OUR WORLD MISSION
Statement of the Treasurer, Month of February, 1962

TREASURER'S DISBURSEMENTS

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Budget:
- General Conference | $759.66 |
- Ministerial Training | 704.61 |
- World Fellowship and Service | 49.58 |
- Board of Christian Education | 520.89 |
- Historical Society | 168.59 |
- Ministerial Retirement | 157.88 |
- Missionary Society | 3,662.12 |
- Sabbath Tract Society | 605.02 |
- Trustees of General Conference | 34.71 |
- Women's Society | 359.30 |

Total Budget | $6,616.36 |

Non-Budget:
- American Bible Society | $10.00 |

Total received and disbursed by OWM Treasurer | $6,626.36 |

SUMMARY
- Current annual budget | $112,193.00 |
- Amount raised in 5 months | 36,561.93 |
- Balance needed in 7 months | 75,631.07 |
- Percentage of year elapsed | 41.75% |
- Percentage of budget raised | 32.5% |

Average amount needed each of next 7 months | $10,804.44 |
Average amount raised in last 5 months | 7,312.38 |
Necessary monthly increase | $3,492.06 |
Necessary improvement factor | 47.7% |

R. A. Maxson, Treasurer.
"Uncomplicate" Your Life!

Guest Editorial*

If you are tired and worn, tired of working, if you feel all tied up in knots, the travel folder will appeal to you. It shows a lazy, sunny scene somewhere in southern Europe, and it invites you to go where you can "uncomplicate" your life.

You may not find the word in Webster, but you get the idea that what you need, you tell yourself, is a vacation from all the responsibilities that tie up your hours, from the stress and strains that use up your muscles and torture your spirit. You need to be unangled, released, untraveled, relaxed or, in the made-up word of the tourist agency, why not "uncomplicate" your life?

Many a person, caught in the clutter of modern living, longs for the simple life. If he is as hard as Thoreau, he will achieve it by strict adherence to principle and by living as an individual on the shores of Walden Pond. Or, at the other extreme, if one has no principles at all, he may find release as a beachcombing loafer who ignores all responsibility.

Just a few of the books that I have read recently. If we follow the travel agency's advice and run away from it all, we soon discover how misleading the invitations are. For the tourist takes his old complicated self right with him — and he is just as worried a bundle of anxieties away from home as he was there. The simplification of life must begin from within. The setting is unimportant. A man with single-minded commitment to a worthy cause can find serenity wherever he is because he gives primacy to the Kingdom of God, and having put it in first place he is not much concerned about all the details.

To be honest, life will never be simple for active persons participating in a highly complex civilization. But it can be simplified by a singleness of purpose that puts God at the center of every endeavor. And many of our nervous tensions could be relieved if we trusted ourselves to the guidance of God's Holy Spirit. Let Jesus Christ "uncomplicate" your life.

John 2: 19, 22a.

EDITORIAL NOTES

Gunboats on Galilee

There are so many tension points throughout our world that we cannot allow ourselves to enter emotionally into every local incident that shatters the precarious peace. Biblical sites, however, have been immobilized in Gospel story and song, and anything that disturbs the peace of the Holy Land becomes a concern for lovers of the Bible. Thus newspaper reports of gunboats on Galilee, "down Galilee," spoil the picture of peace that we like to associate with that normally calm lake upon whose wind-swept waves our Lord walked. But does it not seem right that gunboats should be exchanging fire with shore batteries at the points where Jesus and His disciples sought rest and quiet after a strenuous healing ministry?

Almost the same mail that brought to our homes the news of gunfire on the lake brought also the editor's desk tourist literature from Israel describing boat tours of the Sea of Galilee — half a day for $1.50. Probably the excursions can go on with little interruption, avoiding the possible danger spots. It is not pleasant to contemplate the international tensions that plague Galilee and Palestine in this Twentieth Century and virtually erect walls where in the days of Christ the "Pax Romana" insured freedom of travel throughout the whole area.

Jewish people of Old Testament times prayed for a belated Messianic paroxysm for the peace of Jerusalem. Christians of today have a special concern for that peace. Let us pray and work, and the restraint of evil and the triumph of good will in the land where good will was first proclaimed at the coming of Christ.

A帮 2, 1962
bath: "Answers must therefore be provided to Sabbatarianism, soul sleep and theprobabilistic, the inquisitive判断 the and the doctrine, and are positively pro-
mulgated by Seventh-day Adventism." Sabbatarianism, we believe, stands on quite a different biblical basis from the other dogmas grouped with it, and it is unfortunate that it must suffer from "guilt by association" in the popular mind. We can be happy that responsible writers never group Seventh Day Baptists with the so-called cults.

The brief chapter on Seventh-day Adventism by Walter Martin (who has a whole book on the subject) is well worth reading. When he wrote his book a few years ago he had hopes that there would be a day that denominations would unite to work together, which would bring it into closer harmony with the teachings of other denominations. He now sees evidences that "there is a segment of Seventh-day Adventists who should do something about it." The leaders who endorsed Martin's book as accurately representing their views and had agreed to push its sale. The fact that this was not done is one of the indications to Dr. Martin that there is a deeper clef in the ranks than is apparent on the surface. Certain elements of their theology, he claims, are now in flux. He attributes part of it to The Gathering Call, published for so many years by the Rev. E. S. Ballenger and now edited by Donald E. Mote (a member of the Riverside Seventh Day Baptist Church).

President's Message

THURSDAY AND FRIDAY AT GENERAL CONFERENCE

We spoke last week about Good Wednesday at General Conference and the week before that about Sabbath day at Conference. It is the days in between these two that will provide us with the most significant parts of General Conference. Much time on Thursday and Friday of General Conference is devoted to business sessions. There is a good reason for this. It is at the General Conference where the work and plans of General Conference might be completed before the Sabbath and after due consideration within the democratic process. General Conference is in effect a church of local churches and just as the local church must take in good faith by the leadership of its members, so the Conference sessions are the time when each larger body has the opportunity to plan and work for the spiritual welfare of its member churches.

Within the Baptist heritage, of which Seventh Day Baptists are a part, time must be taken for open debate in seeking God's will. The time spent on preparing work can be done by Commission, but it is General Conference in session that make the necessary decisions and recommendations for the good of the Cause and the member churches. Work to be done in the interim between General Conference annual sessions must be assigned, and all this takes time.

Occasionally someone will express the opinion that this work of General Conference is in effect "supervision of worship periods," or the prayer sessions, or the Bible studies. But God works through the Church and God speaks through the Church as well as through individuals. In discussion and open debate decisions may be reached that can become practice in our world. Who is there to say that this is not "spiritual" or inspirational? Individual Christians now and individual churches, as though they have individual responsibilities and privileges, must also listen to the voice of God through the larger group. The work can only be done by the business sessions of General Conference to the local churches. But not nearly all of the time on Thursday and Friday will be devoted to business sessions. The theme for the day on Thursday is "Draw Near to God in Serving Others." The afternoon will be devoted to a presentation by our boards (working bodies serving General Conference) as to how we might find ways to serve God and others in the year ahead. The theme for the day on Friday is "Bible literalism in light of the Sacraments." There will also be the other regular periods of devotion and Bible study throughout the day.

The theme for the day on Friday is "Draw Near to God in Sabbath Observance" and besides the devotional periods during the day this theme will be the subject work for seven. This is particularly inspirational period is being developed through the ministry of the Conference choir.

As a break in the Friday morning business sessions, the young people will present a report on their activities of the year and what the challenge of the future is for them.

Thursday and Friday at Conference will be busy days and inspirational ones.

See you at Conference,
Melvin G. Nida.
NEW DELHI ECHOES
The Change of Basis Story
By C. W. P. Hansen

Getting the Russians into the World Council drew from Visser't Hooft perhaps the most brilliant single performance of his life — an illuminating example of how creeds are written. It took place in a Leningrad hotel, where he was by a Russian church delegation. At the time the constitutional definition of the World Council was: "A fellowship of churches which accept our Lord Jesus Christ as God and Saviour." The Russians complained that this definition overlooked the trinitarian basis of Christianity prized by Orthodox churches.

Visser't Hooft recalled that Protestants had often voiced another complaint: the absence of any mention of Scripture. And he saw that he had a chance, by the right words, to stress the unifying elements of Christianity while diplomatically playing down differences. "So," he remembers, "I took the breakfast menu and wrote out a new formula." Last week in New Delhi the Central Committee's revision was sent to all member churches for adequate consideration to the Assembly. In New Delhi, prior to the basis debate, was Karen Cleansing and encouraged to present this position by a number of other participants.

The new basis appeals to Scripture for its authority. Specifically Seventh Day Baptists welcome that appeal. The new basis also mentions specifically the three persons of the Trinity. Since there are a number of widely accepted interpretations of the trinitarian symbols, this addition to the basis would, I think, also be generally acceptable to Seventh Day Baptists. But it is no secret that this formula is specifically designed to prevent some churches from obtaining membership in the Council, and since the Council already embraces in its fellowship such a wide diversity of churches, and is doing all it can to bridge the gap in our understanding of the Church, and since it is the avowed purpose of the Council to work toward the overcoming of all division between Christians, it was felt by some from whom I received correspondence that the new proposed formula was "a divisive element which is contrary to the spirit of love that Jesus Christ expressed both in his life and in his words," that "there is a greater responsibility for an ecumenical Christian body to live with its Christian faith than to formulate a creedal basis which becomes a tool of fellowship," and that we should therefore oppose "the inclusion of any formula which would exclude any group such as Seventh Day Baptists in the World Council of Churches."

Parliamentary procedure at New Delhi did not permit an adequate discussion of this important issue. It was presented to the Assembly, only in a business session, and all speeches in business sessions were limited, by those who planned the Assembly, to a maximum of five minutes and no speaker was permitted to speak twice on the same motion. Though there were a number of indications that democratic principles and procedures are being seriously threatened by the power of the central organization, at no time in New Delhi were the determinations of the Council staff to see its decision approved by the Assembly more in evidence than when this issue was debated.

My contribution to this debate is published in the March 19 issue of the Recorder.

Objection No. 4

Because of the time limit imposed upon делегations, it is briefly taken, but I believe that Recorder readers will find all objections sufficiently clear with the exception of objection 4. The reason for objection 4 is this: since the basis for membership asserts categorically that Jesus is God, without qualification it also provides a logical basis for an additional assertion, namely, that Mary is the mother of God. This, in turn, provides a basis for the worship of Mary. I have attended several Council meetings where printed prayers used in worship have been addressed to Mary. While the objectors are not unaware of the privilege of members churches to hold this belief and practice within their own communion, it was my purpose to oppose binding upon all the churches of the Council, a specific commitment to the logical foundation for that belief and practice. It is my opinion that this foundation existed in the former basis. Some churches have objected to this from the beginning. But the new formula asserts

Clifford Hansen and C. Emanuel Carlson at New Delhi.

scriptural authority for this statement when, in fact, such scriptural authority is lacking. I was further assisted and encouraged to present this position by a 'chief opponents to the change were of several member bodies — for the most part of small size," reflecting the attitude that positions taken by the representatives of small churches do not merit the same consideration as those taken by large churches. I am confident that if the words spoken in opposition to the change had been by the delegates of even one of the larger churches of the Council, the change would not have been made, and the proposal which I made to postpone action on the revision of the basis would have carried.

As matters stand now, this issue will continue to plague the Council until a more satisfactory resolution of the issue is obtained. Clifford Hansen (Seventh Day Baptist) reported this session of the Assembly as "a darker side" of the New Delhi picture and the revision as an obvious example of the Council's ignorance of the Bible and its failure to be guided also that "perhaps the strongest argument against it is its careless use of the Scrip­

APRIL 2, 1962

THE SABBATH RECORDER
second, on the Incarnation — the Word that became flesh and dwelt among us." (Jan. 1962, p. 19.) In the words of Time, this whole episode was indeed "an illuminating example of how creeds are written."

On the other hand, it should be often remembered and repeated, as Editor Kyle Haselden wrote in his Christian Century report (Jan. 10, 1962):

No appraisal of the 1961 Assembly, however many gross deficiencies it may uncover, will be accurate or complete if it fails to stress heavily those centripetal forces which increased the unity of the churches at New Delhi or fails to sense that in this Event God was moving toward the fulfillment of his purposes. . . . That Event — the outpouring of God's unifying and empowering Spirit upon his peoples and their acceptance of the unity he gives — will bless and bless the world. . . . If the failures at New Delhi are canceled, corrected and forgotten.

Let Seventh Day Baptists pray for the guidance of the Spirit of God in the ecumenical movement, and let them also study how they may contribute ever more constructively toward its efforts to serve in the building of the Kingdom of God.

**LET’S THINK IT OVER**

**True Basis for Social Action**

Any program of social ethics is suspect if it dulls the Christian passion to evangelize the lost, or attaches the Christian’s hope for transforming society to any other dynamic than that of spiritual regeneration.

Christian social action, accordingly, is no mere program of propaganda, resolution, or legislation which imposes scriptural ideals upon the confused world of unregenerate men. The Christian is obligated, of course, to protest injustice, protect human rights before the law, and promote justice. He has no mandate to legislate "Christian love" upon unregenerate society, however, for such love is a gift that must be voluntarily accepted. Only the Christian who has experienced God’s redemptive love knows the secret of displaying true neighbor-love.

— Dr. Carl F. H. Henry.

**MISSIONS — Sec. Everett T. Harris**

**Spiritual Retreat of Jamaica Church Leaders**

A two-hour course in Christian Education, a two-hour course in Background Studies, and two-hour courses in Pastoral Work and Pastoral Theology are all being taught by Rev. David Pearson.

A two-hour Bible study on The Acts of the Apostles and a three-hour course in Church History are being taught by Pastor Otrair Manan. Pastor L. Kawere is teaching a one-hour course on Pastoral Work.

Two-hour courses are being taught by Miss Barbara Evans in Typology. Miss Joan Clement is teaching a three-hour course in Japanese.

Work assignments and study are scheduled every afternoon of the weekdays from one to four p.m. at which time (4:00 p.m.) Miss Clement offers her course. The Church History class begins at 8:30 a.m., and ends at 3:00 p.m. From 6:30 to 8:30 each evening there is scheduled a study period. It seems evident that the three ministerial students are being offered a full and worth-while training preparation for their coming years of service to the churches.

**Incorporation of Jamaica Conference**

The Conference of Seventh Day Baptist Churches of Jamaica has now incorporated under the name Jamaica Seventh Day Baptist Conference Incorporated. It is a company limited by guarantee (without share capital).

The registered office of the company will be situated at Kingston, "or at such other place as may from time to time be determined." Twenty-four objects for which the company is established are listed, covering such matters as the receiving and use of gifts, the holding of property, etc.

Word has now been received from our mission supervisor, Rev. Leon Lawton, that in addition to the "Aid to Local Workers — Mission Fund," will greatly help in the proposed circuit plan and the proposal to place at least three full-time workers on the field. The plan was adopted in principle at the January (Jamaica Conference) board meeting and was referred to (Jamaica Conference) Planning Commission (for expediting the plan).

**SABBATH SCHOOL LESSON**

for April 14, 1962

**The Cross Calls Us**

Early in January a Nashville, Tenn., judge declared the city's new Sunday closing law unconstitutional. As passed by the city council, the law provided for a $10 fine for any person observing the Sabbath on a day other than Sunday. "I don't think it is constitutional for a Jew to observe the Sabbath on a day other than Sunday," said Judge Andrew Doyle.

Sunday laws are upheld primarily on the constitutional basis of their being secular rather than religious. As the religious nature of these laws becomes more clear, the constitutionality of these laws will come up more frequently and in time there may possibly be a reversal.

Let us examine the thinking of the Supreme Court on the legality of Sunday laws, especially as it relates to the exemption of Sabbathkeepers.

The right of Sabbathkeepers to remain open on Sunday was referred to the Supreme Court in the appeal of the Crown Kosher Super Market of Springfield, Mass., and in a separate case, by Orthodox Jewish merchants in Philadelphia. The court could hardly avoid considering the validity of the religious appeal, but they came to some strange conclusions on the subject of religious liberty.

Chief Justice Earl Warren, while admitting that the origin of Sunday laws was religious, said that such statutes had gradually changed over the years so that now their basic purpose is to provide a uniform day of rest, to prevent overwork, and to guard against unfair competition. He spoke of Sunday laws as having a secular rather than a religious character. On this basis, the exemption plea of the Springfield and Philadelphia merchants was turned down.

The fact that the appeal was made on religious grounds, the stores being closed on Sabbath because of conviction and infirmity, the court said in the words of Warren, "Thus, reason and experience teach that to permit the exemption might well undermine the state's goal of keeping all citizens, that, as best possible, eliminates the atmosphere of commercial noise and activity."

A word of warning was injected here, however, that such ordinances would be constitutionally invalid if the effect of the law was to impede the observance of religion or to discriminate between religions, even though the burden may be only indirect. But if "the purpose and effect of which is to advance the state's secular goals, the statute was upheld, declaring it indirectly burdens the religious observance."

The court concurred that a one-day-rest-in-seven law was a reasonable alternative for those who oppose Sunday laws on religious grounds, the court said in the words of Warren, "Thus, reason and experience teach that to permit the exemption might well undermine the state's goal of keeping all citizens, that, as best possible, eliminates the atmosphere of commercial noise and activity."

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In his dissent, Justice Brennan wrote: "The court, in my opinion, has exalted administrative effect to a constitutional level high enough to justify making one religion economically disadvantageous. The court would justify this result on the ground: 'The national level high enough to justify making substantial, is indirect. The court forgets, I think, a warning uttered during the congressional discussion of the First Amendment itself: '... the rights of conscience are, in their nature, of peculiar delicacy, and will little bear the gentlest touch of governmental hand."

Religious-economic choice
Justice Stewart, agreeing with Brennan's dissent, wrote: "Pennsylvania has passed a law which compels an Orthodox Jew to choose between his religious faith and his economical survival. That is a cruel choice.

It is a choice which I think no state can constitutionally demand. For me this is not something that can be swept under the rug and forgotten in the interest of enforced Sunday togetherness. I think the impact of this law upon these appellate courts is a judicious choice.

Justice Douglas, the only one to dissent in all four cases, said in his opening comments, 'I do not see how a State can make protesting citizens refrain from doing innocent acts on Sunday because the doing of those acts offends sentiments of their Christian neighbors.'

He continues, "The institutions of our society are founded on the belief that there is an authority higher than the authority of the state; that there is a moral law which the state is powerless to alter; that the individual possesses rights, conferred by the Creator, which governmental must respect.

Are Sunday laws religious? There seems to be no doubt that they are in Douglas's mind. "The court picks and chooses language from various decisions to bolster its conclusion that these Sunday laws in the modern setting are 'civil regulations.' No matter how much is written, no matter what weight is placed on the laws, the Fourth Commandment; and they serve and satisfy the religious predispositions of our Christian communities."

A prime question in the whole consideration of the constitutionality of Sunday laws is amenable to a constitutional test: 'The First Amendment is concerned with religious convictions or opinion, not with conduct. But it is a strange Bill of Rights to stipulate which incompetent for the dominant religious group to bring the majority to heel because the minority, in the doing of acts which intrinsically are whole and not anti-social, does not defer to the majority's religious beliefs. The special protection which Sunday laws give the dominant religious groups and the penalty they place on minorities whose holy day is Saturday constitute in my view state interference with the 'free exercise of religion.'"

Seventh Day Baptists mentioned
It was startling to see on the last page of the Supreme Court decision a reference by Douglas to the Sabbath scruples and convictions of Seventh Day Baptists. He referred to the 'One-Day Allotments.' "The whole South Park Presbyterian Church, Seattle, Washington, who referred to a small Seventh Day Baptist Church in the corner. "I disagree with the Seventh Day Baptists on many points of doctrine. Among the tenets of their faith with which I disagree is the seventh day worship, but they are good neighbors and fellow Christians, and while we disagree, I respect one another,"

One of the most important aspects of the definition of the Sabbath is the use of the word 'sabbath.' It is a word that, when used by a religious group, is a moral law which the state is powerless to alter. The court forgets that the First Amendment is concerned with religious convictions or opinion, not with conduct.

The court would justify this result on the ground: "The national level high enough to justify making substantial, is indirect. The court forgets, I think, a warning uttered during the congressional discussion of the First Amendment itself: '... the rights of conscience are, in their nature, of peculiar delicacy, and will little bear the gentlest touch of governmental hand."

Amendment itself: '... the rights of conscience are, in their nature, of peculiar delicacy, and will little bear the gentlest touch of governmental hand."

The court was divided 6 to 3 on this issue and as is seen from the above dissenting comments, there were some widely divergent opinions on the exemption of Sabbathkeepers. It may be that the absu-
That high moment when all find Him won't come every Sabbath morning; possibly it's too awful and searching for that to happen. But that should be the goal of our worship. Above all we should remember that we are in the sanctuary for no other reason so important as this: to worship God with all the power that is within us.

More Camp Dates
The Rev. Duane L. Davis, pastor of the Lost Creek and Roanoke Seventh Day Baptist Churches, has been chosen as the director of Camp Joy, Southeastern Association Camp. The dates chosen for Camp Joy are June 25 to July 1. Boys and girls from the age of 10 through 18 are invited to participate. The camp will be held at Camp Selby, Upshur County 4-H Camp.

Walter Bond is camp committee chairman.

Let's Face It
Let's face it, the filmstrip belonging to the Seventh Day Baptist Board of Christian Education called "Let's Face It," has been borrowed and not returned. We would appreciate it if the borrower would return it immediately to us at Box 15, Alfred Station, N. Y.

CAMP MILES
The Southwestern Association Youth Camp will be held June 10 to 17, 1962. The place is the same as for the last several years. Chemin-A-Haut State Park, Bastrop, La. is always back of our hopes and ambitions is the faith and assurance that "Christ Answers My Prayers," and the prayer, "May I Live Ever Steadfast!"

Our theme this year is "The Burning Bush." Children and youth will be the guiding stone. Camp Rock church will teach a class on the Miracles of Jesus and Pastor Paul Osborn of the Little Rock church will teach a class on The Sabbath. Also along with the devotions, alone hour and campfire, vespers and recreation, there will be the afternoon filmstrip period with films and pictures and varied subjects such as vocations, the ministry, Seventh Day Baptist outreach, youth in the church and in the home.

Mrs. H. E. DeLand of the Metairie church will be the cook. Other staff members will be announced later. Ned DeLand of the Metairie church, is the honor camper of last year's camp and our camp exchange camper for 1962.

Alfred Theological Students Attend Interseminary Meeting
Wayne C. Maxson and Gailey Carpenter represent the students of the Alfred University School of Theology at the area Interseminary Conference held March 16 and 17 in Philadelphia. Students of the Eastern Baptist Seminary were hosts to the conference.

Dr. Keith R. Bridston, director of the Lilly Endowment study on pre-seminary education, was the principal speaker of the program which dealt with church politics. He discussed the historic formation, deformation, and reformation of political structure in Christianity as well as the present situation in which every denomination faces the same need for "loyal opposition" and informed opinion based on theological positions in ecumenical as well as denominational meetings.

The conference, which included students from a dozen or more theological seminaries in the Middle-Atlantic States, elected Gray Parkins of the Virginia Episcopal Theological Seminary as its president for the next year.

Mr. Maxson is a Seventh Day Baptist and a Senior at the School of Theology, and Mr. Carpenter is a Methodist and a Midderl. — Albert N. Rogers.

A Bible Portion in the Bag
Christian businessmen of the Philippine Bible Society to discover imaginative ways to distribute Scriptures. Two outstanding results to date, according to a report received by the American Bible Society, are a handbag manufacturer who inserts a copy of the New Testament in each purse, and a plastics manufacturer who places a Scripture Portion in each clothing bag.

Women's Work — Mrs. Lawrence W. Marsden
Churches War on Child Hunger in Hong Kong
A frontal attack on child hunger in Hong Kong is announced by the Rev. Elbert E. Gates, Jr., Hong Kong Church World Service director.

In response to a request from the Hong Kong Department of Education, CWS is setting up the program to provide a daily hot meal to an estimated 70,000 children who do not get one hot meal from one week to the next.

The mean will consist of rice and "sung" (a bit of meat and vegetable), and will be sent in large containers to schools where it will be served to children designated by the school authorities.

Foodstuffs are being provided by the U. S. Government from surplus stocks, and by CBOP; the Christian Rural Overseas Program. Two central food kitchens, each with a capacity of 20,000 meals daily, are being established with funds provided by the U. S. Government.

Operational costs are being underwritten by Hong Kong Church World Service, the British Council of Churches, and the Reformed Churches of Holland.

Where Is Calvary?
The Church of the Holy Sepulchre is erected upon the Calvary site of Jesus' crucifixion, burial, and resurrection.

The Church of the Holy Sepulchre is erected upon the Calvary site of Jesus' crucifixion, burial, and resurrection. Where Is Calvary? The Master was highly pleased with the testing remark of Jesus that the children must be fed rather than the dogs. The Master was highly pleased with the reply, "Yes, Lord; yet even the dogs under the table eat the children's crumbs." The instant healing at His word was a pretty large crumb in that mother's viewpoint. Coming from this great act to the story of a porter may be like "changing from the sublime to the ridiculous," but perhaps not. "A 'skipping' a redcap who handles luggage for air passengers, had faithfully worked for 30 years at an air terminal in Buffalo, collecting normal tips for his service. Then one day it happened. A real estate man and his wife from New Zealand finished their tour of the United States at Buffalo and were about to board a plane. The sky cap had transferred his four bags from the car the man had bought in Miami for $750. The 61-year-old porter asked the departing realtor, "What about the car?" "It's yours," was the reply. An officer was called to witness the transaction. This indeed was an unusual crumb from the table. We do not ordinarily receive from our fellow men something for nothing, and we should not expect to. But from the hand of the Lord everyone who receives eternal salvation knows that he has not earned it; it is given in response to faith — like that of the Syrophoenician woman who asked only for crumbs from the table.

"Just as America has grown and prospered within the framework of our Constitution, so Christianity has flourished and spread according to the laws set forth in the Bible. While the Constitution of the United States may be amended from time to time, no amendment is ever necessary for the Bible."

Accepted.

Teen Talk
Large Crumbs from Children's Table
In a teen-age boys' class the Sabbath School lesson included an incident from the life of Christ. It was the touching story of a porter — a Greek, who asked Jesus to cast out the demon from her daughter. You remember the testing remark of Jesus that the children must be fed rather than the dogs. The Master was highly pleased with her reply, "Yes, Lord; yet even the dogs under the table eat the children's crumbs." The instant healing at His word was a pretty large crumb in that mother's viewpoint. Coming from this great act to the story of a porter may be like "changing from the sublime to the ridiculous," but perhaps not. "A 'skipping' a redcap who handles luggage for air passengers, had faithfully worked for 30 years at an air terminal in Buffalo, collecting normal tips for his service. Then one day it happened. A real estate man and his wife from New Zealand finished their tour of the United States at Buffalo and were about to board a plane. The sky cap had transferred his four bags from the car the man had bought in Miami for $750. The 61-year-old porter asked the departing realtor, "What about the car?" "It's yours," was the reply. An officer was called to witness the transaction. This indeed was an unusual crumb from the table. We do not ordinarily receive from our fellow men something for nothing, and we should not expect to. But from the hand of the Lord everyone who receives eternal salvation knows that he has not earned it; it is given in response to faith — like that of the Syrophoenician woman who asked only for crumbs from the table.

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New Seasonal Filmstrips

The Audio-Visual Aids Committee of the Tract Board has two new filmstrips appropriate to the resurrection season available for primary age children. They are in full color with 33 1/3 r.p.m. recordings. The running time for each filmstrip is about eight minutes.

"Jesus Is Not Afraid" tells of Jesus' triumphal entry into Jerusalem, the last supper, and the night in the garden when He is arrested and tried before the authorities. But even as He faces death, Jesus is not afraid because He knows He is finishing the work that God has given Him to do.

"Jesus Lives" tells how after His death, His friends are filled with sadness. One of them, Joseph, arranges for Jesus' body to be buried in a tomb cut out of rock. A great stone is rolled in front of the entrance to seal it, but when the women arrive with spices and ointment, they are told that Jesus is alive. Jesus' many appearances are depicted with the final scene where Jesus tells His disciples to "go and make disciples of all nations" and assures them that He will continue to be with them.

Some of the passion-resurrection filmstrips suitable for older children and adults may still be available. Order from the Tract Society at Plainfield, N. J., giving second and third choices.

NEWS FROM THE CHURCHES
LITTLE ROCK, ARK. — The Communications Committee is getting organized here and hereby submits the following: Pastor Paul Osborn and his family have entered into the physical and spiritual labors of the Seventh Day Baptist Church of Little Rock, Ark.

Physical reconstruction has included new acoustical-tile ceilings throughout the building, refinishing the floors and painting the auditorium, construction of a classroom and pastor's study on either side of the front entrance, a new fluorescent lighting system in the sanctuary, and a floor furnace. Insurance covered the expense of asbestos roofing for the half that was damaged during the storm, also the paint for the outside of the church.

Spiritual activities include depth Bible study Friday at 7 p.m., Sabbath worship services — 10 a.m., Sabbath School — 11 a.m., Community Visitation program Sabbath afternoon 3 p.m. Also regular fellowship suppers are held at 6 p.m. on the third Friday of each month.

The annual business meeting of the church was held January 3, 1962, with the election of the following officers: moderator, James Mitchell; secretary, Mrs. Calvin Babcock (Meleta Monroe); treasurer, Irving Seager; assistant treasurer, Calvin Babcock; pianist, Mrs. Robert Noonan; trustees, Dr. Lloyd D. Seager, Berwin Monroe, and Calvin Babcock; Sabbath School superintendent, Berwin Monroe; Sabbath School treasurer, Mrs. Charles Cato.

Grateful appreciation is expressed to the pastor and his family, to the Missionary Board, and to the many interested Christian friends who have contributed generously to the work here.

— The Communications Committee.

Accessions

Paint Rock, Ala.
By Testimony:
Mrs. James W. Rankin

Obituary

Hoffman.—A. Colwell, son of Ellsworth and Rachel Rainear Hoffman, was born Oct. 31, 1897, in Stow Creek Township, N. J., and died after a very brief illness, on March 9, 1962.

Mr. Hoffman was married to Susie Bivins on December 22, 1923. They have lived in their home on West Avenue in Shiloh for many years.

He was an active member of the Shiloh Seventh Day Baptist Church, Artenis Tribe 198, Red Men, and the Cumberland County Firemen's Association.

In addition to his wife, he is survived by three sisters: Mrs. Edna Dickinson, Shiloh; Mrs. Josephine Allen, Quinton; Mrs. Leona Jeffrey, Florida; and a brother, John B. Hoffman of Rhode Island.

Memorial services were held at the Garrison Funeral Home, March 12, 1962, with the Rev. Charles H. Bond officiating. Interment was in the Shiloh cemetery. — C. H. B.


(See extended obituary elsewhere in this issue.)