

# The Sabbath Recorder



## Why Christ Kept the Sabbath

Submitted by Ralph Hays, 24 Pleasant St.,  
Texarkana, Ark.

Jesus Christ, the messenger of the New Covenant, came with the power of the Holy Ghost, power which all of us may share. By that power Jesus kept the Sabbath as it was intended to be kept!

By keeping the Sabbath, Jesus also became our living flesh and blood example to show us *how* to keep it.

Yes, Jesus Christ kept the Sabbath (Saturday), and so did all those who followed Him. Their examples are recorded in the Bible for us to follow today!

1. Let's begin to understand by reviewing a few things. Was Christ the Word, with God from the beginning (John 1:1)?

2. And wasn't it Christ who actually created all things (John 1:3 and Col. 1:16)? Then who created the Sabbath (Gen. 2:2-3)?

3. Isn't this the reason why Christ referred to Himself as "Lord of the Sabbath" (Mark 2:28; Luke 6:5; Matt. 12:8)?

For this reason Jesus has authority over the Sabbath. As the Lord—one with authority, the Master, the ruler—Christ was and is the only one to determine when and how the Sabbath should be kept.

4. Did Jesus set His Church the example of how the whole Christian way of life is to be lived (1 John 2:6)? Does Jesus, the "Lord" of the Sabbath—the true "Lord's Day" therefore teach us, when and how to keep the Sabbath?

5. Did Jesus show the disciples, the future leaders of His Church, exactly how He, as Lord of the Sabbath, intended that the Sabbath Day should be used (Matt. 12:1-13)?

6. Was the Sabbath to be a blessing or a curse (Mark 2:27; Heb. 4:9)?

7. Was it the custom of Christ to attend church services on the Sabbath (Luke 4:16-31)?

8. Are we to follow Christ's perfect example of obedience to God, which includes Sabbathkeeping (1 Pet. 2:21; 1 Cor. 11:1)?

9. How did Jesus say it would be possible to worship in vain (Matt. 15:9)?

10. Did you know Paul preached to Gentiles on the Sabbath (Acts 13:44; 18:4-11)?

11. How many Sabbath Days can you count in Acts (Acts 13:14-27, 42-44; Acts 16:13; Acts 17:2; Acts 18:4-11)?

12. What are we to fulfill, and how (Romans 8:4)?

Why not Honor Christ by following the example He gave us and keeping the Sabbath?

## The Good Preacher

Every preacher should exhibit two things: First, a blameless life by which he can defy the world and one no one have cause to slander the teaching, and second, irreproachable teaching, that he may mislead none that follow him. So he will be right on both sides: with his good life against enemies who look much more at his life than at his doctrine; with his doctrine among friends who care more for the doctrine than about his life and will bear with his life for the sake of his teaching.

For it is indeed true that no one lives so perfect a life as to be without sin before God. Therefore it is sufficient that he be blameless in the eyes of the people, But his doctrine must be so good and pure as to stand not only before man but also before God.—Martin Luther

## Music at Conference Takes Varied Forms

Linda Greene and Faye Bond of Dodge Center, Minn., sing a gospel song of their own composition growing out of their deepening Christian experience. The Rev. Mynor Soper leads his family in a group of songs for the women of Conference.

# The Sabbath Recorder

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## "Are You Hypocrites or Aren't You?"

The above question was asked by nineteen-year-old Bob Pressley, a black student of Metropolitan State College at Denver. He was one of fifteen such students who represented themselves as "the beautiful black conscience of this nation" when they usurped the program of the Southern Baptist Convention at Denver. Identified as Christians, they challenged the 12,000 white Southern Baptists to "live up to the precepts of Jesus Christ" and be true to their profession.

It is a bit disturbing to be asked "Are you hypocrites or aren't you?"—disturbing because we don't have any more right to answer it with a categorical "no" than Bob Pressley had a right to ask it in the first place. In the sense that we do not fully live up to the standards of righteousness that we profess we are all hypocrites. In some people's book anything short of perfection is classed as hypocrisy when criticizing the other person. But if that is the definition, the epithet is a two-edged sword without a handle. The Bible calls us to perfection, and we should be so conscious of our lack of it that we pray prayers of confession daily. But the Bible does not throw the charge of hypocrisy around lightly. The word hypocrisy is only found once in the epistles of the New Testament where James says "But the wisdom that is from above is first pure—without partiality and without hypocrisy" (James 3:17). Jesus accused certain people of being hypocrites using the term twenty times (including parallel passages). There is no record of any disciple calling another a hypocrite; they left to the Master the use of that term. We might well do the same. It is not only impolite and arrogant, but self-incriminating.

The black students at Denver had a point. They could well chide Southern Baptists for lack of thoroughgoing consistency in applying Christian principles. Seventh Day Baptists are not immune to such a charge, as we well know. We claim that practically all of Protestantism has been inconsistent in application of the Fourth Commandment as interpreted by

Jesus. Though we may have corrected that inconsistency by trying to keep the Sabbath sacred, we could be caught short on living up to the Great Commission and on several other Bible commands.

We do well to be hard on ourselves, even asking, "Am I a hypocrite?" But let us resolve to be careful in applying this term to others, remembering that loving persuasion is more effective in making changes than hurling epithets.

## Church Attendance in Germany

American church leaders are concerned about the relatively small number of church members who attend services regularly. They are concerned that membership is not keeping pace with population growth in spite of elaborate Christian Education promotion, fine buildings, and strong efforts at personal and mass evangelism. They are rightly challenged to greater dedication to the task, especially when Christian standards in society are falling.

If American church leaders face problems of reaching the people, how much more do the leaders in Germany? Word comes via European Baptist Press Service that "although ninety-eight percent of the German people consider themselves Christians, only three percent regularly attend church." These figures, which supposedly include the strong Catholic as well as the Lutheran and other churches, are startling.

The Baptists have tried to reach the people who will not go to church by conducting meetings in six large tents moved from place to place during the summer. From thirty to seventy percent of those willing to come to tent meetings are unchurched — a far larger percent than would go to evangelistic meetings in a public hall or a church. However, attendance was not as good this summer as in previous seasons.

It is well known that countries of South America that are nominally Catholic have an attendance record that does not exceed five or six percent, which would leave much room for evangelism if Catholic leaders could be persuaded to

abandon their dog-in-the-manger attitude.

Several of the countries of continental Europe have, in effect, state churches. In none of these countries do the people in general take their church membership seriously.

Is it reasonable to deduct that the American system of voluntary membership has some advantages? Is there indication also that where churches are competitive, as in our country, that this has some relation to the general vitality of our churches as compared with European churches? Can we ask at what point union of churches would become a detriment rather than an asset to the furtherance of the gospel? Can we assume that our generation is so much stronger in the faith that it would avoid the pitfalls of a united church that our forefathers in earlier centuries fell into?

## Feeling Sorry for Ourselves

A dangerous and enfeebling habit in which many Seventh Day Baptists allow themselves to be entrapped is feeling sorry for themselves. Do you know of any church members who think they have too many crosses to bear? We are not as well known as we ought to be, considering our denominational age and the conspicuousness that Sabbathkeeping should give us. We become defensive, especially when new acquaintances confuse us with some other denomination that is better known. Instead of being sweet about explaining the difference to people who have not had occasion to look into such matters, we get a little resentful or feel sorry for ourselves.

One of the cures for self-pity is to take a look at the problems of others. What reason have we to think, for instance, that our denominational position is the only one that is misunderstood. All through the ages other Christians have not only been misunderstood but maligned. In the latter part of the first century Christians were called atheists because they did not venerate the gods. They were unjustly accused of serious crimes and had to learn to take it patiently. Every individual or group that

has an idea or a tenet of belief not accepted by the majority is likely to be misunderstood; it is human nature.

Seventh Day Baptists are not the only people who have problems of proper identification. A story from Sweden has just come to hand. A Baptist pastor has been quite successful in evangelism. It is reported that he does not press the young people of Lutheran parentage for baptism because the Baptist church is unpopular and "the hesitancy many would have to leave it (state church) for a minority denomination like Baptists, who are still confused in some minds with Mormons." Let's not feel sorry for ourselves.

### Their Hands Are Tied

Do you watch TV westerns? If you do, you probably feel bad when "the bad guys" capture "the good guys" and tie their hands. We are supposed to identify with the good people whose hands are tied. We watch to see just how they will get them untied and be able to continue on their good mission, whatever it is.

There is something more real and more serious than this play acting in which we may be the ones who are keeping the hands of good people tied. An appeal came the other day for the support of a Filipina missionary nurse who deals with some pretty hard cases both physically and spiritually. She depends on the Medical Assistance Program for supplies, without which her hands are tied.

We send missionary nurses to Malawi and other personnel to the same or other countries. We like to read about the success of work carried on by native evangelists in Burma, India, Korea, Nigeria, Ghana, Rhodesia, South Africa, Brazil and Mexico where we have not sent missionaries—only literature, letters, and a few private donations. None of the leaders in our mission countries have expressed their problems in exactly that way, but it could truthfully be said that their hands are frequently tied by lack of support. Our United States Conference is by far the strongest in the Seventh Day Baptist World Federation. Our

people in this country are well able to give—in comparison to the believers in other countries. It is true that we have high taxes to pay and many calls to meet, but still our self-imposed standard of living is unduly high after we have given all we think we can afford.

It comes home to me that maybe I should identify myself with "the bad guys" on the TV western if by my failure to respond to urgent missionary calls I keep the hands of faithful workers tied. Maybe I can untie some hands if I try.

### Church Directory Available

There has been an expressed need for a directory of Seventh Day Baptist churches and fellowships. That need has now been met by a thirteen-page mimeographed listing prepared by and available from the American Sabbath Tract Society.

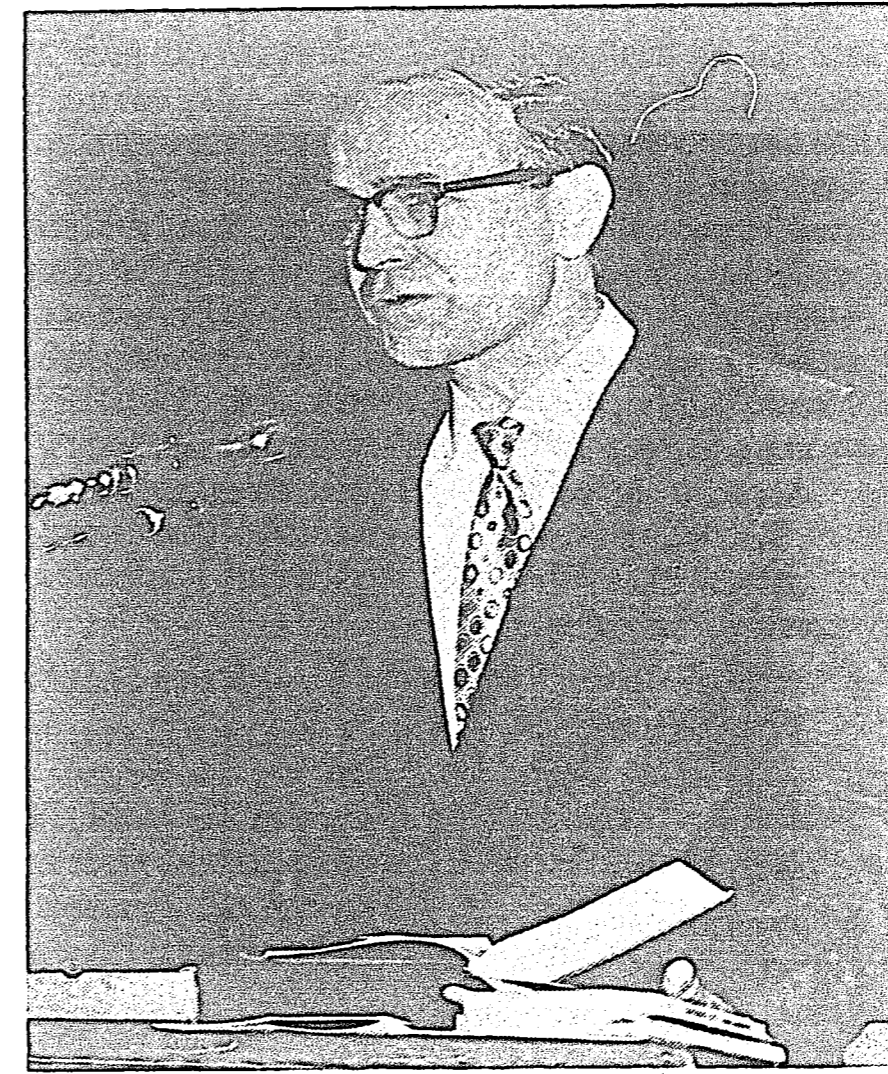
This does not take the place of the *Yearbook* in detail of information, but it contains information needed by a traveler, such as the church and parsonage address, how to find the church, and the hours of services.

Copies were available for the first time at Conference. Individuals needing such a directory should write to the secretary's office for a free copy. Clerks and other responsible people are asked to send information from time to time to update the directory. A printed edition may be produced later.

### Our Prayer Corner

Pray for:

- 1) A resurgence of the power of the Holy Spirit in the congregations that show discouragement.
- 2) A dedication to the religious nurture of our children that matches our concern for their mental development as they begin a new school year.
- 3) A consciousness of the need of friends and acquaintances for Bible study and further knowledge of the revealed will of God for their lives.
- 4) Christian leadership on the campus to anchor the youth who tend to drift with the tide.



Conference is, among other things, starting the day with Bible study. One of these half-hour periods entitled "Perspectives from Peter" was led by the Rev. Leland Davis of Los Angeles, caught here expressing a serious thought.

### Impressions

By Rua Van Horn

Many impressions of a teen-ager about the 1912 General Conference at North Loup are unavoidably dim, but some are unforgettably clear.

There were few families sufficiently affluent or adventurous to make a special train. It seemed almost unbelievable that all the passengers were Seventh Day Baptists and included important leaders in the denomination.

Housing and breakfast were provided by the parishioners and when beds were filled, the younger people slept on the floor in the basement or in the hayloft. A steam engine from a threshing machine was pulled up beside the tent dining room to supply heat for cooking and hot water for dishwashing.

The Conference sessions were held in a large tent. Folding chairs were used for seating, and ventilation was provided for by Nebraska winds.

It was an adult Conference. Youth participation was limited to music and waiting on tables. Business sessions seemed dull except when livened by heated and sometimes acrimonious debates. The preaching sessions included inspirational sermons, but are remembered more vividly by the frequent interspersing of music. It was a meeting typical of the times — adolescents and young adults listened to their elders.

Impressions of the "grown-up teen-ager" at the 1970 General Conference are so different! What striking changes!

Delegates assume the cost of their own housing and food in the excellent facilities of Milton College and thus lessen the burden on local parishioners, but the most striking impressions concern program and youth participation.

There is an unmistakable sense of mission. There is a carefully planned program of work for outreach with provisions for implementation, but of greatest significance an atmosphere of dedication and commitment. Provincialism has been replaced by a wider vision of challenges and responsibilities in many parts of the world and to many groups at home.

Youth and young adults have come into their own. Opportunity for growth in a deeper understanding of Christian living are made possible through Pre-Conference workshops. Growth in leadership is afforded through participation in all activities of the Conference. There is an atmosphere of eagerness; a dynamic forward movement.

The impressions of the "grown-up teen-ager" concerning the 1970 Conference are more comprehensive than in 1912, not only by reason of maturity, but because there are so many evidences in 1970 that Seventh Day Baptists are growing in true commitment to more dedicated work in the Kingdom of Christ.

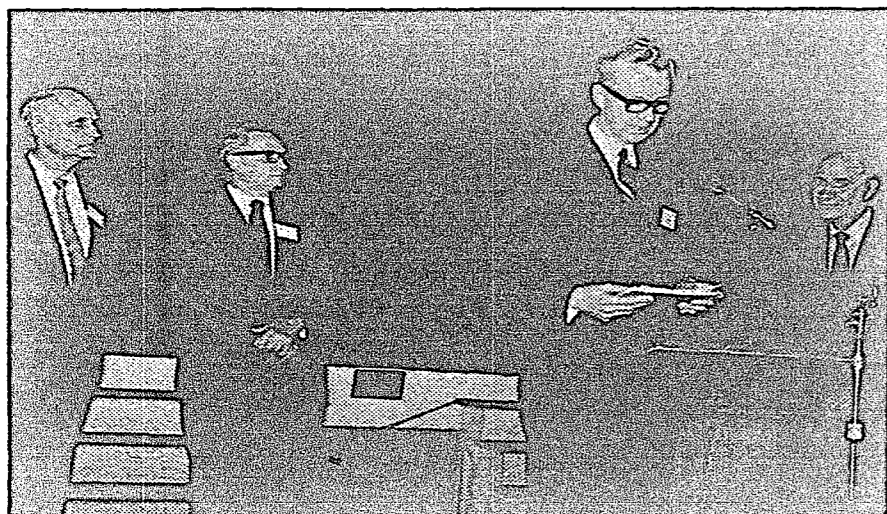
—Crier

### Bible Study by Mail

There are many correspondence schools. Moody Bible Institute claims to have the world's largest Bible correspondence school with 69,000 enrolled.

### Fraternal Delegates

Fraternal delegates are part of the cooperation between denominations and the feeling of unity that exists in the gospel.



This year there were three denominations represented: American Baptists by Dr. Robert G. Torbet, who has been with us before; Southern Baptists by Dr. Frank B. Burrell; and Seventh-day Adventists by Dr. Gordon Hyde. Also present for several days representing the American Bible Society was Mr. O'Kale. In this picture, after introduction by General Secretary Alton L. Wheeler, Dr. Torbet is speaking, flanked by Burrell and the Rev. Otis Kneese, a neighboring American Baptist pastor.

### Action on National Council

During the year there was evidence of growing criticism of some actions of the National Council of Churches. Commission had received letters from the Shiloh and Kansas City churches to that effect and other leaders had letters from responsible individuals.

A resolution found on page 49 of the 1969 *Yearbook* raised the question as to whether pronouncements on social and political issues necessarily represented the views of constituent bodies. The resolution was referred to the Council on Ecumenical Affairs, a body appointed by Commission and reporting to Conference through Commission. The Council made a statement to which Commission called attention without any recommendation for action. The gist of the statement was:

"We believe that it would be unfortunate if our General Conference were to take action

which would withdraw our voice and support from the Councils at this time. We may find that they will be developing in ways which most of our people approve. There will be continuing opportunity as time goes on for the Council on Ecumenical Affairs and for our General Conference to reexamine our position."

Both the NCC and the WCC, it was pointed out, are "at this moment seriously considering radical redirection and restructure."

There was information to the effect that the NCC would welcome suggestions from constituent bodies as to how it should restructure or what kind of organization should succeed it. Four possible options had been circulated to the member churches.

When the report of the Council on Ecumenical Affairs was referred to the Conference Committee on Ecumenical Interests, that committee decided to try to draw up a statement that would reflect some of the concerns of individuals and churches about the NCC and formulate a statement that might encourage the NCC to restructure in a way that would be more acceptable to Seventh Day Baptists who have expressed these concerns. The preparation, refining, and adoption of that statement by the committee and on the floor of Conference was considered by many to be one of the best and most unifying actions of this year's session.

The committee, chaired by Albert N. Rogers, had some twenty-five members and was one of the most faithfully attended committees. Norman Burdick (Milton), previously chosen secretary of the committee, had put much study on the NCC matter prior to Conference. The first draft of the statement was drawn up by a subcommittee including Victor W. Skaggs, Elaine Kuehn, Harold King, and Norman Burdick.

Representatives from all of the churches presently requesting to be listed in the *Yearbook* as "Council Non-Affiliate" spoke in favor of the statement, which was manifestly a compromise between stronger and weaker wording. After thorough discussion and some amend-

ments adopted or lost there was no negative vote. Discussion of such matters in previous years has been sharp. It was almost amazing that people of differing viewpoints discussed the issues so freely and without heat this year. There was a feeling that something needed to be said rather than to sidestep the issue. There seemed to be a desire to follow the Biblical instruction, "Let brotherly love continue." Instead of division there was unity. The statement as adopted appears elsewhere in this issue.

### The New Testament Teaching on the Unity of the Church

By G. R. Beasley-Murray

(A paper prepared for the Baptist World Congress at Tokyo)

It is desirable to distinguish between the idea of the Church's unity and church union. The oneness of the people of God is the direct outcome of the redeeming work of God in Christ. Church union relates to endeavors of Christian people to bring together the separated denominations. Whereas the unity of the Church is a common theme in the New Testament, church union naturally is not contemplated in its pages, for the subsequent divisions of the Church were not on the horizon of the early Christians.

The New Testament writers however were acutely conscious of the divisions of mankind in their day. They knew the bitterness of racial division, the gulfs created by religions, and the absolute divide between free men and slaves. The followers of Christ were able to proclaim that all such divisions are transcended in the Christian fellowship: "Here there cannot be Greek and Jew, circumcised or uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all" (Col. 3:11). Divided men are united by the miracle of grace, wrought by the Holy Spirit on the basis of the redemption of Christ.

The unity of God's people, therefore, is rooted in the salvation achieved by our Lord Jesus Christ. Salvation in the New Testament means deliverance from sin for life in the Kingdom of God. The Church is the people of that kingdom.

"Fear not," said Jesus, "for it is your Father's good pleasure to give you the kingdom" (Luke 2:32). God gave the kingdom when redemption was accomplished. The same thing is implied in the well-known words of Jesus, "I am the good shepherd . . . I lay down my life for the sheep . . . There will be one flock, one shepherd" (John 10:14 ff). The one people of the kingdom corresponds to the one salvation and the one gospel proclaimed to all the peoples of the world.

We go back a stage further in affirming that the unity of God's people is derived from the one Savior, the Lord Jesus Christ. The Church exists solely because of Christ and His redeeming work. The many titles and images of the Church in the New Testament emphasize the intimate connection between the Lord and His Church, and its unity in Him. We think, for example, of the Church as the body of Christ, the bride of Christ, the temple founded on Christ. "As the body is one and has many members . . . so it is with Christ" (1 Cor. 12:12). That is, so surely as our own body is a united organism, so is Christ's body, the Church, a unity. Interestingly enough, these symbols of body, bride and temple are all applied in the New Testament to the local church and to the universal Church (see 1 Cor. 12:14-27; Col. 1:18; 2 Cor. 11:2; Eph. 5:25 ff; 1 Cor. 3:16; Eph. 2:19 ff). This is because a local church is a manifestation in one place of the whole Church. Where Christ's people meet for worship there He is (Matt. 18:20), and the local congregation joins the whole company of heaven and the universal Church in its adoration of God (Heb. 12:22-24).

We go back a yet further stage and observe that in the New Testament the unity of the Church is founded on the unity of the triune God. Such is the implication of Ephesians 4:4 f.

"There is one body and one Spirit . . . one hope . . . One Lord, one faith, one baptism. One God and Father of all, who is over all, and through all, and in all."

(Continued on page 13)

## "Tell It Like It Is"

By Jude Frechette

"Tell It Like It Is," a folk musical by Ralph Carmichael and Kurt Kaiser, was performed August 11, 1970, for the General Conference by the youth Pre-Con choir under the direction of Arloue Van Horn. (The variety of attire was part of the production). The musical is a series of choral and solo pieces which portray the searching of youth for a real and relevant faith in today's confusing world.



It starts out with a fast-moving, rhythmic number which sets the stage for the quest for truth. A multitude of questions are asked about the world, friends and neighbors, life, God, and ourselves. As the musical goes on, a progression is built which carries the listener through many of the feelings and problems of kids today, to a final, hard look at God, and an acceptance of His love through Jesus Christ. However, it doesn't stop here, for all who experience the love of God must pass it on to others. "It only takes a spark to get a fire going, and soon all those around can warm up in its glowing. That's how it is with God's love."

As a member of the choir I think I speak for all the kids when I say that we thoroughly enjoyed singing "Tell It Like It Is." As young people with an ear for music and beat, we were pleased with the modern sound of many of the numbers, which were tastefully tempered by some more traditional-type songs. As kids growing up in a somewhat puzzling world, we were struck by the honest questions asked in the musical, questions many of us have voiced ourselves. But most important, as young Christians we rejoiced in the expression of a firm belief and faith in God which "Tell It Like It Is" ends with.

During the week of rehearsal preceding our performance, strange things happened — strange but wonderful. We started out as a bunch of disjointed voices fumbling through words and music most of us had never seen before. There was little, if any, feeling for what we were singing. As the rehearsals progressed, we grew a little more familiar with it, and it wasn't long before we were spending much of our free time around the piano sing "Tell It Like It Is" for the pure joy of expressing ourselves, in spite of two formal rehearsals a day. We became a close-knit group, both as a choir and as a large family, and the words we sang came from the heart. "Come along brother, let me take your hand. Come along brother, now it's time to share. Put 'er there, here's my hand to prove I care." In short, we learned to love each other very much.

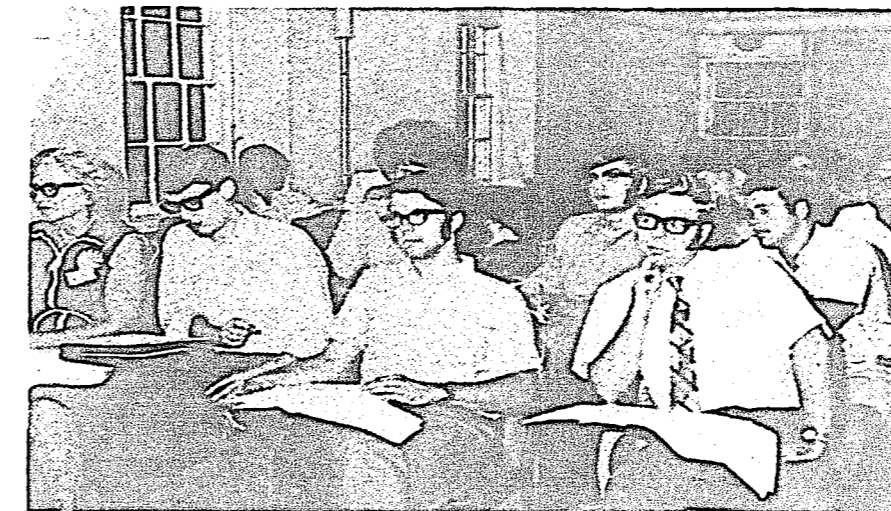
This feeling carried over as we moved en masse to Milton for Conference. Finally the time came for our performance. We were a little nervous, true, but we had a great message that we were anxious to share. Voices blended and swelled as never before, transmitting our feelings to the audience. It was evident to us that we had succeeded in telling it like it is, when at the close of the musical

we received a standing ovation. Certainly the people were filled with the Spirit as we were by the truth and beauty of words and music.

But it doesn't end here. We have been challenged by God to *do* something with the power He has given us, and the way is clear. "We'll make the world a better place to live in, but changes have to start with 'number one.' A living Christ can really make it happen, and then look out! We've only just begun." There it is brothers, sisters — "Pass It On!"

### Conference Business

At Conference the following actions were taken on the ten items listed by Commission for action (see page 9 of August 3 issue).



Conference is, among other things, committees. Here is a portion of the important Reference and Counsel Committee chaired this year by Charles H. North. To these people were referred the Commission's report and various other items. Much of the business of Conference came to the floor by way of this committee.

1. The New Conference Bylaws were adopted!
2. A statement prepared by the Committee on Ecumenical Interests expressing our hopes and fears in the future of the councils was adopted without a dissenting vote!
3. Broadening of Ministerial Retirement to cover other denominational workers is still under study.
4. Group hospitalization insurance for pastors failed to attract a minimum group of twenty needed.
5. 300th-anniversary plans include hymn-writing, skits by SCSC team at historical sites. Newport pilgrimage.

6. Our proportionate share of the \$5,000 budget for the August '71 session of SDBWF is over \$4,500. Special appeals will be made for this, and for hosting of the foreign representatives at our General Conference.

7. "Mission in the 70's" (NCCC) is still uncertain.

8. Washington, D. C., church applied for Conference assistance for expanded program of community evangelism that will be a five-year pilot program. OWM designated giving of \$2,500 plus Memorial Fund grant of \$5,000 was voted! (The expanded program includes tutoring local school children, Discoverer's Club [Bible], parents' night, community nights, teen-center, hiring of dedicated layman [unsafe for woman to work in area] to train in evangelism to assist pastor. Church pledged one-third more!)

9. Policy statement regarding weak and inactive church aid was referred to the Committee on Faith and Order.

10. Introspect - Prospect Sessions brought the concerned together to seek what God wants SDB's to do for HIM!

—Nortonville, Kans., church bulletin, prepared by Paul B. Osborn, 1st vice-president of General Conference.

### Sabbath Books for Sale

Some 750 attending Conference and eating at the popular cafeteria had a chance to examine the new Sabbath book by Herbert E. Saunders, *The Sabbath: Symbol of Creation and Re-Creation*. A goodly number were purchased, but the majority of Seventh Day Baptist homes are still without this stimulating, challenging book. It can be ordered from the American Sabbath Tract Society, publisher, at \$2.50 plus postage.

Comments on the book by some who have read it have been enthusiastic. One man who is not a member of one of our churches purchased ten copies to give away and has ordered another ten. If many more would do likewise the cost of publication could soon be recovered. Get your copy and tell others about it.

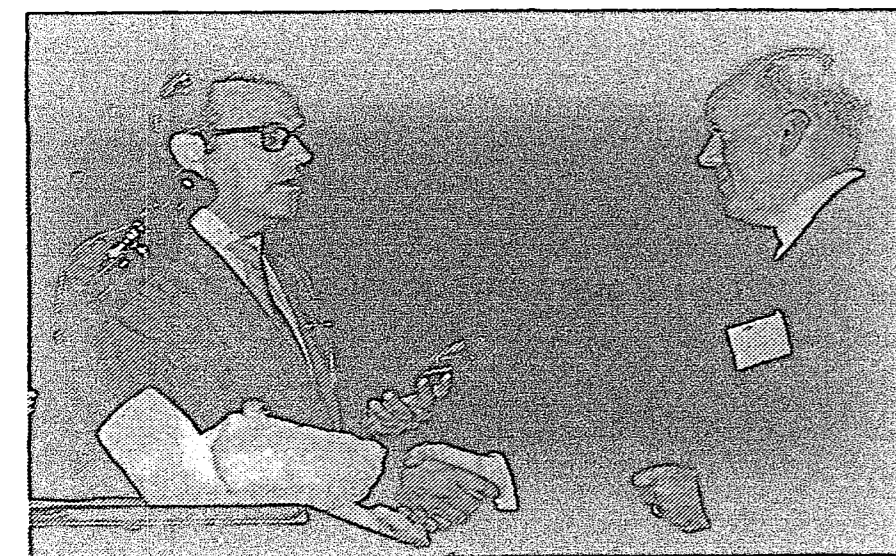
**Citations and Awards**

A dramatic and touching part of the Board of Christian Education program at Conference was a recognition of the work of the Rev. Don Sanford who has completed fifteen years as editor of the *Helping Hand*, the adult Sabbath School quarterly. Here Secretary Rex Zwiebel



is reading the citation that went with a nice plaque. Mrs. C. Harmon Dickinson, chairman of the Publications Committee, read selections from past quarterlies that she considered to be gems. At the conclusion Mr. Sanford was given a standing ovation.

Another part of the program meant much to several Sabbath Schools that had earned awards by achieving notable goals in Christian Education. Here Secretary Zwiebel is giving the highest award to the Rev. S. Kenneth Davis who accepted it in behalf of the Pawcatuck Sabbath School.



**Youth Pre-Con**

A very important part of the Pre-Con activities was the Youth Pre-Con camp, August 5-9. The site was Asbury Acres, a United Methodist camp, with the buildings scattered throughout woods surrounding a beautiful lake. This year, ninety-eight Seventh Day Baptist young people were able to attend.

The Rev. Edward Sutton directed camp. His staff included the Rev. Herbert Saunders, lecturer; Pastor Glen Warner, worship leader; Arlouene Van Horn, music director; Connie Coon, Mary Neils, Helen Green, Briana Sutton, and John Camenga.

The theme was "Faith + Nothing = Nothing." Through lectures and discussion groups, we learned that to have faith in something greater than ourselves, God, is to know what life is all about. Our response of faith is works and actions. An important part of this response of faith is keeping the Sabbath. This was a main part of discussion throughout Pre-Con.

Themes for the evening vesper services were "Authenticity and Hope," "Creation and Re-creation," "Faith as Risk," "Grace and Truth." A special part of the Sabbath vespers was a time of touching others, as an expression of our Christian love for each other. As we threw stones in the lake, the waves symbolized our lives reaching out to others.

The Thursday night activity was a film and talk by Peace Corps workers. Friday night, the Rev. Mynor Soper talked to us on the filling of the Holy Spirit. It was evident that the Spirit was with us all, not only that night, but during the whole time. Sabbath night, the Rev. J. Paul Green spoke, followed by a film, "The Prophet." Later, everyone enjoyed a campfire with songs.

Sabbath Day's service, held in a beautiful spot out-of-doors, was done by the youth. Preceding was a time of creativity. Several campers read poems which they selected or wrote, and sang numbers, some of which they composed themselves. It was grand to see what these youth can do.

Following lunch Sunday, we took part in communion and closed camp with a

fellowship circle. Everyone felt the presence of the Holy Spirit, being very close to God and to each other. —*Crier*

**Study Materials**

Provided by the Seventh Day Baptist Board of Christian Education

**POLICY**—The board does not attempt to print a full line of curriculum materials. We urge our churches to use what we produce, but we suggest that each church (through its Christian Education Committee) select a curriculum with as much unification of thought and doctrine comparable to ours as possible.

**BOOK** — *You and Your Church*, A Church Membership Manual—\$1.00 a copy. Designed to be used by Sabbath School teachers and pastors who are leading persons into membership in our churches.

**QUARTERLIES** — *Helping Hand*—for adults and young people — \$2.00 a year in group orders — \$2.50 a year for single subscription — 50 cents a single copy. Uses International lessons.

**JUNIOR QUARTERLY** — for Junior and Junior High — 40 cents student manual — 50 cents teachers' manual.

**CHILDREN'S PAPER** — *Sabbath Visitor for Boys and Girls*, a monthly for Seventh Day Baptist children — \$1.00 a year in clubs — \$1.50 a year for single subscriptions.

**MISSIONS STUDY FOR CHILDREN** —15 lessons on Seventh Day Baptist Foreign Missions, written by missionaries on the field — 25 cents a set.

**ADULT STUDY** — *The Education of an Adult* (in the church) — Adapted material for adult study of that which an adult should know to be an effective member of the church — \$1.00.

**YOUTH MANUAL**—*SDBYF Manual* for the organizing and carrying on of the youth program in your church — 25 cents a copy.

**VACATION CHURCH SCHOOL**—We print no materials for VCS, but much of the above children's listings may be adapted.

**FILMSTRIPS AND SLIDES**—Write for catalog: Box 115, Alfred Station, N. Y. 14803

**Statistics**

Records of activities and accomplishments are very valuable for any organization. The church's records should be kept up-to-date so that they may be referred to upon a moment's notice.

Every year we ask for statistics of Seventh Day Baptist education work. These are compiled and published in the Seventh Day Baptist *Yearbook*. They are now due at the Board of Christian Education office. Following is the list of churches that have returned the questionnaires. If yours is not listed, please speak to the one responsible and try to get your records sent. If you do not have a questionnaire, note the records in the *Yearbook* and send in yours that correspond. We need it *now*.

This is the list of churches that have answered as of August 25: Albion (VCS and SDBYF); Alfred; Alfred Station (VCS and SDBYF); Battle Creek; Berlin; Daytona Beach; Dodge Center (VCS); First Genesee; Hammond (SS); Hebron; Second Hopkinton; Independence; Irvington; Los Angeles (SS); Lost Creek; Middle Island; New Auburn; North Loup (SS); Nortonville (SS and SDBYF); Old Stonefort; Paint Rock; Pawcatuck; Richburg (VCS & SDBYF); Rockville; Salem; Schenectady; Seattle; Shiloh; Syracuse; Texarkana; Trenton (VCS); Verona (SDBYF); Walworth; Washington; White Cloud. The initials in parentheses indicate the areas reported.

We have camp reports from Camp Harley Sutton (Junior); Camp Holston; Jersey Oaks; Lewis; Riverview; and Wakonda.

Incomplete returns tell an incomplete story. An estimation of the statistics is better than none at all.

It is possible that some are lost in the mail, or misplaced elsewhere. Let us hear from you if your organization is not listed.

**SABBATH SCHOOL LESSON**

for September 19, 1970

A SPIRITUAL PILGRIMAGE

Scripture Lesson: Genesis 27:18-24; 28:11-17; 46:1-3

### Jamaica Conference Doings

(Excerpts from corresponding secretary's circular dated July 1970 which carries the words, "Edited report, not official minutes.")

The Jamaica Seventh Day Baptist Conference, Inc., met for its annual sessions July 21-26, 1970 with the Kingston Seventh Day Baptist Church at 27 Charles Street.

There were fifteen officers and workers present, forty-five delegates from the churches and two delegates from the U. S. Conference. Also in attendance were fifteen visitors.

The opening business session followed the registration with President A. A. Black in the chair. Among other officers present were: Pastor V. R. Smith, first vice-president; Brother L. Saunders, second vice-president; Rev. Joe A. Samuels, corresponding secretary; Sister E. R. Comrie, recording secretary; and Sister J. Samuels, treasurer.

After the opening hymn and prayer, words of welcome were expressed by the president to all present. Brother and Sister Wayne Crandall, fraternal delegates from the sister Conference in the United States, were extended a special welcome. Brother Crandall then read a letter of greeting from the American General Conference and it was voted that a letter of greeting be sent to this sister Conference.

The business of the Jamaica Conference got underway with the appointment of committees on Nominations, Finance, Credentials, and Resolutions. The minutes of the 1969 session were read by the recording secretary and thanks were expressed to her for the good and comprehensive report.

An amended constitution had its final reading. When voted upon it carried unanimously. The newly amended constitution is to be written in booklet form and sold to the churches, this project to be undertaken by the Conference office.

The corresponding secretary's report noted that the present membership on the Island was 950 (not including membership of two active churches that had

### MEMORY TEXT

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:13, 14.

failed to report) and Sabbath School membership totals 1,318. The matter of selection of delegates to the Seventh Day Baptist World Federation meetings at Westerly, R. I., in August 1971, was referred to the Conference Executive Committee for study and recommendation.

The treasurer's and auditor's reports were read and accepted. The treasurer's report was supplemented by several statistical graphs, showing each church's and each circuit's giving.

Reports from the pastors showed that much work had been done in most of the churches and that souls are being born into the kingdom. The student pastors likewise presented good reports which showed how they had all adapted and adjusted themselves to the field. They are now to be considered full pastors having served a year of internship.

The reports of the Conference Building Committee, Women's Board, Board of Christian Education, and Planning Commission all indicated their work going forward. The Board of Directors noted action having been taken to cover the Conference office with insurance against burglary and larceny. Sister E. Harrison has been appointed as manager of the reserved portion of the property at Maiden Hall. (A large portion of the property is rented for income.)

Near the close of Conference the Nominating Committee's report was adopted and the following officers were elected for the year 1970-71: president, Pastor V. R. Smith; first vice-president, Bro. L. Saunders; second vice-president, Pastor J. B. Roberts; corresponding secretary, Rev. Joe A. Samuels; assistant corresponding secretary, Bro. B. G. Lewis; recording secretary, Sister E. R.

Comrie; assistant recording secretary, Sister D. Ross; treasurer, Sister J. V. Samuels; assistant treasurer, Bro. C. Ferguson.

The new president of Conference, Pastor V. R. Smith announced as his theme for the year, "Serving to the Glory of God" (1 Cor. 10:31). "Thus, the 1970 Conference came to an end. It was a wonderful Conference, thanks to the many who fasted and prayed that it would be successful. Prayers were most certainly answered. To God be the glory!"

—E. T. H.

### End-of-Quarter Missions Emphasis

For the past several years your Missionary Society has sent information and prepared audiovisual aids giving facts on the four fields where we have active workers — the home field, Guyana, Jamaica, and Malawi. We are thankful for the response of the churches and the growing use of these materials.

Late in August the regular mailing was made to emphasize the Malawi field on Sabbath, September 26 (or more suitable date chosen by the local church). The messages from our missionaries and Central Africa Conference leaders, as recorded and played during General Conference in Milton, along with the slides shown, are available under the title, "Malawi Message" from the Tract Society AV Library, or the Missionary Society office.

This will be the last "End-of-Quarter Missions Emphasis," for this plan gives way under the Year V emphasis, "Strengthening the Seventh Day Baptist Witness Around the World." In order that we may become familiar with the member Conferences of the Seventh Day Baptist World Federation, a monthly emphasis on "Worldwide Witness" will be made. This will begin in October 1970 with the Seventh Day Baptist Conference of Brazil.

Information and suggestions for a bulletin board were sent to each church following the announcement and sharing of the plan at General Conference.

### Unity of the Church

(Continued from page 7)

The unity of the Church is rooted in the unity of the Father, Son and Spirit in the work of salvation. Unity therefore is not an accidental feature of the Church, but is as essential to its nature as surely as the triune God is one God and not three gods. The prayer for unity in John 17:20 ff should be set on this background: "May they all be one, even as thou, Father, art in me, and I in thee. . . that they may be one, even as we are one." According to these words the unity of the Father and the Son is both the pattern of the Church's unity in Christ, and the source of that unity, for the Church is one in the Christ who is one in and with His Father.

The unity of the Church is confessed and built up in its worship. This is at least one aspect of the meaning of baptism. "In Christ Jesus you are all sons of God through faith. For as many of you were baptized into Christ have put on Christ . . . You are all one in Christ Jesus" (Gal. 3:26 ff). That statement means "You were all baptized into Christ, you are one body in Christ." This unity is nourished in and through the Lord's Supper. Paul speaks of the "cup of blessing" as "the fellowship of the blood of Christ," and the bread as "the fellowship of the body of Christ." He adds, "Because there is one loaf, we who are many are one body, for we all partake of the one loaf" (1 Cor. 10:16 f). To share in that loaf is to experience anew fellowship with the Redeemer and fellowship with the members of the Body.

It is not surprising that Paul should exhort, "Spare no effort to make fast . . . the unity which the Spirit gives" (Eph. 4:3 NEB). This holy fellowship has been created at infinite cost. The Church should do all in its power to preserve it. In our time perhaps the churches have to "spare no effort" to recover the fellowship of the Body of Christ, and to give it a more adequate expression than at present exists. How to achieve that is one of the burning questions of our time. Everyone knows that the ecumenical

movement, as expressed in the World Council of Churches, is engaged in attempts to give outward embodiment to the hidden unity of the Church. Most Baptists feel unable to participate in those endeavors. Obedience to the teaching of the New Testament suggests that in that case we must contrive to find better ways of expressing that unity which is the gift of God.

### National Council of Churches Statement Adopted by Conference

From the beginning of the ecumenical, conciliar movement, Seventh Day Baptists have expressed their faith in the Church of Christ as the fellowship of Christian believers by participation in ecumenical organizations. Our General Conference has labored consistently, within the limits of personnel and funds, to be a contributor to the National Council of Churches of Christ, its divisions and program boards. Because our concerns are wider than our own Conference and broader than the interests of any single organization, and because there is mutual benefit in dialogue and the exchange of ideas and criticism we reaffirm our conviction that we have a part to play in the future joint endeavors of the churches. Our deep concern is that such endeavors shall take a form consistent with Christian brotherhood, which will allow us to participate, and which will encourage the widest participation possible from the churches not now affiliated with the Council.

Because the delegates of the Seventh Day Baptist churches in conference assembled have expressed a variety of concerns about the validity of the structure and the activities of the Council in its present form, and because the NCCC is engaged in studies which will determine its future structure and program, we present this statement, approved by the Seventh Day Baptist General Conference, August 1970, in the hope that it will be a constructive contribution to its deliberations.

### Concerns:

Among the concerns expressed by individuals and churches are some relating to the theological base of membership and program and the failure to recognize and make use of minority opinions and convictions. Even more wide-spread is the concern regarding the impact upon the public and upon the churches of two elements in the present work of the Council: a) public policy statements by the General Board, and b) church identification with projects of the Council in which the churches do not concur. That these are important should be evident.

A more detailed analysis may be helpful in understanding the implications involved:

The NCCC is an agency of the churches established for cooperative efforts in various fields. Because, in effect, it represents millions of Christians, its voice is listened to by government and other organized elements in society, and its influence on politics and economics is considerable. This places a heavy responsibility upon the Council and its representatives that its spokesmen shall truly represent the convictions of its dispersed membership. That such consensus is difficult to achieve is obvious. That policy statements have not always been representative of the convictions of all member churches is also self-evident. The question then rests upon a determination: Is the cooperative agent of the churches (NCCC) established to be 1) a spokesman for the churches; 2) an active leader of the churches into phases of Christian service beyond their present vision; or 3) an arm of the churches to do cooperatively that which the churches direct? It is upon the choice noted here or upon some combination of the three that all the rest depends.

The policy statements of the General Board may be criticized from a number of viewpoints: their lack of consensus, their interpretation by the news media and the public as statements representative of the views of millions of Christians whose denominations are members of the Council, their areas of concern, and their effectiveness. Since in many in-

stances they do not reflect a consensus of the churches; since they are in part falsely interpreted to be the convictions of the constituents of member churches; since their effectiveness as a tool of change is seriously questioned; and since, to many, it is outside the powers and responsibilities of the Council as framed by the member churches to make such statements, we believe that the practice of making policy statements should be minimized.

### Proposals:

The concerns illustrated in the paragraphs above have deep implications for structure, form, and program in the future ecumenical organization hereinafter called *organization*. They point toward the following:

1. that the organization work always for the glory of God in obedience to Christ.

2. that this organization be a council and not a church; that is, that it be an instrument of the churches, concerned with affairs that can be dealt with best on an interdenominational level.

3. that the organization emphasize working through task forces and or consortia to deal with particular areas of mission or social concern. These task forces and consortia would be composed and funded by those communions interested in the particular programs. The organization might act as the facilitating body and/or provide impetus for such task forces and consortia.

4. that the organization should serve as a forum for new ideas and new vision but should minimize the practice of making policy statements as a form of expressing that vision.

5. that the member communions be free to choose those programs in which they wish to participate and those from which they wish to abstain.

6. that the member communions should take responsibility for their proportionate share of the work of the central body of the organization.

7. that the organization should serve as a resource center, undertaking research and collecting information for the use of

member communions and other interested groups.

8. that the organization should make every effort to publicize its activities, purposes, needs, etc., to insure that the member constituencies are fully aware of the real work of the organization.

In summary, we believe that it is important for Seventh Day Baptists to participate in cooperative Christian efforts. In regard to national cooperation of Christians it would seem that an organization having several characteristics included in options A or B of the "Report of the Task Force on Options Confronting the National Council of Churches" would be most in accord with Seventh Day Baptist belief and tradition.

"All work and no play . . ."



Conference has its lighter moments even at the most serious times. Leland Bond (center), chairman of Commission, about to begin reading the document which represented the work of that body through the year and the meeting for over a week just before Conference introduced one such lighter moment. Opening a box that filled the front part of the auditorium with its aroma, he offered pieces of crusty hot chicken to the general secretary (right) and the president (left) with the remark that during Commission meeting President Wheeler could not get along without his fried chicken. (They sometimes had a basket of chicken brought in rather than taking time to go to a restaurant.)

NEXT WEEK there will be more pictures and stories about Conference, as space allows.



# The Sabbath Recorder

A Commission Member  
Found Time To Write on

## The Future of Seventh Day Baptists

The future for Seventh Day Baptists is extremely challenging, exciting and even vital. In a nation of 200,000,000 people we have unlimited opportunity to witness for Christ and God's Kingdom. If one-half the population is churchied, there would still be 100 million that need to hear the "good news." With 5,300 Seventh Day Baptists in our body, each member needs to witness to 18,850 unchurched. And this needs to be done *now!* Isn't this a thrilling opportunity for Seventh Day Baptists?

From time to time the future for Seventh Day Baptists may be somewhat confused and dimly lighted. As pressures from society gouge and leave deep wounds in our flesh and as internal eruptions and grievances threaten to break the "silver cord" that keeps us to vitally joined to Christ and His wondrous work, the question is often and honestly asked, "What is the future for Seventh Day Baptists?"

In times like these we need to turn to the Word, the Bible, and search for the description of God's plan and then pray for direction.

At the center of Christian faith is Jesus Christ. He came from God, and rose from the dead; He was born of a woman, and died on a cross. He lived in human flesh. He hungered, thirsted, suffered, sorrowed, and talked with little children. He shared the concerns of His people, weeping over the city, warning of suffering to come, and disrupting the exploiters.

In John 10:10 He states that I am come that men should find abundant life.

In John 13:15 and Luke 9:23 He asks men to follow His example of humble service and daily cross-bearing. He calls men to the way of eternal life through their faith in God and their service to the needy (Matt. 25:35-40).

God's purpose is to unite and reconcile *all mankind* to Himself and to each other in Christ (Eph. 1:9, 10). In the cross man finds a pattern for reconciliation with each other ( Phil. 1:27 - 2:11). Jesus pointed out that human reconciliation is incumbent on those who celebrate reconciliation with God (Matt. 5:23, 24).

There is an urgent, pressing need to nurture, strengthen, and renew the life of the Church. Men and women, young or old, must respond individually and then as a church to God's plan.

Finally for those who do respond to God's plan, there is a *future* as described by John in Rev. 21:1-22:5. John saw a new heaven and a new earth. The old heaven and earth passed away. There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light.

—Warren F. Brannon

## Joy on the Road

I like the imaginative thought of the writer who was walking very rapidly down a country road one day, his mind full of anxious thoughts, when he seemed to hear a slow, drawling voice come up from the road itself, asking "Why don't you saunter along? Why don't you take it a little easier? Maybe you think there is nothing worthwhile on the road but the end of it? Believe me, there is something more. If you do not find love, joy, and goodness on the road, they will not be waiting for you at the end."

—Reuben Gomitzka



## Professional Guilds at Conference

In a successful attempt to show how one can serve Christ through his daily work, Conference President Wheeler asked delegates to group themselves according to their lifework or major interest and to have daily discussions. Many such groups or guilds were formed. Above is the Nurses' Guild; below is the Business Guild.