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**SBC Adopts 15 Resolutions;  
Tables Amnesty, CO Proposals**

The Southern Baptist Convention meeting at Philadelphia, June 6-8, adopted fifteen resolutions, including one urging the earliest possible end to the war in Indochina and the reallocation of military expenditures into humanitarian projects.

But the messengers defeated a resolution reaffirming a 32-year stance on conscientious objection, and tabled a resolution on amnesty. They also qualified the resolution on world peace with an amendment stating the war should end only when independence and self-government of the South Vietnamese are attained and American prisoners of war are released—an amendment by O. R. Armstrong, of Missouri, a former Congressman.

The three resolutions on the war prompted a flurry of debate forcing the convention to extend the time into the lunch periods for consideration of the resolutions. It took two days of discussion to adopt fifteen resolutions.

Subjects of the adopted statements included anti-Semitism, offensive movies and television programs, religious liberty, right of dissent, world peace, Christian commitment, prayer for astronauts, alcohol and drugs, welfare, prayer for Chinese Christians, Christian citizenship, and tax reform.

Most of the debate centered around the resolutions on the war and world peace, amnesty, and conscientious objection.

Voting narrowly to table the motion on conscientious objection, the SBC refused to reaffirm a thirty-two-year stance on the right of the individual conscience in war participation. The convention de-

feated the resolution proposed by its resolutions committee. According to the committee, the resolution took the same stance which the 1940 convention had adopted. The defeat of the resolution, however, did not reverse the stand of the 1940 convention which authorized the SBC Executive Committee to provide information to conscientious objectors.

On a related subject, amnesty, messengers debated briefly before tabling the resolution which would have urged Southern Baptists to study various amnesty proposals, especially the idea of considering individual cases on their merits.

Messengers also okayed a resolution calling the government to a rededication to the Bill of Rights and urging Southern Baptists to work in support of the Bill of Rights through legislative, judicial, and administrative action.

They defeated, however, a proposal petitioning the President and the U.S. Congress for a new Liberty Bell (while keeping the old one) in connection with the Bicentennial Celebration in 1976. Brief debate seemed to indicate that the messengers preferred to give exclusive honor to the historic Liberty Bell.

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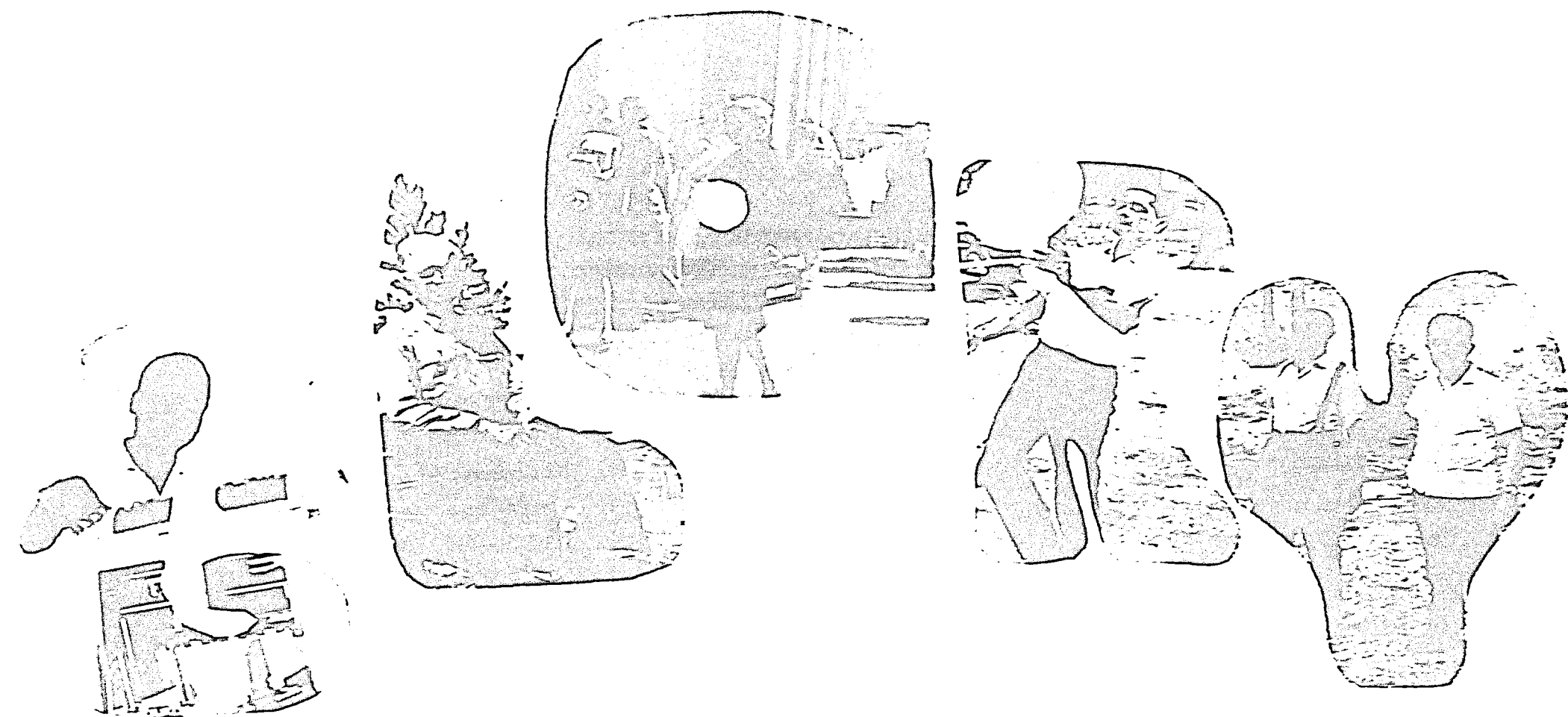
**MEMORY TEXT**

“And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth” (Deut. 28:1).

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TO GOD

be the



in all that we do

*The  
Sabbath Recorder*

July 8, 1972

# The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

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## Faith in the Lord, Not Egypt

We are fast approaching another General Conference and the decisions that may or may not be made at that gathering. Last year we celebrated with a degree of pride 300 years of organized Seventh Day Baptist work in America. Some visitors thought that we put more emphasis on the celebration of past glories than on plans for the future work. We tried not to be guilty of that and perhaps excused ourselves for that one year of historical emphasis with the inward and outward pledge that we would then turn our attention to building a better house on that good historical foundation.

Now we are nearly a year into what may be called a fourth century of Sabbath witness in America and the world. It is up to us to make good on our promise to do something significant wherever we are, not to our own glory, but "to the glory of God." Will this Conference and the people of our churches really move forward from this point or will we temporize and wait for someone else to venture forth in faith that will result in conversions and stronger churches?

The prophets Isaiah, Jeremiah, and Ezekiel had much to say about Egypt and the tendency of the Children of Israel to look longingly to Egypt for help. They preached sermons against reliance on a foreign power to do the things they ought to be doing in the strength of the Lord. Perhaps Seventh Day Baptists need to ponder again some of those lessons as we contemplate the need to accomplish more in the future than we have in the past.

Isaiah had talked for a whole chapter about Egypt and the vanity of trusting in that nation for any real help. He then opens chapter 31 with these words: "Woe unto them who go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!"

Can there be some modern applications for Seventh Day Baptists in the Seventies? We are, by common standards, a weak people with memories of greater glories, visions of better days, and a certain measure of fearfulness of survival. Our

national growth statistics are not good though some of our foreign growth statistics are rather remarkable. Have many of us been looking to some Egypt to help us out instead of seeking the Lord and making the personal dedication required for growth?

Have we looked to the ecumenical movement as represented by the National and World Councils of Churches as an Egypt that could help us? Some of our people have expressed the hope that these Church Councils of which we are the only Sabbathkeeping members would recognize the Sabbath as represented by our people. Thus our cause would be fostered directly or indirectly. As yet there is little reason to hope that such a dream will come true. The Sabbath calls for personal commitment to a Biblical truth and the ecumenical movement puts its emphasis in other directions. Its leaders practice tolerance and respect for other people's opinions to a considerable degree, but in their pursuit of visible unity they make more of an attempt to find the least common denominator of faith than to take a stand on an individual doctrine like the seventh-day Sabbath of the Bible. If it is help we are looking for, this source is as vain as hope in Egypt.

Our churches and our educational institutions have long held that there should be a clear separation between church and state. But in recent years the state has been getting bigger and has programs of aid for almost every type of person and institution. If everybody else is getting help from Egypt why shouldn't we? The dangers of going to the state for help are as great as they ever were. Isaiah would seem to say to us that the Lord's work should be supported by the Lord's people. We should look to the Lord, not to Egypt. Otherwise, we will find ourselves in the service of Egypt rather than the Lord.

Perhaps there are far better illustrations than the two cited above. It is not the illustrations but the principle. Like Israel, we are a "peculiar" people, as they used to say in King James English. We have a somewhat unique mission as well as the general mission of presenting salva-

tion through Christ. Set apart by our Sabbath convictions we must not make excuses and must not depend on others to help us with our work. Putting our faith in the Lord, not Egypt, we can be outstanding evangelists and can on this basis be bold in leading believers into our Sabbath fellowship.

—L. M. M.

## Readers or Flippers

The *Saturday Review* has long been recognized for its high quality of writing, whatever the subject. Neatness of expression in such a literary magazine has come to be expected. It is not too surprising, therefore, when the former editor, Norman Cousins, turns a neat phrase when announcing the launching of a new magazine a little later this summer. This is the way he says it: "We believe that a magazine is essentially a reading, rather than a viewing, experience. In this sense we will publish for a readership rather than a flippership."

It has been well-proven in recent years that an intelligent group of subscribers with an interest in the general cause espoused by a journal will read the material whether or not the magazine is full of pictures. Some journals that went all out for color have failed, perhaps because they did not stimulate thought or did not take a positive stand. It is assumed that the *Sabbath Recorder* has a few flippers even though it does not use many pictures. However, the mail indicates that essentially the magazine attracts a readership rather than a flippership. There is material in this Seventh Day Baptist publication from week to week that is informative and edifying. In a day when some weeklies have gone biweekly or monthly we have chosen to keep our magazine small but to keep it coming every Sabbath.

—L. M. M.

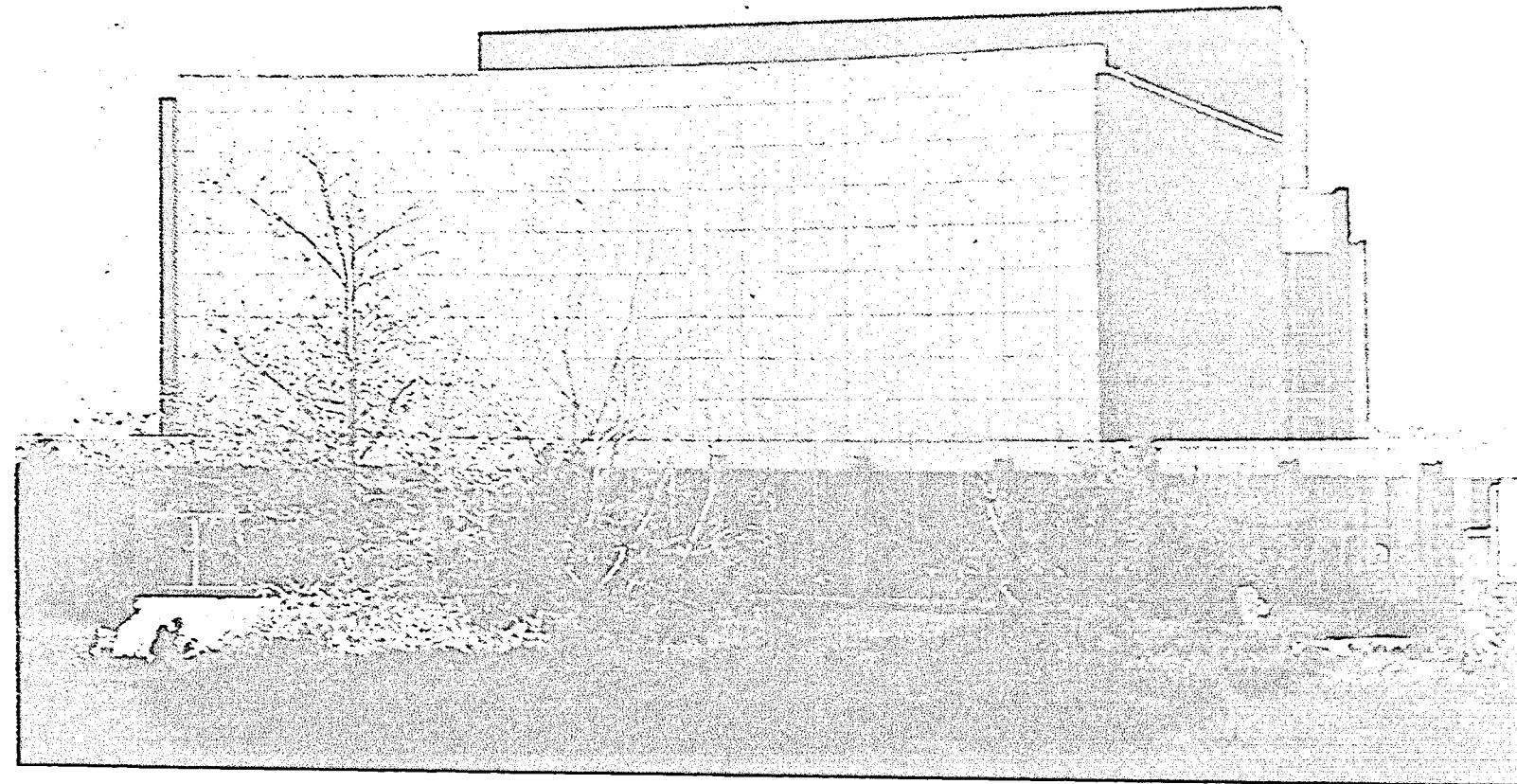
## SABBATH SCHOOL LESSON

for July 15, 1972

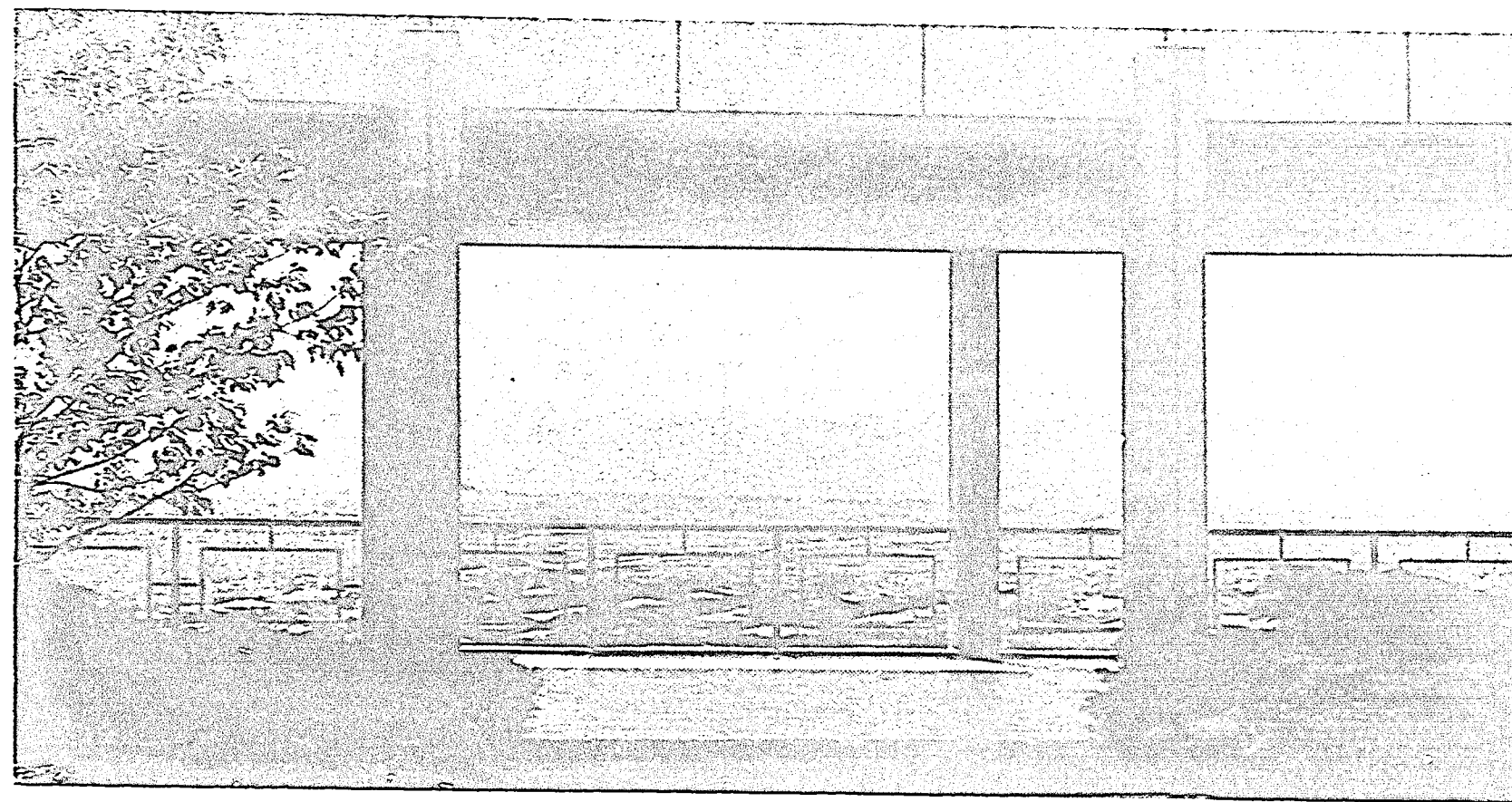
PRAISING THE LORD

Lesson Scripture: Psa. 104:1, 5-8, 14-17; Psa. 103:1-5.

**LORETTO HEIGHTS COLLEGE BUILDINGS WHERE  
CONFERENCE WILL BE HELD AUGUST 6-12**



This imposing building is the Performing Arts Center of the college which includes the very adequate auditorium. It is here that most of the activities of Conference will be centered. There is adequate parking space nearby. The whole campus is compact — not like the big university campus of last year's sessions.



Looking west from the breezeway that connects the Performing Arts Center with the library one can appreciate the clear view of the grandeur of the mountains. The college campus which will be our home for the week is in the southwest section of Denver.

**Summary of Conference Program**

President Paul B. Osborn

The Seventh Day Baptist General Conference is a voluntary missionary organization that functions all the year around. I deduced this from what I read of our history and observations of the present. Although we are no longer a few churches sending out missionaries from and supported by "the several churches" we still must hold this as our prime reason for being. So, we must not limit our thinking of General Conference as a single week in Denver, August 6-12, 1972.

However, the year-round work gets its boost from the fellowship and inspiration that we derive from these annual sessions, so let's take a brief look at what is planned to happen!

As far as business is concerned almost ten hours are scheduled during Monday-Wednesday and seven more are available if necessary. My one business project this year as Conference president is to present a summary of the business that is being referred to the various interest committees so that when you get to your committee meeting you will have the total picture and will be able to evaluate that portion of business referred to your committee more effectively. (Be sure you send in your interest committee preference sheet with your registration form.)

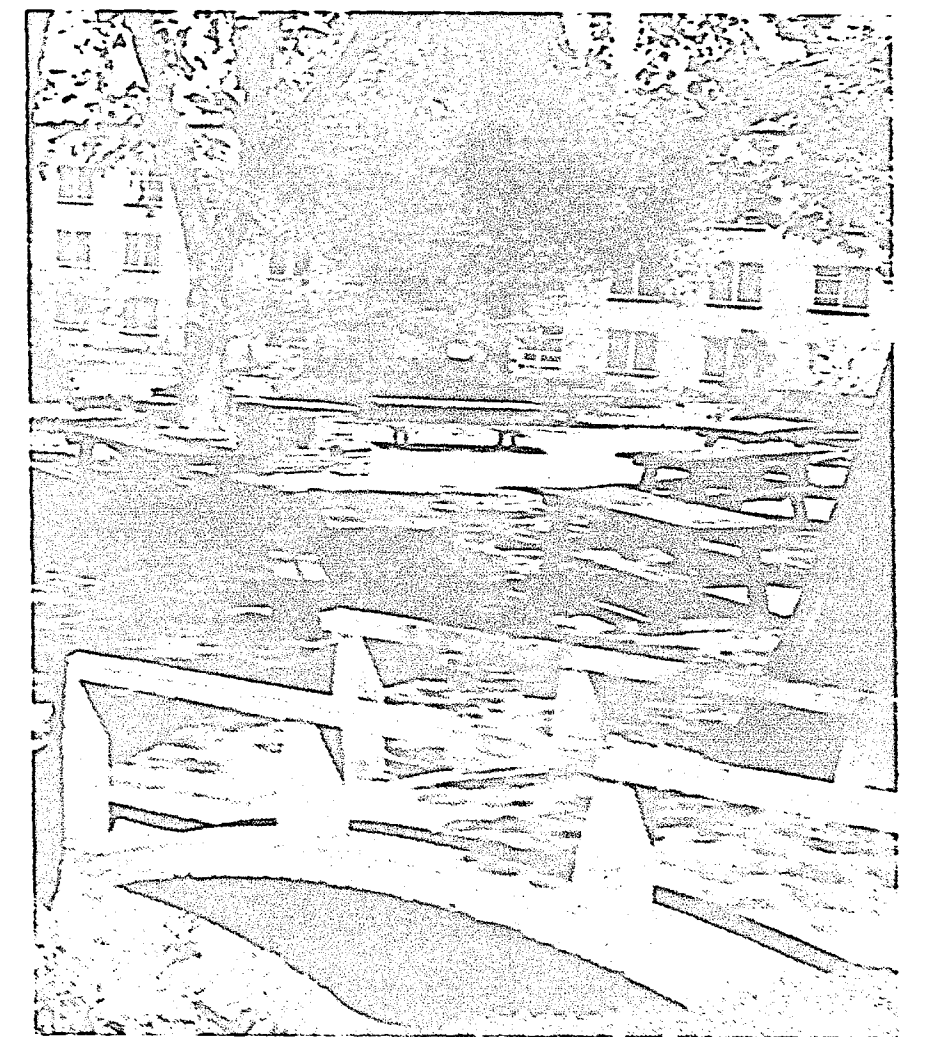
Inspiration is fast becoming the most important aspect of our General Conference meetings. This year we will have singing and sharing anytime we feel like it, which I hope will be often. The evening revival services (preachers: Tuesday, Duane L. Davis; Wednesday, S. Kenneth Davis; and Friday, John A. Conrod) lead us to the Sabbath morning worship when Evangelist Mynor Soper will challenge us to commit ourselves to God and His work as we come to the Lord's Supper. From what I hear of the other programs ("A New Wind Blowing," Key '73, "Oneness in Christ," Leadership Seminar, Guilds, etc.) this Conference should give us no reason to go home and sleep until next year.

Since most of us at Conference will be "on vacation" we have scheduled fun into the program, too! Besides the simple

pursuits available on the Loretto Heights campus (including a nine-hole putting course) we will have a *jolly volleyball* tournament and *family picnic* late Wednesday afternoon. (Have your team ready by Conference time, and let Recreation Director Robert Stephan know that you want to challenge the Smogtown Supremes!

Most of us will want to "play in the snow" while we're so near, so Thursday afternoon we will "head for the hills," with the only Conference activities scheduled for Camp Paul Hummel on Lee Hill near Boulder. These activities will include a Camp Leaders and Builders Meeting, a pit barbecue (one of Pastor "Randy's" best), a vesper, and probably a campfire and dedication of the new facilities of Camp Paul Hummel.

Our first vice-president, Ted Horsley, is an impatient man, and wants to see us on the move! I hope that by the time we get to his presentation on the closing night of this year's meetings we will be fully inspired and geared for GO! Let's say, "To God Be the Glory!"



The college campus rented for our Conference use includes a nicely shaded picnic area which will doubtless be a favorite spot for fellowship between sessions.

## Live Your Living— Be Your Church

By Dale D. Thorngate,  
Vocations Chairman

*Did you ever leave the Seventh Day Baptist Church — or seriously consider it?*

*Does your church provide an opportunity for you to get involved?*

*Are the professional and occupational skills of the various members of the congregation made use of in the program of your church?*

*In what way should the Church respond to the continuing increase in family mobility?*

Such questions as these will be considered by members of small discussion groups at Conference in Denver. "Live Your Living — Be Your Church" is the theme for the Wednesday-through-Friday series being planned by Dale Thorngate, chairman of the Vocational Interests Committee.

The big idea: ". . . walk worthy of the vocation wherewith ye are called" (Ephesians 4:1). The purpose: to provoke thought and produce some new ideas regarding the relationships between our personal Christian commitment and the vitality of Seventh Day Baptist churches.

All individuals attending Conference — Pre-Con age and up — will be randomly placed on one of the small buzz groups. On Wednesday members will be encouraged by their discussion leader to share their personal philosophies regarding the relationship between our personal commitment to a Christian vocation (way of life) and our occupation, self and family, church involvement, and Sabbathkeeping. Thursday the groups will brainstorm to come up with some specific suggestions (wild ideas) about how to make our churches meet our religious needs and be a vital part of our lives.

Come to Denver prepared to talk about the big idea — Christian Vocation — a total life-style. Come prepared to think about the Seventh Day Baptist Church of the Future — a church alive — one which building on the past is responsive enough to social change to meet

the real needs of real people in the real world.

Come ready to share in the consideration of how to "Live Your Living—Be Your Church."

### CONFERENCE REGISTRATION

#### Registration Fee:

Per week for 12 and over is \$3.85.  
For children 11 and under it is \$1.50.

#### Lodging and Meals:

(From Sunday night's lodging through Sabbath night dinner and lodging.)

Double room occupancy \$56.16 per person, tax included.

Single room occupancy \$68.15 per person, tax included.

Children 11 and under will be permitted to sleep in the same room with their parents at no charge providing they can supply their own bedding and with the understanding that in no event may more than four people occupy one room—regardless of age.

#### Meal Tickets:

Meal tickets for children 11 and under are available for \$28.62 for the week, or if preferred, they may purchase individual meals on cafeteria cash basis.

#### Lodging and Meals Daily Rates:

Double room occupancy \$9.35 per person, tax included.

Single room occupancy \$11.35 per person, tax included.

Single meals may be purchased in the cafeteria at the following prices:

Breakfast \$1.25, Lunch \$2.00, Dinner \$2.75 (adult).

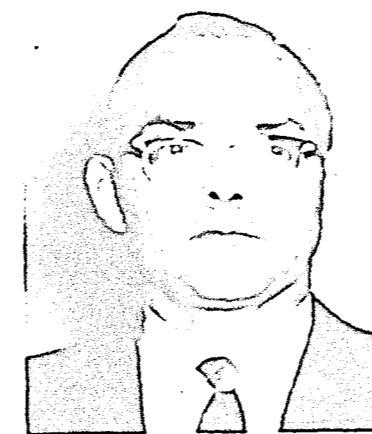
Breakfast \$1.00, Lunch \$1.50, Dinner \$2.00 (children 11 and under).

There is a snack bar available for purchase of light a la carte items.

People living off campus may purchase meals in the cafeteria at cash prices.

All bedding and linens are furnished except for children 11 and under who will occupy room with parents.

Cost of banquets are to be included in the meal tickets, non-campus residents will pay \$2.75. Banquets will be cafeteria style.



"(Jesus Christ) . . . gave Himself for our sins, to rescue us out of this present evil world in agreement with the will of God our Father, to Whom be glory forever and ever, Amen." Galatians 1:4-5 (Berkeley)

## Glorifying God in an Evil World

By Rev. Paul B. Osborn

Do we really give serious consideration to the "present evil world," or are we too content with what we have? Christians generally accept the death of Christ for our sins gratefully and are overwhelmed with the thought that it is God's will that we have fellowship with Him, but when it comes to being "rescued" we are like Lot who didn't swiftly leave his "home" in the wicked city. That consideration of this present evil world and its effects on our lives is important is seen in the Bible:

". . . Demas has deserted me for love of the present world . . ." (2 Tim. 4:10).

"Do you realize, you adultresses, (figurative of those who are unfaithful), that friendship with the world is enmity toward God?" (James 4:4a).

"Lov not the world . . ." (1 John 2:15ff).

If it begins to sound as if the Christian is supposed to be "different," you are hearing correctly. Paul states it more clearly yet, basing his plea on eleven chapters of sound doctrine on sin, salvation, and sanctification, when he says:

". . . do not conform to the present world system, but be transformed by the renewal of your mind . . ." Rom. 12:2a).

Thus, to glorify God we must use different standards than the world. This is because we have different motives and different goals in life, all of which can be summed up in one phrase, *To God be the glory!*

Contemporary morals are being lowered too fast to keep up with sometimes. The more obvious sins of theft (from work, or by cheating) and adultery (well, does the pill make it different?) are being "excused" by the oft worn-out phrase, "But everybody's doing it!" The Chris-

tian is to be different, and so out goes that excuse. Instead, we have a "narrow" view of cheating for instance, whether it involves our income tax forms or a code to defraud dear old "Mother Bell." (Bell Telephone Co.) Or take the liberal attitudes toward extra-marital sex or homosexuality. The Christian realizes that to admit sin does not mean the sinner is automatically an outcast from all relationships. But it is one thing to confess sin, and another thing to condone it!

Confusion results for the Christian when we look around and observe different opinions on such items as war and the draft, fashion trends, and even drugs: "Other Christians do not seem to hold the same high standards I do, so perhaps I am wrong." When we take our attention from Christ and place it on others, invariably the lower standards prevail, for the "extremist" is really, in allowing himself to be ridiculed by others, not getting a chance to "witness." We reason that to be more effective in our witnessing we will be more like the world. We need to hear Christ:

"If the world hates you, you know that it hated me first. If you belonged to the world, the world would love its

(Continued on page 10)

### MORE CONFERENCE PUBLICITY COMING NEXT WEEK

The Rev. Elmo F. Randolph, chairman of the Host Committee, has another interesting news article about plans for entertaining Conference which will be published in the July 15 issue. Don't miss it. Note also that the Boulder pastor is to preside over a pit barbeque at Camp Paul Hummel above Boulder Thursday at 5 p.m.

Excerpts of Message  
by Dr. Billy Graham  
Explo '72  
Cotton Bowl, Dallas, Texas  
Friday, June 16, 1972

## "Total Commitment"

Text: Matthew 16:24

Explo '72 would not have been possible without the cooperation of hundreds of churches of all denominations, and hundreds of Christian organizations that are doing evangelistic and missionary work throughout the world. We have heard a great deal this week about the Billy Graham organization, and Campus Crusade for Christ, but we are only two of hundreds of organizations and missionary agencies that are involved in reaching the world for Christ in our generation. We would not want to leave the impression that we are the only ones engaged and interested in world evangelization. Tonight we ask all churches and all agencies to join us in adopting this urgent goal of world evangelization. They have cooperated with us this week to make Explo '72 possible; now we want to cooperate with them in all kinds of missionary and evangelistic projects, conferences, congresses, etc., that will be held throughout the world.

Explo '72 has been one of the most remarkable Christian "happenings" of this century. It should have a profound effect on every religious denomination in America. It will be studied, analyzed, and evaluated for months to come.

You have come to this great mountaintop experience with great expectancy. Many came out of curiosity. Most of you have had your expectations exceeded and many of you who came out of curiosity have had your lives inspired, challenged and changed. Certainly the city of Dallas will never be the same.

Now we are going to have to come back to the valleys from which we came. Some of us will be the only Christian witness in our area or even in our family. Some of you will suffer persecution. You will be laughed at, sneered at, and jeered at. You will be called a religious fanatic because you attended Explo '72 and because of your new witness in Christ.

The radicals of the past few years have been teaching us Christians lessons in self-denial, discipline, and dedication to a cause. Many of their organizations are regimented, disciplined, and dedicated because they too are evangelizing the world.

Christ demands absolute lordship in your life. He demands total authority. He demands just as much discipline and dedication as any of the more radical organizations that have existed in history. God has conferred on Christ the highest authority that before Him every knee shall bend and every tongue confess that He is the Lord.

Jesus says that there can be only one Lord in your life. *What did Jesus Christ demand?* He lays down conditions only a few can meet; only a few are willing to pay the price. It is a way of discipline, renunciation and hardship. The primary New Testament words describing the Christian's life are verbs like: fight, suffer, agonize, wrestle, endure, mortify, run, resist, work. The Christian is a soldier who must suffer hardship. He must be an athlete who masters his own body and practices self-restraint. Christ said: "Come unto me, and learn of me."

I want to level with you young people tonight. It is hard to be a Christian in 1972. It is not easy to follow Christ. You have a choice—

decide as you want to. You can turn back. But I want to tell you that if you decide to follow Him the cost is extremely heavy but the ultimate rewards are tremendous in this life and the life to come.

### Christ Laid Down Three Conditions for Discipleship

#### 1. "Let him deny himself"

- It does not mean to deny material things altogether, but to deny selfishness.
- "Self" means the flesh, the old man, the natural man.
- "Self-life" manifests itself in self-indulgence like sex without marriage, drugs, X-rated movies, too much leisure, intellectual or religious pride, etc.
- We're not to be conformed to the world.
- It takes discipline to turn off the television and spend an hour in prayer. It takes discipline to get up an hour earlier to read the Bible.
- The New Testament teaches that the Christian should be a non-conformist.

- (1) *Intellectually*: We can have the mind of Christ. The Christian's mind should not be cluttered up with a lot of trash, pornography, X-rated films, etc. Christ should be in our subconscious at all times.
- (2) *Physically*: The body is the temple of the Holy Spirit. The Bible has very little to say about how we are to dress except that we are to dress in modesty. Whether you have long hair or short hair, have a beard or no beard, is not the concern of the Bible. But the Bible does teach that we are to be neat and clean. Some of you Christians need to take a bath for Christ's sake! There are occasions that you are to dress up and other occasions when you are to dress just as you are. Christ will give you discernment. The Bible teaches that we are to glorify God not only in our behavior but in our dress.
- (3) *Religiously*: Many young people are turned off by the organized church. I can understand that. The church is far from perfect. However, Jesus everlastingly set an example by going to the synagogues and temple of His day; neither were they perfect. When you go back home you make sure you are situated in a church. If you did not relate Explo '72 to the church you are subjecting Explo '72 to a great deal of unnecessary criticism. We want to go back as witnesses for Christ on the campus, in our community and in the church.

#### 2. "And take up his cross"

- It is voluntary. You have a free choice in the matter.
- It is not the cross of punishment for sin. Only Christ could pay this.
- Not a cross of gold, ivory, or silver.
- Not poverty, sickness, nor less friends.
- The disciples were startled at this statement. To them the cross was a despised, hateful thing, a symbol of torture and shame.
- To "take up your cross" means to associate yourself with Christ and to share His rejection.
- It means to share the fellowship of His rejection.
- In Dallas you accept it but what about when you get home, or on campus, and you may be the only Christian witness? This excitement, enthusiasm will not last. You must be ready to cope with the valley. This is why we urge you to read the Bible, memorize Scripture, have a devotional life, pray and attend church.

### 3. "And follow me"

—One disciple said, "Allow me to go and bury my father." Jesus said to him, "Follow me, and let the dead bury the dead."

—We are to evangelize the world in our generation. This is our marching order, this is our authority.

Two martyrs were on the way to the stakes to be burned several centuries ago in England. One of them said to the other: "Let's light a candle today that will never be put out in England." Their death did light a candle that exists to this day. I am asking you to decide to light a candle. You light a candle, and we will start a spiritual fire here tonight that could sweep the world. It could restore the moral principles that we have lost. It could bring love to the different races. It could make an impact for world peace. It could help evangelize the world before 1980. Let's leave here tonight dedicated, committed, and determined to change the world in the next eight years.

### Glorifying God

(Continued from page 7)

own; but because you are not of the world and I have selected you from the world, therefore the world hates you" (John 15:18-19).

Are you willing to risk the hatred of the world for identity with Christ?

The truth is that too often the Christian does not even consider what Christ has to say. I heard a young wife respond to a query on praying about her choice of a spouse with, "Pray? No, I didn't pray. I loved him, so I married him!" And so it goes through life, and our life does not glorify God.

Take decisions regarding following fashion trends. The devil is clever. If today's hemlines had been introduced fifty years ago, Christian women everywhere would have rejected them forthwith. But here we are, with the prediction that complete nudity will be acceptable in the future. Where are standards of modesty? Why do Christians go along with immodest trends? "Well, I want to be attractive!" is the same old argument. Consider what type of person you attract, and always go back to the question, "Will it glorify God?"

And hair styles . . . for men, not women. Kept clean and well-groomed, I find nothing offensive about them, though many do. But the motive of rebellion against the establishment is something that all need to consider. (I really think there are better ways to rebel than just

letting your hair grow. How about doing something better for a change?) Some defend their curly locks, "But Christ had long hair!" So? He had no radio or records, no modern plumbing, or automobile. Let's be consistent, and follow His example of obedience to His parents, even after His intellectual superiority was demonstrated.

Something else that bothers me is Christians and drugs. Now, except for long-term effects of drugs, they probably are no worse than liquor, which has been recognized by most Christians as an evil. But again, motive is the consideration. Research, reported by Paul Harvey, indicates that experiments show that those who shoot harmless shots of nothing may experience as much "high" as those who take the real thing. The "high" seems to come from individual sensitivity and expectation rather than from the drug. It seems obvious, in the light of testimony of recent converts, that Jesus Christ can provide a satisfactory "high" experience, and that those who resort to drugs are merely saying to God, "I can't depend on You."

You can go on with your own specifics. In any decision, regarding daily routine or lifelong matters, such as vocation, spouse, or habits, seek the will of God. It is His will that we be rescued from "this present evil world." Do you really want to be rescued? Christ gave Himself to make it possible. Now what will you do so that you can honestly say, *To God be the glory!*



By Rev. David C. Pearson

(Note: Upon request this message was prepared by Missionary David Pearson just before he and Mrs. Pearson and Joanna departed for Malawi, Africa, for a fourth term of missionary service.)

The Handbook of the Seventh Day Baptist Missionary Society recommends that foreign missionaries make out their wills before leaving on an overseas appointment, filing the same with the society for ready reference should need arise.

My will, recently prepared, reads "realizing the uncertainty of life and the certainty of death, I do hereby make and publish this, my Last Will and Testament . . ." This document seems to have a religious as well as a legal significance.

Knowing the "uncertainty of life and the certainty of death," God calls men, and men respond to God. A sense of urgency characterizes both the call and the response, for "it is appointed unto men once to die, but after this the judgment." In knowledge of this Christ responded by bearing "the sins of many" (Heb. 9:27, 28).

God's call to foreign missionary service is one of the highest afforded unto men. The denomination honored us in sending us forth to Africa in September of 1954, and now after three terms and three furloughs, Africa again makes its claim.

During the past year many opportunities have been extended us to visit Seventh Day Baptist churches. In addition meetings have been held with: Seventh-day Adventists, Baptists of the American Baptist Convention, Missionary Baptists, Congregationalists, Methodists, People's Christian Church, and Victory Tabernacle. These many opportunities have been ap-

### A Farewell Message of Urgency

preciated, along with each act of hospitality and generosity which have accompanied them.

Leaving a sixteen-year-old daughter and aging parents is not an easy assignment. Saying "thank you" and "good-bye" cannot be said glibly, but the evangelization of the world is of supreme importance worthy of positive and wholehearted response. "And I sought for a man among them, that should make up the hedge, and stand in the gap before me . . ." (Ezek. 22:30). Should God seek you out, respond favorably.

The Scripture points out that unredeemed men are sinners, and subject to God's wrath. "All have sinned" (Rom. 3:23); "the wages of sin is death" (Rom. 6:23); and "the soul that sinneth, it shall die" (Ezek. 18:4). Life and salvation may be found in Christ. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

This farewell message is written in desperation. Each year the population of the world increases, but the percentage of Christians to non-Christians decreases. A mere two percent has been estimated for 2,000 A.D. All the churches and all the missions put together are currently failing to win the world to Christ. Many are unaware of this; some could care less. Continual warning is needed, and a widespread response is sought that the Church under God might come to be equal to her task.

Numerical growth is a must, but first and foremost right now is the need for revival. Repentance is urgently required, as the quality and spiritual tone of the Church at large is pitifully poor; yet the Church — if true — is the body and bride of Christ.

The writer has had wide contact with Christians of other denominations, and frequently they are known to outdo us in devotion, giving, and witnessing. May God help us, that Seventh Day Baptists might rank high, and come to love our Lord Jesus Christ with nothing short of undying passion.

The present is a time for activity. "And that, knowing the time, that now

it is high time to awake out of sleep; for now is our salvation nearer than when we believed" (Rom. 13:11). Consider America as a mission field. What is your burden on her behalf? As God's missionary to her people, what is your message? Any message not steeped in the saving and uplifting power of Christ is worthless. The situation is dire, but God desires to bless, and His power is unlimited.

Every Seventh Day Baptist is urged to examine his position and standing with Jesus Christ. "Examine yourselves, to see whether you are holding to your faith. Test yourselves. Do you not realize that Jesus Christ is in you?—unless indeed you fail to meet the test!" (2 Cor. 13:5, RSV).

As you pray for those personal needs, remember too the needs of the Central Africa Conference of Seventh Day Baptists, its leaders, and fraternal workers whom you send forth.

Send us forth in Jesus' name. We will seek to represent you in Africa, and we ask that you represent us in America. Let us never be satisfied when so much awaits being done. Rather, let us pray and believe, and saturate ourselves with God's Word, sharing its message wherever we are. Hope lies within us, and the Lord is looking and pleading. May we never disappoint Him.

### *Our Prayer Corner*

#### **Suggestions for Prayer This Week**

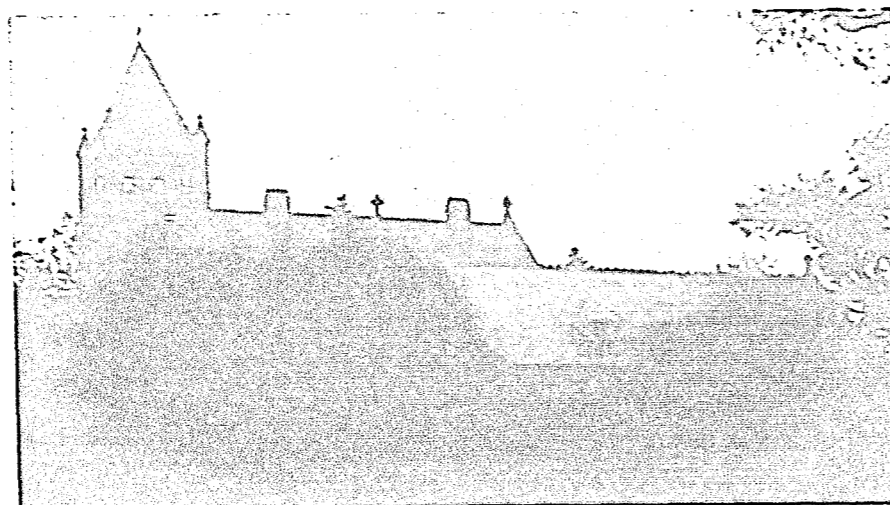
##### **Pray for:**

1) The well-being and release of prisoners of war in Vietnam; also for two missionaries captured in the Tet offensive four years ago and two other missionaries captured by the Viet Cong ten years ago who have never been heard from.

2) The General Conference at Denver next month that its evangelistic emphasis may be felt by all delegates and visitors.

3) A greater concern for the cost-of-living increases of our missionaries and the difficulties of national workers who are caught with the lower purchasing value of the dollar in many countries.

4) Faith to enter doors that are opened to us through the volunteering of qualified leaders at home and abroad.



The Administration Building of Loretto Heights College rises above smaller chapel (foreground).

### **News of Young People**

#### **Don Graffius Licensed**

A license to preach has been given to Don Graffius, son of the Rev. Charles Graffius of Salemville, Pa. According to "The Salemville Sabbath Star," a mimeographed publication of the German church featuring youth activities, this is how the license came to be granted for one year.

Don is a student at Salem College. The Lost Creek, W. Va., church is without a pastor and has asked Don to help out in the worship services from time to time. The clerk, in behalf of the church, wrote to Pastor Graffius expressing appreciation and suggesting that it might be an encouragement to Don if his home church would grant him a one-year license to preach.

At a recent business meeting the church followed that suggestion. The action is explained in the "Sabbath Star" thus: "This license may be renewed each year and after a three-year period ordination may follow if requested. If this letter finds its way to West Virginia we offer our thanks and appreciation for your support, encouragement and prayers for Don."

#### **Alcohol and Vietnam**

Senator Kennedy comes out strong against killing in Vietnam but says nothing about the much greater carnage that results from mixing alcohol and gasoline—despite his own experience at Chappaquiddick.

### **Continuing Education**

A brochure from Princeton Theological Seminary lists some excellent seminars for the continuing education of ministers from September 1972 through May 1973.

The titles of the seminars include "Ministry to the Sick," "Worship," "Evangelism," "Effective Church Management," "Alcohol Problems," "Preaching," "Clergy-Lawyer," "Pastoral Care," "Christian Education," "Contemporary Theology," "Contemporary Issues from a Church History Perspective," and "Human Interaction and Personal Development." There are more.

Any Seventh Day Baptist pastor who may be interested in having more information concerning one of these opportunities may write the Seventh Day Baptist Center for Ministerial Education, Box 868, Plainfield, NJ 07061, or write for a brochure to Center of Continuing Education, Princeton Theological Seminary, 12 Library Place, Princeton, NJ 08540.

Perkins School of Theology's Office of Continuing Education is fostering a "Group Guided Study Program for Ministers and Laymen."

The rationale for the program is as follows:

—Continuing Education for clergy will include occasional residential experiences at seminaries and universities, but must be *basically* carried on *at or near* home.

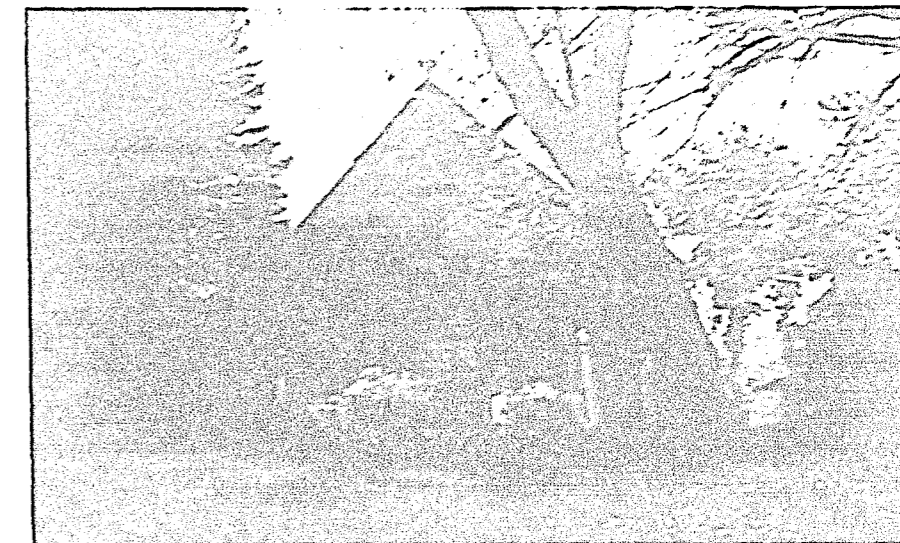
—Continuing Education for clergy must be *basically* self-directed, with schools, denominations, and associations giving suggestions of options.

—Continuing Education for clergy must be dialogical with: printed resources, state of the world, and *peers*—ministerial and lay.

—Continuing Education for clergy is enhanced by being *ecumenical*.

—Continuing Education for clergy must be *intellectually respectable* and *relevant to felt needs* of the participants.

Seminaries, other than Perkins, are cooperating in this program. For more



Nestled among the trees is the dignified chapel available for appropriate Conference use.

information, including the names of the seminaries, write:

Dick Murray  
Perkins School of Theology  
Office of Continuing Education  
Southern Methodist University  
Dallas, TX 75222.

### **ITEMS OF INTEREST**

#### **Bible Translations Needed**

Churches in Europe will probably concentrate on new translations of the Bible in coming years, according to Ulrich Fick, general secretary-elect of the worldwide United Bible Societies. A number of new translations have been produced already and more projects are under way, he said.

The forty-eight-year-old churchman said it is difficult but not impossible to get Bibles into Eastern European countries. "We apply for import or printing permission which is usually granted," he explained. "In Yugoslavia, Romania, Poland, and Czechoslovakia, the Bibles can be printed locally, even on government presses.

"Smuggling" of Bibles into Communist bloc countries has been rejected by the Bible societies. This only creates trouble for those who try to smuggle the Bibles in and for those who receive them. If you hand a Bible to a porter in a hotel, he will be afraid that someone will report him, so he will turn the Bible over to the manager who is likely to call the police. Smuggling does a disservice to those who receive Scriptures that way.

Not  
A Campaign  
But  
A Way  
of Life



By Joseph B. Underwood\*

The World Mission of Reconciliation Through Jesus Christ is not a campaign—*but a way of life* — God's way of life!

"And all things are of God who hath reconciled us unto himself through Jesus Christ" (2 Cor. 5:18).

The motive of God's reconciling action is declared in Romans 5:8: "But God proves his love for us in that while we were yet sinners Christ died for us" (see also 1 John 4:10).

Man in his sin and ungodliness and in the consciousness of his guilt was filled with enmity toward God. But — *God acted* — redemptively!

The redeeming, reconciling initiative of God was the inevitable expression of the love of God — love in action — in sacrificial action — to reconcile man the sinner!

Upon being reconciled, the love of God is poured (floods) into the heart of the reconciled (Rom. 5:5). If we are filled with the love of God, we will be characterized by similar love, a love which gives itself for the benefit of others. Love impels the sharing of the grace of God — seeking and pleading with men to be reconciled with God, for God has entrusted to us the ministry and message of reconciliation and has made us His ambassadors to plead with men, "Be ye reconciled to God" (2 Cor. 5:18-20).

Proclamation of the good news is imperative. But more. Love acts — acts to alleviate misery, to eliminate suffering and evils; to assist those in distress

\* Joseph B. Underwood is general chairman of the World Mission of Reconciliation Through Jesus Christ, a project of the Baptist World Alliance.

whether physical, spiritual, or emotional; to repair and rehabilitate the broken, defeated, and victimized; to create new, Christ-like attitudes and to lead men to reconciliation in personal relations through the indwelling Christ who makes all things new (Cor. 5:17).

The World Mission of Reconciliation Through Jesus Christ, therefore, seeks to lead men to be reconciled with God and through this primary reconciliation to be reconciled one with another.

It is imperative that there be witnessing and proclamation in unrelenting endeavors to lead men to be reconciled with God. It is likewise imperative that there be ministries of love in Jesus' name.

And these endeavors should be the normal and continuous expression of the love of God on its way *through* us to others—not a campaign, but a way of life!

It is important, however, that attention should be concentrated on the doctrine of reconciliation and its practical application until our way of life becomes one with God's way of life—the ceaseless giving of self for the complete redemption of men, even as Christ loved us and gave Himself for us and now commissions us: "As the Father has sent me, so send I you!"

Not a campaign, but a way of life!

#### Czech Restrictions on Church

The Catholic Church is protesting a new government squeeze on priests and nuns in Czechoslovakia. The Communist state controls the Church and is forcing priests to retire at age sixty and nuns to be confined to "Concentration Convents" rather than working in parishes. Since the state considers itself the employer of the clergy it claims the right to turn down a majority of the students who want to enter seminary to train for the priesthood. Only two seminaries have been kept operating to serve the nation's fourteen Roman Catholic dioceses. It is reported that seven thousand parishes have been vacant for years because of shortage of priests. The sixty-year retirement rule is expected to bring about a further large reduction in Catholic leadership.



Billy Graham, honorary chairman of Explo '72, visits with youth at Camper's Corral where over 3,000 are living in a "tent city." Two large tents offer facilities for the conference classes during the day for campus youth. Summer Christian Service Corps members taking the Basic Course joined with this conference at 6:45 a.m. each day. Those enrolled in the Advanced Course went to nearby Inn of the Six Flags for their conference each morning. Seminars, area visitation, and music festivals in parks and plazas of Dallas filled the afternoons. Meetings in the Cotton Bowl were packed out each night.

(Provided by Leon R. Lawton, special Sabbath Recorder press representative)

#### New Testament for Jews Also

Shira Lindsay, a Jewish believer now residing in Jerusalem and directing a film on Armageddon has written an article for *Logos* on "Messianic Judaism" in which she claims that the "times of the Gentiles" are running out and that we are soon to see many Jews born again but keeping their Jewish connections and not necessarily becoming Christians in the Gentile sense of the term. The writer goes on to point out a common error of Bible interpretation. The following paragraphs are from her article.

"The belief that the Law of Moses was given to the Jews while the New Testament was given to Gentiles simply does not stand up to scriptural evidence.

"Jeremiah 31:31 says, 'I will give to the house of Israel a new covenant.' When Jesus said, 'This is my blood of the new

covenant,' He said it to twelve Jews. The Gentiles were grafted in through the mercies of God, but the new covenant was given to the Jews. 'God, having raised up his servant, sent him to you [Jews] first, to bless you in turning every one of you from your wickedness' (Acts 3:26 RSV).

"Furthermore, Jesus came to 'save his people from their sins' (Matt. 1:21)."

#### NEWS FROM THE CHURCHES

WHITE CLOUD, MICH.—The Michigan Seventh Day Baptist churches met in our church, April 15. Pastor Swing was host pastor. The choir under the direction of Mrs. LeRoy DeLand sang "I Know That My Redeemer Lives." Pastor S. Kenneth Davis brought the morning message "To God Be The Glory." In the afternoon the filmstrip "It's Where He Walked" produced by the Rev. Herbert Saunders was shown. In the evening Carll Swing led the devotions and the White Cloud young people presented a skit "Star Touched." A business meeting followed. Dinner and supper were served in the church dining room by the Ladies Aid.

We had baptism May 27 at which time six persons expressed their belief and acceptance of Christ as their savior and asked for church membership.

We were happy to have the Conference president and family with us on the evening of May 30.

We recently held a service to honor our graduates. Eric Rudert, Larry Branch, and Carll Swing graduated from high school. Duane Cruzan graduated from Michigan State at Lansing.

#### Accessions

PAINT ROCK, ALA.

By Letter:  
Bert Welch

WHITE CLOUD, MICH.

By Baptism:  
Sandy (Mrs. Sam) Cruzan  
Esther Losey  
Carol (Mrs. Dale) Cruzan  
John Foster  
Sandy Rudert  
Caryl Losey



# The Sabbath Recorder

## Amazing Grace Found in the Ten Commandments

By R. Clyde McCone\*

The fact that an all-powerful and all-wise God should stoop to reason with man who has not only separated himself from his Creator, but has exalted his own reason above God, is itself the essence of divine grace.

That the clearest and most complete outline of God's reasoning with sinful man should be found within the Ten Commandments makes the law a revelation of amazing grace. These reasons are found in connection with the first five Commandments.

The first three reasons are based on who God is. That is, they rest on the self-revelation of God himself.

The Second Commandment, "Thou shalt not make unto thee any graven image," is followed by an explicit reason that rests on who God is. He is a God who will not give His authority to an image set up by man.

The Third Commandment carries with it the sober reminder that God is one whose righteousness is not eliminated from the universe by man's continued sin.

The Fourth Commandment centers around a man's relationship with himself. The Sabbath is God's provision for man. In this command God challenges man to reason in terms of his own self-interest. Man thoughtlessly and irrationally goes on trying to find the goals or purposes of life in the created nature that he is dependent upon for livelihood.

God would have him know that this too was provided for him in the six days of creation. He would have him as the

sole inheritor of reason in His vast creation to understand that the purpose in life is to be found in exercising and consciously sharing his Creator's likeness. The pattern for man's self-interest is clearly expressed in the Creator's pattern for creation.

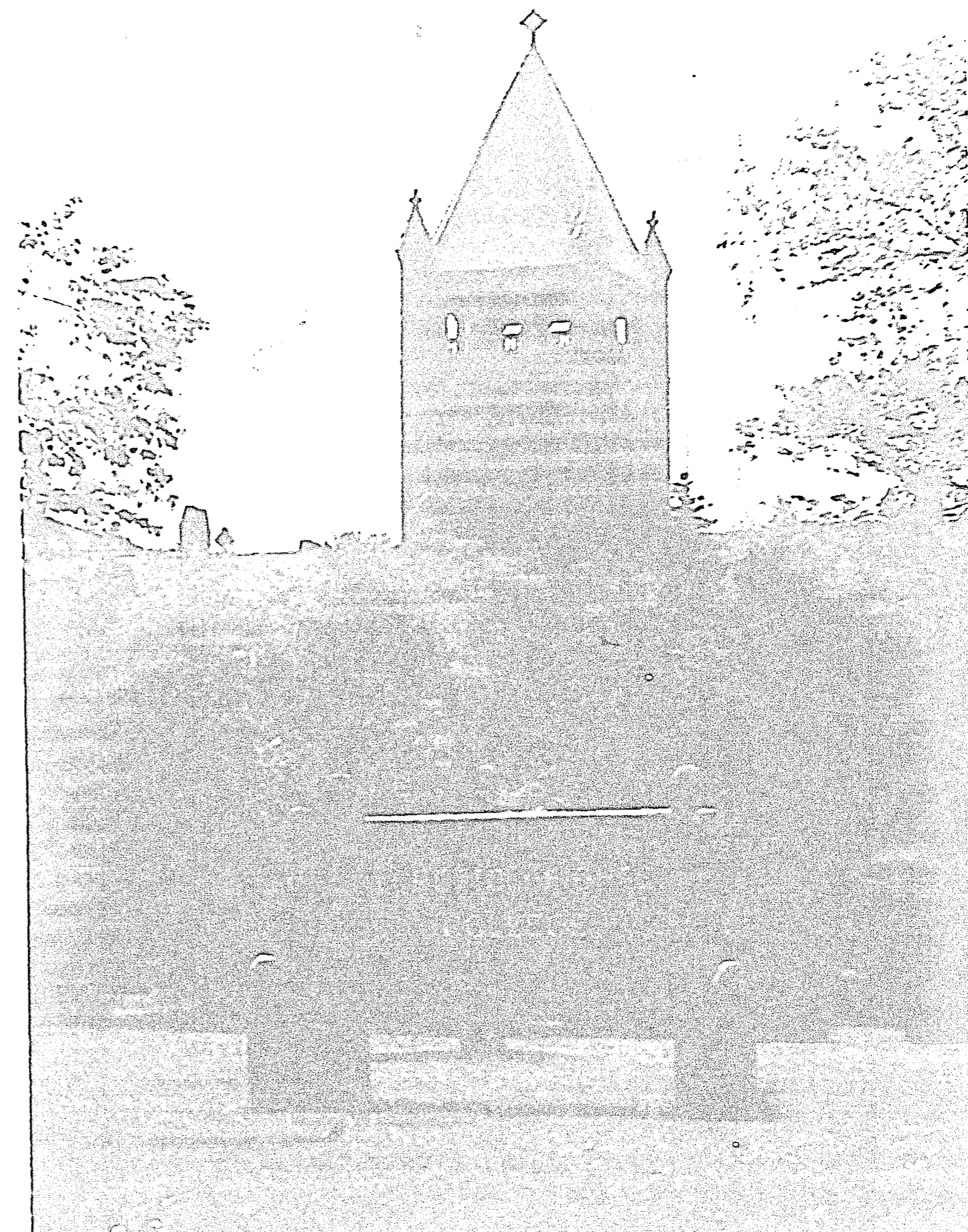
Man is to remember the Sabbath to keep it holy. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day; and hallowed it" (Ex. 20: 11).

\* Mr. McCone's article appeared first in the Wesleyan Advocate. We are printing only portions of it.

## Communists Can't Afford It

Bob Bowman, president of the Far East Broadcasting Co., has been asked to comment on the prospect of getting the gospel into China now that there seems to be a thaw in China-American relations. His first answer is that it has never been possible to close the door to gospel broadcasts, but the door is now a little more open. He says that it is far too early for anyone to make an intelligent assessment as to whether conditions will improve for Christians in China or whether import restrictions on Bibles and Christian literature will be relaxed. He goes on to say:

"From experience in China and longer experience in Russia, only a miracle of the Lord will ever return freedom of religion, as we know it, to any Communist country. Religious freedom, with resultant Christian evangelism and revival, would destroy the cornerstone of their atheistic doctrine and no one knows this better than the Communist rulers."



Where Conference Meets August 6 - 12