

**OUR WORLD MISSION
OWM Budget Receipts For February 1964**

	Treasurer's		Boards' 5 Mos.	Treasurer's		Boards' 5 Mos.
	February	5 Mos.		February	5 Mos.	
Adams Center	\$ 77.25	\$ 417.25		256.23	1,434.93	
Albion	16.50	117.55		1,451.09	1,000.00	
Alfred, 1st	1,227.60	2,710.96		25.00	154.00	
Alfred, 2nd	241.17	964.09		Milton	1,037.76	60.00
Associations & Groups		60.00	\$ 383.88	Milton Junction	106.00	701.20
Battle Creek	739.41	2,801.22	20.00	New Auburn	38.75	166.15
Bay Area		225.00		North Loup		333.85
Berlin		509.61		Nortonville	166.50	714.33
Boulder	25.70	179.55	25.00	Old Stonefort	25.00	154.25
Brookfield, 1st	45.60	192.60		Paint Rock		45.00
Brookfield, 2nd	20.65	55.65	20.00	Pawcatuck	593.75	2,571.60
Buffalo		140.00		Plainfield	358.90	1,894.36
Chicago	92.50	507.50		Richburg	116.75	622.25
Daytona Beach	214.00	586.52	100.00	Ritchie	30.00	230.00
Denver	124.15	520.92	25.00	Riverside	729.96	1,719.20
De Ruyter	56.00	222.25		Roanoke		15.00
Dodge Center	225.65	659.98	5.00	Rockville	20.01	346.31
Farina	70.00	260.15		Salem	100.00	1,110.00
Fouke		40.00		Salemville	54.43	176.44
Hebron 1st	54.00	417.78		Schenectady	32.00	76.60
Hopkinton 1st	419.99	1,301.99		Shiloh	451.30	2,882.06
Hopkinton 2nd	14.50	73.58		Texarkana		23.00
Houston		111.45		Trustees of Gen. Conf.		60.20
Independence	174.25	484.50		Verona	259.00	742.38
Individuals	20.00	225.00	10.00	Walworth	140.00	365.00
Irvington		800.00	200.00	Washington		61.50
Jackson Center	250.00	250.00		Washington People's	12.00	42.00
Kansas City	89.00	261.00		Waterford	114.05	675.90
Little Genesee	127.90	612.65		White Cloud	136.13	347.19
Little Rock	30.00	93.00		Yonah Mt.		20.00
Los Angeles	260.00	1,360.00	15.00			
Los Angeles, Christ's	20.00	105.00				
Lost Creek		704.65		Totals	\$9,469.34	\$40,805.21 \$2,518.30

FEBRUARY DISBURSEMENTS

Board of Christian Education	\$ 787.64
Historical Society	63.66
Ministerial Retirement	749.15
Ministerial Education	870.94
Missionary Society	4,285.20
Tract Society	1,238.42
Trustees of General Conference	84.68
Women's Society	276.67
World Fellowship & Service	121.23
General Conference	991.75
Total	\$9,469.34

SUMMARY

1963-1964 OWM Budget	\$100,510.00
Receipts for 5 months:	
OWM Treasurer	\$40,805.21
Boards	2,518.30
	43,323.51
Amount yet to be raised	\$ 57,186.49
Need per month to raise budget by July 31	\$ 11,437.30
Percentage of (10 month) time elapsed	50%
Percentage of budget raised	43.10%

Gordon L. Sanford,
Little Genesee, N. Y.,
OWM Treasurer.

March 4, 1964

The Sabbath Recorder



MY RISEN LORD

**My risen Lord, I feel thy strong protection;
I see thee stand among the graves today;
I am the Way, the Life, the Resurrection,
I hear thee say,
And all the burdens I have carried sadly
Grow light as blossoms on an April day;
My cross becomes a staff, I journey gladly
This Easter day.**

— Author Unknown
from Prayer Poems

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

Terms of Subscription

Per Year \$4.00 Single Copies 10 cents
Special rates for students, retired Seventh Day Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J. MARCH 23, 1964
Vol. 176, No. 12 Whole No. 6,087

IN THIS ISSUE

Editorials:

Who Crucified My Lord? 2
Worthy to Live 4

Features:

Do We Proclaim a Risen Christ? 5
B.J.A. Evaluation 7
Reaffirming our Statement versus
Reaffirming the Bible 11
Letter to the Editor 12
Include the Sabbath Recorder
in Your Church Budget 12
A Layman's Look at Life in the Church 13
Items of Interest.—Ecumenical News 14
Salem College Conducts
Religion-in-Life Week 15
Recumbent Deacon Active
in Church and Youth Work 15

Missions:

Delegates to World Consultation
at Salem, W. Va. 8
The Times Change 8
Stamp Collection Project Ends This Month 9

Christian Education:

Legislative Release 10
Youth Work Committee 10

News from the Churches.—

Accessions.—Marriages Back Cover

Who Crucified My Lord?

"Were you there when they crucified my Lord?" are words that touch our hearts when we listen to that familiar Negro spiritual. We wonder sometimes whether something like this could happen in modern times or what our attitude would have been if we had been among the populace of Jerusalem on the day Christ died. Can we be sure? People are not predictable (except by divine foreknowledge) and few of us are honest enough to admit that we have failed to stand firm under stress for the convictions we profess.

The judgment of history is that no greater miscarriage of justice blots the pages of human history than the crucifixion of Jesus. How could it happen? The Bible tells us how it happened, and there is no other detailed source of information. The record is there for all to read. Currently there is much debate about whether the Jews were alone responsible for the death of Christ or whether the Gentiles also must share some of the blame. This was debated without clear-cut success at the recent Vatican Council. The Anti-Defamation League of B'nai B'rith has been conducting a study for five years in an attempt to combat the anti-Semitism which stems in part from the manifestly unjustifiable attitude that all modern Jews must be made to bear the hatred of Christians for the guilt of those first century Jewish leaders who demanded the crucifixion of the Messiah. There is not much of that attitude still surviving, but much ill-founded anti-Semitism needs to be rooted out. Witness the government persecution of the Jews under Hitler, the present repressive measures of the Soviet Union, and some of the loud voices in our own country.

Let us be sure to get the biblical record straight and then make such application of its message as we ought to make. A Jewish crowd incited by leaders who had grown hostile to Jesus cried out so loudly for the crucifixion of the accused man that the Gentile, Pilate, consented to order the execution of one "in whom I find no fault at all." Those are the facts. Dr. James Daane sums it up in these few words, "By Jewish insistence

and by Gentile instrumentality Christ was crucified."

Although Jerusalem was a Jewish city it was governed by Gentile, pagan Rome and there were undoubtedly many Gentiles other than the Roman soldiers in the city on that day. It was to some extent a cosmopolitan city where many languages were spoken. The inscription on the cross was in Greek and Latin as well as in Hebrew. When we blame the Jews for the shameful death of Christ we need to remember that the Gentiles were also represented and none raised more than a feeble voice against this miscarriage of justice.

If the one question of the guilt of the Jews is made to follow their children for 2,000 years, then the reprehensible conduct of the Gentiles must follow theirs also. Is it characteristic of non-Jews in this century to be silent in the face of manifest injustice? There is enough truth here to make us uncomfortable. How many times have we been carried along with the common crowd psychology which reasons that someone else should stand for the right; I don't want to get into any trouble. This attitude seems to be growing. It may be partially a product of our society and of the growing concept of a socialistic state. Individualism is more and more subordinated to the group. Our country seems more prone than ever before to mass upheaval and mass action. Almost every boon of high civilization can be turned to evil. Rapid communication causes outbursts of lawlessness to appear almost simultaneously. We tremble to think of what might happen if it were possible to reproduce here the conditions that prevailed in the vicinity of Pilate's judgment hall—and we are Gentiles, not Jews.

Coming back again to the crucifixion, we must not forget what the Bible teaches, that the miscarriage of justice was used in the plan of God as the means of saving the world. At Calvary man's justice, to be sure, was shown to be lacking, but the justice of God was shown to be satisfied. There the just died for the unjust. There the Infinite took upon Himself the sins of the finite and the

MEMORY TEXT

Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. Matt. 20: 18, 19.

sinless One died in behalf of the sinful of all ages.

Throughout His ministry He repeatedly told His disciples of His impending violent death and what it would mean for the salvation of the world. Thus we read, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life" (John 3: 14, 15). Without multiplying similar passages it is well to note one which brings together the purpose of God and the guilt of men: "And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed" (Luke 22: 22). The same guilt was upon those who arrested Jesus after the betrayal and manipulated His condemnation in the trials that followed. The leaders of the Jews brazenly accepted the guilt, scarcely knowing the consequences. We read, "Then answered all the people and said, 'His blood be on us, and on our children'" (Matt. 27: 25). History cannot be turned back. On the other hand, to condemn the Jews for being the race that crucified Christ goes too far; it forgets to give the Jewish people the honor of bringing the Savior to the world and the honor of being His first disciples and apostles.

The Christian attitude can be no lower than that of Christ on the cross who must have included both Jews and Gentiles when He prayed, "Father, forgive them, for they know not what they do." The relevant question for the church is not "Who crucified my Lord?" but rather the question of whether or not we stand idly by or engage in a modern crucifixion. Years after Calvary the writer of Hebrews penned these words about professed fol-

lowers falling away from the true doctrine, "For it is impossible for those who were once enlightened . . . if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to open shame" (Heb. 6: 4-6).

Worthy to Live

At this season, in the North Temperate Zone, when all nature shows signs of reviving after its dormant period we think also of revival of life within the church, for this is also that season in the church year which honors the death and resurrection of Christ and the beginning of the Christian Church. There is no necessary connection, however, between the sprouting of Easter lilies, the blooming of early flowers, the hatching of eggs, and the resurrection of Christ. We do well to remember this lest we reduce the divine, history-changing event to the level of the common laws of nature.

Why did Christ rise from the dead? The Bible gives us a number of harmonizing reasons. Among them is the necessity of His rising, considering who He was — and is. The Apostle Peter in his first recorded sermon after the resurrection, tells a vast audience that wicked hands put Him to death but that death and the grave could not hold such as He: "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2: 24). Another way of saying much the same thing is that He was worthy to live again, for He had completely fulfilled the will of the Father. This of course does not say the whole thing. It was in the plan of God that He should rise. The resurrection has great doctrinal significance, for it is linked with our justification and is the proof that there is a blessed life for believers after death — as First Corinthians 15 so comfortingly tells us.

We do not question the fact that Christ was worthy to live again. In our moments of careful thinking we do have some questions as to whether we are worthy to live out our allotted time or to live

again after death. When we come to the portals of death or pass beyond into that realm where we see ourselves as God sees us, then we will wonder even more. We will know that of ourselves we are in no way worthy. New life will then be seen for what it is, something provided by the grace of God on the merits of Christ.

Perhaps it is not amiss to think in terms of the church as well as the individual. Is the local church or the denomination worthy to live on or to have a revival of new life? Most of us have to admit that our church has many dead members and sometimes enough so that we hardly dare say that it is more alive than dead. Is it worthy to live? Is there something sacred about its past accomplishments that entitles it to some special favor of God? Certainly God is not as concerned about perpetuating established organizations as we are. If the whole church is founded on the rock Christ Jesus as the Scripture says, each congregation must also be built on that foundation. Its worthiness to live depends upon how firmly it is founded on that faith and how well it continues to perform its mission. How is your church doing? Is it worthy to live?

We must come back to the individual in any consideration of the church. We are the church, locally and denominationally. Does our personal contribution to this corporate witness make it worthy to live on or to experience a notable resurrection to new life? Organization is not an object to be worshiped, but an aid. If our church is imperfect — as all are — let us do our part to keep it close to Christ, the risen Christ who is able to indwell us and our church.



Do We Proclaim a Risen Christ?

By Rev. Alton L. Wheeler



The Apostle Paul warns, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14: 8).

The trumpet or bugle for many centuries has been an instrument used to transmit signals which might be heard by the many for extended miles. On some occasions it resounded a command for military forces to advance and at other times to retreat. Its call might sound forth either in the face of victory or defeat, success or failure, gain or loss.

The Christian church for many centuries has been an instrument of God called to transmit a message from the King of Kings to all peoples of the earth from the celestial headquarters, as it were, or from His Royal High Command. What is its message concerning what happened to Jesus following His trial, crucifixion, and burial? Is the trumpet sound of the Christian church one implying peace or violence, hope or despair, victory or defeat . . . or does "the trumpet give an uncertain sound"?

The prophet Isaiah declared, "All ye inhabitants of the world, you who dwell on the earth, when a signal is raised on the mountains, look! When a trumpet is blown, hear!" (Isa. 18: 3 RSV). But the Apostle Paul wisely issued this arresting warning, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

At this so-called "Easter" season of the year, what are the multitudes of men to understand upon hearing the trumpet call of the Christian church? Is the message one connoting commemoration of mere ruthless violence on the part of man, or of dramatic redemption on the part of Christ? Is the message one suggesting rejoicing or weeping, gain or loss, life or death? Did Jesus merely die a valiant

death, or did He literally and bodily experience the resurrection? What does the Christian church really believe happened to Jesus and what is His status today? Does "the trumpet give an uncertain sound" from the church's pulpit and classroom, or from the inner concept patterns of the average Christian's belief in our day?

The city of Jerusalem has been considered both in the present life and in the life to come a sort of symbol, if not a shrine, of a realm in which there should be a blessed fellowship between God and man (Psalm 99; Rev. 21: 113).

It does not follow, however, that were one to make a trip to the Holy City in these days, he would behold in this season of historic developments and apocalyptic dramatization of a "New Day" or of a "Better Age," and certainly not of a "Utopian World" wherein God is with His people in a realm of celestial peace.

Instead of finding Jerusalem living up to its name as "the Possessor of Peace," one discovers it to be an arsenal for weapons of war with a line of mutual defense maintained by the Jews and Arabs along a boundary prescribed by the United Nations. Perusing through the pages of Jerusalem's history, one would note that it had been captured no less than twenty times in the heat of hard-fought battles.

Instead of finding it to be the Blessed City of "one Lord, one faith, and one baptism," one learns that it is hosting no less than three "faiths": namely, the Jews, Christians, and Moslems, with conflicting worship days of Friday, the Sabbath, and Sunday.

Instead of finding its 170,000 and more inhabitants speaking one tongue, the visitor may discover that not merely one but twenty different languages are spoken within its city limits.

If granted freedom to go to Mt. Zion to "stand within the gates" of the temple of Jesus' time, one can only breathe the air of disappointment as he beholds the splendor of the Great Mosque of Omar,

where Moslems worship and pray, and where only one partial segment of the Jewish Temple now serves as the Wailing Wall for the Orthodox Jews.

So far as the proclamation of a forthright clarion call from the city of Jerusalem is concerned, at this Resurrection season, "the trumpet gives an uncertain sound."

What then does one learn when he makes inquiry of the Christian church about its special festivities and services at this time of the year?

The Christian church was founded by Jesus, as noted in Matthew 16. What do those of its lineage have to say today? Is this the time of the year to honor the Anglo-Saxon goddess, Eostre, who represented light and spring — and after whom this holiday season is named in our day? Is this the time to have Easter egg hunts, to join in fashion shows, or to go to church if at no other time of the year? Or is there possibly something significant to remember about Jesus at this time?

The Apostolic Church proclaimed the fact that Jesus lived but was crucified. He was entombed but was resurrected bodily from the grave. It taught that even as Jesus conquered death in His own body, that He guaranteed to resurrect all who would dedicate their lives to Him. As blown by the Apostle Paul, Peter, John, and others in the Apostolic Church, the trumpet sound was shrill. A rather detailed text of its message is preserved as in First Corinthians 15; First Thess. 4: 13-18; and Rev. 7 and 20:22. In so doing they were reiterating the message of Jesus as noted in John 3: 16; John 11: 25, 26; John 14 and other passages.

Matthew 28: 7 suggests three calls of the trumpet, and each with a twofold message to proclaim: "He is risen from the dead" . . . "He goeth before you" . . . and "There shall ye see Him" . . .

"He is risen from the dead," the angel told those who glanced curiously around at the tomb. The arrogant Jewish leaders were sure He would not rise but gained permission from Pilate to post guards at the sealed sepulchre lest during the hours of darkness His body be spirited away by His disciples (Matt. 27: 62-66). When

the Roman guards failed to explain the next day what could have happened while they were on duty, the Jews bribed them with money to disgrace their military records by attesting that they had fallen asleep during the night (Matt. 28: 11-15).

The very apostles found Jesus' bodily resurrection very hard to believe, even when they could see Him and touch Him, especially Thomas (John 20: 26ff.).

The Sadducees, who disbelieved the resurrection of anyone, including Jesus, apparently succeeded in dissuading a number of Christians in Corinth, which precipitated the writing of 1 Corinthians 15. To those in Corinth, he wrote with sobering logic: "If the dead rise not, Christ is not risen . . . our preaching is in vain . . . your remaining Christian faith is in vain . . . you are yet in your sins . . . Then they which are fallen asleep in Christ are perished . . . and if in this life only we have hope in Christ, we are of all men most miserable (1 Cor. 15: 13-19). Paul continues to make clear his declaration that Christ is risen . . . We as Christians shall be resurrected "when the trumpet shall sound," and "we shall all be changed" (1 Cor. 15: 49-57).

"He goeth before you into Galilee," the angel reminded them; and while they yet hid for fear of the Jews, He appeared unto them. Days later as the other apostles joined Peter on a fishing trip, Jesus appeared to them, and prepared them a breakfast. . . .

Acts 1 tells how Jesus appeared to many by "many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God . . ." and attests, concurring with the writers of the Gospels, that Jesus later ascended up out of their sight (Mark 16: 19; Luke 24: 51; Acts 1: 10, 11).

Is there a future tense to the Christian resurrection message today? Do Christians believe that Jesus is now in heaven "with the Father" . . . "at the right hand of God . . . appearing in the presence of God for us" . . . giving us as Christians good reason for "standing fast in the faith" . . . "holding fast our profession"?

"There shall ye see him," predicted the angel. The apostles and others went forth

and saw Him on numerous occasions; nor could they forget how He told them also of how in time, they would see Him once again in the life to come. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14: 1-6).

Doubts will ever be in the minds of men, and this is good, for doubts are but question marks, but on the anvil of the Almighty may they one by one be straightened into exclamation marks!!! When the trumpet is sounded by the church at this Resurrection season may it be lipped with clean and clear shrill sounds! Christ is risen! We too can be resurrected in the fulness of God's time!

B.J.A. Evaluation

The final semiannual meeting of the Joint Committee of the Baptist Jubilee Advance was held at Atlantic City, N. J., March 4 and 5. This place was chosen so that the subcommittees and officers could make on-the-spot preparations for the Jubilee meeting at the great Convention Hall May 22-24, the rally which climaxes the unprecedented co-operative program of advance of the seven participating Baptist bodies during the past five years.

The Joint Committee is relatively small (less than twenty-five in attendance) and its work in some respects less important than the detailed work of the subcommittees which had met in day-long sessions prior to the two sessions of the full committee. Its actions, however, were important, particularly in the area of public relations in connection with the Jubilee (which is expected to equal in size the Democratic Convention meeting later in the same hall) and the Baptist booth at the World's Fair. Both of these should do much to make the message of Baptists and Seventh Day Baptists easier to present to the present generation throughout the whole world.

The chairman of the Joint Committee, the Rev. Theodore Adams, a former pres-

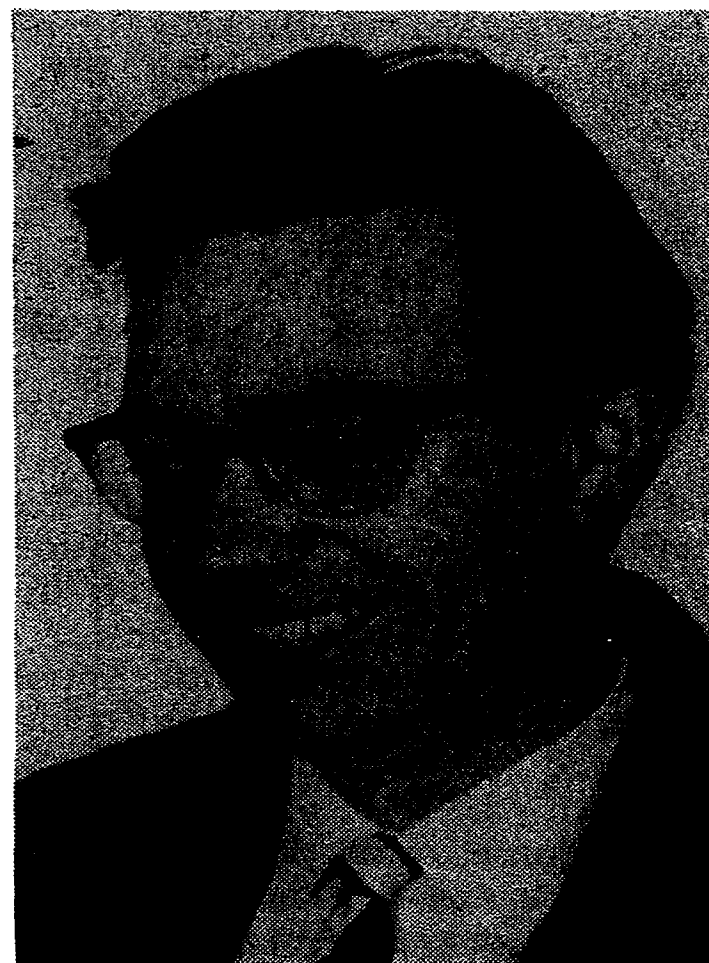
ident of the Baptist World Alliance, who will preside over the Jubilee at Atlantic City, called on the chief delegates of the five conventions or conferences represented to tell what B.J.A. had meant to their denominations. Each responded informally, with Harley D. Bond speaking for Seventh Day Baptists. He told of the thought and planning that had gone into adapting and producing program packets, the feeling of fellowship with other Baptists that had developed, and the hope for future fellowship. The president of the Baptist Federation of Canada noted how their widespread churches had been bound together by a program emphasis that was common to both North and South. The American Baptist and the North American Baptist secretaries spoke of the stimulation of closer association. C. C. Warren of the Southern Baptists spoke significantly and somewhat emotionally of how important it had been for his very large but traditionally isolated denomination to work so closely with the six other conventions. He, in a sense, was the father of the whole B.J.A. idea and had remained the permanent vice-president of the committee. His remark that Southern Baptists had longed for this type of fellowship made other members conscious of the progress made in understanding.

There will be a more formal statement of what B.J.A. has meant to the co-operating bodies during the program of the Jubilee Celebration May 22-24. Those who have served on the Joint Committee are more aware perhaps than those who read such reports as this that the B.J.A. has not had as one of its aims a union of the many Baptist denominations. It is not ecumenical in that sense. Each convention developed its own program for advance according to its structure and its distinctive emphasis. All have been content to recognize differences as well as similarities, but there has been unity in Christ. — L.M.M.

We know the meaning of God's Word, "To obey is better than sacrifice." Perhaps we should put it in modern terms, "To obey is better than service."

Delegates to World Consultation at Salem, West Virginia

(Third in a series of biographical sketches of representatives from S.D.B. Conferences abroad.)



Mr. Alfred Mellmann
Braunschweig, Germany

Mr. Mellmann's home address is: Volkingerstr. 16, 33 Braunschweig, Germany. He was born in 1927. His parents were former members of the Adventist Church. Later on "they changed to the Seventh Day Baptists because they made the discovery that the teachings of the Adventists are not always right." From 1933 until the year 1941, Mr. Mellmann attended primary schools. After leaving school he worked in an aeroplane factory. At present he is employed in a factory "that belongs to the industry of mills." Brother Mellmann was baptized in 1948. He writes, "Since this time I'm a member in our group of believers. We are a great family, thinking like the people of Berea. Nowadays our prayers are, that the Lord make awake the people of the whole world and bless us in His service to win a lot of souls for Him."

Mr. Mellmann will serve as the official delegate of the German Seventh Day Bap-

tist Conference during the Consultation meetings at Salem. He will be accompanied by Brother J. Bahlke of Hamburg, Germany, who has been approved by the German Conference to serve as an alternate representative. No doubt when Brother Mellmann mentioned "the people of Berea" he was referring to Acts 17: 11 where it is written that the Bereans received the words of Paul and Silas "with all readiness of mind and searched the scriptures daily, whether those things were so."

The Times Change

(A message prepared by Loren G. Osborn, chairman of the African Interests Committee of the Seventh Day Baptist Missionary Board and presented to the Verona, N. Y., Seventh Day Baptist Church on Sabbath, Feb. 15, 1964.)

The time is past when people of other nations will welcome assistance from outside sources with open arms; the time has passed when representatives of alien religions and cultures are allowed complete freedom to propagate their peculiar tenets among the populace; the time is gone when "the Colonialism of Christianity" will be allowed, or tolerated, by nations. No longer are mission compounds desirable, nor is the control of a service organization or a labor-of-love from foreign shores desirable.

No, the time of our traditional, European-influenced missionary enterprise is gone; and because of this trend away from foreign domination of religious endeavors in other lands, many among us are wringing their hands and crying that all is lost, the last days are upon us, and our world mission (mission is in quotes) is ended.

Have a care how you mourn over the dead ways of past generations and their outmoded methods. Hold your tears back, because the battle is not over, nor is the situation hopeless; just the opposite is actually true.

Out of these backward nations, long held down and penalized for their subservience to foreign powers, is growing a new wave of interest and independence. And although we may not like the way

it develops, although we may not feel at ease with the manifestations of religion as it melds with its native culture; although it does violence to our Puritanical background and European-influenced concepts; it represents a challenge to our total ability that we must not ignore.

Right now the missionary program of every organization is being given a careful rethinking—in some areas of policy-making complete chaos exists, in others there is beginning to emerge totally new and locally acceptable approach to missions. In my opinion the chaotic condition exists because those responsible for the policy-making and long-range thinking are bound by the time-honored forms and refuse to, or cannot, understand the portents of development in formerly open lands.

Jesus said, "Go into all the world and preach . . ."; He also said, "Feed my sheep . . ." He didn't say exactly how it was to be done. I think He allowed for the divinely given human intelligence and judgment to assert itself and adapt the methods to the situation. At any rate we as Seventh Day Baptists, being probably as tradition-bound (despite our much-vaunted Baptist prerogative of "free thinking and liberty") as any organized group, have a difficult task before us. We must adapt to the new and ever changing situations that face us in what we used to consider stable mission fields. In fact, the words "foreign missions" are falling into disrepute because of the connotation they have of extranational influence and, yes, even condescension.

Perhaps that word "condescension" is going to be the biggest one for us to swallow — and that may well be our major hurdle. To recognize that we serve and minister to foreign, needy, underprivileged "nationals" in a condescending manner will take some soul searching. But we can face the reality, and once conquered, this smug, pat-me-on-the-back brand of working in other geographical locations will give way to a realization of our identity with these people, and to the fact that we are the ones privileged to serve — we owe it to them to carry the message of the Gospel to them — if

for no other reason than that we owe ourselves to God, and are allowed by His mercy to work off our debt in this satisfying manner.

Well, perhaps this is all pretty hypothetical and "far out." We should "play it cool," as my sons would say, and not get carried away by a lot of impractical theories. These fields of endeavor that are open and opening to us are practical in the extreme, and we need realistic approaches, sound philosophies, and complete dedication in order to capitalize on their aims.

A quick illustration will show you, I think, what I am driving at—a missionary disembarked in a strange land with his baggage, his civilized outlook and his cultural impedimenta, laid claim in his heart to a foreign empire, and constructed a mission station. In this little bit of foreign-owned, transplanted alien organization, he dispensed his knowledge — pills, three R's, and Christian ethics — and longed for the day when his time was up and he could go home with his souvenirs and spend a furlough telling people how much he had been doing.

Recently, another who had been sent to represent Christianity in another land asked, "Why should I return to America? Won't I be of as much service to Christ and the people if I work in a situation that they and their local government controls than if someone far away rules? Isn't this my home? Aren't these my brothers?"

Which of these will have the pro-founder effect — for Christ? for Seventh Day Baptists? for Christian civilization? With your answer you begin to get a glimpse of what is beginning — just barely beginning — to take shape in the mind of the "Missionary Board."

Stamp Collection Project Ends This Month

The S&H Green Stamp collection project of the Women's Board is being concluded on March 31. Anyone having stamps which are intended for this project is urged to send them to Mrs. Roger Burdick of Milton, Wis. As of March 19, 945 books have been received.

Legislative Release

The following release was made by the N. Y. State Council of Churches on March 5, 1964.

Assembly bill, print 4343, would amend the Penal law to permit conducting business on Sunday if the individual uniformly keeps another day of the week as holy time, and conducts business in a manner as not to disturb the religious observances of the community.

The Legislature last year passed a bill allowing proprietors of small stores in New York City to open on Sunday if they kept another day as a Sabbath. The New York State Council of Churches approved a state-wide version of this bill which was defeated. There is a problem of equity for those who keep a "day other than Sunday" because they may choose to close on their Sabbath and are required to be closed on the first day of the week. In a society where there are many religious groups represented, the state should not provide special protection for any holy day, nor make it difficult for others to practice their religious traditions.

The Council considers a common day of rest for all peoples in one society very desirable, and this chosen day may be protected by the state for the benefit of its citizens. This cessation of work should be considered an advantage to the whole of society.

While we are concerned about the growing secularization of the first day of the week, we hold that citizens who accept another day as "holy time" should have every right to follow their usual pursuits on the first day of the week, providing they do not disturb the religious practices of other persons.

We favor this bill and urge its passage.
— T. L. Conklin.

SABBATH SCHOOL LESSON

for April 4, 1964

This Is God's Universe

Lesson Scripture: Isaiah 40: 12-15, 21-26.

Youth Work Committee

The following notes come from the Youth Work Committee meeting of the Board of Christian Education, March 9, 1964:

So far \$130 has come in from our youth fellowships to be applied toward the expenses of our Youth Field Worker since the Battle Creek SDBYF sent out appeals. This is a good start and we are grateful; however, that amount covers a little more than one month's work, so we are in great need for revitalized support.

Chairman David Clarke reported that we have 225 members of the National SDBYF.

Action was taken leading toward a better underwriting of the youth field work expense, plus the desire that each local SDBYF raise money by dedicating the income from one project toward the national youth work.

The committee to set up the Camper Exchange Program reported progress. Many difficulties were cited that hinder the effectiveness of this service.

Miss Linda Bingham, National Youth Field Worker, arrived in Alfred, Mar. 11, to commence work with the Alfred and Alfred Station youth groups.

From there she will go to Adams Center, April 1.

The SDB Board of Christian Education still has two copies of the **International Lesson Annual** for 1964 for sale. They are available for \$2.00 a copy. Write the Board, Box 115, Alfred Station, N. Y. 14803.

Sec. Rex Zwiebel attended the annual meeting of the Committee on Uniform Series of Bible School Lessons, Division of Christian Education, National Council of Churches, in New York City, March 16-20. He conducted the closing worship service for the committee of 75.

"We give not because the church has a budget, but because love has to be expressed."

— Bishop G. M. Jones.

**Reaffirming Our Statement
versus
Reaffirming the Bible**

By Rev. Paul B. Osborn

"Much ado about nothing" is the way some have felt about the controversy which led to the reaffirmation of the Statement of Belief of Seventh Day Baptists by the Conference delegates at Fort Collins last August. But some of us, thrilled as we are with the evidence of unity shown, are still concerned. By insisting on substituting the reaffirmation of belief for adoption of the simple resolution placing us squarely on the foundation of God's Word, we have again refused to speak out against human philosophy.

(The resolution referred to was circulated to the churches last summer by the Little Rock church and reads:

"We, as members of the Seventh Day Baptist denomination, reaffirm our belief that the Bible was inspired by God and that it is our final authority in all matters of faith and conduct. We, also, reaffirm our belief in the freedom of each individual to interpret the Bible under the guidance of the Holy Spirit.")

Three reasons have been given for preferring the reaffirmation of the statement. The first one, echoed by many, is that our Statement of Belief, a product of long and fruitful discussion of many, although not in complete agreement, contains an adequate statement regarding the authority of the Bible. This is true, but in view of the fact that the trend is toward divorcing the accreditation of our ministers from any accountability to doctrine, it is dangerous.

Catholics accept tradition and the Bible; Mormons, the Book of Mormon and the Bible. Many other examples could be given, but are we about to accept the Seventh Day Baptist Statement of Belief and the Bible? This must be the point. Is our leadership to depend on man's interpretation, no matter how devout and dedicated, or are we to have them depend on God's revelation?

A second reason that lends itself to objecting to either the resolution or the reaffirmation is that to reaffirm that about which there should be no question may be confusing to some and misunderstood as a sign of weakness or uncertainty by

others. But for years Seventh Day Baptists have been confused and weak because they have not been able to take a stand together on God's Word. Let's face it! We have an admirable expression of our faith and beliefs written in the Statement, but they are only as good as each individual makes them, for each one of them is drawn from Seventh Day Baptist interpretation of the Bible. Failure to agree on the source of revelation has let the door swing open to all manner of discrepancies in our beliefs. A common base upon which we can build is the only way we can stay together. Which shall we choose, the solid rock of God's revealed will recorded by inspiration in the Bible, or shall we build on the quicksands of human philosophy?

To show how confused we already are as Seventh Day Baptists we have only to mention a third reason (given in a letter) considered by the Special Conference Committee to Consider Theological Issues. This reason is more valid even though it applies just as strongly against the reaffirmation of the entire Statement. It was that "the doctrinal statement" (of the resolution) was not acceptable to the author of the letter. The objection is that when we set the Bible up as our "final authority" we are ascribing to ourselves the ability to judge the Bible worthy of that place of authority. This is far from the truth. It is not a question of human thinking or reasoning, but acceptance by God-given faith of His own inspired revelation. It is the Author of the Bible, the Holy Spirit, who makes it "our final authority." Many great scholars have written pro and con on the authenticity of the Scriptures, but it remains for each individual to receive by faith the instructions to make them authoritative.

Why is the Bible important? First, because it is God's revelation of Himself, recording His creation of the world, His commandments to His people and His Son, Christ Jesus. Second, it is God's biography of sinful man which is accompanied by His story of salvation through Jesus Christ. Third, it is God's instruction book to His children showing us how to live.

The whole thing boils down to this. Are

Seventh Day Baptists going to stand firm for the Gospel of Jesus Christ? Where else in all the world can you find the Gospel, except as revealed in the Bible? There are no secular historical references to Christ, and just a few scant lines about a man named "Jesus" outside the Bible. The Bible was "written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through His name" (John 20: 31). If we doubt God's revelation we are casting a huge stumblingblock in the way of accepting His Salvation. This is why we must be united in our dependence on the Bible. Not because it is a book, but because of Him who authored it, and because of Jesus Christ, of whom it tells.

Editor:

Thank you for "Approaches to God," by Wayne C. Maxson (Jan. 27). This reverent, straightforward statement of the author's quest for an understanding of a basic question, extremely relevant to our time, was like a breath of fresh air. There was so much meat packed into such little space, and the ideas were so well stated, that I would be proud to have written the article myself.

To "A reader from Little Rock" (March 2), I would say that, so far from being in opposition to Christianity, such an honest facing of life's deepest questions was the very essence of Jesus' life and teachings. Jesus certainly appealed to the evidence of experience and reason when He challenged His generation with the question: "Why even of yourselves judge ye not what is right?" (Luke 12: 57). It was Jesus' fearless quest and courageous witness to the results of that quest that led Him, at last, to the cross. If that is "Seventh Day Baptist" but not "Christian," I, in the spirit of Job, choose the former!

Thank you, too, for giving us Maxson's article without editorial comment. It will be a tragic day if Seventh Day Baptists ever establish any editor of the Sabbath Recorder as their official censor.

—Clifford W. P. Hansen, assistant professor of Philosophy and Religion at Salem College, and pastor of the Seventh Day Baptist Church at Salem, West Virginia.

Include the Sabbath Recorder in Your Church Budget

There are two places in your local church budget where you can logically list the Sabbath Recorder, although both are in the local missionary-evangelism or tract department of the budget. In relation to the total the amount needed for this type of effective outreach is very small.

The matching-fund offer of the Tract Board by which your church sends subscriptions to prospective members and friends calls for only a few dollars. It is limited by the number of prospects you have on your list who will not at present subscribe on their own initiative. Though small, it is well to have it in your new budget as a constant reminder to keep the list up to date and growing.

The special issue Sabbath Recorder published in February, May, and November should also be in your budget if the extra copies are not paid for by individuals and groups in a consolidated order. Distributing these special issues can be part of a major program of literature outreach. These issues are acceptable in many cases where a doctrinal tract alone might not be received with enthusiasm by the new person contacted. How large should this budget item be? It depends on how much outreach work you are willing to do with literature in your hands and how many tract racks your church maintains. Here is an example of what one small church proposes to do. It has an item of \$238 for special issue Sabbath Recorders in a total budget (local and denominational) of \$3,600. This church has had to curtail some of its proposed local missionary expenditures but decided to increase this one by \$45. Special issues are supplied at less than cost (\$8.50 per. 100).



A Layman's Look at Life in the Church

By Mary Thorngate
Dodge Center, Minnesota

A church is considered important in the community today. We hear of many a new church edifice with modern attractive architecture and large educational units. We know of many church groups large and small.

Yet, actually, what is the church? Those who gain their definition and understanding of the church's true meaning from the Bible consider the church to be the body of believers in Christ, referred to as His bride, realizing that those who believe in Christ as their personal Savior are married to Him in the true sense by faith.

When this view is accepted, a new light is cast upon our feeling and attitude toward the church with its unity of fellow believers in Christ. We find a mutual faith and interest as well as a zeal and enthusiasm for the tasks and opportunities for furthering the Kingdom and sharing the Gospel. We are concerned.

How can we be co-laborers with Him in bringing His Kingdom on earth?

Perhaps our goals have become dim. Perhaps we have not recognized our true purpose as the Church of Jesus Christ. Possibly we detect a weakness and a loss of power. Why?

Let us endeavor to examine our own personal spiritual life in the light of the following power-packed principles of strength and growth.

Do you study the Word of God for its personal message to you for your way of life? Mark 12: 24.

Have you memorized Scripture to hide in your heart? Psalm 119: 11.

Are you appreciative of the gift of salvation to you personally? Romans 8: 1.

Can you spare the time necessary for a definite regular quiet time with God? Psalm 63: 1.

Do you offer the sacrifice of prayer to God realizing the wonderful privilege of prayer? Hebrews 4: 16; Luke 6: 12.

Are you concerned enough for others

that you will give time to intercede for them at the throne of grace? Eph. 6: 18.

Does your salvation mean enough to you that you want to make a testimonial of its value? Ps. 63: 5.

When your prayers are heard and answered, are you willing to give God the credit? Ps. 9: 1, 2.

Does a spirit of thankfulness pervade your being? I Thess. 5: 18.

Do you actually trust your Lord for each day's leading with confidence in the wisdom of His will? Psalm 23.

Will you gladly accept responsibility to work for Him and His church? Eph. 6: 7.

Can you take a stand for Him against popular opinion and practices? 1 Cor. 16: 13.

How many have you led to make a decision for Christ? Romans 10: 10, 11.

Do you bear another's burdens and so fulfill the law of Christ? Gal. 6: 2.

Are you upholding your pastor and his family in prayer and service? 1 Tim. 2: 8.

Do you anticipate Christ's return to receive the church, His bride, to Himself? 2 Tim. 4: 8.

To maintain the spiritual quality necessary for growth and depth, it is necessary that each person in the church honestly evaluate his personal faith, growth and activities. Just as a chain is no stronger than its weakest link, so is the church no stronger than we are as individuals. "Christ in us — the hope of glory" is where our strength lies. Without Him is no life, no growth, no hope for the church. With Him is the abundant life.

Each of us was created in the image of God. It is our duty to refine and perfect this image and to assist others in so doing. Failure to do so is sin and "the soul that sinneth, it shall die" (Ezekiel 18: 4).

— Kershner.

ITEMS OF INTEREST

Presidential Prayer Breakfast

The annual Presidential Prayer Breakfast started twelve years ago was attended this year by 1,000. President Johnson suggested to the group that there might well be in Washington a memorial to God built by the people of all faiths and open to all for prayer.

The President spoke of how prayer had helped him bear the burden of his office "too great to be borne by anyone alone." Yet he said those who hold public office "are enjoined by our Constitution against enacting laws to tell the people when and where or how to pray." All experience and knowledge proves "that injunction is good," he stated.

The main speaker at the breakfast was Evangelist Billy Graham.

Regular prayer breakfasts are held by groups of Representatives and Senators. The Presidential Prayer Breakfast is an outgrowth of these meetings.

Eastern and Western Easter Dates

More than a million Greek Orthodox and four and one half million members of other Eastern Orthodox Churches in the United States began their Lent this year on Monday, March 16, with their Easter being celebrated on May 3, while the Western Easter falls on March 29. Only once every few years do the Eastern and Western Easters coincide, though not in a fixed pattern. This next occurs in 1966 when both Easters will be celebrated April 10.

Differences concerning the date of Easter arose between the East and the West as early as the second century. The date of the Eastern Easter was finally fixed by the Council of Nicaea in A.D. 325, which decreed that thereafter Easter should be celebrated on the Sunday immediately following the first full moon occurring after the vernal equinox, but always after the Hebrew Passover, in order that consistency with the biblical sequence of events might be maintained. (The Eastern Orthodox Churches have adhered strictly to this formula, but the Easter of the western churches is not ne-

cessarily preceded by the Hebrew Passover.)

In the second session of the Second Vatican Council in the fall of 1963, a proposal was made to adopt a universal calendar that would include a fixed date for Easter. This proposal was enthusiastically endorsed by all the Eastern Orthodox Churches and other Christian denominations.

Brooks Hays Accepts Rutgers Post

Brooks Hays, prominent Baptist layman serving as special assistant to the President, has accepted a post as professor at Rutgers University in New Jersey, to continue from March 2 until January 1965.

Hays, former president of the Southern Baptist Convention, joined the White House staff during the Kennedy administration as special assistant in federal-state relations.

In a White House press release President Johnson said he was delighted Hays would have opportunity to "share with students his lifetime experiences as a Christian in public service." The release said the President indicated pleasure that Hays' service to the government would not be lost during this period.

—The Baptist Press.

ECUMENICAL NEWS Christian and Jew

At the December World Council Mission study session in Mexico City Bishop Lesslie E. Newbigin, director, in an address before the Protestant and Orthodox leaders, reported on a proposed ecumenical study center in Israel. He told of the efforts by the WCC's Committee on the Church and the Jewish People to help churches eliminate prejudice and anti-Semitic feeling. Materials on anti-Semitism and research on the subject are being collected in various countries, the bishop said.

"Christian scholars should spend some time in Israel," he told the delegates, "to get a first-hand understanding of contemporary Jewish life and thought and to help bring about a true Jewish-Christian encounter."

WCC at Odessa Makes Statement on Peace

The executive committee of the World Council of Churches, meeting in February in Odessa, USSR, adopted a statement on disarmament that said every opportunity should be seized "to advance from competition in armaments to co-operation in disarmament." All member churches are being asked to "renew and intensify their goal for peace." Recognizing that serious obstacles must be overcome, the statement pointed out that "governments tend to maintain that a plan is acceptable only if proposed by their representatives . . . This must give way to a readiness to appraise plans on merit . . ."

Salem College Conducts Religion-in-Life Week

The program for Religion-in-Life Week March 2-6 was arranged this year to provide counseling and guidance to students of all denominations. The guest leader who gave the keynote address on Monday morning and the closing message at the convocation on Friday was Brother Thomas Farrell, president of Walsh College, a Roman Catholic institution, of Canton, Ohio.

A wide range of denominations was represented in the group of sixteen assisting clergymen from the Salem-Clarksburg area and college faculty. The program listed one each of the following: Episcopal, Presbyterian, Christian, Seventh Day Baptist, Lutheran, and Catholic. Pastors of four Methodist, three Baptist, and two Evangelical United Brethren churches took part.

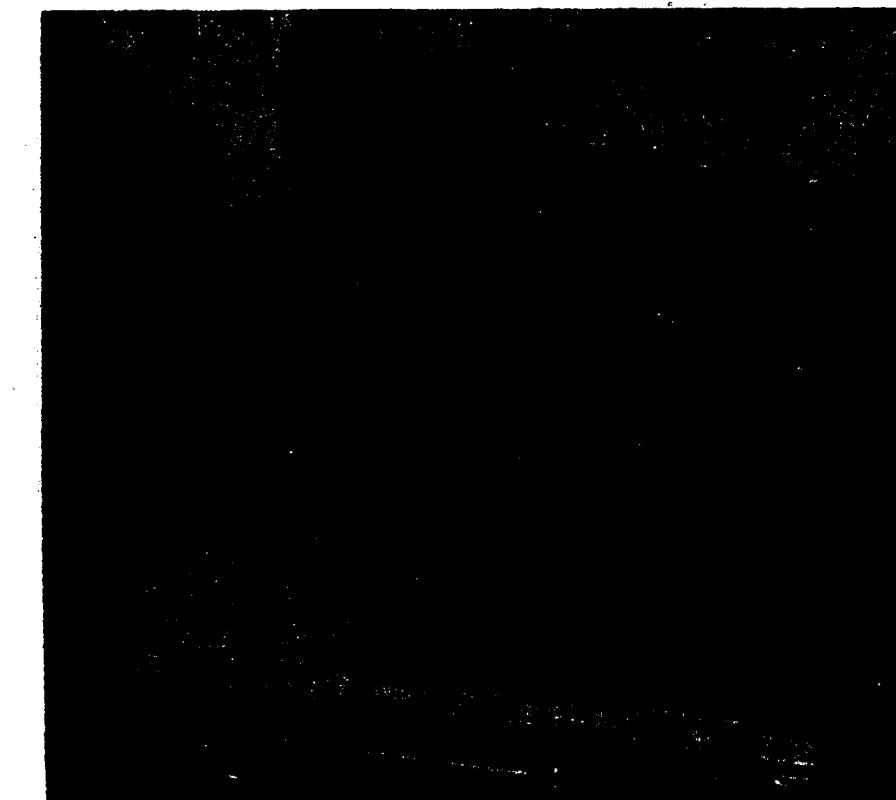
The program for the week was arranged by a subcommittee of the Religious Life Committee of Salem College, the Rev. Prof. R. B. Florian (Methodist), chairman; assisted by the Rev. Dr. Guy Funderburk (Southern Baptist), the Rev. Dr. Melvin Nida (Seventh Day Baptist), Mrs. Ray Freeland and Miss Mary Castle. This subcommittee worked in close cooperation with the Salem College Administration, according to the program leaflet received from the registrar.

MARCH 23, 1964

Recumbent Deacon Active in Church and Youth Work

By C. Fred Kirtland, Pastor

Bro. Paul Campbell laughs loudly as Sugarfoot barks her approval of the site chosen for the young people's breakfast scheduled during the Southwestern associational meetings to be held in Hammond, La., from June 18-21.



The site is the beautiful Reimers private camp amidst tall pines, which should offer a very impressive early morning service with its fascinating beauty. Special speaker for the Young People's Fellowship will be Don Hammonds, director of the B.S.U. at South Louisiana College.

With Bro. Campbell, who is one of the deacons of the Hammond church, is Robert (Bobbie) Raiford and Earl (Butch) Hibbard.

Bro. Paul Campbell has done much towards making this year's associational meetings a success. From his bedside he operates a telephone answering service through which he has arranged for the use of the Reimers Camp and the Eastside Hammond Elementary School Cafeteria. The cafeteria will be used to serve the meals each day. Though handicapped, his spirit and determination to serve God and His church as best he can, is an inspiration to everyone who comes into contact with him. He is the local director of the Salvation Army and an active member of other civic functions of the area.

The Sabbath Recorder

Bro. Campbell was ordained a deacon of the Hammond church on August 17, 1962, and is the son of the late Edna Booth Campbell, a charter member of the church.

His constant companion is Sugarfoot, a fawn colored Chihuahua. His favorite hobby is helping those who need help. When asked where he receives his energy he will most likely answer, "I am what God has made me, and I am grateful to Him for all that I have."

We who are able to move around on our feet should take a good look at this modern-day Paul and ask ourselves, "Am I doing all that I can for the glory of Christ?"

Those who never retract their opinions love themselves more than they love the truth.
— Joubert.

NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA. — Our revival series is over (written March 12) and only time and God can tally up the results of its "success." But I don't feel I'm talking out of turn when I say that we feel our efforts were well rewarded. The music was outstanding, the meetings brought many new people into our sanctuary who, before we advertised our meetings, probably never realized there were Baptists that kept God's Sabbath. We ran sizable, eye-catching advertisements in the News-Journal. A large oil-cloth banner was erected on the church proper and our young people spent an afternoon at one of the large shopping centers distributing pamphlets of revival programs.

Our own pastor was the evangelist and the morning worship services several weeks prior to the two weekends of meetings were sermons to prepare us for this revival experience, "There's more to Life."

During the five nights of services, three went forward accepting Jesus as their Savior. The week following the revival, two others expressed their desire to be baptized. On Sabbath, February 29, five candidates were baptized, and on March 14 it is expected they will all be joining the church. Praise God for "mountain-top" experiences such as these!

—Correspondent.

DODGE CENTER, MINN.—Two special services have been held recently: one in honor of Boy Scout Week with a sermon on "Be Prepared," and a children's message on "A Handbook," meaning of course, the Bible; the other Race Relations Sabbath. Pastor Richards preached on "Mastering Racial Prejudice."

On Sabbath, February 29, after the regular Meal of Sharing, the filmstrip "Win Your Community" was shown.

We are glad to report again that praying and planning for the evangelistic meetings scheduled for April 2-11 claim much of our time. Albyn Mackintosh of Los Angeles will be our guest speaker.

We are co-operating with other churches of the community in a series of pre-Easter services with our pastor preaching and our church as host on Wednesday evening.

The auxiliary societies met at their scheduled times during February. Socially, we had the regular Birthday Social, sponsored by the Ladies Aid. The theme was Washington's Era. Several birthday cakes were displayed and later judged. In the afternoon a program of church talent was presented.

Accidents involving broken bones have handicapped two of our people. A car accident left Mrs. Donald Payne with an injured foot, and basketball caused a broken ankle for Bill Bonser.

Mrs. Jessie Langworthy, 92, celebrated her birthday on February 29 with a family gathering and a card shower. Her years have been many, her birthdays few.
—Correspondent.

Accessions

Milton Junction, Wis.

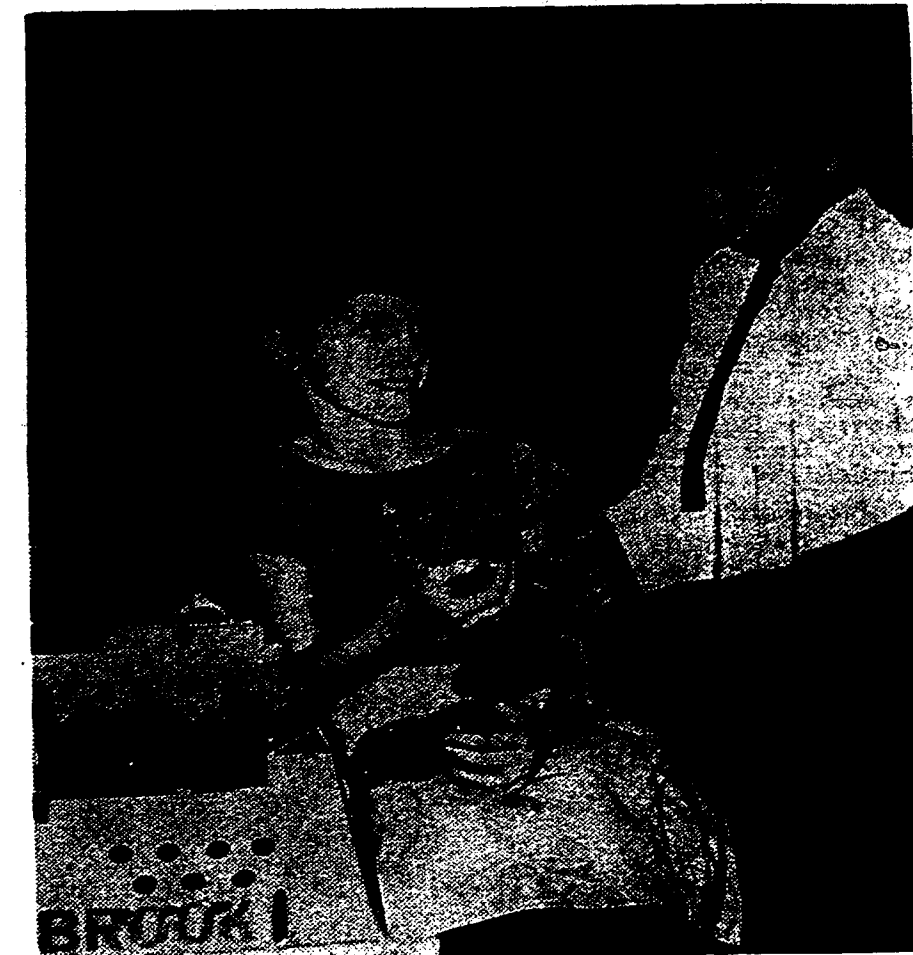
By Baptism:

Chester Harrington

Florence (Mrs. Chester) Harrington

Marriages

Appel-Jack.—James W. Appel, son of the Rev. and Mrs. A. Addison Appel, Edgerton, Wis., and Miss Diana Kay Jack, daughter of Mr. and Mrs. Cletus N. Harris, Janesville, Wis., were united in marriage in the Albion Seventh Day Baptist Church February 14, 1964. The Rev. Addison Appel, father of the groom officiated.



An Easter Story

Karen Schutt, 11, and Michael Prader, 10, from the Otilie Home for Children in Jamacia, N. Y., look as if they had never before handled fluffy little black and yellow chicks. There is something more than wonder in their eyes. They did not receive this box of chicks for Easter; they and other Protestant children of all faiths sent them with their meager earnings at the Children's Home to far-off Congo in the Chicks for Congo Program of Heifer Project of Church World Service. The scene is at Kennedy International Airport where the crates were opened briefly to let the children see what their savings had provided for the needy of strife-torn Congo.