O U R  W O R L D  M I S S I O N

OWN Budget Receipts For January 1964

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Adams Center</td>
<td>$ 273.75</td>
<td>$ 340.00</td>
<td>$ 46.00</td>
</tr>
<tr>
<td>Albion</td>
<td>$ 742.40</td>
<td>$ 1,483.36</td>
<td>$ 95.20</td>
</tr>
<tr>
<td>Alfred, 1st</td>
<td>$ 154.75</td>
<td>$ 722.92</td>
<td>$ 24.50</td>
</tr>
<tr>
<td>Alfred, 2nd</td>
<td>$ 300.00</td>
<td>$ 383.88</td>
<td>$ 323.85</td>
</tr>
<tr>
<td>Associations &amp; Groups</td>
<td>$ 60.00</td>
<td>$ 1,051.09</td>
<td>$ 98.00</td>
</tr>
<tr>
<td>Battle Creek</td>
<td>$ 340.73</td>
<td>$ 2,061.81</td>
<td>$ 98.00</td>
</tr>
<tr>
<td>Bay Area</td>
<td>$ 225.00</td>
<td>$ 225.00</td>
<td>$ 98.00</td>
</tr>
<tr>
<td>Berlin</td>
<td>$ 235.33</td>
<td>$ 599.61</td>
<td>$ 98.00</td>
</tr>
<tr>
<td>Boulder</td>
<td>$ 153.85</td>
<td>$ 153.85</td>
<td>$ 98.00</td>
</tr>
<tr>
<td>Brookfield, 1st</td>
<td>$ 147.00</td>
<td>$ 147.00</td>
<td>$ 98.00</td>
</tr>
<tr>
<td>Brookfield, 2nd</td>
<td>$ 35.00</td>
<td>$ 35.00</td>
<td>$ 98.00</td>
</tr>
<tr>
<td>Buffalo</td>
<td>$ 140.00</td>
<td>$ 140.00</td>
<td>$ 98.00</td>
</tr>
<tr>
<td>Chicago</td>
<td>$ 112.50</td>
<td>$ 413.00</td>
<td>$ 98.00</td>
</tr>
<tr>
<td>Dayton Beach</td>
<td>$ 372.52</td>
<td>$ 372.52</td>
<td>$ 98.00</td>
</tr>
<tr>
<td>Denver</td>
<td>$ 124.15</td>
<td>$ 396.57</td>
<td>$ 98.00</td>
</tr>
<tr>
<td>De Ruyter</td>
<td>$ 165.25</td>
<td>$ 165.25</td>
<td>$ 98.00</td>
</tr>
<tr>
<td>Dodge Center</td>
<td>$ 20.00</td>
<td>$ 404.33</td>
<td>$ 98.00</td>
</tr>
<tr>
<td>Fairview</td>
<td>$ 190.15</td>
<td>$ 190.15</td>
<td>$ 98.00</td>
</tr>
<tr>
<td>Fouke</td>
<td>$ 40.00</td>
<td>$ 40.00</td>
<td>$ 98.00</td>
</tr>
<tr>
<td>Hebron 1st</td>
<td>$ 54.00</td>
<td>$ 363.78</td>
<td>$ 134.37</td>
</tr>
<tr>
<td>Hopkinton 1st</td>
<td>$ 247.50</td>
<td>$ 882.00</td>
<td>$ 326.30</td>
</tr>
<tr>
<td>Hopkinton 2nd</td>
<td>$ 7.00</td>
<td>$ 59.08</td>
<td>$ 1,010.00</td>
</tr>
<tr>
<td>Houston</td>
<td>$ 111.45</td>
<td>$ 111.45</td>
<td>$ 561.85</td>
</tr>
<tr>
<td>Independence</td>
<td>$ 138.75</td>
<td>$ 310.25</td>
<td>$ 561.85</td>
</tr>
<tr>
<td>Individuals</td>
<td>$ 180.00</td>
<td>$ 205.00</td>
<td>$ 61.50</td>
</tr>
<tr>
<td>Irvington</td>
<td>$ 400.00</td>
<td>$ 800.00</td>
<td>$ 61.50</td>
</tr>
<tr>
<td>Kansas City</td>
<td>$ 60.00</td>
<td>$ 172.00</td>
<td>$ 61.50</td>
</tr>
<tr>
<td>Little Genesee</td>
<td>$ 157.25</td>
<td>$ 484.75</td>
<td>$ 61.50</td>
</tr>
<tr>
<td>Little Rock</td>
<td>$ 63.00</td>
<td>$ 63.00</td>
<td>$ 61.50</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>$ 1,100.00</td>
<td>$ 1,100.00</td>
<td>$ 61.50</td>
</tr>
<tr>
<td>Los Angeles, Christ's</td>
<td>$ 20.00</td>
<td>$ 85.00</td>
<td>$ 61.50</td>
</tr>
<tr>
<td>Lost Creek</td>
<td>$ 250.00</td>
<td>$ 704.65</td>
<td>$ 61.50</td>
</tr>
<tr>
<td>Marlboro</td>
<td>$ 264.93</td>
<td>$ 1,178.70</td>
<td>$ 61.50</td>
</tr>
<tr>
<td>Memorial Fund</td>
<td>$ 1,051.09</td>
<td>$ 1,451.09</td>
<td>$ 61.50</td>
</tr>
<tr>
<td></td>
<td></td>
<td>$ 1,000.00</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$9,938.32</td>
<td>$11,185.04</td>
<td>$61.50</td>
</tr>
</tbody>
</table>

JANUARY DISBURSEMENTS

| Board of Christian Education | $ 715.65 |
| Historical Society           | $ 50.21  |
| Ministerial Retirement       | $ 991.32 |
| Educational                  | $ 1,842.84|
| Missionary Society           | $ 3,689.18|
| Tract Society                | $ 1,084.64|
| Trustees of General Conference| $ 69.52  |
| Women's Society              | $ 204.83 |
| World Fellowship & Service   | $ 147.38 |
| General Conference           | $ 1,342.75|
| **Total**                    | $9,938.32 |

SUMMARY

1963-1964 OWM Budget $100,510.00

Receipts for 4 months:

| Treasurer's | $31,335.87 |
| Boards      | $2,063.88 |

Amount yet to be raised $67,110.23

Needed per month to raise budget by July 31, 1964 $11,185.04

Percentage of (10 month) time elapsed 40%

Percentage of budget raised 33.23%

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

OWM Treasurer.

...This is my body...  
LUKE 22: 19-20
The Sabbath Recorder
First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press
Rev. Leon M. Maltby, Managing Editor

REV. LEON M. MALTRY, Managing Editor

Terms of Subscription
Per Year ............ $4.00
Single Copies .... 10 cents
Special Sales
Single copies 15 cents; 10 copies $1; 100 copies $8.00.
Postage to Canada and foreign countries 50 cents per year additional.

Published weekly (except August when it is published monthly) by the American Sabbath Tract Society, 310 Washington Ave., Plainfield, N. J., 07062.
Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.

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

The Editor

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

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

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


The parts which look beautiful may not be at all essential to life! But God has harmonized the whole body by giving importance of function to the parts which look beautiful, so that the body should work together as a whole with all the members in sympathetic relationship with one another.

RETRADET SAINTS

Justin and Trudi Camenga

"Before we enter," the professor said, "try to remember that what you will see here are all human mistakes. They are as repelling as mistakes can be, and as human as error itself." The door opened and we entered a room.

Slowly, in single file, we walked between the beds and silently looked at what they contained. The words of the professor echoed in my mind as we passed into the entire dependence upon others for their existence. We walked out of the total care room and a door separated us from the wreckage there.

"There are those who presume that it would be kinder to die. When I completed my training I was fortunate enough to be given an assignment which often allowed me to choose how I would spend my time. Many of the classified files were open to us, and we took advantage of this opportunity to look up the recorded statistics of our friends. Each person in our office was preceded by his file, which was previewed by one or more of us to find out his interests and prejudices. We were a compact unit, not all friendly but nearly all equal. Imagine then, the shock and wonder which occurred in our academic little group when we heard that a new man was coming. "Look," said the clerk, pointing to the form. My eyes ran down the form, and experience began to build a picture. He was short enough to walk under my extended arm, stocky, had a broken nose — I stopped suddenly, and re-read an item. "Here's an error," I said, pointing to the block which listed the results of various tests, "his I.Q. is down way. Better —" "Better call Headquarters," asked the clerk; "I have — there's no mistake. But this means he's got a two-digit I. Q. — a two-digit I. Q. You have to — at least one hundred and twenty to get into this outfit," smiled the clerk. His smile became an irritating grin, just barely on the polite side of maliciousness: "Oh, yes," he pretended to recall, "the boss says he's going to try with you, pal — congratulations! It feels you have a lot in common." He paused to let this sink in while he adjusted the maliciousness in his smile, and his breath already short temper would bear. "You keep the same day — he's a Jew."

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

His dogged persistence extinguished us at times, but we all came to admire him for what he was. It was during one of our arguments that I said, "But if you do that, everyone will think you are foolish." "Well, in the eyes of God we're all foolish," he said, looking at me, "the body becomes this irritating grin, just barely on the polite side of maliciousness: "Oh, yes," he pretended to recall, "the boss says he's going to try with you, pal — congratulations! It feels you have a lot in common." He paused to let this sink in while he adjusted the maliciousness in his smile, and his breath already short temper would bear. "You keep the same day — he's a Jew."

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

His dogged persistence extinguished us at times, but we all came to admire him for what he was. It was during one of our arguments that I said, "But if you do that, everyone will think you are foolish." "Well, in the eyes of God we're all foolish," he said, looking at me, "the body becomes
Then he took a loaf and, after thanking God, he broke it and gave it to them, with these words, "This is my body which is given for you: do this in remembrance of me" (John 22:19).

**"DO THIS"**

Myra Thorngate Barber

The Master sat among His twelve — And spoke — "Do this" — No cruel command was this: "Or else?" No explanation — hesitation; "Because" — or "Well..." But simple, sweet and clear — "In remembrance of me." And so today we wait — In solemn hush. We think again — of water turned to wine, The tiny ones He blessed, The lovely words He spoke — And so today we wait — "In remembrance of me." We hear the words — "Go and sin no more.

**THE HORIZONTAL DIMENSION**

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

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

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

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

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

Dr. Lewis May  
A Practicing Physician  
Temple City, California

Retarded Saints

(Continued from page 3) to be all that he could become. He was an example of a life completely given to duty. Although he was a man who had few gifts, he shamed the rest of us by the amount of useful things he accomplished simply by doing all that was asked of him. "I.Q. will be a great thing," he used to say to us, "as soon as someone finds a use for it."

Perhaps the significance in the parables of the talents and in Christ's sermons on the light of the world and the salt of the earth, can be understood only through people who walk in His light. We look about us and are amazed at what others accomplish. We reserve ourselves and our talents too, and these we show secret.

Yet — The bread is ready — The cup is filled — We hear the words, "Do this" — Still sweet and clear "In remembrance of me." As little children, Hushed and humble We eat and drink Praying silently "Father, forgive, forgive" And in the quietness Comes the music of His words, "You have remembered — Go and sin no more."

Myra Thorngate Barber

The SABBATH RECORDER

Retarded Saints

(Continued from page 3) to be all that he could become. He was an example of a life completely given to duty. Although he was a man who had few gifts, he shamed the rest of us by the amount of useful things he accomplished simply by doing all that was asked of him. "I.Q. will be a great thing," he used to say to us, "as soon as someone finds a use for it."

Perhaps the significance in the parables of the talents and in Christ's sermons on the light of the world and the salt of the earth, can be understood only through people who walk in His light. We look about us and are amazed at what others accomplish. We reserve ourselves and our talents too, and these we show secret.

Yet — The bread is ready — The cup is filled — We hear the words, "Do this" — Still sweet and clear "In remembrance of me." As little children, Hushed and humble We eat and drink Praying silently "Father, forgive, forgive" And in the quietness Comes the music of His words, "You have remembered — Go and sin no more."

Myra Thorngate Barber

The SABBATH RECORDER

Retarded Saints

(Continued from page 3) to be all that he could become. He was an example of a life completely given to duty. Although he was a man who had few gifts, he shamed the rest of us by the amount of useful things he accomplished simply by doing all that was asked of him. "I.Q. will be a great thing," he used to say to us, "as soon as someone finds a use for it."

Perhaps the significance in the parables of the talents and in Christ's sermons on the light of the world and the salt of the earth, can be understood only through people who walk in His light. We look about us and are amazed at what others accomplish. We reserve ourselves and our talents too, and these we show secret.

Yet — The bread is ready — The cup is filled — We hear the words, "Do this" — Still sweet and clear "In remembrance of me." As little children, Hushed and humble We eat and drink Praying silently "Father, forgive, forgive" And in the quietness Comes the music of His words, "You have remembered — Go and sin no more."

Myra Thorngate Barber

The SABBATH RECORDER
THE VERTICAL DIMENSION

By Ray and Barbara Froding

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

As a man lives, he moves in a world of men and man-made things; we have I passed elbows with other men, producing goods, buying and selling, neighboring, competing, loving, hating. This thing, one plane, is a Horizontal Dimension.

As a man grows he becomes aware of higher things, of better ideas, of beauty. These are in the most unlikely place: a shining life in a squalid slum — a bus driver who radiates warm friendliness — an inconsistent good spot in his own life. We must learn to find significance or its interpretation. Certainly the picture is symbolic of the state of man in life, the conflict of opposites, joy and tragedy, good and evil. We have come to understand the unity of opposites, a state of perpetual paradox.

It is impossible for me to give meaning to these symbols. Personal ignorance limits interpretation as does our incapacity to find significance or its interpretation. Certainly the picture is symbolic of the state of man in life, the conflict of opposites, joy and tragedy, good and evil. We have come to understand the unity of opposites, a state of perpetual paradox.

*Conjunctio Oppositorum: the nature of God, containing all opposites welded together as all-encompassing, all-embracing, all-consuming.

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

NOTE: *Pragmatism is the philosophy that all truths must be tested by the practical results of believing or applying it.
Believe me, the story of your con­now; Jesus Christ. Although we may be concerned note is because we most
ness of purpose must never be forgotten, no matter where we are or what we are doing. Because we most frequently display our degree of dedication in the area of communication, let us look at some reasons why our trumpet call may be unclear.

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

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

This need to consider both ourselves and our fellow men leads to the need for frequent reappraisal of our goals as well as the methods used to convey a better understanding of some of the problems, and of learning new ways to solve them. Haven’t you often exclaimed, “That’s just what I need! Why didn’t I know about this before?” Perhaps because you weren’t looking; perhaps it wasn’t available until now, waiting for you earlier. But singleness of purpose sometimes requires that not all new or different concepts be utilized. Our purpose determines the pattern of our activities, or as Paul would say, the notes we play on our trumpet. We must have a pattern which we follow. We may decide to play a different piece of music or change our course of action, but until there is a decision to stop and turn around, a single course of action should be followed with only minor variations. A major change in our plans calls for a searching of heart and mind, followed by a decision.

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

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

One more phase of this problem is the need for understanding each other. Here too, the experience of those to whom we would communicate. This is difficult, because we too frequently have little or no knowledge of the person’s experience or assume it is similar to our own. There is little point in playing classical music if only contemporary will be understood or appreciated. While writing this article I saw a chart showing the economic experience of the adult American population which revealed that 53% had had no experience with the Korean War, 63% none with World War II and 82% none with the 1929 crisis and immediate aftermath! And how would you impress on a youth the ethical importance of securing work and earning his own living, when his father is one of the hard core of several millions who have been unemployed (or unemployable) for several years, and whose family lives on welfare checks? Many of our social problems have lost their moral significance, and this requires a major change in the attack by church and welfare groups working on the social frontier. The Christian truths are simple and direct, but the presentation must be clearly related to the experience of the hearer. Christianity is logical and reasonable, as well as emotional and vital. As Paul said, “... suppose I came to you, my brothers, speaking with tongues, what good could I do you unless I could give you some revelation of truth, some knowledge in spiritual things, some message from my mouth teaching about the Christian life?” (1 Corinthians 14:16).

Our trumpet call on the social frontiers may be very ineffective unless we can talk in language comprehended by our hearers.

In a similar vein is the importance of timing. As there is a time for planting and a time for harvesting, so there is a time for cajoling, a time for praise, a time for reprimanding and a time for counsel. Here, more than at any other point, we need to be led (Continued on page 11)
For a few years I thought I'd reached the "top" as far as my Christian faith and conduct were concerned. It appeared that this was a common fallacy here in America — that when we live up to the rules and standards of our particular church and society we've "arrived." But now I know that at least in fact, this is a very dangerous attitude. Probably you are very well aware of this feeling self-righteous and self-confident can make us dull, prideful, and before we realize it, we're slipping backward.

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

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

And so with His help I gave my spiritual pride over to Him, and decided to come out of my tower. What an awakening it was, Misao! What a new sense of freedom and release, and what a lot of restitution had to be done. Yet it has all been rewarding — though not always too comfortable!

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

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

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

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

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

Hi!

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

We have found that our relationship with our children is much easier than it once was. I'm sure the idea we mustn't say much that their ideas were not very important. Now we find that we are able to share some of our problems with them and they appreciate the opportunity to express their thoughts. Imagine our surprise when one of the other men thought we were not being strict enough with them!

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

It doesn't seem to do a bit of good though, to read all these fine and helpful things, if we are not able to apply them. Maybe this is another of the ivory towers May addressed. It is certainly easy and comfortable to just quote so-and-so, or have the answer right off the top of the head whenever the occasion arises. Sometimes I look Christians are, as someone has said, "So heavenly-minded that they are not earthy enough."

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

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

With love,

Garth and May.

The Unclear Trumpet
(Continued from page 9)

by the Spirit. We must seek guidance through communion with Him as we happen to be.

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

THE SABBATH RECORDER

The Care and Feeding of Sheep

Warren and Marion Brannon

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

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

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

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

Maintaining a healthy flock involves (1) the prevention of communicable diseases, such as sore-mouth, (2) the prevention of non-contagious diseases, such as entitlement (over-eating disease), (3) the con-
control of parasitism, and (4) the treatment of wounds or other minor ailments.

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

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

- To be effective, however, one must share his nurture with his fellow men, through works of good. A truly committed Christian will never lack for some way to serve his Lord. Let us first, then, try to do the will of God. Let us look about us to find flocks which need nourishment and care.

---

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

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

---

Security by number... Just who am I? or what am I? or number... Just who am I? or Zip code... Foolish treasures in God's hand. This is the strange mathematics of the souls of men.

---

Linda Bingham, Youth Field Worker

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

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

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

In the mirror of the world, this young man will also see that he has a social aspect to his personality. He is dependent on other people for his physical needs; he is a member of a society whose whole system of economics is based upon this interdependence of persons. More than this, the psychologists tell him that he needs to have satisfactory personal relationships with other persons: to be loved — to have fellowship with a group — to make certain social contacts.
Perhaps for his answer he will turn to the mirror of philosophy and religion, where the great thinkers of the ages have turned for the best approach to life. What will he see there? Something about each of the various aspects of his personality which he has already discovered for himself.

Regarding his physical existence, one system of thought may tell him that this life is the end of life. That to eat, drink, and be merry and make the most of each present hour is to live to the hilt. What will he find when he turns the page? The trouble with many religions is that the real self is only held captive in our physical body; that our physical nature should be strictly controlled — perhaps even denied — in order to serve the higher ends of life.

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

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

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

The trouble with many religions is that they stop right at this point. They agree that it is important — perhaps even necessary — to know who "we" are, but they neglect the "I". The trouble with many religions is that they stop right at this point. They agree that it is important — perhaps even necessary — to know who "we" are, but they neglect the "I".

Regarding his physical existence, one system of thought may tell him that this life is the end of life. That to eat, drink, and be merry and make the most of each present hour is to live to the hilt. What will he find when he turns the page? The trouble with many religions is that the real self is only held captive in our physical body; that our physical nature should be strictly controlled — perhaps even denied — in order to serve the higher ends of life.

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

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

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

The trouble with many religions is that they stop right at this point. They agree that it is important — perhaps even necessary — to know who "we" are, but they neglect the "I". The trouble with many religions is that they stop right at this point. They agree that it is important — perhaps even necessary — to know who "we" are, but they neglect the "I".

Regarding his physical existence, one system of thought may tell him that this life is the end of life. That to eat, drink, and be merry and make the most of each present hour is to live to the hilt. What will he find when he turns the page? The trouble with many religions is that the real self is only held captive in our physical body; that our physical nature should be strictly controlled — perhaps even denied — in order to serve the higher ends of life.

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

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

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

The trouble with many religions is that they stop right at this point. They agree that it is important — perhaps even necessary — to know who "we" are, but they neglect the "I". The trouble with many religions is that they stop right at this point. They agree that it is important — perhaps even necessary — to know who "we" are, but they neglect the "I".

Regarding his physical existence, one system of thought may tell him that this life is the end of life. That to eat, drink, and be merry and make the most of each present hour is to live to the hilt. What will he find when he turns the page? The trouble with many religions is that the real self is only held captive in our physical body; that our physical nature should be strictly controlled — perhaps even denied — in order to serve the higher ends of life.

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

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

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

The trouble with many religions is that they stop right at this point. They agree that it is important — perhaps even necessary — to know who "we" are, but they neglect the "I". The trouble with many religions is that they stop right at this point. They agree that it is important — perhaps even necessary — to know who "we" are, but they neglect the "I".

Regarding his physical existence, one system of thought may tell him that this life is the end of life. That to eat, drink, and be merry and make the most of each present hour is to live to the hilt. What will he find when he turns the page? The trouble with many religions is that the real self is only held captive in our physical body; that our physical nature should be strictly controlled — perhaps even denied — in order to serve the higher ends of life.

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

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

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

The trouble with many religions is that they stop right at this point. They agree that it is important — perhaps even necessary — to know who "we" are, but they neglect the "I". The trouble with many religions is that they stop right at this point. They agree that it is important — perhaps even necessary — to know who "we" are, but they neglect the "I".

Regarding his physical existence, one system of thought may tell him that this life is the end of life. That to eat, drink, and be merry and make the most of each present hour is to live to the hilt. What will he find when he turns the page? The trouble with many religions is that the real self is only held captive in our physical body; that our physical nature should be strictly controlled — perhaps even denied — in order to serve the higher ends of life.

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

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

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

The trouble with many religions is that they stop right at this point. They agree that it is important — perhaps even necessary — to know who "we" are, but they neglect the "I". The trouble with many religions is that they stop right at this point. They agree that it is important — perhaps even necessary — to know who "we" are, but they neglect the "I".
God has not revealed in His Word what constitutes an acceptable place for congregational worship; it may be a simple meetinghouse at the end of a forest lane, a white-steepled village church, or a towering city structure of stone and steel. The place of worship is made by man, but the day of worship is set by the creative act of God. On the Sabbath we are to worship in spirit and in truth in our appointed meeting place.

...I shall show you what is the highest way of all.
1 CORINTHIANS 12: 31

THE SAVIOUR
Ralph Allen Coleman

THE MEETINGHOUSE

The Sabbath Recorder
FEBRUARY 24, 1964