

The Sabbath Recorder

Flood Victims Helped

When a flood rolls across a portion of the Southern tier of Western New York State it would be strange if it did not catch quite a few Seventh Day Baptists or their friends and relatives. The flood waters associated with hurricane Agnes did affect many of our friends and relatives in that area.

The Marlboro, N. J., people felt a call to help out because a family close to their hearts lost everything. It was the Ed Dillon family. Betty Dillon was Betty Bivins, sister of Barbara Bivins Froding who served as a missionary nurse in Malawi for several years.

An appeal went out through the Marlboro-Shiloh area which drew a compassionate response. According to the Shiloh bulletin, Sabbath School classes made gifts and individuals contributed goods. On July 28, Ray and Barbara Froding transported the gift of money and goods and household items to those flood victims who had escaped with only their lives. The cash gifts totaled \$1,300. One family gave a good used car which was put in condition by local men and was greatly appreciated by the Dillon family. Love and concern can bridge the hundreds of miles separating the two communities and can make people realize that they are not forgotten by their church friends.

In another portion of the flood area, Portville, N. Y., Mr. and Mrs. Harry (Nina Traver) Wilson had seventeen feet of water in their house. The loss was not quite as tragic for this family because they were about to move to Garland, Texas, where Harry is employed. The Red Cross provided food and clothing and

the Small Business Administration loan of \$3,000 will help them to replace their furniture at their Texas address. Nina has had some theological training and has preached occasionally at her home church of Little Genesee, N. Y. The letter accompanied her *Sabbath Recorder* renewal.

Philippine Flood Damage

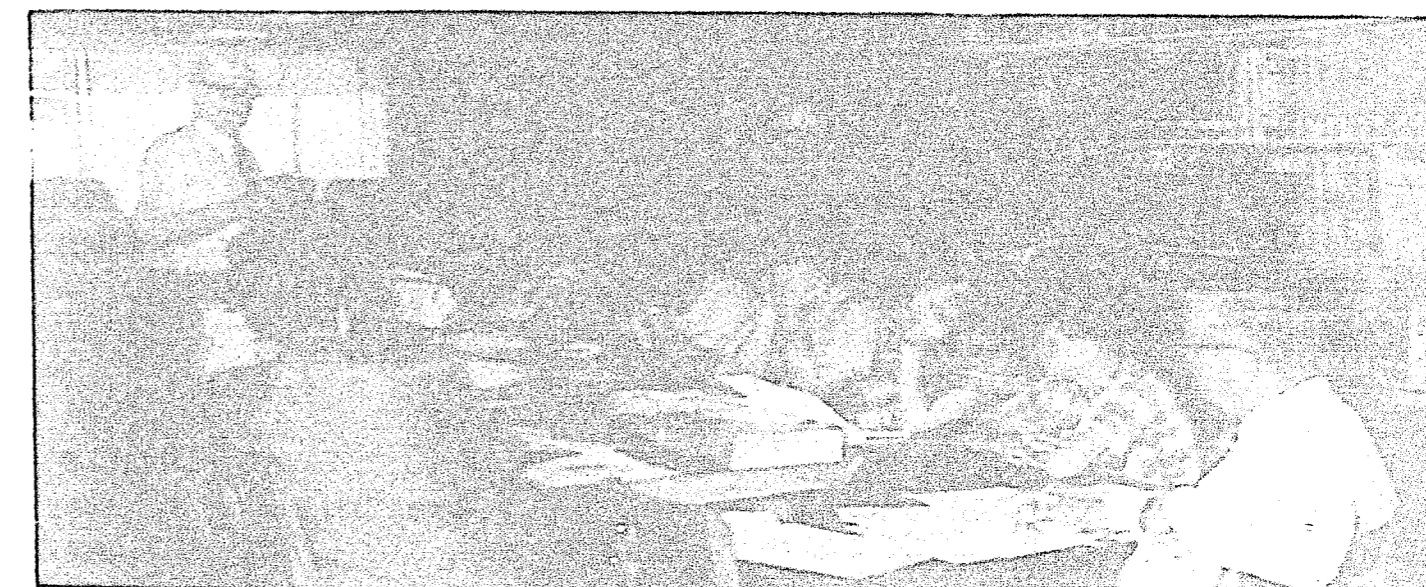
Flood damage on various parts of the island of Luzon in early August was severe. Reports of loss of life and property as well as heroic rescue and rehabilitation efforts are told by Baptist reporters, though of course the floods were no respecters of persons or denominations in the predominantly Catholic country. Initial reports told of 427 deaths.

In the hill country of Baguio City land slides swept away three story buildings housing 80 to 100 people. Dwelling houses were sheered in half in the early morning catastrophe. Some churches withstanding the flood became rescue centers. During July there was an unprecedented rainfall of 188 inches at Baguio City.

A Bible woman of the Baptist church made her way in the afternoon to the top of the hill which was only a precipice after the disastrous landslide. She wanted to visit the house of a young mother to whom she had witnessed only a week before. The house was gone. The real tragedy was that the young mother had said, "We'll talk again—not now."

Correction

There was a typographical error on page 6 of the August 12 issue, paragraph two. Please cross out the "not" to make the president's sentence read, "Christ did condemn the Pharisical attitude"



Most of the decisions of the SDB General Conference were worked out in such committees as these: top, Youth Work, Ralph Mackintosh; Communications, Victor Skaggs; Nominations, Edwin Johnson

The Sabbath Recorder

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Member of the Associated Church Press

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Mountain-Top Recorder Distribution

We would like to report that *Sabbath Recorder* subscriptions and distribution have reached a new mountaintop level. As a matter of fact, such a claim is only partly true. It can be said that renewals do come in very well and that there are quite a few new fully paid subscriptions from new friends of our cause. In days like these it is quite an achievement for a denominational journal to keep its subscription level up, or even to stay alive. Major denominations are losing membership, according to latest figures. To achieve a growing readership in the face of a level membership is something like climbing a mountain.

In a literal way there was mountaintop *Recorder* distribution in Colorado this year. Normally we print extra copies of the second August issue and have them available for distribution at the time of the Tract Society presentation at Conference. This year the bundles of *Sabbath Recorders* were hand carried by the pressman who delivered them to the editor at Camp Paul Hummel on Lee Hill just before the Thursday evening (August 10) pit roast. Lee Hill is more than a hill by eastern standards. It is difficult to negotiate both on the upgrade and the downgrade. It is a "hill" above Boulder, and Boulder is 1,000 feet higher than the Mile High City.

When the 350 people had partaken of their tasty meal of chicken, potatoes, carrots, and corn cooked in the ground, Boy Scout fashion, and supplemented with coleslaw, cold drink, and ice cream, they were ready for a walk along the gravel road to Look Out Point for a well-planned vesper service and camp dedication. At this favorable time more than 100 copies of the *Sabbath Recorder* for August 12 were distributed to the receptive delegates, many of whom would probably receive the issue a week later upon their return home.

There was another emphasis on the denominational journal on the Conference program in that mountain state of Colorado. A profitable leadership seminar was conducted Friday afternoon, August 11, by Dr. E. J. Horsley. Participants on the panel with him were Dr. Kenneth Smith, college president, Clarence Rogers, attorney, Warren Brannon, university profes-

sor, Lren Osborn, advertising man, and Paul Green, Charles Bond, and Herbert Saunders, pastors. The program was built around the May 1972 special issue of the *Sabbath Recorder* edited by Dr. Horsley to which most of them had contributed articles. The panelists were asked to react to the articles on leadership in that issue. Each participant had something worthwhile to say on this high-priority topic discussed rather fully in the two-color special. Incidentally, extra copies are still available at eight for a dollar.

The Sabbath Recorder after 127 years of continuous publication is not looking back but ahead to recording new mountaintop experiences and new heights of service to a needy world. With your cooperation we can help to make things happen and can encourage others with the stories of what God is doing through us. One girl testified at Conference that she tried to love everybody and couldn't. Then she discovered that God could love everybody through her. Jesus, departing via the cross, spoke of greater things that His disciples could do. Let us claim some of them and tell about it through this medium.

Our Reservoir of Youth

Why do we feel that we must pay so much attention to the youth? Among other more important reasons is that there are so many of them. This country has a tremendous reservoir of young people finishing their formal education and entering the years of maturity and responsibility. Comparative figures may bring this fact home to us and increase our determination to make sure that they have the foundation of Christian faith on which to build fruitful lives.

How many young people are there? Right now, someone has pointed out, there are 23,000,000 young people between 18 and 24. Compare that with the whole sub-continent of Australia which has a land area of 2,967,900 square miles, almost equal to the forty-eight continental states. We have almost twice as many young people as the whole population of Australia (12.7 mil-

lion). That is something to think about, though the percentage of young to old is now fairly constant.

There is something else about our youth. They are more vocal than they have ever been before. With eighteen-year-olds now having the vote, they are likely to express themselves in not fully predictable ways at the forthcoming election. In some college communities local government may be upset by the young people who may or may not have sufficient maturity for the responsibilities thrust upon them.

The student years are extending quite a little longer than before, partly because of the slowing down of the economy and the keener competition in the teaching profession and other occupations normally open to college graduates. The smaller demands of the military also figure into the situation where young people continue longer in school and seek civilian job opportunities. The world is no longer handed to them on a platter. The boredom of too much leisure is giving way to the more normal struggle of making a living and establishing a good family.

It appears that, in spite of the continuing large percentage of disillusioned or rebellious youth in our colleges, there is a growing seriousness and a willingness to seek the counsel of the older generation when that older generation shows love and understanding. Then, too, there is a swelling movement among the young to take Jesus seriously and to prove themselves more sincere in their affirmations of faith than their materialistically-oriented parents. Now is the time for parents to prove themselves and to take a firmer grip on the realities of Christian faith that many have held too loosely.

If youth are rebelling, it is not so much against authority consistently exercised, but against the expedient permissiveness that does not really satisfy. Coming into maturity our young people are starting a new generation groping for authority guidelines that many of them missed. They want to convey to their children yet to be born a proper dependence on God and a regard for right principles of life.

Young Adult Pre-Con

By one of the campers

The retreat for young adults was held at James Park, Ward, Colorado, which turned out to be a beautiful campsite at an altitude of 10,000 feet. The height wasn't nearly as "breathtaking" as the trail into camp from the highway. The word "rough" is not nearly adequate enough to describe it. Besides being extremely rocky, nothing outside of nothingness, itself, could compare to the two boards used as a bridge over the creek. So it was a hardy group of 47 who attended Young Adult Pre-Con.

It is time, now, to expound on the fabulous staff and the program that they presented to us. The Scriptural basis for the week was 1 Thess. 1:3, which says, "... we call to mind, before our God and Father how your faith has shown itself in action, your love in labor and your hope of our Lord Jesus Christ in fortitude." From this passage we were able to discuss the topics of "Survival Plus" (Wed.), "Work and Leisure: the Adventure of Living" (Thurs.), "Open Marriage" (Fri.), and on Sabbath Day, our theme for the entire four days, "Christian Hope — Focus for Change." The names of our three work groups also came from this passage, they were Team Action, Team Labor, and Team Fortitude.

Our staff was headed by Pastor Glen Warner, who also spoke to us each morning at a table talk. His discourses introduced us to the topic of the day and he presented many enlightening ideas. Justin Camenga used the book of Colossians as his topic for our morning Bible study. His personal experiences added much to the dialogue and often it became a very lively and therefore extremely interesting hour. After fifteen minutes to relax, we met with Pastor Duane Davis to hear his presentation from notes he had taken when he attended a seminar entitled "Youth's Basic Conflicts" (which applied adequately to all ages). He, too, added spice to his lecture with stories of his personal life. Our morning came to a close with free or recreation time.

I must mention our excellent volleyball games. Team Action won the tournaments the first day, but after that we just

played without formal teams. We often played in the rain and to points of exhaustion. Our recreation leader was Ruth Burdick.

After lunch we met with Pastor Glen's wife, Nancy, who was our Social Services resource person. Her text was James 2, and each afternoon we learned ways in which we could become assets in our communities. The most important part of this was being aware of what organizations in our communities that we could make use of. After Nancy we heard from Pastor Duane again and following that we again had free or recreation time. One afternoon, Pastor Glen even taught all interested persons how to play Polish Football.

Our cooks were Garth and May Warner and they did a scrumptious job. We had a problem of being unable to store many perishables but their meals were so good that we nearly always licked the platters clean! There were no extreme casualties at camp but we did have a nurse, Nancy Brannon; she also moonlighted as an encounter group co-leader (as did all the staff members).

The evening activities began with music directed by Mrs. Doris Rood, followed by meetings with our encounter groups. These discussions, in my opinion, were one of the best parts of the day's activities. Here many new ideas and thoughts were brought to us and talked over. These groups brought the members of the retreat closer together and thus created the unity found in the camp.

Vespers and campfire were under the direction of Mike and Alice Parker. They introduced drama into the worship. Mike would read both sacred and secular pieces of literature to a background of guitar music. Occasionally verses of or whole songs were sung. Each night was moving and ended the day perfectly. Lights out occurred literally at midnight when the generator was turned off to save on fuel.

We tried to stick close by our daily schedule but since our theme was change we left room for it. Sabbath Day we fluctuated some and took a four-mile hike, cross-country to Brainard Lake where we ate lunch and held church. Our

return hike was made in record time, for two reasons: 1) It was downhill most of the way, 2) It started to rain and hail shortly after we ventured back.

Also, Sabbath evening we deviated some by sharing meaningful songs and pieces of literature with the group as the Spirit directed. This led into a time of commitment and rededication when we were given an opportunity to "drive a stake" into the ground as a sign of our inward commitment to Christ. Then we shared communion with each other.

—Conference Crier

Stewardship Emphasis at Conference

Dr. Edward Horsley, member of Commission for the past year, has been concerned to improve the stewardship of Seventh Day Baptists and has had charge of the stewardship emphasis of Commission during the year and throughout the Denver meetings. Now that he has the extra duties of Conference president the stewardship assignment has been transferred back to the Rev. Paul Osborn, who expects to have monthly articles in the *Recorder* to accompany the reports of OWM Treasurer Gordon Sanford.

There was daily build-up for the Sabbath morning offering by Dr. Horsley and a daily report by Gordon Sanford of the amount of Conference offerings phoned in from the churches. The substance of what the stewardship chairman said on one of those daily spots on the program is shared here with our readers for the blessing of all.

"I am impressed," said Dr. Horsley, "by the spirit engendered at Conference. Our people love each other, the church, and God. You want the work to prosper, to be healthy, and grow. You give evidence of commitment and dedication—willingness to 'Give of your best to the Master.'"

He asked the question, "What is love?" and noted the words of a famous writer that love includes large portions of care and concern. This is love in action. It is difficult to imagine a loving relationship

which does not give, a love which does not sacrifice. No, love looks for opportunities for giving, for sharing, for a practical expression of a deeply felt feeling of concern.

Conference, affirmed the doctor, brings that deeply felt love and commitment to the surface, brings it into focus, and makes it a highly spiritual experience. Here we have an opportunity to give tangible, meaningful expression to that spiritual experience of giving.

The Conference offering is such an expression. Commission feels that it can be the highlight of our General Conference meetings and is something that can be carried on through the next Conference year.

"I know that you are aware of that feeling of love, commitment, and consecration, you are experiencing it and that you want to express it—to channel your inner experience into an outer expression." He then urged each delegate to give the equivalent of one day's wage. The result was an offering of \$7,400 which was about \$1,000 more than last year.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The Tract Society annual meeting and the special board meeting with representatives of the Board of Christian Education, that the Lord will give wisdom in future planning.

2) The September 24-29 meeting of the denominational Planning Committee, that the members may be sensitive to the leading of the Spirit as they plan program and continue to foster inter-board cooperation.

3) The guidance of the Lord for our young people as they start college and enter upon new phases of high school work.

4) Sober evaluation of our community and other interdenominational cooperation, that we may put our major effort on the things that our Lord would count most important to His work.

General Conference Debates NCCC

By Kenneth E. Smith

The delegates to General Conference were faced with a proposal calling for restructure of the National Council of Churches. The proposed document had already been reviewed by the Seventh Day Baptist Council on Ecumenical Affairs (CEA), and again by the Commission. In the usual conference process the matter was referred to the Ecumenical Interests Committee of the General Conference. That all sounds very routine, but the resulting debate provided one of the more stimulating sessions of the Denver Conference this year.

There is just no way to present the plan of restructure without going into complex details, but everyone knew what the real issues were for those involved in the discussion. Some Seventh Day Baptists dislike the political pronouncements of the NCCC while others are critical of the centralized "bureaucracy" to which they feel the process of restructure has sold out. Certain delegates favor withdrawal by our Conference and are not really concerned with any structure for the future of the NCCC. Those who participated in the Ecumenical Interests Committee soon became aware that a variety of motives and concerns were just below the surface of the agenda.

The first initiative was that of CEA which recommended to Conference that "after a review of the NCCC Restructure Plan the General Conference present to our delegates to the Dallas NCCC General Assembly guidelines reflecting the Seventh Day Baptist position on reorganization; that Kenneth E. Smith be delegated as chairman of our delegation; that if the plan is not drastically altered our delegation be given authorization to vote approval."

Commission commended the CEA for reviewing the plan, and recommended to Conference that the CEA "be requested to prepare an analysis of the advantages and disadvantages of continued participation in the National and World Councils of Churches and that this analysis be shared with our churches."

With that background the Conference

Committee on Ecumenical Interests took a negative view of the proposed restructure and recommended that our delegation be instructed to oppose the plan at the Dallas Assembly. A white paper prepared by Jim Skaggs and Norman Burdick of Milton took issue with the political pronouncements of NCCC and urged that the new structure would only extend statements of policy to political activism.

The restructure received support from Kenneth Smith, who stated, however, that he would accept in good faith the instructions of the General Conference. A series of amendments and revisions provided one of those tangled parliamentary occasions when "Robert's Rules" is transcended by Christian grace. The outcome was perhaps too simple. The General Conference did not formally go on record favoring or rejecting the proposed reorganization of the NCCC; neither did the delegates receive instruction. Out of the debate came an understanding that the Seventh Day Baptist delegation would participate in the Dallas meetings in view of the concerns expressed, and would caucus when the decision must be reached at the Assembly sessions.

In some respects the outcome was not very helpful to the denominational representatives who cannot avoid the decisive "yes" or "no." Still, it was a healthy Conference session. Most of the concerns have been spoken, and the Conference recognized that the real issue for us lies just ahead. Can Seventh Day Baptists find a place for effective ecumenical witness and service in the new structure of the National Council of Churches? The debate is not over yet.

Two positive elements emerged and deserve attention in closing. (1) A study will be conducted to determine specific ways in which membership in the NCCC and WCC benefits or frustrates the Seventh Day Baptist program and mission; (2) there were youthful participants in the discussion expressing a wider range of concerns than in the past.

There is one advantage to being parents of a teen-ager — you quickly get to know your faults.

Sabbath Testimony of a Visitor

(Prepared at Conference for the *Sabbath Recorder*)

I was born July 20, 1948, in Atlanta, Ga. Exactly twenty-one years later, July 20, 1969, the first man landed on the moon. I appreciated very much the way the government celebrated my twenty-first birthday. I was born again when I was nine years old and am very happy with the eternal life Jesus Christ gave me. Since then I sought to obey the holy commandments of our Lord Jesus Christ and to share His love with others. I have always had questions concerning the Sabbath Day but would usually brush them aside feeling that certainly all these fundamental, conservative Christians could not be wrong. Since I found that the Seventh-day Adventists were in error in other areas they were probably wrong concerning the Sabbath also. (They were the only Christians I knew that kept the Sabbath.)

I attended college at Touou Falls Bible College and graduated with a B.S. in Theology in May 1971. I remember asking the question concerning the Sabbath several times and was usually answered that Christ appeared to His disciples two Sundays in a row and that John received his vision on Sunday and thus the holy day was changed. I would have had little trouble accepting this explanation except for the fact that the commandment concerning the Sabbath is not from the law of Moses but was in fact, written with the finger of God. (Ex. 20:8-11, Deut. 9:10). Jesus made it clear that He came not to destroy the law but to fulfill it (Matt. 5:17-19). Thus I became confused concerning the Fourth Commandment commemorating the Sabbath Day.

After graduating from college I spent a year in our local agricultural college helping with the work of Campus Crusade for Christ and thus helped to recruit students to Explo '72. On the bus going to Explo a young high school girl asked me why we worshipped on Sunday rather than the seventh day, and I flatly told her that I didn't know. I answered her,

as it turned out prophetically, "Perhaps we can find out on this trip."

We had a tremendous time at Explo in which I and many others were turned on to sharing Jesus Christ like we had never been before. On Tuesday I casually passed the Seventh Day Baptist booth and asked if the "seventh" meant that they worshipped on Saturday rather than Sunday. Mr. Soper said that it did. We rejoiced together and after correspondence he invited me to come to Denver, which I doubted I could do, but I simply told God that if He provided the way I'd go — and He did — and so I went. Praise the Lord!

I have worshipped with the Adventist group lately and I have found it a real blessing keeping the Sabbath holy as God made it so in Gen. 2:2-3.

After Martin Luther fully realized that Scripture took precedence over tradition he debated Dr. John Eck, famous Roman Catholic theologian, who told Luther that all the church councils, the pope and 10,000 Roman Catholic priests cannot be wrong. Luther conceded that he was outnumbered but said in effect, "Paul, Jesus, I and a few others are the only ones who believe in the faith of the Scriptures but that doesn't invalidate them." To Luther it didn't matter if every soul in the world save him believed in the authority of the church over the Holy Scriptures, it still didn't make it right and even today as many of us seek to keep hallowed the Sabbath Day as opposed to a million-fold who do not, let us rejoice that what God says is right even if you are the only one following His command.

—Douglas E. Williams

Note—Mr. Williams of Tifton, Ga., came to Conference as a result of the Seventh Day Baptist booth at Explo '72 at Dallas, arriving at the end of the second day. He found himself at home among the earnest young people and expressed a desire to find a place of service as the Lord might lead.

SABBATH SCHOOL LESSON

for September 16, 1972

DOES SCIENTIFIC KNOWLEDGE
THREATEN FAITH?

Lesson Scripture: 1 Corinthians 2:6-16

Commission Proposal on Publications

Picture on cover shows Communications Committee discussing publications.

The Commission at its pre-Conference meeting came up with a new idea for strengthening certain aspects of the work of two boards, which was a legitimate area of concern for that body. The reasoning of Commission, as explained to a joint meeting of Commission and Planning Committee on August 6, was that the proposed retirement of the secretary-editor of the Tract Society made an opportune time to bring about a combination of duties and a new job analysis without adding an extra salary to our denominational administration.

The proposal was that there be a director of all publications including the *Helping Hand* to replace the present corresponding secretary-editor and that this new executive be jointly employed by the Board of Christian Education and the American Sabbath Tract Society. This would supposedly better meet the publication needs. Some of the secretary's correspondence work could be assigned to other agencies, it was suggested. On the other hand, the continuing call for a youth field worker could be met by the Board of Christian Education. Their field man, it was suggested, could promote Christian education and feed back to the director of publications the needs of the people as he found them.

When Commission's report was presented to Conference on the opening day, this recommendation was referred primarily to the Committee on Communications (the new name for Publishing Interests) and secondarily to the Committee on Reference and Counsel (which normally handles the whole Commission report), to the Christian Education Interests and to the Youth Work Interests Committees as being concerned with the proposal.

It turned out to be one of the most discussed recommendations of the Denver meeting in and out of committee time. Seldom is a single proposal referred to so many committees and seldom does a

Conference committee successfully come back with a substitute recommendation that is not challenged and debated on the floor of Conference by Commission members and others. Such, however, was the case. Support for the Communications Committee substitution was concurred in by the other committees. The viewpoint of Commission was presented fully to more than one committee and information was sought from representatives of the two boards.

In order that readers may understand and enter into the action that was taken by Conference in adopting without debate the committee's substitute recommendation we quote the pertinent portions:

"Commission Recommendation #8 is Commission's reflection of pressing needs in the areas of publications and youth work. It combines certain areas of work which fall to two boards under one person and proposes a change in emphasis for the work of another executive. Committee study of this proposal has revealed large areas of concern and numerous areas of work related to the proposal which have not been touched upon in the recommendation before us. While we recognize values in the proposal we are concerned that these areas have not been adequately discussed and that Commission has not given the boards involved opportunity to discuss and work with them in finding a proposal to achieve greater efficiency without sacrificing other valuable parts of their programs. It appears that the recommendation has not been adequately researched.

"We need a proposal which is a reflection of the hopes and dreams of the boards for an extended period. We need a statement of the direction in which they would like to move during the next five years.

"Therefore, as a substitute for Commission recommendation #8, we recommend that General Conference recommend that the Board of Directors of the Seventh Day Baptist Board of Christian Education and the Board of Trustees of the American Sabbath Tract Society set up a joint committee to study this section of Commission's report (recommendation

#8 and explanatory paragraphs) and any other proposals for a more efficient and effective division of their work and a forward look into personnel and program for five years, with the expectation that such action will be taken by the boards as is deemed to be to the advantage of the total work of the denomination and that a report of action taken and plans, hopes, and dreams considered be presented to the next session of the General Conference."

Following the action of Conference there was a late meeting of Planning Committee and Commission and also conversations between the secretaries of the two boards to determine how to expedite consideration by the boards of the proposal. Certain suggestions were made for instigating discussion earlier than the October quarterly board meetings. It was later decided by the president of the Tract Society, who was not able to attend Conference, that a special meeting of the Board of Trustees be called at Plainfield on September 17 for informal discussion with representatives of the Board of Christian Education. It is manifest that other actions of Conference relative to youth work and certain priorities of the Tract Board have to be taken into consideration.

Tract Society Annual Meeting

The annual corporate meeting of the American Sabbath Tract Society for the election of members and officers of the Board of Trustees and for transacting such other business as may properly come before the society will be held in the Board Room of the Seventh Day Baptist Building, Plainfield, N. J., Sunday, Sept. 17, 1972.

A special meeting of the Board of Trustees is called immediately following the society meeting for the purpose of giving preliminary consideration to the recommendation of Conference in regard to a study by a joint committee of the Board of Christian Education and the Tract Board "for a more efficient and effective division of their work." A delegation from the Board of Christian Education is expected.

BWA Executive Committee in Jamaica

Two hundred and twenty persons from thirty-two nations attended the annual meeting of the executive committee of the Baptist World Alliance in Kingston, Jamaica, July 25-31. They were welcomed by Azariah McKenzie, general secretary of Jamaica Baptists.

Reports indicate that the executive committee sessions were the best attended since the founding of the Baptist World Alliance in 1905. Delegates from the large Baptist groups of North America were in the minority.

Baptists of Eastern European countries sent the largest delegations in their history to the meeting. Represented were Baptists from the Soviet Union, Romania, Yugoslavia, and Hungary. Baptists of the Democratic Republic of Germany sent delegates for the first time.

One of the main items of business and concern was the Alliance's emphasis known as the World Mission of Reconciliation. It was reported that ninety-four Baptist conventions and unions in eighty-three countries have voted to participate in the three-year program, which will climax with the Baptist World Congress in Stockholm, Sweden, July 8-13, 1975. This is more conventions and unions than hold membership in the Baptist World Alliance.

Joseph B. Underwood, U. S. A., general coordinator of the World Mission of Reconciliation, a program of evangelism and social ministry, explained the more-than-membership participation. Only autonomous national Baptist bodies are eligible for Alliance membership, while many national groups still dependent on a foreign mission agency have joined the 1973-75 Mission of Reconciliation. The Alliance has ninety-two member bodies in seventy-four countries.

The executive committee adopted a 1973 budget of \$217,500, set a goal of \$319,000 for world relief efforts, admitted the Baptist convention of Tanzania to membership in the Alliance, and made plans for several international meetings in future years.

—EBPS

My Vocational Struggle and Hope

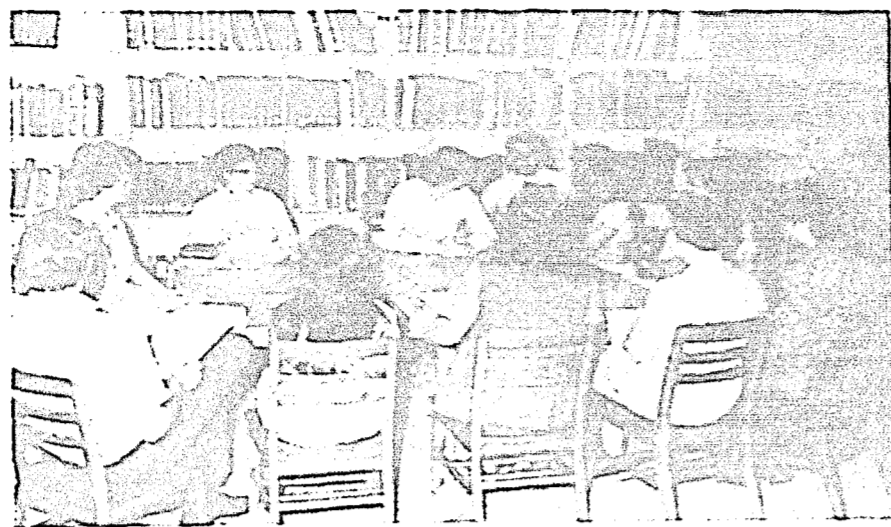
By Dale Thorngate

(A Conference Message)

As I have become more involved in the past couple of years in the vocations work in our denomination, I have heard us still voicing the same old concerns and dwelling on the same old problems: Why are we getting smaller? Why are we losing our young people? They leave the Sabbath, they leave rural churches, and go to the cities for jobs. How can we get them to choose vocations they can practice near where our churches are? How can we help them find jobs where they can keep the Sabbath? I looked at my own life and I thought perhaps we were asking all the wrong questions. Maybe we were missing the real issues completely. I think we'd better start looking at it from a different perspective. That's what we're here to do today. We'll split up in a little while into fifteen small buzz groups and by tomorrow we'll do some brainstorming to try to come up with some fresh ideas.

To start off, however, I want to summarize briefly what I've learned from my experience. In 1967 I returned from Vietnam after some fifteen years of actively running away from the Seventh Day Baptist denomination and Sabbath-keeping. When I returned, there were many problems in my family; my father had just passed away. But I was able to become involved at Conference at that time, talking and looking around and seeing our lack of growth, our lack of young people. I didn't see many people my age at all — of course, I've grown a little older since then — and I was concerned about our continuing rural outlook, and I, of course, at this point felt an obligation to try to do something for our own people to try to keep them from running away as I had, because I felt a renewing experience there in 1967.

I did become involved in the Vocations Committee at that time and it was at that point that I began my thinking about vocations and their effect upon our growth or lack of it. When I left Conference that year, I was on my way to



One of the fifteen discussion groups that met twice following this presentation.

Fort Bragg, N. C., for my next assignment. Here my concern for my own occupation became paramount. I was unhappy in my job; I thought that I could not remain in the Army and be a Christian and worship upon the Sabbath. We have no churches in that area, though there are some people who live in Clinton, N. C., who are lone-Sabbathkeepers. Because I had no pastor there, I went to the chaplain and I sat down with him and said, "I can't go on. I have some fifteen years in the military service but I am ready to give it all up because I feel a really big conflict." That chaplain was a good man. He was able to make me see and be aware of the need for Christian soldiers. He indicated to me what a sad state of affairs it would be if the United States Army had no Christians in it, and he was proud to know that he had at least one Christian personnel officer on that post. Needless to say, I saw my own occupation, my own job, in a whole new light. I saw this as a place for me to witness. It changed my focus from just being a Christian on Sabbath Day to one of being a Christian every day of the week and, as you know, I stayed in the military.

I left Fort Bragg and went to Korea by myself, partly because Uncle Sam wanted me to, partly because I wanted to. I became different, I had squared away my vocations problems. My main concern now was a family one. I was alone, unhappy; I had problems at home which seemed to have no solution. It was at this point that I realized one evening in my BOQ room there in Korea

that although some twenty years before I had accepted Jesus Christ as my Savior that I had still been the Lord's. I had been trying to run my own life. At this point I got down on my knees, there in my BOQ room, and I said, "Lord, I really blew it." I said, "I'm giving you myself, my life. You take it over. You do with it what You want." I don't think I can describe to you the difference in my life from that day till now. My life has become so beautiful that I cannot put it into words. Doors which had previously been closed to me, family problems that seemed completely insoluble, now began to work themselves out.

I returned to the United States in 1970, going to Atchison, Kans., continuing my education under the auspices of the United States Army. I was really surprised to find out that I was only about twenty miles from the church in Nortonville. And it was in Nortonville that I began then to feel the moving of the Holy Spirit and I was able to become involved in their church program. Along with the orders that sent me to Atchison to continue my education were instructions that sent me to Washington, D. C., for an assignment at Fort Belvoir, Va., which is where I am now assigned.

You are all familiar with the program of the Washington, D. C., church. I now was able to become involved. The Lord said, "You must become involved." He would not let me sit still. I found a program in which I could really participate, not just in worship, Bible study, and discussion, but I needed to become involved in the lives of people in the way Jesus was. I felt that if I couldn't do that in a Seventh Day Baptist church, I would have gone elsewhere. Needless to say, I did not have to.

I found a challenge there and an opportunity for involvement and I think that it was because I had finally got my personal priorities straight. Things for me were now in a new order. God was first, then my family, then my occupation and then church involvement. The Sabbath was a vehicle, a means of help to get them all straightened out. My point is

MEMORY TEXT

"All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power" (Psa. 145: 10-11).

that I feel that it took too long for me to get these priorities straight outside the church. I believe people should be able to experience that search that I went through inside the church, that it should create the environment in which each person can find meaning for his own life in a less painful and less lonely manner.

That is my story. We each have a story to tell of our search for meaning in our lives, of our establishment, of our priorities. The important thing is that we each learn from our experiences, that we draw conclusions from our own Christian growth, which have implications for our programs of our churches. But it isn't enough for me to say, this is my experience, therefore our church should do this. Rather you need to hear me say that, and I need to hear your parallel experience and learn your idea of the ideal church program. Then together we may come up with some new ideas about how to create church programs that meet the real needs of real people in a real world.

Now I challenge us all to look at the relationship between personal commitment to God and its true relationship to our occupation, our family life, our church involvement, and the Sabbath. I believe these basic issues, these basic questions are the only ones which will get us to the answers we need regarding the Sabbath and vocations.

THANKS

The Rev. and Mrs. John F. Randolph wish to express their thanks to the many friends who remembered them with cards of congratulations and thoughtful messages on their sixty-fifth wedding anniversary, Aug. 17, 1972. —C. G.

Jamaica Conference Held

The Jamaica Seventh Day Baptist Conference met for its annual session, July 18-25, 1972, with the Blue Mountain church in Manchester. Twenty-five churches and groups were represented by fifty-seven registered delegates, officers, and workers. Thirteen visitors were also registered. The General Conference (USA) was represented by their general secretary, Dr. Alton L. Wheeler who was a fraternal delegate.

Reports showed that:

- Nine churches were served by the Church Building Committee;
- That an additional room had been built at Maiden Hall at a cost of J\$781.92;
- The play field at Maiden Hall had been improved at a cost of J\$50;
- A *Summer Crusade* was scheduled to begin August 13 in five churches: Bath, Higgin Town, Albion Mountain, Lottery and Jackson Town. Youth Camp at Maiden Hall was to precede the Crusade and fifteen planned to take part in the Crusade.

Action taken included:

1. That recognition as a member church of the Conference be given to Lottery;
2. That Pastor J. Samuels be employed on a part-time basis allowing him more time to be able to do the work in the Conference office along with his other duties as corresponding secretary;
3. That there be a Teachers' Seminar every six months on a Conference level. These seminars will be used to educate superintendents, to motivate teachers and to expose them to modern teaching techniques as well as to help in planning constructive programs for Sabbath School;
4. That the 1973 session be held at the Luna church, St. Mary.

The Finance and Resolution Committees were dropped and a Social Action Committee was established. In the report of this new committee a statement was made on legalized abortion and the Government was commended on its recent measure to abolish the National Lottery.

It was noted that 1973 would be the fiftieth anniversary of Seventh Day Bap-

tists in Jamaica and plans for celebration were to be worked out by the Executive Committee.

A large tent, tables, and chairs were loaned by Alcan Jamaica, Ltd., and provided the needed dining area.

Evangelistic services each night were well attended (200 to 260) and one candidate from the Orange Bay church was baptized by Pastor C. S. Lyons.

Pastor V. R. Smith was returned as president for the 1972-73 Conference year.

The Big Show

In these days of change and the novel happenings, the news media looks for those items with excitement and *flash*. It is riot, murder, the extraordinary that carries the headlines and TV picture. And, as a society we have become pretty well accustomed to such. It could be said that we are "high on the drug of excitement."

Yet most of the world, its work and activities are of the routine nature. The carrying out of routine responsibilities seems to be forgotten and played down. The crowd cries, "Show us something big," or "Keep impressing us with the new and different."

Church ministries have not escaped the trend. To gain support and promote work the emphasis has more and more gone to "the BIG show." Yet even then it is difficult. EXPLO '72 was BIG. Yet it did not command the media as it should have done. True, the news media were there, even a "hard team" from a major network prime time news show. But, what happened at EXPLO was more "fill" than news. There were no riots, no confrontation with police, no denouncing of the war, no marches for or against a public issue.

In our own church circles there are those who cry for "news" and wish to have the items to "flash" before our people to bring them incentive for action. Perhaps we need such. But we also need to recognize and realize that the "good and faithful" routine service is vital to the Lord's work and must be done, big show or not.

Annual Corporate Meeting NOT in September

The annual corporate meeting of the Board of Christian Education, Inc., will be held Oct. 15, 1972, instead of the previously usual September date, due to a bylaw change considered for several months and adopted by the Board of Directors, January 16, 1972.

The new bylaw reads: "The annual meeting of members for the election of directors and other such business as may properly come before said meeting shall be held on the third Sunday of October of each year at two o'clock in the afternoon, and immediately preceding the quarterly meeting of the directors for the election of directors and such other business as may properly come before said meeting, except when held during the sessions of General Conference."

This bylaw change was made in recognition of the fact that the board's program-year begins now in January rather than October, and the election of officers from among the directors is not necessary in September as previously. The new bylaw permits those who have attended Conference in any given year to participate in the annual corporate meeting on the same date as a regular quarterly meeting of the directors of the board. The September corporate meeting had usually preceded the rather perfunctory special directors meeting at which the only business was selection of officers.

Two methods of bylaw change are possible within the Board of Christian Education: at corporate board meetings by previous notice and simple majority vote, or at directors' meetings by previous notice and two-thirds majority vote. This procedure makes possible a more realistic flexibility in such practical matters as the bylaws govern while relying for larger continuity on the corporate charter.

All members of the Seventh Day Baptist churches are cordially invited to attend the corporate meeting October 15, 1972, at 2:00 p.m. at the Alfred Seventh

Day Baptist Church's Parish House, and all members who attended the General Conference in Denver, Colo., in August 1972 are eligible to vote on the election of directors for 1973. You are also invited to share in the director's meeting immediately following the corporate meeting, with reports from committees and discussion of new business as well as elections of officers for the Board of Directors.

International Lesson Annuals

As part of its service to Sabbath Schools and other educational units within our churches, the Board of Christian Education has secured a number of copies of the *International Lesson Annual* edited by Dr. Horace Weaver and published by Abingdon Press. Several copies have already been ordered; several are sent on a standing order basis; others may be received by ordering from the board's office in Alfred Station, NY 14803.

Recent editions have come out in paperback, but increasing print costs have kept the price about the same as previously. The price this year, including postage, is \$3.15, if ordered from the S.D.B. Board of Education.

The *Annual* is directed toward the lesson development of the Uniform Series and is therefore a valuable Biblical study source for teachers of the *Helping Hand* and other Uniform Series studies.

The Christian Board of Publication, Box 179, St. Louis, MO 63166, has produced a "Uniform Packet" which will be available quarterly for use with all ages and all kinds of learning-groups. Packets will contain such items as large display posters, reprints of articles, teaching pictures and such resources. Each packet sells for \$2.95 from that board.

We would encourage your thoughtful selection of materials from the wide variety of publishers, along with honest and prayerful teaching of the Scriptures as interpreted by Jesus our Christ. If you think we might be of assistance please contact us.

The Church and the Mentally Retarded

By Catharine S. Jacox

Some pessimistic people say, "The world is getting worse and worse." They fail to see the many ways in which our world is getting better and better. One way in which society in our country has become more Christlike is its attitude towards those among us who are unfortunate in physical ways. Even fifty years ago, the mentally retarded child was treated often with indifference, scorn, ridicule, and sentimental pity. Today we have special schools to teach them and to bring out each individual's potential. We are having rewarding research in the causes of retardation. Most important, we have a growing acceptance of the mentally retarded as persons of worth.

The church should certainly keep pace with this advance in attitude. It is not enough for the church to be patient and compassionate with the mentally retarded child. It is not enough to accept him, willing but bewildered, into the church along with the usual church membership class. It should use modern techniques to teach him the basic values of religion. It should help him to grasp the conceptions of God the father, Christ the brother of us all, and the Holy Spirit that can live within him. Then he should be accepted as a vital member of the church. Finally, the church should find him some simple task to do.



In the Conference picnic area families and friends could review the events of the day or just chat as they ate.

A Review of
Wayne Rood's Latest Book

On Nurturing Christians

Prepared by Earl Cruzan, pastor of the Milton, Wis., church where the lectures were first given.

Dr. Rood begins with the premise that Christians are a nurturing people; that they know from personal experience that it is a growing thing beginning at birth and continuing until death.

He takes a discerning look into man's processes of learning and sharing of religious faith through history and challenges us that new processes are upon us. In an awareness of inadequacies and dissatisfactions with present schooling he is bold enough to challenge the church to free herself from conformity to secular schooling standards and techniques and to reach out in the nurturing of the total person from the very young on through life.

He defines religion as "the discovery of personhood." He states that "Nurturing Christians is conducted in a community of loving persons who love God."

He writes of the process of nurturing in four areas: Source, Scene, Stance and Style. In each of these areas suggestions are given as to ways in which nurturing may best be done at different age levels.

The *Source* is the Bible, the Judeo-Christian tradition. It is a given, a requirement in the nurturing process.

The *Scene* is the community, that is, the church or that grouping of people where "responsive interaction of the individual person with other persons, the world, and God" takes place.

The *Stance* "is the position one takes up in life." This involves beliefs. "... it is thinking formed by religious experience applied to everything and anything in life."

"... *Style* is the result of giving-and-receiving the source, the scene, and a stance." Some would call it "life-style." It is putting history, community and theology together in the wholeness of life.

Perhaps Christians in the nurturing of one another, in finding wholeness in life may have something of real worth to give to those who are concerned with

"schooling" in the secular field.

This book is challenging, stimulating, and deserves more than a casual reading by those who are seeking to communicate the Christian faith with the sincere belief that it offers to man the way of growth into maturity which in itself is wholeness of life.

Note: The Education Committee in the Milton, Wis., church has developed from the lectures which preceded the writing of this book an outline of objectives for the teaching in the Sabbath School and other educational programs of the church.

NEWS FROM THE CHURCHES

MARLBORO, N. J.— A Parent Appreciation dinner was served at the church planned by the High School and Parsonage Sabbath School classes with their parents as guests.

Several from Marlboro attended the Eastern Association in Westerly, R. I. Although the weekend was rainy everyone felt a welcome, a deep fellowship, and a spiritual blessing. The theme — "By Faith We Stand."

Migrant services have been held at the Cohansey Baptist Church with our classes furnishing the refreshment at designated times.

June 10 was Children's Day with all taking part in speaking and singing. Much preparation had gone into this program by Mrs. Mary Lewis, Mrs. Betty Cobb and Mrs. Lois Cruzan.

Our young people met several weeks with the Shiloh young people in their rehearsals for "Love" which was given four times and was really an outstanding program.

—Correspondent

Marriages

Chapman - Mix.— Ralph G. Chapman, Dansville, N. Y., son of Ralph L. and Irene Pfuntner Chapman, and Kathryn E. Mix, Alfred Station, N. Y., daughter of the late Ernest and Ferne Jacox Snyder, were united in marriage at the bride's home on August 13, 1972, with the Rev. Hurley S. Warren, officiating, in the absence of the bride's pastor, Rev. Edward Sutton.

Accessions

DAYTONA BEACH, FLA.

By Baptism:
Otis Lastinger

WATERFORD, CONN.

By Baptism:
Brenda Burnett
Beverly Burnett
John Skawinski
Willard Starr

Obituaries

DILLMANN.— Ivanore Perry, daughter of Welford and Ada Hibbard Perry was born July 16, 1892, in Stacy Basin, Oneida County, N. Y., and died Aug. 5, 1972, in Faxton Hospital, Utica, N. Y.

As a young girl she joined the Verona Seventh Day Baptist Church. She was married March 9, 1914, to Marion E. Dillmann by Pastor Royal Thorngate. They lived on the family farm until they moved to Unadilla Forks in 1957 and joined the Leonardsville church. She was an active church member and a faithful Christian.

Surviving are: her husband Deacon Marion Dillmann; three daughters, Ada (Mrs. Sewell S. Morgan), West Winfield, N. Y., Alta (Mrs. Walter C. Green), Boonville, N. Y., and Anita (Mrs. Eugene Bedford), Marcellus, N. Y.; ten grandchildren and two great grandchildren.

The funeral service was conducted by her pastor, Neal D. Mills and burial was in Rathbunville Cemetery, Verona Mills, Oneida County. —N. D. M.

PATTERSON.— Mrs. Susa E., daughter of Russel James Maxson, was born Jan. 19, 1885, in Nortonville, Kans., and died July 18, 1972, at Colorado General Hospital in Denver.

Susa Maxson was reared in Flandreau, S. D., and Gentry, Ark., and taught school for several years in Noel, Mo. She was married in 1907 to Burnett Patterson, who died in 1964. A Seventh Day Baptist all her life she was a charter member of the Denver church and was very active in WCTU work. She and her husband lived for a time in the Riverside, Calif., area.

She is survived by five sons: Thurman A., Colorado Springs; Gordon P., Denver; Wayne K., Canon City, Colo.; Merlyn M., Rising Sun, Md.; and Malcolm F., Denver; a brother, George Maxson, Riverside, Calif.; two sisters, Mrs. Ethel Eyerly, Algonquin, Ill., and Mrs. Myrtle Ricketts, Gentry, twelve grandchildren and six great-grandchildren.

Farewell services were in charge of her pastor, the Rev. Glen Warner with burial at Crown Hill Cemetery.

—G. W. W.

The Sabbath Recorder

Guidelines for Children's TV

Guidelines for television advertising to children have been adopted by the Association of National Advertisers to help stimulate high standards of advertising and eliminate practices which might be even remotely considered distasteful, misleading or unduly "high-pressure."

The guidelines are based on the following four principles:

Since young children have limited capabilities for discerning the credibility of what they see, they pose a special responsibility for advertisers and broadcasters alike to protect them from their own susceptibilities.

Recognizing that children are limited in their ability to distinguish between fact and fantasy, care should be taken not to stimulate (directly or by implication) unreasonable expectations of performance.

Because of the special nature of the children's audience, extra care should be taken to communicate product information in a truthful and tasteful manner.

Advertising should help develop social standards that are generally regarded as positive and beneficial.

Editorial Comment:

The principles enunciated in the above news item from Industrial Press Service have wider application than the ethics of advertising. They could be extended to the adults who are not as mature as they ought to be at their age. Much advertising is directed at people who "have limited capabilities for discerning the credibility of what they see" and hear. The same is true for those who sell questionable ideas by radio and TV.

The half truths of religious propaganda are aimed to catch the high percentage of adults

who have never progressed beyond junior age level in their study of the Bible.

If we of the church cannot stop the broadcasts that lead people astray, we can at least redouble our efforts to get our people beyond the child stage into the Christian maturity that comes from consistent study of the Word of God.

Open to the Gospel

Joseph B. Underwood, consultant to the Southern Baptist Foreign Missions Board, reported unusual openness to the gospel in almost all parts of the world in the last two years. He mentioned several countries where growth was outstanding.

In Korea 8,538 persons were baptized in the 1969-71 period. Decisions for Christ were far more numerous than baptisms.

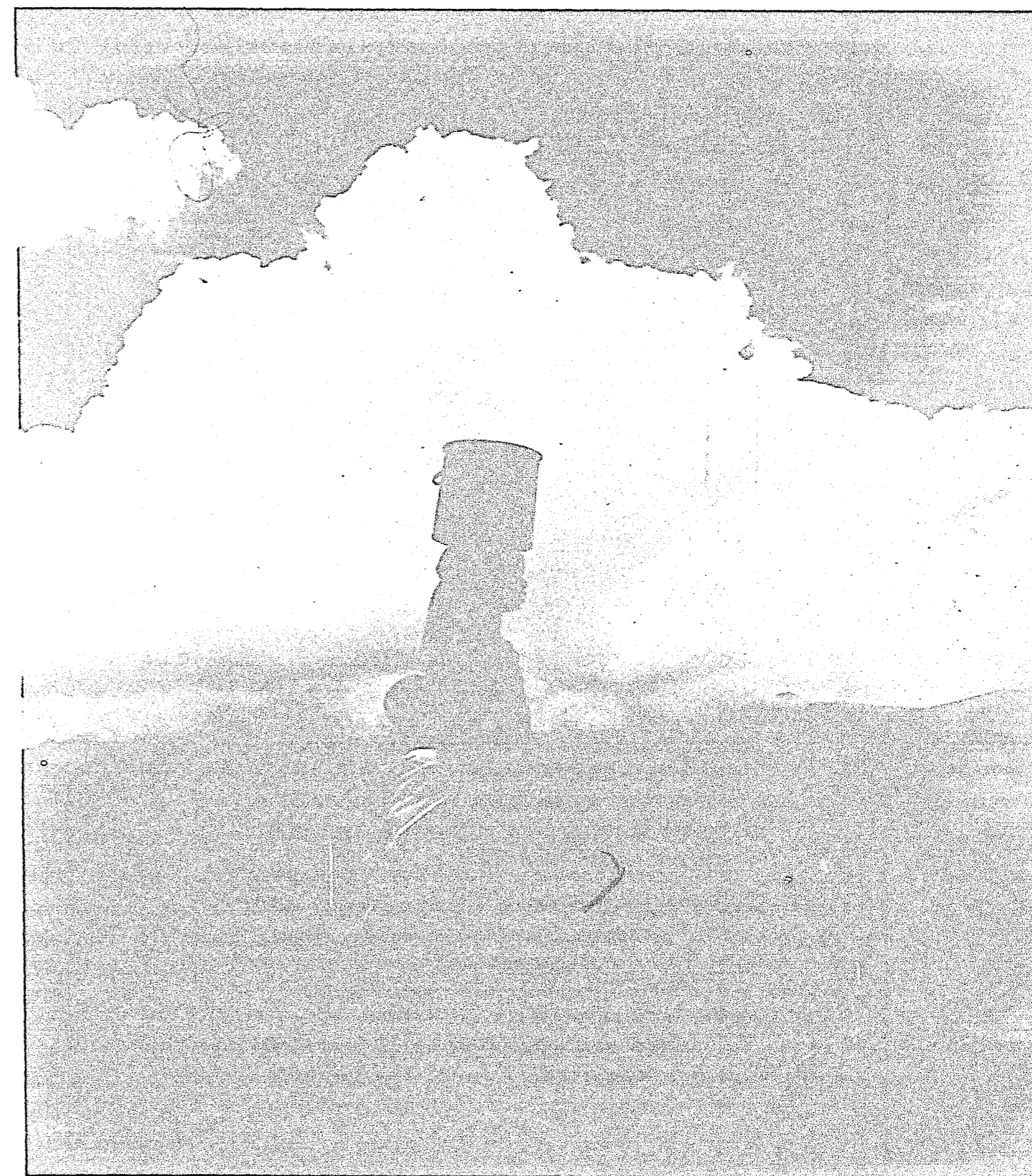
In Nigeria, in the aftermath of civil war, Baptists reported more than 8,000 baptisms in 1971 and the organization of many new churches.

Baptist church membership in Malawi increased 400 percent in the years 1970 and 1971.

A reported 2,242 baptisms in Kenya in 1971 is a ratio of one baptism for every three church members.

It is presumed that other denominations have noted good growth in some of these countries. Seventh Day Baptist interest has grown considerably in three of these countries. There is no organized work in Kenya. Baptist work in Malawi is of much more recent origin than Seventh Day Baptist work. It has been observed that where there is a general openness to the gospel there is a potential openness to the Sabbath as presented by Seventh Day Baptists.

—BP and LMM



Erect Malawi women carry water long distances for family use. This symbol of African life is also a symbol of the need for the Water of Life.