

of worship through music and the spoken word began the Sabbath on the 17th. On Sabbath day, the morning sermon was by the Rev. Ernest K. Bee, pastor of the Alfred Station, N. Y., church. In the afternoon, the Rev. Francis Saunders of Lost Creek led a panel discussion on denominational problems. Participants were Deacon Fred Ayars, the Rev. Charles Swing, and the Rev. Kenneth Davis. Their presentations were followed by a spirited session of questions and comments from the floor. Mr. Swing conducted a vesper service in the evening followed by a Youth Fellowship meeting.

The business meeting on Sunday morning was well attended and the various reports, recommendations, and discussion of Association activities kept the delegates absorbed until nearly 1 p.m.

Fellowship meals were served at noon on Sabbath and Sunday and on Sabbath evening.

The Ritchie church invited the Association to meet at Berea next year.

Our pastor-elect, the Rev. J. Paul Green, Jr., expects to attend Conference and on September 1, will assume his pastoral duties at Salem.

—The Church Bell.

**Remember
OWM SABBATH
on September 10**

Marriages

Allman-Davis.—Sharon Davis, daughter of Mr. and Mrs. Hugh Davis of Jane Lew, W. Va., was united in marriage to Jim Allman of McWhorter, W. Va., at the Seventh Day Baptist Church at Lost Creek, W. Va., June 18, 1966. The Rev. Francis D. Saunders, pastor of the bride officiated.

Cameron-Clare.—On June 17, 1966, Charles W. Cameron, Jr., son of Dr. and Mrs. Charles Cameron, and Elizabeth Marie Clare, daughter of Mr. and Mrs. Don W. Clare, all of Alfred Station, N. Y., were united in marriage by her pastor, the Rev. David S. Clarke, at the Alfred Seventh Day Baptist Church.

Volk-Butts.—Robert Edward Volk, son of Almon and Aline Volk of Buffalo, and Sheryl Lydia Butts, daughter of Stanley and Lydia Butts of Alfred, were united in marriage by her pastor, the Rev. David S. Clarke, at the Alfred Seventh Day Baptist Church.

SABBATH SCHOOL LESSON

for August 27, 1966

What Is Stealing?

Lesson Scripture: Ex. 20: 15; Amos 8: 4-5; Mark 12: 38-40; Titus 2: 7-10.

* * *

for September 3, 1966

Speak the Truth in Love

Lesson Scripture: Ex. 20: 16; Prov. 26: 18-19; Matt. 12: 33-37; Eph. 4: 15, 29-31.

Births

Bidwell.—A son, James Elwin, to Gary and Elizabeth (Dickinson) Bidwell of Shiloh, N. J., on July 12, 1966.

Davis.—A son, Brian Wayde, to Allen and Nancy (Randolph) Davis of Shiloh, N. J. on July 26, 1966.

Mayhew.—A daughter, Kristine Terri, to George and Emily (Fogg) Mayhew of Shiloh, N. J., on June 2, 1966.

Shreves.—A son, Jeffrey Lyle (adoption), to Lyle and Sylvia (Bond) Shreves of Shiloh, N. J., on May 20, 1966.

Obituaries

BOND.—Paul V., son of Thomas Marsden and Bessie Clarke Bond, was born at Lost Creek, W. Va., Sept. 24, 1897, and died in a Clarksburg hospital, July 7, 1966. Mr. Bond, a well-loved man in the Lost Creek community, had been a lifelong member of the Seventh Day Baptist Church, having served for many years on its Board of Trustees. He is survived by his wife, Evaleen, one son, S. Thomas, two daughters, Mrs. Ward Maxson and Mrs. Dallas Bailey, one sister, Miss Lotta Bond, and five grandchildren.

Funeral services were held from the Brick Church in Lost Creek with his pastor, the Rev. Francis D. Saunders and a former pastor, the Rev. Rex Zwiebel conducting the service. Interment was in the Lost Creek Cemetery.

—F. D. S.

KEIRNS.—Jack Clarence, son of Joseph A., and Aldora Anderson Keirns, was born at Pardee, Kan., June 5, 1892, and died at the Easton Home June 25, 1966.

Mr. Keirns spent all of his life as a farmer in the areas of Pardee and Nortonville. On March 26, 1919, he married Hazel Robinson, who died March 25, 1963. He is survived by a daughter, Mrs. Yvonne Brennish, of Fort Worth, Tex.; three sons: Harlan of Edmonds, Okla., Alfred of Nortonville, and Robert of Atchison, Kan.

Funeral services were held from the Nortonville Seventh Day Baptist Church with the Rev. John Hodge officiating. Burial was in the Nortonville Cemetery.

—Mrs. Laurence Niemann.

The Sabbath Recorder



Youth Pre-Con Chorus Sings at Conference

It was from camp to campus for the large group of Seventh Day Baptist youth from the far corners of the land. After spending a joyous and profitable time at the church-owned Pacific Pines Camp near Crestline, Calif., the youth came down from the Pre-Con Retreat to participate in Conference. Here far from the eye of the camera in the beautiful chapel of Redlands University they conduct the mid-day devotions, with the music under the direction of Rev. and Mrs. Oscar Burdick. See stories inside of other youth activities before and during Conference.

The Sabbath Recorder

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Member of the Associated Church Press

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PLAINFIELD, N. J. August 29, 1966
Vol. 181, No. 7 Whole No. 6,213

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The Future of Church Union

Who can predict which denominations will be the next to unite or how many will be involved? Will the bodies nearest alike unite before those that appear to be farther apart in polity and beliefs? How fast are we moving toward erasing the differences between Protestants and Catholics? Is it possible that within a few years there will be more evidences of close co-operation between these two branches of Christendom than between the various Baptist Conventions, separate Methodist denominations, or groups that have the seventh-day Sabbath in common? Or, on the other hand, will this present flurry of inviting Catholic priests to participate in Protestant organizations at every level have its fling and die down? Who can be sure?

The present tendency in local or larger ecumenical circles is to talk more about the larger reconciliations than the smaller ones. There is a boldness in the talk. Perhaps it is an extension of the boyish dream of being a giant killer rather than getting along with that boy in the next block. What an achievement if we could get Catholics and Protestants together and then Catholics and Eastern Orthodox! There is already considerable talk of making common cause with the Jews without bringing them to Christ. The co-operative discussions and proposed syncretisms go even farther afield to embrace religions that do not acknowledge God as supreme.

While all this talk is going on and we are patting ourselves on the back for our (as yet unproven) broadmindedness we see the same barriers dividing people of almost identical faith and church polity. We are party to as many quarrels among ourselves as ever. Perhaps some of the issues between groups of the same faith are sharper in relation to basic Christian faith than between denominations that have long stood apart. There is an underlying body of belief common to nearly all official statements of faith, and there are those lax individuals within every denomination who have departed from some of the basic elements of New Testament Christianity. The unity of the faith is what makes brothers of us and not our nominal connection with a local or an ecumenical church.

What about the proposed merger of some eight denominations that is supposedly moving along toward the consideration of details? The American Baptists have backed away from going any farther than observer status. More recently the Church of the Brethren, also invited to join the consultation, has declined. It was partly on the basis that it would complicate their conversations about merger with the Baptist body. It is not all smooth sailing for those bodies that are fully participating in the Consultation on Church Union. Dr. Eugene Carson Blake complains that unless theologians take a more active interest the talks will fail. The fact is that there are wide divergencies. Then, too, there is a feeling that the blessings of church union may not be unmingled.

Just Before Conference

Seventh Day Baptists were on the move, many of them, quite some time before the General Conference which was to begin August 15 at Redlands, Calif. Early departures from homes in the East were necessary for those who elected to travel by auto for the pre-Conference meetings or to do some sight-seeing and visiting along the way. Some were on the way before the end of July; others by the first week of August. Relatively few, it appeared, made last-minute departures to arrive just in time for the opening day. This early movement of delegates brought visitors to churches along the way and blessings both to the travelers and to the members of the churches.

The airlines strike, which lasted much longer than expected, made traveling by air an uncertain thing and led to changes of plans, unusual experiences and in some cases, additional expense. For example, three boys intending to take advantage of the student rate to get to Youth Pre-Con found that the stand-by basis of such tickets gave no assurance that they could arrive in time for the retreat. They were able to get there by paying full fares. Others who did not have early reservations had to pay the extra

cost of first-class tickets. Doubtless there were some who had to cancel the trip altogether. Nevertheless, the youth and parents did succeed in making travel arrangements by car, bus, train, or plane and the youth Pre-Con was large enough to tax the sleeping and seating facilities of Pacific Pines Camp. It is reported the campers had a very profitable experience.

The Southern California churches, as expected, had many visitors on the Sabbath before Conference. At Riverside there were 300 people present, at least 100 of whom were visitors. Los Angeles had perhaps fifty beyond their normal summer attendance. Both churches had lunches and special programs in the afternoon or evening. The Commission, which had been meeting for a week in the Riverside parish, presented a foretaste of some of the issues that would be discussed during the following week. The visitors and members at Los Angeles were privileged to attend the first public meeting with Dr. and Mrs. Victor Burdick, medical missionaries on furlough from Malawi.

Some delegates en route to Conference by car did not get to one of our churches for Sabbath but reported that they spent a quiet day among the oldest and largest living things on earth, the giant sequoia or redwoods. From chance conversations with serious-minded Seventh Day Baptists who came to California early it appeared that they came with real purpose and high anticipation. Some of those who arranged a little vacation time the week before the meetings began found some interesting things to do. The editor enjoyed several days of self-appointed manual labor on the grounds of Pacific Pines Camp where he had undertaken similar tasks some fifteen years ago. Even such work is felt to be the Lord's work since it contributes to the atmosphere that leads to spiritual experiences of youth. There is evidence that Pacific Pines has had a continuing evangelistic emphasis that has resulted in many conversions, baptisms, and additions to the membership of the California churches. Second generation campers keep up this emphasis.

AUGUST 29, 1966

Conference Attendance

In terms of registration and attendance at meetings, how successful was the 1966 Conference on the West Coast? Some had wondered whether or not the expense of travel so far from the center of Seventh Day Baptist population would curtail attendance and perhaps make the decision less representative than usual. Would the desire to see California and the other natural beauty attractions of the great West bring a different set of people than attended the last time the meetings were held in Southern California just a few years ago? The figures on registration of delegates are available from reports compiled but the interpretation of them has not been thoroughly studied. Some general observations can be made.

Pre-registration was good. At the end of the first day the local committee reported about 400. This increased during the week to about 450. The majority of these were housed in University dormitories at \$2.00 per day. A few had their own sleeping accommodations, campers, trailers, etc. Some stayed with friends or relatives. Quite a number of California church members, even from nearby Riverside, stayed on campus to get the full benefit of the sessions and the sociability of Conference.

The number of official delegates was reported by the Credentials Committee as 268, less 16 duplicates. Children, young people, and adults who were not official delegates made up the remainder of the registration list. It is assumed that there were not very many adults in attendance who were not members of some Seventh Day Baptist church. There was an attempt to put all on committees, even a few who were not members. The Sabbath morning attendance was swelled far beyond the attendance during the week. An exact figure is not available but the 1000-seat auditorium of the beautiful chapel appeared to be more than two-thirds full. The lines of the cafeteria, which during the week had been mostly music students, were filled with our people.

Attendance at business and program meetings other than evening sessions appeared to be considerably less than usu-

al, and the committee meetings were smaller. The Conference choir, well balanced and up to the usual standard of excellence, was not more than two thirds the size of some recent Conferences. The choir space in the university shapel was designed for a very large choir.

The daily attendance was not high in relation to the number registered. Meetings frequently started with not more than 75 present, some with less. A faithful attendant at the public address and lighting controls asked on several occasions when the number of registrations was reported, "Where are they?" On the other hand, the lady in charge of the building where the offices were and where Commission and committees met, had a different story. She said, "In the several summers that I have been on duty here this is the hardest working Conference I have ever seen on the campus." Because so many were working such long hours it is not surprising that they skipped some of the morning meetings. Some of the business meetings were well attended (up to 150); some below 100.

Morning Bible studies on the theme of the day were given by the Rev. David Pearson and seemed to be much appreciated by the 60 to 90 who were in the chapel at 8:30. The editor has no report on the 8 a.m. worship and prayer service.

The evening prayer service following the usual 8:30 dismissal was not very well attended in spite of the fact that other after-service activities were not scheduled until 9:30. It was observed that missionaries and former missionaries sometimes made up one third to one half of the number who climbed the stairs to the well-appointed prayer chapel.

Social hours, scheduled or informal, attracted a considerable number of delegates. Riverside people provided light refreshments each evening at Anderson Hall where most of the delegates had rooms and where there was ample lounge and patio space. Some late evening committee meetings were held there also.

There seemed to be no clear pattern of interest in the daytime meetings although as the week progressed the interest in business meetings increased, wheth-

er held in the morning or afternoon. This was perhaps due to the general involvement in committee meetings and the desire to hear or to discuss the items taken up in the smaller groups and the recommendations or suggestions made by them. It was noted, for example, that when the business session from 9 to 11 Friday morning ended, quite a number went out, leaving only about 70 to hear the well-advertised special speaker of the American Bible Society, Mrs. F. E. Shotwell, who had come from Proeniz, Ariz., to address the Conference. On the other hand, the ABS display with large quantities of free literature and Bible portions seemed to be well patronized.

Some board programs were better attended than usual, the Missionary Board program on Sabbath afternoon drawing most of the morning worshipers back for it. It featured the newly returned missionaries from Guyana and Malawi. There was evidence that people who did not feel that they could be in the chapel for all programs (as some were) picked what they thought would be most interesting. They wanted to observe "the growing edge."

Off with the Old On with the New

On the closing night of General Conference each year there is a little ceremony of the change of presidents. Under present procedure the first vice-president, chosen the previous year, is automatically



nominated for president. In the above picture it would appear that the Rev. Marion Van Horn (right) is glad to turn over the responsibilities of the office to the new president Dr. Lewis H. V. May of Temple City, Calif., and that the doctor is willing to accept them. Mr. Van Horn stated, however, that it had been a joy to be president, for he had enjoyed the fine co-operation that so many had given him. He stated that his personal contacts had been many and his correspondence wide. He noted that he had written some 400 letters in regard to various aspects of the Conference program as he developed it.

The new president has been doing some serious thinking and planning for next year already. The substance of his statement on the closing night will be printed later.

Conference Business

How Did It Go?

The business of the Seventh Day Baptist General Conference is what the annual gathering is for. What took nearly a week to accomplish cannot be told in the small space available here. Neither can it be accurately presented without recourse to the official minutes, or the tape recordings which have not yet been studied. Some of the items will be more thoroughly presented and commented on in subsequent issues of the **Sabbath Recorder**. The minutes, of course, will be printed in full in the **Yearbook**. Orders for this may be sent to the publishers (American Sabbath Tract Society) now while the events are fresh in mind. At this time a few general remarks about the business may be helpful.

In a word, the business sessions at Redlands went very well indeed—much better than some had anticipated. This was evidenced by the fact that the last session on Friday afternoon closed nearly an hour early. It will be recalled that several times in recent years the discussion of matters up for action on the floor has been so prolonged that the last afternoon meeting had to be continued until near sunset hour to complete the necessary business. This year, although there

were items of considerable importance where there was widespread difference of opinion noted prior to Conference, they were harmoniously and expeditiously handled without misunderstanding or controversy both in committee and on the floor. True enough, there were two occasions where a standing vote resulted in a one-vote majority. This was interesting but not very significant, for the matters thus decided were not major ones. The votes seemed to be more an indication of indecision rather than of sharp division.

The Commission report sometimes fares badly when it is discussed by the Committee on Reference and Counsel or when that committee brings its recommendations back to the parent body. This year almost every thing the Commission proposed was accepted. One recommendation designed to clear up the matter of whether an adopted committee recommendation has the force of a directive came in for some discussion and was not really cleared up to the satisfaction of all. It was noted also that the important Reference and Counsel Committee, which had a large number of items sent to it, worked most of them out to the satisfaction of the delegates.

The problems of the Tract Society in relation to the commercial work of its publishing house might have been a somewhat explosive issue, but was not. The Committee on Publishing Interests met more hours than most other committees going into the matters referred to it in considerable detail. After getting the background information from various sources and after a public presentation of the future of our denominational printing ministry in the Tract Board program the committee came to unanimous agreement. Conference strongly commended the board for its July action to phase out of commercial printing and into a larger denominational printing ministry.

Why did the business of Conference go so smoothly this year? Probably the president was correct in his remark to the effect that the people became well informed through the committees and had a chance to discuss matters in small

groups before the questions came up for action by the whole group. The matter of structural reorganization as proposed last year was one such item that was considered by the whole Conference being divided into workshop groups. No drastic reorganization was recommended by the groups.

Thus, in general, the 1966 General Conference may be termed a harmonious, hard working Conference as far as its business is concerned.

Malawi Missionaries at Conference



Dr. Victor Burdick's family has changed somewhat since their pictures last appeared on these pages. They flew from Makapwa, Malawi, directly to Los Angeles, beginning their three-month furlough by attending General Conference. Dr. Burdick spoke at the missionary hour on Sabbath afternoon, giving a very interesting account of the work there which is without missionary leadership during his furlough.

Youth Raise Money for OWM

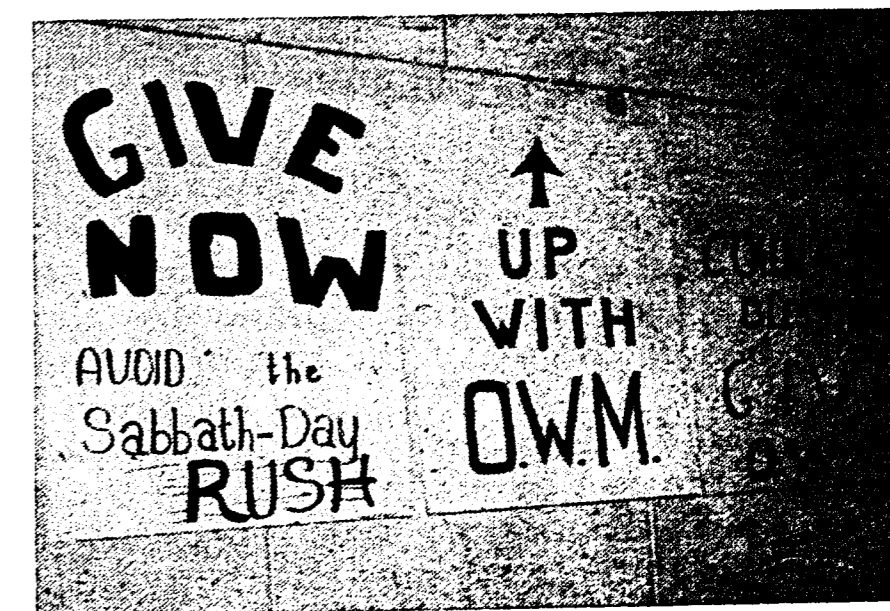
It was a new kind of picket line that disrupted the morning session of General Conference on Tuesday just before dismissal for lunch. The delegates had been listening to the Commission members giving their annual report. There had been considerable discussion about next year's OWM Budget and why it must be a little larger. Suddenly the auditorium doors opened and some eighty young



people carrying large placards marched in, circled through the aisles and took their stand at the only available exit. As they entered the president announced, "It appears that we are being picketed."

This picket idea originated at Youth Pre-Con under the direction of Herbert Saunders and had been kept pretty much a secret. This is what happened. Denominational representatives visited the camp in the mountains and impressed the youth with the financial needs of our total work. The director suggested to the campers that they devise some means of dramatizing these needs. The young folks came up with the picketing plan. The striking posters in contrasting colors were made at camp and were completely original with the individuals who made them and represented a good deal of thought on the problem of an unraised budget. The picketing march was organized by the director of Youth Pre-Con. The youth had contributed about \$50 to OWM in a single offering at camp.

Was the carrying of 26 posters and the later display of them on the vestibule



walls of the chapel effective? The size of the Sabbath morning offering was doubtless affected by this pre-Sabbath emphasis which was far more dramatic than anything done in recent years. At the time of the march it was also effective. The people applauded the demonstration when they understood what was going on. They also dropped contributions into a large cardboard box as they "ran the gauntlet" between the lines of young people. The on-the-spot offering totaled about \$150. The procedure was not suggested as the best way for churches and Associations to raise the OWM budget, but it had its place. The posters will be made available to churches upon request.

During the session of Conference the Pre-Con youth had several projects for raising money to meet the current OWM budget. The first was the march through the chapel aisles carrying large budget posters, which was followed by a collection at the door. Afterwards many of the young people volunteered to invest \$1.00 in a phone call to a person back in the home church asking for a special contribution. This proved effective. The pledges received were of various sizes, some being quite substantial. Smaller projects included the sale of candy left over from the youth retreat at 25 cents and the sale of the seventh issue of the "Conference Crier" at 10 cents. On the closing day of the 1966 session the youth leader, Herbert Saunders reported that the total amount raised during the week was \$1,190. This did not include the Sabbath morning offering, which was large.

It amounted to \$1,983. The Conference offerings in the home churches reportedly totaled \$6,136.

To the best of our knowledge this is the first time that the major emphasis during Conference week on raising the current budget has been made by the young people. Some of the methods used were questioned by some, but they were methods that appealed to the youth and involved the use of much energy on their part. The amount of funds thus raised was considerable, proving that the majority of the people were willing and glad to respond.

Operation Phone Call

(A Conference Youth Project)

Bell Telephone just recently has shown an increased interest in Seventh Day Baptists. Yesterday's (Tues.) picketing for Our World Mission has snowballed into a national campaign to meet the proposed budget set for the final session by the esteemed protest leader, Rev. Herbert Saunders, that all the Seventh Day Baptist youth at General Conference would participate in a national phone call campaign to contact the laymen of the denomination to pledge money for the purpose of meeting the Our World Mission budget for this year. Each of the youth agreed to invest a \$1 phone call to someone in his home church to request financial support. The National Seventh Day Baptist Youth Fellowship campaign is not, however, limited to the youth only: All Conference representatives are encouraged to help promote the fund-raising project so that the Seventh Day Baptists' mission to the world may continue.

—Conference Crier.

Stumbling Children

Every man but one stumbles in judgment, in understanding. Jesus was that perfect one. Sin clouds vision, warps perception. He was without sin. You are either a stumbling child of God, or a stumbling child of the devil. It depends on your basic allegiance, the direction in which you are faced.

—Ira E. Bond.

Youth Pre-Con at Pacific Pines



The youth Pre-Con began on Wednesday afternoon with a staff meeting, followed by registration. On the staff around the table (left to right) are Glen Warner, Nancy Cruzan, Ethel Wilson, Kenneth Smith, Herbert Saunders, J. Paul Green and C. Rex Burdick. Four other members of the staff were not yet present.

Pine-shaded Camp Buildings



above: Front end of lodge
below: New girls' dormitory



Miller Cottage, a fully equipped, two-apartment dwelling for cooks and staff, recently completed.

SCSC REPORT

By Nancy Brannon

Members of the 1966 Summer Christian Service Corps presented an outline of their work to the Conference on Wednesday afternoon. The Metairie team of two was represented by Rusty Johnson, while Nancy Cruzan and Nancy Brannon spoke of the Syracuse work. Other team members, Andrea Crandall, Phyllis Fuller, and Becky Butts participated in answering questions. Team members Althea Greene, Dale Rood, and Tim Looney were unable to attend Conference.

SCSC workers may volunteer their time and talents by filling out an application. Any church may apply for a team of workers. Both applications are obtainable from the General Secretary. Both volunteers and places to work are needed if the SCSC is to continue to be an active and useful group. In addition, local leaders and Christian education workers are needed to train the volunteers.

It appears that SCSC may be one of the most active programs for evangelistic outreach that our denomination now has. But the program is still undeveloped; it has a great potential. SCSC has opened limitless possibilities as far as ways and areas of Christian outreach are concerned. It has also presented an opportunity and challenge to SDB youth which has never before been met.

SCSC Report

By Becky Butts

During the month of July, the members of the Summer Christian Service Corps had numerous opportunities to witness for Christ. These all came during our calling, Vacation Bible School teaching, and Bible studies.

The team members learned that if they were to witness effectively for Him, they must have an "attitude of expectancy." This is to say that one must not be totally pessimistic about things which were about to happen. On the contrary, one must be ready at all times for great things to happen, and to be receptive to God's Spirit when He moves and works in a camp, at home, an individual's heart.

SCSC workers found that an attitude of pessimism toward the outcome of a call of Bible study could make itself felt and devastate all the preparation God had done for them in this particular place. Thus, with a negative attitude, they found that little could be accomplished.

However, having a feeling of optimism can work in exactly the opposite way, with astounding results! The team found that a bright smile, calm personality and most of all, an attitude of expectancy opened more homes and hearts through God than anything else.

If this attitude can do much in one month, can it not be used in our daily lives? Seventh Day Baptists who feel our church is DEAD would feel how LIVE-LY a church (and their lives) can be if they would only maintain an attitude of expectancy.

—Conference Crier.

Visiting Strangers

By Nancy Cruzan

Who says visitation is only for the pastor or director of evangelism? Who says it's drab and dull and a waste of time? I dare you to say that to a member of the Summer Christian Service Corps, I dare you!

During the past several weeks, visitation has taken on a new perspective for me. The rewards which come from serving the Lord in this capacity fill my heart

with great joy and thanksgiving. Often I turn away from a door discouraged or disheartened, but why? Perhaps it was God's will that I shouldn't get into that home at this time, so instead, I can praise Him for at least the smallest contact with that person at the door.

Success or failure in calling has a great deal to do with one's attitude. So my first step, after praying for calmness and words, is to put myself in a good frame of mind and **think positive**.

It's not easy to knock on a strange door and strike up a conversation, but it's not all that difficult either! Smile and leave the rest to God. And don't forget when you turn away from the door to praise the Lord!

Youth Banquet at Conference

The evening began with a wonderful dinner at the Methodist social hall. Glen Warner was the master of ceremonies for the evening. Among the distinguished guests were: Mr. Samson Ojo of Nigeria, Rev. David S. Clarke, director of the Young Adult Pre-Con, Rev. Herbert Saunders, director of Youth Pre-Con, and his wife, Dr. and Mrs. Lewis H. V. May, Miss Sherrie Kilpatrick, and the speaker, Dr. Lee Travis, Ph.D., from Iowa University, and his wife. Dr. Travis' topic was "Problems Facing Christian Young People in a Secular World." In this speech he gave a charge to youth to live a Christian life. During the evening the 1966-67 National Seventh Day Baptist Youth Fellowship officers were announced.

President, Robert Parrish, Battle Creek, Mich.

Vice-President, Dale Cruzan, White Cloud, Mich.

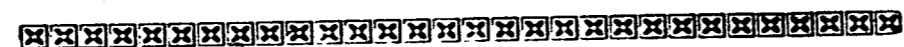
Secretary, Janis Cruzan, White Cloud, Mich.

Treasurer, Barbara Parrott, Battle Creek, Mich.

—Conference Crier.

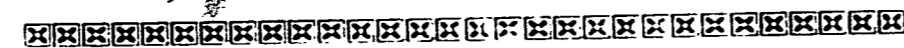
OWM SABBATH—Sept. 10

This is the last month of the budget year. Let's oversubscribe the OWM budget. Have you made your offering this month?



MEMORY TEXT

Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord, and greatly to be praised; and his greatness is unsearchable. Psalm 145: 2, 3.



College Campus Questions

What questions are non-Christian students asking on the campus? The following list was compiled by a West Coast woman student who has had an active witness to her classmates.

How can a just or loving God allow men to suffer? Why would God create us and then allow disease, starvation, etc.?

Is God just if He allows people to go to a place of eternal punishment if they don't accept His Son? What happens to people who have never heard of Jesus?

Do you believe the account of Adam and Eve and creation while taking into account the scientific discoveries of today? How does Adam fit into the theory of evolution?

Why can't you prove God or why doesn't God show Himself to me?

Doesn't God contradict Himself if He is all-powerful and yet gives men free will?

Why can't you find God through reason? Isn't faith a crutch for people?

What makes your religion the right one and every other one wrong? The life of the majority of people who call themselves Christians hardly differs from any non-Christian's life.

Editor's note:

It will be observed by those who can look back to their own college days that the questions do not change much from one generation to the next—which is another way of saying that college people come to grips with basic problems as well as the superficial ones that we hear so much about.

SABBATH SCHOOL LESSON

for September 10, 1966

When Greed Controls

Lesson Scripture: Ex. 20: 17; Luke 12: 13-21, 29-31.

The Stewardship of Grace

By Rev. Kenneth E. Smith

(A Conference Sermon)

Pascal once wrote these words, "Christianity is strange. It bids man recognize that he is vile, and bids him desire to be like God." That is indeed a strange saying about man.

Modern man has quite another view of man. David E. Roberts has pointed out that the modern view is not so strange as Pascal's, but it is irrational. On the one hand it insists that man is not responsible for his actions when he is vile. But, apparently, he is responsible when he is noble.

Tonight we are thinking about the stewardship of grace. Both words, stewardship and grace, have special meaning in Christian faith. They are theological. They remind me of the woman who sought to arrange a community sing at Christmas time. With the problems of the separation of church and state in mind, she complained that the Christmas carols were "distressingly theological." I am afraid that the title of my sermon leads to some "distressing theology," though perhaps in another sense.

Stewardship sees man as a redemptive agent, and celebrates man's capacity to do. Man is the one who has been given dominion and he can transform that which is his trust. Stewardship says to man, "Assume full responsibility."

Grace is the surrender of man to the power and wisdom of God. It is the reminder that it is God who initiates in creation and redemption. It is the acknowledgement that man is indeed often vile, and that his values are distortions of God's will. Man's stewardship is apt to be a Tower of Babel.

We have listened to sermons on stewardship, and they have often called for men to think reasonably and act rightly. They have emphasized man's capacity and have praised science and technology. "God has no hands but our hands," they say, without thought that a handless God is impotent. Such sermons praise the Salk vaccine and forget the napalm.

Sermons on grace are no less precarious. They are apt to be a diatribe of denunciation for man and all his works. They often praise God by vilifying His creation, and there may be a snuffing out of the spark of human ambition. "Let God do it, and do it right," is the inner response of the listener. "God has hands, and I'm all thumbs."

The contrast between stewardship and grace is denied by our theme tonight. But, historically, the two concepts have been at odds in the Christian faith. It would be possible to show the otherworldly sense of divine grace that drove men to monasteries, using as a text, "All our righteousness is as filthy rags." In another period stewardship would call with glowing optimism for social reform, reminding man that he is "in the image of God."

Stewardship says, "let us help God!" Grace cries out, "God help us!"

Pascal is right. Only the paradox that retains the vile and the godly is rich enough to contain the truth of man's situation. Paul saw this clearly. His words on this subject are very personal. "The evil that I would not, that I do!" That is the necessity of grace. But when he says, "I can do all things through Christ which strengthens me," he is responding to God's grace as a confident steward.

Karl Barth has a famous statement regarding man's need of grace, "There is an infinite qualitative distinction between human endeavor and God's act." But this theologian who speaks so much of grace would not be misunderstood about stewardship and man's response. "By the grace of God man is not nothing. He is God's man. We cannot say and demand and expect too great things from man."

Here, then, is our thesis. Grace is the breakthrough which makes stewardship possible and makes it genuine. Grace is what makes stewardship radically different from other human endeavors.

But why should this be so? The answer is that the man who has been redeemed is called upon to be redemptive. The man who has been forgiven is committed to forgiveness. The man whose

wounds have been healed must stop to heal his fellowman.

Stewardship is the recognition of man's capacity to live redemptively in view of Christ. But there is yet another element to stewardship—it is the sense of being charged with a commission to represent Someone. Paul said, "We are ambassadors for Christ." That is a rich word, ambassadors. We are not just speaking for someone else; we are living among the people as representatives of the One who sent us.

Christ Himself regarded His ministry as a stewardship from God. He introduced His ministry with these words: "He has anointed me to preach the gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

That is the stewardship of grace. Quite clearly if we are to do God's will in Christ, then we have this stewardship. Let us do it.

But, where, and, how? Where are the poor, brokenhearted, captives, bruised? Most of our efforts are within the Church. Are they in our churches? You may answer that. There is no lack of poor, brokenhearted persons, but are they where we exercise our stewardship?

Well, some will say that the Church is our main concern, right where we are. When Jesus spoke these words He anticipated such a response. "You will say to me, do it here among your own people." He reminded them of Elijah and Elisha who went out from Israel to the Gentiles, to the halt, lame, and blind of other cultures. And they cast Him out, and sought to kill Him.

What of our day? Is it too much to suggest that the Spirit of the Lord has not anointed turkey suppers, bazaars, or Robert's Rules of Order? Is it too much to suggest that the Spirit of the Lord is still with those who redeem the captives in our society? May it be that God is marching in protest, impatient with our comfortable meetings? If Christ must choose between the Peace Corps, healing without a sermon, and the church that

has sermons without healing, where will Christ be found?

What began as a theological discussion of stewardship and grace has come to a very "sticky wicket." For we would respond to God's love for us if we could determine to whom we should be redemptive and by what means.

Our discomfort is the life of Christ, and specifically the cross. The necessity of the cross in stewardship has always been the great divide.

There are easier religions. Buddhism is all grace. It is not essentially concerned with the conditions of men, with science or conservation. Of course, it is a burden to live in a society with the social consequences of not caring much about the present world. The Bible does not permit it. The scene of God's redemptive activity is this world, in actual situations of this life.

The most powerful social concept I know is the affirmation that God was in Christ. It is powerful because of that life. Jesus' love was radical then, and it is radical now. We seek to divide stewardship and grace. We tend to think of grace as spiritual, of God, and otherworldly. Stewardship is money, earthy sweat, and human effort. The separation is a false view of God and man. It is not biblical. It is ancient Greek philosophy — our Greek heritage at its worst.

The symbol of Buddhism is the pure white bloom of the lotus blossom. The symbol of Christianity is a bloody wooden cross. The lotus is removed from contamination. The cross is deep in the earth of human involvement.

The stewardship of grace is a powerful force, socially, economically, politically, and religiously. Jesus' friends were the poor, the socially outcast, the needy and wounded. Those who hated Him were the comfortable top-dogs, the advocates of status-quo. The stewardship of grace is dynamite for the church in today's world.

When Jesus spoke, men said, "He speaks with authority. He speaks and unclean spirits come out." May that be the test of our speaking for Christ. We are stewards of grace.

British Conference at Herne Hill

By Rev. James McGeachy

The British Conference of Seventh Day Baptists met for the first time at the Methodist Hall, Mayall Road, Herne Hill, London, on Sabbath, July 30, with Sabbath School in the morning. The lesson was taught by our American sister, Mrs. Leonard, the mother of Mrs. Rasmussen, who, with her daughters Carol and Martha, and her son John, has been in England from July 6 till August 5. Deacon Peat preached at the morning service on 1 Corinthians 3: 9.

In the afternoon Brother and Sister Lynch conducted the young people's meeting with an interesting program of songs, recitations and quiz, in which Carol and Martha Rasmussen took part, the latter accompanying the song with her guitar. One of the songs sung, we were told by their mother, was a kind of psalm composed by the Mormons and sung as they were crossing the desert to their promised land in Utah, but appropriate to the spiritual pilgrimage of all Christians through the world.

Dinner and Tea were served between the meetings, well prepared by the sisters of the Herne Hill group.

In the evening the evangelistic meeting was entitled "The Rally of the Ten Virgins." It seems to be a Jamaican custom to give such titles to their special meetings. Pastor Parr of the Church of God was in the chair. Other pastors from various London missions were on the platform. Pastor Curtain gave greetings and a message from his group. The choir sang "The Pearly Gates Will Open." A group of children sang "You never mentioned Him to me."

Pastor McGeachy gave an exposition of the parable of the Ten Virgins emphasizing the necessity to be always on the alert for the return of the Lord, the coming of the Bridegroom to claim His Bride, the Church, and not allow the apparent delay to cause us to lose our spiritual experience, but to keep the channel open for a new infilling of the oil of the Holy Spirit so that our light may be burning brightly when He appears.

On Sunday, July 30, the business session was held at 199 Mayall Road, Herne Hill, with Deacon Peat in the chair. After the minutes were read reports from our three groups at Holloway, Herne Hill, and Birmingham were given. We followed an agenda prepared by Brother and Sister Lynch. Holloway and Birmingham had made their contributions to the Conference funds; Herne Hill had not yet done so, but hoped to do so soon.

Various other items were discussed with Sister Rasmussen telling us of experiences of churches in America in their attempts to expand by means of advertising, and other methods.

In the afternoon session the British Conference voted as a conference to join the World Federation of Seventh Day Baptists, and to contribute £20 to the budget of the federation. This amounts to about 56 dollars. The money was later given to Sister Rasmussen to deliver personally to the General Conference at Redlands, Calif., to which she and her family were flying on August 5.

We would here express our great appreciation of the visit of Mrs. Rasmussen and her family to England bringing the greetings of our American brethren. Their presence at our services in Holloway and Herne Hill and their visit to Birmingham on July 23 were most encouraging as they ministered to us in word and song, making us conscious of the wider fellowship we enjoy with our brethren in the U.S.A. and other lands. They showed us filmstrips of our churches in Jamaica, Mexico, and Malawi.

In the evening we held a joint baptismal service with the Gresham Baptist Church. The minister of this church, Rev. William John James had cordially invited us to take part in their service as we had expressed the desire to have the use of their baptism. The pastor of Mill Yard read the lesson from Acts 9, and offered one of the prayers. Pastor James preached on the conversion of Saul of Tarsus comparing it with that of others. It should be a surprising event in our lives. It should be a sovereign arrest by the Lord Himself. It should be a per-

sonal confrontation with Jesus, an individual experience. While not neglecting the social aspect of the gospel we must continue to emphasize the necessity of a personal knowledge of Christ on the part of each soul. It should be the result of our personal conviction of sin, and the realization of our need of a Savior. We noted that this minister was a namesake of our own martyr John James.

Pastor McGeachy then immersed Sisters Mrs. Barrett and Miss Enid Parker, who both had given their testimony before the well attended chapel congregation. Pastor James then baptized a young man and a young woman from his congregation.

So ended the first conference or convention of the new British Conference of Seventh Day Baptists.

ECUMENICAL NEWS

Message of

Church and Society Conference

The World Conference on Church and Society at Geneva on July 25 concluded with the adoption of a message that stressed the urgency of Christian participation in taking advantage of new possibilities open to mankind and in meeting new threats to human existence.

A need for repentance and recognition of God's judgment was coupled with a plea to Christians for "serious study and dynamic action" to meet the challenges of today's world.

The message declared that "the dynamic world in which we live calls for new experiments in social organization and for new structures."

The statement was formulated by some 400 theologians and laymen from eighty countries who participated in two weeks of study and discussion on the meaning of contemporary social, technical, economic, and political changes in the light of Christian faith.

On the question of peace, conference participants urged "an end to the present military conflict in Vietnam" and that solutions be sought for "those explosive situations, especially in South Africa,

which would provide occasions for new wars."

"We have noted with deep concern that a callous and hard attitude grows among many people concerning the means employed to wage war, both civil and international," the message said. "All ancient cruelties and all new forms of warfare should provoke horror for the Christian conscience."

One point in the statement dealt particularly with the means by which Christians work for the transformation of society, pointing out that in the past "we have usually done this through quiet efforts at social renewal, working through established institutions according to their rules."

"Today a significant number of those who are dedicated to the service of Christ and neighbor assume a more radical or revolutionary position," the message said. "They do not deny the value of tradition nor of social order, but are searching for new strategy to bring about basic changes in society without too much delay." The conference acknowledged the possibility that "tension between these two positions will have an important place in the life of the Christian community for some time to come."

"At the present time," it said, "it is important for us to recognize that this radical position has a solid foundation in Christian tradition and should have a rightful place in the life of the church and the ongoing discussion of social responsibility."

The message urged constant dialogue between social scientists and theologians and between those involved in the study of social problems and those who "spend their time in the common tasks of society."

Taoist, Buddhist as well as Christian refugees in Saigon and other already overcrowded municipalities are in urgent need of Christian Scriptures, reports the American Bible Society. To meet this need, printing presses are operating overtime and distribution for the past three months has far exceeded the total for the preceding nine months.

NEWS FROM THE CHURCHES

MARLBORO, N. J.—Our Social Committee prepared an all-church supper with program following. The speaker was Jacob Manakee, a student from India attending Philadelphia College of the Bible. He told us about the different aspects of life in India, which proved to be very interesting.

While Pastor Green and family were vacationing, Pastor Edward Sutton preached. We were very glad to worship with him once again.

On the evening of Sabbath Rally Day, we had an all-church fellowship supper and vesper program with the Leroy Bass family. This gave us a chance to see them before they left for British Guiana.

A Youth Retreat was held at Jersey Oaks Camp on the weekend of May 27-29. Our youth entertained guests from Central New York Association.

Pastor and Mrs. Green prepared a program of sacred music on June 25. This was a very inspirational service and enjoyed by all.

The ladies of our church have initiated a project to send a piano for British Guiana, in co-operation with the other three New Jersey churches. The goal has now been reached. We praise God for the generosity of many people, and pray the piano will be a real aid in Guiana.

Our Vacation Bible School, begun June 20, lasts for two weeks and ends with a picnic at Jersey Oaks.

On July 2 we had our Joint Communion at Shiloh with Pastor Green preaching, preceded on Sabbath eve by a covenant meeting. By renewing our covenant together before God, the Communion was made more real to us.

The following day our quarterly business meeting was held. During this meeting we selected additional deacons and deaconesses. On June 30 an open house for Pastor and Mrs. Earl Cruzan was held at our church. Many old acquaintances were renewed.

Our camp program was scheduled July 6 - 31. We had three groups of campers: Junior, Intermediate, and Senior. Our young people always look for-

ward to this time of the year when good Christian fun and fellowship is had by all.

A church social was held July 30. This was our final get-together with Pastor and Mrs. Green and family before they leave us. It is with sad hearts we sent them off, but we know it is the Lord's will. All of our prayers go with them.

—Correspondent.

BATTLE CREEK, MICH.—Miss Connie Coon arrived in June to start her work as Pastor Fatato's summer assistant. We again this year held a day camp at Camp Holston, instead of the former Daily Vacation Bible School. The children brought a sack lunch and spent the day at camp, with transportation furnished from church to camp and back, on the church bus.

Miss Coon has been a big help in our camping program, taught the Junior High Sabbath School Class, called on many of our sick and shut-ins, and brought the morning message on three Sabbaths. She was given the use of the upper Parish House apartment during her stay, and following the close of camp, she organized a story hour and play time there for the Negro children of the neighborhood. We are grateful for all her work with us this summer, and look forward to her continued worship with us during the coming year, when she drives over 200 miles nearly every Sabbath from her home and teaching duties in Pontiac, Mich.

New members elected to the diaconate this year are: Mrs. Esther Frey, Milburn Jones, and Claire Merchant. Mr. Merchant had charge of the morning worship service and brought the message August 20, while the pastor was attending General Conference.

Through the efforts of many, we have made a great improvement in our church sanctuary this summer. The floor was sanded and refinished, and new red carpeting installed. The project was started by the Ladies Aid, who raised over \$1,500 to purchase the carpet.

Work is also underway on a boy's dormitory building at Camp Holston.

—Correspondent.

OUR WORLD MISSION

OWM Budget Receipts for July 1966

	Treasurer's		Boards'			Treasurer's		Boards'	
	July	10 months	10 months	10 months		July	10 months	10 months	10 months
Adams Center ..		\$ 672.39			Lost Creek	100.00	570.00		
Albion	\$ 65.08	429.53	\$ 50.00		Marlboro		2,844.18	55.00	
Alfred, 1st	478.55	5,166.94			Memorial Fund..	560.01	2,247.91		
Alfred, 2nd	260.00	2,557.66			Metairie		10.00		
Algiers					Middle Island ..	20.00	379.00		
Assn. & Groups	362.67	838.80	156.57		Milton	1,796.96	7,632.10	190.00	
Battle Creek	474.75	4,683.44	110.00		Milton Junction	290.25	1,131.50		
Bay Area		310.00			New Auburn		221.57		
Berlin	202.14	1,282.75	81.30		North Loup	388.37	1,166.78		
Boulder		362.85	150.00		Nortonville	200.50	1,562.81	75.00	
Brookfield, 1st ..	56.00	344.50			Old Stonefort ..	25.00	248.00		
Brookfield, 2nd..	99.50	152.09			Paint Rock		150.00		
Buckeye Fellow-ship	50.00	110.00			Pawcatuck	481.05	4,928.26	117.20	
Buffalo		400.00			Plainfield	291.08	4,179.90		
Chicago	482.50	1,200.00			Putnam County..		10.00		
Daytona Beach..	108.33	1,043.31	10.00		Richburg	161.81	1,201.45		
Denver	154.78	1,413.42	50.00		Ritchie	45.00	321.00		
DeRuyter	50.00	382.20			Riverside	485.60	5,288.93		
Dodge Center ..	273.00	782.72	375.00		Roanoke				
Edinburg					Rockville	38.50	512.27	25.00	
Farina	17.75	311.65			Salem	200.00	1,181.00		
Fouke	20.00	125.00			Salemville	29.00	303.72	12.00	
Hammond		69.00			Schenectady	49.00	161.00		
Hebron, 1st	91.00	668.70			Shiloh		4,999.41		
Hopkinton, 1st..		2,053.75			Syracuse		131.25		
Hopkinton, 2nd..	7.00	115.50			Texarkana	25.00	100.50		
Houston		50.50			Trustees of				
Independence	53.75	752.00	15.00		Gen. Conf.		133.25		
Individuals	65.00	698.49	10.00		Verona	178.61	1,347.03		
Irvington	350.00	1,850.00			Walworth	55.00	659.72		
Jackson Center ..		500.00			Washington	125.00	418.00		
Kansas City	70.00	478.28			Washington,				
Little Genesee ..	131.35	1,225.70	20.00		People's	30.00	155.00		
Little Rock	14.00	45.00			Waterford	132.77	1,080.67		
Los Angeles,	315.00	3,283.00	15.00		White Cloud		730.69		
Los Angeles, Christ's		110.00			Yonah Mt.		100.00		
					Total	\$9,960.66	\$80,576.07	\$1,517.07	

JULY DISBURSEMENTS

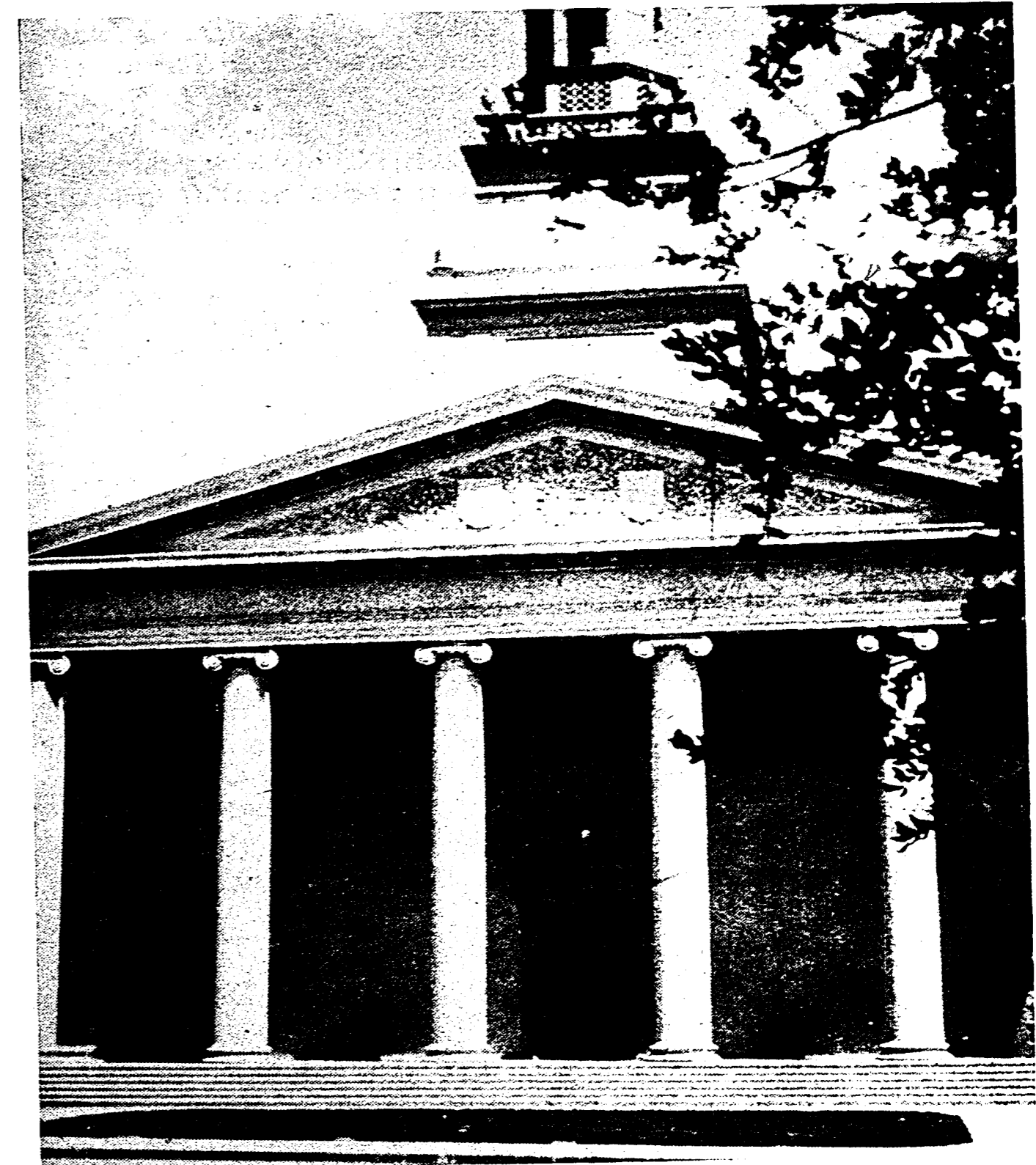
Board of Christian Education	\$ 741.87
Historical Society	43.92
Ministerial Retirement (Mem. Fund.)..	509.77
Ministerial Education	1,522.17
Missionary Society	4,206.29
Tract Society	1,157.63
Trustees of Gen. Conf.	48.73
Women's Society	154.71
World Fellowship & Service	101.57
General Conference	1,474.00
Total Disbursements	\$9,960.66

SUMMARY

1965-1966 OWM Budget	\$120,554.00
Receipts for 10 months:	
OWM Treasurer	\$80,576.07
Boards	1,517.07
	<u>82,093.14</u>
Amount due in 2 months	\$ 38,460.86
Needed per month	\$ 19,230.43
Percentage of year elapsed	83.3 %
Percentage of budget raised	68.09%
Gordon L. Sanford, OWM Treasurer.	

July 31, 1966

The Sabbath Recorder



Redlands Chapel, Place of Happy Memories

The beautiful chapel pictured here, where all Conference sessions were held, is now filled with happy memories for some 450 people in attendance through the week of August 15-20. To those unable to be present this may appear to be just another building of stone, but it became a real Bethel (house of God) peopled with many souls holding like precious faith, a place of worship, and of work — the Lord's work. It was lived in.