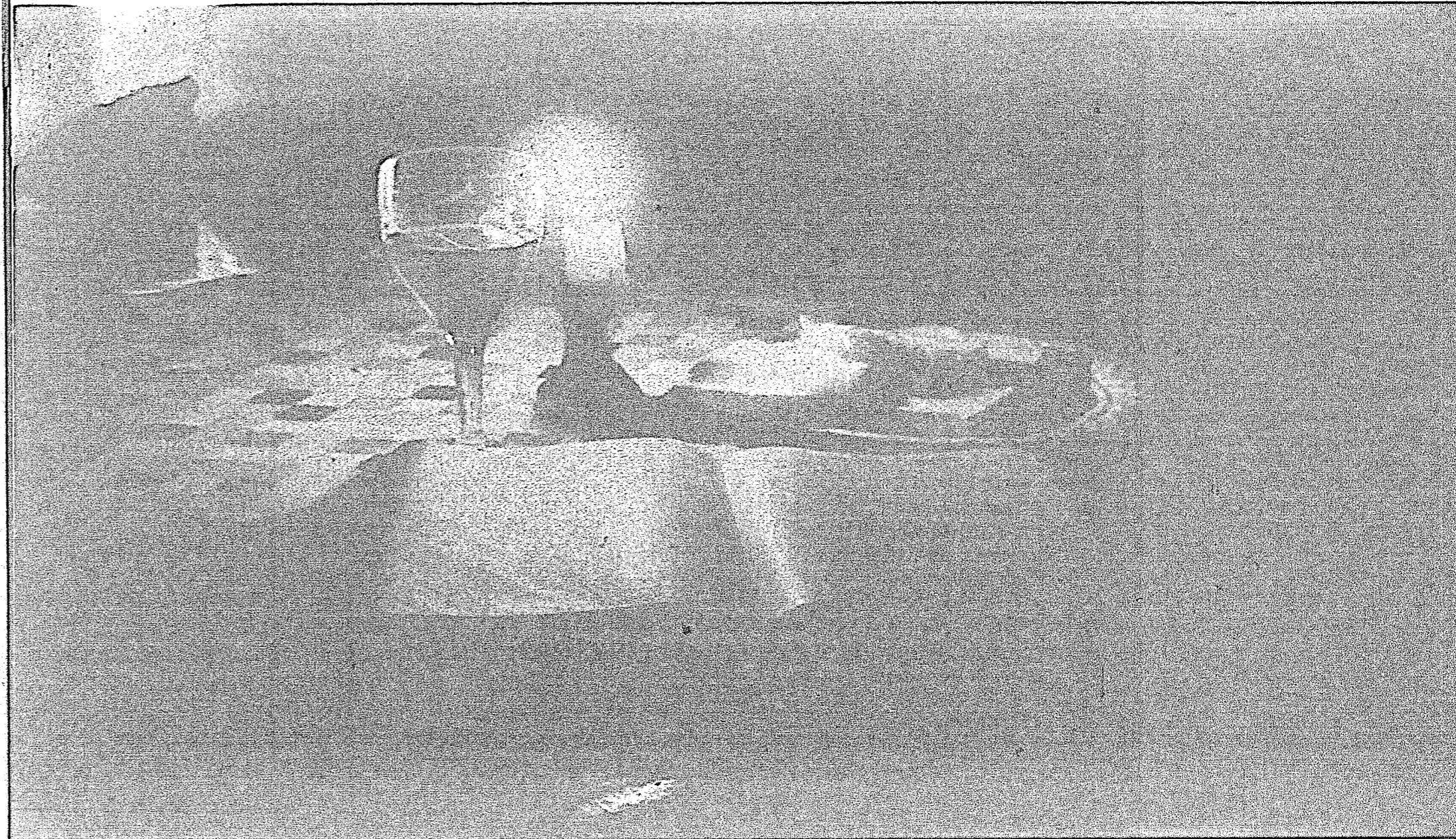


## OUR WORLD MISSION

### OWM Budget Receipts For January 1964

	Treasurer's January 4 Mos.		Boards' 4 Mos.			Treasurer's January 4 Mos.		Boards' 4 Mos.	
Adams Center	\$ 273.75	\$ 340.00			Middle Island	46.00	129.00		
Albion		101.05			Milton	677.42	2,660.46	45.00	
Alfred, 1st	742.40	1,483.36			Milton Junction	95.20	595.20		
Alfred, 2nd	134.75	722.92			New Auburn	24.50	127.40		
Associations					North Loup	323.85	333.85	414.00	
& Groups		60.00	\$ 383.88		Nortonville	98.00	547.83	25.00	
Battle Creek	540.73	2,061.81	20.00		Old Stonefort	47.00	129.25		
Bay Area		225.00			Paint Rock		45.00		
Berlin	253.33	509.61			Pawcatuck	593.75	1,977.85	10.00	
Boulder		153.85			Plainfield	533.15	1,535.46		
Brookfield, 1st		147.00			Richburg	155.00	505.50		
Brookfield, 2nd		35.00	20.00		Ritchie	150.00	200.00		
Buffalo		140.00			Riverside		989.24		
Chicago	112.50	415.00			Roanoke		15.00		
Daytona Beach		372.52	100.00		Rockville	134.37	326.30		
Denver	124.15	396.57	25.00		Salem	300.00	1,010.00		
De Ruyter		166.25			Salemville	9.00	122.01	6.00	
Dodge Center	20.00	404.33	5.00		Schenectady	15.00	44.60		
Farina		190.15			Shiloh	1,140.85	2,430.76	10.00	
Fouke		40.00			Texarkana		23.00		
Hebron 1st	54.00	363.78			Trustees of				
Hopkinton 1st	247.50	882.00			Gen. Conf.	60.20	60.20		
Hopkinton 2nd	7.00	59.08			Verona		483.38		
Houston	111.45	111.45			Walworth	10.00	225.00		
Independence	138.75	310.25			Washington	61.50	61.50		
Individuals	180.00	205.00			Washington				
Irvington	400.00	800.00			People's	10.00	30.00		
Kansas City	60.00	172.00			Waterford	159.95	561.85		
Little Genesee	157.25	484.75			White Cloud		211.06		
Little Rock		63.00			Yonah Mt.	20.00	20.00		
Los Angeles		1,100.00							
Los Angeles,					Budget	\$9,808.32	\$31,335.87	\$2,063.88	
Christ's	20.00	85.00			Non-budget	130.00			
Lost Creek	250.00	704.65			Total to				
Marlboro	264.93	1,178.70			disburse	\$9,938.32			
Memorial Fund	1,051.09	1,451.09	1,000.00						



### JANUARY DISBURSEMENTS

Board of Christian Education	\$ 715.65
Historical Society	50.21
Ministerial Retirement	991.32
Ministerial Education	1,842.84
Missionary Society	3,689.18
Tract Society	1,084.64
Trustees of General Conference	69.52
Women's Society	204.83
World Fellowship & Service	147.38
General Conference	1,142.75
<b>Total</b>	<b>\$9,938.32</b>

### SUMMARY

1963-1964 OWM Budget	\$100,510.00
Receipts for 4 months:	
OWM Treasurer	\$31,335.87
Boards	2,063.88
	33,399.75
Amount yet to be raised	\$67,110.25
Needed per month to raise budget	
by July 31, 1964	\$11,185.04
Percentage of (10 month) time elapsed	40%
Percentage of budget raised	33.23%
Gordon L. Sanford, Little Genesee, N. Y. OWM Treasurer.	
February 5, 1964	

*"... This is my body ..."*

LUKE 22: 19-B

# The Sabbath Recorder

First Issue June 13, 1844

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

DON V. GRAY, Editor

REV. LEON M. MALTBY, Managing Editor

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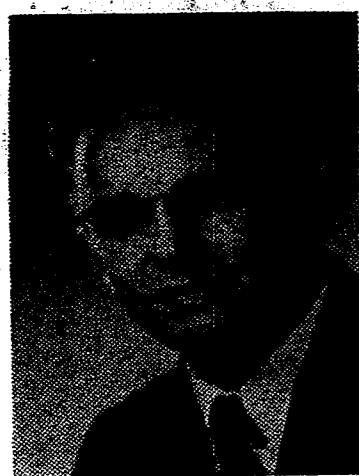
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PLAINFIELD, N. J., FEBRUARY 17, 1964  
Vol. 176, No. 7      Whole No. 6,082



**The Editor**  
51 yrs. old. Supv. Tool Inspection, Parker Pen Co. Deacon and licensed layman in Milton, Wis., Seventh Day Baptist Church. In 4th year as Field Coordinator, North Central Ass'n of Seventh Day Baptists.

**Statement of Purpose:** Since it is true that the Church is the Body of Christ, then by all means let us explore the proper functions of that Body in our time.

**Front Cover:** Ektachrome taken by Don Gray at 1960 Ass'n Ministers Retreat. Actual communion setting.

**Back Cover:** "The Saviour" by Ralph Palen Coleman. Used by permission.

**Scripture:** New Testament references used in this issue are from **The New Testament In Modern English**, Copyright J. B. Phillips 1958. Used by permission of The Macmillan Company.

(1 Corinthians 12: 23-25) "On the contrary, those parts of the body which have no obvious function are the more essential to health; and to those parts of the body which seem to us to be less deserving of notice we have to allow the highest honor of function. The parts which do not look beautiful have a deeper beauty in the work they do, while the parts which look beautiful may not be at all essential to life! But God has harmonized the whole body by giving importance of function to the parts which lack apparent importance, that the body should work together as a whole with all the members in sympathetic relationship with one another."

## RETARDED SAINTS

Justin and Trudi Camenga

"Before we enter," the professor said, "try to remember that what you will see here are all human mistakes. They are as repelling as mistakes can be, and as human as error itself." The door opened and we walked into the total care room. Slowly, in single file, we walked between the beds and silently looked at what they contained. The words of the professor echoed through my mind as I saw lives flickering in bodies grotesquely like my own. Their flesh — twisted, hideous, ridiculous — witnessed somberly to their inadequacy, to their total dependence upon others for their existence. We walked out of the total care room and a door separated us from the wreckage there.

"There are those who presume that it would be kindest to kill them painlessly and free them from their suffering. The truth is, I believe, that they do not suffer as much as we, who see how limited they are and assume we can do nothing to help them." The instructor closed his notebook. "We are as ignorant in our own way as they are in theirs . . . Class dismissed."

It is Christmas again, and as we sit here in our mobile home, our eyes constantly return to the spray of pine branches, complete with lights and other decorations, which hangs inside our northwest window and serves as our tree this year. It is no ordinary decoration, but rather the result of a Christmas party which seven of my class attended. The boys tackled the job with the tools provided: one saw, three pairs of pliers, wire and pine branches. "Cut this right there," said one; "now gimme a six-inch wire." An-



Justin and Trudi Camenga

other, who had just cut a wire extended it toward this self-appointed dictator, who regarded it with scorn and smiled caustically. "A longer six-inch piece of wire, you dummy, or d'ya need a ruler?" Two others laughed and one of them said, "Look who he's callin' a dummy! Don't it sound silly? We're all in Special Education and we're all dummies, one way or another." All laughed, a wire of the required length was provided, and the "tree" was finished.

My first year of teaching is behind me now. It has been a wonderful year. I have learned to smile graciously whether I am introduced as a Special Education Instructor or as a retarded teacher. I have learned that mentally retarded youngsters have spirits which desire as much as any of us to excel without effort. I have come to believe that they are as aware of a spiritual life as most of us and that those of us concerned with Christ and His worldly kingdom dare not neglect them.

My interest in the problem of abilities was awakened during my work with the Army. Nearly everyone chosen for our field had attended college. Several of my associates held advanced degrees. When I completed my training I was fortunate enough to be given an assignment which often allowed me to choose how I would spend my time. Many of the classified files were open to us, and we took advantage of this opportunity to look up the recorded statistics of our friends. Each new person in our office was preceded by his file, which was previewed by one or more of us to find out his interests and prejudices. We were a compact unit, not all friendly but nearly all equal. Imagine then, the shock and wonder which occurred in our academic little group when we heard that a new man was coming. "Look," said the clerk, pointing to the form. My eyes ran down the form, and experience began to build a picture. He was short

enough to walk under my extended arm, stocky, had a broken nose — I stopped suddenly, and re-read an item. "Here's an error," I said, pointing to the block which listed the results of various tests, "his G T is way down. Better —" "Better call Headquarters?" asked the clerk; "I have — there's no mistake." I looked again. "But this means he's got a two-digit I. Q. — a two-digit I.Q. You have to have —" "at least one hundred and twenty to get in this outfit," smiled the clerk. His smile became an irritating grin, just barely on the polite side of maliciousness: "Oh, yes," he pretended to recall, "the boss says he's going to work with you, pal — congratulations! He feels you have a lot in common." He paused to let this sink in while he adjusted the maliciousness in his smile within a hair's breadth of what my already short temper would bear. "You keep the same day — he's a Jew."

When the new man arrived, I met him as politely as one who is convinced he is superior can meet another. He was over forty, but his forehead had no deep wrinkles. This and his ruddy complexion made him look like a man in his middle thirties. We sat down over coffee. "I never liked to beat around the bush," he said. "I know what my I. Q. is, and it hasn't bothered me for twenty years. You just tell me what to do, and I'll do it." I mentioned some work which needed to be done in a wooded area near our office. The next day a foggy morning drizzle slowed traffic. When I got to the office he was not there. About eleven o'clock a figure in wet army clothes dripped into my office. "All done," he reported. "You didn't have to go out there today," I told him. "Well, I sure wish you could have told me that at six this morning," he said mournfully. "Anyway, it's finished. I'm stubborn, at least."

His dogged persistence exasperated us at times, but we all came to admire him for what he was. It was during one of our arguments that I said, "But if you do that, everyone will think you are foolish." "Well, in the eyes of God we're all foolish," he said, looking at me, "— equally foolish."

Here I have written a short account of one man who earnestly and constantly tried

(Continued on page 4)

Then he took a loaf and, after thanking God, he broke it and gave it to them, with these words, "This is my body which is given for you: do this in remembrance of me" (John 22:19).

### "DO THIS"

Myra Thorngate Barber

The Master sat among His twelve —  
And spoke —  
"Do this" —  
No cruel command was this:  
"Or else!"  
No explanation — hesitation;  
"Because" — or "Well . . ."  
But simple, sweet and clear —  
"In remembrance of me."  
And so today we wait  
In solemn hush.  
We think again  
Of water turned to wine,  
The tiny ones He blessed,  
The lovely words "Come unto me" —  
The Upper Room, "my Father's House,"  
The blood-stained climb,  
The cross, the agony, the glorious victory.  
Then sad, in shame and sorrow  
We know again  
The hasty word we spoke,  
A stolen pleasure,  
A truth untold, the sin  
That we held secret.  
Yet —  
The bread is ready —  
The cup is filled —  
We hear the words,  
"Do this" —  
Still sweet and clear  
"In remembrance of me."  
As little children  
Hushed and humble  
We eat and drink  
Praying silently  
"Father, forgive, forgive"  
And in the quietness  
Comes the music of His words,  
"You have remembered —  
Go and sin no more."



Myra Thorngate Barber

### RETARDED SAINTS

(Continued from page 3)

to be all that he could become. He was an example of a life completely given to duty. Although he was a man who had few gifts, he shamed the rest of us by the amount of useful things he accomplished simply by doing all that was asked of him. "I. Q. will be a great thing," he used to say to us, "as soon as someone finds a use for it."

Perhaps the significance in the parables of the talents and in Christ's sermons on the light of the world and the salt of the earth, can be understood only through people who walk in His light. We look about us and are amazed at what others accomplish. We reserve ourselves and our talents too much to criticism, discussion and report. We run our churches with sharp business practice, while successful businessmen are reporting that *their* business concerns run on faith. We sin as we fail to use our talents. We should regard ourselves not as better-than-average Christians, but as retarded saints.

Who can say? Perhaps an angel walks through the churches today looking at the spiritual wreckage and cries out in despair, "Is this not hopeless?" And the answer comes, "With time and patience there is much which can be done. Remember, angel — these are my children."

### THE HORIZONTAL DIMENSION

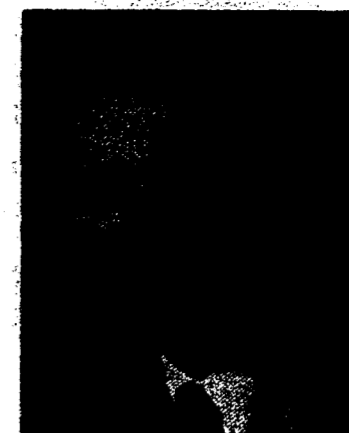
"The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord" (Luke 4:18-19).

In examining the horizontal dimension implied by the front cover, I am impressed by the number of archetype symbols included therein. I shall try to compose them as I see them. I am afraid the observations are valid only for my particular perspective of truth. Therefore also you should expect gaps in logic, leaps of faith and a value system that over-values what to you may seem ridiculous.

First, let us briefly discuss symbols as they depict experiences of the physical world and as they may depict the world of transcendental experience. Sense data are valid symbols in the scientific technologic world as we know it today. The physical determinants of mathematical and physical reality and the biologic determinants of genetic protein-saline life are beginning to be known. However, no matter how finite the structural dissection, or how sophisticated the organization of physical and biologic reality, the sense data symbols reveal only new areas of knowledge and greater areas of ignorance. Sense data are symbols of what *is*, and these we can measure and experience ourselves, in a predictable repetitive manner. They have shown us an amazing organizational sophistication in the *physical* world of life.

We wonder now if such organization can be expected in the spiritual-transcendental areas of life. Technology, as we know, has not pierced the organization of the transcendental. A. N. Whitehead might be paraphrased, "We have no immediate perception of the transcendental world as an element within our own experience."

This is not altogether true, for there are certain personalities that do have transcendental reality as an element in their own experience. Martin Luther hearing God's voice in his father's angry words after his unsuccessful ordination as a priest, "God give it that it wasn't a devil's spook," is such an



Dr. Lewis May  
A Practicing Physician,  
Temple City,  
California

experience by a personality sensitive to the transcendental. These experiences are not isolated but do tend to occur in ordinary, sensitive personalities. It is to our detriment as Christians and especially as Protestants that we have failed since the first century to make some orderly chronology of these experiences of God with men. Much could be learned statistically if nothing else. Unfortunately also, visions, dreams and prophecies issue forth from the minds and mouths of too many "nuts" to enable men to sift the wheat from the chaff in the transcendental. However, the works of certain individuals should have freed the human mind to search and experiment in this realm. Freud's discovery of the sexual motivation of behavior and Jung's archetype of the collective unconscious are religious discoveries of spiritual nature comparable with Galvani's discovery that electricity existed in live tissue as he watched his dinner of frog legs twitch on his wife's copper clothesline.

The uses of experiments with motivation and unconscious forces will lead to an understanding of man and an understanding of what is not of God. They may free man from fear of original sin and lead him to an understanding of his perpetually frustrating sinful state. He may learn how to communicate with God through his collective unconscious, and eventually his *conscious* mind may communicate with God. This was certainly what Christ had intended in sending the Comforter, the Spirit of truth. He was to be consciously with us. The electrical analogy may again be in order if you will think but a moment of the refinements that have been made today in a current passing along a copper clothesline. We as humans have not used the tools that are available to us for investigating self and God. Charlatans and mystics have stopped sane minds from searching this field. The Bible,

the unconscious, the uncommon sense of conscience, visions and dreams, basic motives of behavior both human and divine, are unexplored, unmeasured areas of sense data in the human/divine experience.

To suggest that this unconscious is a force in the life of many people, let us look at the front cover again. The unconscious content in the cover of the "Conjunctio Oppositorum"\* in many modes shows light and dark, Bible (word) and Bread (body), the crude circle, triangle, and square in both shadows and light. The many shaded dark squares in the bright circle of the tablecloth attest to the Mendala traits†, and the power of the collective unconscious in the compositor of this symbolic picture. These suggest in random fashion the many forces affecting his life and we are so unorganized that we have no concept to refer to for its significance or its interpretation. Certainly the picture is symbolic of the state of man in life, the conflict of opposites, joy and tragedy, good and evil, conscious and unconscious, the unity of opposites, a state of perpetual paradox.

It is impossible for me to give meaning to these symbols. Personal ignorance limits interpretation and I am only just barely aware that something significant might be there. In projecting the self into a symbol one introduces fallibility and error. As the potter shapes the pot, each of us molds the signs and symbols he receives according to his motives, his collective unconscious, his conscious self — not to mention the spirit of truth in him, or lack of it, or the Maker Himself. One weaves them into the significant pattern for his own life. We must examine any clue given by experience as to the nature of God and nature of man. God uses these forces, this conflict of opposites, to effect His will into the consciousness of man. *To become aware of the conflicts within us, to temper our actions by knowledge of the conscious word, to be sensitive to forces directed on us, will show us the nature of truth, the purpose of God and our place in the mosaic of existence.*

\*Conjunctio Oppositorum: the nature of God, containing all opposites welded together as all-encompassing Truth. (Carl Jung)

†Mendala: universal symbol of man's collective unconscious. Usually circles complicated by a square. (Carl Jung)

## THE VERTICAL DIMENSION

By Ray and Barbara Froding

"As for me, if I am lifted up from the earth, I will draw all men unto myself."  
— John 12: 32.

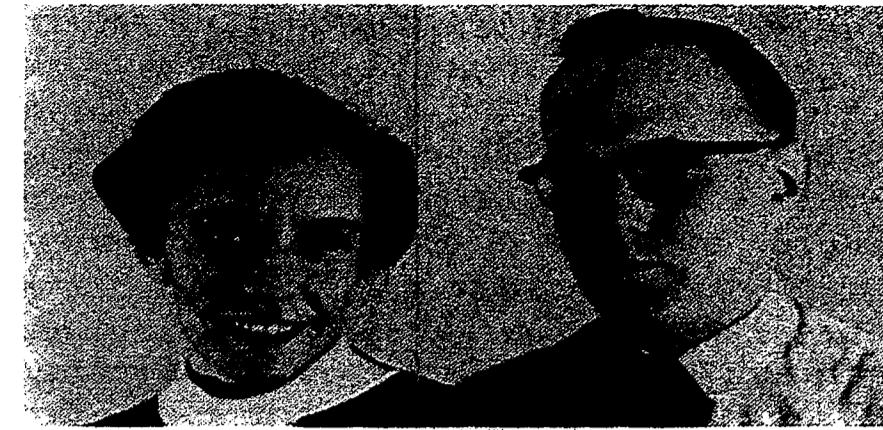
As a man lives, he moves in a world of men and man-made things, where he rubs elbows with other men, producing goods, buying and selling, neighboring, competing, loving, hating. This is one level — one plane. It is a *Horizontal Dimension*.

As a man grows he becomes aware of higher things, of better ideas, of good, of beauty. These are to be found in the most unlikely places; a shining life in a squalid slum — a bus driver who radiates warm friendliness — an inconsistent good spot in a wicked man. This quality seems to be present on all levels from the best and highest to the lowest and worst. Since it is present on all levels and cuts through all levels, it is a *Vertical Dimension*. Christians call it God.

When the vertical dimension cuts through the horizontal at a right angle we have a cross. It is fitting that where God (the vertical) meets man (the horizontal) we should find Jesus the Christ. Jesus the center, the Light. Jesus the Word made flesh. When we accept Jesus and take Him into our lives, we become one with the Light. Since we are one with the Light we cast no shadows. We see clearly — man and God — the cross.

College students were asked, "Does God understand TV?" The great majority said, "No, I don't think he does." Students! At one time there was an either/or question about God and science — evolution or the Genesis story. Similarly there is a question today of psychiatry or Christ, where sickness of the soul is concerned. Why these questions? We have a tendency (whether we are willing to admit it or not) to make God an old fuddy-duddy — to characterize Him as a God of history.

God is not struggling to master the circuitry of television. He wrote the rules! God is not a stranger to intelligence and research. He wrote the rules! God is not ignorant of psychology and human foibles. He wrote the rules! If God is all-powerful, all-knowing, all-present, He must be up-to-date. Indeed He must be up-to-date for all ages to come, since His knowledge is of a



Ray and Barbara Froding

prior sort, He having created us. History is but a record of time as it passes over the knife-edge of the present, and our God is a living God. God is!

Our God is not old-fashioned, but quite often *man* is. Is God foremost in the minds and affairs of man? Is He given credit and thanks for man's successes? Do we give Him our confidence? Is He a vital, vibrant force in this era? Ours is a pragmatic\* generation. "If it works — fine, I'll buy it. If it comes through with the goods, I'm for it." What image does Christianity have in the streets today? What is the popular characterization of Christianity? Consider this example, the experience of a certain missionary to the Eskimos: he gave a sermon on Hell, using the familiar illustrations — a hot place, fire and brimstone, where the fires never go out. Those Eskimos wanted to go there — this sounded pretty good to them! What illustrations have *we* used for God? What God have we presented to our generation? If our God is a living God, if Christianity is a vital, living religion, if God is all-powerful, all-present, and all-knowing — is He not then a God of business and work? Why isn't God a more common factor in the problems and decisions of our time? Why aren't more pragmatists Christians? Maybe we *are* presenting an old fuddy-duddy. Is the message we bring about God as up-to-date as our God Himself?

God created us and sent His Son to live among us — the Word made flesh. Jesus in His ministry healed many people. "Miracles," we say! Jesus said, "... and even greater things than these shall you do!" We say, "The feats of modern medicine and sur-

NOTE: \*Pragmatism is the philosophy that all truth must be tested by the practical results of believing or applying it.

gery are just as miraculous." Jesus' healing and modern medicine are both examples of the power of co-operation with God's laws. The laws have not changed — God the same yesterday, today and tomorrow.

The best minds of medicine and psychology are beginning to think of man as a whole — body, mind, soul. When one part is sick, the whole is affected. Complete health involves all three. It is significant that psychologists and doctors are the forerunners in this movement. What has happened to Christianity? If Christianity is for the whole man — where have we been? Maybe we have been putting the emphasis on religion instead of Christ — on church instead of life. Have we been guilty of selling watered stock?

"In the beginning God created the heaven and the earth . . . and God said, let there be a firmament in the midst of the waters . . . let us make man in our image, after our likeness . . . and God saw every thing that he had made, and behold it was very good" (Genesis). God created and God sustains. The phrase "the laws of God" is widely accepted, although "laws of nature" is heard more often. Are not these one and the same? The Christian then, having accepted Christ into his life, should be the closest to God's laws.

Could Christianity be defined as the art of living for God, of living in Christ? God does not have two sets of laws; why should we? God is not old-fashioned; why are we? Jesus lived and worked in harmony with all of God's laws; why don't we? *Christianity* is dynamic, Christ-centered living. *Religion* need not include Christ, nor does it have to be dynamic, moving, alive. We think this is a valuable distinction.

Jesus said (Matt. 5: 13), "You (who follow this Way) are the earth's salt. But if the salt should become tasteless, what can make it salt again? It is completely useless and can only be thrown out of doors and stamped underfoot." To restate what we proposed earlier: It is fitting that where God (the vertical) meets man (the horizontal) we should find Jesus Christ. When we accept Jesus and take Him into our lives, we become one with the Light, which He is. Since we are one with the Light we cast no shadows. We see clearly — man and God — the cross.

## THE UNCLEAR TRUMPET

By Burton and Carol Crandall

(1 Corinthians 14:8) "Unless the bugle note is clear who will be called to arms?"

Communion is a time of dedication to Jesus Christ. Although we may be concerned with only a few aspects of our lives at such a time, our entire lives are dedicated in a singleness of purpose as exemplified in the singleness of the candle flame. This singleness of purpose must never be forgotten, no matter where we are or what we are doing. Because we most frequently display our degree of dedication in the area of communication, let us look at some reasons why our trumpet call may be unclear.

Basic to Christian communication is love. As Paul wrote to the people at Corinth, "If I speak with the eloquence of men and of angels, but have no love, I become no more than blaring brass or crashing cymbal." Even a poorly communicated message may be very effective if done in love. However, an *organized* message given in love is much more effective — witness the continuing power of the Gettysburg Address. Love is as basic as the cross, and like the cross extends up to God, out to mankind, and down to ourselves.

The trumpet may be unclear because we ourselves are unclear as to our purposes. The Christian church is all one body in at least three aspects which must all be merged in maintaining this singleness of purpose. *First*, our purposes must be aligned with what we believe is God's will. *Second* (and this is the most difficult), our purposes must be clearly related to the needs and understanding of those who listen. *Third*, the purposes must be those which we can support capably and with vigor.

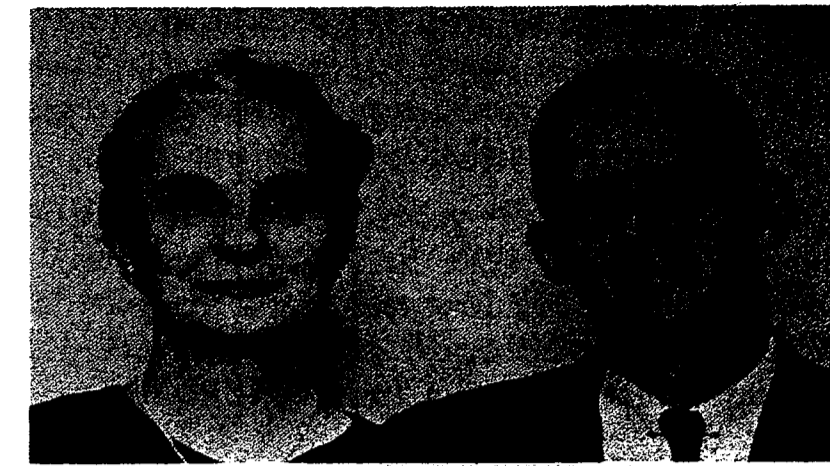
This need to consider both ourselves and our fellow men leads to the need for frequent reappraisal of our goals as well as the methods used. This is a combination of a better understanding of some of the problems, and of learning new ways to solve them. Haven't you often exclaimed, "That's just what I need! Why didn't I know about this before?" Perhaps because you weren't looking; perhaps it wasn't available until now; perhaps you weren't ready for it earlier. But singleness of purpose sometimes requires that *not all* new or different concepts be

utilized. Our purpose determines the pattern of our activities, or as Paul would say, the notes we play on our trumpet. We must have a pattern which we follow. We may decide to play a different piece of music or change our course of action, but until there is a decision to stop and then start anew, a single course of action should be followed with only minor variations. A major change in our plans calls for a searching of heart and mind, followed by a rededication.

Another aspect of this question of why the trumpet is unclear concerns the listener. A major cause of failure in all walks of life is the inability to place ourselves in the position of the listener, the recipient, the consumer or the worker. An example would be the need for translating the decision of the board of directors of a corporation to establish a new plant in a distant city, into terms understandable to those who will be affected. For instance, the present labor force should be informed in terms which they can understand, first, of the broad plan but secondarily (and of much more immediate and personal importance), how many and what type of workers will be transferred, the basis for selection, etc. Statements must be prepared for each major group and perhaps for several levels of employees in each group.

The important point for us in this example is the necessity of placing ourselves in the position of those receiving the communication. It must be within their area of interest to be effective. In foreign missions this involves learning a new language and studying the customs and culture of the country. Frank Laubach has dedicated his life to developing more effective ways of teaching and acquiring a new language. Perhaps this means learning beatnik if you wish to work in Greenwich Village! But learning a new language is not the problem with most of us. It is the need for a better and more realistic use of our *own* language. This involves the use of the proper (and usually simple) words to convey our meaning. The truly great men often use simple but effective words — again, read Lincoln's Gettysburg Address, the writings of Winston Churchill or the sermons of Peter Marshall.

One more phase of this problem is the need for understanding the background and experience of those to whom we would communicate. This is difficult, because we



Burton and Carol Crandall

too frequently have little or no knowledge of the person's experience, or assume it is similar to our own. There is little point in playing classical music if only contemporary will be understood or appreciated. While writing this article I saw a chart showing the economic experience of the adult American population which revealed that 53% had had no experience with the Korean War, 63% none with World War II and 82% none with the 1929 crisis and immediate aftermath! And how would you impress on a youth the ethical importance of securing work and earning his own living, when his father is one of the hard core of several millions who have been unemployed (or unemployable) for several years, and whose family lives on welfare checks? Many of our social problems have lost their moral significance, and this requires a major change in the attack by church and welfare groups working on the social frontier. The Christian truths are simple and direct, but the presentation must be clearly related to the experience of the hearer. Christianity is logical and reasonable, as well as emotional and vital. As Paul said, "... suppose I came to you, my brothers, speaking with 'tongues,' what good could I do you unless I could give you some revelation of truth, some knowledge in spiritual things, some message from God, or some teaching about the Christian life?" (1 Corinthians 14:6). Our trumpet call on the social frontiers may be very ineffective unless we can talk in language comprehended by our hearers.

In a similar vein is the importance of timing. As there is a time for planting and a time for harvesting, so there is a time for cajoling, a time for praise, a time for reprimanding and a time for counsel. Here, more than at any other point, we need to be led

(Continued on page 11)



## IVORY TOWER, GOODBYE

Garth and Mayola Warner

"Now comes my hour of heartbreak, and what can I say, 'Father, save me from this hour'? No, it was for this very purpose that I came to this hour." — John 12: 27.

Dear Misao:

Hi there! How are you today? It was so good to hear from you again. When we took you to the train at the close of the Conference last spring, I felt that our friendship had not ended, but really just begun. Even thousands of miles of ocean can't come between friends! Right?

It must be thrilling for you to be teaching Christian Education there in a Junior College. I know that your dedication to Christ and sharing of His love will certainly enrich everyone you contact there in your native Japan, as you have blessed all of us who knew you here in the States.

In your recent letter you asked about our faith — and apologized for not giving me time to tell you about us when we were together. Believe me, the story of your conversion from Buddhism to Christianity, from hatred to love after the atom bomb was much, much more exciting than our stories! But both Garth and I will be glad to share with you what Christ means to us. Or at least try to.

First of all I'm glad to say that I believe our faith is growing, especially lately — yet not without its cost. I guess maybe you remember how I did tell you that I do know Christ, and have experienced following Him in varying degrees most of my life? Well, the past two or three years have been the most exciting. It seems that after all this time, I'm just beginning to learn what Christianity and commitment are all about.

For quite a few years I thought I'd reached the "top" as far as my Christian faith and conduct were concerned. It appears that this is quite a common fallacy here in America — that when we live up to the rules and standards of our particular church and society we've "arrived." But now I know that this is not so at all. In fact, this is a very dangerous attitude. Probably you are very well aware of this. Feeling self-righteous and self-confident can make us dull and undisciplined and before we realize it, we're slipping backward.

Anyhow, my rude awakening came when I attended a retreat of Christians who got together for a weekend of Bible study, prayer, and sharing of experiences. When I got there — before Garth — all "shined and sure of myself" — and attended the first meeting, I soon began to lose some of my carefully polished veneer. One by one people told just *why* they had come to the retreat and I'd never heard anyone being so honest! Some people who "looked" like perfectly good Christians to me were actually admitting that they were going through a slump in their spiritual lives and desperately needed to be recharged. Others who didn't "look" as though they even belonged in such a group were telling some of the most marvelous personal experiences with Jesus Christ that I've ever heard! And even ministers there confided to us that they had come because they had lost vital contact with Christ and needed renewal.

Well, you can imagine how little by little the ivory tower that I'd so carefully built around myself was now cracking down! By the end of the retreat I was miserable. During the last meeting I could no longer hold back the tears of shame. Over the fireplace there was a picture of Sallman's "Head of Christ" which I shall never forget. It seemed that Christ was looking right through me and was holding a mirror for me to see my heart as He was seeing it. And what an awful picture. He didn't allow me to see all the bad at once — but only enough to deal with at one time. A good thing!

And so with His help I gave my spiritual pride and self-righteousness over to Him, and decided to come out of my tower. What an awakening it was, Misao! What a new

sense of freedom and release, and what a lot of restitution had to be done. Yet it has all been so rewarding — though not always too comfortable!

Now, after three years, I am still finding areas of my life that aren't surrendered to Him. But now I know the steps to abundant living, and have found that when we take even one step toward Christ, He takes many toward us.

This brings us sort of up-to-date as far as my experiences of faith and commitment go. Nothing too earthshaking — yet each "sinner saved by grace" seems like a miracle, doesn't it?

We are enclosing a picture for you to keep. We hope the communion setting will serve to remind you, as it does us, that Christ came out of His ivory tower — all the way — to the Cross. His body was broken, His very life poured out for us. And yet He was triumphant.

He asks us to follow His example — to be broken bread and poured-out wine for the people of His beloved world. And because He was triumphant, we can daily expect to be too, and beyond that we can expect to be a source of renewal for others! Who would want to stay in an ivory tower forever, anyway?

Garth is waiting to add a line, so I'll close.

Hi!

It was sure good to hear from you and to share some of your latest experiences. This business of Christian love could make the writers of popular songs and novels green with envy. Mayola has already answered some of your questions, so I'll just add a little by saying that I too have had to face times of introspection, and make some amends. For a man, changing ideas about rights and matters concerning pride can be a mighty painful but necessary operation. I wish I could say that there have been no setbacks or disappointments, but I believe by each trial we learn a little and grow a little.

We have found that our relationship with our children is much easier than it once was. I guess we had the idea that we knew so much that their ideas were not very important. Now we find that we are able to

share some of our problems with them and they appreciate the opportunity to express their thoughts. Imagine our surprise when one of them told us that he thought we were not being strict enough with them!

It has been very interesting and exciting to find the parallel (though not labeled) of Christian sharing in a psychology course I have been taking. This particular course is a study of the healthy personality, and one of the desired requirements is that of having the ability to share innermost thoughts with someone. Who can better fill the bill than Christ and fellow-Christians? I was more than pleased to find a book written by a Christian psychologist who says practically the same thing. It is *The Meaning of Persons*, by Paul Tournier. He also points out that we are so influenced by those around us that our "real self" is seldom seen.

It doesn't seem to do a bit of good though, to read all these fine and helpful things, if we are not able to apply them. Maybe this is another of the ivory towers May mentioned. It is certainly easy and comfortable to just quote so-and-so, or have the answer right off the top of the head whenever a real issue comes up. Sometimes I think Christians are, as someone has said, "So heavenly-minded that they are no earthly good."

I feel that in order for us to grow and help others to grow, Christ would have us come down out of that warm, comfortable, safe ivory tower, whatever it may be, and be our real selves.

Write again soon, and keep up the good work. God bless you and yours.

With love,  
Garth and May.

### The Unclear Trumpet

(Continued from page 9)

by the Spirit. We must seek guidance through communion — wherever we happen to be.

Above all, however, is the dedication of the trumpeter and the consecration of the individual, which combines the head, the heart and the body in a harmonious whole to accomplish the established purposes. And here we return again to the picture on the cover — unless one is born again through rededication, he cannot enter the kingdom of heaven, nor can he lead another.

## The Care and Feeding of Sheep

Warren and Marion Brannon

(John 21: 15-17) *When they had finished breakfast Jesus said to Simon Peter, "Simon, son of John, do you love me more than these others?" "Yes, Lord," he replied, "you know that I am your friend." "Then feed my lambs," returned Jesus. Then he said for the second time, "Simon, son of John, do you love me?" "Yes, Lord," returned Peter, "you know that I am your friend." "Then care for my sheep," replied Jesus. Then for the third time, Jesus spoke to him and said, "Simon, son of John, are you my friend?" Peter was deeply hurt because Jesus' third question to him was "Are you my friend?" and he said, "Lord, you know everything. You know that I am your friend!" "Then feed my sheep," Jesus said to him.*

In this Scripture Jesus was testing Peter and at the same time instructing him. "Feed my sheep." This might be depicted in a common western ranch scene today where the owner of a large flock is instructing his shepherd to provide care and feed for the sheep. No doubt the owner repeats several times the phrase "Feed my sheep" to impress on the shepherd the need for assuming responsibility.

As pertains specifically to nutrition, the shepherd is no doubt informed that a properly nourished flock is one that receives daily all known nutritional compounds in proper ratio. Carbohydrates, which supply energy to the animals, constitute the greater portion of the feed. Present in lesser quantities, but of no less importance, are proteins, fats, vitamins, and minerals. *Trace* minerals must be provided in very minute amounts to give that very spark of life.

The shepherd knows that a flock cannot survive on food alone. In addition, the animals must be provided shelter, protection from predators, and treated individually, as necessary, to be kept in good health.

Maintaining a healthy flock involves (1) the prevention of communicable diseases, such as sore-mouth, (2) the prevention of non-communicable diseases, such as enterotoxemia (over-eating disease), (3) the con-



Warren and Marion Brannon

trol of parasitism, and (4) the treatment of wounds or other minor ailments.

The resemblance of this pastoral scene to the human flock, or God's people, is more than just incidental. Proper nutrition is supplied through the physical ingredients of food in a very similar manner. Then, in addition, since God created man with a mind, he must have spiritual food. This is obtained through exposure to and study of God's Word.

But, as the western shepherd learned, feed alone is not sufficient. The human flock must also have shelter from the storms of life; God, the Father through Jesus Christ provides this haven of refuge. Predators are always sneaking into the fold and stealing a few souls. Disciples of Christ must be continually aware of this thievery. Ill health repeatedly creeps into our society in various forms. Yes, we, too, have "sore-mouth," "over-eating disease," and assorted other ailments which may fester "boils" of resentment or jealousy, and thus prevent a vital communion with God and a real commitment of our lives for His service. Disobedience to God's Word stimulates these diseases. One of the most serious problems of the Christian flock is parasitism. Parasites are small entities of biological life — both external and internal — which actually sap the blood, the very life-stream, from the body. These parasites are controlled by administering lethal doses of poisonous compounds. An adequate prescription which can stop the parasitism and decay of the Christian society comes from genuine and continual communication with the Lord. Unfortunately, church membership is often misinterpreted as fulfilling this prescription. We feel safety within the membership of the church and the fellowship of those whom we know and love and trust. If we are merely storing Christianity, it is of little real value.

In John 10:9 Jesus tells us of the way of Salvation. "I am the door. If a man goes in through me he will be safe and sound; he can come in and out and find his food." So far we have been thinking primarily of sheep within the flock of our acquaintance. Now, in John 10:16a, Jesus further states, "And I have other sheep who do not belong to this fold. I must lead these also, and they will hear my voice." Jesus states here very plainly that there are other sheep which must be led to the fold. He is referring to all peoples of the World; not only to our relatives, close friends, and fellow church members, but to all those with whom we may associate daily, in business, school, or social contacts. He is referring to those sick or physically handicapped individuals who may actually need our financial assistance for medical care, or to those mixed-up teen-agers who may best be cared for by giving them a bit of our time and patience to hear their frustrations.

To continue, in John 10:16b, Jesus tells us, "So there will be one flock and one shepherd." One flock, one shepherd, one Lord, one body of believers in Christ, and only one door by which we may enter into Salvation. The Communion setting pictured on the cover of this issue is simplicity itself, and yet, what a feast lies in store for the one who will partake of it. The fellowship, inspiration, and cleansing signified in a Communion service provides us with just the dose of medicine needed to revitalize our lives and make us aware of our Christian responsibilities.

The basic principles underlying Christianity are so simple: — adequate feed and care, the Word of Life, administered in a spirit of love and humility. At first, this Word of Life may have to be taken in small doses, and repeated frequently. As one begins to take nourishment and to grow in the Faith, the amounts are gradually increased, the formula strengthened by adding new ingredients, until this individual, God's sheep, is on full-feed, so to speak.

To be effective, however, one must share his nurture with his fellow men, through good works. A truly committed Christian will never lack for some way to serve his Lord. Let us examine ourselves to find our purpose in life. Let us look about us to find flocks which need nourishment and care.

## "THE FACE OF THE MAN IN THE MIRROR"

(A Christian Concept of Personality)

"Broken bottles, bits of glass,  
Crushed beneath careless heels.  
Ground against the sidewalk.  
Brushed aside in the dust,  
A little thing, and lost;  
A foolish treasure in childish hands.  
But a shining thing,  
And red, and green —  
Ordinary and everyday . . .

Broken men, bits of life,  
Crushed beneath careless thoughts,  
Ground against failure,  
Brushed aside, in the dust,  
Little men, and lost;  
Foolish treasures in God's hand.  
But living things, and real,  
And hope.

The whole is much more  
Than the sum of its parts.  
This is the strange mathematics  
Of the souls of men."

Such are the thoughts of the poet Joan Sizer, worded in her poem "Kaleidoscopic." Let's take a closer look at some of the "ordinary and everyday" views of the souls of men — of personalities.

The rushing masses of the great cities — the feeling of anonymity — the decline of neighborliness — all have contributed to a very impersonal view of personality. A man can collapse on the sidewalk and people will step over him or walk around him, rather than stop to help. "Brushed aside, in the dust . . ." Nobody wants to get involved. Everything is impersonal — even in the schools, where the value of the individual student is supposed to be so highly rated. The use of electronic means for keeping records, efficient as it is, has left its mark. Consider the not-so-humorous cartoon which depicts a most discouraged young student in the office of the guidance counselor, who is saying to him, "Of course we're interested in your individual welfare, No. 14803!"

Someday, 14803 is going to wonder, "Who am I? or what am I? I go to school by number — I pay my bills by number — I'll retire and receive Social Security by number — they're even insisting that I receive mail by Zip number. Just who *am* I, anyway?" And 14803 looks to the world around him for some answers.



Linda  
Bingham,  
Youth  
Field  
Worker

What does he see, looking into the mirror of the world? First, his *physical* characteristics — the particular bodily features which distinguish him from other persons. Like other young people, he probably spends a great deal of time, energy and money on his physical person — to make himself more attractive, more healthy, more comfortable, or to satisfy the needs and desires of his body. But certainly there is more than his body concerned in his personality.

From his experiences in the world he knows that there is also a *mental* part of his personality. He has the ability to reason, to think, to learn. He possesses imagination, curiosity. There is within him an innate creativity which produces new ideas, new things.

But the mirror of the world will reflect more than that. Science says that he has also an *emotional* side to his personality. He can experience happiness, love, pride, contentment, loyalty, fulfillment — he can also experience hate, anger, prejudice, jealousy, frustration. The psychologist would have him see himself as trying to balance out the emotions on both sides, so that he can be "properly adjusted" to his environment.

In the mirror of the world, this young man will also see that he has a *social* aspect to his personality. He is dependent on other people for his physical needs; he is a member of a society whose whole system of economics is based upon this interdependence of persons. More than this, the psychologists tell him that he needs to have satisfactory personal relations with other persons; to be loved — to have fellowship with a group — to make certain social contacts.

Perhaps for his answer he will turn to the mirror of philosophy and religion, where the great thinkers of the ages have turned for their answers. What will he see here? Something about each of the various aspects of his personality which he has already discovered.

Regarding his physical existence, one system of thought may tell him that this life is the end of life. That to eat, drink, and be merry and make the most of each present hour is the best approach to life, for tomorrow he may die. He may be blown off the globe by a nuclear explosion, so why not exploit his body — live for the comforts and pleasures of the flesh — LIVE while he's still around to enjoy it?

Another viewpoint may tell him that the most important — the real purposes of life are not to be found with the flesh; that our real self is only held captive in our physical body; that our physical nature should be strictly controlled — perhaps even denied — in order to serve the higher ends of life.

Concerning his mental nature, the mirror of philosophy may reflect to him the idea that his reasoning power, the development of his intellect, is the clue to the answer to his question, "Who am I?" His mind can be trained to solve any and all problems. His reason can even control his physical desires and his emotions.

Looking into the mirror of present-day religion, he may see reflected with renewed clarity a very old idea that the real value of his person is in his service to society. To serve his fellow man is the highest goal of his existence, he may be told — the ultimate goal is for man to develop the perfect society.

The mirror of religion will also show him that there is something about his personality which is in addition to his physical, mental, emotional, and social natures. This is his (for lack of a better word) *spiritual* nature. It is this part of his personality responding to the Eternal Spirit which prompts him to ask, "Who am I?"

The trouble with many religions is that they stop right at this point. They agree that it is important — perhaps even necessary — to ask questions. The story is told of the old Indian monk, who having spent his lifetime in seclusion searching for an-

swers was asked if, in all his years of searching, he had ever found any answers. He replied, "No, we never find the answers. But we can learn a great deal from the quest." Too much of religion is placing the importance on the quest — not on the answers. This is one of the reasons why young people like our friend 14803 are being disappointed by the religious institutions of today. These young people want answers, and because the mirror of religion is giving them only a blurry reflection, they turn to the mirror of the world — to science — where the reflection is at least sharp, even if incomplete.

I propose, however, that the mirror of Christianity does have some answers — even to the tough questions like "Who am I?" Christianity is different from other religions; it is superior to other religions. Not because its moral or social code is higher than that of some other religions. Not because it's easier to follow. The difference is Jesus Christ.

The difference is Christ the Son of God, who was in the beginning. The difference is Christ the Son of Man, who was in all points tempted as we are. The difference is Christ the great Teacher and Example, who lived and worked as we all must live and work. The difference is Christ who was crucified for the sins of everyone, including you and me. The difference is Christ the resurrected King, who gives us hope for what lies beyond this life. If we remove Jesus Christ from our concept of religion, we've removed the only key which will unlock the answers to our questions.

In the letter of James we read, "By his own wish, He made us His own sons through *the Word of truth.*" And later, ". . . humbly accept the message that God has sown in your hearts (the King James Version renders this 'the engrafted word'), and which can save your souls."

What does the word say? It says, "Do not be afraid! . . . a Savior has been born for you . . . If anyone wants to follow in my footsteps he must give up all right to himself, take up his cross and follow me . . . I myself am the road — and the truth and the life. No one approaches the Father except through me . . . I am going away to prepare a place for you . . . Wherever two

or three people come together in my name, I am there, right among them! . . . This is my body which is given for you . . . Father, forgive them; they do not know what they are doing . . . I am with you always. . . ."

This utterance of God's word to man is what makes Christianity different from other religions. The *living personal relationship* between the believer and the Savior is the essence of our faith, for without a personal encounter with the Man on the Cross, the face of the man in the mirror remains forever a mysterious blur.

What is reflected in the mirror of God's word, in answer to the question "Who am I"? We can find here answers to all of the questions which young mister 14803 might ask about himself.

"Don't you realize that you yourselves are temples of God, and that God's Spirit lives in you? God will destroy anyone who defiles his temple, for his temples are holy — *and that is exactly what you are!* . . . You have been bought, and at what a price! Therefore bring glory to God both in your body and in your spirit, for they both belong to him . . ." These words of God through Paul to the Corinthians have clear implications to our friend 14803 today. They can be applied not only to his use of sex, but also to the matters of over-eating, drinking or smoking, and getting proper exercise and rest.

His mind, too, belongs to God. "Thou shalt love the Lord thy God with all thy . . . *mind,*" was what Christ said. This would imply then that all his mental capacities — learning, reasoning, imagination, creativity — can be developed for the love of God.

In the Christian concept of personality there is also a place for emotion, for the way of Christ is a way of love. Our faith is not a matter of intellect alone — it is a matter of the heart — of great emotional involvement. "Thou shalt love the Lord thy God with all thy *heart* . . .," Christ says now to 14803. This leaves no room in his heart for emotional maladjustment, because such all-fulfilling love dominates the entire remaining range of emotional experiences.

Clearly Christianity has social implication for our young man, too. After loving the Lord, next in importance is loving one another.

Only when we gain a clear understanding of the meaning of this way of love can we find a clear answer to our question, "Who am I?" For we cannot ask "Who am I?" without also asking "Who are you?" and "Who is he?" Looking into the mirror of God's Word we see that these questions can be answered only in relation of that Word to persons. We see that man is made in the spiritual image of God. We see that this Word is implanted in each and every human life. We see this Word in the face of the Man on the Cross, but we also see it in the face of the man in the mirror, and in the face of the man next to us in the factory or the field. We see it in the face of a Mary Magdalene, a Judas, a St. Francis, a Martin Luther. We see it in the face of a Miriam Shaw, a Courtland Davis, a Bettie Pearson. We see it in the face of a Fidel Castro, a Martin Luther King, a George Wallace, and a James Meredith. We see the Word of God in every human face, be it white or yellow or red or black. When we can see that — when we know the answer to "Who are they?" then, and only then, can we know the answer to "Who am I?"

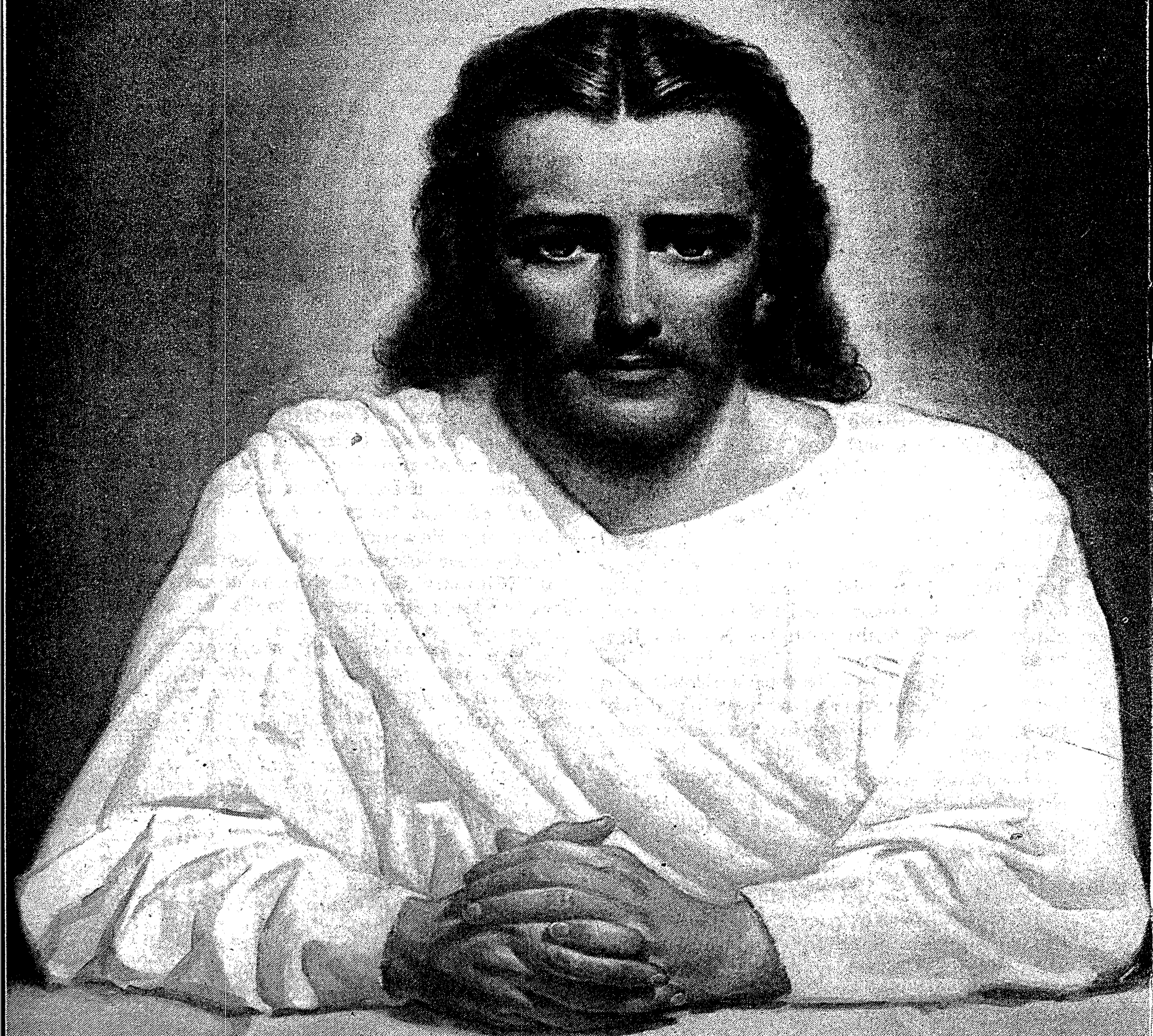
*" . . . humbly accept the message that God has sown in your hearts, and which can save your souls. Don't, I beg you, only hear the message, but put it into practice; otherwise you are merely deluding yourselves. The man who simply hears and does nothing about it is like a man catching the reflection of his own face in a mirror. He sees himself, it is true, but he goes on with whatever he was doing without the slightest recollection of what sort of person he saw in the mirror. But the man who looks into the perfect mirror of God's Law, the Law of liberty, and makes a habit of so doing, is not the man who sees and forgets. He puts that Law into practice and he wins true happiness" (James 1: 23-25).*

Christianity is not an abstract religion — a mere moral code or system of thought. It is based on a Person — a living, real Person, and it must have human relationship in order to operate. It is only as He walks with me that Jesus Christ becomes real; it is only as I share with someone else what He has given to me that His gospel has any potency.



FEBRUARY 24, 1964

# The Sabbath Recorder



*"... I shall show you what is the highest way of all."*

1 CORINTHIANS 12: 31B

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"THE SAVIOUR"



## THE MEETINGHOUSE

God has not revealed in His Word what constitutes an acceptable place for congregational worship; it may be a simple meetinghouse at the end of a forest lane, a white-steeped village church, or a towering city structure of stone and steel. The place of worship is made by man, but the day of worship is set by the creative act of God. On the Sabbath we are to worship in spirit and in truth in our appointed meeting place.