of street meetings and tract distribution that is bringing results. Instead of concentrating upon the well-to-do and those who "need no salvation," they are trying to reach the down-and-outers with the Gospel of redemption. (While there, I was privileged to see what is one of the longest bridges in the world — across Lake Pontchartrain — and also to see the two great new bridges across the Mississippi River.)

Hammond boasts of being the "strawberry center" of the country. It does appear to be a progressive town, and the Seventh Day Baptist Church there has a place of respect. The new group at Walker also shows signs of wanting to form a church. While in Hammond I was welcomed into the home of Brother Showers, who is a member of the Washington, D. C., People's Church. He is very much interested in forming a group of people there of his own race, and in that he has the cooperation of the pastor of the Seventh Day Baptist Church.

From Hammond it was a good day's ride by train to the vicinity of the Paint Rock, Alabama, Church. Vacation Bible School was going on, but I was welcomed along with others into the hospitable home of the Butlers, and had an enjoyable meeting with 20 or more people who had been notified of my coming.

I must not forget to mention the home of the Stillmans in Houston, Texas, where I was entertained both on the way to and from Edinburg. There is good prospect of a group being formed in that great city.

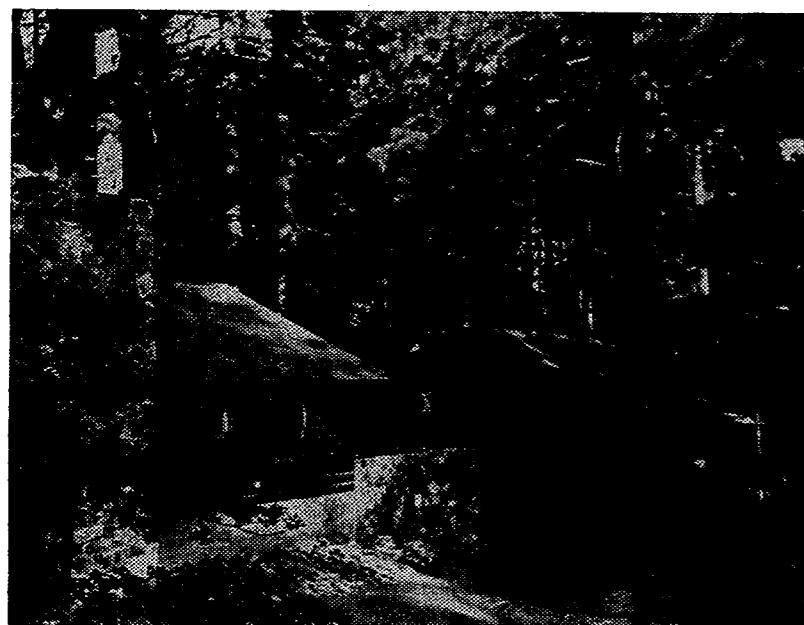
The title of this article for the Recorder was suggested by the very frequent rains we had there in July, and the resulting beauty of foliage and flower gardens — a welcome change in Texas after the dry spell of a few years ago.

Also it should suggest the fact that showers of blessing are falling upon the Southland, and the resulting flowering of hope and faith should make us greatly encouraged about the situation in the churches of the Southwest.

Subscribers and libraries who file or bind the Sabbath Recorder are again reminded that we did not publish issues on the 4th or 18th of August.

Pacific Pines Camp Made Ready for Pre-Conference Retreat

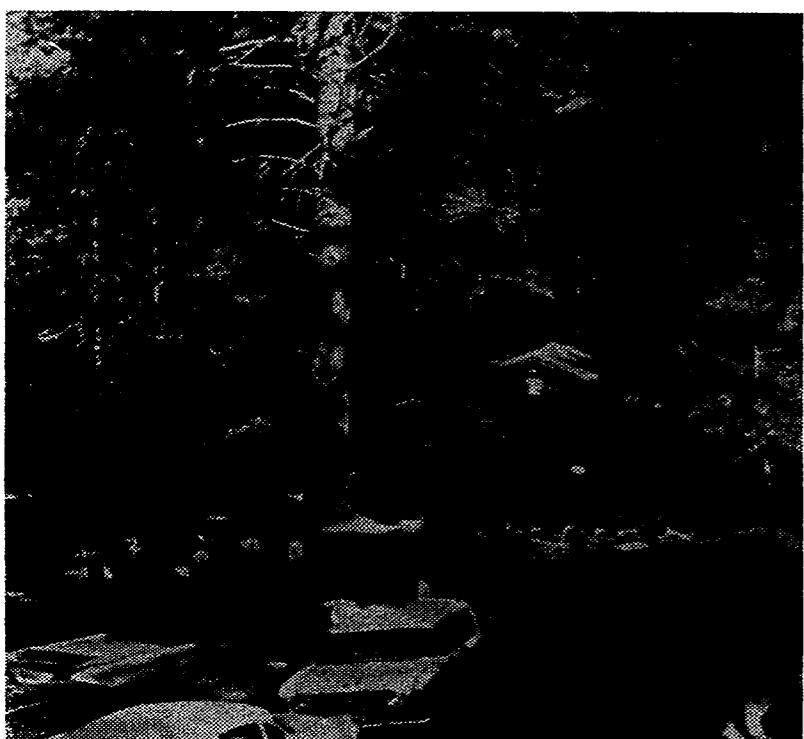
The expanded facilities of the best equipped church-owned camp of the de-



New and old lodges

nomination were made available to a large group of young people for a longer-than-usual retreat. Some of the equipment, such as tables and benches in the new lodge and dining room, were used for the first time as the camp was filled to near capacity by about 60 campers and 20 faculty members and counselors.

Wednesday afternoon was the earliest time that campers could register. Before 1:30 the cars began to grind up the final

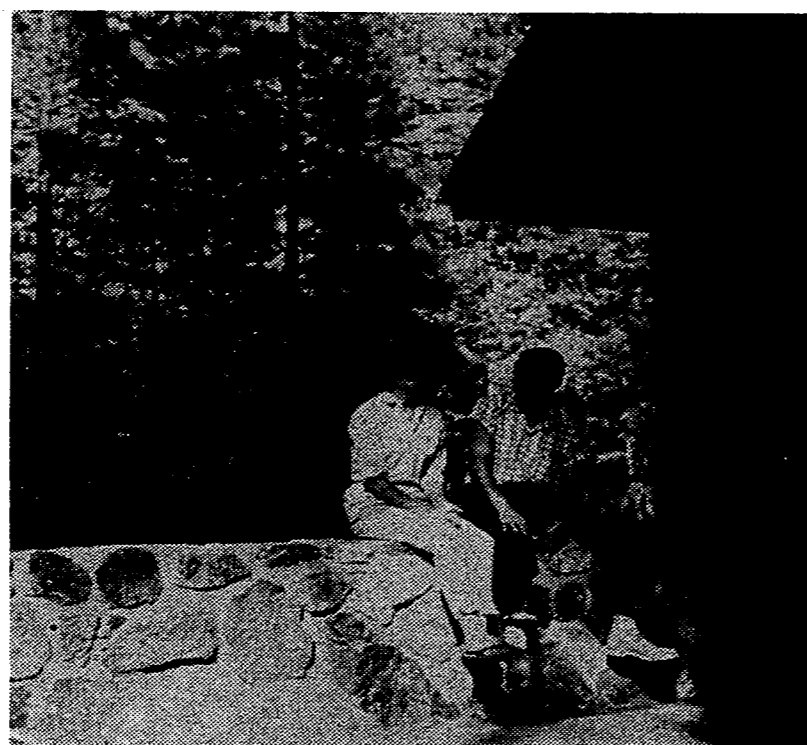


New boys' barracks in the shadows

grade to the end of the road in the heart of the national forest where the camp is

built. Westerners whose hearts had previously been stirred by experiences in these surroundings comprised about one third the number of campers coming with high expectation.

Before suppertime nearly all the campers had arrived. They soon became acquainted with at least a portion of the camp, registering in the old lodge and finding their sleeping quarters either in the girls' old open-air barracks or the boys' new build-



Terry Hurley of Salem, W. Va., and Carol Van Horn of North Loup, Neb.

ing. There were happy reunions of old friends and a few little romances that appeared to be quickly picked up after a few months and many miles had parted the youthful couples. For most the first afternoon was a time of organized recreation on the volleyball court.

Those who gathered "from Texas to Rhody, the state whence our forefathers came," found almost every need anticipated. The head cook, Wallace Wheelock, had come up the mountain the day before and had begun cooking in the spacious ultra-modern kitchen about 5 a.m. Weeks previously he had hewed out from the mountainside with pick, shovel, and wheelbarrow a driveway the length of the lodge and kitchen so that he could park his sleeping quarters by the back door.

Adults who had long appreciated the significance of this particular camp had been happy to spend long hours in preparing the physical facilities of buildings

and grounds in anticipation of the blessings which might come to the young people before their camp experience would come to an end. Reports from camp and observations of some of those same adults who visited camp on Sabbath afternoon justified all the labor that had been expended. Some of the tradition of Pacific Pines Camp, in some rather inexplicable way, seemed to grip the hearts of those who had never been there before. Perhaps it was the music direction; possibly the counselors, faculty, and director; more likely the infiltration of the Holy Spirit which had recently gripped a considerable number of campers. Whatever brought it about, it was there. There is perhaps no soil that is dirtier than the dust in the cleared areas of Pacific Pines but for a great number of young Seventh Day Baptists that ground became holy ground



Duane Davis, director, and Wallace Wheelock, cook, look things over.

through the experiences which they will be glad to tell to all who will listen.

What better preparation could our young people make for the Conference week to follow than to spend these four days in mountaintop experiences? The attitude of the majority of the young people during Conference seemed to reflect this preparation.

MISSIONS — Sec. Everett T. Harris

Nurses' Sailing Plans

Word has been received from the Farrell Steamship Line that it has been necessary to make a change in the sailing reservations of Misses Joan Clement and Beth Sever. Instead of sailing from New York to Beira, Portuguese East Africa, on the S. S. African Moon, it is now expected that they will sail on the S. S. African Planet. "They are sister ships and the accommodations are exactly similar."

This ship is scheduled to sail from Pier #33, Brooklyn, N. Y., on Wednesday, September 10. The hour of sailing depends upon the tide, clearance from the harbor master, and other factors which make it difficult to determine in advance the exact time.

It is expected that the nurses will be flying eastward from Los Angeles by American Airlines on Tuesday, September 9, on Flight #624, which arrives at New York (International Airport) at 1:35 P.M.

Articles to Come

Next week there will be more articles about General Conference, its leaders, its actions, and its future plans. The next issue will give an opportunity to meet the new president and to tell the emphasis of his theme for the 1959 Conference, to be held at Salem, W. Va.

Messages and tape-recorded discussions will show the things toward which the churches will be working when the new Conference year begins the first of October. A liberal use of pictures will be noted also in the next issues.

In the meantime it should be noted that there are several weeks left in the current year. Conference offerings in the churches and at Covina were generous, but there remains to be raised (according to latest figures) about 11 per cent of Our World Mission for the 1957-58 Conference year. Work is proceeding on faith — faith that our people will contribute the necessary funds to carry forward the work which we have voted to do in the areas in which we have the greatest opportunities and where the calls are insistent.

Important Resolutions Passed by General Conference

The following far-reaching resolutions, in addition to well-worded courtesy statements were passed without dissenting argument or vote on the last business day of Conference. Remarks and motions were made relative to disseminating the broader resolutions outside the denomination and the others to the churches in the quickest and most effective ways.

Sunday Legislation

Because we hold the Sabbath was given by God for the blessing of all men, including Christians, we believe that the seventh day should be faithfully kept as a holy day; and we call upon fellow Christians everywhere to study seriously the Biblical teaching concerning the Sabbath and give prayerful consideration to a spiritual observance of the seventh-day Sabbath.

WHEREAS, we agree with the desirability of proper Sabbath observance including cessation of labor, we feel keenly that such observance is of value only when voluntary, and therefore we are categorically opposed to its regulation or enforcement by law. Since we as a people observe the Biblical Sabbath, namely, the seventh day of the week, commonly called Saturday, and since most other denominations observe another day, we would further oppose any legislation which specifies a particular day for rest and worship as being discriminatory, and therefore unconstitutional.

INASMUCH as there is an increasing effort throughout the country to renew ancient "Blue Laws" or to create new laws restricting business activity on Sunday, be it resolved that we declare our opposition to such Sunday closing laws.

Race Equality

RESOLVED that we reaffirm our position of previous years regarding race equality and believe this equality should extend to schools, housing, the ballot, and business and employment opportunities; and should be promoted by peaceful means, in the spirit of love and patience.

Separation of Church and State

RESOLVED that we oppose the use of public funds either directly or indirectly

in the promotion or maintenance of private or parochial schools as being wrong in principle.

Beverage Alcohol

WHEREAS, we hold the body to be the temple of God and the use of alcoholic beverages to be harmful to the body, destructive to moral and spiritual senses, and

WHEREAS, the consumption of alcoholic beverages, has posed an increasingly serious problem in contributing to accidents on the highways, danger in the airways, the production of alcoholics, the increase in the number of persons institutionalized, therefore be it

Resolved that we continue to advocate the non-use of alcohol as a beverage and that we increase temperance education as to the harmful effects of its use, and be it further

Resolved that we support efforts to restrict the advertising of alcoholic beverages, including beer and wine, particularly on TV and radio.

World Peace

Resolved that we express our concern for peace in International affairs and call upon our people to strengthen their efforts to prevent war and to persist in prayers for peace. We call upon national and international leaders to continue their efforts toward mutual disarmament among nations, to open the channels of peaceful negotiations, and to promote better understanding between all peoples through faith in God. We call upon all Christians to strengthen their faith in Christ who is our peace, in order that our daily living shall continue to the furthering of the Gospel of Peace.

C. Harmon Dickinson, Chairman,
Mrs. Betty Rood, Secretary.

Two-Thirds of Ministers in Debt

The fact that two-thirds of Protestant ministers are in debt and many of their wives must take jobs to help support their families has at last been set down in black and white. These and other startling findings appear in a study to be published in the fall, based on a questionnaire sent to clergymen of nine major Protestant denominations.

CONFERENCE COMMISSION SPENDS BUSY WEEK

From August 4 to 8 the Commission of the Seventh Day Baptist General Conference met under the chairmanship of Charles Harris in the Parish House at 4415 Lemon Street, Riverside, California,



Typical Riverside street

(Next to college buildings where Conference was held in 1949.)

to finish the business begun at the mid-year meeting and to make decisions and recommendations for the consideration of Conference the following week. The six-man policy-setting body, as usual, spent long days in discussion of important matters.

The group ate together at the church every noon and at restaurants every evening. Lodging and breakfasts were provided by church people. On Friday, August 8, their business was sufficiently taken care of so that they could go to Pacific Pines Camp and spend an evening with the young people of the Pre-Con Retreat, presenting to them some of the things that had been discussed. Other meetings of Commission were held during Conference week as occasion arose.

In the report formulated by the Commission there were many areas of discussion covered. The major portion of the report as amended and adopted by Conference will be printed in an early

issue of this magazine. The work of the boards and agencies was reviewed in considerable detail to enable the Commission to draw up a budget for the following year.

It can be stated briefly here that the plans outlined by these boards and agencies for expanded work called for a larger budget than the Commission members felt could be raised. After cutting down some of the requests for funds they proposed a total which is about 10 per cent higher than the current year. It was felt that our people now could not be expected to do much more than that and would not be satisfied to attempt less. Delegates upheld this attitude by voting overwhelmingly for such an increase in Our World Mission.

Another item which came before the Commission from the Tract Board was a slight revision of one article of the denominational Statement of Belief to avoid possible misunderstanding. The article on Eternal Life will now more clearly indicate that Seventh Day Baptists believe it to be a free gift to the redeemed. The present statement speaks of it as the "reward of the redeemed."

The treatment of these and other matters by the Committee on Reference and Counsel and the easy adoption by Conference will be interesting reading in the issues to come.

"Living Bible" Radio Award

Mary E. Wilson of the Radio Department of the American Bible Society has been given a special award by the 1958 American Baptist Radio-TV awards committee in recognition of the merit of the Society's Bible quiz program, which is given each Sunday morning over Station WNEW, New York City.

This program, which has always been heard over Station WNEW, was instituted 13 years ago by Dr. Francis Carr Stifler. Miss Wilson has produced the program for nine years.

Seventh Day Baptists from Plainfield, N. J., have appeared annually on this program for ten years. Three Junior-age children competed on June 22, 1958, with Mervin Dickinson winning.

What Pre-Con Means to the Young People and to the Denomination

By B. Pearl Hibbard

No one can express the whole significance of Pre-Con to the young people.



Leaders: Mynor Soper, Paul Green, Duane Davis

Each person feels a little differently about what this experience means to him. Every year we young people look forward to the rich experience that Pre-Con Retreat offers. The excitement of camping and seeing old friends, as well as making new ones, is a part of this experience. But it has a deeper and richer meaning for us as well — it means a closer, deeper fellowship between God and us and among fellow campers.

The thrill of learning His teachings, of seeing Him in the nature around us, of walking with Him, makes Christ of greater significance to all of us. We learn in our classes greater means of serving our Master and living a life of stewardship for Him. Christ is the true answer to our problems.

Doing dishes or cleaning the grounds are no longer hard chores but instead become a joyous task when we have the fellowship of the campers. Singing together, playing together, and working together help us to understand even better

the meaning of Christian fellowship. This fellowship builds a stronger union among the campers — a union that really ties us together from Texas to Rhody.

Our denomination needs greater leaders, more trained laymen, and Christian followers. Never is there a greater opportunity to learn this than at Pre-Con Retreat. Each camper may have the responsibility of leading and the responsibility of following. Our classes offer us the knowledge of Christ's teachings, of stewardship for His service, and of love's power. In our retreat there are many potential leaders. These young people must be given the opportunity to exercise their new attainment in their homes, churches, and communities. The denomination's future ministers, Christian workers, and builders of Christian homes come from the training at Pre-Con.

To the young people Pre-Con means a chance to learn to live together as Christians, and to the denomination the camp means stronger leaders for our Master's service. Pre-Con — an inspiration, a blessed fellowship, and a great training.

General Impressions of Pre-Con

By Barbara Cruzan

This year's Pre-Con Retreat was one which none of us will forget for a long time to come. We will always cherish the happy memories of this "mountaintop experience" at Pacific Pines. Wednesday afternoon witnessed the arrival of nearly sixty Seventh Day Baptist young people from twenty-four of our churches (a few more came later). This number along with a staff of twenty constituted a good sized camp. By campfire time that night nearly everyone knew everyone else. It was not at all unusual to have a person from Arkansas on one side of you and a person from Wisconsin on the other. The whole spirit of the camp from beginning to end was one of friendliness and Christian love.

The spiritual side of our lives was strengthened in our "Alone with God" periods, our vespers, and our workshops, all of which were interesting and inspiring. A highlight of the retreat was the series of lectures on "Blueprints for Christian Family Life," given by Dr. Robert S.

Hicks of the American Institute of Family Relations. These helped us to realize that building a Christian family is a very important job for us to think seriously about in the near future.

The music, under the direction of Lois Wells, was also a very real and necessary part of camp. We learned that all of us can sing and that this is one of the best ways to witness for our Savior.



New lodge-dining room and kitchen

Pre-Con this year was truly a rich experience. All of us will be going home with a deeper and renewed sense of God's love for us. We all join in saying thanks to all of you who made this possible for us.

Verona Has Record V. B. S. Attendance

The Verona Daily Vacation Bible School reached an all-time high with registration of 216 pupils and a staff of thirty-four. A demonstration of work done was held on Thursday evening at the Verona Elementary School building. Gerald Ryder and Gary Williams were given awards for obtaining ten new recruits to Bible School. Awards were also presented to the most cooperative and helpful student in each of the various departments. A picnic at the church on July 4 closed a successful two-week period with Mrs. Garth Warner as supervisor. — Church Correspondent.

DEAN A. J. C. BOND

By Dr. J. Nelson Norwood

Ahva John Clarence Bond was born May 23, 1875, at Roanoke, W. Va., a son of John and Elizabeth Schiefer Bond, and died July 26, 1958, at Bethesda Hospital, North Hornell, N. Y., after a long illness.

He matriculated at Salem College, Salem, W. Va., and was graduated in 1903 with a Bachelor of Arts degree. At that time he married Ora E. Van Horn who blest him with six fine daughters who were his pride and joy. They in turn won for him six stalwart sons-in-law, and in time a numerous progeny of grandchildren. Their united love brightened Dr. Bond's whole life.

When his wife Ora died in 1938, he in time married Agnes Kenyon Clarke of Alfred, who so tenderly and loyally cared for him in his latest years and who survives him. Her two sons added to the happy circle.

Meantime Salem College had honored its alumnus with a Master of Arts degree (1912), and a Doctor of Divinity degree (1920).

By that time or soon after, Dr. Bond held various pastorates, e.g. Milton Junction, Wis., Salem, W. Va., and Plainfield, N. J. He had also filled important positions in the general work of his denomination, such as leader in Sabbath Promotion, and Forward Movement director. He had also produced notable articles on various matters of church concern and had written and published books, among which were "Sermons to Boys and Girls," "When I Was a Boy," and "Poems." He was co-editor and secretary to the Seventh Day Baptist General Conference-appointed committee which produced the latest "Statement of Seventh Day Baptist Beliefs" (1941).

But this departed leader was not satisfied to confine his activities to his own denomination. He was active in the National Conference of Jews and Christians; in the Federal Council of Churches of Christ in America, and the World Council of Churches. Dr. Bond was a member of the Continuation Committee of the World Conference on Faith and Order; and a

delegate at Lausanne, Switzerland (1927), where he represented the regular baptists and the Seventh Day Baptists. He also attended the significant meeting at Utrecht in 1938.

From his pastorate in Plainfield, N. J., he moved to the deanship of the Alfred University School of Theology in 1935. This work — the training of Christian ministers — was his outstanding contribution to the denomination he loved. There he wrought successfully full time for seventeen fruitful years, to which were added a year or two on part time. Alfred University recognized his years of service with the honorary degree of Doctor of Letters (Litt. D.) at the annual commencement of his last year of teaching.

Farewell services for Dr. Bond were held in the First Seventh Day Baptist Church of Alfred, July 29, 1958, participated in by Rev. Melvin G. Nida, Rev. Albert N. Rogers, and his pastor, Rev. Hurley S. Warren. Interment was in Alfred Rural Cemetery. — Alfred Sun.

News Item

The Two Hundred and Fiftieth Anniversary Celebration of the founding of the Ashaway Seventh Day Baptist Church will be observed September 26, 27, and 28.

The committee in charge is: Mrs. Harold Collings, Albert Crandall, Lloyd Langworthy, and Mrs. Clarence Crandall, chairman.

At a meeting held recently, Mrs. Achille Piccolo was appointed pageant director.

Other committees which have been appointed are: Music — Albert Crandall, Miss Clara Pashley, and Mrs. James Waite; Publicity — Mrs. Andrew Sitzai and Miss Elsie Arnold; Decorating — Mrs. Grace Rodger and Miss Lucille Pashley; Stage Properties — Lloyd Langworthy, Delma Crandall, Albert Arnold, and Ira Murphy; Exhibits — Mrs. Harold Collings and Albert Crandall.

Any church or fellowship having need of a communion set may obtain one for the shipping cost from Pastor Doyle K. Zwiebel, Box 139, Richburg, N. Y. There are three trays with cups, a cup filler, and one bread plate.

WOMEN'S WORK — Arabeth DeLand

SEPTEMBER DEVOTIONAL SERVICE

By Nettie Fowler

Theme: Pray Ye! What Do We Desire?

Scripture: Mark 11: 22-26

Hymn: "Tis the Blessed Hour of Prayer"

Meditation

As this is written, Conference is still a month and more away. Yet with confidence we "look back" to the inspiration we will have received, directly from participation in its activities, or from the reports of those who were there. As this is read, Conference is over. Commission, committees, messages, voting — the work is done. For this year we are considering the implications of "Pray! Go! Do!" From many angles we have surveyed the relation of this theme to our privileges and responsibilities. At Covina we believe Spirit-led decisions have been made. Now what does all this mean to us?

We do not need to be told that these are difficult times. We seem to move from crisis to crisis. The weight of responsibility carried by the leaders of the free world is well-nigh intolerable. As active citizens we share the load. We can be so immersed in the distress and confusion of the times that we lose our perspective as children of God. An African explorer told the story of his baggage bearers who frequently stopped in the forest path, explaining that they were "waiting to let their souls catch up with their bodies." If men on forest paths need such a pause, how far away from the Spirit may our bodies get in this jet-propulsion age! Isaiah says, "Blessed are all they that wait for the Lord."

This brings us to the special theme of this meditation. Inspired by the association of friends, Conference activities and decisions, with renewed personal commitment to the cause of Christ, and new vision of what that means to the world and the Kingdom, just what do we specifically desire and intend to pray for? This is a vital question because our Scripture reference tells us definitely: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." This makes prayer a most precious possession,

but much more than asking for benefits is involved and should be understood. When we pray the answer will come. It is promised. But the answer may not be in the form we hope for. We ask for endurance; we may be sent suffering, for that is the practice ground for endurance. We request a much-needed Christlike quality; we may be sent the experience out of which this Spirit-fruit grows. We pray for strength; Satan may tempt us to the very limit of our resistance. It is then that we may hear the still voice, "My power is made perfect in weakness." We seek for unselfishness and may be given the opportunity to minister to the needs of others until it hurts. We ask for a closer walk with Christ and God may let friends turn away from us, even against us, until we realize that "His grace is sufficient." And when we ask for more love, we may find ourselves among the most unlovely, the crude, even the evil, whose need for love is immeasurable. But the Kingdom, we are told, is like the merchant who found one pearl of such value that he sold all that he had to buy it! The answer will come.

Just now we need to take stock of our emphasis on peace. How precious it is! And how tenuous its hold! As the African bearers, should we not wait for our souls to catch up, for the Spirit to so grip us that even in evil days we may have the "peace that passeth understanding"? Paul's prayer for the Roman Christians who were experiencing heavy trials was that "the God of hope fill you with all joy and peace." The Bible tells us that God is not far off. He is here, working now. He is "our refuge and strength, . . . therefore will we not fear, though the earth be removed." So says the psalmist. General Smuts, during World War II, made a significant statement: "In the twilight of today I see on the horizon not the man of Moscow, not the man of Munich, not the man of Rome — but the Man of Galilee."

Transoceanic pilots have charts marked with the "point of no return." Beyond such a point the fuel supply will not permit them to turn back. The Christian who has not passed the "point of no return" has

not yet committed all that he has, is, or can be. He is not certain that God is able and willing to supply every need. Perhaps the words of this prayer will express the deep desire of each of us as we hopefully face the new Conference year:

O Thou by whom we come to God,
The Life, the Truth, the Way,
(The path of prayer Thyself has trod)
O Lord, teach us to pray.

— James Montgomery,
Zondervan Publishing House.

(Written by Nettie Fowler, a member of the White Cloud, Mich., church. She has this year retired from public schoolteaching after 39½ years of service in Michigan schools, in White Cloud, Muskegon Heights, and Fremont.)

Philippine President Gives Praise to Mighty Voice of Far East Broadcasting Company

There has been mention occasionally in these pages of the tremendous Gospel work being done at Manila by the Far East Broadcasting Company — an outgrowth of the need felt by Christian servicemen stationed in the Philippines during World War II. Operating on faith, it has captured the interest of many substantial givers to make possible a "radio city" with 9 stations broadcasting 20 hours a day in 36 languages and dialects. It is now constructing buildings on Okinawa to house a 100,000-watt transmitter to reach more effectively into China. Upon the occasion of celebrating its tenth anniversary, the following statement was made by Carlos P. Garcia, President of the Philippines:

It is with great pleasure that I greet the Far East Broadcasting Co., Inc. — its management, staff, and millions of listeners — on the occasion of the tenth anniversary of Radio Station DZAS.

I am most gratified to know that this radio station, aside from being an instrument in helping form public opinion and in enabling the masses to appreciate the higher things in life, is proving itself to be a force in strengthening freedom and democracy in Asia. This, I understand, it is trying to accomplish through its missionary work of dedicating itself to the service of God and mankind. The DZAS, indeed, is a station with a high mission.

I wish this station greater success.

OUR WORLD MISSION
Statement of the Treasurer, July 31, 1958

SEPTEMBER 1, 1958

		Budget Receipts					
	Treasurer's	Boards'		Treasurer's	Boards'		
	July	10 mos.	10 mos.	July	10 mos.	10 mos.	
Balance, July 1	90.69			Los Angeles	215.00	1,899.00	25.00
Adams Center		927.63		Los Angeles,			
Albion	27.63	510.63		Christ's	20.00	110.00	
Alfred, 1st	545.13	4,555.35	100.00	Lost Creek		983.94	45.00
Alfred, 2nd		1,567.18	11.85	Marlboro		2,416.22	80.00
Associations				Middle Island	11.00	181.25	
& groups	151.77	852.12	593.91	Milton	569.46	5,238.34	205.00
Battle Creek		5,124.73	141.40	Milton Jct.	25.00	1,062.95	40.00
Bay Area		27.00		New Auburn	29.40	103.19	
Berlin	24.00	765.70	83.95	New Orleans		233.91	
Boulder	48.54	812.35	35.00	North Loup		639.20	
Brookfield, 1st	124.00	733.62	20.50	Nortonville	162.94	1,267.58	105.00
Brookfield, 2nd	60.25	348.11	30.50	Old Stone Fort ..	25.00	105.00	
Buffalo		122.00		Paint Rock		100.00	
Chicago	130.50	1,423.50	120.00	Pawcatuck		3,318.92	211.00
Daytona Beach	148.47	742.47	30.48	Plainfield	177.90	4,005.58	
Denver		550.51	50.00	Richburg		557.00	
De Ruyter		704.00	14.13	Ritchie		166.00	
Dodge Center	111.96	1,130.67	20.00	Riverside	994.50	2,841.08	
Edinburg		269.50		Roanoke	18.00	277.00	
Farina	82.00	295.50		Rockville	11.00	298.16	
Fouke	122.37	241.12		Salem		1,687.90	
Friendship	30.00	208.00		Salemville	10.00	152.77	12.00
Hammond		60.00		Schenectady		163.00	
Hebron	21.66	303.76	2.00	Shiloh		3,723.34	90.00
Hopkinton, 1st	357.25	1,445.95	100.00	Texarkana	16.57	37.07	
Hopkinton, 2nd	2.00	254.00		Tract Society		3,893.67	
Independence	110.00	1,000.00	75.00	Twin Cities		185.00	
Individuals		2,593.39	857.75	Verona	198.50	1,401.31	
Irvington		730.00		Walworth		220.00	
Jackson Center		20.00		Washington	40.00	307.00	50.00
Kansas City		140.00		Waterford	116.46	871.46	
Little Genesee	65.16	431.28	26.00	White Cloud	40.41	458.90	80.50
Little Rock		55.10					
					\$4,934.52	\$67,850.91	\$3,255.97

Treasurer's Disbursements

	Budget (Designated & Undesignated)
Missionary Society	\$2,167.24
Board of Christian Education	484.00
Ministerial Training	581.00
Historical Society	88.00
Ministerial Retirement	466.84
Women's Society	51.00
World Fellowship and Service	24.00
General Conference	500.00
Trustees of General Conference	44.00
Tract Society	518.00
	\$4,924.08
Balance, July 31	10.44

Non-Budget Gifts

July Receipts	\$11.55
July Disbursements:	
Missionary Society	\$11.55
SUMMARY	
Current Annual budget	\$90,000.00
Treas.' budget receipts 10 months	67,850.91
Boards' budget receipts 10 months	3,255.97
	\$71,106.88
Remainder required	\$18,893.12
Percentage of budget year elapsed	83.33%
Percentage of budget raised	79. %
Verona, N. Y.	Olin C. Davis.

SABBATH SCHOOL LESSON

for September 6, 1958

Justice in Daily Work

Lesson Scripture: Ex. 20: 9-10; Eccl. 9: 10; Eph. 4: 28; Col. 3: 22 through 4: 1.

OBITUARY

Bond. Ahva J. C., son of John and Elizabeth Schiefer Bond, was born May 23, 1875 at Roanoke, W. Va., and died at Bethesda Hospital, North Hornell, N. Y., on July 26, 1958, after a long illness. (See extended obituary on page 13.)

The Sabbath Recorder



SPACIOUS CONFERENCE GROUNDS

The delightful campus of California Baptist Seminary with its ample facilities became a place of prayer, of inspiration, of deliberation and decision, of work and blessing for the hundreds of Seventh Day Baptists who assembled there from August 11-16 for the 146th session of Conference.