

# The Sabbath Recorder

## Sabbath Thoughts

Do you have some new thoughts on the subject of the Sabbath or new experiences in Sabbathkeeping? Your denominational paper would like to print more short articles on our distinctive faith and practice. Strange as it may seem, not many Seventh Day Baptist ministers or laymen submit articles on the Sabbath for publication. There are new things to be said or old things to be expressed in better ways.

Many people in our churches are studying the book *The Sabbath — Symbol of Creation and Re-Creation*. Such studies are good and should result, not just in understanding the author's thought, but also in stimulating more Bible study and new thoughts on the whole subject. If you have some ideas that you think would benefit Sabbathkeepers or non-Sabbathkeepers, set them down in good order and submit them to the editor for possible use on the back page or as a feature article inside.

## Thoughts on I Corinthians 16:2

By Tertullian

"Even if there does exist a sort of common fund, it is not made up of fees, as though we contracted for our worship. Each of us puts in a small amount one day a month, or whenever he pleases; but only if he pleases and if he is able, for there is no compulsion in the matter, everyone contributing of his own free will. The monies are, as it were, the deposits of piety. They are expended upon no banquets or drinking-bouts or thankless eating-houses, but on feeding and burying poor people, on behalf of boys and girls

who have neither parents nor money, in succor of old folks unable now to go about, as well as for people who are shipwrecked, or who may be in the mines or exiled in islands or in prison — so long as their distress is for the sake of God's fellowship."

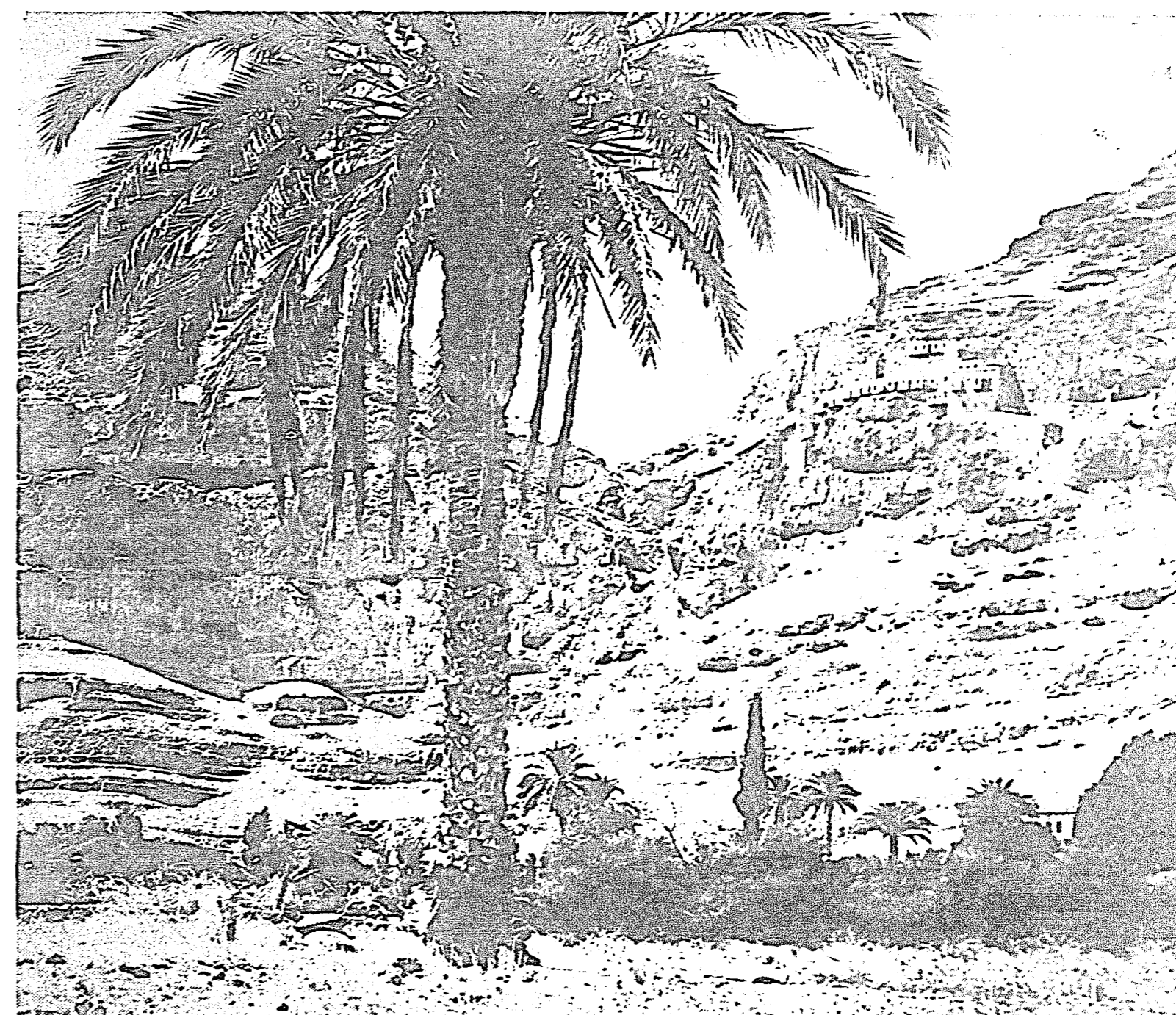
—From Tertullian (*Apolog.*, xxxix) who lived about 150 to 258 A.D.

(Given to Stewardship Chairman Paul Osborn by Conference President who received it from Oscar Burdick.)

## NO TIME

I knelt to pray, but not for long,  
I had too much to do,  
Must hurry off and get to work  
For bills would soon be due.  
And so I said a hurried prayer,  
Jumped up from off my knees;  
My Christian duty now was done,  
My soul could be at ease.  
All through the day I had no time  
To speak a word of cheer,  
No time to speak of Christ to friends—  
They'd laugh at me, I feared.  
No time, no time, too much to do—  
That was my constant cry;  
No time to give to those in need—  
At last 'twas time to die.  
And when before the Lord I came,  
I stood with downcast eyes,  
Within His hands He held a Book,  
It was the "Book of Life."  
God looked into His Book, and said,  
"Your name I cannot find,  
I once was going to write it down,  
But never found the time."

—Unknown



## Making God's Garden Productive

It is springtime and our thoughts turn to our use of the ground that may be ours. Isaiah says that just as God makes the barren ground bring forth and bud, so He makes His Word to prosper as it goes forth at the hands of His servants. Not all of us have a plot of ground to plow and cultivate, but we each have our garden of opportunity for spreading the gospel truths that we hold dear. When we labor, God fulfills His promise, "It shall not return unto me void."

# The Sabbath Recorder

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## Playing with Fire

Men and women are giving up smoking by the thousands every day, but the cigarette companies are not too worried; boys and girls are taking up smoking by about the same number every day. Dr. Lindsay R. Curtis in his book *Operation "Can Quit"* quotes the American Public Health Association: "Approximately 1,000,000 school-age children now alive will die of lung cancer before the age of 70, if present trends continue."

The book is well illustrated. One cartoon represents an animated cigarette with his hands on a roulette wheel on which there are twenty spaces marked "cancer" and only one "no cancer." He is telling the two-pack-a-day smoker, "You can't lose, your odds are twenty to one to win a cancer."

When our boys and girls play with smoking they are playing with fire. Anyone who smokes is ten times as likely to develop lung cancer as one who does not. And only five percent of those who get it can be cured in spite of the best medicine and surgery.

## Creating a VD Problem

Discussing the venereal disease problem in polite society has become not only proper by common consent but necessary by its sharp increase. Gone are the days when the dangers of VD were explained to military men every month and overlooked by civilian doctors and clergy. Gone also are the days when those inclined to promiscuity could look for a quick cure by modern drugs if a social disease should be contracted.

The World Health Organization reports that in the last five years the national VD rate has doubled. The American Social Health Association (ASHA) which has been fighting VD for fifty-nine years, is about to bring out its annual report in which it cites the "alarming increase in reported cases of infectious syphilis" and speaks of gonorrhea as "pandemic" — epidemic everywhere. If that is the case, it is time Christian people and Christian leaders, who are committed to bodily as well as moral and spiritual health, should investigate the causes and the cure of this social evil.

Just how serious is VD as a health problem? Studies show that VD has become the nation's most acute public-health problem, striking one out of every 100 people. Last year nearly 2,000,000 Americans were treated for gonorrhea according to an ASHA estimate. The full extent of the disease is not known because a large proportion of the cases are not reported by private physicians, especially those serving middle-class or upper-class people. Syphilis, which had been on the decrease, was up alarmingly last year. The reports show that youth are now the primary victims of venereal disease. One out of every four VD cases reported in 1970 involved someone under twenty. The incidence of the diseases can no longer be assumed to belong to the inner city or the poor. It permeates all of our society, whether we know it or not.

A recent article in a national paper set forth in a shocking way the soaring VD rate and cited instances of how the diseases are spread and the physical damage done. The article stopped short of identifying the underlying causes and stating the Christian way of combatting the problem. It dealt with research and medicines and left the reader informed but not elevated.

We know that there has been a letting down of sex standards. This is related to the commonly accepted contraceptive medication which was developed for the worthy cause of family planning. It has become available to the unmarried and is reportedly widely used by college and high school girls. The fear of pregnancy in sexual relations can be thus largely removed, but not the danger of infection. The increase in venereal disease is due in part to the resistance of the disease to penicillin, in part to latent or unknown infections, but primarily to a general lowering of moral standards and greater promiscuity.

Christian standards of purity are the real answer to our social health problem. This has been true since the very beginning of the Christian religion. What was once only a matter of religious principle has now become a health principle of major proportions. Following the teach-

## MEMORY TEXT

"The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places" (Hab. 3:19).

ings of the Bible not only prepares one for blissful life in heaven; it also makes for blissful, healthy life here on earth. The social planners who lack Christian motivation will always fall short of producing the good life here on earth. The Christian admits his continuing struggle with "the world, the flesh, and the devil," but, recognizing the struggle and the power to overcome sin, he is on the winning rather than the losing side. The answer to the spread of VD is the spread of the gospel — and applying that gospel to life.

## Peace Corps and Christianity

The Peace Corps, valuable as its world service is, cannot be an adequate substitute for Christian missionary service. For one thing, it is a government rather than a religious program, which means that its members cannot promote the Christian cause except as social betterment can be called Christian in a loose sense. For another thing, strange as it may seem, the Peace Corps is largely Jewish rather than Christian. Jews make up only two or three percent of the U.S. population but forty percent of the Peace Corps. This, of course, speaks well for the Jews, who are highly motivated.

Incidentally, the Jewish community in Israel has outdistanced our Peace Corps, relatively speaking. It alone has both research and major action programs in economic development and technical assistance under way in sixty-five countries of Asia, Africa, and Latin America.

Missionary work includes much that the Peace Corps does, but it provides the gospel as well as good deeds and gives people something to live for, the approval of Christ.

### Good Stewardship

We complain about the inflationary spiral in our country, the loss of value of the American dollar. It works a hardship on our poorly paid pastors and others with incomes that were fixed some years ago. While recognizing all this we do well to remember that our missionary dollars in many countries have not shrunk much but continue to buy much in the way of service, part of the reason being that workers are willing to exist on a very low standard of living.

How many families does it take to support a pastor in one of our churches? In theory ten families tithing their income can provide full support for a minister and his family at the same level, and the amount needed is several hundred dollars per month. Word from World Missionary Evangelism, Inc., of Dallas, Texas, states that a native evangelist in India can be supported for only \$15 per month.

We are limited in the amount of money we can give to the Lord's work, and it is not wise to put it all in one place. However many, many wage earners could spare \$15 a month and have the satisfaction of fully supporting a gospel worker in a country like India. Would it not be counted good stewardship to multiply our gifts in this way? The businessman might not call it stewardship — just good business. India is not the only country where American money goes farther in the support of native workers. The same is true of Burma, Korea, other oriental countries, and many of the countries of Africa.

We believe that the gospel of Jesus Christ is for all the world, not just for the people who live in our community. It looks to the poor people in other countries as if we care primarily about increasing our own comforts and luxuries and care little for the souls that are perishing in less favored countries. We can show them that we care not just by supporting orphans at \$5 or \$10 per month, but by supporting native workers who in turn will take the message of salvation to hundreds whom we could not reach in high cost missionary ventures. Fortunately there are now Seventh Day

Baptist workers in many countries who can be helped in their work through the Seventh Day Baptist World Federation on a designated gift basis.

### Is America Turning to the Bible?

There is evidence of a very notable increase in Bible reading, particularly by young people in 1971. Why? No nationwide survey has been made to answer this question, but some educated guesses could be made. High on the list I would place disillusionment with the life of pleasure and the search for something solid.

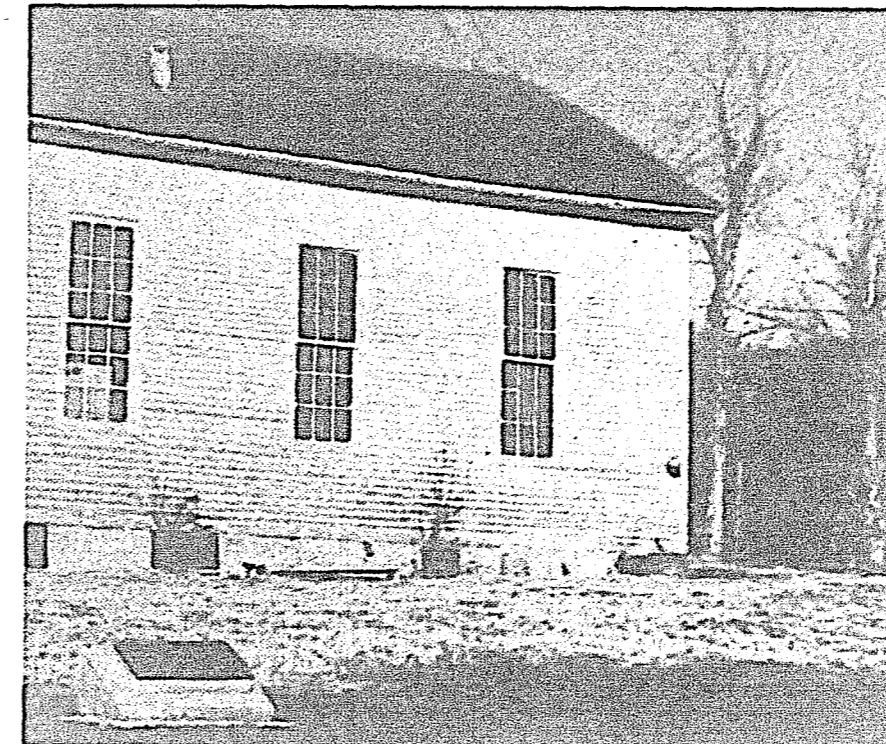
One reason that the Bible is being read more is that the American Bible Society has advertised it more. Either the publicity was better or the people are more in the mood to consider the Bible's message. For years the Bible Society has offered a daily reading plan. The 1971 reading plan entitled "One World — One Book" has totaled nearly 2 million copies sold or given away — more than twice the number supplied last year. Miss Clarice Franklin, editor of Bible reading materials, says that as many as 1,500 orders per day come to the office of the society. One hundred college publications were among the media carrying ads for the reading plan — which featured photos of three leading rock groups, with the heading "Look Who Reads the Bible."

Some people claim that large numbers of people are not taking the church seriously, but when a million more people want a program for systematic Bible reading it is an indication that some of these same people want to put their trust in the Bible. The churches that stress the Bible as final authority in matters of faith and practice will grow as these new serious Bible readers seek the fellowship that such churches offer. It may be that youth, returning from their fruitless excursions into hoped-for satisfactions, are now discovering that the Word of God sets forth the kind of life that is really satisfying. When youth leads the way in Bible reading, parents had better be with them. —Editor

### Greenbrier, West Virginia Church Is Remembered

By Albert N. Rogers

Seventh Day Baptists had been in the mountains eighty years since their trek of 1789-90 from New Jersey. They had incorporated West Union Academy before the Civil War made West Virginia a new state. The Baltimore and Ohio Railroad was building more track. And the mud was deep in hill and valley roads.



Greenbrier church and cemetery marker dedicated Oct. 10, 1970.

Members of the Salem church had been gathered for Sabbath services in homes of the families living on Greenbrier Run. Now under the fervor of a revival led by the evangelist Walter B. Gillette it was felt that a church should be organized. A council of the Salem, Lost Creek and Middle Island churches concurred. Articles of faith and a constitution were adopted September 23, 1870. Jacob Davis was chosen first pastor. A log church was erected to serve the new congregation on land given by the Salem church, and a cemetery was established.

Lewis F. Randolph, who had been ordained by the organizing council, succeeded Davis. Others who filled the pastorate as years went by included Samuel D. (Uncle Sammy) Davis, Hiram P. Burdick, Riley G. Davis, David W. Leath, Darwin C. Lippincott, Martin Sindall, Lely D. Seager, and Erlo E. Sutton. The frame house of worship which still stands

was dedicated March 28, 1880. Leading families of the congregation include Bonnell, Clark, Davis, Flint, Hughes, Hutson, Maxson, Randolph, Strother, Stutler names. Membership reached nearly a hundred by 1900 but went into decline after that. The Greenbrier church was dropped from General Conference membership in 1930.

Attention was again focused on the old church and cemetery last year by Salem church members. A bronze marker furnished by the Seventh Day Baptist Historical Society was erected and dedicated on October 10, 1970, to honor the faith of the founders. Young people of the Salem church had cleaned and repaired the building so a historical program could be held, and former Greenbrier members shared their recollections. Old-fashioned costumes, kerosene lamps, and songs accompanied by guitar lent atmosphere to the occasion. The Rev. J. Paul Green, Mr. and Mrs. John Bevis, Mr. and Mrs. Fred Zinn, Orla Davis, Lester Clark, Robert Wheeler and others shared in the program. The weather-beaten church echoed again to vital faith living still.

The Salem College Seventh Day Baptist Youth Fellowship planned and led the service at the old Greenbrier church as part of the program for "West Virginia Churches Day." John Bevis of the Salem College faculty and the Rev. J. Paul Green were in charge of the arrangements. A fellowship supper in the Salem church was served following the program by Dr. Fred Spencer and Miss Peggy Parrott.

### SPECIAL ISSUE NEXT WEEK

*The Sabbath Recorder* of next week, dated May 1, is the spring special issue edited and arranged by Elaine "Jinx" Kuehn, a senior at Swarthmore College. It is entitled "Experiments in Faith." The thought-provoking articles develop the theme and the growth of faith "like a mustard seed." Church leaders and individuals are urged to make Sabbath Renewal Day (May 17) a special time for distribution.

Annual Report for 1970

This report for the calendar year, 1970, is presented to the Annual Meeting of the Seventh Day Baptist Missionary Society held March 21, 1971, at the Pawcatuck Seventh Day Baptist Church, Westerly, R. I.

As we come to the time for another annual report of this board, called by our Lord and commissioned with the task of world evangelism, we are reminded of the awesome responsibility given, of the unlimited power and wisdom provided, and of the meager yet important part accomplished by His help. We would first acknowledge Christ as the source of every victory, seek His pardon for our failures, and His grace, strength, and guidance to face the tasks of our day as true disciples.

Recognition must also be given to the many individuals who through faithfulness in prayer and stewardship have upheld and made possible our witness and work. It is especially evident in the past year how God has provided workers to enter the doors of opportunity and responsibility and provided the funds to make their ministry in His Name possible.

The year 1970 has seen change, in leadership and mission personnel on all fields — both at home and overseas. Sarah Becker and the John Conrods have gone to Malawi; the Wayne Crandalls to Jamaica; the Victor Burdicks have returned after several terms of service in Malawi; the Grover Brisseys have returned from a second term in Jamaica; the Leroy Bases returned home for furlough following their first term in Guyana; the executive vice-president of eighteen years, Everett T. Harris, retired in mid-year to become consultant in the office; Leon R. Lawton took up the duties of this office April 1; Connie Coon closed three years of service as assistant in evangelism following Conference and returned to public school teaching. Missionary pastors also changed with Duane L. Davis beginning work with the Seattle Area church in April; Samuel Studer closing his work at Schenectady, N. Y., in August;

Dale E. Rood beginning his ministry at Waterford, Conn., in August; and G. David Oliver beginning his ministry at New Auburn, Wis., in September. As the new year, 1971, began H. Earl DeLand closed his ministry at Metairie and Hammond, La., and Ralph L. Hays his ministry at Texarkana, Ark.

(The conclusion only is printed here. The full report will be presented at General Conference.)

Conclusion of Annual Report

Now that we have entered the decade of the seventies, what can we discern as indications of God's will for the Seventh Day Baptist Missionary Society? In a world with rapidly changing and more closely knit peoples, the problems and the opportunities are compounded for mankind. This is also true for those members of the body of Christ identified as Seventh Day Baptists. New national groups of like name and faith are springing up. The closer relationship of established churches in the Seventh Day Baptist World Federation is being forged. How are we to act as members of the world movement of the Church?

All must be aware that irrespective of the world view, the churches with their members are still lodged in national context and the inter-relatedness is limited by the governments of those sovereign states. The complete isolation from our brethren in mainland China for nearly two decades underscores this fact. It is our hope, and prayer, that such barriers will be soon removed and no new ones raised, so that free and open fellowship can be fostered and realized.

We must also seek to view the world movement of the Church from "God's point of view" rather than from our traditional American position. Our freedom, affluence and "western style" have made it difficult to see and understand clearly the position and place of responsibility held by our brethren abroad. While God has blessed us and calls us to minister in His name and go to all peoples everywhere, this does not imply more than the responsibility every believer in every land has, when obedient to the commission of

his Lord. Yet the Lord of the harvest does hold each accountable for the talents and resources with which he is intrusted.

In a recent report to the Program Board of the Division of Overseas Ministries, NCC, Dr. Randolph Nugent, the new associate general secretary said:

Christianity understands itself as a universal religion which by its very nature is impelled to mission the entire world. It cannot come to terms with any syncretistic tendency to amalgamate the good of all religions, but rather to be the religion. To believe that in Jesus Christ God has spoken His full and final word to all men lays on the believer the responsibility of bearing witness to this and of seeking to persuade others to a like faith. Mission is a question of obedience to the Lordship of Jesus Christ. Emil Brunner in his book, *THE WORD AND THE WORLD*, wrote,

"Mission work does not arise from any arrogance in the Christian Church; mission is its cause and its life. The church exists by mission, just as fire exists by burning. Where there is no mission, there is no Church; and where there is neither Church nor mission, there is no faith."

Certain needs are self-evident:

1—The clear commitment we have as individuals to our Lord and to the work of this society so positively set forth in our "purpose" (see page 1 of the new *Handbook*).

2—The consuming challenge seen in so many local churches for a renewal of spiritual life bringing vision and power through His Spirit for an effective witness and outreach in their communities in the name of Christ.

3—The concise criteria by which we relate our efforts and resources as a people and a society to the open doors in many lands, showing the compassion and willingness to humbly serve others and finding our Lord able to meet our every need.

4—The continuing concern for understanding on which to base action in the areas of:

- a) Evangelism
  - responsibility of national churches
  - role of this society, our Conference and churches

*Our Prayer Corner*

Suggestions for Prayer This Week

Pray for:

- 1) The young people in many of our communities who have recently been baptized — that they may grow steadily in their Christian life and service.
- 2) A dedication on the part of adults that matches and fosters the dedication of many of our youth.
- 3) A constant renewing of our faith and strengthening of our foundations by mastering the message of the Bible.
- 4) A sensitiveness to the spiritual as well as the temporal needs of our friends and acquaintances.

—responsibility of missionary personnel

—methodology — style — strategy

b) Personnel

—how shall personnel be best utilized?

—what are possibilities for dedicated workers, both youth and retired, other than full time?

—training expected and given?

—use of non-American personnel in new fields

c) Finance

—best use of funds available

—role and rationale of financial assistance

—appropriate channels, expectations and accountabilities

During the coming year certain goals must be set and accepted:

1—To reverse the decline of church membership by strengthening existing groups (where possible) and launching out in new areas where our Lord opens doors of opportunity;

2—To communicate more effectively the work of the Lord being done by our workers, presenting the accomplishments and dire needs so that more individuals can know the joy of participation in these ministries;

3—To seek clear understanding of new field opportunities and gain the leading of our Lord as we enter into these new relationships;

(Continued on page 14)

# When Jesus Comes to Our Town

By Neal D. Mills

And when he entered Jerusalem, all the city was stirred, saying, "Who is this?" and the crowds said, "This is the prophet Jesus from Nazareth of Galilee." — Matthew 21:10

The story of the triumphant entry brings a welcome relief from the preceding accounts of opposition, and rejection of Jesus by the religious leaders, and it helps to prepare us for the terrible agony of the following days. Because it is so different from the accounts of Jesus' usual conduct one wonders, why this publicity and apparent show of pomp?

Matthew quotes Zechariah 9:9 and tells the story as an exact fulfillment of that prophecy. Taking the prophecy to call for two animals Matthew mentions two in his account. The other Gospels mention only one and neither Mark nor Luke quote the prophecy. Did Jesus plan and carry out the whole pageant, making arrangements in advance with the owner of the ass, etc., just to fulfill an ancient prophecy? That would be as unlike Jesus as just trying to please the crowd and win their applause. There must have been a better reason.

Jesus had no high expectations of triumph over Jerusalem. He knew the people too well. Luke tells us that as he approached the city he wept over it and said, "Would that even today you knew the things that make for peace" (Lk. 19:42). Perhaps here we have a clue to His purpose to dramatize His kingship or messiahship as spiritual not political. He had thwarted an attempt of the people to make Him a political king, and he later told Pilate, "My kingdom is not of this world." His kingdom was to be a kingdom of peace.

Jesus chose to ride into Jerusalem on an ass which we think of as a mean and lowly beast. Yet we are told that though a king would ride a horse when he rode in triumph into a city, he would ride an ass when he came in peace. By riding on an ass Jesus was demonstrating what He had tried to teach all through His ministry, that the kingdom of God is a king-

dom of peace. Later to His disciples He said, "Peace I leave with you; my peace I give to you; not as the world gives do I give to you" (John 14:27). Here was one last appeal for peace not to be secured by military or political power, but by the power of love, justice, and righteousness.

Jesus knew that His appeal would not be accepted in His day and He said as He wept over Jerusalem, "For the days shall come upon you, when your enemies will cast up a bank about you and surround you, . . . and they will not leave one stone upon another in you; because you did not know the time of your visitation" (Lk. 19:43,44). Society was not ready for peace, even as it is not today.

The things that are so highly valued in society — money, success, prestige, and pleasure — have no value to Christ except as they can be converted into spiritual values. His scale of values was, and is, radically different. He said that the last shall be first and the first last in His kingdom; he who loses his life shall find; the widow's mite was worth more than the gifts of the rich. The penitent tax collector found favor with God rather than the respectable Pharisee. The poor in spirit, the merciful, the meek are blessed. The test of discipleship is not how much we conform or adjust to society but how much we are at odds with society in the right ways.

The crowds in Jerusalem did not understand this strange man riding on an ass. They were curious and asked, "Who is this?" And the answers they got from Jesus' followers were not all too helpful. They were shouting, "Hosanna to the Son of David!" That would be taken to mean that Jesus was a descendant of David and therefore was eligible to be king. According to Luke they shouted, "Blessed be the king . . ." The word "hosanna" is a cry for salvation and the cry, "Hosanna in the highest," meant practically what the British mean by "God save the king."

So this was a king? He was riding on an ass as a king might, but He wasn't dressed like a king. There was no crown, and where was the military guard? Finally when the question was asked, "Who is this?" The answer came "This is the prophet Jesus from Nazareth of Galilee." It was perhaps easier to believe that Jesus was a prophet than that He was a king. But how little did they comprehend of the whole, real truth! Jesus was indeed a prophet and a king but not the kind of king the people were thinking of. Many of the people who witnessed the triumphant entry may have been in another crowd a few days later hearing Jesus accused before Pilate of claiming to be a king, and they may have joined with no sense of guilt in the shouts, "Crucify him! Crucify him!"

Yes, Jesus presented Himself as the Prince of Peace but the people didn't understand, and He was rejected.

Another purpose Jesus may have had for His dramatic procession into Jerusalem was to present Himself as the Passover lamb. According to Exodus 12 a lamb a year old without blemish was to be selected on the tenth of the month Nisan and kept until the fourteenth when it was to be killed and eaten at the Passover supper that night, which would be the fifteenth. Turning to John we read "Six days before the Passover, Jesus came to Bethany." That would be the ninth of Nisan and according to John 12:12 the next day, the tenth, Jesus rode into Jerusalem. Could it be that Jesus planned to present Himself as the Passover lamb by entering Jerusalem on the very day when the lamb was to be selected? Or was it just a coincidence? Paul wrote in 1 Corinthians 5:7, "For Christ, our paschal lamb, has been sacrificed."

Incidentally, the tenth of Nisan seems to have been on the Sabbath that year rather than on the first day of the week as tradition has it. Mark 11:11 gives a further hint of what day it was. "And he entered Jerusalem, and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve." Why did He only look around instead of

driving out the traders and money changers as He did the following day? The most reasonable answer may be that it was the Sabbath and the traders and money changers were not there. But men will hold to tradition in spite of facts and reason, and we will have Palm Sunday, Good Friday and Easter Sunday for a long time to come.

So Jesus came to Jerusalem. He was rejected as the Prince of Peace, but unwittingly they did make him the Passover lamb. We tend to condemn the people of Jerusalem for their fickleness and blindness. But suppose Christ should come to our town today. If He arrives in a chartered plane or a shiny limousine will we recognize him? Or will we say, no, the Christ must drop out of the clouds in a parachute and no other way! Perhaps he will drive up in a rusty car and be dressed in khaki or blue jeans and a colored shirt. Will we call out the band and lead his car in a gallant procession including state and local dignitaries? And will there be bishops and clergy and church officers in the parade? Of course the procession will end at the church. Will somebody roll out a red carpet? A bit reluctantly, perhaps, this stranger who looks like a laborer is invited to speak in the church. The pastor thinks of offering Him a clerical robe. He would look better in the pulpit with one, but would He accept it? Anyway He isn't ordained, so never mind.

As Jesus speaks with intelligence and understanding the people forget about His clothes and listen attentively thinking, he speaks with authority." As long as He talks of things of long ago or far away He holds their admiration. But when He mentions Negroes set upon by police dogs for seeking their civil rights, and being refused, even by church members, a decent place to live; when He refers to indecent books and movies, the lust and greed and violence in our own land, perhaps in our own town, the people become furious. Some try to defend themselves and make excuses. Others walk out of the church promising never to return. Tomorrow the newspapers may



Statement  
of  
Experiences  
and  
Beliefs

By Vincent R. Smith\*  
Higgintown, Jamaica

\* A Missions Page story of the ordination of Mr. Smith in Jamaica appeared in the April 10 issue. While this journal does not normally carry the ordination statements of ministers of other Conferences, we believe readers will be inspired to work harder for the gospel upon reading the experiences of this successful evangelist-pastor.

I was born in this district into a family consisting of six boys and two girls, three of whom have gone on to rest. My parents, Mary and Lester Smith, were ardent Methodists. My mother was a strict Sunday observer and we were not allowed to do any work on that day. When I was six the Sabbath was revealed to my mother in a vision. She began to observe it and thus severed her connection with the Methodist church. This brought a lot of suffering to her and many of her Sab-

baths were spent in the bushes under the trees. In spite of such persecution the hand of God could be felt in this venture which was responsible for the shaping of my life to the extent where today's event has been made possible.

During this time my mother kept a little booth in her yard where prayer meetings were held. I still remember those Sunday morning prayer meetings, when we would be driven out of bed at 3:00 a.m., trembling with cold to attend these services — with my mother's voice sounding out like a bell to waken up the community. After a while my mother started to attend the services of the Adventist church at Brittonville. She was asked to join the church but refused, stating that she did not think that it was God's will for her. However, she continued to visit the church. She applied for baptism, but after attending the Inquirers Class for three months she was refused this rite because she would not join the church.

She then began Sabbath services in her little booth along with some four others. But God was working out His purpose, and one day a group of brethren led by the Rev. N. A. Edwards visited us and brought the Seventh Day Baptist message,

brand the visitor as a Communist or fanatic.

I said, "suppose Christ should come to our town." Now I say that the Christ has come to our town! And He comes every day offering His peace that passes understanding and declaring Himself to be our paschal lamb. How is He being received? Most people are quite indifferent and unconcerned. Some claim to be His disciples but show little evidence of it. But a faithful few maintain the church and try to serve as witnesses for Christ. And they continue to seek the way of peace.

But the way to peace is not easy. We can't dig peace out of the ground or fish it out of the ocean or a stream. People try every imaginable way to find it. Some seek it in wealth, some through intellectual achievement, some through conformity to religious creeds, and some through

frivolous pleasure or addiction to liquor or drugs. But the peace of Christ cannot be achieved, it cannot be hunted down. The peace of Christ comes only as a gift from God to those who surrender themselves to Him. Peace, like happiness, comes not to those who seek it directly for themselves. It is a sort of bi-product of unselfish, loving obedience to the will of God as we see it in Jesus Christ.

Jesus Christ has come to our world, to our town and to each of us individually. If we accept Him and proclaim Him as king of our lives, and follow His way, we will be abundantly blessed with peace and happiness.

Let us look closely at our own lives. Have we always followed His way of love and concern? Have we always declared Him to be our king, or have we sometimes trailed along with the crowd that shouted "Crucify him!"?

which was accepted and led to the formation of this church.

After the death of the Rev. Edwards, Pastor Lyons took over and, with his evangelistic efforts, brought the church to its present strength. It was during one of these meetings that I fully surrendered my life to the Lord. I was baptized at Labyrinth in the Parish of St. Mary in 1946 (one of a group of sixteen candidates). In 1956 I was appointed leader of the church.

In 1957 I was united in wedlock with Miss Mable McLean of Manchester. This union has produced five children.

In 1960 I was ordained to the diaconate and continued to act in this capacity until 1966 when I was appointed by Conference to be the student pastor of the circuit. The following year I started taking the correspondence course under the Ministerial Training Program. In 1968, along with three others, I attended a year's training given under this same program using Crandall High School as the place for the instruction. At the conclusion of this work we were graduated. Since then I have assumed full pastoral responsibility in this circuit.

I thank God for leading me through these experiences. Here, I would like to quote from the hymn, "He Leadeth Me":  
*"He leadeth me; O blessed thought;  
O words with heavenly comfort fraught;  
Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me."*  
In spite of my imperfections, my desire is to follow the Lord all the days of my life — until He calls me home.

**My Beliefs**

1. I believe in Jehovah God, the Supreme Ruler and Maker of the universe — self-existing, everlasting, omnipotent, omniscient — not a human being but a Spirit (John 4:24).

2. I believe in Jesus Christ, God manifested in the flesh, existing in the beginning with God (St. John 1:1), who assisted in the work of creation (Gen. 1:26) but laid aside His heavenly glory and came to earth for the redemption of falling humanity.

3. I believe in the Holy Spirit, the indwelling God — not just an agency —

but a person with all the attributes of God, whose work is to reprove the world of sin (John 16:8), instruct in righteousness and empower for service (Acts 1:8).

4. I believe that the seventh day of the week is God's Holy Sabbath, and should be kept by all Christians, not for salvation, which is offered by Jesus Christ freely to all men, but as a token of love and obedience (John 14:15).

5. I believe that Jesus Christ was crucified on Wednesday, "the midst of the week" (Dan. 9:27), and was raised late on Sabbath evening (Matt. 28:1-6), thus fulfilling the prophecy of Jesus Himself in Matt. 12:40.

6. I believe in eternal punishment of the wicked (Rev. 20:10) which clearly states thus: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

7. I believe that the Church of God is not a denomination but the whole company of born-again Christians scattered over all the earth of which Jesus Christ is the Supreme Head.

8. I believe that baptism by immersion should be performed in the name of the Father and of the Son and of the Holy Ghost — thus fulfilling Jesus' command in Matt. 28:19.

The rest of my beliefs are similar to those found in the Statement of Beliefs of Seventh Day Baptists.

**A Sabbath Prayer**

In Thy wisdom and justice, O Father, Thou hast given to us this special day in which to rest, to enjoy our beautiful world, to think of Thee and all whom Thou dost love. Forgive us, we pray Thee, that so often in carelessness and selfishness we forget Thee. On this holy day speak to our hearts and help us to remember the countless blessings Thou hast prepared for our good. Forbid that through our selfishness the day should be hard for others. Accept, we pray, the worship of loving hearts and the devotion of daily lives in which we remember others and forget ourselves. Amen.

—Boulder Church Bulletin

Board To Meet April 25

The quarterly meeting of the Board of Christian Education will be held April 25 (Sun.) at the Parish House of the Alfred Seventh Day Baptist Church at 2:00 p.m. Regular reporting of committee and executive work will be conducted followed by planning toward the future. Visitors are always welcome.

Resource Book

For Studying the Prophets

"Turn on the stream of justice and let it roll across the land; open the irrigation valves of righteousness and let the refreshing waters flood the parched earth of seven continents;/turn from the futile pouring of your manhood and muscle and your money/into the outmoded demonic destruction of warfare/and channel the idealism and energy and compassion of your people/young and old into constructive works of righteousness and mercy . . . .

"Woe to you who can't imagine that God's judgment might come to America/who support the participation in violent upheavals and warfare far away but to whom it is inconceivable that war should ever come to your front porch. Do you really think that can go on for very long?/Thus spoke the prophet Amos in his visit to America."

These words from *The Prophets' Report on Religion in North America* indicate the quality generally sustained in this resource book for the study of the prophets during the spring quarter of the Uniform Series this year. Peter Ediger of the Mennonite Church wrote the book of fifty-six jolting pages of paraphrases of Amos, Micah, Hosea, and Isaiah, hoping for a clearer hearing of the word spoken of in Hebrews 4:12.

We recommend the book for use in both theological and social study of these prophets. Although Seventh Day Baptists using the *Helping Hand* will find this particular quarter's lessons centered on leaders — many of whom we dare say are real prophets — the book by Ediger will be useful in other study groups, and

in future lessons on the prophets. The little book will be helpful also in group worship, we believe. Printed with helpful correlation of photographs of modern situations and texts, the phrases are printed in poetic form appropriate to the measured impact of eternal reference in God's Word for man.

Ediger paraphrases Hosea 11:8, 9, in these words: "How can I give you up, O Christians?/How can I bear to see you destroyed?/My stomach is tied up in knots,/my heart is breaking./How can I express the heat of my anger toward you? How can I tell you of the warmth and tenderness of my love for you?/For I am God and not man/and my purpose is creation, not destruction."

The book is published at \$1.15 by Faith and Life Press at Newton, Kans.

North Central Association Camps

Senior Camp for this association stretching from Dodge Center, Minn., to Stonefort, Ill., to Battle Creek, Mich., and up to New Auburn, Wis., will be held June 13-20 at Camp Holston near Battle Creek. Pastor Ken Davis will be the director.

Intermediate Camp for the western area will be June 20-27 at Camp Wakonda at Milton, Wis. The Rev. Don Sanford will be the director.

Junior Camp, western area, is scheduled for June 27-July 3 at Wakonda with Pastor Earl Cruzan as director.

The association's Young Adult Family Camp is to be at Wakonda May 28-31 with Pastors Ken Davis and Earl Cruzan in charge. This is sponsored by the Christian Education Committee of the association.

Day camps for youngsters four to eight years of age are conducted at the Milton camp. Pee Wee Camp is July 6-8 for four and five year olds, and Midgets of five to eight years are to be in Camp Wakonda, July 12-16.

Exchange camper from this associa-

SABBATH SCHOOL LESSON

for May 1, 1971

"Encouraging and Influencing Others"  
Lesson Scripture: 2 Timothy 1:8-14

tion's senior camp is Sue Burdick who lives in DeKalb, Ill. She will share exchange experiences along with campers from one of our eleven Seventh Day Baptist camps. Lyle Sutton of the Youth Work Committee of this board will be distributing proposed exchanges as soon as the replies have come from camp leaders in each association or church.

NCC Restructure

*Tempo*, an ecumenical newsletter published by the National Council of Churches is replacing the magazine of the same name that made its entrance in 1969 and is now making its exit. The first article in the first issue of this newsletter tells what is going to happen to the National Council. The heading: "The NCC Will Restructure—But Not Radically." A year ago there were several proposals for reorganization that were radical. It now appears that the plan to decentralize and to remove some of the power to make pronouncements has been shunted off the track. The article follows:

"Cooperative Christianity in the U.S.A. will have a strong, centralized organization to set priorities for the churches' work together and to give public voice to their concerns.

In essence, it would appear that this organization will be different from the National Council of Churches — but not radically different.

This was the prospect for the foreseeable future, as projected in a directive from the National Council's policymaking General Board.

Representatives of the member communions in the NCC, in critical policy sessions in Louisville, Ky., January 23-26, in effect rejected proposals for sweeping decentralization in ecumenical structuring.

After weighing the features of an "ecumenical" model for a new structure, presented by the Board's Task Force on Options, the church leaders asked for a new model that would provide:

- the advocacy function of a central representative body,
- centralized development of priorities,

budget accountability, and program development,

- empowerment of minorities and flexible approaches to action.

The ecumenical leaders then thanked the Task Force for their labors in a difficult assignment at best, and called for a new "Committee on Future Ecumenical Structure" to blueprint a revised model that would embrace their recommendations.

The new committee, to be headed by the Rev. Dr. Thomas J. Liggett, top overseas mission officer of The Christian Church (Disciples of Christ), will submit the revised plan to the member churches and related groups for their reactions and suggestions.

Sifting these, the group will then put together a "further revised ecumenical model" for the Board to consider for adoption when it meets next September 10-11, in New Orleans.

Final action on reorganization is scheduled for the NCC's General Assembly when it meets in triennial session in December, 1972, at Dallas, Texas.

Draft Exemption for Ministerial Students

Up to the present it has been the policy of the government to grant exemptions for young men enrolled in divinity schools. Congress recently has been debating a change in that policy as recommended by the House Committee on Armed Services. The House of Representatives voted on April by a majority of 114 to 29 to continue military draft exemption for students preparing for the ministry under the direction of recognized churches or religious organizations. This would seem to settle the matter rather decisively, say the Washington observers.

One of the arguments used for continuing (or restoring) his specific exemption was that the military needs chaplains (young chaplains) and to cut off the exemption would in effect deny prospective chaplains the graduate schooling required to qualify them as ministers and chaplains. Some others thought that seminaries might become a haven for draft evaders.

### Sabbath Renewal Day Bulletins

Special bulletin covers for use on Sabbath Renewal Day (May 17) were mailed to all churches April 13 in the quantity considered most suitable. If your church did not receive quite enough, please write at once to the Tract Society, P. O. Box 868, Plainfield, N. J. More are available while they last, free.

A large packet of usable materials for all ages and groups has also been mailed to pastors. Sabbath School teachers and youth leaders should see the pastor at once for helps in planning for the day.

### Conclusion of Annual Report

(Continued from page 7)

4—To challenge youth to give of themselves, to prepare themselves, and to step into the responsibilities of effectively sharing the gospel truth for their Lord in the growing areas of need;

5—To help young churches in their training of leadership through newly discovered methods — theological education by extension, being one;

6—To encourage sister Conferences in their response to the Lord of the Church as they seek to be obedient in missionary endeavors to other lands.

As we confidently look ahead we are ever aware that the battle is real and the enemy of souls is ever seeking to challenge and stop any effective work for our Lord. Our weapons must be spiritual, not carnal, and the promise of Christ, "And remember! I will be with you always, to the end of the age," is as valid today as it was in the first century. With Him, all things are possible! Let us seek and know His power, by the Holy Spirit, and move out in faith to conquer in His name! "Thanks be to God who gives us the victory through our Lord Jesus Christ!" (1 Cor. 15:57)

In behalf of and approved by the Board of Managers,

Leon R. Lawton,  
Executive Vice-President

### Obituaries

**BRANCH.**— Clarence Raymond, son of Adelbert and Isabella Hastings Branch, was born Feb. 9, 1885 in the family home north of White Cloud, Mich., and died at his home in White Cloud, Feb. 2, 1971, after an extended period of poor health.

Ray, as he was called, had lived for short periods of time in Battle Creek, Baldwin, Fremont, Grand Rapids, and Muskegon, all in Michigan, but the most of his life was spent in the White Cloud area.

Funeral services were conducted by the Rev. Elmer Christenson and the Rev. Charles Swing in the Crandell and Ensing Chapel with burial later in the White Cloud Prospect Hill cemetery.

Survivors are his wife, Gladys, a brother Clifford, of Zephyrhills, Fla., and two sisters, Myrtle Basford and Nettie Fowler, both of White Cloud, and a number of nieces and nephews.

—C. D. S.

**BURDICK.**— William D., son of the Rev. and Mrs. W. D. Burdick, was born at Milton Junction, Wis., Jan. 17, 1893, and died at Mercy Hospital, Janesville, Wis., March 21, 1971, after a brief illness.

"Prof. Bill," as he was affectionately known, spent most of his life in Milton. For forty-four years he was a professor at Milton College, serving in many other capacities as called upon. He served his country for nine months in World War I receiving the rank of 2nd Lt. in the Field Artillery.

He had served in nearly every official capacity in the village and city of Milton and was city assessor at the time of his death. He was active in church, having been baptized by his father at Nile, N. Y., in 1905, and he had served the Milton church as president and trustee and was currently serving as treasurer.

On June 29, 1920, he was married to Erna L. Dudev in Hartland, Wis. He is survived by his wife in Milton; two children, Dr. Wm. L. of Kalamazoo, Mich., and Ida Jean of Milwaukee; two grandchildren; a brother, Russell, and a sister, Marjorie, both of Milton.

Funeral services were held from the Milton Seventh Day Baptist Church with his pastor, the Rev. Earl Cruzan in charge. Tribute to his service to Milton College was given by Dr. Kenneth Smith. Burial was in Milton cemetery.

—E. C.

### Personal Finances

Said the credit manager to the applicant making promises with one hand on the Bible, "Uncross your fingers," which being interpreted, meaneth, "Take the Bible seriously" or "Pay up your church pledge."

## OUR WORLD MISSION

### OWM Budget Receipts for March 1971

	Treasurer's		Boards'			Treasurer's		Boards'	
	March	3 mos.	3 mos.	3 mos.		March	3 mos.	3 mos.	
Adams Ctr NY ..S	\$ 150.00		\$ 10.00		Milton WI .....	1,430.85	3,206.42	223.00	
Albion WI .....	29.28	94.64	25.00		Milton Jct WI ..	91.90	316.80		
Alfred NY .....	461.65	1,537.80	182.00		Monterey CA ..	100.00	100.00		
Alfred Sta NY ..	1,280.15	1,280.15	30.00		New Auburn WI	30.25	66.50	40.00	
Ashaway RI .....	136.50	1,041.50	154.00		New Milton WV	50.00	150.00		
Assns & Groups					New Orleans LA			5.00	
Battle Creek MI ..	320.45	1,131.51	62.00		North Loup NB ..	200.00	400.00	10.00	
Bay Area CA .....		125.00	31.20		Nortonville KS ..	173.50	725.50	91.00	
Berea WV .....		104.29	10.00		Ohio Fellowship ..	20.00	60.00		
Berlin NY .....	85.00	497.14	266.00		Paint Rock AL ..		160.00	30.00	
Boulder CO .....	137.36	268.72	61.00		Plainfield NJ ..	824.81	1,413.93	131.00	
Brookfield NY ..	77.50	235.27	75.00		Richburg NY ..	310.49	575.49	31.00	
Buffalo NY .....		205.00			Riverside CA ..	1,143.13	1,677.63	70.00	
Chicago IL .....	277.50	412.50	21.00		Rockville RI ..	18.00	75.25	11.00	
Daytona Beach FL	100.00	300.00	10.00		Salem WV .....	93.15	658.15	107.00	
Denver CO .....		438.94	11.00		Salemville PA ..	55.00	218.00		
De Ruyter NY ..	46.00	77.00	10.00		Schenectady NY ..	20.00	20.00	20.00	
Dodge Ctr MN ..	278.64	841.45	40.00		Seattle WA .....		54.00	106.25	
Farina IL .....	37.50	97.50	10.00		Shiloh NJ .....	1,230.95	3,203.26	111.00	
Fouke AR .....			10.00		Stonefort IL ..			20.00	
Hammond LA .....					Svracuse NY .....				
Hebron PA .....	81.00	246.00	35.00		Texasarkana AR ..	20.00	20.00		
Hopkinton RI ..			21.00		Verona, NY .....	182.82	424.41	71.00	
Houston TX .....			5.00		Walworth WI ..	220.00	465.00		
Independence NY	20.50	70.25	41.00		Washington DC ..	100.00	236.00	131.00	
Individuals .....		50.00	23.00		Washington				
Irvington NJ ..	300.00	1,100.00			People's DC ..			10.00	
Jackson Ctr OH ..					Waterford CT ..	170.30	511.56	90.00	
Kansas City MO	40.00	120.00	10.00		Westerly RI .....			213.00	
Leonardsville NY		144.37			White Cloud MI	61.27	239.53	20.00	
Little Genesee NY	113.08	414.24	15.00						
Little Rock AR ..	29.97	88.74	10.00		Totals	\$11,589.62	\$28,876.25	\$2,892.45	
Los Angeles CA ..	375.00	1,075.00	122.00		Non-Budget	765.38			
Lost Creek WV ..	350.00	550.00	31.00						
Marlboro NJ ..	466.12	1,201.81	10.00		Total				
Metairie LA .....					To Disburse	\$12,355.00			

### MARCH DISBURSEMENTS

Board of Christian Education .....	944.14
Historical Society .....	7.44
Ministerial Education .....	654.21
Ministerial Retirement .....	1,092.80
Missionary Society .....	4,759.82
Tract Society .....	1,353.89
Trustees of General Conference .....	74.34
Women's Society .....	186.38
World Fellowship & Service .....	429.94
General Conference .....	2,797.04
SDB World Federation .....	55.00
	<hr/>
	\$12,355.00

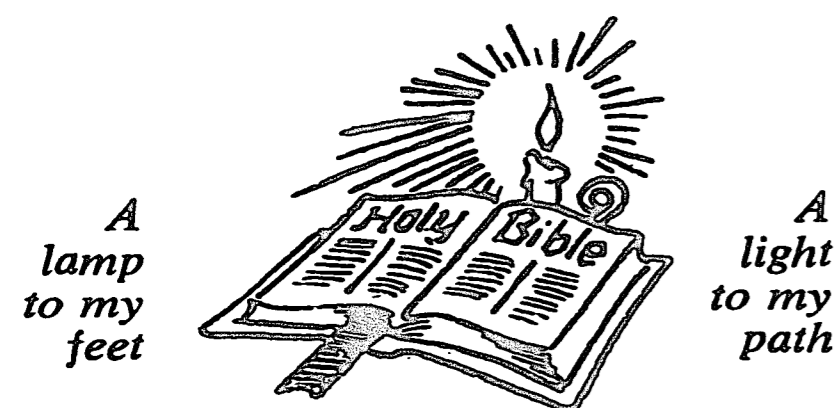
### SUMMARY

1971 Budget .....	\$147,770.00
Receipts for 3 months:	
OWM Treasurer	\$28,876.25
Boards	2,892.45
	<hr/>
	31,768.70
Amount due in 9 months .....	\$116,001.30
Needed per month .....	\$ 12,889.03
Percentage of year elapsed .....	25%
Percentage of budget raised .....	21.49%
	Gordon L. Sanford
	OWM Treasurer



DAILY BIBLE READINGS

For May 1971



(Including and supplementing the daily Bible readings of the Uniform Series of Bible Lessons published in "The Helping Hand.")

God's Call to Ethical Living

1—Sab. Use of the Sabbath. Isaiah 55:1-11

God's Controversy with Israel's Leaders

- 2—Sun. Unfaithful Leaders. Hosea 4:1-19
- 3—Mon. Ignorance of the Lord. Hosea 5:1-7
- 4—Tues. "Sound the Alarm." Hosea 5:8-14; 8:1-3
- 5—Wed. "Princes Shall Fail." Hosea 7:5-16
- 6—Thurs. "A Useless Vessel." Hosea 8:4-14; 12:10-14
- 7—Fri. "Sow Righteousness." Hosea 10:1-15
- 8—Sab. Steadfast Love, Not Sacrifice. Hosea 5:15-6:6

God's Love for People

- 9—Sun. God's Compassion for Israel. Hosea 11:1-11
- 10—Mon. Israel Forgets Her God. Hosea 13:1-14
- 11—Tues. "Return to the Lord." Hosea 14
- 12—Wed. The Lord Redeems. Isaiah 43:1-7; Revelation 21:1-4
- 13—Thurs. God Disciplines His Children. Hebrews 12:1-17
- 14—Fri. God's Love Revealed in Christ. Rom. 8:26-39
- 15—Sab. Preach Next Sabbath. Acts 13:13-16; 42-52

When People Refuse God's Love

- 16—Sun. The Vineyard of the Lord. Isaiah 5:1-12
- 17—Mon. Disobedience Brings Disaster. Isa. 5:18-30
- 18—Tues. Won't the People Listen? Psalm 81
- 19—Wed. "Hearts Like Adamant." Zechariah 7:4-14; 8:14-17

- 20—Thurs. Lament for Jerusalem. Luke 13:31-35; 19:41-48
- 21—Fri. "Let Us Hold Fast." Hebrews 10:19-39
- 22—Sab. "From Sabbath to Sabbath." Isaiah 1:10-20; 66:15-24

God, the Lord of History

- 23—Sun. Judgment on Pride and Stubbornness. Isaiah 9:2-17
- 24—Mon. Evil Destroys. Isaiah 9:18-10:4
- 25—Tues. Instruments of the Lord. Isaiah 10:5-19
- 26—Wed. Hope for the Remnant. Isaiah 10:20-27b; 11:11-13
- 27—Thurs. God Embraces the Whole World. Isaiah 14:24-27; Psalm 96
- 28—Fri. "I Judge with Equity." Psalms 47 and 75
- 29—Sab. "The Same Rest." Hebrews 4:1-16

God's Call to Faith

- 30—Sun. Strength Through Trust. Isaiah 30:8-21
- 31—Mon. A Gracious God. Isaiah 30:23-26; 40:27-31

Group Given Free Trip to Holy Land

The Rev. Jack G. Davis, a Baptist pastor of Colorado Springs, had made plans to escort a tour party to the Holy Land last October 17. The group was all ready to depart from their homes when word was received that the travel agency through whom the bookings had been made had gone out of business and all the travelers' money had gone with it.

Recently, however, another company heard of their disappointment and offered to book the group on a similar trip free. "In this day and age, it is quite unusual for one company to take over another's loss, but that is just what happened," said Mr. Davis.

On Wednesday, March 24, Mr. George Lauer, president of Praisemaker Christian Tours, of Atlanta, Ga., and representatives of Swissair attended church and presented the Colorado Springs members of the tour party with certificates.

