

The Sabbath Recorder

Conference in Colorado

ITEMS OF INTEREST

American Baptists To Restructure

The recommendations of the Study Commission on Denominational Structure (SCODS) calling for a major restructuring of the administration and polity of the American Baptist Convention were overwhelmingly approved in a late night session of the sixty-fifth annual meeting of the American Baptist Convention on May 11 at Denver, Colo.

The final vote, at approximately 11:10 p.m., was 1,844 to 113 in favor of the motion to accept the SCODS recommendations.

In addition to providing for a new 200-member General Board and the strengthening of the office of general secretary, the approval of SCODS changes the name of the American Baptist Convention to "American Baptist Churches in the U.S.A." — to be used starting January 1, 1973 — and provides for biennial meetings of the convention to replace the annual meetings.

The SCODS recommendations passed intact with only two amendments. One amendment "suggests" that the presidency of the denomination rotate "among clergy (men and women in professional church leadership) and laity, without regard to race or sex."

Another amendment approved by the delegates provides for two alternates for each election district representative selected for membership on the new General Board.

An amendment intended to provide fifty percent representation of women on the General Board was decisively rejected

by a vote of 296 to 2,222.

All other proposed amendments to SCODS were defeated. —ABNS

Note— Rev. Glen Warner was asked to serve as press representative of the *Sabbath Recorder* when these policy matters were under discussion.

Thoughts on China

Dr. Arthur F. Glasser, now dean of the School of Missions at Fuller Theological Seminary, was one of the last five or six missionaries to leave China two years after the Communists took over. He stayed there at the end of World War II after serving as a Navy chaplain in the Orient. His comments about the future of missions in China should carry some weight. He notes that "actually, a good part of the mass public education that you see in China today was built on the base of missionaries' pioneering education." He doesn't think there is as much resentment built up against Americans as some other nations who treated the Chinese badly.

Dr. Glasser scoffs at those zealous evangelists who in the wake of the Ping-Pong matches spoke about preparing to crash back into China and pick up where the effort left off. Things have changed. He does hold out hope for some kind of work sometime:

"But we need long-range, thoughtful concepts about Christian work in China, not false hopes. The hard reality is that Communist countries are not letting missionaries in. Oh, there are some exceptions, in Poland, for instance, where they have an interest in anything that might weaken the Roman Catholic Church. And Yugoslavia is different. Communist countries are not uniform. That old day is gone."



Pre-Con and General Conference sessions will be held this year amid the stupendous Rocky Mountains in the vicinity of Denver. To look out upon lofty, snow-clad peaks, virgin evergreens, and tumbling streams in deep canyons will add inspiration to Spirit-filled meetings.

The Sabbath Recorder

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Communist Evangelism

After President Nixon's visit to Mainland China there was much journalistic comment about the future of relations between China and the United States. The same is taking place in regard to the significant Summit Conference in Moscow. Some far-reaching agreements were reached that may contribute to the peace of the world and will doubtless enable the Soviet Union to upgrade the low standard of living which is so out of keeping with that nation's status as a great world power.

It is not our place to discuss the international political situation or details of agreements reached or those not reached. It is quite appropriate, however, to call attention to the terminology used by a secular writer, Richard Egan, in the *National Observer* of June 3. After telling of President Nixon's appeal for the two countries to exercise restraint in any crises he went on to say:

"But Nixon is aware that this is not an easy program to sell to the Russians. The Kremlin leaders, though stressing peaceful coexistence with the West, admittedly have not abandoned their desire to spread the Communist gospel throughout the world. And besides the evangelistic drive, the Soviets, impelled by expansionist ambitions that predate Marx or Lenin, have been seeking to expand their political influence into areas the czars were only dimly aware of.

Christians may be now arousing themselves from a long slumber and attempting to mount nationwide and worldwide evangelistic thrusts, but as yet the organized church has not been characterized by the zeal mentioned in the above paragraph "to spread the Communist gospel throughout the world." Of course it in no way compares with the true gospel. Its goal are material, not spiritual.

If the apostle Paul could say what he did to the slightly erring perverters of the gospel in Galatia, how much more would he cry out against this so-called Communist gospel! He said: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:6-8).

The seriousness of the situation is that the second greatest world power today is officially financing and promoting with religious zeal this "gospel" to all the world. We cannot expect our nation to back the true gospel in the same manner. Evangelism is the responsibility of the churches, not the nation. It behooves us as Christians to combat the false doctrines of Communism and to contribute our resources and manpower to carry the eternally satisfying gospel of Christ to the ends of the world, including the iron curtain countries now controlled by a Communist minority.

His Strange Love

One can wrap his mind around the thought that "God so loved the world that he gave his only begotten Son . . ." We can imagine Jesus loving the whole world and ourselves, with some reservations, doing the same thing. But when we look closely at the gospel record and see how His disciples acted even at the most crucial times, we wonder how Jesus could love each of the Twelve.

On that last night, the night of the Lord's Supper, they had followed His instructions in arranging for the Passover but at the meal one of them was ready to betray Him and the others were quarreling among themselves about who would be the greatest. How could the Son of Man love such failures?

But Jesus did love them. He, the Master, rose from the highest place of honor at the table, stripped Himself and began to wash His disciples' feet. What an embarrassment it must have been to those men who had forgotten the lessons of love!

We wonder if we who profess to be disciples of Christ are not about as unlovable as those first Twelve. Perhaps the greatest continuing lesson from the upper room is the realization that Christ loves us in spite of our unlovableness. He is reaching out at our times of striving and stooping to wash our feet.

JUNE 17, 1972

It's One Big World

The Christian view of the world is that it was created by God, belongs to God, and ought to give honor and glory to God. It is one world more than it is a composite of self-seeking nations competing for economic and material advantages. If Jesus came to be the Savior of the world then those who have accepted His redeeming love must have a world relationship patterned after His rather than to be intensely nationalistic or individualistic.

We live in a nation that protects us and in many ways makes life pleasant and good. We owe a loyalty to our nation and to the representatives we have elected to administer the laws of the local and national society of which we are a part. As Christians we have to draw more inclusive lines than non-Christians can be expected to draw. The good of all mankind is a higher good than the good of one family or one nation. Somehow we must encourage all the other citizens of our country that their good in the long run is closely tied up with the good of all. When we become too nationalistic in economic matters, the temporary advantage disappears and we lose what we thought to gain.

A case in point is the perennial question that is becoming increasingly more urgent, the balance of trade. Ours is the greatest consumer nation of the world and has prided itself as being the greatest producer nation. Much of our economy has been based on our ability to produce far more than we needed and to sell the excess abroad. We could almost feed those portions of the world that cannot produce enough for themselves. However, it is reported that in the last six months of 1971 the United States for the first time since 1893 had a foreign trade deficit, importing more than exported.

Many people believe that mounting labor costs have priced our manufacturers out of the world market and have done much to cause businessmen to move their plants to other countries or to discontinue business altogether. Labor leaders blame business leaders and deny that organized labor is in any way responsible for the loss of world trade. J. Kuhfuss,

president of the American Farm Bureau, says that "overall wages and imposed labor demands are basically responsible" for the American loss of its competitive position and adds:

"In the long run, commodities are going to be produced where they can be best produced for the lowest price. We are a part of the world market and the world market in the long run is directed by the buyers and users of commodities."

We cannot settle in this religious journal the argument of who is to blame for the devaluation of the dollar due to the present unfavorable balance of trade. We can appeal to Christians to take the attitude that we in this country have no inherent right to always enjoy a great economic advantage over the people of other nations. Other countries will not come up to our standard of living at the same rate of progress. If all had the same advantages and the same access to the world's goods we would again be in a competitive position — if there was the same desire for individual productivity among all people in all countries. This is too big a supposition. If we lose our personal industry and slide further into the attitude of getting something for nothing there is no hope for our national economy. Eventually the good things of life will go to those who work for them and if the Japanese, for example, are willing to work harder than the Americans they will have more of those good things than we.

In all, the Japanese exported to the U. S. market last year more than \$830 million of radios, television sets, tape recorders, stereos and other items. Their 1971 trade surplus was \$8.6 billion.

At the present time we in America and in the church have ample stored-up resources which we can use to feed the hungry and share the gospel. Those of us who want to serve more than we want to get can resolve to keep down our expenditures for luxuries in order to better serve the whole world. It may ultimately benefit our nation also. For the next few years at least the unfavorable balance of trade need not affect our missionary giving. In fact, we will save a great advantage in most of the world in the matter

of giving. A dollar given brings far more than a dollar's worth of blessing in most countries. Foreign business investment is uncertain and risky, but foreign giving is still a rewarding investment.

Retirement in Russia

After long years of labor in Russia men and women (who have equal opportunity for heavy manual labor) are entitled to a retirement pension which cannot be taken away from them without a general uprising. Retirees for the first time in their lives have a certain amount of security. During their productive years all jobs, all education, and all advancement are under government or party control. Any deviation, such as religious activity, is subject to reprisal.

The Kremlin watchers who translate Russian newspapers and radio messages report that the Communist Party leaders are trying to devise means of stamping out the new interest in religious faith. The principal offenders are these older people who are on pensions and can now show an interest in religion without fear of economic reprisals. They are searching for new meaning in life through church attendance and reading of all the available classical literature with its allusions to the old time religion.

In Russia it is said that a churchgoer cannot be admitted to higher schools. In America many of the young who are admitted to higher schools have lost their desire to find deeper meaning in life through church attendance. We ought to be more conscious of our freedom to worship. We can be thankful that in this free land we do not have to wait until we are pensioned or on Social Security before we can take an active interest in the church or in spreading the gospel of salvation through Christ. We also have Bibles and an abundance of Christian literature, which we have all too often considered as common as rainfall.

SABBATH SCHOOL LESSON

for June 24, 1972

HUNGER FOR SECURITY

Lesson Scripture: Psalm 57.

THE SABBATH RECORDER



The Religion

of a Senator

Link, a magazine for military chaplains and servicemen, has started a series of articles on U. S. Senators. The second article in that series (June 1972 issue) is written about Senator Jennings Randolph, a Seventh Day Baptist from West Virginia, by Caspar Nannes. The article is reproduced here by permission of the editors of *Link*.

The patient lay flat on his back, completely immobile, after his operation for a detached retina. He had black patches over his eyes and sandbags on his shoulders to prevent any movement. For more than ten days he was to be in this position. Before the operation the doctor had told him there was a possibility he would be totally blind.

"When a man is in that position many things run through his mind," Senator Jennings Randolph, Democrat of West Virginia, recalled of that harrowing experience a decade ago.

"I found time for meditation of my place not only as a man but as a Christian. One lies perfectly quiet on his back for days before and after the operation. The patient's eyes are tightly covered and he is not allowed to turn either to the left or to the right. He has no opportunity to see.

"So in the quietness and in the darkness of those uncomfortable days and nights even a Senator can meditate, and I have done much of that."

That experience further solidified Randolph's faith. The prayers he uttered during that ordeal came naturally out of a religiously oriented home where prayer was an important part of daily home life. As a child in his native Salem, West Virginia, he would toddle around the table as his grandfather offered prayers at mealtime. As a growing boy and man

he would participate in the brief worship. This spiritual upbringing was to stay with the Senator throughout his career. Many of his political concerns were rooted in the Biblical writings asserting the intimate relationship between civil tranquility, justice, and authority.

"From the beginning, thinking men and women have recognized that a society without the structure of authority to command respect and maintain justice and order is a society doomed to collapse," the West Virginia solon pointed out. "To exist as a family, as a group, as a nation, we must live within a framework of limitations where each individual must accept the person's worth to the community and his personal value as a citizen. He or she must also accept the will of the greater number — whether or not it agrees with individual preference."

When a situation exists where majority rule imposes what a minority considers an unjust law, Randolph seeks to remedy it by the political process. A recent bill offered by him to the Senate illustrates the point.

The West Virginia Senator is an active member of the small Seventh Day Baptist Church. Its members, along with adherents of the Seventh-day Adventist Church and the Jewish religion and a few other religious bodies, mark Saturday as their day of observance. To work on Saturday is a distinct hardship for many. Randolph's measure, broadened to the general statement that "people do not have to work on their day of religious observance," was passed by the Congress and rectifies an injustice.

A bill he co-sponsored that was not successful reveals both Randolph's religious views and his willingness to accept majority decisions. He is a strong advocate of permitting prayers in public buildings, including schools — a measure which was defeated recently in the House after a vigorous debate.

"To me, and to millions of other Americans, prayers, wherever uttered, are helpful," he explained. "Incidentally, I disagree with the position taken by the American Baptist Convention on this subject, but I respect the reasons for which this action was taken."

A firm believer in the principle of separation of church and state, the Salem College graduate contends that there are situations where the church may sponsor public projects without violating this principle.

"The churches should be the sponsors for good things in the community—housing and so on. This is the kind of religious action that I do not think violates the separation of church and state principle. You are not talking about theological questions but you are the instrumentality through which a church expresses concern and does what our religion teaches us, to help those in need."

Last year Randolph was partially responsible in helping forward a low-income housing project in Salem sponsored by the local Seventh Day Baptist Church.

He participated in the groundbreaking ceremony and later at the dedication exercises and later commented, "This was true Christian social action. The church members had gone 'beyond the walls of church to help those less fortunate.' By helping people who needed help they were doing the work of the Lord."

In addition to being a member of the board of directors of the Washington Seventh Day Baptist Church, Randolph is a key figure in the Senate Wednesday Prayer Breakfast group that meets weekly in the Capitol.

"It is the best morning of the week for me," he observed. "It gives me a lift. Different members speak on any topic they wish, usually a religious subject or one having religious overtones affecting their work and life. Frequently, issues that present problems are discussed."

He is also active in the Presidential Prayer Breakfast which is held annually shortly after Congress convenes. The Senator said the breakfast held this year, where he acted as a table host, was one of the best.

"President Nixon was excellent in his talk, and you could feel it was something inside him that was being voiced and not just words," Randolph commented. "I especially responded to the appeal of Mayor Walter Washington."

The spiritual factor is extremely important to the Senator in his family. He

recalled being asked recently how his oldest son, Jennings Randolph, Jr., a sportscaster for NBC, was doing and his spontaneous response, "He is fine."

Later he asked himself why he answered so quickly and came to the conclusion it was not that Jay was doing well in his work and was happy in his married life but because of an incident at the luncheon table. Jay had brought his three-year-old son and when the family sat down to eat he told the child to give his little prayer. The boy did so with an appeal that warmed the entire group.

Randolph's career has touched many things. Following his graduation magna cum laude from Salem College in 1924, he served as editor of *The Salem Message* and was then on the editorial staff of the *Clarksburg* (W. Va.) *Daily Telegram*. For six years, 1926-32, he was professor of public speaking and journalism at Davis and Elkins College.

Elected to the House of Representatives in 1932, Randolph served for seven consecutive terms before becoming assistant to the president and director of public relations for Capital Airlines, 1947-58. He was elected to the Senate in January, 1961, to complete the term of Senator M. M. Neely and reelected in 1960 and 1966. He was married in 1933 to Mary Katherine Babb. They have two sons; Jennings, Jr., of St. Louis, and Frank of Washington.

Bible Secretary Honored

The Rev. Dr. Laton E. Holmgren, general secretary of the American Bible Society, has been honored by Asbury Theological Seminary, Wilmore, Ky., with an honorary Doctor of Divinity degree and election to the seminary's Board of Trustees.

In honoring Dr. Holmgren during the school's commencement exercises this month, President Frank Bateman Stanger said, "How appropriate for Asbury Theological Seminary, whose motto is 'The Whole Bible for the Whole World' to honor a man who has dedicated the major portion of his life to the spread of the Scriptures over the world."

Sabbath-Sunday Discussion

By Isaac Cramer

The first day of the week is called "Lord's Day" without any justification found in Scripture. The Sabbath is called "My Holy Day." The Scripture says, "If thou wilt turn away thy foot from the sabbath, from doing thy pleasure on my holy day" (Isa. 58:13). And the Savior said, "The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath" (Mark 2:27-28). The Sabbath is "The Lord's Day," and the only "Lord's Day" ever definitely mentioned in the Scriptures.

Herbert E. Saunders has written regarding Revelation 1:10, "There is no evidence to what day of the week this was, and to assign spiritual significance to Sunday purely on the conjecture that 'Lord's Day' means Christ's resurrection day, is poor Biblical scholarship indeed" . . . "The only reference to the day of the Lord in the New Testament is when Jesus said, 'The Son of man is Lord of the sabbath day'" (Matt. 13:8). — *Sabbath: Symbol of Creation and Re-Creation*, p. 51.

Other quotations from the same book follow. "Love is not a substitute for obedience as some imagine, but the motive for obedience" (p. 25). "Christ came not to destroy but to fulfill — to observe completely, if you please — and 'left the Sabbath purer and stronger than He found it.'" . . . "Christian love to God and man is not a substitute for the law. It is the fulfillment of the law" (p. 37) . . . "The Lord of the Sabbath took his holy day and exalted it, giving it a deeper, more spiritual meaning than was current in his time, and restoring it to the place of honor and blessing to which it belonged" (p. 38).

We are not discussing the Ten Commandments of which the Sabbath is a part. That moral law was given to Israel from Mount Sinai as a part of their covenant with their Creator and Redeemer, who was to come as their Messiah and Savior. The Sabbath which we are discussing "was made for man" (Mark 2:

(Continued on page 9)

CONFERENCE

CAMPING FACILITIES

For those who prefer to use their campers, trailers, or tents during the 1972 General Conference stay at Denver, Colo., the Host Committee with Daryl White as chairman, has *good news!* To date the following information can be shared regarding two sites available:

(1) East Tincup Village Camper and Trailer Park — (unshaded areas)

Seven miles west of Denver

Size—

320 trailer spaces; 500 camper spaces. A considerable number of spaces have hook-up facilities for self-contained units.

Price—

\$2.50 per day for first person plus 25 cents per day for each additional person without hook-up facilities.

\$3.00 per day for first person plus 25 cents per day for each additional person with hook-up facilities.

(2) Chief Host Campground and Trailer Park — (shaded areas; picnic tables; lodge; campfire area, etc.)

Nineteen miles from Denver and in the mountains.

Size—

160 tent and trailer spaces (electricity and water hook-up available).

Price—

\$3.00 per day for a party of up to six persons plus 25 cents for each additional person.

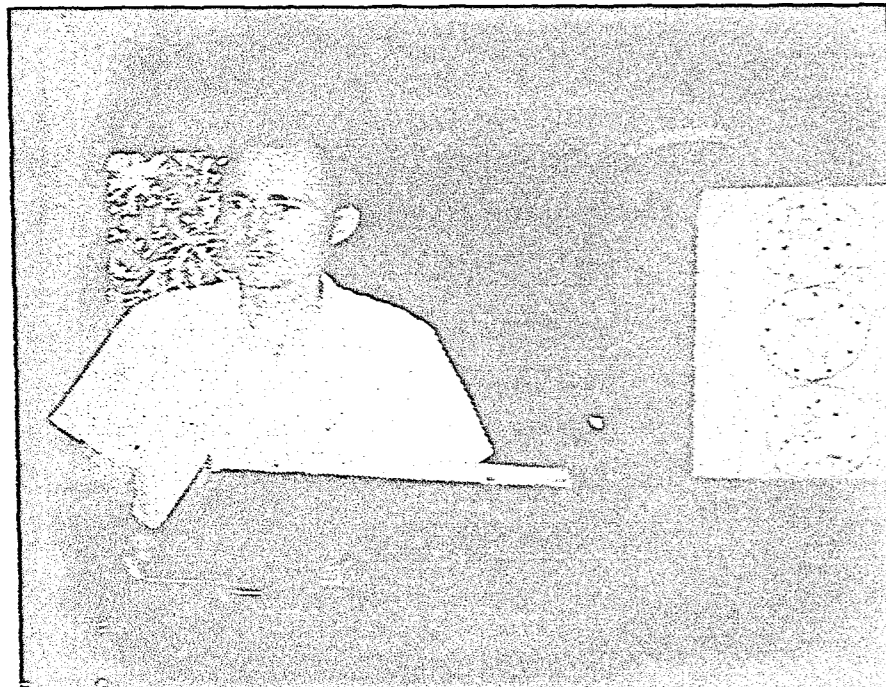
Reservations

Reservations may be made in both situations and should be made through the General Conference Host Committee, Daryl White, Chairman. His address is 11660 W. 74th Ave., Arvada, Colo. 80002.

All reservations should be made on or before July 20 including a \$5.00 advance deposit which will apply toward the rental charge.

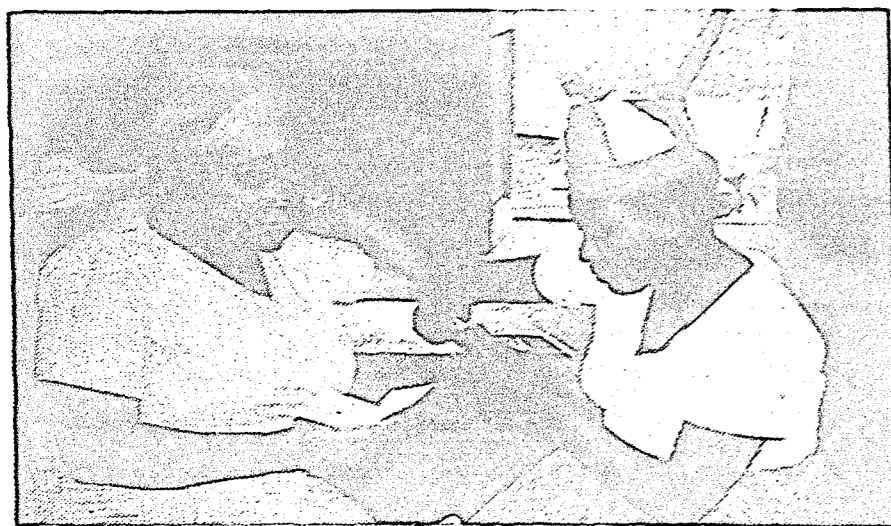
Bona Ventura, Guyana Evangelism Crusade

Most of the month of April was spent by our missionary and national workers in a special Crusade of the Americas meeting on the Pomeroon River at Bona Ventura, Guyana (see *Recorder* of April 29 for announcement). Word has now come of answered prayer and involvement by local church members in new ways of outreach. This was due to planned preparation.

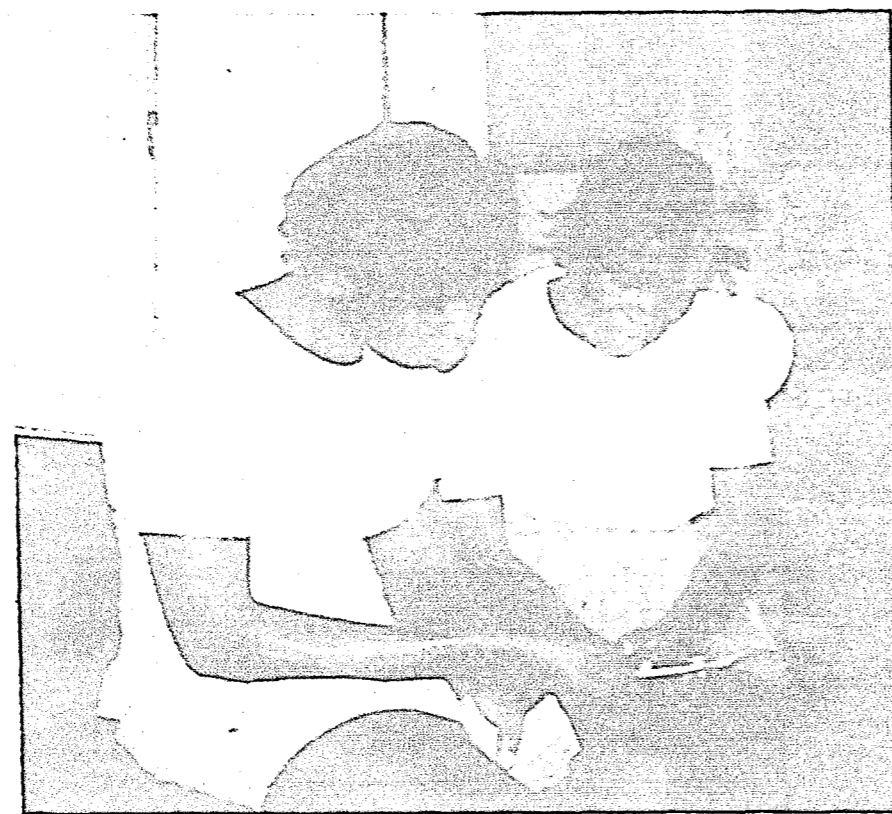


Leroy Bass conducting lay institute training.

The first week was spent in lay training with Missionary Bass sharing tapes and information from Campus Crusade. It was shown that "many of our church members would like to do more for the Lord in sharing their faith, but we must tell and show them *how*." The Campus Crusade booklets — "Have You Heard



Verna and Pamela English practicing use of Holy Spirit booklet.



Yvette Welcome and Ann English practicing use of Four Spiritual Laws booklet.

of the Four Spiritual Laws?" and "Have You Made the Wonderful Discovery of the Spirit-filled Life?" — were used. Each worker also wrote his own personal testimony of his experience with Christ and learned how to approach people in their homes and yards keeping the guide-word FORM in mind.

The second part of training was to prepare each one for a particular place of service during the two weeks of evangelistic services that followed. Two vital elements indispensable for the success of the meetings were pointed out: 1. Prayer, with complete dependence on God — Father, Son and Holy Spirit; 2. The part we act for God — knowing *what* we are about and *how* we are going to go about it.

These workers were asked to volunteer for the various responsibilities needing to be filled. Pastor Bass writes: "The Holy Spirit led in that every position was filled without overlapping and with each one not knowing what the others would do. We had two greeters at the door, plus two alternatives; two to hand out song sheets with their two alternatives; a head usher with four assistants; a music and service leader with his assistant; a projectionist for the 'magic lantern'; a Crusade treasurer; and several visitation teams of two each. Two others

volunteered to look after lanterns (no electricity)."

"Several of the Crusade team gave personal testimonies night by night, something only one or two would have done if they had not been shown and taught how to do this. We felt led to take an offering every night, and the people's giving was quite all right. It made the Crusade self-supporting in the end."

During the two weeks of public meetings slides and filmstrips were shown to illustrate the message of the evening. We had planned, prepared personally, prayed and shared the invitation in the whole district. Yet we were hardly prepared for the thrilling sight with an average attendance of 200 coming out night after night. The small building overflowed from the first night. Members brought benches and chairs from their homes. People of all ages came, including lots of young people.

Missionary Bass writes: "Members told me they had never before had such a church full of people, and they were thrilled. They heard us preach the Word of God, and many were brought under conviction. We told them we were preaching to exalt Jesus, not church or denomination (other churches in the area do exalt their denominations). One night I plainly told the people, 'This is not the one true church.' This evidently became a very different expectation from what they apparently hear from many other churches in this country. But they still kept coming every night. We made Bible truth plain; the pictures helped a lot. The team work paid off. I estimate that over thirty people made decisions and perhaps others will come later under follow-up work."

"As we came to the close of the second week the heavy rains began, a little earlier this year than usual. All during the third week it rained, but the fact that an average of 100 still braved the rain in their open boats (this is river country, remember, and no roads exist) showed the interest and spiritual hunger of many that they should not miss a meeting. The Gospel of John and various tracts were shared with all."

While there is yet no report of a baptism, several are preparing to follow

their Lord in this way. You too can have your part (though separated by oceans and thousands of miles) by continuing to remember in prayer these brethren in Christ at Bona Ventura and their pastor, Rickford English.

Watch the pages of the *Recorder* for testimonies from these brethren too. Praise the Lord for answered prayer and for those who did receive Jesus Christ into their hearts!
(Four pictures)

Sabbath - Sunday Discussion

(Continued from page 7)

27) at the end of creation week, more than two thousand years before there was a Jew (Gen. 2:1-3). It was included in that law of love, "the perfect law of liberty" referred to by the apostle James (James 1:25). The Sabbath was made by the Creator and given to all men for their own good long before the Jews even came into existence. It was included in that positive law which had no "negatives" connected with it. Thou shalt love thy Maker with "all thy heart, soul, mind, and body, and all other members of the human race as thyself."

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The parents and friends of college students home for the summer, that they may be sympathetic to the spiritual growth that may have come to their children through Christian influences on the campus.

2) The students home from college whose faith was not sufficiently well-grounded in the Word to enable them to hold firm in the face of doubts and the pressure of peers for a relaxing of social standards.

3) Sustained enthusiasm on the part of the SCSC workers and project directors as the summer youth work continues.

4) Greater compassion for the poorly-supported national workers in many countries who have reason to think that Seventh Day Baptists in America don't care enough.

Baptist Christian Education Executives

Your Christian Education executive was privileged to meet with Baptist executives in the field of church education at Evanston, Ill., April 14, 15, 1972, in the new headquarters of the Baptist General Conference. The spacious and efficient building which they occupy was secured from a mineral development corporation. Beautiful and rare stones were used in construction as well as quality finishing throughout. Our Baptist hosts provided a delicious dinner in company with their publishing executives. Their conference room was a delightful environment for discussing the several concerns in Christian education which had been put on the agenda.

Not only were the executives concerned with development of leadership in Christian education, but they spent considerable time in discussing the ways educational materials are prepared. It was a valuable conference in terms of appreciating the variety of curricula which Baptists publish.

Denominations, all Baptist, represented were: Southern, National USA, National USA, Inc., General Baptist, Baptist General, American, Canadian (both western and Atlantic provinces), North American Baptist General; and of course, Seventh Day Baptist.

A helpful discussion was conducted around the theme of local choice of differently oriented curricula. Considerable study had been done during the year since the last meeting in Toronto in 1971 on the Biblical orientation of the Uniform Series produced by the Department of Educational Development of the National Council. This Baptist body sent a resolution encouraging the Uniform Series to keep clear its Biblical orientation so that local churches would have a clear, distinct alternative between that and other curricula.

Both denominational and commercial publishers are tending toward issue-oriented materials which supposedly carry students back to the Bible experiences.

The Bible, it was felt, ought to be so realistically and vitally presented that students and teachers could not possibly miss the connection with modern life. Your secretary of Christian Education had the privilege of carrying that resolution to the Uniform Series committee and sharing in the formulation of discussion about it.

The Uniform Series Committee met April 23-28 in Indianapolis. A report of that meeting will be forthcoming in these columns.

We thank God for the fellowship which is afforded in these interdenominational discussions and work-sessions.

—D. S. C.

Church Challenge of Goodyear Defeated in Annual Vote

The first 1972 church challenge to the policies of a major corporation went down in overwhelming defeat. A resolution asking the Goodyear Tire and Rubber Company for a full written report on operations in South Africa was defeated 57,779,585 to 809,312, or 98.6 percent against 1.38 percent.

The proxy resolution was sponsored by the American Baptist Board of Education and Publication of Valley Forge, Pa. That agency voted about 3,000 shares. The only other known block of church stock supporting the measure was 8,000 owned by the Women's Division of the United Methodist Board of Missions.

The resolution asked for disclosure of any contractual relation between Goodyear and the South African government, which is white-dominated and is frequently scored by U.S. Churches for its apartheid (racial separation) policy.

Goodyear management opposed the request for a written report on South African operations, but it made no verbal response to a 15-minute presentation by church spokesmen.

—ABNS

Jesus Christ was treated as we deserve, so that we might be treated as He deserves. "He was wounded for our transgressions; he was bruised for our iniquities" (Isa. 53:4).

"UNHOLY SMOKE OVER BELFAST"

By Gioele Settembrini*

Last August I had the opportunity to visit Northern Ireland to study church-state problems in that country. This involvement meeting with both political and religious leaders, attending several church services, and simply observing the violence and turbulence which has so characterized the situation in Ulster for the past three years.

The principal conclusion from my experiences and observations is that religiously segregated education is responsible in a large part for the problem which now exists. Catholics and Protestants traditionally, in their separate schools, have learned to distrust one another.

The present system of religious segregation means that children are indoctrinated with conflicting concepts of nationalism, depending on the school which they attend. Catholic children are instilled with the greatness of the role the Roman Catholic Church has played through the years, while children attending state schools are obviously taught loyalty to the British Crown. Religious segregation in Ireland has had much the same effect as racial segregation in the United States. When groups are alien to one another, when they are separated so that they can never learn what the other is really like, then they are more likely to misunderstand, to distrust, and to hate one another.

Let me give you a tangible example: Ligoniel is a poor, working-class neighborhood in Belfast. It is located but a short distance down the road from the spot where three British soldiers were assassinated. Ligoniel is a religiously integrated community, half Protestant and half Catholic. Its people live together in peace, intermarry, and send their children to the same schools. The sectarian strife that has torn their country has not entered

* This article was sent to the editor of the *Sabbath Recorder* by the author, who is assistant to the executive director of church relations of Americans United for separation of church and state, at the suggestion of a Baptist editor who understands the Seventh Day Baptist interest in the church-state issue.

their neighborhood. The people of Ligoniel have an answer to the problem of Northern Ireland. It consists simply of educating their children in the same schools.

Although some Catholics in the North are aware that the educational system is the source of much of the problem which they are now facing, the church is too powerful an institution, with far too strong a hold on the majority of its members, for this small group of dissidents to effectively counteract.

Because Roman Catholic people have been brought up to believe in a United Ireland, a large section of that population (possibly forty percent) would be prepared to give moral support and protection to the IRA in their campaign of terror and violence. Twenty percent of the population would be willing to actively participate in the work of the IRA.

Certain religious leaders in the U.S.A. keep assuring us that the strife in Ireland has nothing to do with religion. They are wrong. It has a great deal to do with religion. Particularly, it has to do with the infusion of religion into affairs of state. To persist in denying this obvious fact is to postpone any possibility of peace in Ireland.

Certainly there is no quick formula for peace. But one thing both Irelands must have — and without it there is no chance for peace — is complete separation of church and state. Both Irelands desperately need systems of common schools serving all creeds without discrimination. A union of the two Irelands may make sense economically, but the North will never submit peacefully to unification so long as a medieval church hierarchy continues its dominant and domineering role in the South of Ireland.

The Irish are locked into sectarian enclaves walled off from each other by barriers of bitterness and distrust, their passions are steadily and systematically inflamed by sectarian indoctrination. The church bestrides and strangles the culture and assures the persistence of hate. The Irish, both North and South, Catholic and Protestant, should separate church and state, and they should do it now.

Do you see Protestants and Catholics in Northern Ireland loving each other?

I did not see it! I saw hate, anger, murder, deceit, and malice. The words of Christ to forgive seventy times seven are completely disregarded. As I heard three ministers preach on the subject of "love your neighbor," I suddenly visualized these two nations working side by side in friendship and harmony, without suspicion or fear of each other. This perhaps is what the teaching of brotherly love could hope to achieve in Ireland. Brotherhood is built on love, respect, and a constant working to improve relationships. It cannot become a reality unless the Irish make this principle a part of the everyday life. Most Catholics and Protestants are moderates who want only peace. But even they are being polarized by extremists on both sides.

North and South should find a solution to lead not to a "Protestant" or a "Catholic" victory, but to a just and peaceful settlement. Perhaps only then there might be a new beginning.

The North Conway Institute

Brings together for the first time representatives of Federal and State government, social welfare organizations, industry, churches, police departments: to share ideas, state positions, reach an agreement to unite behind new state legislation to modernize the treatment of the chronic alcoholic.

NCI was founded to help church people of all faiths, minister more effectively to the alcoholic and his family. Since its founding fifteen years ago, NCI has gained increasing knowledge about the complexity of alcohol problems and has extended its activities into related fields such as drug dependence and highway safety. It has developed productive, working relationships with those in the helping professions, government and private agencies as well as in the churches. Its unique role is as an interfaith, ecumenical organization of church people concerned with both alcohol problems and drug dependency. NCI can leap all professional and other boundaries in order to promote unified action.

—8 Newbury Street, Boston, Mass.

MINISTERIAL EDUCATION—Rox E. Zwiobel

Consultation on Continuing Education for Ministry

A Consultation on Continuing Education and Professional Development for Ministry was held in Oakland, Calif., March 20-22. Coordinated by the Center for the Ministry in Oakland and the Graduate Theological Union in Berkeley, the conference was attended by 131 persons, Protestant and Catholic, representing the clergy, university and seminary administrators, women professionals in church vocations, staff members of specialized centers and institutes, and bishops and other denominational executives. The Rev. Robert T. Frerichs, an ordained American Baptist minister and a consultant for the Center for the Ministry, served as chairman of the consultation.

A majority of the delegates felt that *local churches should be challenged to provide two weeks of time and \$350 annually for their ministers and women professionals* in religious orders and other leadership positions in order that they might avail themselves of continuing education opportunities.

"Some ministers are self-propelled scholars, but 80 percent of the clergy are now inactive in formal continuing education programs," said Dr. Connolly Gamble of Richmond, Va., executive secretary for the Society for the Advancement of Continuing Education for the Ministry, in the keynote address. "This is largely because of a lack of time, funds and motivation." —R. E. Z.

Milton Assistant

The Milton, Wis., church announces that the Rev. Don A. Sanford is serving again this summer, as he did last year, as assistant to the pastor. One of his duties will be to direct the Senior Camp June 18-25 at Camp Wakonda, the church-owned camp a few miles from Milton. He will also assist in the general ministry of the church during the summer vacation months, taking the pastor's place during August.

WOMEN'S WORK—Mrs. Elmer W. Anderson

Happiness Is — a Family

It is only a house, Lord — with walls, and a front door, with a back door that nearly always slams, and a roof over our heads. Only a house — wood, and shingles, and affection, and concern, and family jokes. Mortar and bricks, and laughter, and heartache and radiant joy.

It's a home. God bless our home. And God, help me make it all the things it has got to be.

A *haven*, when we need it. A place of comfort, where we can get over the bruising things that happen.

A *school*, where all of us can learn how to cope with ourselves, and with others as well.

A *church*, yes, Lord, a segment of the fellowship of believers. A place of worship, a place for finding out what God is like.

A *launching platform*, when the young'uns are old enough to go out into orbits of their own. And for all of us — for when we are comforted, and taught, and inspired, we need to launch out, too.

The *good* of the world is home-spawned, Lord. *All* we need to do is make our homes the sort of place where these things happen.

Father, God, we need your help, Amen.

—From the Program Packet

Keeping Christian Balance

I suggest that there are three things that will keep us in balance. (1) We must be thoroughly rooted and grounded in the Word of God, (2) we must be led and guided by the Spirit of God, and (3) we must give Christ the place of preeminence in all things.

When we put an undue emphasis on the Word of God apart from the Spirit of God, we will have a dead orthodoxy. If we put an undue emphasis on the Spirit of God apart from the Word of God, we will have wild fire and fanaticism. We honor the Lord Jesus Christ by giving Him the preeminence in all things.

—Homer Duncan in *Missionary Crusader*

Billy Graham States New View of Prayer Amendments

By W. Barry Garrett

Evangelist Billy Graham at a press conference in Charlotte, N. C., said he had changed his views and no longer supports proposed prayer amendments to the Constitution of the United States.

This is in contrast to a statement by Graham at a previous press conference at the Charlotte airport in November 1971. At that time the evangelist stated that if he were a congressman, he would vote for the prayer amendment.

The Wylie amendment failed by 28 votes to obtain the necessary two-thirds majority in the Nov. 8 vote.

Prior to the Nov. 8 vote, Graham sent a telegram to the author of the bill, Rep. Chalmers P. Wylie (R., Ohio), stating "I am for the prayer amendment now before Congress."

But in the April 1972 press conference, Graham said that he had studied the arguments before Congress for the prayer amendment, and that he was convinced that the Supreme Court had only struck down forced prayer exercises, not voluntary ones.

The evangelist suggested that the original Supreme Court decision on prayers and Bible reading may have been misinterpreted by lower courts and by school boards so that religious exercises and Bible teaching were dropped unnecessarily.

Graham did not develop fully how he thought religion and education should be correlated in the public schools. However, he did suggest that moral guidelines should be part of what the schools inculcate. He also thought that Catholics, Jews, and Protestants could agree on a program of instruction based on the Ten Commandments.

"We need some moral authority in the schools, and what could be better than the Ten Commandments?" he asked.

The new Billy Graham statement was interpreted by some Baptist leaders as another indication of a rising feeling in the nation that constitutional prayer amendments are not the real solution to the problems raised by religion and

public education.

In Washington, a group of national religious leaders are currently considering promotion of a national congress on religion and public education within the next year or two. Several Southern Baptists are included in the group advocating such a national congress.

ITEMS OF INTEREST

Church Membership Statistics

The 1972 *Yearbook of American Churches*, published March 27, gives the latest available figures on total church membership, Protestant and Catholic. It reveals a leveling off of net growth. The 1.97 per cent gain of 2,540,869 is not quite accurate since more churches are reported than the previous year. The individual church gains and losses are more accurate than the totals.

The Catholic Church, which has reported a loss in 1970, made a slight gain (0.7 percent) in 1971. Southern Baptists had a gain of 1.2 percent, which exceeds the rate of population growth (1.2 percent).

Also registering light gains were several smaller, more conservative Protestant denominations. The Christian Reformed Church went from 284,737 in 1969 to 285,628; the Church of God of Anderson, Indiana, from 147,752 to 150,198; the Church of the Nazarene from 372,943 to 383,284 and the Seventh-day Adventists from 407,766 to 420,419.

Showing slight declines were larger Protestant churches.

The Christian Church (Disciples of Christ) went from a 1969 figure of 1,444,465 to 1,424,479; The Episcopal Church, from 3,330,272 to 3,285,826; and the Lutheran Church in America went from a 1969 total of 3,135,684 to 3,106,844 in 1970. The United Church of Christ membership decreased from 1,977,898 to 1,960,608; The United Methodist Church from 10,824,010 to 10,671,774; and the United Presbyterian Church in the U.S.A. from 3,165,490 to 3,087,213.

Total church membership as a percentage of U. S. population was recorded

in the *Yearbook* as gaining. During 1971, it counted 63.2 percent of the population as church members versus 62.4 percent in 1970.

The *Yearbook* quotes a Gallup Poll to compare membership and attendance. Catholic attendance on an average week is estimated to have dropped from 63 percent in 1969 to 60 percent in 1970, continuing a trend noticed since 1964 when 71 percent of the members attended. Protestant percentages, always lower than Catholics, was up slightly from 37 percent in 1969 to 38 percent in 1970, and fairly constant since 1964.

Membership increased faster than the population growth rate in the mid-fifties, slower in the mid-sixties. Now, with a slower population increase, membership increase is at a virtual standstill for the first time, up only .03 percent.

Published annually (with a few interruptions) for the past fifty-six years, the *Yearbook of American Churches* is the only directory for all religious bodies in the U.S.A. and Canada. This year it includes a total of 236 such bodies of all faiths in the United States, and 76 in Canada, together with headquarters addresses and their roster of officers and administrators.

Bible Hunger in Russia

Christians in one Siberian village pooled their meagre earnings and sent a Christian woman on a 6,000-mile journey across Russia in search of a Bible to bring back . . . so this group of Christians would have the Word of God. (Our courier gave her not one, but several). They're with those Siberian Christians now.

One group of Christians in central Asiatic Russia heard the rumor that sometimes foreigners visit the one open church in Moscow and *sometimes* leave a Russian Bible behind. On the mere strength of that rumor, they traveled two thousand miles to Moscow and stayed for many days, attending every service, hoping and praying someone would give them a Bible. (They never got one). All this on the mere strength of a rumor that a Bible might be given them!

—Underground Evangelism

Amish Religious Liberty

Upheld by Supreme Court

The U. S. Supreme Court has upheld the right of a group of Amish parents in Wisconsin to defy the compulsory school attendance law for their children beyond the eighth grade.

The court decided that, in a claim of the right of the free exercise of religion as in a case of the nature of the Amish practice, the state's interest in education is not as great as the rights protected by the First Amendment.

According to testimony in the case, attendance of Amish children at high school, public or private, is contrary to the Amish religion and way of life. This restriction does not necessarily apply to all vocational schools beyond the eighth grade, but it does apply to all high schools that meet the requirements of the state for a high school education.

In this case, the Amish believed that by sending their children to high school, they would not only expose themselves to the danger of the censure of the church community, but, as found by the County Court, endanger their own salvation and that of their children.

The Supreme Court, in its study of the case, came to this conclusion: "As a result of their common heritage, Old Order Amish communities today are characterized by a fundamental belief that salvation requires a life in a church community separate and apart from the world and worldly influence. This concept of life aloof from the world and its values is central to their faith."

In thirty-one pages of opinion, the Supreme Court gave four major reasons for upholding the Amish parents and their right to the free exercise of religion over the interest of the state in requiring high school education.

The Supreme Court decision was 6 to 1. Justice William O. Douglas dissented only in part, indicating an almost unanimous decision by the court. In addition to the 31-page opinion of the court, five justices took an additional 14 pages to express their concurring opinions and dissent in part.

MEMORY TEXT

"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers" (Eph. 1:15-16).

American Baptist Action

After six hours of debate, the American Baptist Convention approved a restructure study that changes the name of the denomination and calls for meeting every other year instead of annual sessions.

In other actions, the delegates rejected a strongly-worded resolution criticizing President Nixon's decision to mine North Vietnamese harbors, and adopted instead a statement both questioning American policy in Southeast Asia generally, and criticizing military aims of North Vietnam.

Another resolution adopted by the convention commended "the new ecumenism represented in Key '73," an evangelistic effort in 1973 involving 130 denominations and religious groups.

The restructure proposals came at a time when many other religious denominations, including United Methodists and United Presbyterians, were voting on restructure plans that generally tend toward centralization.

Under the American Baptist restructure proposals, the name of the denomination would be changed to "American Baptist Churches in the U.S.A."

In other action, the convention confirmed the election of Robert C. Campbell, professor of New Testament and dean at the American Baptist Seminary of the West, Covina, Calif., as the denomination's general secretary. Under the reorganization plan, the general secretary will have greater authority than any previous general secretary. In a brief acceptance speech, Campbell told the delegates: "Thank you, I think."

Unless we get the whole church telling the whole gospel, the whole world will never be evangelized!

The Sabbath Recorder

DAILY BIBLE READINGS

for July, 1972



(Including and supplementing the daily Bible readings of the Uniform Series of Bible Lessons published in "The Helping Hand.")

Discovering a Meaningful Faith

1—Sabbath Beyond Man Is God. Job 40:3-14

Finding God's Guidance

2—Sun. Guidance Is Essential. Prov. 11:14-23
3—Mon. Lead Me. Psa. 139:1-6, 23-24
4—Tues. Prayer for Deliverance. Psa. 31:1-8
5—Wed. Guidance in Truth. Psa. 25:4-10
6—Thurs. The Upward Call. Phil. 3:12-21
7—Fri. The Holy Spirit Guides. John 14:15-24
8—Sabbath. Symbol of the Abiding God. Ezek. 20:12-20

Praising the Lord

9—Sun. From Despair to Praise. Psa. 13:1-6
10—Mon. Praise Is Trust. Psa. 37:1-11
11—Tues. Praise in the Sanctuary. Psa. 150:1-6
12—Wed. Thanksgiving Through Praise. Isaiah 12:1-6
13—Thurs. Praising in Silence. Hab. 2:1-4, 18-20
14—Fri. Praise and Reverence. Psa. 115:11-18
15—Sabbath. "Do His Commandments." Psa. 103:6-18

Confession and Forgiveness

16—Sun. Power of Confession. Heb. 4:11-16
17—Mon. Prayer and Confession. James 5:13-20
18—Tues. Confession Brings Forgiveness. 1 Jn. 1:1-10
19—Wed. God Forgives Sin. Luke 5:17-26
20—Thurs. We Have Forgiveness. Col. 1:9-14
21—Fri. The Heart of Confession. Luke 24:44-49
22—Sabbath. The Blessing of Forgiveness. Psa. 32:1-11

Deepening Our Relationship with God

23—Sun. Our Relationship Begins. Rom. 5:1-11
24—Mon. Christ the Basis. Rom. 5:12-21
25—Tues. Dead to Sin. Rom. 6:1-14
26—Wed. Life in the Spirit. Rom. 8:1-17
27—Thurs. Relating to God. Rom. 12:9-21
28—Fri. Workmen for God. 1 Cor. 3:1-9
29—Sabbath. Rightness from God. Phil. 3:7-11

Worshiping in the Congregation

30—Sun. Magnifying the Lord. Psa. 34:1-10
31—Mon. Thoughts for Worship. Psa. 4:1-8

Higher Middle Ground

Dr. David A. Hubbard, young president of Fuller Theological Seminary which has grown from four faculty members and thirty-nine students in 1947 to thirty faculty members and 414 students, believes that a "growing middle ground" is developing in American Christianity that couples firm evangelical convictions with social concern. The polarization between these partial options is being lessened. He says that social action, to have lasting significance, has to be based on deep theological commitment and adds:

"People have had their craw full of merely secular answers to problems. A lot of things they had set their hopes on have let them down and left them still empty. They're hungry for a spiritual reality for the substance of faith."

