

# The Sabbath Recorder

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On the opening day of the 1969 Conference session (Aug. 11) President Leland Bond in his address showed how, with Purpose, Program, Procedure, Priority, and Enthusiasm, the S.D.B. rocket can ignite and climb as this picture shows.

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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## Social Action

We hear a great cry for the church to get into social action and to bear the burden of curing the ills of society. There is reason for such a cry because far too often the local church and the denominational structure have slid out from under the responsibility of social betterment.

We have seen the state take over practically all welfare operations that the church in earlier days had to take care of. Probably we could not reverse this trend if we would. The present theory of government is that the state should take care of the old, the poor, the ill and the racial minorities who are somewhat disadvantaged.

The Christian churches could not possibly match the money available from a 20% tax on incomes besides all the other taxes. True, not all of tax money goes into good government, education and relief programs; the lion's share goes into military expenditures. Even so, the church can only supplement in small measure from its contributions what the government is doing. After all, the church is supposed to have compassion for souls as well as bodies. It has a spiritual function which is impossible and inappropriate for the government to assume. If it loses that function it loses its reason for being and will lose its life. God has sustained His Church. He has impelled people to support it when it was doing something to His glory which no other humanitarian or secular organization could do. If it ceases to win souls and put the spiritual above the temporal, is it not reasonable to believe that the power of God will depart from it as from Israel in her times of apostasy?

As members of the church and as followers of our Lord we cannot excuse ourselves from demonstrating the love that we profess. Christ had compassion on the hungry and all those who were afflicted. He reached down to lift up those who had sunk in sin and social sin. He almost never healed bodies without healing souls and calling people from faithlessness to faith. We must do the same if we are to follow Him.

What is wrong with the church? Something must be, for there are signs of death in many places and the signs of growth are not nearly as evident as they ought to be. The church should be an automobile; i. e., it should have power within to move it forward. Too often it appears to be just a horseless carriage with a steeple on top. Its members are devoting their energy to pushing on the wheels. If only we can keep the wheels turning we will be performing our function, or so it seems.

If we were to examine the church in regard to its social action we might have to agree with Alan Jennings in a recent article in *Messenger*. He sees it too highly organized with boards, commissions and committees, "which much of the time have not been concerned with the witness of the church to the world so much as with the social functions of the church membership." Manifestly there is a difference between social functions and social service. It may indicate that we love ourselves more than we love others.

## Guest Editorial

(Written just before Conference, this seems prophetic of the attitudes and actions at Nyack, August 11-16.)

### General Conference — 1969

"Our General Conference was not the child of a day or a year, but the product of many years of deepening and extending life" (Arthur E. Main). One hundred and sixty-eight years ago, in Hopkinton, R. I., a brave new venture was unfolding for Seventh Day Baptists. Seven churches agreed to join together into the Seventh Day Baptist General Conference. In the subsequent years following this significant event in our life as a people the General Conference has met adding ever increasingly to the storehouse of our faith and the preservation of our understanding of Christ's will for our lives.

AUGUST 25, 1969

## MEMORY TEXT

The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Isaiah 52:10

This year we meet again, this time on the shores of the historic Hudson River, to renew our faith as a people and share our dreams and ambitions. Christ calls us to work together as a branch of His Church to build a better tomorrow through the faith we hold so dear. It is significant that as we meet this year we have entered a new era in mankind's quest for knowledge and purpose. Man has walked on the once unreachable moon and has shared with all the human race the dramatic moment of triumph and purpose. Such a significant event in the history of mankind touches our hearts and makes us aware of the tremendous responsibilities that are ours as Christian men and women.

As we meet this year, let us remind ourselves of the purpose for which we have been in existence as a people. Our witness to the world, although far from what it ought to have been, has been significant and we cannot allow ourselves to be lost. Christ has called us to a unique witness — a witness to the Sabbath — and we must keep that responsibility ever before us.

Let us concern ourselves, then, at this General Conference session with the real needs of mankind and the real purposes of our Father in His world. Let us keep ever before us the marvelous heritage that is ours, but project ourselves as Christians, stewards of the answers to the world's problems, into this "moon age" world. We must not refuse our assignment for God is calling us into ever increasing obedience and love. Let us make General Conference, 1969, a year for deepening and extending our life as a people.

—Herbert E. Saunders

## First Impressions of Conference

One can hardly give first impressions of Conference without making reference to what meets the eye as he comes to the beautiful scenic campus of Nyack Missionary College, which has been described somewhat in previous Conference publicity articles. We would like to refer the reader back to the pictures and articles in recent issues. When the delegates arrived at Nyack, N. Y., on a Sunday afternoon in early August, as most of them did, they would agree that not enough has been said.

The physical setting of the Conference grows on the visitor rather quickly as he acquaints himself with the half-mile-long hillside, forested campus. It is so near to the teeming world and yet so apart. It was bumper-to-bumper, three-lane traffic for several miles approaching the Tappan Zee Bridge across the wide expanse of the Hudson River. Route 9W, which goes north and south along the west bank of the river, is just another street. But in a moment one leaves that route for the different levels of avenues and drives that give access to the college buildings. From then on the hundreds of visitors hear no sounds of traffic. They may catch the occasional heavy sound of ships trumpeting in the deep channel on the far side of the river, but in the half-mile foreground there are only sail boats and small craft, which add to the restfulness of this place apart. Even the great bridge glimpsed between the tall trees is far enough to the south to appear as a picture rather than a highway artery that streams life between the New England and New York State arms and the metropolitan heart that surges with fifteen million souls. One marvels that so much activity of the world can be so near and yet so far away.

The writer begins to feel that the circumstances leading to the selection of this facility by the Conference Site Committee (of which he was chairman) were more than providential. Here, indeed, is a place well suited for prayer and for purposeful planning of the people of God

who are gathered together from the four corners of the country.

Conference is officially a six-day meeting from Monday, August 11, through Sabbath, August 16. But this year more than ever before the afternoon and evening of the Sunday preceding came to be spoken of as part of Conference. Nearly 100 youth had been on campus since Wednesday; the registration was nearly complete before the supper hour; all rooms were spoken for and additional housing opened up. The dining room was open as a part of the package deal (which is not usual). When the people gathered together in the evening for the reception of Conference dignitaries and missionary personnel it seemed as if Conference was in full swing. Never before, it seemed, had so many people enjoyed the pre-Conference social fellowship.

Conference, to make the understatement of the year, did not get off to a slow start unless you can think of a rocket launching as slow. The opening Bible study at 8:30 Monday morning in the college auditorium was attended by nearly 300 people, with close to one-third of them being between the ages of 15 and 20, it appeared. These morning Bible studies entitled "Gems from James" led by different ministers each day proved to be rewarding. The first one helped set the tone for the practical and searching emphasis of the Conference program on being "Sensitive in His Service."

First impressions run deeper than the exercising of unused muscles in hill climbing and negotiating flights of steps to get to the dining area and Pardington Hall, or almost any other place. Delegates may have breathed hard, but they quickly were encouraged to breath deeply and to feel deeply the challenge of being committed Christians and working Seventh Day Baptist witnesses. After the customary well-spoken words of welcome and responses, the president, Leland Bond, gave a challenging opening message that made the delegates feel a great responsibility individually and collectively. Conference was off to a good start, ready to transact business, perhaps more ex-

peditionously than ever before as far as reports were concerned and ready to enter into the inspirational parts of the program with good preparation of heart and mind.

## Letters to the Editor

### "Speaking from Strength"

With some amount of sorrow, I find it necessary to disagree with the editorial in the June 23, 1969 issue of the *Recorder*, entitled "Speaking from Strength."

Some other Bible passages that might have been used at the end are, "Overcome evil with good," and Gal. 6:1, "Brethren, if a man be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."

Moreover, the tone of the editorial seems to assume that we are always in the right, and that those on the other side are in the wrong.

Printed material by Gen. David M. Shoup, and the Lawyers' Committee on American Policy Towards Vietnam should give us serious thoughts as to the legality of our involvement in that country. Remember that before any claim could be made of large aggression from North Vietnam into the South, we already had between 16,000 and 25,000 military advisors assisting Diem in his refusal to allow the elections to be held.

I know that "one convinced against his will is of the same conviction still," and that goes for both of us, and still it behooves us all to give careful consideration to the beliefs and proofs of others on the other side.

Paul S. Burdick  
4 Shore Road  
Waterford, Conn. 06385

Ed. note:

Please read again the editorial mentioned.

### Pictures and Stories Coming

Since it was necessary to put this issue together on Monday, August 18, the first working day after the close of Conference, there was not time enough to process pictures or set much type of Conference stories. Look for more next week and in the weeks to come.

## Did You Miss an Issue?

When the August 4 Anniversary Commemorative Issue (gold cover) was mailed, the addressing machine was printing faint copies. It is possible that a few went astray. If yours did not come let us know and we will send another.

Please do not ask for the August 11 and 18 issues. Those were the two omitted this year. We print fifty issues rather than fifty-two in order to give our workers vacation.

### Conference News Flash

The OWM offering on Sabbath morning at General Conference, Nyack, N. Y., was \$3,377. This is more than usual and did not include any really large gifts. The figures sent in by the churches to be counted as Conference offering brought the total to \$6,686 as of the close of the meetings at Nyack. Good as the response was, we are still quite little short of our OWM Budget Budget goal and continued generous giving is needed during this last month (September).

### Tape Recorded Highlights

Conference tapes (at 3-3/4" per sec.) of the highlights of the day were made by three volunteers after the evening meeting each night (15 minutes of conversational reporting). These tapes were duplicated by Calvin Babcock, Rt. 6, Box 173A, North Little Rock, Ark. 72118, and are available immediately on a first-come, first-served basis from him or from this office. —L.M.M.

### Wanted, a Secretary

Do you know anyone who would be interested in half-time secretarial work in the office of the editor at Plainfield? The work is largely typing — articles for the *Sabbath Recorder* and stenographic work for the editor and secretary of the Tract Society. It also includes caring for the filmstrip and tape recording requests. It is a responsible, challenging position for a Seventh Day Baptist interested in our national and worldwide work. Please reply at once if interested.

—Leon M. Maltby, secretary-editor

## 1969 British Conference Held

The following material is drawn from a report sent in by the Rev. James McGeachy. He retired as pastor of the Mill Yard Church in London this year and moved to the village of Hessle in Yorkshire. His guiding hand is still needed. He served as moderator of the British Conference at its July 1969 meeting and was elected for another year.

The Fourth Annual Conference of the British Seventh Day Baptists was held in the Methodist Church at Colliers Wood in Southwest London on Sabbath and Sunday, July 26, 27.

The majority of members in the three church groups being originally from Jamaica it is natural that program reflects somewhat the manner of conducting such meetings in Jamaica. There was a strong Biblical emphasis in the messages and a "concert" on the evening after the Sabbath.

The program began with Sabbath School at 11 a.m. with Bro. W. A. Dewar as superintendent and Bro. E. C. Morris teaching the lesson. The preaching service followed at 12:30 led by Elder Albourne Peat. The Rev. James McGeachy preached on the theme of the year, "Arise and Build," taken from Nehemiah 2:17-20. After making a comparison of the condition of our work in England with that of the Jews who had returned from Babylon in the days of Ezra and Nehemiah, he urged that the time had come for us to "arise and build" in spite of the difficulties and obstacles in our way. The story of the rebuilding of the temple and the walls of Jerusalem was examined, and appropriate lessons were drawn from it. We have to build not only a material temple but a spiritual one, and we can only build on the foundation already laid, namely, on Jesus Christ.

After lunch the young people's meeting was held with young Halsey Peat in the chair, and Sister P. Slack as secretary. Bro. Willard Smith emphasized the importance of training our young people, and the wisdom needed by parents and teachers for this task. Witliff Smith ren-

dered a piece on the piano very nicely, and the children from Sister E. Anderson Stewart's group in Lewisham sang "You'll reap what you sow." Those from Herne Hill and Holloway answered Bible questions, and took part in the game, "Seven Steps to Heaven," the winners being those who could find Bible references quickest. This was followed by a service of song and testimonies.

At 7 p.m. there was an evangelistic service. Elder E. C. Morris preached a good sermon on "The Divine Touch" showing our need of a touch such as Isaiah received from the live coal from off the altar. We must be touched by the Holy Spirit as was the early church. Being cleansed and forgiven God will lead us to go forth in His work. The wheels within wheels of Ezekiel's vision were compared to our motor tires and inner tubes, the former being useless without the latter which are not seen, but are inflated with air. So we as individual Christians and as a church must be filled with the Holy Spirit to enable us to carry out the work the Lord wants us to do. We need the touch of the Divine Potter to remold us into vessels fit for His use.

The same brother spoke at the service on Sunday morning expounding one of the parables of Jesus.

In the afternoon we joined in with our Methodist friends in their service. Their minister, the Rev. Mr. Dakin, preached an excellent sermon taking Rev. 3:11 as his text, "Hold fast that which thou hast, that no one take thy crown."

At 5 p.m. a sacred concert was given by members of our Seventh Day Baptist groups from Holloway, Herne Hill and Birmingham. The choir, clad in white dresses, sang "Welcome, Thrice Welcome." Solos, poems, group songs and readings filled out the program. Some of those taking part were Mrs. Peat, Joan Evans, Mrs. I. Codrington, Mrs. J. Lynch, Miss Maud Evans and Halsey Peat. The children played an important part with Scripture and other features. One was, "What is your address?" Cards

(Continued on page 13)

THE SABBATH RECORDER

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

## Youth Pre-Con Retreat

By Hannah S. Burdick

Youth Pre-Con Retreat was held at Nyack Missionary College, Nyack, New York, August 6-10, 1969.

The reader is asked to put flesh on the following statistics: Eleven staff members and 92 teen-agers attended, many of the latter looking and sounding like adolescents everywhere—some mini-skirted, some long-haired (or bewhiskered), some with "kooky" hats, bare feet. There was singing of all kinds, guitars, records, adopting one skinny, flea-bitten but much petted cat. Oh, yes, add a zillion mosquitoes.\*

Put these hundred-plus individuals on the spacious campus of Nyack Missionary College, amid noble trees, extensive lawns on hillsides above the "lordly Hudson," and you have the physical characteristics of Pre-Con, '69.

The intangible characteristics are harder to describe.

Much of the success of the "camp" is due to the imaginative, long-range planning of the director, Glen Warner, and the cooperation of his "research person," Dr. Wayne Rood. The latter not only gave three lectures on the "creative self" on which the camp studies were based, but he also helped to integrate the workshop groups into this theme. Each day the recreation room where the meetings were held acquired new decorations and stimulating posters. His right-hand artist was Carol Clarke.

Dr. Rood also brought insight to the daily hour-long "conversations," shedding the light of history and/or theology upon questions ranging from infant damnation—he's agin it—to civil disobedience—under certain circumstances, he's for it.

His impromptu assistance with recreation was both vigorous and unexpected.

Dr. Rood's lectures themselves were masterpieces of presentation. He utilized audience participation, dramatic effects, background settings. The effectiveness of his message was demonstrated in an extraordinary manner: just before the

\*A few expressions in this paragraph were modified editorially.

AUGUST 25, 1969

third lecture, Director Warner unexpectedly, and for the first and only time, decided to "call roll." Ninety-one out of ninety-two of the registered campers answered "Here"!

Since all creative experiences are in a sense religious, the response to the workshops contributed to developing spiritual awareness: The drama workshop directed by Sue Rood; music, Shireen Hurley; collage, Herbert Saunders (who wore another hat as busy, busy, business manager); creative writing, Hannah Burdick; sculpture, Carol Clarke.

A number of campers availed themselves of the expert, concerned vocational testing of Charles Harris and the recreational opportunities arranged by Connie Coon. Practically everybody joined in the choral music directed by Barbara Saunders.

Ten-member small groups led by SCSC personnel and other college students had a regular place in the schedule. Informal prayer groups often appeared.

Perhaps the most potent element was the workshop—an-experience-of-worship directed by the youth field worker, Esther Burdick. Many of the young people had been in summer camps where her influence and teaching had been felt; they were prepared to lead the rest in exploration into rich, unknown territory of the spirit.

Using modern songs, methods, or liturgies she reached the group through the medium of their own language and experience.

At her raised hand, these young people turned instantly from the most secular activities into the atmosphere of communal worship.

The culmination came in the Sabbath morning Communion Service which saw a transformation of the campers, now quiet, washed and beautiful in apparel which was part of their special attitude toward the day and the occasion.

On the wall in front of the "rec" room was a large canvas. At one side was a small table holding crayons, paints, and brushes. On the other side were the "elements" of the Last Supper.

One by one, led by the director, each

of the staff approached the canvas, chose a paint or crayon, drew or wrote something of his concern, then served the elements to the one following him, saying almost inaudibly "This is my body" and "This is my blood."

Apparently the Spirit caught the group, for in a totally unrehearsed situation, in utter silence, without announcement, rush, or delay, each camper added a symbol of himself or his concern.

As the director pronounced the benediction, he walked down the aisle touching the shoulders on each side, saying quietly "The Lord bless thee and keep thee." In turn each camper touched his neighbor and repeated the benediction and left the room without comment.

The writer reports this particular service in detail, because it illustrates the imaginative preparation, the cooperative efforts of the staff and the spontaneous response of the group.

One hopes that the home churches will avail themselves of the youthful enthusiasm, new techniques, and developing spirituality of their representatives at Pre-Con '69.

#### Prepare for

#### Christian Education Week

National Christian Education Week will be celebrated September 28-October 4, 1969. Material to help our churches with this celebration has been sent from the Seventh Day Baptist Board of Christian Education.

The theme for the week is "IN ONE SPIRIT."

We hope that the minister or the Christian Education Committee in each church will form a program around the theme and will plan activities that will impress upon our people the necessity of working together as a unit in the Sabbath School and church and in the community.

We suggest that the determination to use the "Participation Covenant" as found in the Year IV packet, *Facing Frontiers with Faith* be emphasized during this week.

#### Youth Week in November

National Youth Week will be celebrated October 26-November 2, 1969. From the secretary of the Seventh Day Baptist Board of Christian Education has gone to our churches who list a youth fellowship, a promotional leaflet with an order blank for materials to use to help in the celebration. Also sent to each church was a promotional piece from the American Baptists with descriptions of material that may help to bridge the "generation gap."

The theme for National Youth Week is "White Plight?" It is our hope that our youth and their leaders will take a fresh look at racism in our American society.

Quoted in the promotional leaflet is Jeremiah 1:6-8: "... I do not know how to speak for I am only a youth." But the Lord said to me, "Do not say, 'I am only a youth'; for to all to whom I send you, you shall go, and whatever I command you, you shall speak.'"

We hope our youth will take this theme seriously. Remember, all people count with God. Do they count with you?

#### Statistics Needed

Yearbook statistics related to Sabbath Schools, Youth Fellowships, Vacation Church Schools held this summer, and camps are due by September 1 in the office of the Seventh Day Baptist Board of Christian Education. There are many churches who have not responded, and each year several do not make it at all.

We suggest that each church member take a look at the statistics in the 1968 Yearbook of Seventh Day Baptists and see when your Sabbath School made its last report. If it was not made in 1968, please contact the powers that be and see that a report is sent in that is up-to-date.

The results are sent around the world and become permanent records. Let us be "sensitive" in seeing that the truth is published about our work.

MISSIONS—Everett T. Harris

#### Building Houses of Worship in Malawi By Fedson F. Makatanje

(Mr. Makatanje is journalist for Seventh Day Baptist churches in Malawi.)

Seventh Day Baptist Christians in Malawi are advancing ahead in building new good churches, and church dedication services have been conducted in different places like Mulepa, Nanchefu in 1968; and Mphangala, Mapanga and Michizu in 1969. It is hoped that two more churches will be dedicated soon.

All these churches are strongly built of sun-dried bricks and two of them have permanent roofs (iron roofs), namely Mphangala and Mapanga churches. The five churches which have been dedicated so far are in the South-Western Association under the directorship of Pastor Leman Mungoni. The two churches looking forward to dedication are also within the association.

The funds to buy building materials and pay the builders is usually contributed by the church members. The local churches within the area give some help. Sometimes Makapwa Mission Station is asked to help. As an example, let us take Michizu church which was dedicated on July 12, 1969. It was reported that the total amount of funds spent on the whole work was \$98.70 but after asking Makapwa Station to help, Michizu Christians were offered \$21.60 by the Mission Station. So the rest of the money was contributed by the church members and other local churches within the area. Very encouraging!

Similar developments are going on in the South-Eastern Association, which is under the directorship of Pastor Lookson Nothale. In this association they have one iron roofed church at Nolo. This church is the first one to be roofed with iron sheets in Central Africa Conference as a whole. One church was dedicated at Mloza two months ago, and another one is expected on August 2, 1969 at Mitondo. Plans for building a new big burnt-brick church at Thembe are underway. Meanwhile, there are two big ovens

of bricks ready for the work. It is not yet known whether the church will be iron roofed.

Even though the Central Association dedicated only one church at Malula in Balaka (on May 24, 1969) it is working rapidly toward erecting other new churches soon.

The Northern Association is not just sitting still but is on the run toward the same goal. They also have plans for building new brick churches. Meantime the Dunduzu church members have roofed their church building with iron sheets. This church is the only one with iron roof in the Northern Association.

Rev. David C. Pearson and Dr. Victor H. Burdick have been busily engaged in these services. Mrs. B. Pearson has accompanied her husband in most of the services. She speaks to little children in every service when she is present. Children who know Mrs. Pearson expect good Bible stories whenever they see her.

Pastor Pearson with his trombone and Mrs. Pearson with her accordion, are considered very good musicians in our Seventh Day Baptist churches in Malawi. They have been entertaining people in most of the services. I remember that they filled Mphangala church with their music on January 19, 1969, when the church was being dedicated. As he was dedicating the church, Pastor Pearson said these words: "When Solomon was dedicating the temple, the glory of God filled the temple and the priests left working in the temple," my mind came up to think that when he was dedicating Mphangala church, the glory of God filled the church, and the people were greatly amazed by the beautiful music he and his wife played with their musical instruments.

God grant that this enthusiasm among our Seventh Day Baptist people in Malawi may be encouraged. And may the will to build strong houses for the Lord be strengthened by your prayers overseas!

Denominational programs suffer most from uncritical lovers and unloving critics.

—a Southern Baptist pastor

**Report of Assistant in Evangelism  
Service with Battle Creek Church,  
June 3-August 2, 1969**

(As prepared by Miss Constance Coon)

Fifty-four calls were made during the weeks reported. Nineteen calls were on the sick, fifteen were home visits, and twenty were evangelistic in nature.

Junior Camp was held with twenty-eight campers in attendance, from June 15-22. The theme was "Christ Is Coming Again." On June 22-29 senior campers (seven in number), with four more for the weekend, attended Campus Crusade Institute on Evangelism at Gull Lake. We commuted from Camp Holston every day. Several of our young people became enthusiastic about sharing the love of Christ with others. This to me was the highlight of the summer.

Intermediate camp was held June 29-July 6. About eighteen campers studied the Gospel Light series, "Christ Is for Real." Twenty-four primaries came for three days, July 6-8, and studied some of the parables of Jesus.

Five adults and at least three teen-agers from our Battle Creek church worked cooperatively with thirteen other churches in holding an Outdoor Vacation Church School July 6-18 with 250 enrolled. This was also a very valuable experience.

On Sabbath, July 26, part of the Junior Choir and I went to Petersburg and Monroe, Mich., for services. We rendered special music and I conducted services like Bible Clubs to give the Seventh Day Church of God people an idea of the work being done.

While in Battle Creek I gave one sermon, taught three Sabbath School classes, and told six children's stories.

Several graduation exercises were attended. Twice I took part as an umpire for the city softball games for churches and once acted as scorer.

Needless to say the work at Battle Creek is always challenging to me. It is most enjoyable working with Pastor Gene Fatato who is such a hard worker himself.

**Sharing the Scripture**

(By Rev. David C. Pearson, Blantyre, Malawi)

In May of the current year the Bible Society in Malawi produced statistics showing Scripture distribution results in this country. The report revealed which groups were working, and which were not.

The measure of Seventh Day Baptist participation was considered by the Committee of Christian Education and Evangelism when it met on June 16, 1969. A recommendation was made to the Board of Trustees that more should be done in this particular sphere of service. As a result of all this, ninety-six Bibles were recently secured for resale to those desirous of God's Word.

Pray: 1. That these be sold quickly, that orders might be placed for more; 2. that this task be motivated not by a spirit of competition, or a desire to accrue financial gain, but simply by sheer love for God, His Word, and His people; and 3. that spiritual enlightenment fill the hearts and brighten the lives of those who buy and read, and that they might become "doers of the word, and not hearers only."

Another more recent report from the same source tells of the Rev. Henry Janssen, a veteran Roman Catholic missionary from the Netherlands serving the Lord in Ghana. Having a passion to share the Word of God he sold 39,000 copies of Scripture and Scriptural portions in 1968. Of this number, 1,000 were Bibles and 3,500 were New Testaments. He said he could sell 100,000 if he had more time.

At first his church opposed him. There were those who thought he was crazy. Last fall he used his holiday traveling throughout Ghana supplying Scriptures to scattered priests, some of whom have come to know a measure of his enthusiasm.

Our hearts are full of praise to God for Mr. Janssen, and we are pleased with his most splendid example. May others, in his church and ours, see the need and respond to the privilege of "sharing the Scripture."

**U. S. Congress on Evangelism**

Eight thousand pastors, laymen, and evangelists from across America will gather in Minneapolis, Minnesota, September 8-13, for the U. S. Congress on Evangelism. The Municipal Auditorium will be used for plenary sessions with adjacent churches furnishing additional facilities for auxiliary group meetings.

Quotas for participants were sent to the Departments of Evangelism of 125 denominations. Indications are that this will be the largest and most significant meeting of such a nature ever held in this country. It is patterned somewhat after a similar congress held in Berlin. Seventh Day Baptists will have representatives at Minneapolis in September.

**Statement of Purpose**

1. To witness to the central fact that that the gospel of Jesus Christ has power to save people in this age, and that faith in Jesus Christ is the way of salvation for all.
2. To find anew the biblical basis and strategy for evangelism through the urgent proclamation and teaching of the gospel to each generation by a worshiping, witnessing, and serving church in which all believers once again declare boldly their faith in the risen Lord.
3. To teach believers how to do evangelism in the power of the Holy Spirit.
4. To experience a spiritual awakening within the church by the power of the Holy Spirit.
5. To challenge the powers of darkness, spurring the churches to stimulate believers everywhere to mount a vigorous attack upon the forces producing misery, inequity, emptiness, discrimination, and other evils in our society, and to lift, wherever possible, the spiritual and temporal burdens of man.
6. To encourage the church to develop and use modern and effective means for reaching people with the gospel in all its relevance.
7. To demonstrate practical Christian unity through witness to the world that Jesus Christ is Savior and Lord.

8. To confess together past failures; to assess together opportunities for evangelism presented by a burgeoning world; and to strengthen one another in the common task of reaching out to that world for Christ.
9. To reaffirm that Jesus, the Lord of the church, is the Lord of history at whose return "every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

**READING YOUR**

**BIBLE**

**In the Order of Its Events**

**1969**

**SEPTEMBER**

1	DANIEL 10-12	(chapter 10)
2	PSALM 137	
	EZEKIEL 1- 3	(chapter 1)
3	EZEKIEL 4- 7	(chapter 4)
4	EZEKIEL 8-11	(chapter 8)
5	EZEKIEL 12-14	(chapter 14)
6	EZEKIEL 15-18	(chapter 18)
7	EZEKIEL 19-21	(chapter 20)
8	EZEKIEL 22-24	(chapter 22)
9	EZEKIEL 25-27	(chapter 26)
10	EZEKIEL 28-30	(chapter 28)
11	EZEKIEL 31-33	(chapter 33)
12	EZEKIEL 34-36	(chapter 36)
13	EZEKIEL 37-39	(chapter 37)
14	EZEKIEL 40-42	(chapter 41)
15	EZEKIEL 43-45	(chapter 43)
16	EZEKIEL 46-48	(chapter 46)
17	ESTHER 1- 3	(chapter 1)
18	ESTHER 4- 7	(chapter 7)
19	ESTHER 8-10	(chapter 8)
20	EZRA 1-4	(chapter 1)
21	HAGGAI 1, 2	
	ZECH. 1, 2	(chapter 1)
22	ZECH. 3- 6	(chapter 6)
23	ZECH. 7-10	(chapter 8)
24	ZECH. 11-14	(chapter 13)
25	PSALMS 107, 126	
26	EZRA 5- 7	(chapter 6)
27	EZRA 8-10	(chapter 10)
28	NEHEMIAH 1-3	(chapter 1)
29	NEHEMIAH 4-6	(chapter 4)
30	NEHEMIAH 7-9	(chapter 9)

(See explanation next page)

## BIBLE READING FOR SEPTEMBER

Daniel, Ezekiel, Esther, Ezra,  
Haggai, Zechariah, Nehemiah

The city of Babylon in the Euphrates River valley is important in the period of Bible history we are now reading. The city was a favorite residence of Gentile rulers in the Assyrian, Babylonian, and Persian empires (7th and 6th centuries B.C.). The Assyrians brought most of the Jews as captives to Babylon, after destroying their northern kingdom, Israel, and part of the southern kingdom, Judah. The Babylonians (Chaldeans) regained control of Babylon from the Assyrians in 626 B.C. The kings of the New Babylonian empire rebuilt and beautified Babylon with walls, canals, palaces, and pagan temples. The Babylonian army at least four times brought back Jewish captives from Judah.

Historical events in the book of Daniel have gained much support from archaeological discoveries. The book tells of Daniel's youthful captivity, his rise to power and influence on several kings of the Babylonian and Persian empires: Nebuchadnezzar (Nebuchadrezzar) and Belshazzar of Babylon, Darius the Mede (governing under Cyrus), and Cyrus the Persian. Daniel taught God's sovereignty over individuals and nations. He foresaw the Jews' Babylonian exile as temporary, and that the Babylon empire would disappear from the scene of history to be replaced by other empires.

Ezekiel was taken captive nine years after Daniel (597 B.C.; 2 Kings 24:10, 15; Ezek. 1:2). He preached the same message to the exiles that the prophet Jeremiah was preaching back in Jerusalem: the people's sins would bring about Jerusalem's fall (Ezek. 1-24). This prophesy was actually fulfilled. In 586, after eighteen months of resistance, Jerusalem was captured by Nebuchadnezzar's army and the majority of survivors were exiled to Babylon.

Ezekiel also predicted the overthrow of Babylon and other heathen nations (chapters 25-32) and the glorious future of Israel (33-48). As was prophesied in Isaiah 45-48, Babylon fell to Cyrus

the Persian in 539 B.C. Cyrus was the first king of the Persian Empire and he allowed all the captive people at Babylon to return to their own countries. Cyrus authorized the Jews' return to Judah to rebuild their temple (2 Chr. 36:22, 23; Ezra 1:1-4). The first party of 50,000 arrived in Jerusalem and seven months later set up the altar and resumed sacrifices to God. In the second year they laid the temple foundation. The work was halted temporarily, but resumed under Haggai's and Zechariah's encouragement (Ezra 5; Hg. 1-2). The new temple, replacing the original temple built by King Solomon, was completed in 516-5 B. C.

Esther opens in the reign of Ahasuerus (Xerxes) in Shushan (Susa), a capital of the Persian empire. The interesting narrative tells of customs in the Persian palace and Esther's part in her people's history in exile.

Ezra, commissioned by the Persian king, Artaxerxes, journeyed to Jerusalem to organize the temple services and instruct the people in the law of Moses.

Nehemiah, governor of the province, succeeded in restoring the wall of Jerusalem in fifty-two days. He and Ezra both warned the people against intermarriage with the heathen peoples around them. Nehemiah emphasized that the Sabbath is holy. The experience of history had shown that the Jewish faith could not be preserved by lax views and practice, but by loving obedience to God.

Helen Ruth Green  
for the Women's Board

### Out Where the People Are

W. C. Fields, director of Baptist Press and speaker at a denominational youth conference attended by 3,500 persons, said that Baptists must break out of the institutional church and "go out where the people are." He went on to say, "Baptists are often guilty of one-note evangelism." We say, "All you have to do is talk, talk, talk." But the world is up to its ears in talk. Jesus Christ did not come into the world just to talk.

BP

## British Conference

(Continued from page 6)

were held up showing their desire to move, for instance, from Temper Street to Gentle Grove.

In the midst of this fine program Pastor McGeachy gave a talk on "Signs in the Moon" based on the landing of the American astronauts on earth's satellite in the Sea of Tranquility, and the crashing of the Russian Luna 15 in the Sea of Crises. While we in the West seek peace and tranquility the Russian Communists seem bent on stirring up crises in various parts of the world. It was noted that the Greek word "crisis" is "krisis" and in the Bible it means "judgment" and refers to the time when God's judgments are poured out on this sinful world. "The hour of His judgment is come" (Rev. 14:6, 7; 19:1, 2). The word "tranquility" occurs only once in the Bible, Daniel 4:27. It was in Daniel's advice to Nebuchadnezzar advising him to repent of his sins, and show mercy, and this would lengthen his tranquility. This advice is applicable to us all.

A short evangelistic service closed the day. Elder Peat drew our attention to other signs of the times, which declared the soon return of our Lord and the setting up of His Kingdom on the earth.

On Monday, July 28, the business meeting of the conference was held at Herne Hill, London. Minutes of the 1968 conference at Birmingham were read by Sister J. Lynch, assistant secretary. Matters arising from the minutes were discussed and reports given by the moderator, treasurer, auditor and the leaders of the three groups in Birmingham, Herne Hill, and Holloway. The Birmingham group has had to change its meeting place due to the moving of Bro. and Sister Lynch. The services at Holloway and Herne Hill have been well attended, both on Sabbaths and Sunday evenings.

At the election of officers Pastor McGeachy was once again elected as moderator, and Mrs. Josset Lynch was made secretary. Sister Iris Codrington was confirmed as treasurer with Mrs. O. Gelleff as assistant treasurer. Pastor McGeachy continued as auditor. Sis. E. Anderson

Stewart was made a trustee for three years, and Bro. H. S. Grant of Coventry trustee for two years. Bro. O. Lynch was chosen as executive secretary of the British Conference.

### Comments on Black Manifesto

In the accumulation of comment on the Black Manifesto of James Forman it is important to note who says what. Mr. Forman has called for reparations of some \$3 billion to be paid to Negroes by the churches.

There was a meeting of white and Negro Baptist leaders from nine denominations at Nashville recently. Five Negro Baptist ministers were somewhat critical of Southern Baptists. Said the Rev. Kelly Miller Smith, Negro pastor of Nashville, "If Southern Baptists alone had long ago decided to be genuinely Christian in their relations with others, the problems we are picking away at now would be solved."

Rev. Joseph H. Jackson, president of the 5½ million-member National Baptist Convention, U. S. A., Inc., had something to say about the Black Manifesto which is significant in view of the fact that if the money Forman is demanding were to be equally distributed his churches would get a large share of it.

The outspoken Negro preacher took a slap at black militants who have demanded reparations from white churches, calling them people who don't love America, who are using civil rights to further their own cause.

Later in his speech, Jackson singled out James Forman. He declared that the so-called "Black Manifesto" is misnamed, for it isn't black and it isn't new. The manifesto is identically the same as the ideology, methodology, and philosophy of the Communist Manifesto written in 1845, he charged.

"It isn't black, it has another color—red," he declared.

Jackson said that his convention wouldn't accept "reparation" funds even if they were offered, for "whoever is frightened enough to pay reparations ought to pay them to the man who frightens them."

## NEWS FROM THE CHURCHES

RIVERSIDE, CALIF. — One of the evangelistic outreaches of our church again this year was the booth at the nearby National Orange Show. Jack Jensen, who headed the project last year, was again in charge. He gave up part of his annual vacation to plan, arrange, schedule helpers and dismantle the booth. Some 6,000 tracts were handed out, which treated the theme "Are You Really Living?" In addition, many children's tracts, *Sabbath Visitors* and *Sabbath Recorders* were given out. Seed was sown, which we trust will bear fruit. At the very least, we have made Seventh Day Baptists better known.

A most impressive service was held in which five of our members were ordained to the diaconate: Mr. and Mrs. Ted Hambleton, Dr. Lewis May, Mr. and Mrs. Al Whitlock and Mr. Torrence Springer (who comes from Palm Springs each Sabbath to attend church—a round trip of some 150 miles). Pastor Burdick read the Bible account of the choosing of the first deacons. Rollie Maxson, Jr., sang two solos. Deacon Ben Peil of the Los Angeles church gave the charge to the candidates, following Pastor Burdick's charge to the church. The Rev. Arlie Davis of Phoenix offered the consecrating prayer, and Dr. Dale Curtis welcomed the new members to the diaconate.

We are particularly interested in the SCSC program this year, for two reasons. Miss Michele Hunt went from Riverside to the East Coast, where she worked with the Plainfield church and the Historical Society. Meanwhile, Mr. Steven Crouch came to us for four weeks, and helped both in the camp program and in the five day Bible Club which was held for the children of our church and for children of the immediate neighborhood around the church. (This Bible Club has already been reported in the *Sabbath Recorder*.) Steve did follow-up work for both the camps and the Bible Club. We did indeed enjoy him and appreciated his efforts.

Our camping season is over for this

year. This major effort of our church year takes year-round planning, preparation and prayer. (The Los Angeles church joins us in this work.) For the third year, a pre-camp retreat was held in May, when this year's workers gathered to talk over problems, find better ways to solve them, study materials, and in general "come apart" for a while to build reserves. Staffing the camps requires a large number of people, who serve from kitchen to pulpit. But when we realize that we touch the lives of 175 campers of all ages, it seems more than worthwhile. An innovation in the Intermediate Camp this year was the creation of a movie, complete with sound, we understand. We are eager to enjoy it when it has been edited and can be presented.

We will all gather again on Labor Day weekend, when our all-church camp will convene, under the direction of Mr. and Mrs. Darvil Boatman and members of their family.

It has been good to have former Pastor and Mrs. Alton Wheeler with us for part of July. He occupied the pulpit one Sabbath.

—Correspondent

### Our Prayer Corner

#### Suggestions for Prayer This Week

Pray for:

1) The student pastors and other leaders who have completed their summer assignments and need our prayers as they look toward new work this fall.

2) The youth who have sought to evaluate their dedicated service given this summer and are now longing to do significant work in their home churches and school situations.

3) Translating the enthusiasm of Pre-Con and Conference into effective witnessing for our Lord, particularly in implementing the Crusade of the Americas in these fall months.

4) The Seventh Day Baptist work in foreign countries where workers are few and financial resources are so much less than in our country.

## OUR WORLD MISSION

### OWM Budget Receipts for July 1969

	Treasurer's		Board's	Treasurer's		Board's
	July	10 mos.	10 mos.	July	10 mos.	10 mos.
Adams Ctr NY ..\$	274.00	\$ 859.00	\$ 45.00			
Albion WI .....		296.60	132.46			
Alfred NY .....		4,189.64	170.00	1,124.34	9,099.98	1,102.25
Alfred Sta NY ..	854.00	1,927.20	10.00	187.75	918.25	35.00
Ashaway RI .....		2,264.68	130.00	40.57	519.75	105.22
Assn & Groups	300.60	1,223.33	1,518.62	50.00	497.00	10.00
Battle Creek MI	809.70	4,375.61	173.00		5.00	
Bay Area CA ...	185.00	605.00	10.00			
Berea WV .....	30.00	260.00				
Berlin NY .....	170.59	1,381.37	67.50			
Boulder CO ...	133.84	1,061.00	85.00			
Brookfield NY ..	23.00	314.75	17.50			
Buffalo NY .....		401.00	13.75			
Chicago IL .....	655.00	1,222.50	10.00			
Coudersport PA..	110.00	784.42	35.00			
Daytona Beach FL	100.00	1,158.00	25.00			
Denver CO .....	247.53	2,531.62	25.00			
De Ruyter NY ..	174.50	812.20	11.00			
Dodge Ctr MN ..	156.87	1,687.41	152.00			
Farina IL .....		424.54				
Fouke AR .....		145.00	10.00			
Hammond LA ...		110.00				
Hopkinton RI ...	12.00	120.00	10.00			
Houston TX .....		160.00				
Independence NY	43.00	744.55	15.00			
Individuals .....	128.00	2,464.99	274.90			
Irvington NJ ...	300.00	1,800.00	150.00			
Jackson Ctr OH		1,000.00				
Kansas City MO	30.00	440.00	42.16			
Leonardville NY	73.00	774.00	17.50			
Little Genesee NY	145.58	1,450.43	30.00			
Little Rock AR ..	25.15	577.39	10.00			
Los Angeles CA..	350.00	3,500.00	120.00			
Lost Creek WV ..		1,513.00	26.00			
Marlboro NJ ....	331.04	3,024.95	142.00			
Metairie LA .....						5.00
Milton WI .....						1,102.25
Milton Jct WI ..						35.00
New Auburn WI ..						105.22
New Milton WV ..						10.00
New Orleans LA ..						5.00
North Loup NB ..						10.00
Nortonville KS ..						158.00
Paint Rock AL ..						20.00
Plainfield NJ ...						85.00
Richburg NY ....						40.00
Riverside CA .....						132.00
Rockville RI .....						60.00
Salem WV .....						89.10
Salemville PA ...						82.00
Schenectady NY..						20.00
Seattle WA .....						164.00
Shiloh NJ .....						410.00
Stonefort IL .....						10.00
Syracuse NY ....						213.75
Texarkana AR ...						
Verona NY .....						70.00
Walworth WI .....						60.00
Washington DC..						135.00
Washington, People's DC ..						10.00
Waterford CT ....						73.00
Westerly RI .....						270.00
White Cloud MI ..						20.00
Totals ..	\$13,840.57	\$92,572.02	\$6,489.96			
Non-Budget	49.00					
Total to Disburse	\$13,889.57					

### JULY DISBURSEMENTS

Board of Christian Education .....	\$ 1,117.74
Historical Society .....	11.94
Ministerial Education .....	1,165.39
Ministerial Retirement .....	1,011.21
Missionary Society .....	6,178.77
Tract Society .....	1,912.00
Trustees of General Conference .....	84.59
Women's Society .....	340.77
World Fellowship & Service .....	323.83
General Conference .....	1,708.33
S. D. B. World Federation .....	35.00
Total Disbursements .....	\$13,889.57

### SUMMARY

1968-1969 Budget .....	\$137,570.00
Receipts for 10 months:	
OWM Treasurer .....	\$ 92,572.02
Boards .....	6,489.96
	99,061.98
Amount due in 2 months .....	\$ 38,508.02
Needed per month .....	\$ 19,254.01
Percentage of year elapsed .....	83.33%
Percentage of Budget raised .....	72%
Gordon L. Sanford	
OWM Treasurer	
July 31, 1969	



# The Sabbath Recorder

## Paris Pop Star

### Converted by New Testament

A former night club singer and pop recording star in Paris now devotes his talents to evangelistic meetings and recording religious music.

Gil Bernard is the son of a Moroccan Jewish family who came to Paris at the age of 26 with bright hopes for the future. For a time, it seemed that he was about to realize all his hopes and dreams.

"When a young man of 26 comes to Paris to win over the glamorous world of the music hall, he first of all is completely overwhelmed by the big city," Bernard said.

The youth began with performances on the night-club circuit, and then moved up into the big time of radio and television and recording contracts.

But success was not without its problems. "The more money I earned, the more I lost at gambling," Bernard recalled one day "when I lost at poker one entire year of my copyright income."

Added to his other problems was a marriage that seemed about to break up because of conflicting personalities.

During this time a missionary bringing a copy of the New Testament visited the couple. Several "missionary" editions of the Scriptures, designed to sell at a very low price, had been produced by the French Bible Society in 1967 and 1968 to encourage evangelism and mis-

sions. Through personal contact and through reading the Bible both Bernard and his wife were led to profess faith in Christ.

Bernard continued his career in the entertainment world, but longed to do something different. Then last spring the French Baptist Federation asked him to sing gospel music during their nationwide crusade.

"For four years I had been waiting to sing the Gospel of Jesus Christ," he said. "This offer to sing publicly for Christ was the turning point of my life."

Six months later he left the entertainment world.

—ABS News Briefs

## Ecumenical Gifts Needed

Attention is again called to the need for special contributions to designated funds for the World Fellowship and Service phase of the Our World Mission. More specifically the pledges to the National Council of the Churches of Christ and to the World Council of Churches are in need of our support.

As of June 30 we had a total giving of \$75.32 toward an NCC pledge of \$150. To the World Council, toward a pledge of \$240, there is in hand \$37.98. While \$133.48 has been received toward the WCC budget, \$95.50 of that amount was used to complete payment of last year's pledge. This leaves us owing \$74.68 to complete our NCC \$150.00 pledge, and \$202.02 to complete the WCC \$240 pledge.

The council would urge that special attention be given to these two agencies in our designated giving prior to December.

—Council on Ecumenical Affairs

## SABBATH SCHOOL LESSON

for September 6, 1969

GOD GRANTS ISRAEL A KING

Lesson Scripture: 1 Samuel 8:4-7; 9:27 through 10:1b; 12:19-22; 18:8-9



## What Is General Conference?

Conference is all the delegates and visitors assembled to hear addresses or to transact necessary business. Conference is also a large number of small discussion groups as pictured here. Above is one of the sensitivity groups questioning themselves as to how they could be more sensitive to the needs of others. Below is a portion of the committee to consider missionary work on the home field, pondering questions.