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 landslides 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 Pharisaical attitude..."
PLAINFIELD, N. J. September 9, 1972
Volume 193, No. 9 Whole No. 6,514

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Mountain-Top Recorder Distribution

We would like to report that Sabbath Recorder subscriptions and distribution have reached a new special issue 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 faces among the names of friends of our cause. In days like these it is quite an achievement for a periodical to keep its subscription level up. And that is to stay alive. Major denominations are losing membership, according to latest figures. To achieve a growing membership in the face of a level membership is something like climbing a mountain.

In a literal way there was mountain-top Recorder distribution with your assistance this year. Normally we print extra copies of the second August issue and have them available for distribution at the time of the Church at Conference presentation at Conference. This year the bundles of Sabbath Recorders were hand carried by the pressman with a Leuk. Out went to the editor at Camp Paul Hummel. The copies were delivered just before the Thursday evening (August 10) pit roast. Lee Hill is more than a hill to eastern Pennsylvania. Some of our readers have trouble negotiating 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, cabbage, 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 Leuk. Out point for a well-pleased vespers service and camp dedication. At this favorable time more than 100 copies of the Sabbath Recorder for August 12 were placed in the hands of the presbytery's 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 by Dr. E. J. Horsley. Participants on the panel with him were Dr. Kenneth Smith, college president, Clarence Rogers, attorney, Warren Brannon, university professor, Loren Osborn, advertising man, and Paul Green, Charles Bond, and Herbert Saunders, pastors. The program was built around the theme of the Mountain-Top Recorder which was the feature of the Sabbath Recorder edited by Dr. Horsley to which most of them had contributed. The panelists were asked to react to the new form of leadership in that issue. Each participant had something worthwhile to say on this high-prestigious denominational journal 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 our 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 loved everybody and couldn't. Then she discovered that God could do it all. She is talking to Jesus, departing into this new life and speaking 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 help us to see the magnitude and the importance of the task.

In 1970 there were 17,500,000 young people in grade 9-12 in the United States. By this time they will be 17 and of high school age. This is one in three Americans. 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 for forthcoming elections. 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 keen competition in the teaching profession and other occupations normal-ly 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 growing interest among the young people to take Jesus seriously and to prove themselves more sincere in their affirmations of faith than their materialistically-minded parents. Now is the time for the children of the Claytons to prove themselves and to take a firmer grip on the realities of Christian faith that many have held too loosely.

For many years, to do so much against authority consistently excused, 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.

September 9, 1972
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 bad as the trail into camp from the highway. The word “rough” is not nearly adequate enough to describe it. Besides being rooky, 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 up the trials and endurance.” From this passage we were given the theme for the entire four days, “Survival of the Fittest.”

Our young adults had the privilege of meeting a man of God, 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 responsibility of 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.

Our day started with a daily offering of $7,400 which was about $1,000 more than last year. Our evening offering was $8,700.

Our young adults were given the opportunity of 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.

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.

THE SABBATH RECORDER

SEPTEMBER 9, 1972

return hike was made in record time, for two reasons: 1) It was downhill most of the way, 2) It started to rain and hall 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 contrition 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 extra­ordinary 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 continue, to 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.

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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 document had already been reviewed by the Seventh Day Baptist Council on Ecumenical Affairs (CEA), and again by the Committee on Ecumenical Interests of the General Conference. In the usual 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 resolution would be if 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 from the denomination 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 designated as chairman of our delegation; that if the plan is not drastically altered our delegation be given authorization to vote as one." (Prepared at Conference for the Sabbath Recorder)

Sabbath Testimony of a Visitor

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 applied 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 way 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 the centralized, 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. I usually answered that Christ appeared to His disciples two days in a row and that Sunday was the political organization 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 beyond the political pronouncements of the NCCC; neither did 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.

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Commission Proposal on Publications

Picture on cover shows Communications Committee Awaiting 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 both bodies. 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 supervisor would superintend the publication needs. Some of the secretary's correspondance 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, together with the editor of the Tract Society, would supposedly better meet the publication needs.

The proposal 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 Committee as being concerned with the proposal.

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It turned out to be one of the most discussed recommendations of the Denver meeting in any of committee time. Seldom was a single argument ignored to the point that 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 the Commission was taken that if 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 there have not been adequately discussed and that Commission has not given the boards involved an 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 deep enough.

"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 amend 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 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 September 17 for informal discussion with representatives of the Board of Christian Education. It is manifest that other matters of Conference in the three-year program, which will climax with the Baptist World Congress in Stockholm, Sweden, July 8-13, 1975. This is more conditions and situations than hold membership in the Baptist World Alliance.

BWA Executive Committee in Jamaica

Two hundred and twenty persons from thirty-two nations attended an 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 Finland. 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 took part in the three-year program, which will climax with the Baptist World Congress in Stockholm, Sweden, July 8-13, 1975.

This is more conditions and situations 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 1974-75 budget of $217,500, set a goal of $319,000 for world efforts, admitted the Baptist convention of Tanzania to membership in the Alliance, and made plans for several international meetings in future years.

SEPTEMBER 9, 1972
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.

Fort Bragg, N. C., for my next assignment. Here my concern for my own occupation became paramount. I was unhappy in my job. It 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 person in the 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 to 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 we can describe what 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 a way that I could be 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, to Fort Leavenworth, Kans., which is where I am now assigned.

You are all familiar with the program of the Washington, D. C., church. I was involved in creating that program. The Lord said, "You must become involved." He would not let me sit still. I found a program in which I could really participate. I found it to witness, 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 my involvement. The Sabbath was a vehicle, a means of help to get them all straightened out. My point is 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 ideas of the ideal church program. Then together we may come up with some new ideas and be involved. Then we may come up with some new ideas and be involved. Then we may come up with some new ideas and be involved.

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.
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 $3781.92;
- That an additional room had been improved at a cost of $050;
- 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 church 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 Committee was dropped and a Social Action Committee was established. In the report of this new committee a statement was made that legislation 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 Baptist Church 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 250) with two alliances. A 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 which make the news flash. It is a tort, 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 continues to 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 they do not seem to have it. 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 that the "good and faithful" routine service is vital to the Lord's work and must be done, big show or not.

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 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 materials. 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.

R. E. Smith
President

THE SABBATH RECORDER

CHRISTIAN EDUCATION—Sec. David S. Clarke

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 special request by several churches 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 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 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 annual corporate meeting.

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SEPTEMBER 9, 1972
A Review of Wayne Rood's Latest Book

On Nurturing Christians

Prepared by Earl Crazan, pastor of the Milton, Wiltshire 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 good thing to bring up each individual from birth and continue until death.

He takes a discerning look into man's processes of learning and sharing of spiritual faith through history and challenges us that new opportunities 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 processes 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 "responsible 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, and in their ongoing Christian discipleship, 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 lineare belief that it offers the man of way to grow into maturity within its own wholeness of life.

Note: The Education Committee in the Milton, Wiltshire 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 Korea, R. I. Although the weekend was rainy everyone felt a welcome, a deep fellowship, and a spiritual experience. The theme — "By Faith We Stand."

Migrant services have been held at the Cohassey 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 planning had gone into this program by Mrs. Maguire, Mrs. Betty Cobb and Mrs. Lois Crazan.

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

THE SABBATH RECORDER

THE SABBATH RECORDER

SEPTMBEB 9, 1972

Sam 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 every way. 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 to accept him, willing but bewildered, into the church. It is not enough to accept him, willing but bewildered, into the church and then to expect that he will "catch on" all on his own. It is not enough to accept him, willing but bewildered, into the church and then to expect that he will "catch on" all on his own.

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SEPTMBEB 9, 1972
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