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

His constant companion is Sugarfoot, a fawn colored Chihuahua. His favorite hobby is helping those who need help.

When asked where he receives his energy he will most likely answer, "I am what God has made me, and I am grateful to Him for all that I have."

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

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

**NEWS FROM THE CHURCHES**

**DAYTONA BEACH, FLA.** — Our revival series is over (written March 12) and only time and God can tally up the results of its "success." But I don't feel I'm talking out of turn when I say that we feel our efforts were well rewarded.

The music was outstanding, the meetings, probably never realized there were Baptists that kept God's Sabbath.

We ran sizable, eye-catching advertisements in the News-Journal. A large oil-cloth banner was erected on the church proper and our young people spent an afternoon at one of the large shopping centers distributing pamphlets of revival programs.

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

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

**Accessions**

By Baptism:

Milton Junction, Wis.

Chester Harrington

Florence (Mrs. Chester) Harrington

**Marriages**

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

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

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

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

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

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

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

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

—Correspondent.

**An Easter Story**

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

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A Magazine for Christian Enlightenment and Inspiration

Editor - REV. LEON M. MALTSBY

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CHRISTIAN EDUCATION
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More Evangelistic Services

Evangelistic programs in the churches of our General Conference have been more numerous and more varied than usual this year. Plainfield has a heart-warming, faith-building experience last fall with the Ashaway, R. I., pastor as guest speaker. Shiloh and Marlboro uniting recently in very effective meetings in the Shiloh church with the pastor of our Boulder, Colo., church ministering the Word.

The Daytona Beach they decided to use their own pastor (partially supported by the Missionary Board) for their series of Gospel meetings. This is being followed up by extensive visitation throughout the home missionary area served by the church and its pastor.

The Dodge Center, Minn., church, is one step ahead of next year’s recommended denominational program of using lay commissioners for evangelistic work. They are using one layman instead of a team as preaching on the secure plan in their early April meetings — Albyn Macintosh from Los Angeles.

The Vernon, N. Y. and the Los Angeles churches call attention to the fact that their aims in visitation work are almost identical and encourage a visitation which includes winning people to Christ.

In the Southwest there will be evangelistic meetings at Little Rock May 4-9 in connection with the world’s Pastors’ Institute, which is expected to bring together 25 preachers, some of whom have had considerable evangelistic experience. The announcement in the local bulletin states that the visiting ministers will be asked to “work their way” at the institute by helping with the evangelistic services. Whichever method, it can be affirmed that a genuine love and concern for souls will produce results for love finds a way to communicate. When all of the churches hear of the efforts put forth successfully by some of the churches it is hoped that solid plans will be laid for future outreach in many more places. Lone Sabbathkeepers have their part, too, and a very important part it is. They give the world in large measure, of the denomination. The new director of evangelism who begins his work next fall will have to depend very much for the success of his work on the little nucleus groups that can be built up by faithful witnesses in the places of their dispersed membership.

This much is sure, no denomination holding an unpopular doctrine like the Sabbath can maintain a net growth without a strong emphasis on evangelism. This emphasis remains as top-level or even local church committee-level planning. It must enlist the active participation of a considerable number of resident and nonresident members. Do we merely hope our church will grow by new converts or do we pray for it and put feet on our prayers — our feet?

Thoughts from the Mail

Church bulletins and letters coming to the editor’s desk sometimes indicate trends when gathered together. It is observed that an increasing number of churches are enclosing tracts quite regularly with the weekly bulletin. Some are published by our own local publishers, some by others. Some of them are small pieces on a variety of subjects relating to Christian life and thought. This is a ministry to church members which is very good, but one which our own board performs through the Sabbath Recorder rather than by tracts — which would be too expensive for the limited quantity and wide variety needed.

A recent bulletin from one of our larger churches sets forth this sermon title, “Subpoenaed to Witness for Christ.” With the above in mind the following news of at least two notorius trials the language of the court room is very much in our minds. Of course there is a vast difference between being called as a witness for or against an accused criminal and the call of the courts to live up to our witness for Him. Now few a few are called, but all. Our witness does not condemn a man to the electric chair (Ruby) or to eight years in a prison (Hoffa) but relates our experience of the saving power of Christ — a salvation available to all those accused by conscience and found guilty before the bar of divine justice.

We should feel the compulsion of a subpoena in telling what has happened to us.

April Business Meetings

Most of our churches have quarterly business meetings early in April. Have you noticed, as many of us have, that we give so much attention to reports and finances that we often allow scant time to plan for and discuss the real business for which our church exists. Somehow we let ourselves drift into the self-satisfied feeling that we are ready to go home. What is the new business? Does it not include among other special things the ever-present task of evangelizing that portion of the world that can be called responsible? Should not this take more time than we soordinarily give it?

This leads to the point that our next business meeting should again evaluate the literature ministry of the church. One of the most acceptable pieces of literature is the Sabbath Recorder. There is now a wide variety to choose from (20 different ones) to suit the special needs of individuals. Limited quantities can be

MARCH 30, 1964

3
ordered oh almost every previous issue. Supplemented with tracts the Sabbath Recorder can do much to develop new interest and bring members into the church.

The timely reminder at the April business meeting is that this is the time to take appropriate action toward ordering an ample supply of the May special issue of the Recorder, edited by Don Richards of Dodge Center, gives promise of being a truly usable number. Your church should remember to order enough to last for six months, through the summer when there are unusual opportunities for distribution. There will not be another special issue until mid-November. The price is $8.50 per 100. The Tract Board has a matching-fund arrangement for churches that use large quantities at county fair booths. Order early.

**Self-Sufficient?**

The time-honored adage that "God helps those who help themselves" is only half true. Catherine Marshall asserts, writing about "Helplessness" in the March issue of Decision Magazine, monthly published by The Billy Graham Evangelistic Association.

Mrs. Marshall, whose biography of her husband, the late Peter Marshall, beloved chaplain of the Senate of the United States, became a best-seller and launched her on a successful writing career, tells how she has learned to trust God when she finds herself "powerless before facts that cannot be changed."

She challenges the realist who insists that "rugged individualism" is all that is needed to cope successfully with any situation and gives new emphasis to "that towering Biblical statement, 'Apart from me you can do nothing.'"

"In the complex world of today," writes Mrs. Marshall, "How self-sufficient are we? We have nothing to do with our being born — no control over whether we were male or female, Japanese or Russian or British or American, white or yellow or black. . . . A power that no one understands keeps our hearts beating, our lungs taking in and expelling the good circulating, our body temperature up."

"Self-sufficient? Hardly!"

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**How They Prayed**

**George Whitefield**, famous English evangelist, said, "O Lord, give me souls, or take my soul."

**Henry Martyn**, missionary, cried as he knelt on India's coral strand, "Here let me burn out for God."

**David Brainerd**, missionary to the North American Indians, 1714-1747, declared, "Lord, to Thee I dedicate myself. Oh, accept of me, and let me be Thine forever. Lord, I desire nothing else; I desire nothing more."

**Thomas A. Kenzie**, 1380-1471, said, "Give what Thou wilt, and how much Thou wilt, and when Thou wilt. See me where Thou wilt, and deal with me in all things as Thou Thy teacher — a great and good man, but merely a man for all that. If the Easter story is untrue, we may discard the entire New Testament, for the early church based all its claims on the fact of the empty grave. "If Christ be not risen," wrote the Apostle Paul, "there is no preaching vain, and your faith is also vain."

**Wesleyan Methodist**

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**Knocking at the Door**

How astonishing is this gospel! The maker of worlds put we, two-legged creatures, in the same sun, put in those wee creatures souls, set those souls free, and then began gently to knock at the doors of their hearts begging them to open and let Him come in and do them greater good! Every second He sustains their lives, sees to the very center — yet cannot enter the inner soul until we open the door.

**Frank Laubach's Prayer Diary** (Fleming H. Revell Company).

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**He Is Not Here**

**Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him!**

—Mark 16: 6.

For nineteen hundred years countless multitudes have thrilled with hope and joy, as we issued the Easter report. Ever since the angel spoke them to the women who came to anoint the body of Jesus, the Christian's hope has been based upon the empty grave of the risen Lord.

Deprive the church of the Easter message — deny the resurrection of Christ — and you take the heart out of Christianity. If Christ did not rise bodily from the dead, He was just another teacher — a great and good man, but merely a man for all that. If the Easter story is untrue, we may discard the entire New Testament, for the early church based all its claims on the fact of the empty grave. "If Christ be not risen," wrote the Apostle Paul, "there is no preaching vain, and your faith is also vain."

**BUT . . . Christ did rise from the dead — by coming back from the tomb He proved that He was more than a mere man, that He was indeed "the Son of God with power."

Since the Easter story is true — the teachings of Christ should command utmost respect from every reasonable person, no other religious teach ever arose from the grave. The Man who could do that deserves a hearing! But are we sure that Christ actually rose from the dead?

The resurrection of Jesus is one of the best-attested facts of history. The men who wrote the Gospel accounts of the empty tomb were not deceived by their own religious fanaticism. They were thoroughly competent witnesses, men of integrity on whose testimony we may rely. They were reasonable individuals, reluctant to believe that Christ had arisen until all logical doubts had been settled — and, even then, "some doubted." They had known Jesus Christ intimately, they knew His life, they knew His death . . . and they knew that He had come back to life! They did not see His spirit — they saw Him, talked with Him, ate with Him, and touched Him.

These men were not impostors who deliberately invented a resurrection "story." They were men of character, men whose lives were holy, men whose preaching was not the preaching of a hypercritical audience. They lived with Him, they died for Him, they showed martyrdom gladly — not to perpetuate a lie but to defend the truth.

**There were many witnesses to the resurrection, and their adversaries were unable to deny their testimony.** If His enemies had stolen the body of Jesus, we may be sure they would have disproved the report that He had risen. If Jesus' friends had hidden His body, how does one account for the "many infallible proofs" by which He showed Himself alive?

What you do about the message of Easter does not alter the facts, but it does make a difference in your destiny. The One who promised He would rise from the dead, and who fulfilled that promise, is One on whose teachings we may rely implicitly. And I refer to the Word, the Trinity, and the Life. No man come unto the Father but by me."

No religion produced by a mortal man is worthy of your trust. Put your faith today in the crucified, living Christ, who has been appointed by God to judge the world, and He will become your Savior and your Lord. "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved."

The above article under the title "He Is Risen" is available in tract form with a beautiful full-color sunrise picture on the cover from the American Tract Society, Oradell, N. J. at 75 cents per 100.

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**Practice What You Preach**

Pastors can have their problems too — like the time when a woman comes to the study with this angle: "Some doubted." They were religious fanatics. They were men of character, men whose lives were holy, men whose preaching was not the preaching of a hypercritical audience. They lived with Him, they died for Him, they showed martyrdom gladly — not to perpetuate a lie but to defend the truth.

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The following paper prepared by a joint committee of six or seven Baptist denominations (20,000,000 members) including Southern Baptists with the purpose of presenting the distinctive beliefs on which all agree. It will be the basis of one of the panel discussions at the great Jubilee at Atlantic City by 25 Baptist leaders on the same panel (with Seventh Day Baptist members) will later discuss another paper on "Disagreements and Differences of Emphasis."

BAPTIST DISTINC TIVES

Introduction

Baptists, from their organized beginnings in the early 17th century, have tenaciously held dear certain basic convictions. Some of these they have borrowed from other Christians. Some were the results of their fresh understanding of the Word of God and the world of men. The validity of many of these insights has, through the years, brought about their adoption by other Christian groups as well.

It would not be true, therefore, to say that any one Baptist conviction is held today by Baptists only. It is true, however, that they hold them in combination in a manner not found in other churches. This combination results in a Christian witness which is peculiarly and distinctively Baptist.

Authority

Christ as Lord of the Believer

The foundation truth upon which Baptists build is the Lordship of Christ over the individual believer. All other authorities are judged by the authority of the Son of God. Ultimate loyalty, therefore, is given to a Person, rather than to creeds, books, historic patterns, or effective procedures. Christ's will is mandatory for the believer. Joyful submission and purposeful obedience to the Savior form the essence of the Christian life.

Christ as Head of the Church

Just as Christ is confessed as Lord of the individual believer, so also Baptists recognize Him as head of the church. He is head of the church in its expression within a local congregation. He is likewise head in its wider expression which includes all those redeemed by His grace. No vicar, pope, bishop, prophet, elder, minister, priest, council, synod, or convention possesses the primacy of Christ's authority. Neither may anything or anyone interfere with the directness of that authority to the church. The church, therefore, never moves with greater swiftness, purpose, and victory than when it acknowledges its proper relationship to Jesus Christ. In the imagery of Scripture, we confess that the body must submit to the head.

The Scriptures

The Bible has always been recognized by Baptists as having a unique role and character. For them, the inspired Scriptures possess authority in all matters of faith and practice. Though no known as a creedal people, Baptists have, nevertheless, found it helpful to use creeds or confessions of faith. These have been used primarily as instruments to systematize and summarize certain biblical truths. Such formulated statements, however, have never been accorded the same status as Scripture. They have always been recognized as deriving their authority from the Bible; moreover, their validity has always been judged by the Scriptures.

Christian Experience

Spiritual Rebirth

Baptists understand the Bible to teach that it is by a personal spiritual rebirth that one becomes a member of the family of God. This regenerating experience can be effected within a human life only by the power of a gracious and loving God. No boasting or other expressions of personal pride are, therefore, appropriate to one who has been the recipient of such redemptive grace.

Man's Response

Though salvation is of God, man must make the proper response to this divine provision for his need. His response begins with an acknowledgement of his sin and his estrangement from God. It continues with his sincere repentance. It includes also his personal faith in the One who reconciles men to God.

The Church

The Universal Church

Many early Baptists in their confession-statement express a belief in the church universal as composed of all who truly profess faith in Jesus Christ as Lord and Savior by whatever denominational name they are known. They also indicated their understanding of the church as being visibly expressed in local congregations where the Gospel was truly preached, the ordinances rightly administered, and the discipline of holiness maintained. This dual understanding of the church has been maintained by Baptists to the present day and the act of baptism allows them to recognize other communions as fellow Christians.

A Fellowship of Believers

Baptists began with the conviction that the church is a fellowship of believers who, upon personal repentance and profession of faith, have been incorporated into the body of Christ through the activity of the Holy Spirit. As they stand apart from those who assume that citizenship in a "Christian" nation, membership in a "Christian" family, living within the geographical boundaries of a church parish, or receiving baptism as an infant places one within the church. Personal Christian experience always precedes church membership. Within the fellowship of believers Baptists find nurture for their Christian experience to help them grow into the fullness of the stature of Christ.

Baptism by Immersion

The ordinance of baptism is the act of entry into the fellowship of the local church. Their study of the New Testament led Baptists to conclude that only immersion has Scriptural authority as a mode of baptism. The meaning of the originally used Greek words, the contexts of scriptural descriptions of the act, and the historic evidence of early church practice support this contention. The symbolism of baptism revealed in Scripture, which portrays death, burial and resurrection, has confirmed Baptists in their conviction that only immersion speaks clearly of the meaning of this ordinance.

Baptists also baptize none but believers. Since baptism is an inward experience, the former has no meaning apart from the latter. Thus, baptism of infants who are incapable of personal faith, mass baptism of peoples without due regard for their personal relationship to God, and baptism of the unconscious or dead have not been practiced.

Baptism is not viewed by Baptists as mediating in any way the saving grace of God to the individual. It is seen rather as one of the significant first acts of obedience to be performed by the individual who has experienced spiritual rebirth. In the words of John Owen, baptism symbolically his death to an old life and his resurrection by God's Spirit to a new life in Christ. This act is attended by God's blessing upon the one who confesses his faith and also upon the community of believers who witness his profession.

The Lord's Supper

The second ordinance administered by the church is that of the Lord's Supper. While Baptists reject transubstantiation and consubstantiation, they, nevertheless, find genuine spiritual renewal through the observance of this memorial feast. The memory of Christ's sufferings and the death brings to the believer the wholesome experiences of self-examination, repentance, a new-found sense of communion with God, a purposeful dedication to the divine will, and a new loyalty to the body of Christ.

Democratic Government

Since the church is composed of the redeemed who have equal access to the presence of God, Baptists are convinced that the local church should be governed democratically by its own congregation. What is not assumed is that church decisions democratically arrived at always reflect the will of God, it is assumed that a spiritually sensitive congregation is unlikely to misinterpret the divine will than an individual believer.

(Continued on page 12)
For a time Mr. Bahlke attended the Adventist Mission-Schoenflut in Freudenthal near Magdeburg. He practiced Bible and field work and was successful in evangelism in several northern towns after leaving the mission school in 1911. He was conscripted into the German army during World War I and was quite seriously wounded. After his discharge, he continued his study of the Sabbath and after several years he returned to the Seventh-day Adventist Publishing House in Hamburg. Brother Bahlke gave up membership in the Adventist church "on personal reasons" in 1927. He became associated with the Rev. L. R. Conradi, along with Pastor Alwin Hennig and Pastor Willy Becker in setting up "formation meetings" in Hamburg for the establishment of the first Seventh Day Baptist churches in Germany. He writes that since then he has co-operated with Seventh Day Baptists, "for the sake of Jesus Christ and have done my best under unsettled conditions, to the benefit of the German Seventh Day Baptist churches and the Fatherland." He edited several publications including Sabbath School lessons until hindered by World War II.

Because of some differences, while Brother Conradi was still living, Pastors W. Becker and A. Hennig stayed away from our church. But when Pastor Conradi died in 1933, he suggested and arranged for Pastor Bahlke to be ordained to the gospel ministry also. Elder Heinrich Bruhn presided at this ordination service.

Pastor Bahlke will attend the Consultation meetings at Salem, W. Va., in August as an "alternate" delegate of the German Conference of Seventh Day Baptist Churches. He will serve along with Brother Alfred Mellmann, whose biography appeared in the Sabbath Recorder of March 23. It is expected that these two visiting brethren will be the guests of the Rev. John G. Schmid of Irwin, Con., N. J., during their stay in this country.

SABBATH SCHOOL LESSON for April 11, 1964
Man In God's Universe
Lesson Scripture: Psalm 8

For the SABBATH RECORDER issue of February 24, 1964, and read Conference Secretary Harley Bond's article on page 7 regarding "Mission 65.

Further, your pastor and one or more laymen in each church have received a communication about this matter within recent weeks.

Just to make sure we all know about this matter, we will quote the letter which was sent to all Seventh Day Baptist pastors; to Conference presidents, and Commission members, past and present; and to a selected list of laymen, at least one from each Seventh Day Baptist Church and Fellowship. The letter is as follows:

This is a call for volunteers. You have been chosen as one who we think might be willing to help in a church program during the next Conference year. Specifically, we are asking that you offer your services to one of our Seventh Day Baptist churches during the early months of 1965. At that time we hope the churches you serve will participate in a program of prayer, discussion and outreach, which we are calling "Mission 65."

The program envisions one particular phase of "Mission 65" to be our Churches in "Sharing the Good News." The primary emphasis of the "Sharing the Good News" program will be to provide, through lay and pastoral leadership, a discovery and application of the relationship of Seventh Day Baptist beliefs to our contemporary world.

Then, beyond prayerful consideration and discussion, we hope that the churches, with your help, will carry out some application of our beliefs in the local community, presenting and sharing our distinctive witness in the local situation.

"Mission 65" will be officially launched at Conference at Salem. It will begin where the "Advance" left off, providing an opportunity for our laymen to take a more active part in the leadership of our denomination.

The letter concludes: "We need your name on a list of those willing to vol-
unteer their services, to be considered at the April 6, 1964, meeting of the Planning Committee. We would like to be able to add your name to the list of those the churches will scan as they choose a 'missioner' to come and help them.'"
Sabbath Convictions Stirred by Reading Recorder Article
by Beatrice Hardman, Roanoke, W. Va.

Often, when I find time, I go through back copies of the Sabbath Recorder and reread what I have missed. In the May 27, 1963, issue I found "Creation and the Sabbath" by Herbert Howe, in which he challenges the Seventh Day Baptist belief that the world was created in six literal, 24-hour days. I felt a definite urge to express my feeling about this.

I would first suggest that anyone concerned about this subject should read and study very carefully the first and second chapters of Genesis, especially Genesis 1: 5, 8, 13, 19, 23, 31, and Genesis 2: 2 and 3.

The seventh day was blessed and sanctified "because that in it he had restored all his work which God created and made." Ask yourself, what does "blessed" by God mean? What does "sanctified" by God mean? What does "rest" mean?

I remember clearly when Pastor Duane Davis spoke these words while conducting the funeral service for my mother. "It was the evening and the morning" of the days of creation. He also remarked that he was more concerned that we who were yet here on earth understand these things, than that he say great things of the one who had passed into eternity.

This thought I'd like to express: What is a day? Was it that God blessed and sanctified an entire 24-hour period, or does it state clearly a day? Seven times it says "day," and describes it morning and evening. Who can accept it as truth?

There are some who would discount or belittle the power of God, a power so great that man can not begin to comprehend it even in his greatest imaginings.

God either wanted to rest and, seeing that all things were good, enjoy them — or He needed to rest and regenerate the power extended in creation. I like to think perhaps for both those reasons He rested and, as man is made in His likeness, man was commanded to do likewise.

This explains my belief in the Sabbath. I have been a Christian for a long time but a Seventh Day Baptist for only a few years. If perhaps some might consider my belief and faith too childlike, I will take comfort in the saying of Jesus, "Of such is the kingdom of heaven."

Halley's Bible Handbook Grew with Its Author

Dr. Henry H. Halley, author of the famous Halley's Bible Handbook, of which there are now more than a million copies in print, will celebrate his 90th birthday on April 10. Dr. Halley has devoted his life to the writing and distributing of this popular handbook.

Throughout the years, Dr. Halley has kept his Bible Handbook up-to-date, enlarging it with each edition. Now in its 23rd edition, what started out as a 16-page booklet forty years ago has grown to a volume of 968 pages, containing an abbreviated Bible commentary, a summary of the books of the Bible, a resume of Bible history, a section of selected Bible verses, and information on many other Bible-related subjects, including archaeology.

Halley's Bible Handbook was born almost by accident. Forced to leave the torporate because of ill health, Dr. Halley used his spare moments to memorize entire verses, and without hesitation he quoted from the Bible just outside Kalamazoo, Michigan, and without hesitation he quoted from the Bible just outside Kalamazoo, Michigan, and without hesitation he quoted from the Bible just outside Kalamazoo, Michigan.

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Dr. Halley determined to speak only words from God — none of his own. Decisively and without hesitation he quoted from memory the Sermon on the Mount as well as other related Gospel passages. The response to this unique presentation was spontaneous and far-reaching — the beginning of what is now a king or coal miner.

Despite his advanced age, Dr. Halley is still vitally interested in Bible study and related subjects.

"If we are careful custodians of what has gone before we shall be constructive of what is to come," James C. Kinard, Chester (S.C.) Reporter.

THE SABBATH RECORDER

MARCH 50, 1964
A Baptist Distinctive

The New Testament gives prominence to the congregation and the local expression of the priesthood of believers.

An Ordained Ministry

An ordained clergy has always been part of Baptist life. Ordination is a formal recognition that God has given a set-apart ministry to the church, that He has called a man into His service, endowed him with spiritual gifts to bless the church, and, further, that the candidate has taken seriously the divine call by giving evidence of thorough preparation and a holy life. Ordination is an act of the local church and is conferred following the recommendation of a council, composed of ordained and lay representatives of sister churches, which examines the candidate.

Principle of Association

Baptist churches have recognized from the beginning that loyalty to the New Testament requires them to associate together. The practical values of so doing have been recognized and appreciated by them. They have found in their conventions, conferences, federations and unions satisfying opportunities for fellowship, mutual encouragement, corporate witness, evangelization, missionary outreach, and other expressions of Christian concern. The relation of the local church to the larger, recognized as important, has always been a voluntary one.

Liberty

Individual Liberty

Baptists have long held for and have practiced consistently religious liberty for all men. Today, although zealous to propagate their own convictions, they refuse to use physical, economic, or political intimidation to obtain converts. They also vigorously protest the use of these tactics by others.

Baptists further believe that every follower of Jesus Christ is free to come to God without the mediation of a priestly class which has an exclusive control over the dispensing of divine favor. The Christian is free to read the Bible and be guided to its meaning by the Holy Spirit. In becoming a part of the witness of a local church, however, his freedom in doctrinal interpretation and personal behavior is tempered by the convictions and needs of the community of believers.

Church Liberty

Baptists believe that a local church is free to make and carry out the policies and programs which best reflect and fulfill God's purpose for the church. They have the obligation to give heed to the direction of Jesus Christ, and must be free to do so. This freedom is conditioned by the fact that the church bears a living relationship to the total body of Christ. In the words of Scripture: "The eye cannot say unto the hand, I have no need of thee."

In Relation to the State

Closely related to the understanding of Baptists concerning individual and church freedom is their conviction that there must be a basic separation between church and state. It is recognized that God has given legitimate roles to church and state which both must carry out in the world of men and women. The state's primary responsibility is to people as citizens. The church's primary responsibility is to those who are members of the body of Christ. The state's primary functions are to exercise civil authority, maintain law and order, and promote public welfare. The church's primary functions are to witness to the Gospel of Jesus Christ and to build up believers in their faith. Since the state and church have different purposes, the state is not obliged to minister the message of Christ. The conscience and freedom of the church, and the state, respectively are not identical. Each must maintain separate administration, separate sources of support, and separate educational programs.

Mission

Proclamation of the Gospel

Baptists declare that the proclamation of the Gospel is central to their task in the world. They recognize the Gospel to be God's good news to man. This good news is far reaching. It bears upon intellectual, emotional, physical, and social needs. It offers forgiveness for past failures, strength for present testings, and hope for life's future experiences. Baptists realize that proclaiming the Gospel involves more than speaking of its truths. It means allowing the Holy Spirit to work creatively through one's total personality so that power of Jesus Christ impinges upon men in their need.

Missionary Outreach

Recognizing the relevancy of the Gospel for all men Baptists have demonstrated a missionary passion that has carried them to the ends of the earth. The knowledge of human need and God's provision to meet it has always been the main motivator for missionaries to endure hardship and death in their efforts to serve as ambassadors of Jesus Christ. The daring faith of these men and women has so inspired Baptists that they find it easier to rally to the support of this aspect of their Christian conviction to almost any other. Baptists believe that the Gospel of Christ "is the power of God unto salvation to everyone that believeth."

Sabbath Rally Day Social

A lady from the North Loup church has suggested a Sabbath Recorder subscription emphasis at a church social which might be held in connection with Sabbath Rally Day (the third Sabbath of each month). Here are some other suitable times. She suggests, by way of introduction, that nothing can be taken as a substitute for Bible study as a source of information about the Sabbath; the Bible provides the reason for our separate existence as a people. But next to the Bible for information and stimulation to keep our denominational witness strong is the Sabbath Recorder. This is because it comes every week and contains material that keeps us in touch with other churches and what they are doing to promote the faith. Therefore a church social could very well be planned around the theme of our 120-year-old denominational organ.

In arranging the room for the social our correspondent suggests that a large poster be prepared stating the subscription price and asking if you and your young people can afford to be without it. Other pertinent questions about renewals and new subscriptions could be posted around the room. A further suggestion was to stretch the editorship of Rev. Alton L. Wheeler, 4415 Lemon St., Riverside, Calif. As a matter of fact one is being prepared right now on the Pacific Coast under the editorship of Rev. Alton L. Wheeler, 4415 Lemon St., Riverside, Calif. This is because it comes with the subscription price and some other suitable time. She suggests, by way of introduction that nothing can be taken as a substitute for Bible study as a source of information about the Sabbath; the Bible provides the reason for our separate existence as a people. But next to the Bible for information and stimulation to keep our denominational witness strong is the Sabbath Recorder. This is because it comes every week and contains material that keeps us in touch with other churches and what they are doing to promote the faith. Therefore a church social could very well be planned around the theme of our 120-year-old denominational organ.

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LETS THINK IT OVER

On Drying Up Rivers

There are some who have raised their eyebrows in unbelief of the Bible account of God drying up the Jordan River at flood time so that the children of Israel could cross over to the Promised Land. The unbelief seems to be based largely on the fact that such things just don't happen and that there were no unbiased modern historians present to verify the occurrence—both assumptions being quite open to question.

We who have stood on the brink of Niagara Falls and have seen the mighty, rushing overflow of Lake Erie sweeping relentlessly over that cliff into the gorge below would say that it would be impossible for a man to walk from one bank to another at that spot. But history records that on March 29, 1848, when the volume of that river should have been near its high point an army of a million Israelites (or Americans) could have marched across the brink of the falls without harm. How could that be? A heavy wind started the Lake Erie ice field in motion and caused an ice jam near Buffalo that dried up Niagara River for almost thirty hours.

What is possible through natural causes is not impossible to the God who holds all natural causes in His hands like a balance. His disregarding the limitations of our knowledge must not be interpreted in such a way as to curtail the power of the Creator.

Well of Atheism

According to Dr. Erich Klauser, author of a recent West German study of the natural causation of the first religious belief system of the West, the first religious belief system in the world was atheistic in nature. In the first century A.D. most of Europe was a truly non-Christian society, as the great majority of the people out of ignorance and fear believed in some god other than the one true God.

Paragon and Paradox

"There is a great paradox in the country today. There is more humanitarism, more good, more evangelism, more things happening than ever before, yet there is more evil and more wickedness. And underneath there is a great spiritual hunger," says Dr. Klauser.

"Man's heart is the same the world over," he said, "and in spite of linguistic and cultural differences, we all have the same message in our minds: 'You shall not have another God before me.'"

He cited an experience at Cambridge University when a simple sermon on a familiar Bible text resulted in 400 university men making decisions for Christ.

Never in my life have I been so proud to be a Christian. Never before have I believed so much that God is working in our time, that Christ is the way, and that the Church, despite all its failings, is the most important institution in this earth terrorized by persecution.

J. Wallace Hamilton, in "The Thunder of Bare Feet" (Fleming H. Revell Company).

SHOPPING LIST

One of these days I must go shopping! I am completely out of self-respect. I want to exchange the self-righteousness I picked up the other day for some humility which they say is less expensive and wears better.

I want to look at some tolerance which is being used for wraps this season. Someone showed me some pretty samples of peace—we are a little low on that, and one can never have too much of it.

And, by the way, I must try to match some patience that my neighbor wears. It is very, becoming to her, and I think that some might look equally well on me. I might try on that little garment of long-suffering they say I have thought I wanted to wear it, but I feel myself coming to it.

Also I mustn't forget to have my sense of humor mended and look for some inexpensive, everyday goodness. It's surprising how quickly one's stock of goods is depleted. Yes, I must go shopping soon.

Unknown

NEWS FROM THE CHURCHES

RIVERSIDE, CALIF.—Pastor Wheeler has just completed a series of seven sermons which have been most valuable. He called them "The Same Messages, The Same People," and they treated subjects upon which we may need to "re-form" our thinking. They have been cross referenced and, we believe, there have been new decisions and reconsolidations in response. His topics were: Personal Dedication, Spiritual Growth, Church Membership, Brotherhood, Stewardship of Time, Stewardship of Money, and Personal Witness.

Three Sabbath afternoon seminars during January and February have presented home missions, foreign missions and stewardship, as they relate to Seventh Day Baptist work here and abroad. They were discussed by many of the laymen to go out and give Bible studies in the homes of interested persons.

Camp ground requires the extension of our calling program, which we re-emphasized as the fall work got under way. Mrs. Gleason Curtis organizes this work. It seems advisable for some of the laymen to go out and give Bible studies in the homes of interested people, for this has become too wide a field to cover by himself. The Friday evening prayer meetings, therefore, have been given over largely to studies which will prepare those who will render this service.

Already, much planning has been done for our summer camping program. Our camp continues to grow, both in number of campers and in size of the physical plant. Each summer sees camps for four age levels, some of them now taxing our capacity of about one hundred campers. The new girls' dormitory was used for the first time last summer; our next project will be the remodeling of the girls' retreat and the construction of a new boys' center and craft hall. Such a truly evangelistic program requires the best efforts of a large staff, and advance organization is necessary a year in advance.

We are happy to announce that this summer we are to have the services of Glen Warner, who is currently attending Andover-North YMCA in New York. He will help in camps and in follow-up work after camp season is over, and will assist in the regular work of the church as well.

Glen is well known here on the coast, and we are fortunate to have him.

Our church has voted to join with other Baptist churches in the city in a series of evangelistic meetings with Rev. Porter Levoy as an evangelist. These meetings will fall in July, while and they conflict with our camp dates, we feel that we want a part in them.

We are fortunate in having a faithful group of young people who sing in our choir. While school responsibilities sometimes demand their time, they try to attend Wednesday evenings for choir rehearsals and they are doing a fine work. They, with others who don't quite fit in the 'young people' class, are much appreciated.

The Youth Fellowship took charge of the Sabbath worship service on Youth Day early in February. It is noted that they will have a part in the morning service one Sabbath each month. Another fine activity is the Student Sabbath School Teachers' Training Program. Twelve of the young people are serving as assistants and substitutes in children's classes, preparing themselves for regular teaching in the future.

The carpeting in our sanctuary will shortly be replaced, and some areas now uncared for will be covered. This investment will add to the beauty of the church, and will contribute to a quiet and reverent atmosphere during the services. — Correspondent.

LEONARDSVILLE—BROOKFIELD, N. Y.—Sabbath evening, March 7, was a very pleasant occasion at the Brookfield church. A series of honor services honoring Deacon and Mrs. Marion Dillmann on their 50th Wedding Anniversary.

Sister was served including a beautiful anniversary cake to 45 friends and relatives. This was followed by a short program of music, as well as remarks by Pastor Levoy, an article read by Mrs. Ada Morgan (daughter of the Dillmanns) written for their 25th Anniversary while they were serving in Chi-town. Mrs. Edwin Whitford for the occasion.

Slides were shown after this program by Mrs. Laverne Maine of the wedding of...
Emma Burdick, daughter of a former pastor here, Rev. Paul Burdick, and pictures of Rev. and Mrs. Levey taken last summer when we also acted as host on their 50th Anniversary.

Pastoral Counseling — “Our problem is — there’s too much month left over at the end of the money.”

Accessions

Daytona Beach, Fla.

By Baptism:
Deborah G. Davis
Iris D. Kenyon
Debra M. Upson
Jeffrey G. Cushing

By Profession of Faith:
Ann M. Harford
John J. Upson
Helen (Mrs. John J.) Upson

Births

August — A son, Scott Eugene, was born to Mr. and Mrs. James August, 203 Governors Avenue, Niceville, Fla.

Bond — A son, Michael Randolph, to Richard and Reva (Stearns) Bond of Montovia, Liberia, on March 8, 1964.

Elmer — A son, Michael David, to Jack and Anne (Babcock) Elmer of Riversville, Calif., on February 23, 1964.

Greer — A son, Michael David, to Mike and Marjorie (Lewis) Greer of Salem, W. Va., on January 5, 1964.

Nieman — A son, Ronald Wayne, was born to Mr. and Mrs. Danny Nieman, 913 Vine, Chillicothe, Mo.

Obituaries

Ellis — Lula Carpenter, wife of the late Charles B. Ellis, was born on Aug. 6, 1874, in Stephentown, N. Y., and passed away at Pittsfield, Mass., on Feb. 22, 1964. She was the daughter of Philander and Amanda Horton Carpenter. She married in 1900. To this union were born a daughter, Helen Sullivan, and a son, Delmar B. Ellis. After her marriage she lived four years in Alfred, N. Y.; and the rest of her life was spent in Stephentown, N. Y. Mrs. Ellis joined the Berlin Seventh Day Baptist Church in 1897. She is also survived by five grandchildren: Elmer Stuart, and two great-grandchildren. She was married to Frank J. Greene on March 4, 1886 and is survived by one son, Carlton L. Greene. Her husband and two other sons, William and Frank J., Jr., preceded her in death. She is also survived by three grandchildren, Edward, Arlie, and Clifford Greene; and by one brother, Charles Lewis, of West Rupert, Vt.; and several great-grandchildren and great-great-grandchildren.

She has been active in the work of the church since she joined on May 5, 1894.

Funeral services were conducted at the Berlin Seventh Day Baptist Church, with her pastor, the Rev. Paul L. Maxson, officiating. Interment was in the Seventh Day Baptist Cemetery in Berlin. — P.L.M.

Greene — Ida Rebecca Lewis, daughter of William and Theodosia Adams Lewis, was born on Aug. 27, 1867, at Berlin, N. Y., and passed away at Troy, N. Y., on March 11, 1964. She was married to Frank J. Greene on March 4, 1886 and is survived by one son, Carlton L. Greene. Her husband and two other sons, William and Frank J. Jr., preceded her in death. She is also survived by three grandchildren, Edward, Arlie, and Clifford Greene; and by one brother, Charles Lewis, of West Rupert, Vt.; and several great-grandchildren and great-great-grandchildren.

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Maris — Fred B., was born on July 29, 1869, the son of Isaac and Alma Buten Maris, his mother being one of the pioneer Seventh Day Baptists in Kansas, and died in his 94th year, on Feb. 29, 1964 at his home in Nortonville. Fred was a lifelong member of the Nortonville Seventh Day Baptist Church. He was united in marriage to Myra Stillman on Nov. 12, 1901, the year the church was moved from the country and rebuilt in the town of Nortonville. Mrs. Maris was active in farming until 1944. He is survived by his wife as well as two sons: Laurence of Nortonville and Donald of Hastings, Neb.; one daughter, Katherine of Kansas City, Mo.; four grandchildren, and one great-grandchild. Also surviving is a sister, Mrs. Eva Jones of Plott, Mich.

Funeral services were conducted by former supply pastor, John Hodge of the Easton Methodist Church, assisted by the present pastor, Leroy C. Bass. Burial was in the Nortonville cemetery. — L.C.B.

Wingate — Mrs. Margaret Merrill, 70, Alfred, N. Y., died March 7, 1964, at the St. James Mercy Hospital in Hornell. She was the wife of Dr. Ray Winthrop Wingate, carillonneur at Alfred University, and vivacious friend of scores of students and young people.

A native of Alfred, Mrs. Wingate attended schools in Albany and Alfred. She was graduated from Alfred University in 1915 and taught in Alfred schools. She was a member of the First Seventh Day Baptist Church of Alfred.

She was a Camp Fire Girls leader, was active in the International Relations Club and was a member of the Women's Auxiliary to the Hospital. Mrs. Wingate was a member of the National League of the Women's Clubs of America and was a charter member of the Alfred First Presbyterian Church. She was also a member of the Buffalo Girls Club of Alfred. She is survived by her husband and one son, Russell, of Alfred, and two grandchildren.

The funeral service was held March 9 at the Alfred First Seventh Day Baptist Church. Due to illness, Pastor Warren's tribute was read by Mrs. Elmer Stuart, and two grandchildren.


The most stupendous production at the Jubilee will be the first rendition of the oratorio "What Is Man?" by this Singing City choir. The oratorio commissioned by these seven bodies in B.J.A. was composed for the occasion by Dr. Ron Nelson of Brown University. The libretto was written by Dr. Samuel Miller, dean of Harvard Divinity School. The choir is supported by a 60-piece orchestra.