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.

Obituaries

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.

Jordan.—Rev. Henry Nelson, son of James and Amanda Jordan, was born in the Township of Witt, Allegany Co., N.Y., Oct. 18, 1870, and died at his home in Grove City, Pa., March 14, 1962. (See extended obituary elsewhere in this issue.)
Looking at Life

Around all of us life in all its phases of youth to old age moves constantly, sometimes without much contemplation of this movement on our part. When we are going about our daily routines, we do not ordinarily observe with clarity the different types that represent the problems and joys of these phases of life for the simple reason that we see our acquaintances as complete personalities. When one gets away from home, as on a vacation, he may have opportunity to look at life with a little different perspective and perhaps get a clearer view of what the Lord may expect of His servants in helping people of varying ages to find satisfaction through Christ. The editor is certain some of the things he has seen while on vacation in Florida are paralleled to some extent in the experiences of many of the readers.

Imagination and observation are combined in outlining the material and spiritual problems of the different kinds of people whose homes and places of business line the highways of our southern states when we drive by on the edge of the speed limit and only stop to refresh our bodies and four bodies, and is determined to finish that daily course. His purpose in life is to get a firmer hold on life. Many there are in vacation land having no certainty of man's salvation and many in advanced years. For these brown-legged boys there is the opportunity to course up and down the brightest of the roads, where some drive with nothing to drive. His purpose in life is to get a firmer hold on life. Many there are in vacation land having no certainty of man's salvation and many in advanced years. For these brown-legged boys there is the opportunity to course up and down the brightest of the roads, where some drive with nothing to drive.

Standing at the foot of a cross that is silhouetted in the mirrored image of the colorless, cloudless, and omnipresent sky, one is moved by the knowledge that Jesus Christ, whom thou hast sent. John 17: 3.

We have read enough and seen enough to recognize a certain type of need. We wish we could quietly learn more about their basic problems and bring to bear on those problems the love of Christ and the compassion of the Savior that stirs in our hearts. Perhaps sometime there will be an opportunity to be a good Samaritan rather than just pass by.

Daytona Beach as a city may not be essentially different from other cities of similar latitude in our country, but its amazingly smooth beach of hard-packed, fine-grained white sand is a thoroughfare of life probably without parallel in the world. As the afternoon tide ebbs the beach becomes a natural four-to-six-lane highway over which visitors drive several miles in safety because they voluntarily apply the rules of the road. Here indeed is life in a different aspect. We could wish that all people who are freed from the restraints of the law would as automatically live by the law of God as those drivers do their beach at Daytona. One can be reasonably certain that any serious lack of conformity to good driving practises will bring law enforcement into evidence.

Aside from vehicles and courteous drivers what does one see on the beach on a brisk March day? Not the usual throng of sun bathers and young lovers, but a few in bathing suits. Activity is at its high level. Many there are in vacation land having no certainty of man's salvation and many in advanced years. For these brown-legged boys there is the opportunity to course up and down the brightest of the roads, where some drive with nothing to drive.

There is the man past middle age with sallow face and drooping arms who appears to be walking an assigned course and is determined to finish that daily course. His purpose in life is to get a firmer hold on life. Many there are in vacation land having no certainty of man's salvation and many in advanced years. For these brown-legged boys there is the opportunity to course up and down the brightest of the roads, where some drive with nothing to drive.

At the other extreme one sees full-bodied youth finding themselves on a good driving beach and is determined to finish that daily course. His purpose in life is to get a firmer hold on life. Many there are in vacation land having no certainty of man's salvation and many in advanced years. For these brown-legged boys there is the opportunity to course up and down the brightest of the roads, where some drive with nothing to drive.

The beach at this time is filled with thousands of college students on vacation. Do they have a purpose in life? Are they committed to Him who gives fullness of joy? One can only guess and hope.

Again there are in the middle years, the productive years, who are enjoying that well earned vacation and show by their faces and actions that a life of idleness is foreign to them. Not all of these, we are sure, have found the joy of serving Christ that puts purpose into their productivity and causes them to seek the higher things in their leisure time.

On the beach we indeed look at life and wonder how we appear to our friends and to a distant mountain pass, worshipers may find their thoughts directed to the house of clay. Again there are those in the middle years, the productive years, who are enjoying that well earned vacation and show by their faces and actions that a life of idleness is foreign to them. Not all of these, we are sure, have found the joy of serving Christ that puts purpose into their productivity and causes them to seek the higher things in their leisure time.

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President's Message

MONDAY AND TUESDAY AT GENERAL CONFERENCE

We have written briefly in this column about the latter part of General Conference week and perhaps a little should be said on the subject of the week. Particularly fortunate this year to be able to use the facilities of Mission Farms. One of the big advantages will be the opportunity for the use of the facilities the week preceding General Conference. Youth Pre-Con and Young Adult Retreat will be held at Mission Farms and Commission will also meet there. Because of the extent of the facilities young people will be able to stay on the grounds at the regular low daily rate. This should prove of particular advantage for those who bring young people from distant points.

Registration will be taken care of on arrival and General Conference will form itself around Monday morning, Aug. 13. After words of welcome and response, we will listen to the first reading from the Book of James. Rev. Kenneth E. Smith and Pastor Myron G. Soper will alternate in the presentation of these studies, one each day.

In the afternoon the work of General Conference will get under way with reports from boards and agencies and the appointment of Conference committees to consider these reports.

Committee work is particularly important to our General Conference structure. The younger generation are particularly the guardians of the work that is ours. They review the work of boards and agencies and from the breadth of their challenge as a whole, offer recommendations for the work that is to be carried on during the year. They can particularly speak to the effectiveness (or lack) of the work of the boards and agencies as it is related to the churches. The recommendations of these committees are reviewed by the Conference as a whole, and after discussion, recommendations may be made to the boards and agencies by the General Conference. Committee chairman have been appointed and are already reviewing the work of the boards and agencies so that they might be informed at General Conference time and the committees as a whole might be able to consider the work with understanding.

On Tuesday morning at 8:15, daily morning devotions will begin. At noon we will again "Draw Near to God in Loving One Another." On Tuesday the theme is: "Draw Near to God in Appreciating the Past." On Tuesday afternoon the boards will center their brief programs around this theme and "Draw Near to God in Loving One Another." In that spirit the work and inspiration of the week will proceed.

See you at General Conference, Melvin G. Nida.

What Ministers Die Of

Vital statistics of one denomination are likely to be the death certificate of another. R. Alton Reed, of the Southern Baptist Annuity Board has found that for the third straight year heart trouble was responsible for more than 50 per cent of the preachers' deaths. The youngest to die of that cause was 30. In 1961 the percentage was 61. Cancer claimed 20 per cent and accidents 7 per cent. Among the causes of death are heart trouble 50.7, cancer 20.7, accidents 7.6, and heart disease 38.7. In 1961 cancer was 24, accidents 20.7, and heart disease 38.7.

One conclusion can be drawn: Pastors, as well as parishioners, should be concerned about the health of their ministers and should submit to medical examinations regularly to increase the probability that they will be able to serve until they reach retirement age.
The Resurrection of Christ — Historical Fact, Personal Faith

By C. Harmon Dickinson

The Resurrection of Jesus from the dead is one of the basic doctrines of the Christian Church, yet around the interpretation and meaning of the Resurrection there is much dispute. Are we to accept the Resurrection as an historical fact? If so, how does this miracle, "the shattering of history by a creative act of God Almighty" (J. S. Stewart), affect the experience of the believer; or if not accepted as history, how could the denial of the Resurrection be justified?

There is no doubt that those who visited the empty tomb and the first Christians whose experiences and preaching are related in the New Testament believed in the Resurrection, that it was the real physical body of Jesus that emerged from the tomb. At first it must have been difficult to believe what they had seen and heard, and only after recognizing undeniable evidence did their faith break forth in triumph that their Lord was indeed risen from the dead.

Yet to believe in such a miracle which seems so contradictory to the scientific temper of our day requires strong faith, sustained by a careful examination of all relevant facts. Various attempts have been made to explain away the fact of the Resurrection, a conclusion which adequately meets the challenge of the empty tomb.

On the morning of the third day the tomb was empty. How to account for the disappearance of the body — was it taken by friends or foe? If by friends, why would they take His body? Could the Jews have taken the body and not produced it later as conclusive evidence to silence Peter? "The silence of the Jews is as significant as the speech of the Christians" (Fairbairn). I view the pre-empted evidence as sufficient to justify belief in the Resurrection.

To me, the denial of the historical Resurrection undercuts the foundation upon which our faith in the Resurrection rests. Paul says that "Jesus rose"; but more often he spoke in the passive voice, "He was raised," or "God raised Him." There is no greater testimony of the meaning of the Resurrection than the evidence of the miraculous change in the lives of the apostles. This was a part of Paul's conversion experience. He knew Jesus was alive by the power of God. He knew the Cross and Resurrection as related, for without the Resurrection the death would have been powerless to save. "If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15: 17).

No one event in Jesus' life has full meaning apart from the whole life related to it. This is true of the Resurrection. It must be studied in relation to the whole of Jesus' earthly ministry. The appearing of God through Jesus' birth, the portrayal of the divine character through the Master's life, the momentary defeat on the cross of the Lord's ministry, the final triumph through the Resurrection of the Christ from death to life — these are the glorious events which give meaning to the Church and a reason for sharing its message.

When did the Resurrection occur? It is commonly believed to have taken place on Sunday, but its exact day is not the important fact, however. The fact and message of the Resurrection are much more important, all-important.

The traditional season for observance of the Resurrection is approaching. As we study the meaning of the Resurrection we find that it verified the faith of the early Christians in the genuineness of Jesus' life as the Lord of men and as the Christ, the Son of the Living God. The belief in the power of the Resurrection was an important doctrine in the New Testament Church. Not at one season only but continually it was a part of what Christ meant to them. So with us, it is good not to limit faith in Christ's victory over the grave to one day but to let it be a part of our year-round total experience of Jesus' life.

A man's soul will starve on education without God as much as it will on ignorance without God. — Walter E. Isenhour.
Growth" in which Bert B. Sheppard reviewed the past history as a background for the opportunities of the church’s future in a growing community. Miss Elizabeth Lupton spoke of the present. For some time the Shiloh church has felt that its classroom facilities, enlarged in recent years by additions to the "Session Room" were small, and that the auditorium was too small for joint Communion with the Marboro church or other union meetings. It had been quietly working on plans for a major building program, Percy Davis, under the program heading, "Parade of the Future," divulged to the congregation through projected picture plans that had been drawn up for the special long-range building committee. For those familiar with the historic brick building it may be of interest to know that a six-foot addition in the rear to accommodate the organ chamber and a baptistry is called for and a considerable extension on the front, preserving the present appearance. Only a few more pews on the main floor and a larger balcony and seems to have only half of one percent are Christians.

The indications are that the praises of the Lord will be beautifully sung in this church that has grown well in the past for the future. - L. M. M.

Come Get Your Nice Fresh Air
Japan is ahead of us in vending services. Over the objections that it will not be "proper," and other restraints, the Japan government has a vending machine on the street in the streets. They are training young men to work the machines.

The music of the 225th Anniversary "Parade of SHiloh" was exceptionally inspirational. The昶e of Edwin Smith, his love for the Lord, send us more Edwin Smiths, is the Christian's vital breath. It is still true that only half of one percent are Christians.

I learned from Brother Smith's life — steadfastness! Many of us may be familiar with 1 Corinthians 15: 58, or may have memorized it, but it seems to me that Edwin Smith lived up to it. Everywhere beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The year 1960 is the first the Blue Mountain church is mentioned in the list of Jamaica statistics in the Year Book, when it was organized with 7 members, and with Edwin Smith as leader. Missionary work was begun for Seventh Day Baptists in that general area at least ten years before, while Deacon and Sister Smith lived in Kingston, now of Kingsley, near the town. A little church was organized of converts to Christ and the Sabbath, but soon the Samuels were called to other fields of labor, and the little church dwindled and weakened. The light flickered and nearly went out. But the light did not go out. A man named Edwin Smith was there. How many groups give up because they are small? How many families forsake the Sabbath because they are alone in their communities? How many of us feel insignificant and unequal to the needs? I don't think Brother Smith noticed or considered the alternatives. He just kept on working for God. He alone held Sabbath School and church, even when he was the only one left. Gradually he brought the neighborhoods children to Sabbath School; did personal evangelism. The 1962 Yearbook shows 84 members at Blue Mountain, with 16 additional members besides the regular 102 members of the Sabbath School.

Jamaica has other great leaders and others of sainted memory like Deacon Smith, many who have labored without wages almost full time for the church. Others like Edwin Smith have been used by God to help the Blue Mountain and other churches grow. The same is true in the U. S. A. and everywhere. But wherever I go in my life, I want to tell the story of my brother who showed what God can do with one man's life who refuses to give up.

"Blessed are they that die in the Lord . . . and their works do follow them."
The General Board at Work

By Oscar C. Burdick

The week-long meeting of the General Board of the National Council of Churches held in Kansas City, Feb. 26 - March 2, resembled the triennial assembly held in San Francisco in Dec. 1960. Routine business such as appointments and finances was handled quickly. The rest of the time was for policy decisions and the hearing of reports from various operating units of the National Council.

The work of Church World Service in the Miami area in Florida proved to be the most urgent of the presentations. Castro is allowing seventeen commercial flights a week from Cuba bringing refugees to Florida. During the week 1,500 to 2,000 new refugees arrive in Miami. This be an additional 100,000 Cuban refugees in Florida! Relief and assistance are being given by the U. S. government and Protestant, Catholic, and Jewish relief agencies.

A Cuban Refugee Resettlement Committee is trying to get various cities to each absorb 150 refugees. The first resettlement flight has just been received by Cleveland. Southern Florida cannot alone absorb this many new people into its economy; it is a national problem.

At this meeting of the General Board of the National Council of Churches, a proposed resolution on the imminent threat of Soviet atomic testing. These men presented to the representatives on the General Board; that is good, but now it is proposed to get wider discussion before pronouncements are presented for final action.

Handbook Combats Communism

Just before the meeting there was circulated the new and enlarged edition of the National Council's booklet, A Christian Handbook on Communism. The 86-page booklet contains a wealth of factual information on the operation of communism in the Soviet Union and in various of the satellites. It reproduces a Communist teaching that there is no God and that Christianity is false; in reply basic Christian teachings are cited to show that Christianity is the more reasonable belief. The book can be secured for one dollar from the National Council of Churches, 475 Riverside Dr., New York 27, N. Y.

In spite of official Communist denunciation of Christian groups, leading Christian leaders have been able to invite a representative group of American church leaders to visit Russia. The General Board had approved a group of leaders, representing a number of denominations, to go to Russia; these leaders will travel largely at the expense of their own denominations. The man closest to our denomination who is going is Edwin H. Fuller, general secretary of the American Baptist Convention. It is good that the Christian Church is not divided by the iron curtain. While churches in Russia are restricted in their activities, I hope this trip can lead to understanding and encouragement.

Benefits of the Lord's Day

By L. M. Malby

Appraisal of a tract

There are some of the newsworthiest items I encountered at the General Board meeting. It is good to be connected with this phase of what is going on in main stream Protestantism.

More Time to Study Pronouncements

Another pronouncement, this one on marriage, had been put aside and been sent out ahead of the meeting. It was a very fine presentation, but was deemed not yet ready for final approval. In principle, I was glad to see care exercised.

A proposed resolution on the imminent expiration of certain unemployment benefits was presented to the General Board at the opening session. Likewise, at San Francisco we had before us several resolutions dealing with the news of that week. In the light of the General Board pronouncement of 1958 on unemployment, and the lack of a national study on the subject, the General Board defeated the proposed resolution. While I am concerned about various phases of unemployment, I voted against the resolution along with the majority because I feel we should not react just to the newspaper headlines of the day.

In brief the five-page pronouncement was a carefully prepared one concerning immigration. In the General Board pronouncement on the Nuclear Age (Pronouncement 24:1), it recognizes the need for adequate national defense, but urges efforts toward "peace with justice and freedom," to be brought about by seizing "every opportunity for honorable negotiation." I am glad someone represented the church at that time of national decision.

The institution of the day of rest took place during man's innocence in Eden. Afterwards the Sabbath is the first day in the moral code of the Ten Commandments. In countless other instances it is associated with the most blessed promises. Its violation is connected with most terrible threatenings. Throughout the Scripture, the repeal of the Sabbath is never even hinted. It is said expressly by our Lord, "The Sabbath is made for man" (Mark 2: 27). It was not made, therefore, for either Jew or Gentile, but for the genus of mankind throughout the world. "Christ, being Lord of all, is Lord also of the Sabbath."
The writer then goes on with a few bold strokes that Christ gave to Christians a Sabbath day of the new dispensation by assembling with them on the first day of the week after His resurrection, an example which, he affirms, was followed by the apostles, primitive Christians, and their successors to the present time. He concludes his brief paragraph on the transition from Sabbath to Sunday with words hardly applicable and scarcely in accordance with what precedes and follows in the article: “On the ground of the divine Word, all who love the Lord Jesus Christ ought to remember the Lord’s Day and keep it holy.”

The suggestions on how to use the Lord’s Day are drawn almost entirely from the great Sabbath passages of the Bible, for instance: “It is not for our own pleasure. It is not to be a day of worldly recreation. The day is not for entertainment, but for worship.” This certainly catches the thought of Isaiah 58:13, 14. He makes no mention of the passage in saying (with an unwarranted substitution): “We are enjoined in the Scriptures to make the Lord’s Day a delight. Continuing to speak of the joy of right observance: “In the sacred day our reading will be holy as well as our conversation, meditation, songs, and praise.” Here is something for Sabbathkeepers to ponder, for we observe the only day that the Scriptures call sacred.

Let us take to heart the concluding appeal of this widely distributed tract, keeping clear in our minds that the seventh day of the week is the Lord’s day, the day that Christ said He was Lord (Mark 2:28): “Therefore, they invite His condemnation. Let us make the most of the Lord’s Days as we pass along. Each one as it comes and goes carries its report of our souls to the Judge of all. It can be a day which will be good for us, or it can be one which can render our account more awful. The Lord’s Day, properly kept, means the blessings of every soul so engaged.”

**WOMEN'S WORK — Mrs. Lawrence W. Marsden**

**Thoughts on Discontent**

Contributed by Helen Shalm Thorngate

“The other day I watched a baby stretching himself after his bath. His motions were random, arms and legs flung ‘every which way’ little. Shearched above the blanket a very busy small person doing an important job growing.

All his life, if he is normal, he will be stretching himself, unconsciously and with random motions, later consciously and purposefully stretching his body or mind or soul to reach new goals, fit into new situations, tackle more difficult jobs.

A man’s reach must be always higher than his grasp, or he has stopped growing.

Whenever we become smug about ourselves or our work, or satisfied with our spiritual attainments, whenever we stop stretching our mental or spiritual muscles, they begin to atrophy. A true scientist is always pushing back the edges of his knowledge. His mental exploration of the areas of goodness and love and service, each experience contributing to a richer life.

Someone has called this need for stretching “Divine Discontent.” I remember hearing Susie Burdick in her last years sitting at the sharings of life and the many things she wanted to accomplish with her life. I thought, “Susie Burdick ought not to feel frustrated, for she has relaxed and be content in well-earned rest?” But not Susie Burdick — her reach was always greater than her grasp. She lived and died Christian but was never satisfied with her Christian attainments. She measured them not against her neighbors, but against her Lord’s. She had Divine Discontent.

The baby does not go on indefinitely with random movements. They become increasingly co-ordinated and effective, stretching himself, finding learning each day and exciting adventure into the unknown. Never can he reach the saturation point; always new doors open to his pushing. The minute he stops stretching and content, he disciplines them, feeds himself, finding learning each day and service, each experience contributing to a greater reach to a greater height in Christian understanding and service. Each experience contributes to a richer life."

**Christian Endeavor**

The World’s Christian Endeavor Union embraces approximately three million members in fifty countries or island groups around the world, in eighty Protestant denominations. The International Society includes Christian Endeavorers in the United States, Canada, and Mexico. Headquartered in the World’s Union in New York, the International Society is at 1221 East Broad Street, Columbus, Ohio.

**APRIL 9, 1962**

**Teahouse Along an Indian Road**

By Blaise Levai

This is the story of Andreas Din, formerly a Muslim priest. Before he became a Christian, Andreas was in charge of a large Muslim temple in South India.

One day, while he was a patient in a mission hospital, he overheard an evangelist preaching in the hospital. The earnestness of that man and his message haunted him for days afterwards. Andreas was surprised and pleased when the evangelist visited him in the ward and prayed for his recovery. He was even more surprised when he learned that the evangelist was a former Muslim.

After Andreas was discharged from the hospital, he secretly purchased a New Testament. When some of the staunch Muslims discovered that their priest was reading daily from a New Testament, they drove him out.

“The shame and degradation of that experience,” he said later, “I could not have borne alone. The Lord helped me, even as He promised in His Word.” After his conversion he boldly returned to the same city he had served as a Muslim priest. In order to support himself he opened a tea stall near a crowded bus stop in the bazaar. Andreas decided that his would be the finest-flavored tea, with an ample amount of undiluted milk and sugar.

Near the tea stall is a railway crossing where all buses and trucks stop. While the bus waits for the train to pass, “Tea and the Word of God —
all for two annas," he calls as he enters the bus crowded with people and luggage. With his portable tea tray he makes his way through the bus. This Gospel crew tell you the secret of life. It promises you peace and joy. The secret of life is contained here in this Gospel. To drink tea, but he who drinketh of His Word shall never thirst," he continues, as he waits for them to finish sipping their tea. And the expression of inward peace and gladness in his life are there.

Andreas sells on the average 400 Gospel portions each month. It is difficult to keep him supplied. Several years ago Andreas married a convert. They named their first son "Gift of God." Their faith is the couple work courageously together.

Occasionally someone in the bus rudely asks Andreas, "How can you possibly do this -- you who served us as a Muslim priest? Aren't you ashamed?"

"Ashamed? No, I am gloriously happy. I feel that I am being used by God to do work that is so full of joy. I wonder how I ever was able to live without Christ. I want you to know Him," he replies.

Andreas has become a well-known figure, and is winning the respect of the villagers. He is one of the many distributors of the Bible Society of India and Ceylon which with the help of the American Bible Society distributed 1,297,686 volumes of Scriptures to travelers along the road.

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ITEMS OF INTEREST
Plainfield Club Pays for Lost Pounds Two members of Plainfield's Club members of Plainfield, N. J., held a weight-losing contest recently, and have contributed $53.75, the "cost value of their lost pounds to pay for the five-year Freedom From Hunger campaign of the United Nations Food and Agriculture Organization. Their aim was to dramatize the fact that leading millions are Americans who are overweight, more than half of the rest of the world is underfed and malnourished. The club's check represented the aggregate loss in poundage between the winning and losing teams, plus the price of a luncheon paid by each member of the losing team. — W. W. Reid.

Town and Country Churches
What is the ratio between town and country churches, a question often coming to mind. Statistics are not readily available for all denominations. It is interesting to note what the figures are for the Southern Baptist Convention, which has a total membership at the end of 1961 of 9,978,488 and losing the ten million mark in 1962. (The gain in 1961 was 240,000.)

Churches now number 32,598, an increase of 347. Churches and missions are located in all 50 states and the District of Columbia. These churches are classified by location as: open country, 15,624; village, 4,348; town, 3,700; and city, 8,926.

Protestant Faith Not Waning
The Christian faith is more widely accepted today than it has been, according to Dr. Kenneth Scott Latourette, generally recognized as the greatest living church historian.

Latourette takes issue with observers who characterize the present era as post-Christian or post-Protestant.

In an article in the March 2 issue of Christianity Today, Latourette concedes that there is evidence for a "sombre diagnosis," but he maintains that "if mankind is viewed as a whole, never has Christ been so great a force in the human scene and never has Protestantism played such a large a part in the human drama."

"It is true," he says, "that the world contains more non-Christians than at any previous time, but that is because of the population explosion of the past two or three centuries."

Latourette, professor emeritus of Yale University, has written: "In more deeply planted among more peoples and that Christ is having a wider effect upon mankind than ever before."

He adds: "Significantly, in contradiction to the assertion that this is the post-Protestant era, in the past 150 years the spread of Christianity has been a brighter shining light in the sight of God."

THE SABBATH RECORDER

VENTURE WITH CHRIST — SERVE
By Gloria Cossaboon

One of three talks by high school students given in the Sabbath morning worship service on Christian Endeavor Day at Shiloh, N. J.

"If any man serve me, let him follow me; and where I go, there shall also my servant be; if any man serve me, him will my Father honor." (John 12: 26).

Luke in the 22nd chapter and 27th verse says: "It is better to serve than to sit at meat in thy house."

So by following this verse we ought to serve Christ in our own homes. We can do this by praying, and reading a Bible verse or story at each meal, by being kind to all members of our family, being helpful to our brothers or sisters, and by being a shining light in all things that we are asked to do in order to keep the home happy. One of the most important things is to let Christ know that you want to serve Him, so He can help you do so.

Colossians 3: 23, 24 tells us: "Whatsoever ye do, do it heartily as to the Lord."

We can live up to this verse by coming to prayer meeting, Friday evening worship service, church on Sabbath morning, and by participating in other activities such as church business meetings, workshops, and its socials; also by spending a certain amount of time each day with God in prayer, whether it be alone or with your friends or family. In your prayers you should include the church and pray that it will become bigger and stronger toward the work of God. We may also have talents that we can give to the Lord. This may include singing in the choir, playing the organ, playing just expressing our own feelings toward God with our mouths.

There is still another thing that we must give to God, and that is our money. We should at least give one tenth of our weekly income to some service of the Lord.

Another way to serve God is by bringing our friends to church and trying to get them to join it, we may not only bring another lost soul to Christ, but we may bring another shining light in the sight of God.

Romans 12: 5 says that we "are one body in Christ, and every one members one of another."

In serving the Universal Church we can study its history, and participate in its activities within our denomination.

Another way to serve Christ is to join the world-wide Christian Endeavor. Being a member of our own Christian Endeavor Society can make us better see the need for world-wide service for our Lord. We should invite our own organizations and societies to better the service of God here at home.

Also we can give money to the various workers of the denomination, such as those on the mission fields, and to other worthy causes.

One of the best ways for young people to serve the Lord is through our various camps. We can invite other Seventh Day Baptists to our camp and in return they will probably invite us to worship with them. This can bring us into a real close relationship with God.

1 Peter 2: 13 says, "Submit yourselves to every human institution for the sake of the Lord." (NEB). We can do this by obeying the laws that God has given us, and trying to get others to respect God's laws.

We can also sponsor some kind of a project to improve the life in our own community here. Another way is try with our media, radio, television, obscene literature, and other social evils.

If we can do this we can truly be called "channels of God. We can help those who need help such as the needy, aged, and orphans.

We can pray for the leaders of our nation and have faith that God will help them into bringing peace with the foreign countries.

Still another way in which youth can serve is by writing to young people of other lands. The Junior Life and Straight magazines have names and addresses of young people who want to know more about God by seeing and hearing how the youth of other churches worship God.

Last of all, we can do our best to serve the Lord by helping to meet the needs of the oppressed everywhere.

APRIL 9, 1962
English Tracts in Europe

Recent correspondence from G. Zijlstra of Rotterdam, Holland, opens up a little story of interest to American readers. In our country there is a tendency to assume that relatively few people in Western Europe could appreciate religious material in the English language. This is not necessarily true.

Mr. Zijlstra tells of a Birmingham, England, couple, members of the Mill Yard Church in London who are now living in Rotterdam. The husband is without sight and, of course, could not personally read tracts in any language. Nevertheless, according to our correspondent, they want about three dozen of several of our tracts, "Sabbath and Sunday, the Real Difference"; "Was Paul Wrong?"; and "Seventh Day Baptists - Who They Are, What They Believe and How They Are." How do these English people living in Holland expect to use the tracts? They are soon to make a trip to Berlin to visit some old friends who speak English. They will later visit England. In both countries the tracts will be distributed to friends.

The Gospel in tract form and the Scriptural doctrines taught by the leaders of our denomination may as seed sown afar, taking root in many countries because of the faithfulness of those who recognize their opportunities.

OTHER FOLDS AND FIELDS

Ceylon Restricts Missionary Work

The Ceylon government's campaign to keep Christian missionary influence to a minimum in this young nation is bolstered by a new ruling recently enacted here, says a report from Colombo. Under the ruling a new missionary coming into the country is granted a visa only if he replaces a missionary who has left the island within the previous twelve months. In practice, this means that no new missionaries are permitted to work in the country at any one time, at the same figure as in 1939. The ruling replaces an earlier one which fixed the number of missionaries permitted to work in the country at any one time at the same figure as in 1939. The new ruling, by setting the total at the 1961 level, a considerably lower figure, cuts the number sharply. At present there are 13 Methodist missionaries (from Great Britain) in Ceylon, 5 Baptist, 9 Anglican, 3 United Church (U. S. A.), 1 Salvation Army, and a number from the Assemblies of God and Jehovah's Witnesses. The Roman Catholic Church has the largest number of foreign workers — an estimated 700 persons. The total Christian population of Ceylon is about 760,000, of whom about 600,000 are Roman Catholic. Total population is 10,000,000.

W. W. Reid

Appelman Campaigns

Hyman Appelman, well-known Jewish Christian, in 1961, led in evangelistic campaigns, in single churches, in area-wide groups of churches across North America, from York, Pa., to San Diego, Calif., from Detroit, Mich., to Mexico City, Mexico.

In these campaigns there were at least 10,505 recorded decisions dealt with in Inquiry Rooms and at the front of churches. Of these, at least 7,590 came upon profession of faith; 552 others, Christians for some time, came for baptism; 332, also Christians for some time, came upon transfer of membership; 873, for assurance of salvation, 1,130 for re-dedication, 28 for full-time service.

Southern Baptist Seminaries

Southern Baptist Seminaries enroll 29 percent of all seminary students in the United States according to a release from Baptist Press. There are eight seminaries.

Only two have enrollments of less than 100; the others ranging from 261 to 1,704. Golden Gate Seminary at Mill Valley, California, is one of the newest, having a $5.6 million campus with 30 buildings, 273 students, and a capacity of 700.

Communism: Credo of Doom

Communism, measured in practice, provides a forecast of the fate which lies in wait for any society which falls prey to the lure of its strange creed. The Communists are always ready to "negotiate" over the holdings of others — because every such "compromise" represents another gain in their drive toward world domination. And compromise with the Red Credo can lead only toward the manacles in faith and practice which the comrades seek to fasten upon mankind: the death knell to humanity's cherished spiritual values and hard-won liberties. - Dateline.

"He is risen; He is not here."

They came unto the sepulchre, bringing the spices which they had prepared, ... And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here; but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words. — Luke 24: 1-8.