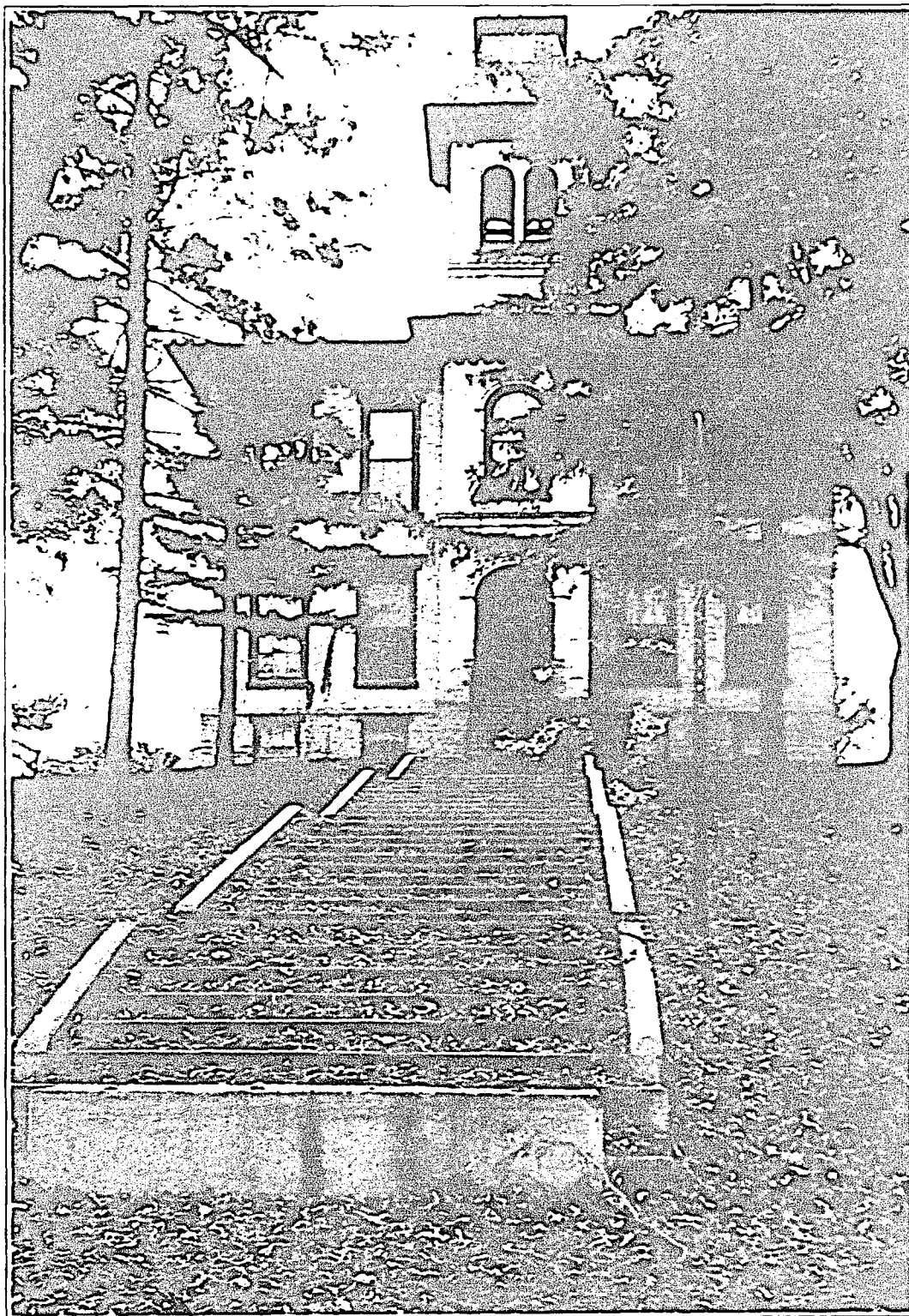


July 6, 1970

The Sabbath Recorder

Conference Emphasis Issue



General Conference at Milton College August 10-15

Not since 1957 has Conference been held on the Milton campus. Hundreds who spent student days at Milton will want to climb again the familiar steps to Main Hall and hear the chapel bell. Others will be pleased with the facilities of the new buildings. All will be anticipating the forward looking program that has been prepared by Conference President Edgar F. Wheeler.

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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Our President



Much of the material in this Conference Emphasis issue has been prepared by or under the direction of the Rev. Edgar F. Wheeler of Ashaway, R. I., our 1969-70 Conference president who brings to culmination early next month the year-long theme for Seventh Day Baptists of America "Called Apart To Be a Part." Mr. Wheeler in his long pastorate of the oldest living Seventh Day Baptist church in this country has been instrumental in making it one of the youngest and most vigorous churches. The spirit of evangelism which has made his church grow is stirring the whole denomination under his presidential leadership. We look forward to the Conference at Milton.

Can Tolerance Lose Its Virtue?

We should strive to be tolerant of other people's opinions and their faults, which is another way of affirming the Golden Rule. We ought to be aware that we have some unreasonable opinions and some obnoxious faults that we would like to have tolerated by others until we can develop the knowledge and grace to overcome them.

Having made such a general statement, we have to ask ourselves how to determine the limits of tolerance. Insofar as tolerance is akin to forgiveness, perhaps

there are no limits. Did not Jesus demand that His followers go infinitely beyond the generous rule of forgiving a brother seven times, extending it to the almost impossible seventy times seven?

But there is a limit to tolerance. There is a point at which it ceases to be a virtue and becomes wrong rather than right. The rule is simple enough; if we are tolerant of what God cannot tolerate, we have crossed into the borderland of sin. Now it may be a little difficult to know just how tolerant God would be in the situations confronting us. Not every case has an exact parallel in the Word of God. However, there are principles and helpful examples which the Holy Spirit can bring to our attention if we search the Bible and pray for guidance.

Too much tolerance of evil in the community and in the nation can lead to anarchy and a complete breakdown of orderly society. If we tolerate violent men should we be surprised and hurt if the result is widespread violence? If we condone the individuals who put themselves above the laws voted by the community we may expect an increase in lawlessness.

Religiously we need to be tolerant of other people's beliefs which we think are not as well founded as our own. But when this goes so far as to say that there is no essential difference between other religions and Christianity and that we should not attempt to convert others but should leave them undisturbed, this is no longer Christian tolerance; it is a denial of our Lord and His Great Commission. Leon Morris, in an article on tolerance has a comment on what some people call proselytizing remarks, "Being tolerant, we ought to tolerate proselytizing. But for some reason we don't."

Mr. Morris, in his article in the June 5 issue of *Christianity Today* says it is all to the good that in our day men in the various religious systems are trying to understand each other. Some go further and say that all religions are basically concerned with many of the same issues and therefore all should join together in a sort of universal faith in order to combat the common foe of secularism. Here

is where tolerance loses its virtue. A Christian cannot admit that followers of other religions are on the road to heaven, though they may be good people. The writer quoted above establishes certain bounds beyond which a Christian cannot go in his tolerance. He concludes:

Specifically, we cannot deny the incarnation or the atonement. "If 'God was in Christ reconciling the world to himself' (2 Cor. 5:19), then the Christian simply cannot abandon this truth no matter how much he wishes to accommodate himself to non-Christians. It is the very reason for his existence as a Christian. This is not proud self-assertion but humble acceptance of what God has done.

Christians must insist, courteously but firmly, that it is no service to truth to keep quiet about it when it is uncomfortable. We have lost our understanding of what truth is unless we seek to bring others to see it for themselves.

—L. M. M.

Judged by Our Priorities

In modern parlance we speak of priorities where in previous generations we said much the same thing in words derived from the King James Bible "putting first things first." Jesus told His disciples, "Seek ye first the kingdom of God and his righteousness" (Matt. 6:33). It is possible to go far afield if we stop the quotation at "kingdom" since there are so many ramifications in that concept. Perhaps the Lord added "of God and his righteousness" to narrow somewhat the application. Anyway it is always in place to evaluate our priorities with that restriction in mind.

Let us take an up-to-date example. During the past year or more various Protestant denominations have been more or less forced by conscience or by outside pressures to find more money for economic aid to minority races. At the recent annual conference of the United Methodist Church, a resolution was adopted as follows: "We endorse with utmost emphasis the need for a reordering of priorities in our church for support of the principle of self-determination for minority groups." This was implemented by another vote to instruct the United Methodist Council on World Service and

Finance in cooperation with other sister ecclesiastical agencies to try to supply \$2 million in new money for the denomination's Committee on Religion and Race.

How did the council, which is the denomination's financial clearing house, propose to get this new money? Well, a number of Methodist agencies were asked to cut back six percent. Furthermore, according to the report, they decided to reduce their gift to the American Bible Society from \$179,500 to \$79,500 for the next two years. That, of course, is a major cutback, far in excess of the agency cuts.

While we probably have no right to try to run the business of another denomination, it may not be amiss to question the Methodist choice of priorities. Is it in line with "seeking first the kingdom of God and his righteousness" to cut off \$100,000 from the American Bible Society to give it to the Commission on Religion and Race, especially when the news report says that the Commission, according to reports, deliberately obscured what it would do with the \$2 million asked for?

The American Bible Society is trying to increase its work with minorities with the hope of bringing the gospel to bear on the racial troubles besetting a society that is drifting away from the righteousness that it sets forth. The sword of the Spirit, which is the word of God, is the Christian's weapon for getting to the heart of sin. If we try to reform society without the Bible, we are doomed to failure.

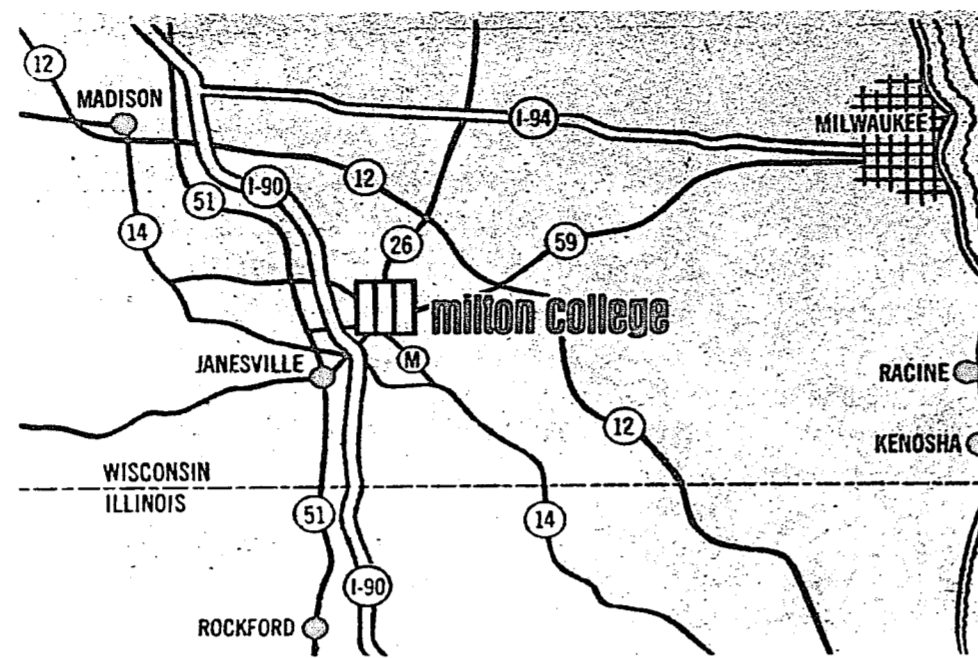
We are judged by the priorities that we set up—judged now by our contemporaries and judged at the end time by God. To finance social schemes at the expense of Bible distribution is dangerous. May God grant that we may have sufficient vision and wisdom to keep first things first—not neglecting to show our love to the poor and the oppressed.

—L. M. M.

Sound Doctrine

The content of our faith derives from the Word of God. It is truly said, "If you do not stand for something you will fall for anything."

S. D. B. General Conference Milton College Milton, Wisconsin August 9 - 15, 1970



Food and Lodging at Conference

Rooms — per person:
 Single \$25.00 \$30.00 air-conditioned
 Shared \$18.50 \$22.50 air-conditioned
 Children 12 and under with own bed—free

Meals

Sunday night through Sunday morning:
 Adults \$22.00
 Children age 3 - 10 \$12.50
 Under age 3 no charge

Registration

Adults \$2.50 Under 12 —\$1.00

AUGUST VACATION IN MILTON

Plan now to come to Conference in Milton, Wisconsin, August 9 to 15 on your vacation! Where else can a couple spend a week in an air-conditioned room, have three fine meals a day prepared and served for them, have insurance protection, and enjoy the company of friends and the inspiration of the Conference program for a total cost of \$94.00? (\$86.00 if you don't mind warm weather?) Bring the baby for only a \$1.00 registration fee!

A Good Appetite



The preoccupation of the newborn baby is food which he takes in the form of milk. His enormous appetite is the reason for that time dreaded by so many new parents, the 2:00 a.m. feeding.

But, believe it or not, there comes a time when a child needs to be taught to eat! When he gets past the stage of an exclusively milk diet, he needs to be taught not merely to take food, but to eat the foods that are best for his health and growth. A child who is taught good eating habits early in life will likely always eat well. One who is allowed to become finicky concerning when and what he eats is likely to have poor eating habits all his life.

Peter reminds Christians that they need to discipline themselves to have a good spiritual appetite. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2). There is a very real danger of losing that first zeal and hunger for God's Word and way. Living in a world where the great masses of humanity seem to get along on a diet of ill will, deceit, hypocrisy, jealousy, evil-speaking and general self-seeking, the newborn Christian may be drawn from a simple reliance on God's promises and His ways to the ways of the world. Indeed, there is always the danger that he may become "sophisticated," feeling that he is more mature than he is, and assuming that the Word of the gospel is no longer relevant for him. Many of our readers may have passed through such a "phase," or may now be passing through it.

Peter's word to all Christians is that they ought to "desire the sincere milk of the word." They ought to crave for, yearn for more of the perfect Word of God that nourishes them in the way of obedience to the Lord, and therefore of righteousness. Christians must disci-

pline themselves to want to know God's Word and will, "laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings" (1 Peter 2:1). We don't teach a child to eat what is best for him by first giving him candy. We take away the candy, and then when he has eaten a nourishing meal he has less desire for the candy. Our spiritual appetite is whetted by turning from the ways of the world and taking in the Word of God. And as we feed on it, our desire for the world's fare wanes.

The "milk of the word" reminds us that the life that would grow to Christian maturity must find its fundamental spiritual nourishment in the simple facts of the gospel as it is stated in John 3:16. The facts of the gospel must be personally received through faith, then assimilated to become the motivation for our actions, the grounds for our relationship with God, our guide in all living and service, the fundamental belief underlying all our thinking. Then we grow into a readiness for the "strong meat" that "belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:14).

Those who discipline themselves to seek to know and experience the Word of God in the gospel until they are possessed by it will find their appetite growing for a deeper understanding of the Word of God. Paul's teaching, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection" (Heb. 6:1), underscores this fact that when we have laid a sound foundation on the gospel we are ready to go on to fulfilling its teaching and obligations in daily living. Nourished on "the milk of the word," we have a growing spiritual appetite to know what our Christian obligations and possibilities are in life. We come to realize more and more that we are "called apart to be a part" of God's work through a knowledge of how to serve Him in the needs of our day.

But there is a reminder in verse 3 of this chapter that hunger for spiritual things depends upon having first personally received Christ: "If so be that

ye have tasted that the Lord is gracious." Lack of appetite for the Word of God and to know God's will for oneself may be occasion for one to ask himself: "Have I ever trusted in Jesus Christ as my Savior and Lord?" If the answer is "No," then it is time to confess your need, turn from your own way and believing the promise of the gospel (John 3:16) to ask Him to be your Savior. "O taste and see that the Lord is good" (Ps. 34:8), and then "As newborn babes desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2).

President Calls for Names



A familiar building on the Milton campus.

As Conference president, I would like to ask all associational corresponding secretaries who have not already done so to send me the names of their association's representatives to the Conference Committees on Nominations and Vocations. Having these names at hand is essential in the naming of committee personnel for Conference. Your immediate attention to this matter will be greatly appreciated.

You may send this information to: Rev. Edgar F. Wheeler, Box 238, Ashaway, R. I. 02804.

Thank you!

Called Apart—To Be a Part

By Leland W. Bond

Chairman of Commission

Have you been called? To be "called" was a very common expression used by ministers when I was a boy. Most ministers felt that it was expected that they be "called of God" before they entered the ministry. This expression is not heard too often any more. Is it because they are not being "called"? Many persons would be quick to say that this is true. I am not quite sure, however, that this is the case. It may be a matter of whose call we hear and answer.

I believe that God is calling everyone, including our ministers. The problem seems to be that we are not listening to His call. Consequently, we cannot and do not respond to His call. Listening requires full attention. Listening involves proper attitudes. Listening means sensitivity. In order to listen to God's call we must set ourselves apart from the distractions of a busy, confusing and selfish world, and this is not easy. Revelation 3:20 tells us, however, that Christ is calling if we will just "open the door."

We live in an age that requires priorities. Do you have time to talk to Him? Have you set aside some time for Him? How do you rate your relationship to God? It is not easy to find time for everything we enjoy or want to do in life. It is even more difficult to find time for things that we do not enjoy. Do you enjoy your relationships with God? The happiest times in my life are when I am sharing the good news with someone and he responds in a positive way.

There is little doubt that to be a Christian one must draw himself apart from the influence of the world, but still he must be a part of that world. God created us to be an essential part of this world with an ability to accept or reject His plan for our relationships with the rest of His creation. It was through His Son that He provided us an example of how to be a real part of His universe.

It is my conviction that if Seventh Day Baptists were to let the Holy Spirit direct their lives they would discover that we have been "Called Apart — To Be a

Part" of the *Great Commission of Jesus Christ*. For I am persuaded, like Paul, who said in Romans 8:38,39, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Jesus Christ our Lord."

"Guilds" at Conference— To Discover Our Part

By Edgar F. Wheeler

Conference President

Saul's question when he met Jesus on the Damascus road, "Lord, what wilt thou have me to do?" is typical of the response of those who meet Jesus Christ face-to-face and heart-to-heart. At first this query may be one of uncertainty as to the demands He will lay upon us; but when He is grasped as Savior and Lord by faith, the question becomes an expression of devotion from a loving and dedicated heart.

When the heart is filled with this eagerness to serve the Lord, it is not at all unusual for the Christian to feel that very likely his greatest opportunities lie somewhere else than in one's present occupation. The old occupation seems too confining an area in which to live and share the new life in Christ. "Full-time service" has quite commonly been identified as the pastoral ministry, overseas missionary work, or related activities. "Secular work" is assumed to be unrelated to "full-time work."

The Apostle Paul speaks to this point. "Let every man abide in the same calling wherein he was called . . . Brethren, let every man, wherein he is called, therein abide with God," he says (1 Cor. 7:20, 21 KJV). To be a faithful Christian does not necessarily obligate the believer to change the circumstances under which he must live, nor his occupation. Wherever and under whatever circumstances one may live with God in faith, he can faithfully serve Him, according to Paul. He adds, in verse 17, "Each one must order his life according

to the gift the Lord has granted him and his condition when God called him" (NEB).

The gist of this teaching is not that a Christian is to be satisfied with the status quo, but that circumstances and occupation need not be a hindrance to those who trust and serve God. The word to Christians of all times, then, is that we can be happy and effective in the service of the Lord regardless of circumstances and in any honorable profession or occupation. Farmer, technician, teacher, housewife, minister, physician, politician, and the whole spectrum of worthy human occupations offer an effective avenue of service and witness to the glory of the Lord for those who are committed to Him. Therefore remain in your present occupation unless God clearly calls you to leave it for another.

The sincere Christian's concern in life, then, is: "How can I serve and glorify the Lord Jesus Christ in my own occupation, since this is the area of my living? Since I have been called apart by God's grace, what is the part I must play through my life work?"

With an awareness of this loving concern to make one's occupation a means of honoring and witnessing for Jesus Christ we have made discussion groups called "guilds" a part of the Conference program this year. These "guilds" will be groups of people who are engaged in similar work. Under the direction of capable leaders who are for the most part representatives of that particular occupation, discussions will center specifically around the question: "How can I honor and make Christ known in my occupation?"

When you register at General Conference, you will receive a list of the guilds and will be asked to check the one that seems most appropriate for you. We urge each individual attending Conference to prayerfully participate in these group discussions with the expectation of sharing and receiving insights that will make your service and life for the Lord more dynamic.

We are *Called Apart To Be a Part*.

A SABBATH DAY'S JOURNEY (Malawi Style)

By John A. Conrod

This is the trip I have promised you; come with me today to a typical Seventh Day Baptist church in Malawi. Each Sabbath we have been making a journey to one of our churches. This week we are planning to go to Makoka church. It is one of our nearer churches to Makapwa so this time we will not need to arise before dawn to get to the church on time. Today, however, we will be rushing a little faster because something unexpected has come up. While we are eating our breakfast, we are called to the door by the boarding cook, Bambo Navicha. Our limited understanding of Chichewa tells us that "Tilibe madzi." (We are without water.) The laborers get off work at 1:00 on Fridays and no one has been running the diesel water pump. We are told that Dr. Burdick had been doing this himself just before sunset in order to assure a supply for Sabbath. Making a note on my mental list of additional things that have to be done, I climb up the hill to the borehole (English for a drilled well) reminding myself that this week we can call it a work of necessity. Ever try to figure out how to start a diesel engine without any instructions?

We are now ready to leave and Pastor Mataka meets us at the garage to go with us to Makoka. He is carrying the Makapwa communion set for the communion service that is also planned. We arrive at the Goman Village which is about halfway between Makapwa and Cholo and are invited into Mrs. Goman's home. Mrs. Goman is the widow of the previous pastor at Makoka. The present pastor, Mbusa Aissa, must also come from a distance to preach. He and several deacons are also invited into the house. We exchange formalities in Chichewa: "Moni Bambo" (greetings, sir), "Muli Bwanji" (How are you?) "Tili bwino" (We are fine). Many other things said will remain beyond our comprehension for quite a while. As we sit in the house we are served in the British style with tea and hot milk. It is now 10:15 but Sabbath

School has not yet begun because many of the people must walk a long distance and are now just arriving.

We hurry over to the church building as opening exercises begin and we each go to our classes: Michael and Philip join a group of boys meeting under the overhang of the church roof; Joyce joins a ladies' class in the shade of some trees; and I sit with the other men inside the church. The church building, like the many houses around it, is made of dried mud and bricks. However, where the homes have grass roofs, the church proudly sports a corrugated metal roof. The people here, like David of old, didn't want their houses to be better than God's house. The pews and the pulpit are ingeniously shaped out of dried mud and are made quite strong. We cannot help but be impressed with the creativity of these people.

The Sabbath School lesson is taught in Chichewa by a very capable teacher using a mimeographed teacher's help: *Dzanja Lo Chithangato* (The Hand of Help), which was prepared by our own Seventh Day Baptist literature office at Makapwa. Bambo Makatanje, Bambo Chalo, and other nationals have complete charge of this work. At the close of the lesson, the teacher recites the memory selection for the class to memorize. Even by reading from my Chichewa Bible, I cannot keep up with the speed of the class reciting the verse from memory. During closing exercises each class recites its memory verse.

The worship service is led by Pastor Mataka following the outline we have prepared from the English subtitles in the Chichewa hymnal. The people sing the hymns from memory (all stanzas!) because there are only two or three hymnals in the whole church. We find it easy to sing with the people from a hymnal because the Chichewa words are phonetic and the hymn tunes are the same as in America. There are no musical instruments but the people sing quite well

without them. Everyone in the church, old and young alike, kneels on the dirt floor for the pastoral prayer in a unified spirit of humility. As we begin to preach we begin with a few Chichewa words of appreciation. However most of our sermon is given in English for now, with Pastor Mataka interpreting. We must keep our sentences short and pause while they are being translated, an entirely new way of preaching. Our sermon is based on the need to depend on Christ for strength and to witness to others without fear. We close with an invitation and we are surprised at the large number who come forward to dedicate themselves to Christ.

After the communion service, the national pastors decide that the sick should have the communion brought to them. It is 2:00 p.m., and we had planned to return to Makapwa for our lunch, but Pastor Aissa assures us that if we stay to take communion around to the sick, he would be glad to serve us dinner. Again we enter the Goman house where we are served nsima (a thick porridge-like mixture) and ndiwo (a sauce for the nsima). After eating, we go to the homes of the sick. Getting to one of the homes requires driving over what can never be called a road, with boulders 8-10 inches thick. We are thankful for the Land Rover with four-wheel drive. With faith in the Lord's presence and the constant assurance by the nationals that Dr. Burdick drove it before we make it safely to each of the homes. We are impressed by two apparent traditions: First, even though the homes may be very plain, a table is covered with a white cloth on which the communion elements are placed. Second, the partaker of the elements does so on his knees while everyone else offers a prayer in silence, ending in a united "amen." Here in this traditional African setting the presence of the Holy Spirit is deeply felt.

As we head back to Mapakwa, it is becoming dark quickly. We fear we will not arrive in time to start the diesel generator for the lights. However, as we arrive we are surprised to discover that they are already turned on. Even though

we have only showed Bambo Makatanje once how it must be done, he has turned them on in our absence.

We settle down in our house quite exhausted from the all-day trip and we begin to think about next Sabbath when we plan to go to the Chikanda church. It is inaccessible by road so we will have to hike through the African bush on foot for six miles. I wonder if it is much like hiking around the lake with Pastor Bond and the Jersey Oaks campers. Would you like to come with me again next week or do you prefer to drive on paved American roads to your own church? I hope I never hear any of you say it is too difficult to get to church!

Youth at Conference

Our young people are always much in evidence at General Conference sessions, and they are increasingly sharing in the program and the responsibilities. Young people have participated in the programs, one of their great contributions being the Youth Pre-Con choir presentations. Many of them participate in committee work and business sessions. They print and distribute the *Conference Crier*. They assist in the typing pool to type Conference reports and other materials. And, of course, they have their own youth activities.

This year they will be more prominent than ever. They will be completely in charge of the Tuesday evening program entitled "Youth Speaks." Miss Alice Rood has written on behalf of the Seventh Day Baptist Youth Fellowship that the program that has been planned includes a message from Bill Bond, well-known young man from Dodge Center, Minn., and a Youth Pre-Con choir presentation of Ralph Carmichael's musical "Tell It Like It Is." Miss Arlouene Van Horn will direct the choir.

We will be seeing and hearing our young people at their best in this program which promises to be one of the high points of Conference. This is another time when we will do well to appreciate and listen to our youth.

Minister Becomes Lesson Writer



It is time to introduce more adequately one of our younger ministers whose new work brings him into nearly every Seventh Day Baptist church family. The smiling face of the Rev. Duane L. Davis appears on page 1 of the *Helping Hand* that

began to be used on the first Sabbath of this quarter, July 4. It may be a rather late introduction of the editor and lesson writer, considering the fact that he has been working in this capacity for the past nine months. As a matter of fact, he has prepared all the lessons for the fourth quarter, which are now in the process of printing. But our people will be getting acquainted with the work of the new editor as they study the International Lesson Series from the *Helping Hand* in the quarter just beginning.

Mr. Davis comes to this position with an aptitude and background of experience that well fit him for it. Let's pick up a little of the story of his life thus far.

Duane is the second of five sons born in the family of La Verne W. and Ruth (Sholtz) Davis of the Verona, N. Y., church. Born May 7, 1929, he grew up on a farm and attended a one-room country school for eight years. Graduating from the Verona High School, he went on to college at Salem, W. Va., for his bachelor of arts degree (with a cum laude). He majored in English, which stood him in good stead for his later ministerial and editorial work. Feeling a call to the ministry, he enrolled in Alfred University School of Theology, from which he received his bachelor of divinity degree in 1953 after the customary three years. He has supplemented this training with work at Central Baptist Theological Seminary at Kansas City in 1952, in-service courses of various kinds, including West Virginia University, correspondence courses at Perkins School of

Theology, Dallas, Tex., and more recently training at Campus Crusade for Christ in Southern California.

During his formal training and his early ministry he learned much of the art of public relations, program building, and effective radio presentation. Though he has been primarily a pastor and young people's worker, he has had experience in education and Christian education. With a college minor in secondary education, he was able to step into a teaching position at Lost Creek, W. Va., when there was need to pay for his education and supplement his pastor's salary. He is now under partial employment by the Board of Christian Education. Previously he was a member of that board and chairman of its Youth Work Committee in 1951 and 1952. For five years he edited *The Sabbath Visitor for Boys and Girls*, published by the board. His work with youth included directing the Youth Pre-Con. retreats of 1958 and 1960 and being on the staff in other years.

The pastoral experience of Mr. Davis has been unusually successful, not only because of his able preaching but also because of an uncommon interest in people as people. He is not primarily a historian but has made it a point to know and appreciate the family trees of the people in every parish he has served. His first pastorate was at Nortonville, Kans., where he was ordained after a year of service on Oct. 10, 1953. He accepted a call to the Lost Creek, W. Va., church, serving from 1956-63. During this pastorate he broadened his experience by nine months of missionary service in Jamaica replacing Mission Leader Leon Lawton during his furlough in 1961. In his last year at Lost Creek he was honored with the "Rural Minister of the Year for West Virginia" award. From 1963 to 1970 he served the North Loup, Nebr., church and was host pastor for General Conference in 1968. This year he accepted a call to the recently organized church at Seattle, Wash.

The ability of Mr. Davis has been recognized by the denomination. He was on the Commission of General Conference from 1963-66 and was chosen to

represent the Conference on the General Board of the National Council of Churches from 1955-70. His interdenominational work on the local level has included being president of ministerial associations in Kansas, West Virginia, and Nebraska.

Mr. Davis married Katherine Davis, daughter of Elno and Ada Davis of Denver, Colo., Oct. 11, 1954. They have two children, David, born at Lost Creek, April 20, 1957, and Eric, born at North Loup, February 11, 1965.

A man who has found tremendous challenge in every pastorate and every opportunity to serve with the spoken or written word is bringing to this part-time editorial and lesson writing task wide experience, zest, and a strong regard for the Sabbath, the Biblical practice that makes necessary our own denominational quarterly.

Special Information About Conference

Special events at Conference will include:

Sunday night, August 9, a reception in Milton church

Wednesday night, Youth Banquet at St. Mary church and Women's Banquet at Milton College

Evening coffee hours

Sabbath morning, Communion at 9:00 a.m., Milton Bell Choir, Worship Service

Items to note:

There will be a nursery for children age five and under during meetings.

Mail will reach delegates in care of "SDB, General Conference, Milton, Wisconsin, 53563"

Those people having exhibits should contact Mrs. Herbert Crouch, Milton, for space and other arrangements.

For trailer park information or other housing arrangements write Charles Williams, Milton.

For transportation information write David Crouch, Milton.

Towels, sheets, and pillow cases will be furnished in the dormitories, but not pillows or blankets.

—Publicity Committee

MEMORY TEXT

Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works. —Heb. 10:23-24

A Beautiful Site for Pre-Con

Youth Pre-Conference retreat calls Seventh Day Baptist youth from 15 to 20 years of age to plan now to attend its annual session, August 5-9, 1970, at beautiful Asbury Acres.

Asbury Acres is a United Methodist Camp 135 miles mostly north of Milton. It is located in a pine woods just north of the little crossroads of Blaine, Wis. Most of the campers will be housed in cabins which will sleep eleven or twelve campers each. These are in a cluster fairly close together near Asbury Lake. Some tentage may have to be erected to care for the overflow, if enrollment goes above 97. There is a well-equipped kitchen and adjoining dining room which will seat 140 persons. There is also a large fellowship hall in this area which will be for the use of Pre-Con. Swimming is in Asbury Lake. A vesper knoll and campfire circle provide for such activities of the Pre-Con group. Recreation facilities are available.

If you are traveling Interstate 90, exit to Route 78 near Portage and continue north on Route 51 until you pass Plainfield. Take County Trunk D to the right to Almond. From there follow the signs to Asbury Acres. It is about nine miles from Almond. Should you be coming in from the north, County Trunk A south from Route 54 between Waupaca and Wisconsin Rapids will bring you to the camp.

At Pre-Con there will be opportunity to study, worship, sing, and recreate. Director Edward Sutton has secured the help of the Rev. Glen Warner as worship leader, Miss Connie Coon for recreation, and Miss Arlouene Van Horn to lead the music.

The fee will be \$28 per retreator. Watch for brochures and pre-registration blanks.

Encouraging One Another Impressions from Church Visits

By Conference President
Edgar Wheeler

"For I long to see you; I want to bring you some spiritual gift to make you strong; or rather, I want to be among you to receive encouragement myself through the influence of your faith on me, as of mine on you" (Rom. 1:11, 12 NEB). These words of the Apostle Paul as he looked for an opportunity to pay a pastoral visit to the Christians at Rome. Yet they say something that is always true in Christian relationships: The encouraging and strengthening of believers is not a one-way street. A mutual relationship of sharing our Christian faith, experiences and insights is essential to growing to spiritual maturity. The clergy not only give and instruct, but receive and are instructed. The laity not only receives instruction and encouragement, but they give it as well.

I found this to be true in my visits among many of our churches during the past year. I went to share my conviction that in calling us to be His children by faith God is calling us to share in His work of divine compassion and salvation in the world. It was my prayerful hope that many of my hearers would catch a new vision of both the privileges and responsibilities of being Christians. Frankly, I felt that these efforts met with widely varying degrees of success. Sometimes it seemed that the result was almost total failure. It was obvious that at times the hindrance was my own weakness more than indifference on the part of my hearers.

Without exception, though, we received benefits from our visits. We met with persons of like faith. There was a fellowship with one another. There was the influence of personalities committed to Christ. There was, perhaps almost unconsciously, a sharing of faith. Not only this, but we became more aware of the problems and needs of other Christians. We caught a larger vision of Christian service through the vision of several individuals we met. Practical ideas were gathered both for this Conference year

and for the work of our denomination.

If the clergy need to be humbly aware of their need to listen and learn through fellowship with others, the laity need to be conscious that because of their calling in Christ they have a contribution to make to the spiritual growth and strength of others. We all grow spiritually by the mutual sharing of our lives in faith. This is why God has brought us together in the church.

MISSIONS—Leon R. Lawton

Missionary Work in Seattle Area

Our newest missionary pastor on the home field, the Rev. Duane L. Davis, is continuing the growing outreach of the new congregation in the Seattle, Washington, area where he began service April 1.

Their weekly bulletin issued in early June shows a number of interesting facts: attendance for the five Sabbaths of May ranged from 29 to 56 averaging about 40; three weekday services are noted — a Bible study on Tuesday night, a prayer meeting on Friday night (both held in members' homes) and a men's breakfast at a convenient restaurant at 6:00 a.m. Thursday morning.

The following is also printed in the bulletin:

Your Prayers and Suggestions are requested:

- 1—Plans for a possible worship service on Sabbath afternoons, for friends and members in the area of Randle, Washington.
- 2—An evening Bible study group, or worship, that might meet regularly each week in the area of Edmonds and Everett, Washington.
- 3—An invitation has been given to hold a Daily Vacation Bible School in one of the neighborhoods where some of our families live, to serve our children and to give area children an opportunity to find the good news.
- 4—Any ideas about an "all-church camping weekend or week"?
- 5—Your good ideas for reaching out for Christ."

Let us praise the Lord for this grow-

ing ministry in His Name in Washington State and let us join with our brethren there in specific prayer for the items mentioned.

The Seattle Area Seventh Day Baptist Church is one of nine missionary-pastor churches on the Home Field whose pastoral ministry is supported in part by funds received from Seventh Day Baptists through Our World Mission. These are all part of our missionary outreach.

Jamaica Missionary Exchange

As this is being written Mr. and Mrs. Wayne N. Crandall are expecting to leave their home at Arkport, N. Y., on June 30, 1970, to travel to Westery, R. I. The next day, Wednesday, July 1, they are expecting to fly from Kennedy Airport, N. Y., to Kingston, Jamaica, to be met at Palisadoes Airport by the Rev. and Mrs. Grover Brissey whom they will be replacing at Crandall High School.

Following their arrival will be a time of orientation to the work as principal and librarian respectively. The fall semester of school will begin in September.

It is expected that Mr. and Mrs. Brissey will be returning to their home at Laurel, Md., around Sunday, July 12. They will fly by Eastern Airlines to Washington, D. C., from Kingston.

Recent letters from the Brisseys have mentioned their efforts to leave the affairs of the school in good condition. Renovations and painting of the 29 Charles Street property have been largely done at their own expense. They have commented that they want everything in tip-top shape when the Crandalls arrive.

This is to express appreciation and gratitude in behalf of Seventh Day Baptists in general and the Missionary Board in particular for all the Brisseys have done during this interim period of service, since April 1969. It will be recalled that in response to an urgent appeal for help they went again to fill an emergency need caused by the earlier than expected return to the States of the Rev. and Mrs. Neal Mills.

Our prayers go with both the Crandalls and the Brisseys as this exchange in missionary leadership takes place. —E.T.H.

Young Adult Stress on Christian Living

Young Adult Pre-Conference retreaters, from ages 18-35, will gather at Camp Wakonda, picturesque and very useable camp owned by the Milton, Wisconsin, Seventh Day Baptist Church. The dates are concurrent with those of Youth Pre-Con, August 5-9.

Director David Clarke has planned a program that will hold the interest of the retreaters and prepare them for the living of a balanced Christian life.

The fee is \$23 per camper. Persons 18-20 years of age may attend either this retreat or the one for the youth. An opportunity for pre-registration will be given.

A further description of Camp Wakonda informs us that it is four miles northeast of Milton. Belonging to the Milton church, it has been serving for the camping experiences of the Milton church and North Central Association youth for the past twenty years. The main lodge with a large fireplace will provide the indoor meeting area. The basement of the lodge serves as dining room and kitchen. Adjoining this area on the north are the rest rooms and showers. Two new dormitories will provide housing for the campers. The first one was completed last year, and the Lottie Baldwin Memorial Dormitory will be ready for camping season this year. The Stillman cabin will be occupied by Mr. and Mrs. Alan Crouch this summer. Al will serve as business manager of Young Adult retreat. Spacious grounds surround the lodge, providing areas for recreation, camp fire circle and outdoor meetings in the shade of the oak group on a sunny hillside.

A large cross on the knoll provides an inspiring place for vespers and private meditation. Some trails have been opened up in the pines and the wooded area.

To arrive at the camp, follow Route 26 north out of Milton to the second road to the right (Klug Road), and follow this road until you come to the camp on the right.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) The members of Commission in their extended meeting at Milton, July 30-August 7.
- 2) A great meeting of General Conference at which Seventh Day Baptists from all associations seek the will of God for our people.
- 3) The leaders of our churches in India who have requested prayer for their evangelistic meetings in July.
- 4) The new missionaries beginning their work, returning missionaries, and the funds to meet our unprecedented travel expenses.

A Minority in Miami

Baptists haven't had much experience as the minority church in the South, but there is a Baptist church and pastor with that experience in Miami Beach. Lewis Maples is pastor of First Baptist Church of Miami Beach, an area that is predominantly Jewish. The pastor has learned to enjoy kosher food and the fellowship of Jewish men on the golf course and in the numerous delicatessens of the island city.

It takes a different kind of ministry to reach people of that area, the pastor notes. His church is small and has not been crowded with people from the hotels and business places. However, in his three years of service there six Jews have accepted Christ. The conversions grew out of casual acquaintances as in golf.

"Usually I get several Jewish partners in a foursome," he said. "Sometimes a partner will want to know about my religion, and we'll spend the entire game discussing Christianity."

Though he may be among the minority here, Maples doesn't let that bother him. Nor does it seem to hamper him in his relationships with Jews and the entire community.

"Generally, the acceptance has been very favorable," he observed. "I've been treated with respect."

SDB Books You Need

As we look forward to our General Conference at Milton, August 10-15, our thoughts turn to the substantial books about the Sabbath and the history of our people. We are reminded of two things, that we have some important books at reasonable prices that many have not read, and that we are now in the process of publishing more new books than we have undertaken in the last half century. One of these books, *The Sabbath: Symbol of Creation and Re-Creation* by Herbert E. Saunders will be available at Conference, \$2.50. Orders are now being taken for Vol. III of *Seventh Day Baptists in Europe and America* at the prepublication price of \$5.00. Typesetting at our publishing house has already begun. The book will be completed in 1971.

Now is a good time to secure Volumes I and II of our major historical work in buckram (\$10.00) or cloth (\$9.00). Be ready for the third volume by having the larger first and second volumes.

Spiritual Sabbatism by A. H. Lewis, a beautiful clothbound book, is offered at \$3.50, about half what you would have to pay for a book of its size and quality printed today.

Write to the American Sabbath Tract Society for a complete price list of available books and booklets ranging from five cents to \$2.50. We can also quote a quantity price on *We Glorify Thy Name*, a collection of twenty-five Seventh Day Baptist hymns and songs with a single-copy price of 25 cents.

Speaking of songs, let us remind you that we still have a supply of the long-play album "Seventh Day Baptists Sing unto God."

People going to Conference can identify themselves and bear a witness by the use of the large Sabbath bumper stickers or the small Seventh Day Baptist decals suitable for luggage or car. Send at once for all you can use at 25 cents each.

L. M. M.

Liberty and morality are closely inter-related. A people that loses its morality may expect to lose its liberty soon after.

ITEMS OF INTEREST

Factor for World Reconciliation

The 12th Baptist World Congress, meeting in Tokyo, Japan, July 12-18, can be a vital factor for reconciliation in a tension-filled world, Harold Stassen of Philadelphia told the Baptist World Alliance administrative committee.

Dr. Stassen, known as "secretary of peace" in President Eisenhower's administration, told a dinner meeting that the decade of the 70's can be a decade of either confrontation or reconciliation.

Theme for the congress is "Reconciliation Through Christ," based on the Scripture, 2 Corinthians 5:19.

Dr. Stassen is the only surviving member of the United States delegation signing the United Nations charter in 1945. He has been governor of Minnesota, president of the University of Pennsylvania, and a Republican leader in national affairs. He now practices law in Philadelphia and is a deacon in the Second Baptist Church of Germantown in Philadelphia. He is also a member of the BWA Executive Committee.

Personally participating in the congress at Tokyo, Dr. Stassen will speak in a symposium on "Peace with Justice" and also serve as a member of the resolutions committee.

Nigerian Relief Problems

James MacCracken, Church World Service executive director, commends the Nigerian Federal Government and the Christian Council of Nigeria for making provisions for relief months before the end of the civil war. CWS has transferred \$500,000 to the Christian Council of Nigeria and has sent 30,000 blankets. The budget for the next two years calls for \$7,280,000 for equipment, agricultural assistance, etc.

The Rev. Vern Preheim, Mennonite Central Committee director for Africa, reports that Lagos, the Nigerian capital, is jammed with people and cars, and port facilities are strained. Last March he reported that "28 ships waited in the harbor for space to dock and unload, and it was estimated that a ship waits an average of 20 days for that service—

and it takes an average of another 20 days to get goods removed from the port."

Participation of Youth

When the 60-member Executive Committee of the Southern Baptist Convention (11 million members) met recently it invited (by previous decision) five students to sit with it and participate fully. The college and seminary students were a little overwhelmed by the complexities of the denominational business but were very grateful for the enlightening experience. They were pleased that the Southern Baptist Convention was one of the first of major denominations to invite such student participation at the very center of the machinery.

"It shattered my stereotype image of the Executive Committee as a group of powerful heads all meeting together," said Paul Andrews, president of the student body at Samford University, Birmingham, Ala.

At this point, the students themselves might have shattered some of the stereotype images the adult Baptist leaders might have had concerning students. They did not press for demands, and usually did not say much in the meeting.

"Just as members of our generation are known for desires to voice demands, we wish at this time to be equally vocal in expressing our gratitude," said the students in the letter addressed to the committee.

"We are students," the statement continued. "By this choice we have indicated to all that we realize that we are the novices, the inexperienced. We are likewise aware of the unique dangers of this level of development . . . We do not pretend to bring depths of profundity or heights of understanding, but we do strive to express our levels of faith in Christ, our desire to exalt Him, and our commitment to the church."

SABBATH SCHOOL LESSON

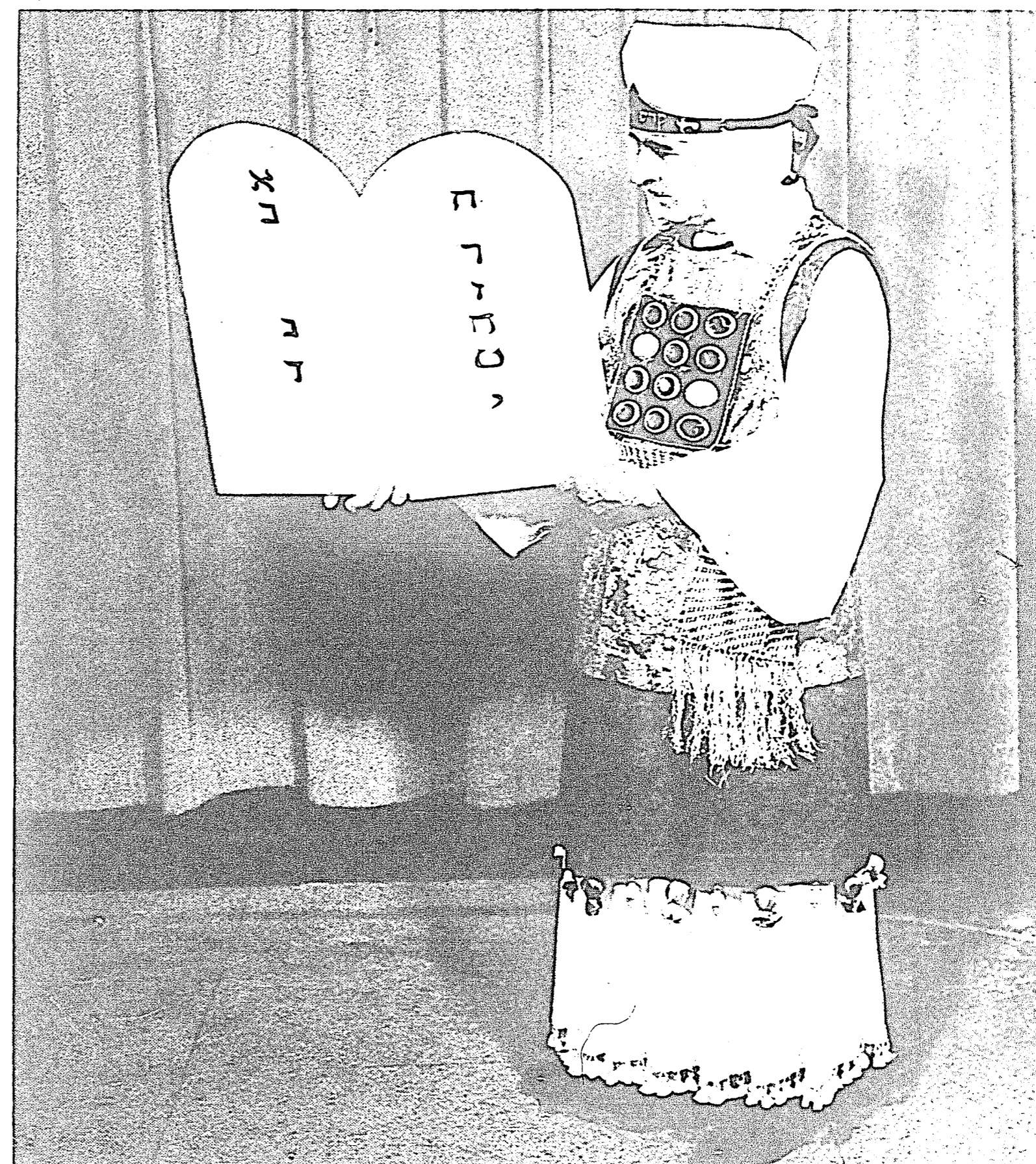
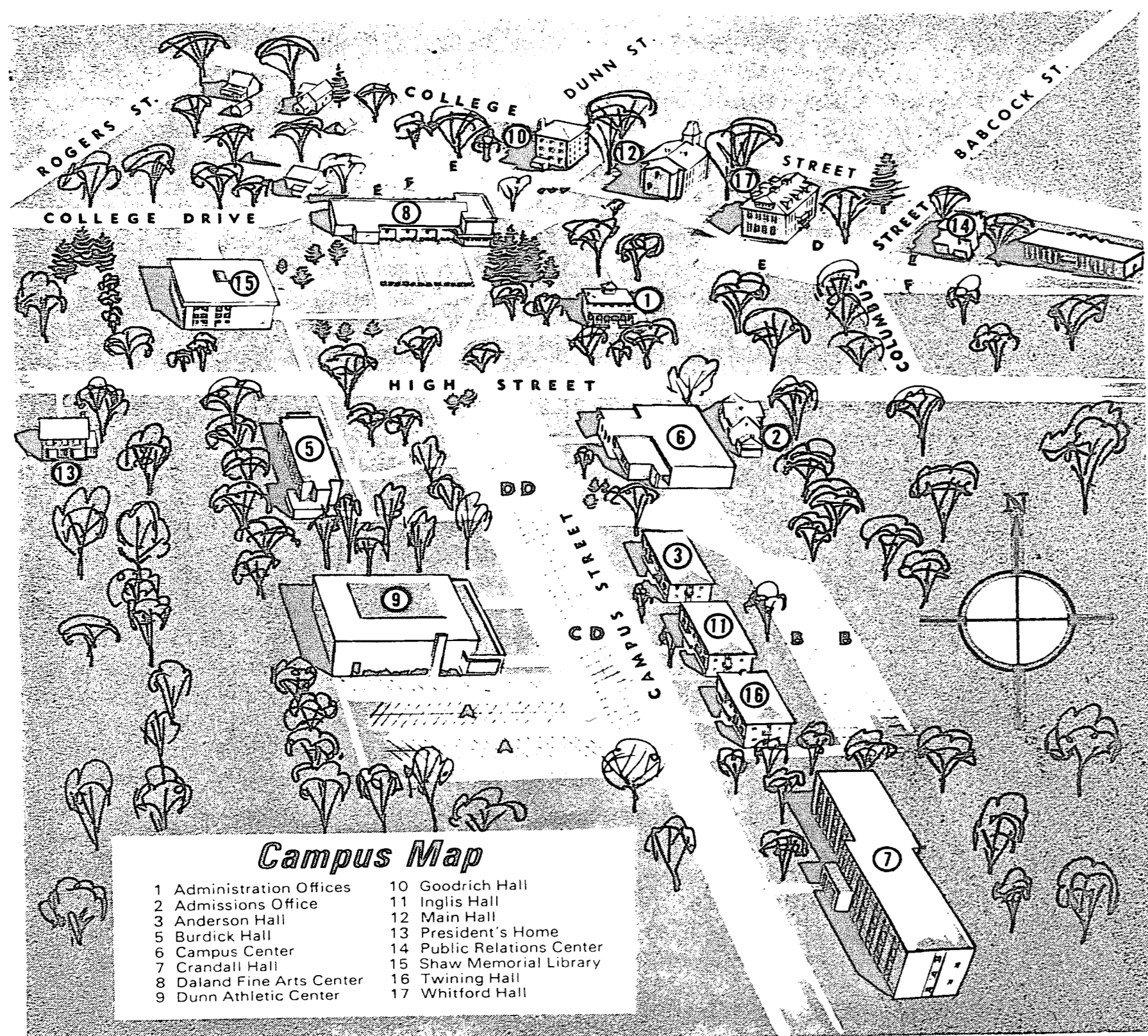
for July 18, 1970

MAN IN GOD'S DESIGN

Lesson Scripture: Gen. 1:26 through 2:4a; 1 Cor. 15:45-50

The Sabbath Recorder

MILTON COLLEGE CAMPUS, CONFERENCE SITE



Ten Commandments and Atonement

A Seventh-day Adventist minister dressed in the garments of the high priest fashioned according to the pattern of Exodus 28, and symbolizing atonement for God's people, holds the tables of the law numbered according to the Hebrew alphabet. On his forehead in Hebrew is "Holiness to the Lord," a good motto for every Christian.