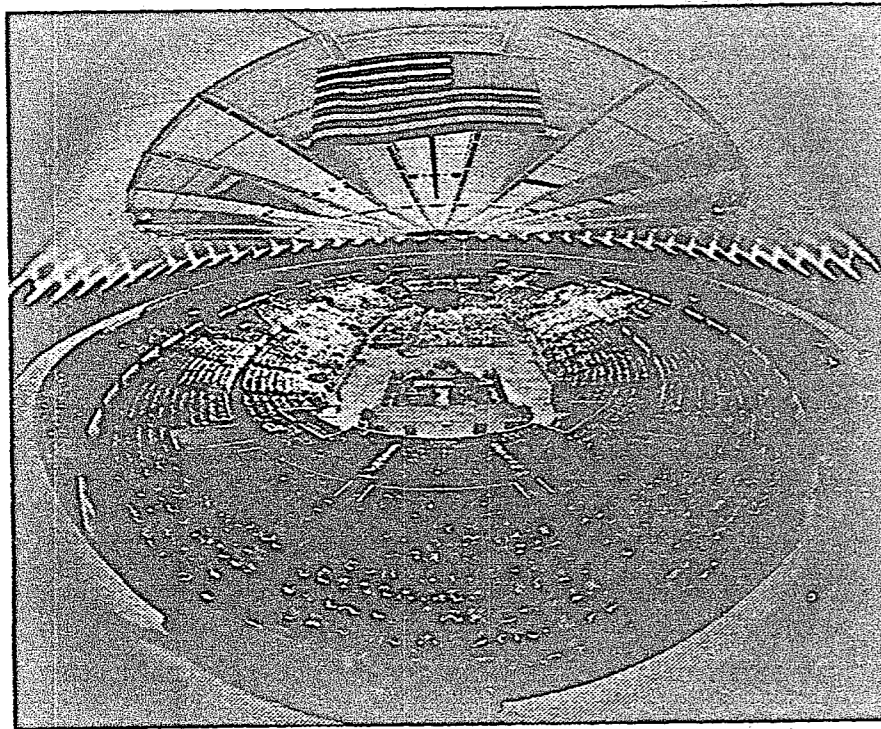


The Sabbath Recorder

Madison Square Garden Crusade



Here's the way it looked (with a 180 degree lens) in New York's Madison Square Garden Sunday night (June 22), as an overflow audience of 24,000 heard Billy Graham preach the last sermon of his New York Crusade. The viewpoint is from above the top balcony behind the platform, which looks larger than the crowd seated on the main floor. The camera lens picks up the unique suspended ceiling as well as the attentive crowd filling the auditorium. When the invitation was given each night all the floor space, including aisles was filled with people who had come down from the balconies to register their decisions for Christ. Slightly more than 20,000 persons were in the Garden itself with the remaining 4,000 people in two overflow auditoriums nearby. The overflow halls were equipped with closed circuit color television. More than 250,000 heard the evangelist during the 10-day crusade in America's largest city.

Another Student Revolution

We hear much about the revolt of students, for it has been the news of the hour. There seems to be a strong evidence that it is quite undemocratic and that much of it is related to the aims of the Communist revolution. But there is a different campus revolution coming say some who ought to know.

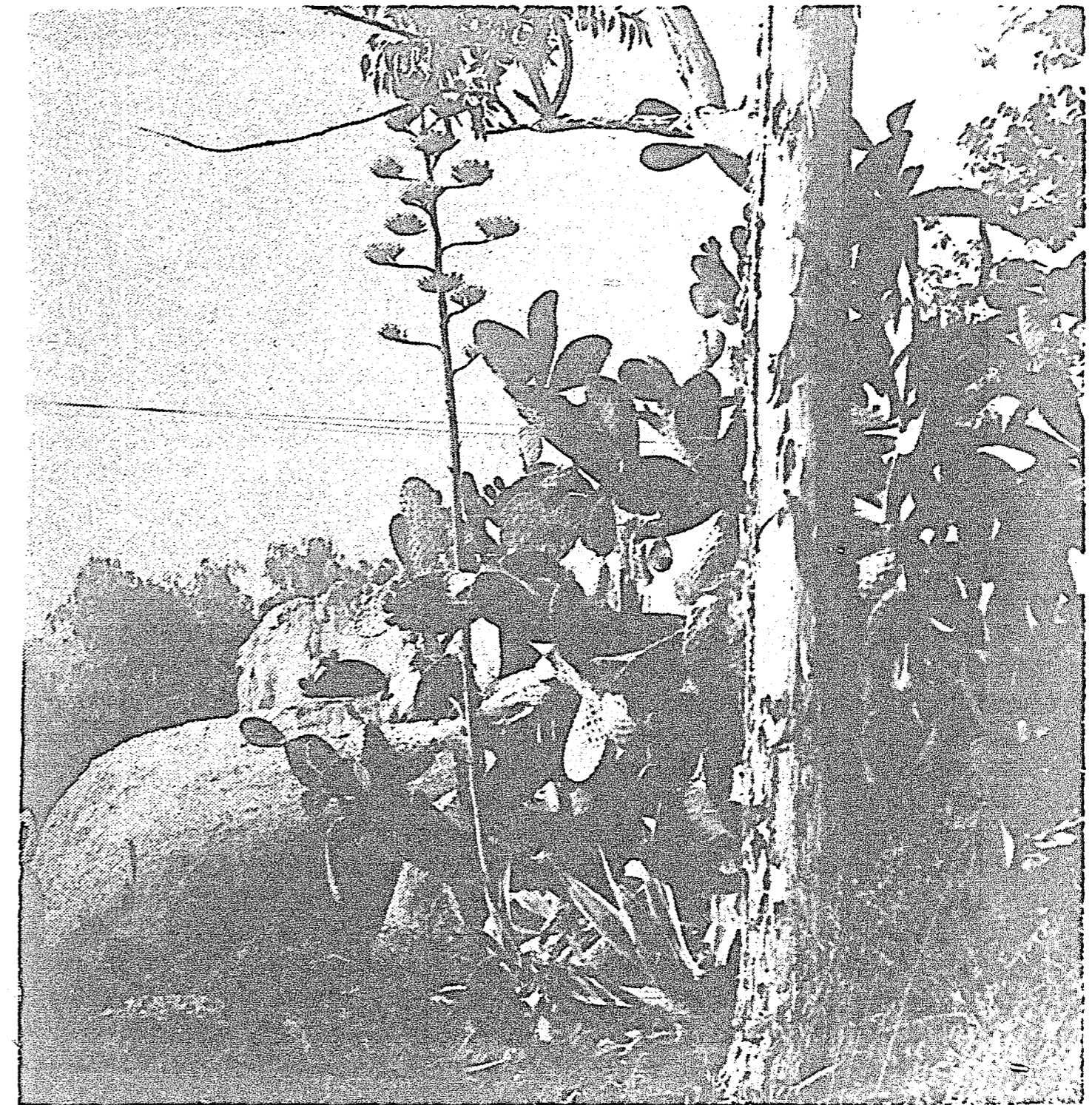
"In a few years we will be involved in the greatest spiritual awakening in 2,000 years. Today tens of thousands of college students are turning to Christ in campus revolutions around the world." So writes Levi O. Keidel, Jr., in the May issue of *World Vision Magazine*, an evangelical, ecumenical reporter of the Christian mission scene.

The activity of such campus organizations as IVCF, the Navigators, and Campus Crusade are making an impact on the non-Christian students. The last named group is coming up strong. It was a current staff of 1,400 working on 400 U.S. campuses and in 40 foreign countries. Their goal is to be in every country of the world by 1976 with an international staff of 10,000.

Seventh Day Baptists have been active to some extent in all three of these organizations contributing to the forthcoming Christian student revolution and are increasingly active in the fast growing Campus Crusade movement.

—Editor

Warren C. Hultgren, pastor of First Baptist Church of Tulsa, Okla., told 5,000 Southern Baptist ministers that evangelism and social concerns are not antagonistic, but complementary, if rightly understood.



The Hand of God in Nature

By the providence of God the desert blossoms as a rose. Withstanding drought and sun, conserving what little moisture is available, the century plant rises from between the rocks to bloom defiantly. It shares space with the deathless fruit-bearing cactus and the sturdy eucalyptus tree on an otherwise barren California mountain. Viewing such perseverance and achievement of beauty in the midst of obstacles, how can man, God's crowning act of creation, give up when the going is a little rough?

The Sabbath Recorder

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Able To Keep Rank

The Bible reading for June contains some rather dry lists of names in First Chronicles, but in the twelfth chapter there are some thrilling accounts of achievements of mighty men. In the early days of the rule of David there were, according to the account, fifty thousand of the tribe of Zebulun who were expert in war. It is said of them and not of the soldiers from other tribes that they "could keep rank; they were not of a double heart."

Why did the chronicler mention that they could keep rank? Was it just a comment on the efficiency of the drill sergeants and officers who had trained them? Apparently it was more than that. It probably does imply better close order drill than was found in the armies of the other tribes; they were not irregulars without training or discipline. Notice what else follows: "They were not of a double heart." This seems to be the reason they could keep rank. They had singleness of purpose; they thought as a unit and moved as a unit.

In the days of David the ability to keep rank spelled the difference between success and failure in a military engagement. Men of a double mind would break rank under enemy pressure. With each man thinking of his own safety the unit would be scattered and fall easy prey to the opposing force which was trying to cut it to pieces. Battles were won by masses of men keeping rank and moving irresistibly forward — like the Roman phalanx of later years. In "modern" warfare, (which is really primitive warfare) the enemy is hidden and dispersed. Keeping rank is part of discipline and unity, but it is more appropriate on the parade ground than in battle.

One of the most stirring of gospel quartet numbers contains the words, "Keep rank, make Jesus King." Perhaps the inspiration for it came from this unusual account in 1 Chronicles 12:33. When we turn to the New Testament we are challenged by the invitations and exhortations not only to make Jesus King but to serve Him with singleness of heart. We are to keep rank in this Christian

army of which we read in the Bible and of which we sing. True, our weapons are not carnal; they are spiritual. We are motivated by love, but it is a love that calls us to move forward with Christian discipline that can sweep the forces of evil aside and relieve the beleaguered cities that are crying for help.

When a Negative Is Positive

Not always does saying, "No," mean that we are taking a negative position. When God gave a number of "Thou shalt nots" in the Ten Commandments He was giving positive guidance to His people. Those who criticize the Decalogue because it seems to be so negative have not dug below the surface to get the positive message of a loving heavenly Father trying to keep his children from ruining their lives.

To change the scene let us take a look at some Baptist churches in Spain that have just said "No" to the government. The churches that register with the government enjoy certain privileges which are denied to those that refuse to register. The Rev. Juan Torras, pastor of First Baptist Church of Valencia says that his church has not and will not register under the religious liberty law of 1967.

"We fully accept the consequences" of failing to register, said Torras. "We will not enjoy certain rights; we have rejected them when we said 'No.'"

There is a positive tone to the church's saying "No" to the law. "It voices a demand for genuine religious liberty," he went on. "This is liberty which does not discriminate between Catholics and non-Catholics, liberty which does not restrict the privileges of anyone because of his spiritual allegiance."

Does this set us thinking? How many other applications are there to the principle voiced here? The executive branch of the government sometimes feels the necessity of voting a piece of legislation when in favor of what was aimed at in the proposed law. To vote for a half-way measure or a poor law may mean

that a better law cannot take its place for a year or more. A "No" vote by the executive may mean that the body will have to go to work much sooner on an adequate measure.

We are thinking about the business of our General Conference, not knowing what recommendations will come from Commission, what resolutions may be proposed by a committee or what new motions will be made from the floor. There have been times in the past when in one or more of these areas there had not been quite enough consideration given before the matter came to a vote. Some conscientious delegates have had to register a negative when their attitude was positive. There may not be anything like that this year. Democracy is sold down the river when people who long for the best are afraid to say "No" and thereby allow a poor resolution or recommendation to pass without trying to get something better.

Could we pick up the other side of this thought? Does a "Yes" vote always indicate who is most concerned for the good of the order? Manifestly not. It takes a lot less thinking to say "Yes" than "No" in cases where some real principle is involved. Sometimes the negative is more positive than the affirmative. This goes for family life as well as church and civil life. Let us pray for the wisdom to know which times.

Attempts at Revolution

It has long been known that the Marxist revolution throughout the world has been anti-church-anti-Christian. In some countries and at some stages the theory that all churches must be put out of business has not been put into full effect — for reasons of present expediency. It was felt best to avoid a direct confrontation with Christianity until the revolutionary control was more secure. This has been the Communist pattern — as it was when Castro took over Cuba.

This spring something new has happened in the United States. A new Marxist revolution is being attempted and follows a slightly different pattern. It

started with demands made upon the churches. The Black Manifesto of James Forman and his National Black Economic Development Conference contains demands from the churches and synagogues of half a billion dollars. But these demands are based upon the Marxist ideology of overthrow of the government and the disruption of the churches. It might well be surmised that the high "reparations" for the church's part in the exploitation of the Negro are not so much to benefit the present generation of Negroes descended from those who were exploited, but to wreck the churches upon which the demands are made. This interpretation seems all the more reasonable when Mr. Forman announces that he is now out to get, not \$500 million but \$3 billion from the white "racist" churches.

The attitude of the National Council of Churches and of many of the Protestant denominational leaders was one of conciliation, of admitting that Mr. Forman was pointing up some real issues. Perhaps the churches had not done as much as they should to right past wrongs. The Christian procedure was, they thought, to overlook the Marxist ideology of the Black Manifesto and concentrate on the programmatic part of it. Protestant leaders are now having second thoughts about this.

Howard Schomer, who has been considered a very moderate writer, has an article in the July 1 issue of the NCC publication *TEMPO* in which he says that the June 9 strike of the 2,200 workers at the Inter-Church Center in New York called by Mr. Forman's organization convinced "all but the ecclesiastical ostriches" that they must face the shock principle that "James Forman and Co. are not demanding one more set of reforms. They are sounding the tocsin of revolution." He goes on to say that money demands are just kindergarten-level handles to encourage moderate people to join the world Socialist revolution under the leadership of revolutionary blacks. Mr. Schomer makes this further statement which may be echoed by many

others who have previously softpedaled the harsh parts of the Forman statement:

There is no longer any possible doubt that the real thrust of the April 26 challenge of James Forman "to the white Christian churches and the Jewish synagogues in the United States of America and all other racist institutions" is in the introduction and the conclusion, rather than in the programmatic demands of the Manifesto proper.

Why bring this subject to the attention of our people? We are a small denomination and may not be greatly affected by what happens at the Inter-Church Center in New York. However, we are thinking and praying people. We are part of what happens to the whole Church and we have a keen interest in every legitimate effort to right the wrongs of society. We need to see clearly if we are to pray intelligently. Troublous times, which we like to think are far removed from us, are close at hand. The Bible tells us to "pray for the peace of Jerusalem." Spiritual Jerusalem, the Church, is not in a peaceful situation; it needs our prayers.

Let it be clearly understood that there are other Black groups that are Christian and not tinged with Marxist ideology.

EN ROUTE TO CONFERENCE

Families driving to Conference on the East Coast will normally plan to visit churches and stop off with relatives and close friends en route by previous arrangement.

Mr. and Mrs. Carl L. Meritt, who live in the Buffalo area, reading Conference publicity in the *Sabbath Recorder*, have asked that an invitation be printed. Mrs. Meritt writes, "We have a large house with two spare rooms. We could take four or five people. It would save one night's motel bill and be fun for us." She adds that she will give instructions to any who write immediately as to how to get to their home from Buffalo or Niagara Falls. The address, 105 Willow Dr., Tonawanda, N. Y. 14150.

Conference Publicity

Operation Conference, 1969

How To Come to Nyack

(Number 6 in a series)

Perhaps most of our delegates will be arriving by automobile. For these the directions could hardly be simpler—Exit 11 off of the New York Thruway. For those coming in from the West, the exit is clearly marked "Route 9W, West Nyack, The Nyacks" (and disregard the maps that do not show this apparently new eastbound exit). Once the end of the exit is reached, continue to bear right, heading south on U.S. Route 9W. About a block away, a stoplight will show a division of the road, where another slight right turn will bring you onto South Boulevard, and the Nyack campus, clearly marked. For those coming in from the East, the cloverleaf will bring you around to a traffic light (No. Boulevard and U.S. 9W) at which a right turn will bring you back over the Thruway and onto 9W heading South as above. But remember that New York State has a compulsory insurance law (\$10/20/5 minimum coverage), and it restricts nonresident drivers 16-17 to daylight hours unless with a parent or guardian.

For those flying in, the Newark Airport is suggested, being much nearer. However any of the three airports, Kennedy, La Guardia and Newark may be used. The Transportation Committee cannot meet planes for individuals arriving at different times and suggests the use of public transportation. There is bus or limousine service to the center of New York City from the airports. From there the procedure is the same as if you come by bus or train. The Port Authority bus terminal at 40th St. and 8th Ave. connects with the subway, which can be negotiated with a little help from natives. The same goes for the railroad stations, also in mid-Manhattan.

If you should get "stuck" limousine service is available from both Kennedy and La Guardia, except for Sunday (Wilder's, \$9.00, a two-hour ride).

If you come by train or bus, we suggest that you plan to come directly into New York City. The Penn Central has fairly regular service, and accessibility to Nyack is not an insurmountable problem. For those "stranded" in the City, two suggestions are made. Public transportation is available, via the *Independent Uptown "A" Express Subway* to the 175th Street Station, where a transfer to the "Red and Tan" bus to Nyack will complete the adventure. While the writer has never experienced this trip personally, it is the college's recommended approach to the problem for its students. However the college phone is (919) 358-1710. If you need help, a call to this number will put you in contact with one of our transportation committeemen, which is the second suggestion.

It is possible that other arrangements are available that might be better for your individual situation. Your local travel agent may be of help. If additional or special aid is required, contact the Rev. Leon Maltby or Mr. Lloyd Coon of the Transportation Committee for assistance. Prior to Conference Mr. Maltby can be reached by phone at the office (201) 756-8403 or at home 754-8279 and Mr. Coon, 32 Henry Street, Succasunna, N. J. 07876, (201) 584-5332.

—Hiram Barber III

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) The members of all our churches and friends from outside who are seeking God's will (and ways and means) regarding attending Conference.
- 2) The annual conferences being held this summer on our mission fields.
- 3) The men and women who are considering calls to foreign or home mission churches.
- 4) The administrative work of our denomination and the clerical help needed to carry it on (including the office of the editor-secretary).

Faith of Our Fathers

By Mrs. Carroll Bond, Salem, W. Va.

Many times lately I have thought of this phrase, "faith of our fathers." As I watched the funeral of our "beloved Ike" I was reminded again of the faith of our fathers. It seems to be that all the wonderful remarks about this great man (as he undoubtedly was) stemmed from the fact that he was considered honest, that he believed in God, in the fundamental truths upon which our country was first founded. Many people loved General "Ike" for the very *simple* reasons which are frowned upon today by many so-called Christians.

I am appalled at times by the actions of people who called themselves Christians. I can remember when only children would tell their parents, "But, Mom, everybody is doing it; I don't want to be different." I told my mother that many times, and her answer was usually, "But you are not." Now it is not the children saying it; it is the older people. They phrase it a little differently by saying, "I have to do what the others do; after all, my job depends upon it," or, "I don't want to seem different or a goody-goody." Why not, for Heaven's sake? I say that with reverence, as our chances of heaven might very well depend on our being different from the rest of the crowd. In fact, someone in our crowd may be needing someone who is different, and if we do not hope to go to heaven, why do we go to church in the first place? Is it just to be sociable or tie up some business deal over a cup of coffee during the coffee break between the worship service and Sabbath School — if you have one?

If this should be printed I can hear someone saying, "Oh so she is one of those. Well, we find one or two in every church." Coming from a Methodist church into the Seventh Day Baptist I often hear remarks about Methodist churches which I resent, like, "Oh you know how the Methodists are; they shout and are overly emotional, but we are not an emotional people." Well, I am an

emotional person, I have never once shouted, in fact all the years I belonged to that church, I did not meet very many people who did much if any shouting. I see nothing wrong with shouting, if one is living a shouting religion.

Your Conference president is a good man, and for many years he considered himself a good Christian man, but, bless his heart, a few months ago he had a most wonderful experience; he was converted, or saved, or was born again. Call it whatever you like, he has a joy that he never knew before, and he is trying to pass it on to everybody else. I would not mention this, but he tells the world at large about it, and I am proud of him for it; it took nerve. Of course now his Dad (O. B. Bond) is sort of funny sometimes; you know he gets carried away occasionally and says, "Amen," and right in church too!

We should certainly have the faith of our fathers, but not to the extent that we try to rest upon their laurels. I think there is too much of that done in our church today.

We witnessed the respect of many people from other countries as they came to the casket of our former President. One was an old warrior, a general whose hand shook with age as he saluted the remains of his old buddy. There was President de Gaulle, his face so full of emotion, a king, and a man who represented the queen — people from all walks of life. I have had a lot of respect for many of our Presidents, but President "Ike" is the only one that I ever really wanted to meet. His wife is a darling too, and just right for him.

I have just finished reading Leland Bond's testimony in the *Sabbath Recorder* for the umpteenth time, and I get a blessing from it every time. I do wish more Christians would have the experience he has had. You have to have it before you know what he is talking about. Leland and his good wife Lettie are both very dear to me, as they have kept me from giving up a few times, when I was sorely tempted to do so. I know he will make a fine Conference

MEMORY TEXT

O Lord, open thou my lips; and my mouth shall show forth thy praise.

Psalm 51:15

president as he has been working very hard to prepare for it.

I suppose this sounds like a testimony for Leland Bond, but I like to think of him and his family carrying the torch, a torch of light and truth which was started many many years ago by our forefathers, people who were not ashamed to show a little emotion for Christ's sake.

I have seen many people, so-called Christians, if you please, jump up and down, laugh and scream with glee over a ball game, or an off-color joke, but who would never think of saying, "Amen," to a good sermon.

This may not seem like a good illustration, but I can't help thinking of it sometimes. You know when a dog gets after something, if you pat your hands or say, "Sic him," he runs faster, barks louder; his bristles rise and he often gets what he is going after. I can't help but think if a minister is doing his best and you know it, a good hearty "Amen" or a sincere compliment will do much to help him get what he is after, which should be souls won into the Kingdom.

Leland began his testimony by saying "The Lord has blessed me." He will bless you too, if you will let go, and let God.

SDB GENERAL CONFERENCE

Nyack Missionary College
Nyack, N. Y.

August 10-17, 1969

Package Cost: \$45.40 (single)
(per person) \$40.40 (shared)

Meals: \$20.40
(children 2-8 — ½ price)

Rooms: \$30.00 (single)
\$24.00 (shared)

Children 0-12 with own bed - Free

WOMEN'S WORK—Mrs. Earl Cruzan

Following dinner on Sabbath day at the North Central Association held at New Auburn, Wisconsin, the women met to get acquainted and share ideas of the individual societies. This meeting was a first since this was the first meeting of the merged association of this area (Northern and North Central).

Mrs. Arthur M. Drake, president of the Women's Board, presided, and took roll call of all the churches of the association. About 35 women attended this meeting plus a guest, Mrs. Dorothea Brewer from Riverside, California.

We were asked to sit in rows or sections according to our birth month which was the clever way Mrs. Drake had of mixing us up and giving us a push to meet some we had not met.

The keyworker or her representative from each society was called on to give a report of the activities of the past year and many interesting and worthwhile projects and activities were shared with much benefit to all.

Robert Harris, a member of the SCSC team working in Milton this summer spoke of the very interesting training program for the SCSC teams held in Dodge Center, Minnesota, and told who made up the teams and the various locations and churches where they would be working during the summer.

Time had rapidly slipped away and our allotted hour was gone. We closed with a benediction and a warm feeling of mutual love and concern for all the women in this association and throughout the denomination. Truly this had been a most beneficial hour together.

EVERYTHING TINGED WITH EVIL

There is no absolute purity in any human activity. Everything we do is tinged with some evil; even our noblest works may abet wickedness and frustrate good. The simplest meal steals the bread from my brother's mouth, and the pacifist who languishes in prison depends on the force of arms to keep him safe in his protest.

—Karl A. Olsson

Statement of Spiritual Experience Paul V. Beebe

(Given prior to his ordination at Paint Rock, Ala., June 14, 1969)

What I believe speaks more strongly of what I am than mere words. Nonetheless, so that you might understand *why* I believe what I do, I'll tell you of some of my experiences with our Lord and our fellowmen.

I was born at Nady, Ark., in the heart of the depression. We lived in the Little Prairie parsonage where Dad was pastor.

I've been told that no one had any idea I would live and be at all healthy. But I stand here before you today sound and full of health, by the grace of God.

Three things have influenced my life greatly:

- 1) The Sabbath of God and our relationship to it
- 2) My communion with God out in His marvelous out-of-doors
- 3) Our friends down through the years as they guided and directed as well as chastened and helped me.

To take these influences in order: For as long as I can remember, we have had daily Bible reading and devotions, preparing for the Sabbath. This time with God kept ever before us His presence and our closeness with Him as well as preparing us for the Sabbath School and Sabbath worship. To quote from a paper I did for Sabbath Philosophy, "The following of Christ's example in the keeping of the Sabbath is but another beat in the rhythmic tune we play to find peace within. Without this beat our lives get out of tune and we are continually sounding a discord in ourselves as well as depriving others the chance to feel the fragrant touch of His love through our complete submittal to His wonderful will."

The thing about the Sabbath that has brought me closer to God is the Sabbath sunset service we have at the setting of the sixth-day sun. At this time, when we pause to sing praises to Him and have devotion looking in awe and wonder to the beginning of the Sabbath, it brings our complete life in tune with Him. At

the close of the Sabbath we fast or have leftovers for the supper meal. Thus we give the mother a rest and also put our thoughts on God for this time.

The communion I have had with God in nature began before I was old enough to remember, but I do recall the great Allegheny Mountains of Pennsylvania where we came to know God as we saw His works in the field and wood, in the working of beaver and the beauty of deer. It is only natural that learning to see God most in nature, I would come to love the soil and the effect it has on man's soul.

In August 1939, David and I attended a youth camp at Berea, W. Va., where Dad was pastor. The closing day of camp, which was Sabbath, August 12, George Brisse, Gene Carroll Sutton, and I were baptized. At the Sabbath Eve service we had indicated that we desired baptism. David felt that I didn't know what I was doing and tried to pull me back from the altar rail. (I realize now that I didn't really know the full significance of the step we took.) As we gathered Sabbath afternoon on the banks of the Hughes River, we sang "On Jordan's Stormy Banks" and "Shall We Gather at the River." Since then the singing of these two songs brings tears to my eyes and a feeling of how often I have fallen short of my covenant to serve the Lord with all my heart, soul, mind and strength.

When we moved to Fouke, Ark., I became a Cub Scout. We sat around a campfire and listened to Dad tell us of the wonders of God. Here I began to formulate a philosophy of life.

On moving to Gentry, Ark., we rented some land five miles from home and farmed it. This was to give me a reason for staying in high school. When it grew too terribly hot, I'd walk a mile and a half to Elder Ellis Lewis's home and talk of God and life with him.

Up until we moved to Gentry, I had been weak and spindly. There I gained the knowledge that if I were to be worthwhile I had to gain health. After much prayer and fasting, I came to know I must spend every moment outside work-

ing in the open. From that time on until I went into the Army Medical Service, I spent only three nights in the house. Gradually I gained strength through communion with God, prayer, hard work, and exposure to His elements.

On April 12, 1948, I went to see *Sea of Grass* with Jane Wyman and Spencer Tracy. On the way home at 9:00 p.m., as I walked through our field of corn just sprouting up green, I was flung to my knees under the conviction that although I had been baptized, I had not given my life in full surrender to our Lord. Then and there I gave my life to Him. Three times since I have had this same feeling of God's total presence. Once was at Spring Lake Farm, Pomona Park, Fla.

The next spiritual high point took place in Korea on a hill overlooking the Chor Won Valley at its junction with Mossier Valley. As was my custom I climbed one Sabbath Eve to the top of a hill to commune with God. The verse from Matthew 23:37 came to mind: "How often would I have gathered thy children together, even as a hen gathereth her chickens, under her wings, and ye would not." Then my soul was filled with the conviction that I was to labor in the harvest field.

Upon returning to the States, I enrolled in Alfred Ag Tech. I felt then as I do now that my work is with rural folk. So I majored in Agronomy and Soil Conservation with a minor in Poultry. Later I took Humanics, at Oglethorpe University while working with the Grade School Y.M.C.A., and then went to Salem taking Social Studies.

Since then, my work as co-editor of the *Clay County Progress*, radio preacher, pastor and field minister has always been with rural people and I've made my living in some agriculturally related occupation.

The fourth spiritual high point was October 14, 1968, while working at the Berry College poultry farm. That morning there had been a conjunction of Venus and the moon. I had spent some pre-dawn moments pondering on God's great plan to hold the universe in place. At 11:45 a.m. I had the warmest feeling

come over me and I heard that "still small voice" again, saying, "This is my gift of the Holy Spirit to you, Paul." Since then I have continued to feel that warmth of the presence of God's Spirit dwelling within my soul.

To speak briefly of the influence of friends — I suppose our family is one of the most traveled minister's families in the Seventh Day Baptist denomination. We have friends from the Atlantic to the Pacific, in fact around the world.

I first must say that Dad and Mom's devotion and their steadfastness to God and our Savior, Jesus the Christ, had played a tremendous part in my growth.

David's reading to me as a boy and the closeness we have had as we worked and studied together has meant much and greatly influenced my growth also. From John McKay I learned of the meaning of the Ten Commandments. From Elder Ellis Lewis, I learned of God's love and the whole of the universe being linked together. From Dr. Seager, I learned of the worth of a man in God's sight. From the Robert Butler, Srs., I learned of the radiant Christian living. From Mabel and George Main I learned of the complete devotion both to God and to fellowmen. From Major Wm. Holden, our chaplain both at Camp Pickett, Va., and also the Seventh Medical Battalion Chaplain in Korea, I learned to appreciate God's Word, to recognize its beauty and to read it with understanding. From Mary and our children I've learned the most, though. For Mary has an unshakable faith in the power of God and prayer. They have given me the love and devotion of a helpmeet and devoted children. Our children are ever a challenge to living an upright life, both in our daily lives as well as our devotions together as a family.

But the dearest and most loved Friend I have and the One who has taught me the most; the One who gives me a purpose for being is the greatest Friend of all, our Friend Jesus.

I was licenced to preach the gospel March 10, 1962, by the First Putnam

(Continued on page 13)

Jamaica News and Events

(Portion of letter from Rev. Joe A. Samuels, corresponding secretary of the Jamaica S. D. B. Conference.)

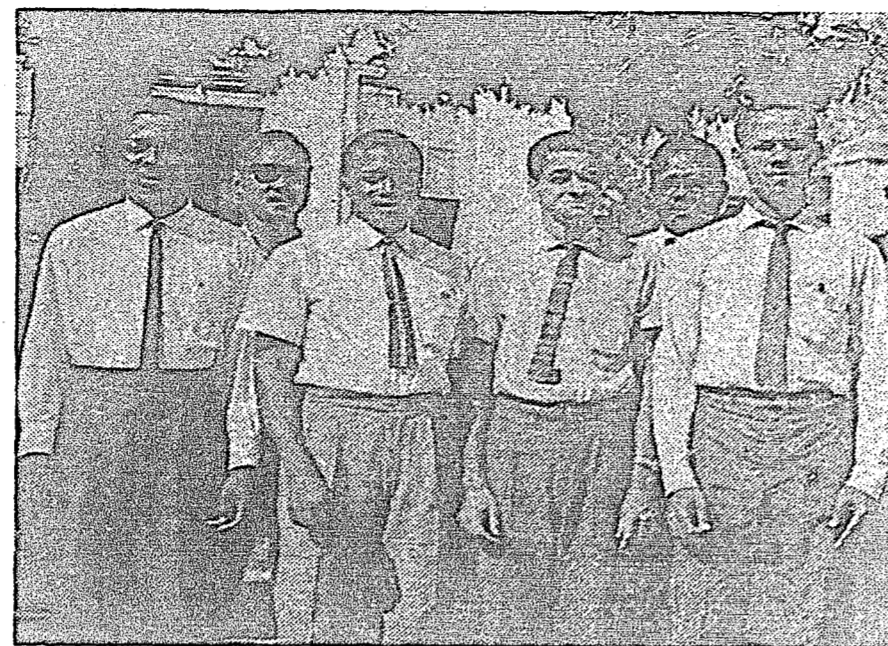
We were very happy to have Bro. Leon R. Lawton visit us as the released dedicated worker for 1969. It was a time of renewed fellowship and working together. While there are yet many problems to be solved, there has been quite some change in things here. This year has been one of great turmoil and challenge. We do ask your continual prayers for all of our leaders here. Thank God, the right side of the boat is up!

I have just completed three weeks of evangelistic meetings at Luna, with some good results. Fifteen are now being prepared for baptism and church membership next month. Pastor Lyons reports of a revival in the Blue Mountain church in Manchester, so the Lord's work is still moving forward in spite of the Devil's plans and tricks.

Our Conference office was broken into on two occasions. In the first instance about £50 cash was stolen, in the second, £1. We were very fortunate that none of the equipment was taken. Since these experiences we have covered everything with insurance. The robbers are really on the run now, and strange enough, churches are their present targets. The loss of the £50 was a big blow especially at this time when our finances are so low. However, our loss could have been much greater, so there is much for which to be thankful.

The classes for the four ministerial students are progressing nicely. This is their last term, which ends 11 July. They will be graduated at Conference in Bath. Our finances for their meals ran out at the end of last term. So far God has been providing for them, by faith I believe, so that we will not have to close down before the appointed time.

The newly trained men will be taking up positions in the fields as follows: Bro. Al Chambers — St. Elizabeth churches; Bro. Joe Roberts — Tydixon



Back row: Instructors B. Lewis and J. Samuels
Front row: J. Roberts, A. Chambers, V. Smith, E. Williams

and Lemon Hall; Bro. Vin Smith — St. Ann churches; Bro. Ed Williams — Waterford and Maiden Hall. We crave your prayers for God's blessing on these young men for a fruitful ministry.

New Group in California

There are a number of churches and Seventh Day Baptist fellowships in California. Some of the unorganized groups are quite active.

A relatively new group is located at Redwood City, about forty-five miles from San Francisco. It is under the general supervision of the Pacific Coast field pastor, Glen Warner. The local leader is Alyson Smith who located the Bay Area church in the telephone directory and worshiped there during the winter. Finding a few other interested people through the Pacific Coast Association and by local advertising he started scheduling meetings at Sequoia YMCA in Redwood City at 2:30 Sabbath afternoons. The meetings, under his leadership and drive seem to be going well. Here is a project to pray for and a group to visit if you have occasion to be in that area.

SABBATH SCHOOL LESSON

for July 26, 1969

GOD DELIVERS HIS PEOPLE

Lesson Scripture: Exodus 2:23-25; 3:7-8a; 12:21, 23-27; 14:30-31

THE SABBATH RECORDER

Biblical Laws of the Land

By Frank Brown

Christians who observe the biblical seventh-day Sabbath are often asked by Sunday-keepers: "Why don't you observe the rest of the Old Testament laws, like circumcision, wearing of beards, or holidays like the Feast of Tabernacles?"

On the other hand, there are a good many Sabbathkeepers who observe what they call "The Law of Health," mainly the rules contained in Leviticus 11. These brethren do not eat pork, shellfish and some other kinds of flesh food.

Furthermore, a study of the letters of the Apostle Paul, compared with some known facts of his life, seems to indicate to the casual reader contradictions. To mention just one example: Paul, on the advice of the elders of the church at Jerusalem, makes a great show of his observances of the ceremonial law (Acts 21:18-26). But this same Paul writes to the Galatian Christians that he does not advocate circumcision. Was Paul inconsistent?

The solution of the problem is found in Deuteronomy 4:10-14. Here Moses reviews for the children of Israel what actually happened at Mount Sinai forty years earlier:

And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice (v. 12).

And he (the Lord) declared unto you his covenant, which he commanded you to perform, even ten commandments; and he (the Lord) wrote them upon two tables of stone (v. 13).

And the Lord commanded me (Moses) at that time to teach you statutes and judgments, that you might do them in the land whither ye go over to possess it (v. 14).

There is an enormous "Spiritual Watershed" between verses 13 and 14. In verse 13 the Lord speaks the Ten Commandments, He commands their performance and He writes them upon two tables of stone. That these Ten Commandments are an entity, not to be confused by mixing them with other ordinances, is clear

from Deuteronomy 5:22. Right after a recapitulation of the Ten Commandments (Deut. 5.6-21), Moses says:

These words (the Ten Commandments) the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he (the Lord) wrote them in two tables of stone, and delivered them unto me."

Note the expression, "And he added no more." So we see in Deuteronomy 4:13 the Ten Commandments proclaimed by God Himself, their performance commanded by God Himself, the words of this Law written by God Himself.

But in the next verse (Deut. 4:14) God not only uses an intermediary (Moses), but this Moses writes here that these "statutes and judgments" should be observed "in the land" whither ye go over to possess it.

These three words "in the land" need further study. What land are they referring to? Does it mean the whole earth? Did God give to the seed of Abraham the whole earth as a possession? By no means! Let us read Genesis 15:18:

"In that same day the Lord made a covenant with Abram, saying: 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.'"

Here are the God-given boundaries of the land that is mentioned in Deuteronomy 4:14. The "statutes and judgments" are simply the *Law of the Land*. This law of the land was given privately by God to Moses, who "wrote the words of this law in a book, until they were finished" (Deut. 31:24).

"... Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, take this book of the law, and put it in the side of the ark of the covenant of the Lord your God" (Deut. 31:25-26).

Using the legal system of the U.S.A. as an illustration, we find Federal laws, in force in all 50 states. But there are also state laws, in force only in one state and not necessarily agreeing with those

(Continued on page 13)

Denominational Executives
and Council Staff
Look at Leisure
By Paul Maves

A growing awareness of revolutionary changes in patterns of leisure brought together half a hundred denominational executives with a sprinkling of local pastors, state council executives, and seminary professors, to take a look at implications for the churches' ministry, meeting May 26-28 at Boiling Springs, Pennsylvania.

Participants were reminded that leisure now surpasses work as an economic resource in our society, that leisure industries are now among the top three industries in 36 states, that tourism is a \$40 billion a year business . . . More than two hundred school districts will be going on a twelve-month program with a pattern of three twelve-week terms interspersed with four-week vacations. Affluence makes possible a second home in a vacation area, a travel trailer, or extensive touring, and supports hordes of bowlers, boaters, drag racers, weekend flyers, skiers, football fans, and flower growers.

Participants were reminded, also, that communities are often destroyed and rearranged by the development of park and recreational facilities, that resort communities are disrupted by floods of vacationers, and that a new kind of migrant worker, often exploited, including many youth, has developed to service them. Churches in middle class residential communities discover many parishioners spend the weekend out of town.

They noted the ambiguity surrounding the term "leisure," the irrelevance of much Christian ethical thinking about work and play and the need to develop a theology of life which included leisure as a part of the life style of the Christian. They concluded that churches need to learn to adjust schedules and format of religious services to take the new patterns into account, that clergy and laity alike need training to learn how to minister in new situations, and that the Church needs

to become aware of how different kinds of populations are affected by the leisure revolution. Persons need to learn that the sense of pressure and harassment experienced by many is a result of free choice made on the basis of values rather than necessity.

New and creative ministries in new settings were reported as illustrations of the response of churches, including chaplaincies, worker - priest ministries, and ministries of Christian Presence. The National Council of Churches Christian Ministry in National Parks now involving nearly 250 college student workers to reach a half-million worshipers each season, was cited as one of the prototypes of such ministries.

Looking ahead, the possibilities of a North American Conference on Leisure involving leisure industries representatives as well as churchmen, national and regional training centers for leisure-recreation ministries, and the pressing need for ecumenical strategies were discussed and left as concerns to be acted upon by appropriate agencies within denominations and councils of churches.

S. D. B. Sod Houses

(The following letter was sent by Miss Alta Van Horn of Salem, W. Va., to the Sod House Society of America, Colby, Kans.)

Dear Sir:

I am writing this letter because of an article in the *Sabbath Recorder* of April 21, 1969, suggesting information be sent to you from anyone who lived in a sod house.

My parents, Mr. and Mrs. Robert Van Horn, moved by way of covered wagon in 1891, from Humboldt, Nebr., to the northeast corner of Frontier County, Nebr. This was about five miles from Farnam which is in Dawson County. They lived in a dugout until they could build a sod house. A pole resting on a block was placed in the center of the dugout to hold up the roof. I have that block.

I was born in a sod house and lived in one for several years.

Editor's note: Any other pioneers of this sort?

Biblical Laws of the Land

(Continued from page 11)

of another state. The State of New Jersey has a law forbidding a driver to make a right turn when the traffic light facing him is red. The state of Florida allows a right turn on red after a full stop. So the same driver may act differently in different states and be perfectly law-abiding, simply because state laws covering the same situation differ from one state to another.

However, Federal law covers all states and what Federal law commands is *law* in all states of the U.S.A.

The Ten Commandments can be likened to Federal law, being the law of the whole earth. It is therefore wrong to kill, steal, lie, break the Sabbath Day, etc., anywhere in the world.

The 613 ordinances can be likened to a state law in force only in the land between the Nile and the Euphrates.

So Paul was right when he wrote in his epistles that the ceremonial law was not applicable, since none of his epistles was written to believers *in the land*. However, he was *also* right in observing "the Law" (of Moses) when in Jerusalem, since this law was ordained to be kept *in the land*.

Modern-day Sabbathkeeping Christians are justified in not keeping the 613 ordinances in, say, the U.S.A., since the U.S.A. is not part of the land for which this law was given. As a case in point, let us remember that the six cities of refuge mentioned in Numbers 35:6 prove that this law could not possibly be worldwide in application. How could one flee from Washington, D. C., to any of these cities of refuge? Or from Australia?

It must be clear by now that those who keep the ceremonial law outside of *the land* spoken of in Genesis 15:18 do so voluntarily, just like an American in Paris might chose to observe the Fourth of July there, although this American holiday is not a legal holiday in France. An American in Paris breaks no law by not observing the Fourth of July in France.

Those Christians who feel they ought

to keep parts of the law of the promised land in other parts of the world do so without any commandment of God. Those who do not observe the law of *the land* outside of *the land* are not law-breakers, since that law was never given for the whole earth. It is the law of the land between the Nile and the Euphrates.

Statement of Spiritual Experience

(Continued from page 9)

County, Florida, Seventh Day Baptist Church of God.

I might point out that there are a number of points of belief in which I depart from views generally held by Seventh Day Baptists. They are:

1. Only Bible terms should be used in designating church officers. This belief excludes the use of the term "reverend" save in reference to the Lord (Psalm 111:9).

2. A "true believer" should spend *much* time in prayer, Bible study, meditation and *fasting* to find the leading of the Lord (Matt. 17:21, Mk. 9:29, 1 Cor. 7:5, 2 Cor. 11:27).

3. In times of sickness or trial one should call for the elders of the church who anoint with oil and pray for the healing of afflicted one (James 5:13).

4. One should kneel (if at all possible) in an act of humility during prayer (Psalm 95:6).

5. The Lord's Communion should include the service of foot washing, fulfilling Christ's example in John 13:13-17. Generally the Supper should be observed once a year at the Passover time.

6. I also believe that the Holy Ghost does *anoint* the believer with power, the gift of healing, and speaking in tongues. Though I agree with Paul, the apostle that one should not speak in tongues without an interpreter (1 Cor. 14).

Thus, although I've come in contact with hardship, rough places in life and many trials, I have learned to know God and to stand in the promise that "He is an ever present help in time of trouble" and "He knoweth those who trust in Him." Through all of these experiences

I have learned to "stand steadfast, keeping the commandments of God and the faith of Jesus." It is my prayer that it may be said of me as it was of Enoch: "and Enoch walked with God."

ITEMS OF INTEREST

Church Boards Lose Tax Exemption

In Nashville, Tenn., headquarters for some of the nation's largest religious publishing houses, six such agencies have been denied by the Metropolitan tax assessor the tax exemption which they have long held. The law is somewhat unclear and some of the agencies will no doubt appeal the case.

The six nation-wide religious agencies denied property tax exemption are the Southern Baptist Sunday School Board, the Methodist Publishing House, the Methodist Board of Evangelism, the Southern Publishing Association (Seventh-Day Adventist), the National Baptist Publishing Board and the National Baptist Convention, U.S.A., Inc.

Although there is a growing tendency throughout the country to remove tax exemption from certain church owned properties the Nashville case does not necessarily set a pattern. It does not indicate that churches as such (which render a valuable service to the community) are about to have to pay property tax. These publishing houses in Nashville, though supposedly non-profit, accounted for a pretty sizeable part of the city's real estate.

SBC Convention

The 1969 Southern Baptist Convention held in New Orleans set a record for official delegates (they call them messengers) with 16,053 attending. The state with the largest number of delegates was Texas (1,804) the state with the largest number of Baptists. Other nearby states had nearly that many. There were eighteen present from Hawaii, eight from Puerto Rico, six from the Canal Zone.

Editorials in two dozen Baptist state papers interpreted the Southern Baptist Convention in New Orleans recently in almost two-dozen different ways, but

nearly a dozen each saw the convention as too big attendance-wise, strongly conservative, and as a slap against "the establishment."

"It was a convention, at least in part, of liberals vs. conservatives, and you can define the terms any way you like," observed Editor John Hurt of the *Baptist Standard* of Texas, largest of the 29 Baptist state papers.

Almost all of the editorials said that the conservatives came out on top at the New Orleans convention.

Editor James O. Duncan of the *Capital Baptist* in Washington, D. C., predicted that "this convention may well mark the beginning of some severe attacks on the boards and agencies (of the SBC). What was once holy and sacred now is open for criticism."

Rev. W. A. Criswell, pastor of the largest Baptist church, was elected to a second term as president of the convention by a vote of 7,482 to 450. A second term is customary.

1,000,000 Bible Giveaway in Texas

Texas Baptists plan to distribute during a six-week period more than one million copies of the Bible in popular English or Spanish as part of a movement to saturate every home in the state with a copy of the Bible.

To facilitate the mass Bible distribution plan, about 4,000 Baptist churches in Texas are being offered an opportunity to purchase modern English and Spanish translations of the New Testament at a greatly reduced cost, said T. A. Patterson, executive secretary of the Baptist General Convention of Texas.

To be distributed are copies of "Good News For Modern Man," and "Dios Llega Al Hombre," published by the American Bible Society. Both versions have received popular public acceptance with over 10 million copies of the English version having been sold since it first appeared in 1966. About one million Spanish versions have been sold.

Patterson cited the Bible as a special book to Baptists. "It is God's written revelation of himself to man. It is our

rule of faith and practice as well as our final authority in all religious matters," Patterson stated.

The plan comes as a major emphasis of Texas Baptists' participation in the 1969 Crusade of the Americas, an evangelistic thrust encompassing North, Central and South America.

Youth Leads Missouri Crusade

Among the Baptist denominations involved in the Crusade of the Americas is the General Association of General Baptists with 65,000 members. A crusade in Missouri took an unexpected turn and brought 390 decisions for Christ.

Edwin Runyon, editor of the *General Baptist Messengers*, reported details of the crusade, saying it started at the Idalia Baptist Church near Bloomfield, Mo., when a high school senior spoke at youth services. Because of the interest and response, the student was asked to continue to speak each night as long as interest justified.

At the end of one week, 198 persons had made decisions for Christ, and the size of the crowd had grown so large that the services were moved to the Second General Baptist Church in the neighboring town of Dexter, Mo. At the end of another week, nearly 200 additional decisions had been made.

A neighboring rural church, near Bernie, Mo., reported ten decisions during the first week of a crusade, again with a high school student doing the speaking.

New Leadership

The Alfred Station, N. Y., church, after being without a regular pastor for some time has received an acceptance from the Rev. Edward Sutton, who leaves his first pastorate at New Auburn, Wis., to take over the work in the village of Alfred Station later this summer.

The oldest living Seventh Day Baptist church (1708), First Hopkinton, at Ashaway, R. I., announces in its bulletin that Richard Wheeler was voted in on June 21 as assistant pastor for six weeks.

Richard is the second son of the pastor. His duties began at Lewis Camp, on the staff. He was the guest speaker at Westerly, June 28. It is noted that he is on call, along with the pastor, wherever and whenever his services are needed. To be asked to serve in this capacity in the home church and under one's own father speaks of generation-bridging confidence. A father and son serve together this summer in a new pastorate, Los Angeles.

Births

Sayre.— A son, Thomas Walter, to John and Maureen Sayre (Milton, Wis.) on June 8, 1969.

Van Horn.— A son, Theodore Keith, to David and Carol Van Horn (Milton, Wis.) on May 26, 1969.

Obituaries

COLLINS.— Mabel L. Burdick, daughter of Edmond and Eliza Hadley Burdick, was born at Alfred, N. Y., Oct. 28, 1878, and died at Belfast, N. Y., June 12, 1969.

On October 12, 1899, she was united in marriage with C. Roscoe Collins at Independence, N. Y., by the Rev. W. L. Burdick. To this union was born one son, Champ. Mr. Collins died in 1941 and Champ in 1960.

She is survived by two nieces, Mrs. Gertrude Burrows of Friendship, N. Y., and Mrs. Mary Oman of East Setauket, N. Y.; three nephews, William Irish of Friendship, Elon Burdick of Belmont, N. Y., and Arthur Burdick of Punta Gorda, Fla.; fifteen great-nieces and nephews, thirty great-nieces and nephews, and a great-great-niece and nephew.

Mrs. Collins had been a member of the Alfred Seventh Day Baptist Church, and a fifty-nine-year member of the Grange.

Farewell services were conducted by Rev. Hurley S. Warren. Burial was in Alfred Rural Cemetery.

—H. S. W.

CRANDALL.— Miss Emma, daughter of Albert and Matilda (St. John) Crandall, was born March 2, 1881, and died at Westerly, R. I., June 19, 1969.

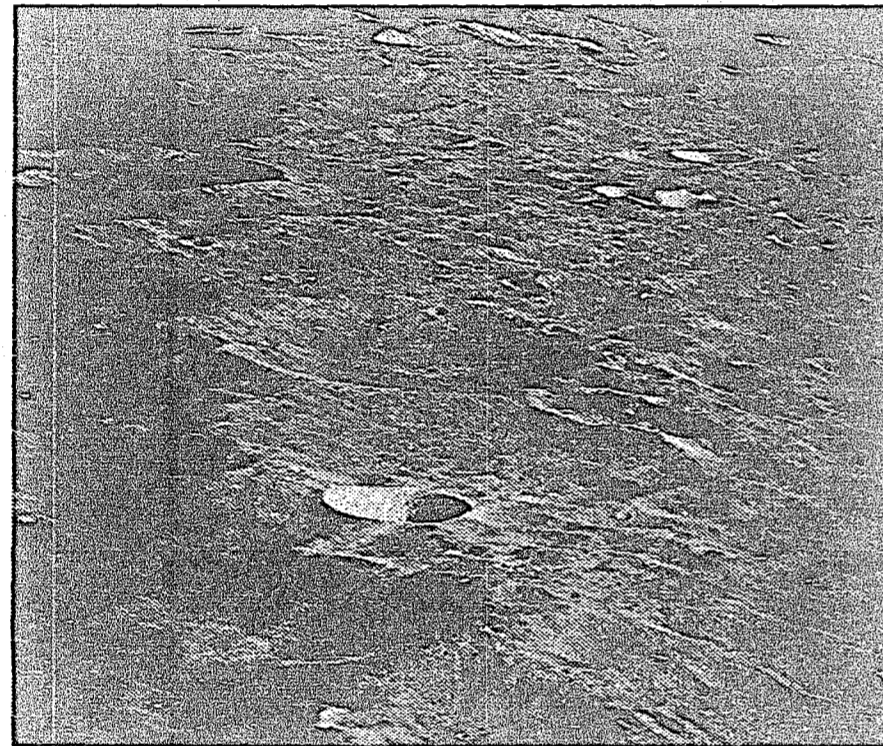
Miss Crandall was a member of the Pawcatuck Seventh Day Baptist Church at Westerly nearly all her life. She taught school in the Westerly area for over fifty years. For the past eight years she had been in a nursing home.

Farewell services were conducted by her pastor, the Rev. S. Kenneth Davis, assisted by the Rev. Harold R. Crandall, pastor emeritus. Interment was in River Bend Cemetery.

—S. K. D.

The Sabbath Recorder

The Back Side of the Moon



It has now been possible to photograph the back side of the moon, which is never seen from the earth. The craters seen here have not yet been named. Interest in this unknown land is at a high pitch. Would that men in general were as interested in that better land where Christ is preparing a place for those who love Him.

The Song of the Morning Stars

Recently I have read comment on the Scripture statement, "The morning stars sang together," to the effect that this is merely an expression of poetry.

As a teen-ager, I was taught in school that there is no motion which does not produce sound. True, we may not hear the sound. Our ears are tuned to sounds within a limited range. Had our Creator so chosen, He might have given us ears that would detect the tinkling footsteps of a fly tip-toeing across the ceiling above our heads, ears that would be

able to hear and endure the mighty "music of the spheres." I say "music" advisedly, for to me it is inconceivable that the motion of the spheres should produce a vast disharmony.

As to their motion, all scientists are agreed that not only is our earth moving but the planets and the stars are moving also.

—Margaret E. La Mont

Radio Preachers Scheduled for U. S. Congress on Evangelism

Two of North America's best known radio preachers and evangelists have been named to give the opening and closing messages of the U. S. Congress on Evangelism in Minneapolis, Minn., next September 8-13.

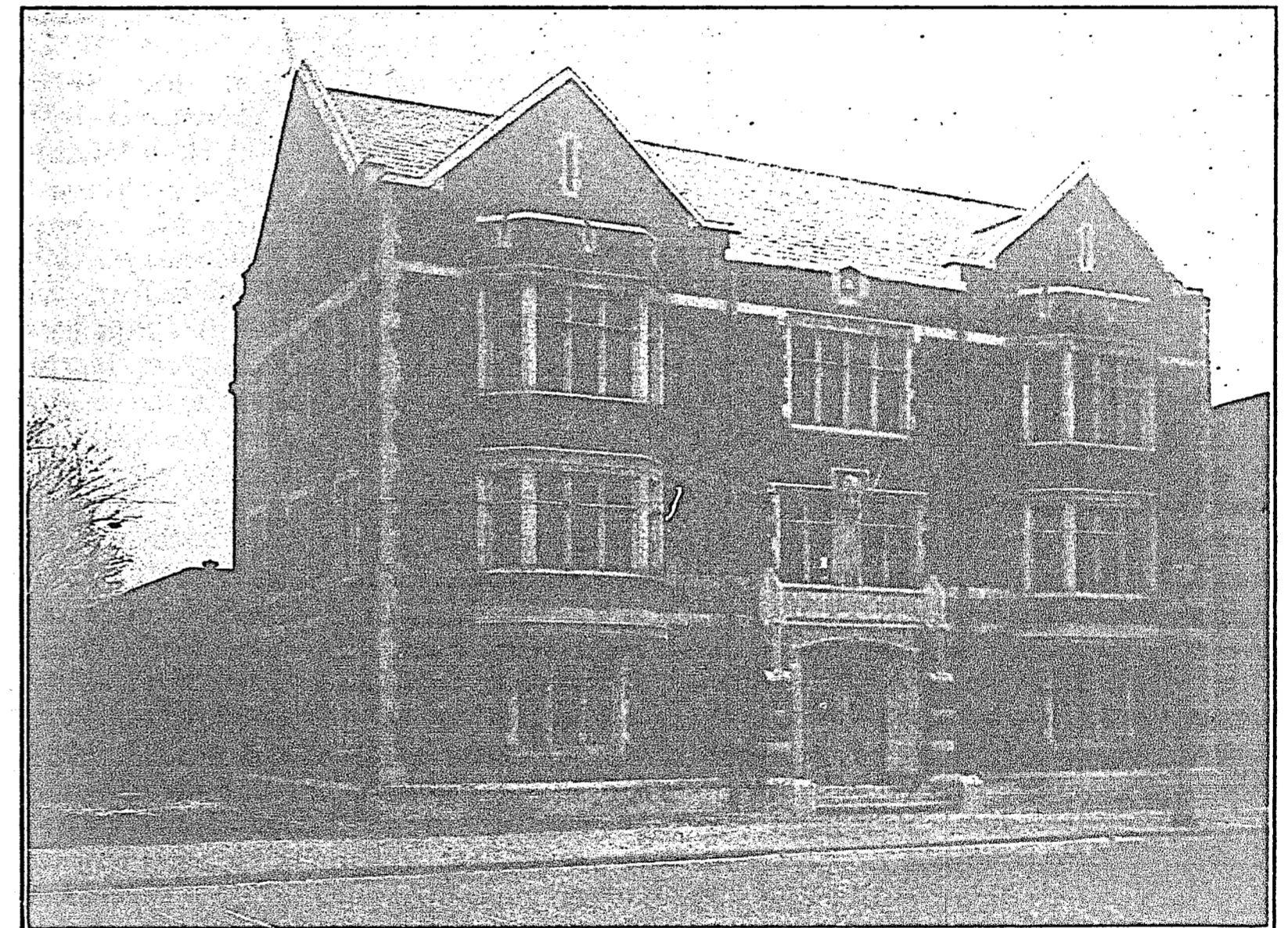
They are Dr. Oswald C. J. Hoffmann, St. Louis, Missouri, speaker on the Lutheran Hour, and Evangelist Billy Graham, Montreat, North Carolina, the voice of the Hour of Decision.

Dr. Hoffmann will deliver the keynote message on Monday evening, September 8, in the 8,000 seat Minneapolis Auditorium, where the conclave will be held.

Graham will conclude the congress on Saturday noon.

The two men, in addition to accepting the speaking responsibilities, have committed themselves to other responsibilities in behalf of the Congress. Dr. Hoffmann is serving as chairman of the National Committee of 55 and Graham has agreed to serve as honorary chairman of the congress.

Both men were major speakers at the 1966 World Congress on Evangelism in Berlin, Germany, which congress inspired the gathering in Minneapolis.



Visit Denominational Headquarters at Plainfield

Not since 1938 has the Seventh Day Baptist General Conference met in Plainfield, N. J., or within an hour's drive, as it is this year at Nyack Missionary College. One of the places to visit before or after Conference and one of the recommended tours on the afternoon off is the headquarters building and publishing house. If you have not visited the building this year you have not seen it as it is. Offices have been rearranged and refurbished. The three main floors, plus basement and attic, are in full use, with more personnel than could be imagined a few years ago when there was talk of trying to sell. See the place where plans are made and things are done for the growing Seventh Day Baptist cause!