

The Sabbath Recorder

ly repatriated in a prisoner exchange in 1943.

"Three years later the Thorngates were back in China and remained until 1950 when they left by way of Tientsin. Hardly were they back in the United States than the State Department asked Dr. Thorngate to go to Indochina to engage in public health work."

Since 1952 the Thorngates have expressed their *faith* and Christian compassion by helping needy people, along with their four sons, at the Thorngate Clinic in Monterey, California.

We would conclude this thrilling account as did the writer of Hebrews: *"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith . . ."*

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

Youth Field Worker

Miss Esther Burdick, youth field worker, visited the following churches in November: Buffalo, Battle Creek, White Cloud, Milton, New Auburn, Dodge Center, North Loup, Nortonville, Kansas City and Old Stone Fort.

With a definite program in mind, she is surveying the churches, gathering ideas and data, to see how she can develop the program to answer our greatest needs.

Participation Covenant

A workshop set of materials has been sent to each of our churches from the Seventh Day Baptist Board of Christian Education to impress upon our teachers the fact that they are evangelists. We hope that each church or Sabbath School

will conduct a workshop, or workshops, on this important subject in the near future.

Eight churches have now sent for the Participation Covenant and are working toward increases in attendance and program development in our Sabbath schools. We hope that many more are using the program whether or not they have sent for the Participation Covenant.

Dedicated Service Worker

Miss Jennie Wells, extended dedicated service worker, finished a month of work for the Alfred Seventh Day Baptist Church and the Seventh Day Baptist Board of Christian Education on November 10.

Some of the projects upon which she worked for the board included sorting and labeling workshop materials, summarizing of remarks sent in with Sabbath School and youth activity statistics, counting and listing copies of the Junior Quarterly, typing the Daily Bible Readings, helping originate and produce the workshop on "Teacher, You Are an Evangelist," helping with stencil cutting. She wrote a story for the December *Sabbath Visitor*, mimeographed Vocations Sabbath material, updated the board mailing list, and catalogued 250 books, making them much more usable for the secretary. Many more efforts were put forth on Sabbath days in Alfred and Buffalo.

We consider her stay with us a providential blessing. Thanks to God for the Dedicated Service Program of our denomination and to Miss Wells.

The secretary of the Seventh Day Baptist Board of Christian Education served as missionary for the DeRuyter Seventh Day Baptist Church, November 14-17.



Grandmother Reads the Bible

There is great satisfaction in reading the Bible to growing children, implanting in their minds a reverence for the Word and a knowledge of the love of God. Grandmothers may not have a great deal of time with the youngsters but they do well to use some of their time to supplement what parents are able to do.

The Sabbath Recorder

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Turning the Corner

I have not been a consistent football fan through the years but this fall I have watched a few of the professional league games on Sunday afternoons with the help of the very knowledgeable TV announcers. They frequently use the expression "turning the corner," which takes on new meaning as one watches the ball carrier. The man making an end run moves toward the side to avoid the tacklers. Then he tries to turn toward his goal posts to advance the ball. The announcer calls attention to the fact that he is trying to turn the corner. Sometimes he is able to do it, sometimes not. This turning of the corner is the crucial moment of the play. If he is tackled or forced out of bounds the hoped-for yardage is not gained. If he succeeds it might mean a touchdown.

There needs to be a turning of the corner in church work. A Southern Baptist writer, Jim Newton, commenting on the many state conventions recently held, applies this term to what may be happening in the long struggle between advocates of evangelism and advocates of social action. Here are his words:

The actions of the state conventions raise a key question: Have Southern Baptists turned the corner on the division and debate so obvious this year between advocates of evangelism and social action, with a groundswell of support on the state level for "both-and" instead of "either-or?"

On this particular question Seventh Day Baptists are not in quite the same position on the football field as are the state conventions of the Southern Baptist Conference but we do have some difficult corners to turn. We have had several programs of advance in recent years through which we hoped to substantially increase our church membership so that we could more adequately meet the crying needs on far-flung mission fields. We talked a lot about local-level evangelism, but we would have to say either that the opposition was too strong or that we lacked the drive to turn the corner in very many of our churches.

Now we are in another important major league called the Crusade of the Americas. We are again talking, plan-

ning, promoting for the end runs or other tactics designed to advance the ball in 1969. We have not yet turned the corner. Will we be able to do so? As in football, we who are the supporting members of the team must run just as fast as the ball carrier. He cannot gain ground unless we are there to run interference and throw a block with our bodies when anyone threatens to tackle our man. I'm sure we get the point. We must not drag our heels in this great game against the powers of darkness. We are in it to turn the corner and to win.

Church and State Problems

The problems of separation of church and state are different in Sweden than in the United States, quite different. Sweden has solved the problem of tax support for parochial schools by firmly insisting that all schools must be public, none parochial, with the exception of Jewish schools and one Seventh-Day Adventist school (according to C. Stanley Lowell).

A certain amount of religion is taught in the public schools (two hours a week). The state in Sweden supports the church, even to the salary stipend of pastors. The government contributed generously to the expenses of the meetings of the World Council of Churches held at Uppsala last summer. There is a religious tax which nearly everyone has to pay. This sort of thing would not be at all acceptable in the United States, but of course, our U. S. delegates to the WCC Assembly shared in the benefits of it to some extent.

A prominent Roman Catholic spokesman in Sweden has accused the government of denying Catholics freedom when it does not allow them to educate their children in parochial schools. Protestant churchmen in the United States might agree that Catholics should be allowed freedom to conduct their own schools in Sweden if they are willing to bear all the cost. Sweden emphatically says, "No."

The schools will remain public. Mr. Lowell points out that Catholic spokesmen in the United States are making quite a different claim, arguing that our

government is denying them freedom if it refuses to pay for their schools. The procedure seems to be to argue for the possible in each case.

It is generally assumed that the Catholic Church on a worldwide basis would like to control all education as it definitely attempts to do through governments of some predominantly Catholic countries. The church acknowledges that in countries like the United States there is a variety of religious affiliation and a strong sentiment against a merging of church and state. Some Catholic leaders have even come to the view that it is better for the country to have both a strong Protestant and a strong Catholic Church. Life is good here—better than in all-Catholic countries. Nevertheless, the Church does not diminish its efforts to effectively break down the wall of separation of church and state in areas where it will be to the financial and numerical benefit of the Roman Church.

We love our Catholic neighbors. We cooperate with their church leaders in some of the social betterment programs that can be best done with such broader cooperation, but we do well to be watchful of what seems to be an overall strategy to involve our government in the support of church schools.

Mormon Methods Bring Results

Why is it that the so-called cults succeed in growing faster than the regular Protestant denominations? A well accepted distinction between a cult and a denomination is that the cults claim additional revelation whereas the denominations accept the Bible only as their rule of faith and practice. Under this definition the Mormon Church (Latter-day Saints) is a cult.

Membership in the Church of Jesus Christ of Latter-day Saints (Mormon) at the end of 1967 reached a record high of 2,614,340, with 76 full-time missions and 1,987 branches.

The denomination has 3,544 wards (neighborhood units for worship) and 448 stakes (regional units encompassing several wards).

Enrollment in all types of Mormon

MEMORY TEXT

Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

—Zechariah 8:7, 8.

schools, including seminaries and institutes, stood at 186,323. A total of 53,591 children and 62,280 converts were baptized into the Mormon Church last year.

It will be noted that they baptized 10,000 more adult converts than children trained in their Sunday Schools or brought into the church with their converted parents.

What should be said about methods? The figures from the Mormon Church do not discount the accepted program of Christian education in the church. But these figures, coupled with a knowledge of how the Mormons work, do show that quick, substantial growth comes from sending out great numbers of home missionaries two-by-two to work with adults. The Mormon message is hard to sell but their figures indicate that there is considerable measure of success in selling it. No denomination can afford to put as many missionaries on the field on a fully paid basis. Every young Mormon is expected to finance two years of dedicated service. They would not do it if they were not convinced of the mission of their church. How much more should we who have only the Sabbath as a distinctive message encourage extended dedicated service aimed at adults, and expect results from it!

EDITORIAL NOTES

What Price Relief?

Some weeks ago we printed on the cover a picture of Mr. Graffam of the N.A.E. World Relief Commission giving a contributed blanket to a little Vietnamese girl who had a pained or uncertain look on her face. There has come to hand a printed folder from the

same source (along with a nice letter from the organization) which has some equally touching pictures. A series of pictures shows how the bundles of blankets are loaded at the dock in Da Nang and unloaded at the office at Hue.

The interesting thing to us secure stay-at-home people is that the relief office at Hue is sandbagged to a height well above the heads of the people who are unloading and distributing blankets to the needy Vietnamese people. The danger of enemy artillery fire is always present at some of the places where the need is the greatest. Let us thank God that relief in Vietnam does not stop because of danger to the personnel administering it.

Getting the Record Straight

It has been charged that Jewish merchants predominate in Negro sections of our large cities and that they charge higher prices to enrich themselves while impoverishing the people. In the disturbances in Washington, D. C., last spring Jewish-owned businesses seemed to be prime targets for vandalism and robbery. It is natural that Jewish leaders would like to get the record straight.

The American Jewish Congress has sponsored a survey in the heart of Harlem to determine who owns the stores. The results are interesting. It is not true, says Prof. Naomi Levine of New York University, that most of the stores are owned by Jews. Most of the Jewish-owned stores, according to Prof. Levine, are "mama-papa" shops (small family businesses with few, if any, outside employees and with small profit margins).

Only a little over half of the Negro shopkeepers surveyed live in Harlem, apparently like their white counterparts, preferring to take their own business elsewhere rather than spend their profits for the good of the Harlem community. Black ownership of business has been increasing steadily in the last five years.

Veterans and surviving dependents of deceased veterans comprise almost half the population of the U. S.

President's Column

Thoughts on the Conference Theme

The William Arbegusts of Lafayette, Indiana, are among my dearest friends. Mr. Arbegust was one of the few remaining members of the Indianapolis Seventh Day Baptist Church when it officially closed.

I first made their acquaintance in 1955 when we moved to Indiana. The witness of this man has been an inspiration to me in so many ways. The story of his life is evidence of what God can do for one who has slipped from the way of God. Mr. Arbegust has been a member of the Lost Creek church for more than ten years and is among the most faithful with his prayers and tithe; yet, he has never been privileged to visit his church at Lost Creek.

Vitally interested in the cause of Seventh Day Baptists and "sensitive" to the needs of your Conference president, Mr. Arbegust recently sent me a letter of encouragement and good wishes. I would like to share with you some of his thoughts on the Conference theme.

"We in our home never feel that we have done as much as we should in service for our Lord when the year ends. We pray every day that the Lord will guide you in all your efforts. We are very much aware that we should be 'Sensitive in His service,' and seek always to live according to the Word and the Spirit.

"We have the record in the Bible of the Lord instructing Moses to raise up a fiery serpent on a pole for the children of Israel to look upon when bitten by a serpent to be healed making them sensitive to the power of God.

"Jesus reminded His followers that He must also be lifted up, that the children of Israel might look upon Him and become sensitive in His service (Numbers 21:9, John 3:14).

"As Moses raised the brazen serpent on the pole that Israel might look and be made whole, so Christ on the cross was raised for me that I might be more 'Sensitive in His Service.'"

SDB Bible Reading for 1969

In 1967 the suggested plan of Daily Bible Reading for Seventh Day Baptists was to read the entire Bible, from Genesis to Revelation. The 1968 plan was to read the New Testament in Today's English Version, "Good News for Modern Man," or in some other version. This plan has proved to be of spiritual benefit to many of us.

Unless we have some sort of system to follow, and hold to it with determination, the chances are we will not read the Bible very much. A well-balanced plan of Bible reading might be something like this: for every time we read the Bible through, we might read the New Testament an extra time or two, with frequent re-reading of favorite chapters in both Testaments.

For 1969 the suggested plan is to read both Old and New Testaments again, but with a more chronological approach. As you know, the Bible is not arranged exactly as the historical events occurred, for the books are grouped by type—law, history, poetry, prophets, Gospels, Acts, Epistles and Revelation. The 1969 plan has the Bible chapters arranged more nearly in the order its events and writings took place in history. We will read certain Psalms of David in connection with events in I and II Samuel which apparently inspired David to write those Psalms. Another example is: the letters of Paul will be interspersed throughout our reading of Paul's life in Acts.

Each month the *Sabbath Recorder* will list the daily Bible readings and briefly explain the historical relationships between the passages. (Watch the next issue for the January list.) Also, a supply of pamphlets listing the daily Bible readings are being sent to all churches. The pamphlet title is "Reading Your Bible in the Order of Its Events—1969."

—Helen Ruth Green,
for the Women's Board

Christianity isn't the product of the West—rather, the West is a product of Christianity.

—Bob Bowman

Tolerant Normally, Intolerant Sometimes

Tolerance is a virtue much of the time, but it is not a virtue all of the time. Tolerance may indeed become a vice and lead to our decay.

There are some things for which we must stand. There are also some things against which we must stand. There must be a ruggedness in our Christian faith which competing faiths and external pressures cannot destroy.

There are some things from which the Christian must not deviate. There must be muscle and backbone in the Christian character, and there are times which call for a moral defiance in the heart.

"Be strong in the Lord and in the power of his might," was not meant for softies, nor was the call, "Stand immovable, always abounding in the works of the Lord," intended for weaklings.

There are some things which simply cannot be tolerated. Truth can never be tolerant toward falsehood; morality cannot be tolerant toward paganism.

Let us endeavor to keep the virtuous kind of tolerance. Let us endeavor to stand resolutely for the convictions we most assuredly believe, exercising charity toward those with whom we differ. Let us ask for ourselves nothing we would deny to other races or to other faiths. But simply to be tolerant toward everything for the sake of tolerance is highly dangerous to our religion and our way of life.

This is also a time for intolerance of those who abuse our American freedom. When we understand how we got our freedom and how precious it is to us, we will not tolerate its abuse.

The Christian must be intolerant of those who act as though freedom means license to do as one pleases. To be free does not mean that we have no limitations. I can never be free in the sense that I can do all things at all times as my whims and fancies dictate. I am limited by my sense of decency. I am limited by the sanctions and traditions of my community. I am limited by my

neighbor's welfare. I am limited by my personal sense of honor.

Freedom brings with it deep loyalties. Freedom demands disciplines. Freedom requires personal responsibility. It is time to be intolerant of that cheap conception of freedom which says that you can do as you please.

This is a time for the Church of Jesus Christ to be intolerant of everything which attempts to deprive it of its unique reality as the instrument of God upon the earth. It is a time to assert the distinctive nature of the "body of Christ," which is the Church.

Edward L. Elson,

In *America's Spiritual Recovery*
Fleming H. Revell Co.
(Used by permission)

Our Prayer Corner

"Men ought always to pray and not to faint."

"But thou, when thou prayest, enter into thy closet."

"The effectual fervent prayer of a righteous man availeth much."

Suggestions for Prayer This Week

Pray for:

1) The new youth field worker under the Board of Christian Education, Miss Esther Burdick. Pray that as she visits the youth groups in our churches she may be able to inspire all the youth to greater commitment.

2) The recently employed assistant in evangelism, under the Missionary Board, Miss Connie Coon. Pray that the new impetus in child and adult evangelism may be carried forward by the local people.

3) The director of evangelism, Rev. Leon Lawton, who is recruiting dedicated service workers and is leading our churches into fuller participation in the Crusade of the Americas.

Suggestions for intercessory prayer are solicited from all who see the need. Send them to the editor or to the Conference president so that there can be many voices raised in intercession for the people who most need to be upheld at the throne of grace.

COURTLAND V. DAVIS

Denominational Worker and Friend

By Albert N. Rogers*

Courtland V. Davis gave his last eight years to service through the Seventh Day Baptist churches and Crandall High School, Kingston, Jamaica, West Indies. I am glad to pay a tribute to an earlier period in his life spanning the 34 years he was a school administrator in Plainfield, N. J. During that time he distinguished himself as a churchman at the denominational level.

From 1926 until he went to Jamaica in 1960 he was a trustee of the American Sabbath Tract Society, and an unusually faithful one. During most of this third of a century he served as recording secretary of the board and a wheelhorse of its organizational functions. He was active on a number of special committees, and gave understanding and breadth to the policies of the *Sabbath Recorder*, the board's chief publication. When a change occurred in its editorial chair or when its editor was subject to criticism the seasoned schoolman helped in transitions and calmed situations.

The Tract Board led in the decision to erect the Seventh Day Baptist Building in Plainfield which was dedicated December 28, 1929, despite a debt resulting from the stock market crash earlier that year. It followed that the board was asked by General Conference to help clean up the debt almost ten years later, and Courtland Davis, then president of Conference, was chairman of the committee which set up visits to churches and individuals to achieve this.

Most outstanding was our late friend's contribution as corresponding secretary of General Conference and secretary of the Commission for over twenty years. Those of us who served with him became accustomed to his phrasing motions and procedures into clear compound sentences while we were still struggling with the complexities of the issues involved.

*President, Seventh Day Baptist Historical Society.

Once in a while when his back was hurting from a prolonged meeting he might suggest that all church boards and agencies be disbanded or that somebody's church be sold and the congregation moved to a storefront meeting place. But he didn't expect this to be taken seriously. It was his way of keeping things in proportion as an organization man. The immense amount of time he gave and the vacations he sacrificed year after year proved he loved the Church and her Lord. The vision of greater effectiveness from coordinating varied efforts through the office of Conference executive secretary could not have come without Court's wise and patient groundwork.

The year he was president in 1938 the Conference program included a council somewhat like the Chicago Council of 1890. Fourteen separately assigned groups met to consider in some depth various aspects of denominational life and problems of the churches. Reading the minutes of these sessions now thirty years later one sees the quiet and sure hand of Courtland Davis. He worked best as a secretary works, in the background. Occasionally he spoke out and his words commanded attention.

During the national mobilization of World War II (he was in uniform during the earlier conflict in France) the school principal set an example for his boys and girls by working nights in a nearby assembly plant. It was routine work anyone could do even with a tired mind. One night a woman who worked nearby said, "Mr. Davis, you're a religious man. I have a problem I'd like to talk over." She had seen him quietly and simply giving thanks when he ate his late supper. He modestly reported that he guessed he helped her.

I enjoy remembering this man who muffled his human complaints with a scowl, accommodated his high standards to practical realities with a loving cynicism, and nurtured his Christian values with friendship and extended service.

Meeting Life's Demands

By Rev. Edgar F. Wheeler

"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." —John 4:34.

Someone has changed the chorus of an old hymn to read:

*"Count your obligations,
Name them one by one,
And it will surprise you
What the Lord wants done."*

In the context of his remarks, it was clear that he meant to challenge Christians to God's work. The immediate effect upon many Christians might be quite the opposite. Many would say, "It will bewilder you what the Lord wants done. The sigh of weariness and frustration may be more characteristic of the professing believer today than the spirit of happiness and accomplishment.

The Christian is under many pressures today. The busy housewife and mother, the hard-working father, the harried student, the office worker, the teacher may be staggered by what Christian commitment asks of them. Not only in their vocation, but in other ways there are demands upon their time, energy and loyalty.

For one thing, a critical world accuses the church of lack of concern and involvement in human need and the crises of today. Then there is the growing consciousness that the whole world is a neighborhood in which we must be good neighbors. In addition to supporting the institutional church with its expanding program, maintaining our own spiritual lives and witnessing for our Savior in more traditional ways, we are seeing more clearly the practical implications of the gospel—and therefore our responsibilities as believers. And indeed they are awesome in the realm of social order, race relations, economic problems, juvenile delinquency, present day spiritual decline, international relations, etc.

Small wonder that we fret about how we can meet life's demands. How do we do it all?

A popular solution is to fall back on "spiritual religion," which for many

means to emphasize almost exclusively our own feelings and peace of mind, relegating practical expression in life to a minor place.

Or we can simply pretend that no duty exists, so far as we are concerned.

Or we can admit that the state of affairs about us is chaotic, but beg off because what little we could do wouldn't amount to much anyway, or the needs will keep cropping up, regardless of our efforts.

The sensitive Christian, however, cannot be satisfied with these answers. He cannot forget Jesus' words in Matt. 25:31-46 about compassionate service to the hungry, the thirsty, the sick, the imprisoned being identifying marks of God's people. Nor can he put out of mind James' description of true religion: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27), or his assertion that faith without works is dead (2:14-17).

Our solution to meeting life's demands lies in discovering how to *meet* them, rather than to avert them. And it is to be found in our Lord Jesus Christ and His attitudes.

The companions of Jesus were overwhelmed by the pressures under which He worked, the enormity of His accomplishments, and His serenity and strength. He never turned anyone away because He was busy or tired. He never lost his composure.

In this instance, He had sent His disciples into town for food while He waited at the well of Samaria. His conversation with the woman followed. Probably she was back with a crowd to hear Him before He had time to eat what the disciples had brought. After it was all over, they begged Him to eat, but His reply was that He had meat to eat that they did not know of. In reply to their questioning if anyone else had brought Him food, He replied: "My nourishment is that I do the will of My Sender and completely do His work."—John 4:34 (Berkeley Version).

His ministry sustained Him rather than broke Him because He loved to do the Father's will and God's work possessed His heart. It was what He came to do; it was what He lived for and what He would die for; it was completely satisfying.

We may observe lessons from His life, then, on how to meet our duties toward God and man.

First, we note that commitment to God and His will gave Jesus both the "push" and inward resources to accomplish His purpose. Some of His declarations of purpose have come to us: "The Son of man is come to seek and to save that which was lost" (Luke 19:10); "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45); "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

Jesus was committed to a purpose beyond Himself. He was not living defensively nor with Himself at the center. He was relaxed, fearless, strong, because He had already accepted the cross and so laid aside all personal ambitions.

A self-centered Christian is living a self-defeating life. Being self-protective, tied up in knots for fear we will get hurt by giving too much or becoming too involved is a sure way to weary ourselves for nothing and to lose the sense of achievement that comes with committed service to the Lord. Full commitment releases us from the tension of self-preservation and links our lives to the boundless resources of God. The apostle Paul said: "I am crucified with Christ: nevertheless I *live*; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith of the Son of God, who loved me, and gave himself for me."—Gal. 2:20. This new vitality came through commitment, through first being crucified. So it must be with us.

A closely related characteristic also noted in Jesus is decisiveness. Jesus was decisive in His rejection of Satan's ways and His acceptance of God's will on the mount of temptation. His temptations

there were only the beginning of trials and difficult decisions. But His rejection of them set a course for His earthly life and ministry. The major decision to do the Father's will in the Father's way for the redemption of sinners was made and it was in this perspective that He would clearly meet each decision throughout His earthly ministry. He did not dissipate His energy through vacillation and uncertainty.

When the Pharisees warned Him to leave Judea because Herod sought His life, Jesus did not have to ponder whether His duty was worth risking His life. His reply was: "You go tell that fox how I expel demons and work healing today and tomorrow, and on the third day I complete my work"—Luke 13:31-33 (Berkeley Version). And so He did not falter right through the anguish of Gethsemane, or His trial, or His cross.

What can be more fatiguing than indecision — weighing things back and forth? Multitudes of Christians are defeated because of the wearing tension between what they know they ought to do, and what they are willing to do. "I ought to tell another of my Savior, I ought to call on a shut-in, I ought to take a stand on this issue—but I don't want to do it."

Davy Crockett's philosophy is fitting for the Christians: "Be sure you're right, and then go ahead." And if we cannot always absolutely determine what is right, it is good that we seek God's guidance and then do what seems to be best. It is certain that He will understand the well-intentioned error and approve the effort more than our simply making no decision or move.

It may be noted, too, that Jesus did not make His work harder than it needed to be. He did not go out of His way to find "spiritual things" to do. Instead, He was spiritual in all the things He did, acting out of loving compassion and in response to the Heavenly Father's leading. He simply acted in the common needs of life. He healed the sick, comforted the anxious and

(Continued on page 14)

Courtland V. Davis Memorial Service

Rev. Joe A. Samuels, corresponding secretary of the Jamaica Conference, writes of the funeral service for the former headmaster of Crandall High School, Courtland V. Davis, held at the Kingston church, November 2. The whole student body formed a guard-of-honor on the church steps before and after the service. Most of the Seventh Day Baptist ministers of the Island were present and had some part in the service, which was also attended by the three children of Mr. and Mrs. Davis from the United States.

Following the reading of Scripture passages and a hymn by the high school students a eulogy was given by Byron G. Lewis, secretary of the school board. Pastor A. A. Black from the Wakefield church on the other side of the Island gave a meditation. There was singing by the church choir, a quintette and the congregation, and prayers by pastors and the principal, Rev. Neal D. Mills, in a service that was somewhat shorter than usual for Jamaica.

Portions of the tribute by Byron Lewis follow.

EULOGY

The sun has finally set on the life of one who had been quite dear to us, Courtland V. Davis. But the significant consolation is that we can all view many worthy actions from this life.

In 1919 he married the former Frankie Lowther, who today survives him. The union produced three children: Courtland Jr., Kenneth and Jean. There are also twelve grandchildren and one great-grandchild.

Courtland spent more than forty years as school principal in West Virginia, Virginia, and New Jersey. He retired in 1960 after spending thirty-five years with the Plainfield, New Jersey, school system. That same year he accepted a missionary call to Jamaica where he spent six years as headmaster of Crandall High School. Ill health forced him to give up this posi-

tion, but he continued to serve on the staff as assistant head and teacher and gave of himself entirely whenever his health allowed him.

In Jamaica he served faithfully in the Conference and in the Kingston Seventh Day Baptist Church where he worshiped. Up to the time of his death he was secretary of both the Jamaica Seventh Day Baptist Conference Planning Commission and the Board of Directors of the Conference, and was a member of the Crandall High School Board. He was respected and admired by us all for his friendliness and wisdom.

At this time I am asking all students and past students of Crandall High School to stand. In these young people Courtland's life will continue to be lived and in many thousands more in the U. S. A. He gave all his years shaping and moulding other lives, other beings in whom his influence and his example will continue to live.

Courtland's life was a productive and fertile life, the fruits of which will certainly contribute to make the world a better place in which to live. A good rest is deserving after a hard day of toil, also an eternal rest is deserving after a life full of activity and sacrifice.

Courtland was a simple man, and he was a simple man because he was a humble man, and he was a humble man because he was a great man, and he was a great man because his life was spent in the service of his fellowmen.

Relevant Message

Ramsey Pollard, of Belleview Baptist Church, Memphis, addressing a great gathering of preachers said, "I am sick and tired of people preaching and writing, and telling me that my preaching is not relevant." He contended that preaching the cross with fervor is relevant.

SABBATH SCHOOL LESSON

for December 21, 1968

A HALLELUJAH CHORUS

Lesson Scripture: 1 John 1:1-4; Rev. 15:3b, 4; 11:15b.

Thoughts on the National Council

By Caroline Gray

(Excerpts from a personal letter — not to the editor)

You asked how I feel about the National Council of Churches. I don't feel that I am well enough informed to take a stand on the subject. My one and only personal contact with the Council at the General Assembly in Philadelphia was a very thrilling highlight in my life! I shall never forget standing with four or five thousand people and singing with them, "Are ye able, saith the Master, to be crucified with me?" —I tell you it was a very significant thing to me.

Then when I think of little ol' me being bold enough to agree to lead one division of their groups set up to study "RACE"—I just about die! How in the world did I ever dare . . . ? But I did, and I'm glad of it. It was an eye-opening experience for me, and according to the man who organized and supervised the groups, I did all right. He wrote me in his own handwriting at the bottom of a form "thank you" letter, "Your group was dynamic."

When the president (at that time) of the Philadelphia Ministers Council, a gentleman of the negro race, came to me at the close of the last session and with no hesitation stuck out his hand and said, "Thank you for inspired leadership," I felt that I had not failed in my mission of witnessing.

So perhaps my feelings are tempered a little by emotional experiences I had there, *but*—it did serve to open my eyes and get me out of the "thinking rut" which I (and millions of others) had been in for years and years. It made me realize that the churches of Christendom must wake up *quickly* or they will lose the one thing they are in existence to accomplish! No longer can any church or denomination be content to "preserve what we have." The world is moving too fast for that, and unless the churches meet the challenge the Lord will take His work away from them and give it to somebody else. This I firmly believe! He's been very patient with all of our

self-satisfied organizations who are more interested in their own affairs than they are in His affairs. He will lose patience eventually—He's done it before and He will again! I do not say this with any sense of anticipation, because when God gets ready to straighten things out He'll do it—and we'll all know something has been done!

I thought I saw in the National Council a start in the direction of the *Church as a whole* making an effort to meet the challenge of the fast-moving world and its needs. No one denomination is big enough (unless it be the Roman Catholic Church) to make a dent in the affairs of the world; no one denomination is strong enough to even *get the attention of the world!* I believe the National Council is an effort to make the churches strong enough to get that attention and make an impact. This is the feeling I had when I came away from Philadelphia three and one-half years ago.

Naturally there is opposition to such a drastic change of operations.

Naturally the churches would rather go along contentedly in their own manner.

Naturally there is the cry that there are Communists in the ranks of the National Council. Think of things at the individual level: anyone who does not conform to a set group of standards these days is liable to be branded as "queer," and he is lucky if he is not accused of being sympathetic with Communism, to say the least! How much more would a group as large as the N.C.C. be accused of being communistic when it attempted to wake up the churches by upsetting the whole pattern of the Church's existence.

I'm not saying that there are no communistic sympathizers in the N.C.C. I would not be surprised if some "trouble rousers" could be found in there—but consider for a minute: *Communism denies God and our Lord.* Right? *The N.C.C. has a purpose—the bringing of Christ to the world.* Now how does that fit together? I am sure that the original purpose of the N.C.C. was *not*

Communitic! But, as I say, it is possibly to be expected that trouble-makers could be inserted into anything as big as the National Council. How much headway they are making I don't know. I am not too well-informed at the moment.

One thing more. We are told also that there are "communitic trouble-makers" in our educational system and in our government. Should we withdraw from educating our youth because of them? Should we stop trying to maintain democracy simply because there are Communism sympathizers in our government? Should we just turn our government and our educational system over to them? I wonder if the Church isn't as important as education or politics. Shouldn't we be in the N.C.C. fighting for the right to even *be in existence* as churches, rather than withdraw and let the Communists take over without a struggle? I can't help wondering. But, as I say, I've lost track of facts in the last three and one-half years, and things are moving at a fast pace. It's not easy to keep up with what's going on, but one should try—*everyone* should try!

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

Concerns of the Nation

"Concerns of the Nation" is a new program that we believe will be found very useful by our people. It is based on a series of attractive and objective background booklets that have been specially designed to provoke thought and talk about major problems that concern us all as Christians and as citizens.

The titles of the first series are: "Should Everybody Have the Right to Own a Gun?" "Are We Neglecting the Elderly?" "Can We Stop Slaughter on Our Highways?" "Is Space Exploration Worth the Cost?" and "What Has Happened to 'Civil Rights'?"

Different points of view about important aspects of each issue are presented, led by questions which help leaders and participants keep the con-

versation on the track and promote a free exchange of views by those participating.

The booklets are as easy to read as a newspaper. They are concise; each can be read in about 20 minutes.

Because of the format, the program is easy for any clergyman or lay group to initiate. Advice to leaders and participants is given in each booklet. And a "yes" or "no" questionnaire at the end gives groups a chance to round out the conversation with an opinion ballot.

Above all, the program is flexible. It can be used to draw together any combination of people, encouraging each participant to express his point of view. In both youth and adult groups which have used the program, everyone participated. It is suited both for living room dialogue and for larger groups in church halls. And it can serve as a way of drawing together people of different races, faiths, and generations.

The basic aims of the program are to promote brotherhood and understanding as well as interest in community affairs. And the material gives leaders and participants an opportunity to apply the principles of Christian doctrine to these pressing issues.

Sets of the five booklets may be obtained from the Current Affairs Center, Box 9925, Washington, DC 20015, at following rates: \$2.75 for single sets, adult-rate: \$2.50 each for 10 sets or more. Special student rates: \$1.75 each for 10-19 sets, \$1.50 each for 20-49 sets; \$1.25 each for 50 sets or more.

OUR CAMPS

When the Battle Creek Church Camp Holston had its program activity examined by state offices, the state's report stated, in part: "A good full schedule of activities concentrating on providing religious instruction and enjoyable experiences. Staff members seem confident and sincerely interested and the campers were enjoying their stay." The state had no recommendations to make, and a regular license will be issued. —Battle Creek Church Bulletin, Nov. 16, 1968.

YOUTH FIELD WORKER

December plans for the visits of Miss Esther Burdick, denominational youth field worker, place her in Washington, D. C., for the 5th through the 8th; in Salem on Monday the 9th and in that area through the 14th. That area includes Lost Creek and Berea. She expects to be in Alfred Station on December 15 to stay for three days.

BULLETIN MAILING

For the churches who do not use envelopes in which to mail church bulletins, the postal department allows you to mail your bulletin without folding further. Those churches who do not print on the back simply may address the blank side, put on a six cent stamp and mail. This saves folding and stapling or folding and placing in an envelope.

Youth In The News

The Milton Courier of November 21 carried a picture of Linda Smith, daughter of Milton College president, Dr. Kenneth Smith. Linda was chosen and honored as the Kiwanis girl of the month. The news item says:

Linda, a senior at Milton Union, has been active in the AFS chapter, forensics, the Spanish club, the choir and in the past four high school musicals. She was also a member of the newspaper staff for one year and participated in one act plays.

Who's Who Among Students

It is always good to hear of Seventh Day Baptist students who make good. It is quite an achievement to merit inclusion in the "Who's Who Among Students in American Universities and Colleges."

From the *Salem Herald* we learn that two preacher's sons are on the "Who's Who" list this year: Ronald Davis, son of the Rev. and Mrs. Leland E. Davis of Schenectady, N. Y., and Douglas Wheeler, son of the Rev. and Mrs. Alton L. Wheeler of Plainfield, N. J.

WOMEN'S WORK—Mrs. Earl Cruzan

BOOKS FOR YOUR READING ENJOYMENT

Religious and Inspirational—

The Land, Wildlife, and Peoples of the Bible, by Peter Farb. 1967

Teen-age level, yet is a book that every member of the family will enjoy. Not only significant for students of the Bible, but is also historically informative and affords the reader a deeper knowledge of the natural sciences.

Nature Study—

The Scurrying Bush, by R. C. H. Sweeney. 1967

Personal account of a British naturalist's experiences with wild animal life in Eastern Africa. Is an exceptionally appealing nature book.

Biography—

The Search for Amelia Earhart, by Fred G. Goerner. 1966

Interesting for readers intrigued by true-life adventure, mystery, and background material on Amelia Earhart, with a detailed rehearsal of a six-year unresolved mystery of her disappearance along with Fred Noonan.

History and Current Problems—

Crisis Now, by James M. Gavin. 1968

A thoughtful dealing with America's crises: in the cities; in Vietnam; commitment to change. Written in an effort to turn America around.

Description and Travel—

To the Top of the World, by Charles Kuralt. 1968

The adventure of the Polar Expedition, March 28 to May 4, 1967. What made the men go, the perils of seeking support for the venture, what they experienced and how they came to question Peary's success make up this humorous and revealing story of adventure.

Fiction—

The Legend of the Seventh Virgin, by Victoria Holt. 1965

A medley of romance, atmosphere, and melodrama of a beautiful girl of Cornwall with ambitions far beyond her station and who lives to become the mistress of the great house of St. Larnston Abbas.

Meeting Life's Demands

(Continued from page 9)

bereaved, gave encouragement to the discouraged, and was a friend to people. And He used these things to express the love of the Heavenly Father and to call men to faith in Him.

We, by contrast, often fail to make the evangelistic call, to visit the sick, to take up the worthy cause, to be good neighbors because we make it too difficult. We are too worried about the right phrase, the way to say it, the right thing to do—and whether we will be able to do it in a way that it will be recognized as being done for the Lord.

If we are to meet life's demands, we must not make them more difficult than they really need to be. Jesus reminded us that we will not lose our reward for just giving a cup of cold water in His name—because we love Him and are doing it for this reason.

Another secret of the effectiveness of our Master was that He did His own work and did not fret about what was not His to do. He wept over Jerusalem because of its unbelief, but He did not accuse Himself for their hardness of heart. We see His sense of accomplishment as He neared the cross, and said: "I have finished the work which thou gavest me to do." —John 17:4.

He clearly perceived what His ministry was on earth. He was to reveal God through His incarnation, to reveal God's salvation, to proclaim the good news of salvation, and to call out a small nucleus of believers through whom the gospel should be spread throughout the world. In the flesh He accepted the limitations that go with it. He did not win the world—but that was not His work.

Christians should through living communion with God seek to know what their responsibilities are. They should recognize both their limitations and their abilities. There are some things you cannot do. Don't blame yourself if you do not have a particular ability or opportunity. But *do* use the abilities and opportunities God has given you. The apostle Paul says a man is accountable for what he has, and not for what he

doesn't have. (2 Cor. 8:12).

The Lord Jesus Christ fulfilled the demands of righteousness and provided the way of salvation for sinners. But then He designated believers as "witnesses" to circulate this gospel (Matt. 28:19-20). And so we become a part of His team. He did His part in His life, death, and resurrection, and now He works through us.

None of us can do all that needs to be done. If we do *our* part, however, we are making a contribution that will make the work of others more effective. Jesus said: "One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors" (John 4:37, 38). Our responsibility is to meet the demands placed upon us, and not to weary ourselves over what we cannot do.

Beneath all that our Lord did was the faith that since it was the Father's will, it was not futile, regardless of outward appearances. That is why He could take time to leave His pressing duties for prayer, and He could lie down and sleep in a boat that it seemed was about to be swamped. That is why He could be thankful and confident as He neared His execution.

We can avoid much of the tenseness and worry of meeting life's demands if we will remember that the final results rest upon our all-powerful heavenly Father. We can have the attitude the Scriptures advocate: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58).

While the Christian has found freedom, he has also entered into heavy responsibilities to his Lord. Awesome as they are, we can learn from His life the way to meet them. But above all, we have the strength of Divine resources. For He has said: "I am alongside you" (Matt. 28:20, Berkeley Version). And this is why we find ourselves sustained as we seek to do what the Christian life demands of us.

NEWS FROM THE CHURCHES

NORTH LOUP, NEBR.— The past summer was a busy one with camp programs at Camp Riverview and Rocky Mountain Camps; Young Adult Pre-Con and SCSC Evaluation at Camp Riverview at North Loup; Youth Pre-Con at Camp Comeca at Cozad, Nebraska; Commission and planning meetings at North Loup; and finally General Conference. Since Kearney is only 70 miles from North Loup, more of our people were able to attend.

Prior to camp and Conference activities, a new boys' dormitory was built at Camp Riverview, a telephone installed in the pastor's office in the church and new carpeting laid in the foyer and on the stairs. Numerous articles were purchased through memorial gifts for the new entrance and foyer.

Popcorn Days in September brought forth the usual activities. The church stand, furnishing food, was a busy place with everybody on the job. In the parade our church placed first in the church division with a float entitled "The Harvest Season" showing Ruth gleaning in the fields of Boaz. One of our girls, Darlene King, was chosen Popcorn queen.

Promotion Day brought many changes in the graded department.

A fellowship dinner September 28 was followed by a planning session for committees.

Attending higher institutions of learning are Bernard Keown (a summer-SCSC worker), Ron and Pat Williams and Martha Rasmussen, all at the University of Nebraska; Kerry Fuller at Milton College; Joy Van Horn at Hastings, Nebr., Technical School; Mr. and Mrs. Allan Cox at the University of Wichita in Kansas; Carol Rasmussen at Salem College; Darlene King at Grand Island (Nebr.) School of Business; La Vere Soper at Pilgrim College in Bartlesville, Okla.; Robert Babcock at State College in Mankato, Minn.; and Mrs. Don Clement at Kearney State College, Nebr.

At the quarterly meeting in October licenses to preach were given to Robert Babcock and La Vere Soper. Letters of

recognition were granted to Phyllis Fuller, who is in nurse's training in Scottsbluff, Nebr., and is planning for missionary service; to Harold King, now a member and student pastor of the Little Genesee, N. Y., church, a student at Alfred University; to Peggy Williams Van Horn, who after a year of dedicated service, is employed at Seventh Day Baptist headquarters in Plainfield, N. J.; and to Christina Williams, a summer SCSC worker, who is in extended dedicated service at Plainfield.

About 25 people of our church attended Mid-Continent Association at Denver in October. Gary Cox, formerly of North Loup, presided at the meetings. His theme was "A Greater Personal Involvement in the Church." Ronald Goodrich of our church was installed president for the coming year. His theme is "Time to Be Bothered."

Our annual Turkey Supper was held November 10. More than 300 people were served. This is truly a time for fellowship with friends of the church.

Miss Esther Burdick, youth worker, spent November 18-21 with our youth. She was guest speaker at the supper held in her honor.

The Lord's Acre sale was held November 20. We thank the Lord for our many blessings. This year the union Thanksgiving services were held at the United Methodist Church with our pastor bringing the message.

—Correspondent

PLAINFIELD, N. J.— Miss Florence Bowden of Shiloh, N. J., was our guest leader for Christian Education Weekend, October 25-27. The theme was "To Know Him and Make Him Known." Sabbath eve the speakers were Dean Victor Skaggs and the Rev. W. V. Cholmondeley, pastor of the Negro congregation that meets in our church on Sunday. Dean Skaggs said that religious education is a spur to involvement in meeting other people's needs. Dr. Cholmondeley said the purpose of religious education is to draw out the loving spirit of Christ that is within people.

Pastor Herbert Saunders' sermon Sabbath morning emphasized the influence

The Sabbath Recorder

of parents and teachers. After a fellowship dinner our new assistant pastor and his wife, Dale and Althea Rood, together with Phil and Peggy Van Horn, led the worship service.

Miss Bowden spoke on the topic, "Opportunity and Responsibility," a challenge to parents and teachers. We must know Christ, not just know about Him, she said, and He must be at the center of our lives. The participants were divided into four groups to explore the home's responsibility for worship, for use of the Bible, for preparation of Sabbath School lessons, for a Christ-centered home. The results were shared with the other groups.

Miss Bowden devoted the rest of Sabbath afternoon and evening and Sunday morning and afternoon to meeting separately with teachers of the various age groups, including adults.

On October 5 promotion of pupils was conducted in Sabbath School by our superintendent, Mrs. Kay Satterlee, and dedication of teachers was part of the church service, which also included Worldwide Communion.

Each Sabbath eve, cottage prayer meetings and Bible studies are being held in the homes of Editor Leon Maltby, Dean Victor Skaggs, and Pastor Saunders, in order to increase the attendance.

Five of our young people are in college and two are in the service: Daniel Armstrong is at Davis and Elkins College, W. Va.; Mervin Dickinson at Rutgers; Virginia North at Nasson College, Me.; Barbara North at Elizabethtown College, Pa.; Douglas Wheeler at Salem College; Wilbur Guy Duryea is stationed at Fort Polk, La.; and Arthur Paquette is at Sewart AFB, Tenn. It is our prayer that they may be faithful to Christ and to the Sabbath, as well as successful in their work.

—Correspondent

Obituaries

CLARK.—Miss Anna M., daughter of Horace B. and Flora E. Barber Clark, was born in Little Genesee, N. Y., Aug. 27, 1891, and died Nov. 3, 1968, at Charles Cole Memorial Hospital in Coudersport, Pa.

She was a member of the Seventh Day Baptist church in Little Genesee and the Sunshine Society of the church.

Surviving are a sister, Mrs. Nina Bliss of Little Genesee, four nieces and three nephews.

Funeral services were held at the Schaffner Funeral Home in Bolivar, N. Y., with her pastor, Harold D. King, officiating. Interment was in the Wells Cemetery, Little Genesee.

— H. D. K.

CREWS.—Helen B., daughter of Charles and Augusta Wheeler, was born March 6, 1888, in Nortonville, Kans., and died Nov. 13, 1968, in St. Luke's Hospital, Denver, Colo.

Following her childhood and early education in Kansas City, Helen attended Milton College. On July 1, 1916, she was married to Carl C. Crews and together they have spent fifty-two years of married life in Boulder and Denver.

Helen was affiliated with the Seventh Day Baptist Church of Boulder and continued interested in its life and program through the many years after moving to Denver. She was active in the Rebecca and Eastern Star Lodges.

Surviving are her husband, Carl Crews; one sister, Mr. Vernetta Van Horn, Denver, Colo.; and several nieces and nephews.

The funeral service was conducted by Pastor Elmo Fitz Randolph in Denver on November 18, 1968, with interment in Crown Hill Cemetery, Denver.

— E. F. R.

DAVIS.—Courtland V., son of M. Wardner and Ivie Van Horn Davis, was born at Salem, W. Va., Sept. 3, 1895, and died at Kingston, Jamaica, West Indies, Oct. 29, 1968.

Funeral services were held at the Kingston Seventh Day Baptist Church with his pastor, the Rev. Joe Samuels, in charge. Services were conducted by the Rev. Francis Saunders at the Lost Creek, West Virginia, church and cemetery on November 7.



Wise Men Bring Gifts to the Christ Child

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. . . . When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Matthew 2:1, 2, 10, 11