

The Sabbath Recorder

LET'S THINK IT OVER

IFCO To Combat Apartheid

Three leaders of the Interreligious Foundation for Community Organization (IFCO) held a press conference recently in New York and announced plans for an offensive against racial discrimination in Africa.

In calling for expanded church action, the Rev. Dr. Lucius Walker, Jr., IFCO executive director, read from a public statement.

The press statement called for the elimination of dialog with South Africa until the "illegal government of South Africa is replaced by a government duly elected by the principle of one man one vote. There cannot be any basis for dialog with the European settlers in South Africa given the present government structure."

Since the "present South African mood and line of reasoning" does not suggest that South Africa intends to change internal conditions, "what is there to talk about?" the statement continued. "Dialog, as conceived of by South Africa, is a policy of deceit and subterfuge."

"IFCO calls upon the churches to embrace the liberation struggle in its efforts," said the press statement. "Minority empowerment at home cannot be divorced from the process of decolonization and nation building in the Third World."

"We call upon the churches to reinforce their proclamations with specific actions in support of liberation movements in those countries where armed revolt has been necessary by colonial viola-

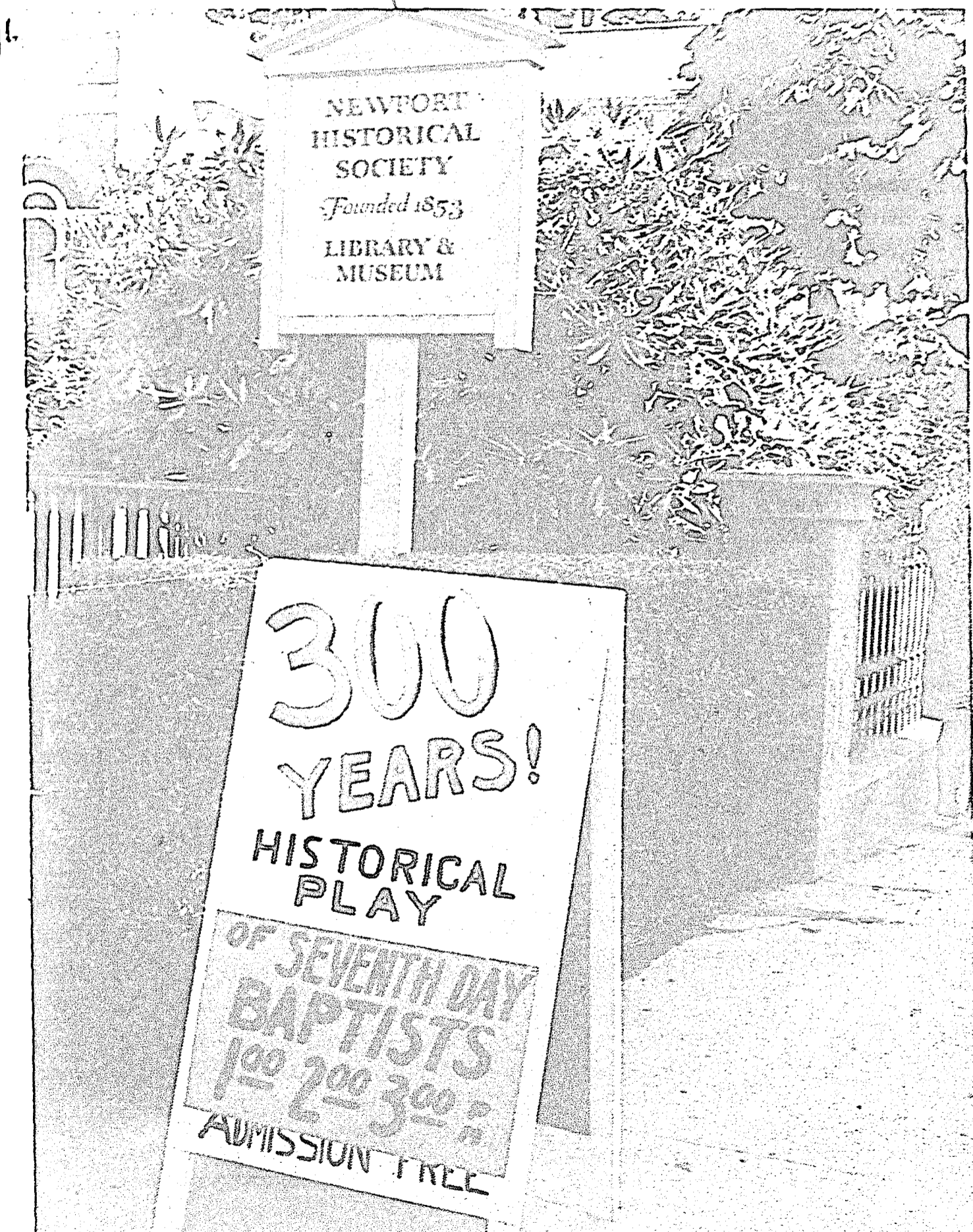
tions of all conventions of decency and human dignity," the statement continued.

IFCO, established in late 1966, ran into financial problems in 1970. But early this year it announced that its financial picture had improved somewhat and lifted a three-month moratorium on grants to community organizations. Prior to the moratorium, it had channeled \$3.1 million to various organizations. Grants totaling \$437,336 to 27 projects were announced by IFCO in May.

Unspoiled by His Millions

Jack Buras at twenty-three inherited \$82.7 million in August 1970, but is apparently unspoiled by his wealth. He continues as a part-time university student devoting most of his time to church work. He continues as minister of music at Harmony Baptist Church at Prattsville, Ark., where he directs seven choirs and gives twenty-three voice lessons each week. "I feel I've been given a tremendous opportunity to witness," said Buras. "Having inherited all this money gives me a chance to get before people who wouldn't have listened to me before."

It is not all joy, however, for everybody wants to help him spend his money. His mail at the local post office has gone beyond 10,000 pieces, and requests for help have totaled more than \$100 million. Some of the requests would be funny if they were not serious. For instance, there was the letter urging him to invest in "a Christian race track" where people can bet on horses but not have to suffer "that sinful secular atmosphere."



The Sabbath Recorder

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Looking Back at Conference

There were many things about our recently held General Conference that were unusually good. The backward look at our history was remarkably well presented. Perhaps never before has such talent been drawn out to produce high quality historical celebrations. Those who attended were impressed and stimulated. Auditorium conditions were almost ideal. Lighting and acoustics were almost without flaw, enabling the participants to present their material effectively.

The forward look was also highly challenging. Much was said about the opportunities that lie ahead for our people in presenting the gospel to a needy world. The presence of so many representatives of work in other lands and the opportunity to listen to them in small groups contributed much to the feeling of mission. To be sure, the prospects are not bright in every European country and there are problems to face whenever the work of the Lord is pushed.

If there was any discouragement expressed or felt at Conference it was mostly along the lines of not having enough finances or personnel to meet the challenges that are presented to us. We may not know how much longer doors will be open throughout the world, but for the immediate future there is much more to do than we can get done in the places where our witness is established and where it is just beginning. Those who paid attention to the people from other countries and to the forceful presentations of the outreach of our boards and agencies must have come away from our annual meeting convinced that "the future is as bright as the promises of God."

There were some things about Conference at Amherst that were not as good as might be hoped for. We probably cannot expect every Conference to be equally stimulating in every area. A good emphasis on a congregational choir shortens the time for some other things. The scheduling of fewer sermons than usual perhaps left some wishing they could have heard more different voices. There were no periods of Bible study. Time that might have been set aside for this was given each day to conferences with

foreign leaders, which undoubtedly was wise. We can study the Bible by ourselves or week-by-week in our churches; it is only once in five to seven years that the mission fields come to us. Any disappointment felt for lack of corporate Bible study sessions should be countered with the realization that more people were involved in missions study than would have attended a morning Bible study.

Early-morning prayer meetings have sometimes been a real blessing to a considerable number of delegates and visitors. This year the 6:30 a.m. prayer meetings were turned over to the capable young SCSC workers. They were prepared to lead, but the attendance was pitifully small. Just why the usual number did not make the effort to attend is not known. The fact is that group prayer did not work out well this year. There is strength in prayer especially when it gathers together many people who are not normally united in prayer. It gives a new perspective to the day's activities and to the Conference as a whole. The adults let the young people down and some of the young people let the designated youth leaders down.

Who can say what would have been different about the present and the future if we had found more time for group prayer? Something would be different for "Prayer changes things." To be sure, the spirit of prayer was prevalent and there were some outstanding public prayers, but some would say that we should resolve to spend more time in prayer during the year and during the sessions of the 1972 Conference. Perhaps there has not been enough praying for the funds to carry on our work.

Our 1971 Conference was well planned and well led. The business was taken care of better than at any time in recent memory. The frictions that sometimes develop in procedural or doctrinal matters seemed to be absent. We have talked about unity and love at almost every gathering. This time we seemed to have it without much talk about it. The question that remains is whether our love and unity will be shown to be of the kind that sends us forth with a redeeming message and a Christ-centered unity. The love of

Christ led Him to give His life on the Cross. We must catch more of that spirit if we are to call ourselves Christians.

We start a new year with a new theme, "To God Be the Glory." Let us remember that these words apply when God has used us in His work, not before.

The President Was Wrong

According to the New Testament, Christians are required to be loyal to the government even when it is a pagan government that has little sympathy for the Christian cause. But according to the same Bible, men like John the Baptist rebuked rulers who were wrong even if it caused imprisonment or death. Our government is far better than that of Rome in the first century, but good executives can make bad mistakes and ought to be called when they are wrong.

President Nixon, who deserves our loyal support as a chief executive with a tremendous responsibility for the welfare of our country, is wrong in the attitude he is taking toward government aid to parochial schools. Two months ago the Supreme Court ruled almost unanimously that direct aid to sectarian schools was contrary to the Constitution. There are now twenty-seven cases pending that involve religious freedom and separation of church and state. These must be decided in harmony with the broad decision of the Supreme Court.

Since that court ruling President Nixon has not hesitated to let it be known that he will do what he can to come to the aid of the reportedly hard-pressed Catholic schools. He attended a Knights of Columbus meeting in New York recently at which Terence Cardinal Cooke appealed for government funds. The President said his support could be counted on in the quest for such funds. In an aside to the Cardinal he said he hoped the Supreme Court was listening to Cardinal Cooke's speech.

The President was wrong in making such a remark and in publicly stating that he would try to get funds for the Catholic Church when the highest court had ruled against tax support of sectarian schools. It is not our place to judge the motivation of the President in this matter. There are

those who question whether he would be so much in favor of mixing church and state if he were not running for reelection.

We may well pray for our President, not only that he be given clear vision to see the issues at stake, but also that he be given the courage to act in accordance with the convictions that we believe he must hold. It behooves the executive branch of our government to give full support to the judicial branch. Otherwise there is a breakdown of confidence in all branches including the legislative, which is directly influenced by the President.

May God give us all the grace to accept decisions that are not in our favor and the wisdom and courage to stand up for what is right.

Of War and Peace Conference Action

The Seventh Day Baptist General Conference has always been interested in promoting peace among the nations as well as individual peace with God and our fellowmen. The delegates from time to time have passed resolutions in regard to the ethical implications of our nation's involvement in international conflicts. They have, in general, been reluctant to fully endorse the pacifist position although there has been active support for those young men who have taken the conscientious objector position. This has been done without denying the convictions of those who have been willing to serve in the Armed Forces of our country. We have pretty much avoided making pronouncements that could be considered political or beyond the sphere and competence of our church.

Some of those among us who favor a stronger pacifist emphasis have campaigned for this through the years and again this year. The Rev. Paul S. Burdick drafted a letter expressing "faith in the ideal of a warless world" and calling on all Christians to pray and work together for four specified objectives. This was referred to the Committee on Social Action Interests early in the Conference week at Amherst along with other items on a wide range of social concerns. It

was thoroughly considered by a committee of twenty-five which devoted a full morning session to the paper. It brought back a report to the floor of Conference where there was brief, thoughtful discussion ending in the adoption of the committee's report. The following portion of the report is therefore the action of Conference in this area.

"Since Conference received a communication from the Reverend Paul S. Burdick and referred it to this committee, it was studied and some revisions made. The revised document is as follows:

"We believe that there are better ways of meeting the various threats to Christian living and world security than war; therefore we call upon all Christians to pray and work together for the following objectives:

1. For the abolition of all wars, as God through the Holy Spirit may direct.
2. For leadership on the part of all organizations seeking to relieve tensions between nations in the Spirit of Christ.
3. For the cessation of the war in Vietnam, hoping that the United Nations will mediate a cease-fire, arbitrate the differences, and will supervise enforcement of the terms of peace.

"While we recognize many obstacles in the way of bringing these matters to a full solution, we believe that difficulties and obstacles should never stand in the way of earnest prayer and faithful work toward bringing about matters which seem to advance the Kingdom of God."

Worldwide Witness

The worldwide witness materials that have been so popular in our churches are to be continued throughout the rest of the year, it is announced. Churches will be receiving in September emphasis material on Holland to be used in October. New Zealand will be featured in November and our General Conference in December. The committees that have been arranging for the use of materials on the other countries are hereby alerted to be ready for the filmstrips and printed material as the worldwide witness emphasis is resumed.

Publish Glad Tidings

By Rev. Victor W. Skaggs



A message given in the early morning worship service on the second day of Conference. The speaker announced that there would be woven into the message quotations from A. H. Lewis, Abraham Heschel, and from *Seventh Day Baptists in Europe and America* without full identification.

"What will a . . . historian say of this age two thousand years from now? Will it be his lot to record that the twentieth century, which opened with unparalleled brightness for science and commerce, proved to have attained more knowledge and more wealth than it could assimilate? that it was educated beyond its abilities, and rich beyond its power of moral resistance? Will he record that, as a consequence of this materialism, Christianity, the child of a sternly pure Hebraism, succumbed so completely that a new Secularism, a new Paganism, took its place?"

Such questions are a part of the background of serious Christian thought today. What is the future of Christianity? What is the future of the church as we know it? What is the future of Seventh Day Baptists? But the questions are not new! They are in a book by A. H. Lewis who wrote them just after the twentieth century began. They are still our questions, still our problems.

Individuals in our day rise up to remind us that "there is a realm of time where the goal is not to have but to be, not to own but to give, not to control but to share, not to subdue but to be in accord" (Heschel). We need this kind of urging, for most of the time to us "time . . . is a measuring device rather than a realm in which we abide. Our consciousness of it comes about when we begin to compare two events and to notice that one event is later than the other . . ." but time, "independent of space, is everlasting; it is the world of space which is perishing. Things perish within time; time itself does not change.

We should not speak of the flow or passage of time but of the flow or passage of space through time. It is not time that dies; it is the human body which dies in time . . . Time which is beyond space is beyond the divisions in past, present and future" (Heschel).

This is so clearly evident when we think of the events of the past and present and sometimes of the future. Yet, some moments in time "are more sacred than others. The hour when the boy knelt at his mother's knee; the hour when the man looked into the eyes of his dying child; the hour when the sinner struggled up from baseness and consecrated himself to a new life — these hours are sabbatic as compared with the hours of moral chaos or of empty barrenness which preceded them" (Lewis).

This moment of worship when God seems close and the fellowship of new faith seems more real is sabbatic when compared to the hours which preceded it. This time in history now when we pause to give recognition to the work and the workers of the past and to look forward to the future with hope is sabbatic when compared to the years which preceded it. In these days together we ponder the direction in which God's Spirit would lead us, much as it has been pondered in the past.

"We honor every Christian who keeps steadily in mind the fundamental duty and joy of Christians, that of bringing the world to a knowledge of the Christ. The world needs something more than culture and improved political machinery. It needs salvation; it needs redemption; it needs re-creation of the inner man . . ." So spoke the man who more than any other was called to be the apostle of Sabbatarianism. This breadth of faith, this hope in the future under God, this stirring call to duty and privilege was the inspiration of his time.

It was with this in view that A. H. Lewis and C. D. Potter accepted the task to publish God's good tidings as editors of *The Outlook*, a magazine of Sabbath

Reform. It was launched in 1882 with an edition of 52,000 to be sent to ministers and leading laymen of all denominations. "The general plan of the paper was to present the Sabbath truth and Sabbath reform as part of a complete gospel of salvation," it was stated.

Here the impact of history upon our present is startlingly clear and sharp . . . Is the Sabbath to us "a part of a complete gospel of salvation"? It was to them. Is it so in our thinking and in our action? Has Sabbathkeeping "produced character and Christian life so exalted as to compel faith in its importance"? asks A. H. Lewis.

Our answers to these questions will determine the legitimacy of our hopes for the future, for these hopes "must be determined by solid facts rather than by the fancies of self-congratulation and the ignorance of narrow views and shortened vision."

Here, in this place, we rise to a high experience, but to what end? Have we reached the point where opportunity does not go unanswered? Are we ready to "make a practical and continuous response to the demands" which are placed upon us? Have we, as a group, been infused with the idea that the special mission of the denomination consists in publishing the claims of the Sabbath, as a neglected truth? or have we reached a point in history when the accusations of the past are only too true that (in the words of Lewis) "the strongest argument against the Seventh Day Baptist position is furnished by their present attitude"? "The principles (we) profess to cherish ought to give a deeper love, a stronger faith, and more earnest endeavor . . ." Do they?

But let us look to the future with hope. History provides our lesson: In 1895 Conference declared its judgment that "the time had come for new and forward movements in the way of trying to bring the church of Christ to the faith and practice of the Sabbath . . ." (*SDB's in Europe and America*) and the results of that decision were the opening of avenues of service under God which provided a new impetus. ". . . the infinite energy of Jehovah descends into human purposes

MEMORY TEXT

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32).

and makes them adequate to living the eternal life in time" (Lewis).

This is the faith which paved the way for fruitful labor. This is the faith for today and for the future. This is the faith which started *The Outlook* with its incalculable effect on individuals and churches. This is the faith which continued *The Outlook and Sabbath Quarterly* with its direct approach to the Sabbath discussion. This is the faith which sent out 14,000 copies of special monthly Sabbath reform issues of *The Sabbath Recorder* in 1901. This is the faith which published *The Sabbath of Christ* in issues approaching 10,000 in 1902. This is the faith which determined that "This paper is set for the diffusion of knowledge upon the Sabbath question, and for the restoration of the observance of the Sabbath according to the authority and example of Christ, who declared Himself to be the Lord of the Sabbath."

This faith — that "the infinite energy of Jehovah descends into human purposes and makes them adequate to living the eternal life in time" (Lewis) is our faith. We have no other!

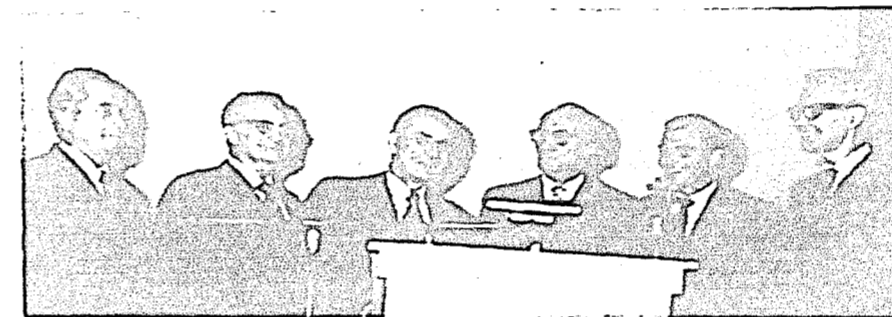
It is this which gives hope for the future. It is this faith in the empowering of God's Spirit in human life which calls us to "a permanent and radical denominationalism (in the best sense) and hence to greater effort.

Publish the glad tidings! In the opinion of our forefathers, ground is being lost when we are not before the world "in some tangible and impressive manner." "No one after lighting a lamp puts it under a bed, but on a stand, that those who enter may see its light." And be careful, "for from him who has not will be taken away even what he thinks he has" (Luke 8:16-18 adapted).

I would like to close with the strong words of A. H. Lewis in *Spiritual Sab-*

Fraternal Delegate Observers

On the first day of Conference a number of appointed observer-delegates from other denominations were present. They were brought to the platform and introduced by Secretary Wheeler. Each brought brief greetings, and Robert Torbet of the American Baptist Convention spoke in behalf of all on the Biblical expression, "Members one of another." Some had come in the morning and were present throughout the day; others came for the afternoon presentation. At the evening meal a room of the cafeteria was reserved for fellowship with Commission members and others. It was a pleasant hour of somewhat ecumenical sharing. Some denominations that do not usually send observers did so this time.



Pictured left to right are: Rev. Arthur J. Stanley, International Convention of Christian Churches (area minister); Pastor Marvin E. Loewen, Seventh-day Adventist (secretary, Department of Public Affairs and Religious Liberty); Rev. Alton L. Wheeler, Seventh Day Baptist (general secretary); Rev. Gideon K. Zimmerman, North American Baptist General Conference (executive secretary); Rev. Earl Appelby, Baptist General Conference (area minister); Dr. Robert Torbet, American Baptist (ecumenical representative).

bathism, page 189: "Christianity is not dead; it has hardly begun to live. It was a Hebraic revelation, and the experiment of meeting modern problems in the spirit of a purified Hebraism has never been tried. We have tried a Puritan version of Hebraism; and it has failed. We have tried Hellenized and Solarized versions of Hebraism, and they have failed. But the religion which brings eternity into time, which gives a holy earnestness to practical effort, which brings respect for law without idolatry of the law — this is to be

Pre-Con Experience

(Although the directors have written a report of Youth Pre-Con this piece from two of the young people adds something else of interest).

The immensity of the University scared most of the Pre-Conners the first day. We weren't alone in the woods, off by ourselves. It would be a little harder to sing out the songs we love at Pre-Con with all those college students around.

Soon this underlying feeling of apprehensiveness broke through at a group meeting of all the Pre-Conners. Discussions and earnest prayer cheered us tremendously and we found ourselves singing His praises in our cafeteria parking lot. No longer self-conscious about students finding out we were Christians, we proclaimed it in the lunchlines.

People started asking questions, questions that were very hard to answer. However, with a little help from our "Friend," we mastered this difficulty.

Sabbath and Sunday we were bussed to a new cafeteria. We sang the Doxology in the entryway with two or three cooks watching. We ate five meals in that cafeteria and for every meal our audience grew and grew. The cooks nicknamed us the "happy bunch." Their smiles and kind words helped us through the days. We sang for them in the entrance, on the steps, through the lines, and at the tables. We hardly had time to eat.

So you see a group of Christian kids made somewhat of an impression on this campus even though it is so huge.

Praise the Lord,

Shelley and Scott

the achievement of the future . . . The process, which must be a process of spiritual struggle, a strife between sense and spirit, will in time so enlighten the intellect that a consecrated service of the whole man will be possible.

"Jesus is our guide. He gave us the assurance that the Spirit will comfort and will illumine; it is to be no casual visitant or a chance acquaintance, but a constant companion and a continued spiritual creator within us."

Youth Work at Conference

If a comparison were made with annual conferences or conventions of other Protestant denominations it would probably be observed that the attendance and participation of youth in ours is much higher. One reason, of course, is that the young people who attend Pre-Con are encouraged to continue on through the Conference session. This year it was particularly easy since Youth Pre-Con was held on the same campus as the adult sessions which immediately followed. The result was that during the week before the weekend influx nearly one-fourth of those registered were young people.

What provision is made for the participation of youth in other than their own social and spiritual activities? Much. They are assigned in considerable numbers to the various committees; they work on the daily paper, the *Crier*; they sing in the Conference choir, conduct prayer meetings, and attend special youth rap sessions at noon. They serve in particular on the Youth Work Interests Committee almost to the exclusion of adults. To this committee is referred the youth work portion of the report of the Board of Christian Education. It is no wonder that this committee comes up with many new ideas and expresses itself on the way the young people think things should be done.

Each year there are many young people at Conference who have not attended before and others who have developed considerably in their thinking. Youth at Conference is a temporary, changeable group covering a small age span. Leadership changes much in two or three years. Therefore, the voice of youth cannot be expected to be quite the same from one year to the next as far as the committee is concerned.

The Youth Work Interests Committee this year under the leadership of Esther Burdick, who has listened attentively to our young people in recent years, did a good deal of constructive thinking and made a number of proposals for denominational work.

Much of what the young people thought

would be best was presented as suggestions to boards and agencies and will have to be considered by them before action is taken to implement the action proposed. The youth were quite conscious of our world-work and made suggestions for more foreign news in the *Beacon*. In fact there were many suggestions for increasing the use and effectiveness of this youth publication at home and abroad.

It was noted that the national Seventh Day Baptist Youth Fellowship (SDBYF) has problems of functioning well throughout the year. It needs strengthening to be effective. One proposal was that membership be stimulated by granting lower fees at Pre-Con and at the annual youth banquet for members than for non-members.

A proposal for the overall work of youth was made and is included here, although its feasibility has yet to be determined. The report of the committee, however, was adopted. The paragraph follows:

"Because of our concern for a means to provide recognition and status and a voice for youth, we would strongly urge the Commission to consider the following plan which would follow the arrangement made for this year. A youth director-coordinator should be selected who would oversee all aspects of youth work and service in the denomination. Working with this staff person would be a council on youth consisting of approximately four persons, including at least one capable SCSC veteran. This would represent a structure separate from the Board of Christian Education with the youth director-coordinator to be directly responsible to the Planning Committee. Goals of this plan would be to focus on such things as: all dedicated service given by youth and follow-up of such programs, programs of youth evangelism by and for youth, recruitment for service, leadership training, more effective employment of youth talents and resources, coordination of all resources and services presently provided, exploration of ways to improve communication both in this country and abroad. We feel the results of such a plan for youth would be a

"He Is Able"

Reflections of Pre-Con

By Garth and Mayola Warner

Pre-Con '71, held at the U. of Mass., proved to be a "many-splendored" thing—many-sided and for many reasons. But for those who might be interested in a review from your Pre-Con directors, we will be happy to share what we felt and saw.

First of all, the physical surroundings made us feel like a small flock of sheep among wolves. We wondered, can God possibly penetrate the "cement dungeon" that was to be our meeting place, or offer more excitement than pinball alley, or speak to us in spite of the atheism that pervaded even our dorms?

Secondly, our program in a nutshell was to provide worship, Bible study, encounter groups (varying in size from two to ninety-five) interest groups, choir, and recreation. Since it is the firm belief of your directors that a program must be flexible enough to allow the Holy Spirit to change any part of the structure at any time, it was on this agreement that the staff was selected: the Rev. Duane Davis to be Bible study leader; Althea Rood to be recreation and interest group leader; Miss Lois Wells to be choir director; and Ralph Mackintosh, Patti Jo Pederson, Linda Davis and Michele Hunt as encounter group leaders and general stimuli for the overall program, fitting in as guided. (We found that by having these dedicated young people on our staff, definite benefits resulted.)

The staff met for orientation the evening before registration, faced the problems, prayed together, and claimed victory in Christ's name. Then throughout the four days of "Encounter with Christ, the Holy Spirit, with Myself, and the World," (our daily themes) we as a body sensed that God was indeed at work.

From our experience in the past, we

greater sense of identity and an encouragement toward unity of purpose, as well as a fresh approach to youth involvement."

labored under the positive assumption that each of the eighty-six Pre-Conners and nine staff members had something very valuable to share and that, provided with an atmosphere of Christian love and honesty, we could minister to each other and discover new dimensions of growth. And this, we honestly believe, by the grace of God happened!

According to the survey of evaluation sheets received after Pre-Con the activities that most affected the individual's spiritual growth were the encounter groups, the Sabbath morning worship and the Sunday closing Communion service. This was definitely because everyone was free to participate as he felt led. In the words of evaluation by one Pre-Conner:

"... most impressive to me was the sincerity with which my friends expressed their doubts, questionings, fears, etc. I was encouraged by their openness in the same spirit about their certainty in Christ Jesus, their faith, confidence, and hope in Him. The encounters, both in small and large groups were experiences of true worship, for these were people seeking, each in his own way, and honestly, in the spirit of love. No one was excluded from the circle (save by his own choice) and God was a constant participant. No one felt that he had to speak eloquently, or gloss over the dirty corners, for it was a soul-to-soul exchange. Essential to this condition was the initial honesty of our co-directors. Without their open willingness to share on a common, person-to-person basis in God's love, there would have been no encounter as I have described it here. This is not a pat on the back — it is a statement of fact."

We include this last thought only for the consideration of other youth leaders:

"At this point I discover that I have little else to say. What has occurred at this Pre-Con has been a struggle and a joy. There is no formula for duplication, no surefire answer, no concrete analysis. Indeed, perhaps there are only two things which can be suggested with an eye to finding the keys. These are — Christian love and true honesty."

Our third and last thing that we'd like



**"Pastor Gene"
and the
Field of
Christian Education**

The tragic death of Pastor Gene Fatato at the hands of "social misfits" poignantly lifts up the depth of his involvement in helping just such persons in their primary relations. He helped us see that the field of Christian education always includes the neighborhood and the community. In a stronger way than most pastors ever attempted, "Pastor Gene" had added to the teaching-learning functions of the church's Christian education the dimension of social compassion.

"Pastor Gene" had thrust himself into the midst of the socially alienated and had brought to them the hope of the good news in many ways, some of them known only to God. We can only hope that, not only his murderers, but many others will come to openly recognize and

to share is some of the results that we saw. Since the staff had many person encounters and shared our prayers and concerns daily, we know that God touched the lives at some point of nearly everyone present. Some came to Christ for the first time, others unlocked new doors for Him to enter, and still others consecrated themselves in new depths of commitment. And we know that Pre-Con '71 isn't over yet. The Holy Spirit didn't stop working with us on August 8, for many have expressed the desire and intention to maintain daily Bible studies and prayer times, and also weekly fellowship times of collective study, prayer, and sharing.

We count it a joy and privilege to have been able to share with such an exciting, terrifying, amazing, perplexing, honest and beautiful group of individuals!

To God Be the Glory!

appropriate the depths of Christian love which Pastor Gene tried to convey.

It is this reaching out to potential Sabbath School learners and church members which Christian education must keep in its plans and efforts. Not that we are stressing the importance of numerical Sabbath School statistics, but we would emphasize the crucial concern for the Sabbath School to bring Christian good news with all its background into the lives of as many neighbors and friends as possible. If the full range of Christ's love is to be known and practiced, the Sabbath School's broad religious storehouse must be offered with realism and concern for all possible learners.

"Pastor Gene" has sharpened the focus of our Christian education outlook upon the church and Sabbath School as agents of reconciliation in the neighborhood and community. His death has ironically highlighted his example, and challenged the powers of darkness. We rise up to thank God for his gifts to the church of the twentieth century, and to the moral struggles of both the named and nameless of God's children. He gave so many humans the hope of fuller life, both personally and socially in his belief that through Christ "social misfit" could become an unused title for anyone.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) The leaders of churches in other countries as they take up again their labors at home after spending several weeks in the United States in connection with the SDBWF.
- 2) The Seventh Day Baptist leaders in several countries whose churches were not represented at the SDBWF meetings and who labor valiantly with very little financial support.
- 3) Our college age young people who are taking up their studies, facing temptations and new opportunities for witnessing.
- 4) Miss Elizabeth Maddox as she begins a year of nursing service in Malawi.

To God Be the Glory



**New President
Paul Osborn
Introduces
Conference
Theme**

The theme I have chosen for the coming year of Conference is an attempt to turn us away from gloating over human achievement back to a dependency on God. Building from a 300-year heritage as Seventh Day Baptists and existing in a scientific age that has seen man leave the field of earth's gravity and explore the moon, it would be a great temptation to mention some of these achievements in the theme. But Paul's epistle to the Galatians has furnished us with a reminder that Christ's death is still necessary for our eternal salvation, and no matter what or who we are, we cannot escape this. God has provided for our salvation, and thus we are driven back to give Him praise. Our theme for the coming year is "To God Be the Glory" (Galatians 1:1-5).

The glory of God used to be assumed, and our glorying a reflection of His! Such facts are called in question by the majority of the human race now, and that makes a double responsibility for those of us who claim to be members of God's family to give Him glory. Our desire is that each of us will seek ways in which our lives can give God the glory!

God's glory has been shown in creation. The psalmist declared, "The heavens declare the glory of God . . ." But we read in Romans 1:19-23 that when men were faced with the revelation of God's glory in creation, they did not glorify Him, but became fools. God then revealed Himself through His commands. We know of their glory when we read of Moses having to veil his face when he descended from the mountain where he had been conversing with God. But again

we find that "All have sinned and come short of the glory of God" (Rom. 3:23). And so God showed His glory once again, this time in His Son, Jesus Christ. "We beheld His glory," John says (1:14), "the glory as of the only begotten of the Father."

But Christ was rejected by God's people. And today, multitudes are spurning their Lord and Savior, choosing to glorify their own way of salvation rather than accept God's way through faith in Jesus Christ! We cannot glorify God without first coming to Him for salvation in Christ.

Man's glorying has become vain. It is well that Paul admonishes us in 1 Corinthians 1:31, "He that glories, let him glory in the Lord." But now let us look seriously at how we can fulfill the theme, "To God Be the Glory!"

First, let us all recall the words of Christ in His high priestly prayer (John 17:10). Speaking of His disciples he said, "I am glorified in them!" How?

Christ said in Matthew 5:16 that we should let our lights shine before men, that they might see our good works, and "glorify our Father which is in heaven." Thus, our good works are to call attention not to ourselves, but to God. This thought is further emphasized in the discussion of the vine and the branch (John 15). Here Christ says, "Herein is my Father glorified, that ye bear much fruit." The fruit is aptly described by Paul (Galatians 5) as that of the Spirit, love, joy, peace, patience, gentleness, goodness, faith; meekness, temperance. Thus it is in faithful, Christ-like lives that God obtains glory!

A further thought is expressed by Paul in Romans 15:3, 6, where he has discussed following Christ's example, "who pleased not himself." He urges that with one mind and one mouth we might glorify God. It is in the unity of Christian love and fellowship that God gets glory. "By this shall all men know that ye are my disciples, when ye have love one for another" (Jn 13:35). It is small wonder that the world does not know of God's

Crandall Classroom Fund Grows

Although the special appeal for funds in support of new classroom space at Crandall High School was sent out in midsummer and received early in August at the time many of our members were busy with camp and Conference and personal vacations, the initial response has been very heartening. We have received and have pledges of the approximate amount needed to begin construction, and arrangements for this are being made.

Most of the donations have been in small amounts, though there have been a few substantial ones. One letter accompanying a check said: "Just this morning I received your appeal for help. I just couldn't wait another day to send this small contribution. I am a widow and only have Social Security but I know God will bless me and supply all my needs. He never has failed me and I know if I have the faith He will help you in all your undertakings. I will pray for all of your work and know He will meet all of your needs." No doubt many of those who have contributed are doing so sacrificially as this donor has, and such giving, as unto the Lord, is what is going to make this project a success and enable the classroom to be completed as early as possible.

There may be some readers, however, who because they were away when the special letter of appeal came have not yet taken time to sit down and enclose their contribution. To these and other readers who have not yet given their extra amount

glory today when there is so much pride and prejudice even among those who claim to be His people.

Perhaps the strongest admonition to glorify God is found in 1 Corinthians 6:20, "For you are bought with a price: therefore glorify God in your body and in your spirit, which are God's." There is no halfway measure here. Christ did not die just that we might believe and have faith. He died to possess us all, body and soul. It is not possible to just "do good works" to glorify God, for our minds, our spirits, our souls are involved,

for the construction of the new classroom at Crandall High School we urge you to do so as soon as possible so that we will have the funds in hand and the project can move forward with no delays. Such contributions can be sent designated for Crandall High School Building to the Seventh Day Baptist Missionary Society, 401 Washington Trust Building, Westerly, R. I. 02891.

Over 20,000 Treatments at Makapwa in Six Months

Sarah Becker, R. N., in charge of the medical department of Makapwa Station has recently sent us a copy of her semi-annual report. This report covers the first six months of 1971. She writes: "We do continue to thank our heavenly Father for His blessings and healings in our midst."

Our work in Malawi consists of the Thembe Dispensary for which the following statistics are given: "total new cases 2,552; total subsequent 5,029; total treatments 7,581. We have received help for the roof of a new addition from Christian Service Committee for Thembe Dispensary. The people have agreed to make the bricks."

The Makapwa Station hospital has several sections in the report:

- (1) *Makapwa Outpatient Clinic:*
 Number of new cases treated 2,611
 Number of subsequent visits 10,185
 Total number of treatments 12,796
 On April first the Government asked us to report our patients in two divisions,

and by faith we do glorify Him.

The book of Galatians, which is our theme book of the year, contains the defense of our faith in Christ, and the admonition to do good works. Both necessary to our theme, "To God Be the Glory"! Paul's concluding thought in Galatians is, "God forbid that I should glory save in the cross of our Lord Jesus Christ." It is just here that we must start, asking God to forgive our sins, and from this point on living for Him. Let us make this coming year a year of bringing glory to God. *To God Be the Glory!*

those under five years of age and those five and over. This is the picture we see developing:

	Under 5	Over 5
Total new cases	510	740
Total number of returns	3,191	1,803
Total number treated	3,701	2,543

Of added interest: Number of patients treated for parasites: hookworm 248, ascariis 142, bilharzia—urinary 102, rectal 31. We began health teaching sessions on March 17 in our general clinic Sunday, Wednesday and Friday mornings for 25 to 30 minutes and have averaged seventy in attendance. We have had two interruptions only in this schedule. Lesson content: sanitation, hygiene and prevention of the common diseases. We do have good discussions and hope that people really will profit from this."

- (2) *Makapwa Hospital Inpatients:*
 Total number treated as admitted patients 181
 Daily average of patients in hospital 1
 Average number of days spent in hospital 1
 Number of patients died 7

- (3) *Makapwa Maternity Units:*
 Total number of live births 298, total number of normal births 193, sets of twins 3, breech deliveries 2, stillborns 4, neonatal deaths 6, maternal deaths 0.

- (4) *Under-Five Clinic:*

	Normal weight	Underweight
New patients	93	42
Return visits	568	389
Total new	135	Total attendance 1,092
Immunizations: Polio	92/71/61,	DPT 172/139/89,
Smallpox	162/208.	

This clinic for children under five years of age is held once each week and children are to be brought to the hospital for the clinic once a month by their mothers. With over 400 enrolled this means that they handle 100 or more each week.

While government subsidies and aid do much to help in staffing, and small charges made to patients help on costs of medication, your society does underwrite this work in the maintenance of buildings and provision of salary for our missionary and some of the staff. This is done through funds contributed to the Central Africa Conference.

In order to help in the work load and

to increase the public health teaching Sarah Becker looks forward to the arrival of Miss Elizabeth Maddox, R.N., early in October. Miss Maddox is giving a year of dedicated service to aid in this medical work.

Ecumenical Memberships

Among the reports given to Conference each year is the report of the Commission-appointed Council on Ecumenical Affairs (CEA). This report is considered by the president-appointed Ecumenical Interests Committee (headed at Amherst by Burton Crandall). Conference then acts on the report of the committee and its recommendations in regard to the annual report and other matters of ecumenical relationships. Although the official minutes must await the publication of the 1971 *Yearbook* some of the more newsworthy aspects are reported here.

The Council on Ecumenical Affairs indicated that it had held two sessions and had discussed our relationship to the World Council and National Council of Churches. The latter is in the process of reorganization. We quote a portion of the CEA report:

"We further recommend that the Conference Committee on Ecumenical Interests present a resolution to General Conference urging the National Council to accelerate its reorganizational efforts. This seems appropriate since we cannot make an intelligent decision concerning our ecumenical membership until after the reorganization has taken place."

The Council recognized the possibility that our denomination might eventually find itself shut out of some areas of ecumenical participation "because of our small numbers and limited finances" but it did not favor withdrawal on account of theological or policy-making difference, which reasons, in its opinion, would "suggest a negative isolationist attitude and does not convey the idea of Christian brotherhood." In conclusion the report stated, "this Council is no closer to a decision concerning our ecumenical memberships than it was at this time last year."

The Conference, upon recommendation

of the Ecumenical Interests Committee, urged the NCC to keep to its reorganization schedule. It also voted to ask its CEA to prepare digests of future NCC policy statements for publication in *The Sabbath Recorder* so that all of our people could be better able to judge as to whether or not we were in agreement with the statements. It should also be prepared to furnish more complete information upon request. It should have the responsibility of conducting an educational program on NCC and WCC in our denominational paper.

ANNUAL MEETING NOTICE

The annual meeting of the Board of Christian Education will be held at the Alfred Parish House Sunday, Sept. 19, at 2 p.m. The purpose of this meeting is to elect members of the Board of Directors for the coming year. All delegates to General Conference from any Seventh Day Baptist church are eligible to vote at this meeting.

News from India

Many people were keenly disappointed when the representative from India, the Rev. B. John V. Rao, did not arrive for the World Federation meetings and General Conference. They had hoped to hear more about what may be the largest Seventh Day Baptist Conference in the world. Furthermore, Mr. Rao had counted heavily on these meetings and a chance to meet friends in Pasadena and Battle Creek as well as Plainfield, according to his frequent letters. It was thought that travel plans were firm and that he would reach Kennedy Airport at 5:30 p.m., August 3. He did not arrive, and the explanation was not known until after Conference when a letter came to the executive secretary of SDBWF.

There had been uncertainties about securing plane reservations, but the reasons for not coming were more personal. Just before time to set out for the United States, Mr. Rao's wife, Mary B. Suseela, went to the doctor with premature birth pains. An operation by a lady doctor to deliver the baby almost cost the life of the mother. She was

rushed to a hospital for transfusions and at the time of writing it appeared that she would recover. Mr. Rao requested continued prayer. The unexpected hospitalization and heavy medical expenses are a matter of prayerful concern.

NEWS FROM THE CHURCHES

SHILOH, N. J.—Our church was very well represented at Pre-Con and Conference this year. Many families attended the Sabbath Day services. The week following Conference, the Shiloh and Marlboro churches were hosts to the World Federation delegates at Jersey Oaks Camp. Sabbath morning we heard an inspiring sermon by the Rev. Otrain Manani from Malawi on "Seeking the Lord." A dinner was enjoyed in Fellowship Hall with our delegates as guests. Mrs. Inez Peters of Guyana was the speaker in the afternoon meeting of the Women's Mite Society. This society is believed to be the oldest women's missionary organization among Seventh Day Baptists. It preserves the requirement that each member contribute one penny per week, collected annually. —Correspondent

COMING NEXT WEEK

Look for more pictures of Conference and related news events next week. The pictures intended for this issue were not available at the time we went to press. There will be interesting snapshots of the camp experiences of SDBWF delegates also.

Tract Society Annual Meeting

The annual corporate meeting of the American Sabbath Tract Society for the election of members and officers of the Board of Trustees and for transacting such other business as may properly come before the society will be held in the Board Room of the Seventh Day Building, Plainfield, N. J., Sunday Sept. 19, at 2 p.m.

SABBATH SCHOOL LESSON

for September 18, 1971

GOD REVEALS HIMSELF

Lesson Scripture: John 1:1-5; John 1:9-18

SONGS FOR YOUTH

The Tract Society mimeographed publication "Songs for Youth" has proved more popular than anticipated. Orders from churches quickly exhausted the first printing. A second edition of the same size was run. That supply is now entirely exhausted. The question before the Publications Committee is not whether to produce more, but how many more. Some pastors and youth leaders have ordered more than once since they have found the selections good. Others may not have yet determined their needs. Immediate orders might help the committee. A donation of ten cents per copy plus postage should accompany the order.

MRS. REUBEN SIMONS

Members and friends of the Plainfield, N. J., church were saddened to hear of the death in Bermuda on August 2, of Ruth Simons (age 45), wife of Elder Reuben E. Simons who has long been associated with the Plainfield church and in recent years a recognized elder who occasionally filled the pulpit. Though his wife was not active in the church, she attended occasionally and was loved by those who knew her well.

Mrs. Simons accompanied her husband to Bermuda (his birthplace) for an extended stay. They had intended to return to Plainfield the first of October. She was hospitalized for three months prior to her death.

Surviving besides her husband are their only child Mrs. Sarah Casey, and her seven children, some of whom have attended the Plainfield church. A brief memorial service was conducted by Pastor Saunders for family and friends at the morning worship hour August 21.

Marriages

Cason - Bennett.— P. F. C. Ernest J. Cason, son of Mr. and Mrs. Ernest H. Cason, Battle Creek, Mich., and Lorrie Bennett, daughter of Mr. and Mrs. C. Herbert Bennett, Battle Creek, Mich., were united in marriage, June 5, 1971, in the Seventh Day Baptist Church by the bride's pastor, the Rev. S. Kenneth Davis.

Hazen - Ellis.— Philip I. Hazen, son of Mrs. Roene Hazen of Waterford, Pa., and the late Charles Hazen, and Ruth Marie Ellis, daughter of Delmar and Frances Wells Ellis

of Stephentown, N. Y., were united in marriage at the Seventh Day Baptist Church in Berlin, N. Y., on Sunday, July 4, 1971, with the Rev. Paul L. Maxson officiating. They are at home at 416 A Street, S. E., Washington, D. C. 20003.

Births

Bates.— A son, Jonathan Reuel, to Reuel and Sharon (Boatman) Bates, of Everett, Wash., Aug. 9, 1971.

Holland.— A son, Donald Joe, to Joe and LouEtta (Hathcoat) Holland, of Renton, Wash., at Seattle, Wash., Aug. 21, 1971.

—D.L.D.

Accessions

SALEM, W. VA.

By Baptism:

Vicki Diane Ash
Donna Jo Semenick
Kristianna D. Spencer

By Testimony:

David Lee Buck

Associate Members:

William Stroud
Mrs. Judith Stroud

PAWCATUCK, R. I.

By Baptism:

George Mosena
Brenda Mosena
JoAnne Barber
Steve Barber

By Letter:

Francis D. Saunders
Lila S. Saunders

WATERFORD, CONN.

By Baptism:

Pamela Bellefleur
Jean Fetrow
Janette Fetrow
Judy Fetrow
Donald Sisson
Jeanne (Mrs. Willard) Starr

Obituaries

FATATO.— Rev. Eugene N., son of Mrs. Mary Capobianco Fatato and the late Nicholas Fatato, was born in Schenectady, N. Y., Oct. 29, 1926, and was killed on August 17, 1971, in Riverside, Calif.

He is survived by his wife Freda Curry Fatato and their four children, Paul Gene, Mary, Nicholas, and Charlene, of 227 Milton Street, Battle Creek, Mich. He is also survived by a sister, Alice (Mrs. Don) Ritz of Lancaster, Calif.

Funeral services were held Aug. 23 at the Griswold Funeral Home in Schenectady, N. Y., and interment was in Viewland Cemetery. The services were conducted by his pastor of thirty years, the Rev. Paul L. Maxson.

—P. L. M.

The Sabbath Recorder

Bible Reading a Privilege

In our country it is easy to buy and read the Bible, so easy that most people take it for granted and perhaps neglect to study the Word of God. Bibles are so plentiful in so many different bindings and so many popular versions that the question is not whether a church member can own one but which one to buy or how many different versions. This is not the case in Eastern European countries where the governments have forbidden the publishing or the importing of Bibles for many years.

It makes news when there is a slight change of government attitude and at least some of the churches are allowed to have Bibles. The fresh story from one country is indeed good news for some of the Christians.

The United Bible Societies were recently able to send 10,000 Hungarian Bibles to the 80,000-member Reformed Church in Romania.

The diocese of Cluj received 6,000 copies, most of which were sent out at once directly to the congregations. The diocese of Oradea received 4,000 Bibles, which are being distributed through regional offices.

A limited number are being kept for new theological students. Each congregation is receiving one for use as a pulpit Bible.

This granting of an import license for Bibles for a Protestant church in Romania indicates the possibility that other and smaller Protestant groups will be allowed to receive Scriptures from abroad.

This is indeed good news of an improved situation. It makes us stop to think, however, of the previous condition and of how much is still lacking in that Communist country. Previously the only way Bibles could be gotten into Romania was by smuggling, which was quite hazardous. Even now only one denomination has Bibles to distribute and at that only one member in eight can purchase a Bible. To put it another way, if there were ten Seventh Day Baptist churches in Romania, they would get none of the 10,000 Bibles recently allowed to be shipped into the country. Independent churches will be among the last to get Bibles if the present relaxing of regulations continues—which is by no means certain.

There may not be very much we can do to influence Communist governments to permit the importing or publishing of the Word of God and not much that we can do in a personal way to distribute Bibles where it is forbidden. We can ask God to move the hearts of rulers in the satellite countries to allow more freedom. We can also contribute money to the Bible Societies so that whenever the door is opened a little crack there will be sufficient Bibles in the right language ready to be pushed through that crack. Furthermore, we can demonstrate our love of the Bible by studying it and treasuring it in our hearts. How much of the Bible would we still have to nourish our souls if suddenly all the printed volumes were snatched from our homes and churches?



Stewardship Is the Subject

Outside the lodge at Jersey Oaks Camp, owned and developed by the Shiloh Seventh Day Baptist Church and friends, Secretary Alton L. Wheeler conducts study on Christian Stewardship for the representatives of the overseas conference of the Seventh Day Baptist World Federation and a few U. S. representatives. The week of leadership training after Conference was considered both pleasant and profitable for all who participated. See pictures on pages 8 and 9.