

The Sabbath Recorder

First Issue June 13, 1844

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

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"The problem all of us have with the Bible today is its seeming familiarity (we think we know what it says) and its eerie sanctity. The barrier that separates us from the Bible is not just that it is old. So are **Oedipus Rex** and the **Iliad**. The Bible labors under the added disadvantage of bearing on its cover the adjective "Holy." This antiseptic wrapper prevents us from getting to the meat of the Biblical record. The misplaced reverence with which we trust this book hangs over it like a protective fog. Yet any attempt to cut through the holy haze and grasp the inner intention of biblical stories, any effort to peel off the mythical overlay and rephrase the heart of the message in contemporary idiom arouses nervous opposition. Entranced by the potency of a volume on which we place our hand when we swear oaths, people would rather keep the Bible locked in its archaic cage than brave the risk of interpreta-

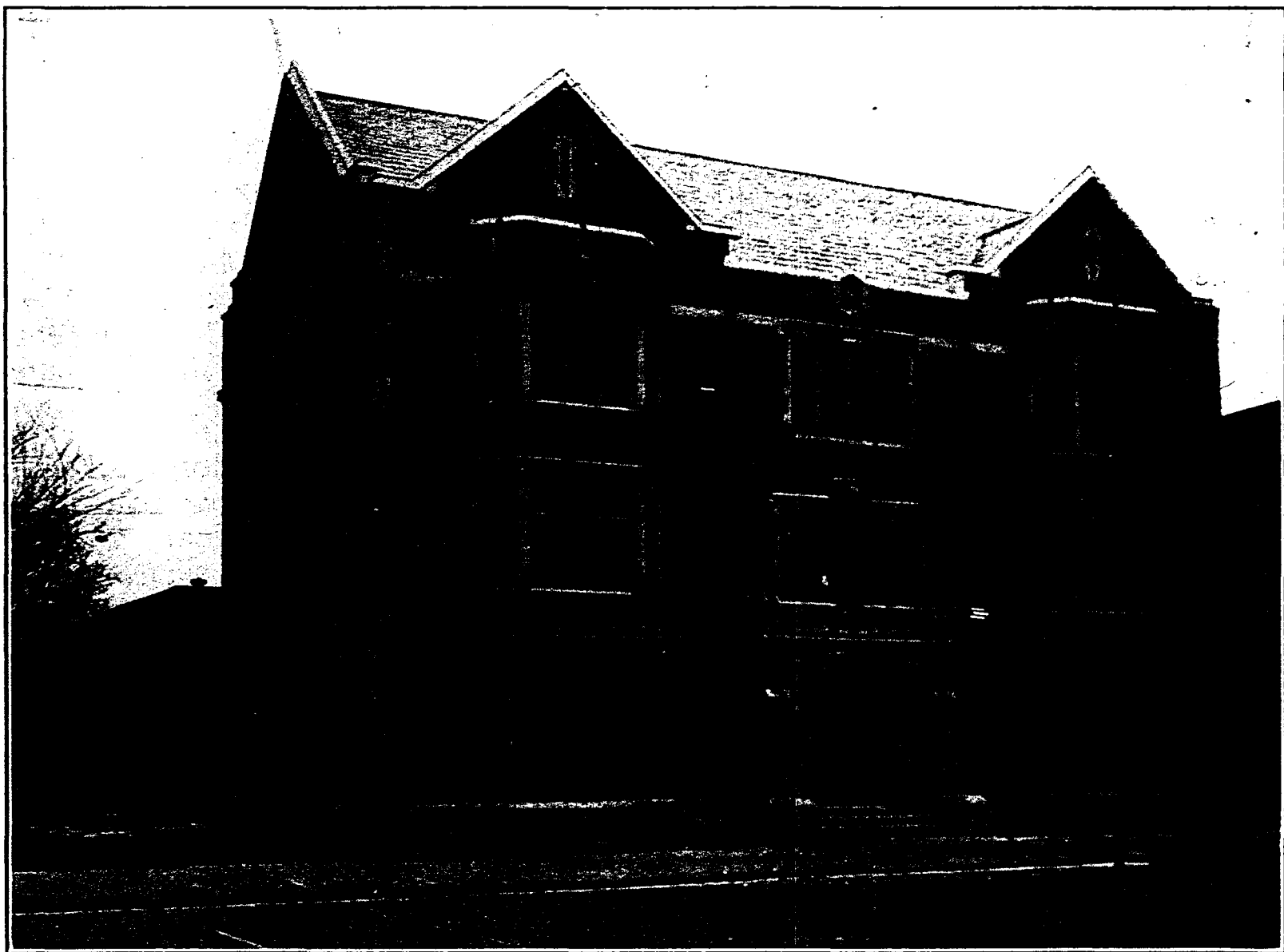
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SEVENTH DAY BAPTIST BUILDING

The Seventh Day Baptist Building, imposing three-story structure completed in 1929, is a beehive of activity with offices better equipped and more crowded than ever before. Beginning on January 8 and continuing through the week the Commission of General Conference holds its midwinter meeting in the Board Room on the second floor. The Publishing House, built earlier, which was featured a few weeks ago can be seen in the rear.

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tion of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3: 21).

If we were to seek for the authority to inscribe "Holy Bible" on our sacred book we would need to go no further than the epistles of Paul and statements such as that made to Timothy, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3: 15). Timothy was not hindered but helped by regarding the Scriptures as holy. Modern man certainly can be helped by a similar regard for that which can "make thee wise unto salvation."

Love Has to Give

Dr. Bob Pierce, editor of **World Vision** and head of one of the largest Christian relief enterprises has given in a recent letter an emphasis on love that needs to be grasped by all Christians. He affirms that love, to be love, has to give. Any profession of love that does not result in giving is not love in the Christian sense. Really this is the meaning of John 3: 16, "God so loved . . . that he gave his only begotten Son."

When we truly love, no one will have to ask us to give of our time, our effort, our money. How much we are willing and anxious to give of these things—of ourselves—is the best measure we can devise as a yardstick for our profession of love.

It is probable that our contemporaries who outlive us will make their own estimation of the tangible things that we have done in our lifetime. They will look at the records and examine the terms of our last will and testament. There will be talk of how much he gave to church and charity. This will be man's judgment of the quality of our lives. God, I believe, will be looking deeper than that, as He is now. He must be pained by our lack of love, by our self-centeredness. When He gave so much for our salvation, how can we be so lacking in love as to give so little for the salvation of the people

for whom Christ died? Are we so wrapped up in things that we are unconcerned for people, for souls in need?

Ripening Friendships

We are talking much about visitation in our local churches. Everyone is agreed that the church members ought to be enlisted in a consistent, purposeful visitation program; it is the most effective way of reaching out.

Carl W. Tiller, president of the American Baptist Convention had something to say on this subject when he visited the Oregon Baptist Convention recently. In an "evangelism talk-back" session President Tiller reminded the convention delegates of the importance of seeking specific decisions in evangelism. While agreeing with the importance of trying new methods, including the action-reflection technique he had endorsed last May, he pointed out the need for making certain that visitations do not remain on the basis of ripening friendship alone, but that at some point those who are unchurched be specifically invited to receive the Lord Jesus as Savior.

Ripening friendships are good; at least they are pleasant. Dr. Tiller is right, however, in pointing out that this does not fulfill our mission; to stop with this is not evangelism. We are commissioned to win people to Christ, not ourselves. And, after all, Christ can satisfy when we cannot.

Letters to the Editor

Dear Editor:

It is ironic and unfortunate that you should have done what you would that others would not do, bring up the question of the historical authenticity of the Gospel birth stories at Christmastime. If it is so important that you need mention it, then by all means respect the two variant views you suggest exist; if not, then skip it. The responsibility for having raised the issue clearly lies at your door.

—Wayne C. Maxson,
Philadelphia, Pa.

Editor's note: The reference is to the editorial in the December 19 issue. Read it again.

President's Column

Conference Facilities

By Dr. Lewis H. V. May

The time has come to begin to unveil portions of the coming General Conference at Calvin College, August 14-19, 1967, in Grand Rapids, Michigan. I have had the pleasure of meeting with the people of the host Northern Association. You can be assured that they are making every effort to accommodate the visiting delegates in an atmosphere conducive to fellowship and work.

The campus at Calvin College is delightful and modern. The auditorium in the Art Center, which we will be using for our general meetings, is new, comfortable, cool and unique. The dormitory accommodations are new, private and reasonable in charge. The committee meeting rooms, auditorium, dormitories and cafeteria facilities are within a few steps of each other. The gymnasium, where the children's conferences will meet is about 100 yards away. The circular plan and layout of this campus makes the central auditorium and meeting rooms but a few steps from nearly every other building we may use.

So plan now to come and stay full time on the campus. Let us enjoy and participate in the privilege of "Opening Our Hearts Loving" to our SDB Christian tasks. Let us meet together for building our "Frontiers of Faith" at General Conference 1967.

Church-State Separation, Paying the Cost

Some Baptist institutions accept federal grants for science buildings, saying they cannot afford to lose hundreds of thousands of gift money. Furman University at first accepted federal funds to help pay the contract cost of \$2,121,162 for Plyler Science Building, recently dedicated. The South Carolina Baptist Convention instructed the school to return the money. The Convention also pledged itself to raise the funds necessary to replace the grant.

Enlarged Bible Reading Program

The new year has started. So has the year-long Bible reading schedule that will take you through the whole Bible in a year. If you forgot to start on the first of January as so many other Seventh Day Baptists did, why not start now? Your church has a handy folder "My Reading Record" on which you can check off the chapters read. If you do not have a close church connection write to the Tract Society at Plainfield.

The suggested chapters for each week and month will be printed in the **Sabbath Recorder** dated the third Monday of the month. If you start now you can catch up with the others and do this private Bible reading together. It does not take the place of shorter readings in family devotions. Neither does it interfere with daily readings to provide background for the Sabbath School lesson.

This can be your own personal dedication of a portion of an hour each day to becoming more familiar with the whole Bible. It is part of "Facing Frontiers with Faith" during 1967. How about proving that you can make a Bible-reading resolution and keep it! It isn't too easy nor too hard. —L. M. M. in behalf of Planning Committee.

Disciples Vote for Restructure

A reorganization which would make the Christian Churches (Disciples of Christ) one Church rather than an organization of churches was voted in Dallas where a record registration of 11,445 accepted a "provisional design" for the reorganization. This would make a single church with 1.9 million members.

In other action, the Assembly of the International Convention called on the United States and other world governments to put surplus food distribution to needy nations on a permanent rather than emergency basis; declared support of "justifiable revolutionary and reform movements"; and refused to order publication of voting records of the churches' representatives at meetings of the National Council of Churches.

—Religious Newsweekly.

The NCC General Assembly At a Glance

The 1966 triennial General Assembly of the National Council of Churches, top policy-making body of the nation's major Protestant, Anglican, and Eastern Orthodox cooperative church agency, meeting at the Fontainebleau Hotel, Miami Beach, Fla., December 4-9:

Issued a Message to the 34 NCC-member communions, asking them to work for the elimination of racial injustice, poverty, hunger, war and the disunity of the church—also to place new emphasis on evangelism.

Adopted a 3,600-word statement on Vietnam which urged the U. S. Government to place the conflict on the UN agenda; asked for greater candor on the part of those who make Vietnam policy; and called for a serious consideration of a halt to the bombing of North Vietnam.

Seconded Pope Paul VI in calling for an extension of the Christmas cease-fire in Vietnam.

Approved priorities for a massive new peace program to be launched by the churches with emphasis on world poverty, economic development and justice; the role of the U. S. in the community of nations; Vietnam; and race relations on the world scene with special reference to Southern Africa.

Entreated President Johnson in a resolution to restore "full support" immediately to the Head Start program, Child Development Group of Mississippi, asked church members across the country to support this plea with letters and wires.

Applauded a stirring address by the Vice President of the United States, Hubert H. Humphrey, urging the churches to seize initiatives unavailable to the Government in "stage two" of the country's "wave of social reform."

Admitted four communions to membership in the Council: the Church of New Jerusalem; the Antiochian Orthodox Catholic Archdiocese of Toledo, Ohio, and Dependencies; the Progressive

National Baptist Convention, Inc.; and the Exarchate of the Russian Orthodox Church in North and South America.

Elected a new NCC president for the 1966-69 triennium—Dr. Arthur S. Flemming, president of the University of Oregon and a former U. S. Secretary of Health, Education and Welfare—together with a full slate of new officers.

Studied major issues confronting the churches today—evangelism, the city, science, sex, civil rights, international affairs, and the rich-poor gap at home and abroad—in seven simultaneous daily sections often called the "heart of the Assembly."

Reviewed reports on the 1963-69 triennium by retiring NCC president Bishop Reuben H. Mueller, senior bishop of the Evangelical United Brethren Church, and NCC general secretary, Dr. R. H. Edwin Espy—both announcing new stress on evangelism.

Heard a luncheon address by evangelist Billy Graham, who said brotherly love and compassionate social concern are both necessary for communicating the Gospel in today's world.

Heard Dr. Max Kohnstamm, vice-president of the Action Committee for the United States of Europe, declare in an address that "we must and we can change the behavior of nations, as the behavior of man has been changed."

Urged the President and Congress in a resolution to give "highest priority" to programs designed to provide full equality of opportunity, estimating that an annual \$41.81 billion from Government, industry and foundations will be needed to make such programs effective.

Condemned apartheid in southern Africa, calling it "an affront to Christian conscience" and asking "political and economic pressures" against it.

Voted a number of short resolutions encouraging planned parenthood, the UN and closer ecumenical relationships among the churches and among the world's religions.

Advisory Council of the American Bible Society

Observations by
Rev. Paul Maxson, delegate

The American Bible Society receives only 19.5% of its support from the churches. It seems rather odd that the very vehicle that is supposed to carry the gospel to the world through translating and distribution is not supporting this work to its full. For instance our own denomination in its giving last year (1965) gave .0996% per member to the Bible Society. During this 150th anniversary year the churches have reached an all-time high in general giving, yet there is a decline in the church percentage that is being given to the American Bible Society.

The Bible Society has given special attention to the Spanish New Testament and a new edition of the Greek New Testament. They also have a new English version entitled "Good News for Modern Man." There is also "The Inside Story" with Luke, John, and Romans, by J. B. Phillips. I would suggest these two or three be ordered and a contribution be sent to the American Bible Society from all our churches. This is one way we may help in the translating of the Word of God into thousands of languages so that the people of all nations of the earth might learn of salvation in their own native tongue or language.

The Advisory Council of which I am a member recommended that the Bible in public schools be used in the following ways:

1. To prepare and make available to interested groups clear, factual statements regarding the use of the Bible as text materials in public school courses; in terms of the manner in which such programs are affected by recent legislation and court decisions.
2. Offer to provide American Bible Society materials (leaflets, filmstrips, films, and Bible reading guides) and Scriptures to those engaged professionally

in the preparation of public school curriculums;

3. Serve as a "clearing house" of information on how the Bible is being used in public education;
4. Encourage conferences and seminars for educators who are considering the development of courses dealing with the use of the Bible in public schools;
5. Make available information about opportunities to include the study of the Bible in public school courses.

A CALL TO SHARE. God's Word for a New Age—the book for new readers. We believe that there is a movement of the Holy Spirit in the cooperation of many different denominations. We are working together in conversations with the Roman Catholic faith in preparing and presenting ideas of a closer working together in sharing with the world the Word of God. We are heartened at the Vatican's move to appoint some of their men to work with and have conversations with the Protestants. The Advisory Council calls upon the American Bible Society to explore the possibility of making available the facilities of the American Bible Society for translating, producing, and distributing the Holy Scriptures, on the basis of its established policies and practices.

It is hoped and it seems as though the two groups will be able to work together in the distribution of Scripture. As many of you know, the Vatican Council asked that the Scriptures be given to the congregation to read and that the Masses be given in English rather than in Latin as has been the case in the past.

I was very interested to learn that the American Bible Society sends a team right onto the field, learning and translating the Bible into the native tongues. This team works with the tribe until they are sure the language is learned and translated properly. Usually the New Testament is translated first into their language. It is then taught to the chieftains and leaders. They in turn teach the people along with the missionaries who are

(Continued on page 14)

Your Labor Is Not Lost

By Charles Bachman

"Therefore, my beloved brothers, stand firm and immovable, and work for the Lord always, work without limit, since you know that in the Lord your labor cannot be lost" (I Cor. 15: 58 N. E. B.).

One of the greatest compelling forces in doing something is the knowledge that success will crown your efforts.

If we accept this text found in I Corinthians 15: 58 as the very Word of God, then there can be no doubts at all concerning the outcome of our efforts to win the souls of men. In reality our great profession of faith, our claims of loyalty to the church, and our greater profession of love for mankind, are nothing more than words. One of the great evils of our day is that we use words thoughtlessly and carelessly, with reckless abandon, not realizing that our God holds us accountable for their use.

Our great profession of faith is metered by the use we make of it. How many times we have read "faith cometh by hearing," and our lack of the exercise of faith gives evidence that we have not heard much. We, like Peter, would profess great devotion to our Lord and say "Though I should die with thee, yet will I not deny thee" (Mat. 26: 35). Yet with all our great profession, when we refuse to labor for the souls of lost men, we deny our Lord.

The devotion to one's church and the claims of loyalty to it sound excellent in fine flowing words. But the effort to translate those words into action seems to be lacking, for when the call to work for the souls of lost men is made by the church, that call goes unheeded. Many times we tend to treat this call to labor lightly and think to ourselves that this is the reason we have a minister. It is a very false assumption to think that the saving of men depends on the ministry. There is a lack of scriptural authority for such thinking. Instead, the call is made to every one to labor in the Lord's vineyard. Let every one who considers himself a leader in the church prove that leadership by following the Savior's commission to save men's souls. Every

one who places his confidence in Christ is a chosen leader in the Church.

Oh how much we Christians profess our love for mankind! Yet all around us men are dying without coming to Christ. The American Bible Society **Record** states that 20 million people are added to the Christian church yearly, but the population is increased 70 million people yearly. In other words, 50 million souls for whom Christ died are not finding their way to salvation. Who is responsible for these souls? The ministers, few in number, hampered by lack of funds, burdened with the cares of their congregations, —are they the ones? No, it is every one who professes the Savior who is responsible! It is you, whoever you are, and wherever you are —you who have read this. The church is not a place for the promotion of social justice, nor picketing, nor parading—unless after we have done all the work that needs to be done to save mankind we find time for these additional things. Then, yes, let us become "do-gooders." But until we have fulfilled the Great Commission given to us by our Leader to "Go ye" and seek lost men, we must surely fulfill this greater task.

The apostle Paul writing in Romans 9: 3 sets forth the statement that he himself would be willing to be lost if by this means his natural kinsmen could be saved. Personal sacrifice, even to the loss of one's self, is the type of service needed in the Church today. We have not received that deep feeling for the souls of men that we need. We have not become convinced that our brother's salvation is that important that we would go to the cross for him. We have not loved our brother so deeply that we cry over him because of his lost condition. The apostle Paul said "Remember how for three years, night and day, I never ceased to counsel each of you, and how I wept over you" (Acts 20: 31 N.E.B.). Essential to this deep desire to save our brother is a deeper experience in our own hearts. We ourselves need to put away this "matter of fact" religion that is old and musty. We need to open our hearts

to the cleansing sunlight of Christ's love. And after we have renewed our own experience in humility, we can then feel the Spirit's quickening power in our lives that is absolutely requisite to the laboring for others.

The reward for our labor is sure. The procedures are well known. The breakdown has occurred in the instruments to be used in the procedures. We are those instruments! Let us recognize that as in the lesson of the talents (Mat. 25: 14-29), so we shall be held accountable for our ability to win men's souls. As in the parable, we, too, are accountable for our fears, neglect, and excuses. The responsibility for your friends and neighbors is entirely upon you.

With your labor, the church can grow!

New Auburn Youth Retreat

By Edward Sutton, pastor

Just one week after the New Auburn Church Planning Retreat, and at the same place (NORWESCO Girl Scout Camp), the Youth Fellowship sponsored an Associational youth retreat. From 5:30 p.m. (when the retreat was scheduled to begin) on Friday evening, the 30th of September to 3:00 a.m. Sabbath morning, cars arrived from Minnesota and southern Wisconsin. Even the late arrivals found their way to the camp without too much difficulty.

For those who managed to arrive early enough on Friday evening, there was a time of worship, singing, and testimony around the warmth of the main lodge fireplace. It is hard to believe how quickly folks could enter into the spirit of the evening campfire service upon arrival during that service. All the young people had had the usual day of school, then added to that a five to ten hour drive to arrive at the camp site. Yet, the spirit from the word "go" was one of "desire to rejuvenate the hungry soul."

Those of us who were connected with the youth retreat, and who had been at the church planning retreat the week before, had learned that in the men's sleeping area where there are two fireplaces, it

was imperative that both be kept going "full-blast" all night, since the cold air which managed somehow to exist in spite of the two fireplaces, seemed to sneak up from under the bed and freeze you. So, with a fire-patrol set up, and everyone too tired to be concerned about the cold, we went to sleep without too much difficulty.

Sabbath morning the group stirred around (most, rather reluctantly at first) and were able to eat, get ready for church, and drive the ten miles to New Auburn and still make it in time for the 10:00 worship. It was such a thrill to have the hymns ring out so loudly and with such vigor. It was also good to have to open the folding west wall of the New Auburn sanctuary in order to accommodate the nearly fifty extra participants.

Activities resumed at the camp at 2:00 p.m. with a presentation on the ways and means by which individuals, regardless of age, circumstances, or talents, can witness and effect change for the better in a world which cries aloud for "involved Christians." Mrs. Esther Claussen was the leader of this discussion.

After the discussion there was a time for hiking, so everyone put on his walking shoes. The woods were still aflame with autumn splendor. It was interesting to be a part of the crowd as they talked and walked over the trails in that 700 acres of basically virgin woodland. How much it resembled the occasions when Christ and his disciples had dialogue as they walked together on a Sabbath afternoon in the fields of Palestine nearly 2000 years ago. What genuine interchange took place, such deep and lasting relationships were established; what wonderful new and invigorating relationships were begun! Time is so important, and the use of those precious moments—stolen, as it were, from a busy routine—means so much to fine Christian young people who long for fellowship with similar clean living young people like themselves. They can know the joys that exist in a nature hike and the joys of genuine dialogue between two people the same age from different places and different situations in life.

(Continued on page 13)

African Missionary Interests Discussed with Missionaries

A well-attended meeting of the African Interests Committee was held at the Missionary Board office on Sunday afternoon, December 18. The Rev. David Pearson came from Philadelphia and Dr. and Mrs. Victor Burdick came from Waterford to attend the meeting.

Members of the Executive Committee of the Missionary Board were also in attendance, as invited by Pastor Edgar Wheeler, chairman of the African Interests Committee.

Among matters discussed was the possibility and feasibility of turning over ownership of the Makapwa Station property to the Central Africa Conference of Seventh Day Baptists at the same time that the Conference is incorporated. Such incorporation may take place early in 1967.

It was agreed that former actions of the Missionary Board approve and encourage incorporation of the Conference as soon as legal counsel and the African Conference are ready. The matter of turning over ownership of the property was not considered an immediately pressing matter and was continued for further study.

Another matter given consideration was that of the Blantyre House Building Project. Dr. Burdick will assist in these hopes and plans as he returns soon to Makapwa by way of Blantyre.

The Dr. Burdicks Return to Malawi

Plane reservations are made for Dr. and Mrs. Victor Burdick and family to leave New York (Kennedy Airport) on Sunday evening, January 1, 1967 at 10:00 p.m. They are scheduled to travel on BOAC Flight 506Y which arrives at London, England, about 10:40 a.m. Monday, January 2.

After an all day stopover in London the Burdicks plan to depart at 7:45 p.m. for Nairobi on BOAC, Flight #159, hoping to arrive there at 8:25 a.m. on Tuesday, January 3. Hotel reservations

have been made at Nairobi for plane connections and for overnight rest. It is expected that the Burdicks will leave Nairobi on Wednesday morning and arrive at the Blantyre, Malawi, Airport at 1:50 p.m. on Wednesday, January 4.

Regarding "Bricks" for Blantyre

A letter has gone out to the churches recently encouraging them to send to the Missionary Board office whatever amount of funds they have at hand toward the Blantyre House Building Project. The letter follows:

"It is quite urgent that Missionary Board leaders learn before January 1, 1967 the amount of funds at hand from sale of 'bricks' for the Blantyre House Building Project. Such information will help us to know the amount of loan which will be required in order to complete the project.

"So we are requesting that your church send to this office immediately all funds at hand for this project. This does not mean that the project will be completed but only that we will come to a more accurate knowledge of the amount that must be borrowed.

"Dr. and Mrs. Victor Burdick leave for Blantyre, Malawi, on January 1, 1967, and it is important that we have this information before they go for them to carry back with them.

"Treasurer Karl Stillman reports that there is \$5,092.47 at hand on the Conference-approved appeal for \$10,000, on the \$20,000 project."

Says Disunity Is Denial of Christ

"The Church is one, and disunity is a denial of the Church's Lord," the newly elected president of the Church Federation of Greater Chicago, Dr. Donald E. Zimmerman, said in his inaugural statement recently.

The Chicago Church Federation is generally regarded as more ecumenically progressive than almost any other city council in the country. One of the three directions in which Dr. Zimmerman wants the Chicago Council to move is toward much closer relationships with the Roman Catholic Church.

Sex, Marriage, and Family

A Report on the Study Section, NCC Triennium, Miami Beach.

About 150 delegates and other persons composed the membership of the study section, Sex, Marriage, and Family, at the 7th Triennial Assembly of the National Council of Churches, held at Miami Beach, Fla., Dec. 4-9, 1966.

Under the guidance of the Rev. William Genne, we followed the usual pattern of having a presentation of some aspect of the subject, divided into buzz groups, and later reported and discussed by groups.

A series of pertinent film clips were presented most interestingly by Dr. Harold Clark of the Rochester Area Council of Churches under the title of "The North American Family at the Two-Thirds Century Mark." At another time we were addressed by Dr. Edwin R. Hartz of Florida State University on "Teaching the Facts of Life." At another session the thoughts for discussion were presented by Mr. Genne.

Table leaders were instructed not to aim for "conclusions" but to draw out frank and open statements from the participants and discuss them.

It is impossible to report a great percentage of the statements that were produced. Here are a few. (These might be used as discussion starters for Young Adult or SDBYF meetings.)

Sexuality is the quality of being sexual; that aspect of the total personality in relation to reproduction and social relationship.

Sexuality finds its highest relationship and fulfillment only between a husband and his wife.

Parents are obliged to teach facts about sex to their children, therefore they (the parents) must first learn. (A poll of those parents who were asked how many had been taught sex facts by their fathers showed that only one person had this privilege, and a poll asking how many present had been taught sex facts

by their mothers showed that only three qualified.)

Qualified persons in the church should be given the chance to teach sex facts as a part of the total personality development of a person, beginning with the Junior High age or younger. (This might be part of the pastor's class.)

All facts of life should be taught in public schools as churches reach less than half of the children. When sex facts are taught, they should be set in a high plane of values, attitudes, and points of view by a person who is healthy mentally, physically, emotionally, and spiritually.

Proper knowledge of and respect for sexuality will bring radiant results in the total family life.

Promiscuity still breeds physical disease.

When a person is tempted to step out of line, the temptation can be overcome by remembering the obligation to respect the other's personality. Be responsible, be honest.

Stress fidelity in all associations before marriage so that it will be a natural attitude after marriage.

Show your approval to youth who treat sexuality reverently and sensibly.

The church must examine its attitudes toward the sex life of the single adult who has no chance for marriage.

Suggested films to be used in workshops on Family Life include "No Hiding Place," "The Newcomers," "Mixed Marriage," "The Stringbean," "Rebellion," and "Handling Marriage Conflicts."

Right Now

A determined Sectarian minority in Congress for many years successfully blocked Federal Aid to elementary and secondary public schools. The price they exacted, and in 1965 obtained, was a massive breach in the wall traditionally separating church and state. Federal funds are now being used directly for the support of parochial schools.

The long term trend is clear. In 1947 the use of public funds for transporting children to parochial schools was allowed to stand. It became accepted prac-

tice. At that time, assignment of teachers from the public school system to teach in sectarian schools, and the allocation of public funds to buy textbooks for parochial schools, would have been considered unthinkable. Today this is being done. A few years hence we may well expect vast networks of sectarian controlled elementary and secondary schools, fully supported by public funds, with the public schools relegated to a category somewhat similar to "Welfare" or "Disability Benefits." They will exist only to serve the "disadvantaged."

The chicanery of the "child benefit" argument in support of allocation of public money to sectarian uses is well pointed up by the New York City Board of Education's assignment of one remedial reading teacher for every 157 eligible pupils in the parochial schools, as compared with one for approximately every 230 in the public schools. In which schools is the need greater? Public school teachers have long pointed out that sectarian schools are not obliged to accept backward or problem children. Public schools are. Sectarian school rejects and expellees revert into the public school system. Giving a higher ratio of remedial teachers to parochial schools is not only an injury to the public schools. It is also an insolence.

In the words of the United Parents Association, the New York City Board "is robbing public school children to placate parochial school interests. It is encouraging the growth of competing non-public school systems, and giving support to schools which in many instances are segregated white havens in the most affluent sections of the city."

If the principle of separation of church and state is to be saved and reaffirmed in the United States, we had better be about it soon.

The Community Church
of New York.

SABBATH SCHOOL LESSON

for January 14, 1967

The Marks of a Christian

Lesson Scripture: Luke 6: 20-23, 27-36.

MEMORY TEXT

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Isa. 62: 10.

Vatican II and Catholic Discipline

By Frank A. Sharp

The aftereffects of the Second Vatican Council could not have been foreseen by Pope John when he issued the call for the conclave which started in the fall of 1962 and after four sessions concluded on December 8, 1965.

Pope John wanted to "update" the Roman Catholic Church in order to make its message, liturgy, and service relevant to the modern world in which we live.

However, when the tightly held reigns of ecclesiastical authority were loosened probably no one in the Roman Catholic hierarchy could have possibly imagined the flood of questioning and the extent to which old practices and old ideas would be altered. The Roman Catholic Church has on its hands a major confrontation. There is confusion in the minds of clergy and laity alike about the place and effectiveness of authority.

The modernizing of garbs, protests against the muzzling of priests engaged in social action, the increased tempo of ecumenical relations with Protestant groups all indicate the turmoil taking place within the Catholic family.

There have been many conservative voices raised in warning and protest against these many innovations and what seems to some as a breakdown of discipline and authority. Even Pope Paul has issued a number of warnings.

The Roman Catholics are now beginning to sense what democracy really means. Perhaps this confrontation and tension will bring about a church that is more congenial to democracy itself, provided it has the wise handling and the leadership it needs. Pope John was a wise, benevolent, prophetic pope.

—ABNS

Culmination, Not Cancellation

By Leon M. Maltby

There is a needed lesson for our time in a review of the history of the beginning of Christianity. All too lightly we proclaim the newness of our twentieth century world and disclaim any dependence on the past. We talk as if we would be unfaithful to the present or to the next generation if we did not go along with those who advocate a cancellation of past modes of thought, past standards of conduct, and the general heritage which has set us down on this threshold of new things, new thoughts, and new theologies.

Vernard Eller in a "Readers Write" page of **The Messenger** points out that the present must be viewed as the culmination, not the cancellation of the past. His argument is illustrated forcefully by reference to an age that was far newer than ours. We quote:

"The event of Jesus Christ in the first century demanded and created a newness of thought, life, and action far more radical and sweeping than anything the newness of the twentieth century demands of us. It would not be wrong to suggest that the advent of the Christian gospel marked the greatest disjuncture and discontinuity ever to occur in human history.

"And did the early Christians respond to this newness and create the new entity of the Christian church by canceling out and wiping off their past tradition? Not so. They retained their Old Testament and, indeed, saw the newness of Christ precisely as an injunction to make an intensive investigation of that tradition in the light of this new fact. Out of this study they came to the profound conviction that their new gospel spelled the culmination and decidedly not the cancellation of their old tradition. The New Testament, from beginning to end, depends heavily upon the Old and consistently views the new church as being the true fruition of the tradition of the fathers. The new Israel did not belittle the old but strove to be the authentic fulfillment of it."

What more can be said? Only this, that while other churches and members

of churches take the view that the Old Testament has little value for Christians, we as Sabbathkeepers are in a position to recognize that much of the will of God for all ages is revealed in that portion of the Bible that we call the Old Testament. We should be better able than some others to keep in proper balance the heritage of the past and the breakaway thinking of the transient present. One of the most common errors of our day is to carelessly think and act as if the present were the future, it cannot be either in the physical or social sciences, or in theology.

New Auburn Youth Retreat

(Continued from page 9)

These stolen moments were filled full during the whole weekend.

To conclude the Sabbath, there was a Sabbath Closing Vesper in the Green Cathedral conducted by the youth of the several churches represented. It served as the vehicle through which God indicated His approval of "a Sabbath well spent." Everyone was in an attitude of thankfulness for His presence with us during the day, making it for us what it was—a day of delight.

Arrangements had been made to have a program presented by a Wisconsin state patrolman at 8:00 p.m. He had difficulty finding the camp, so while we waited for him to arrive there was a time of singing. How the "goose-bumps" crop up when I hear our young people sing together. We truly have been, and are, a "singing people." Our young people carry on that tradition wonderfully well.

At first the officer was formal and business-like in his approach, but it wasn't long before he was enjoying himself in a question and answer type of meeting. The give-and-take went on for nearly two hours. It was interesting to notice that several passed up the scheduled moonlight hike to talk further with the officer. For the officer it was a fine opportunity to reaffirm his faith in the young people of today.

After the hike, there was a time of fellowship and singing while the group

consumed pounds and pounds of "goodies."

It was harder to get to sleep that night. Everyone was aware that the time together was growing short. There was so much yet to say to one another; so much to share with old and newly-acquired friends. It wasn't a time of rowdiness, but a time of genuine fellowship—just an all out effort to fill the last hours together to the brim.

Sunday morning was "break camp" time. All had to look forward to long drives and to returning to the realities which confront us, each and everyone, every moment of the day. But somehow everyone felt the same way, as if it would be easier because of this "retreating." Everyone sensed the same satisfaction Jesus must have felt so many times when he had withdrawn from the crowds to a secluded place; or when he prayed all night in seclusion. Though the whole weekend had been a physically exhausting one, the spirits of all had been replenished, rejuvenated, restored. We need retreats! We were all thankful for this occasion when we "drew apart."

Will this become a traditional thing? We are not sure—but if we make a decision to do it on the basis of the benefits we all received, most of us would hope we will make it a yearly event.

Advisory Council

(Continued from page 7)

already there working on this particular field.

I was very pleased to learn that the American Bible Society is working with all seminaries and their students, helping to train them, working with them in any and every way possible, especially if they are going onto the mission field to work.

The American Bible Society is doing a tremendous job in producing the Scriptures in braille and putting the Bible on tape and records. They find this is more economical than all braille. The blind may have any portion of the Scriptures or the whole.

I hope that all the groups of SDBYF will buy and read the two books I mentioned earlier. "Good News for Modern Man" and "The Inside Story." It is also good reading for older people as well as the middle group. All of us need to read and memorize many of these passages of Scripture.

I would further suggest that each church make a contribution to the American Bible Society to help bring back the interest in distribution of God's Word to the world in which we live.

Pearl Harbor Pilot Returns with Gospel

At Honolulu a former Japanese pilot who led the attack on Pearl Harbor stood on the platform with Evangelist Billy Graham on the 25th anniversary of the bombing as "Brothers in Christ."

Commander Mitsuo Fuchida, now a Presbyterian evangelist, drew applause from the large gathering at the International Christian Leadership Breakfast when he declared:

"When I came to Hawaii 25 years ago, I was your enemy. Now I am your brother in Christ."

Graham, enroute to Vietnam to spend Christmas with American troops there, said that Fuchida's life is a testimony of the power of God to change human lives.

Fuchida told the crowd of his conversion as a result of reading the Scriptures, and that he believes God spared his life so he might now be able "to witness to the Lord's grace and forgiveness."

At least six times during combat, he faced almost certain death, but somehow he always managed to escape. Of the seventy officers who led the attack on Pearl Harbor, Fuchida is the only one still living.

Captain Fuchida was commander of the lead high-level bomber in the Pearl Harbor attack, and it was he who fired the signal flare at 7:49 a.m., on Dec. 7, 1941, that started the attack and brought Japan into World War II.

Tax Exemption for Churches

Maryland has become a seedbed for anti-church tax cases. A group of atheists and the Freethought Society of America working in that state to overthrow tax exemption for churches met defeat on this issue in Maryland courts in 1964 and 1965. They appealed to the Supreme Court contending that it was unconstitutional for churches to be exempt since it put an added tax burden on non-church citizens. The Supreme Court in early October of this year rejected the appeal to declare church exemption unconstitutional.

The refusal to hear the case by the Supreme Court is not a ruling of whether or not it agrees with the contention of the petitioners. However, it does have the effect of allowing to stand the decision of the Court of Appeals of Maryland, which ruled that tax exemption for churches does not violate the Constitution.

The lower courts have taken the position that churches exist for the general welfare, rendering such services as "aid to the poor and aged, day nurseries, care of the sick and efforts to eliminate racial inequalities." Judge Openheimer of the Maryland Circuit Court of Appeals said, "There is, today, a generally recognized reason, entirely secular in nature for the state to encourage the building and maintenance of houses of worship."

"Such edifices," he said, "and the activities carried on therein, may well be deemed to attract persons to communities and to tend to increase the general tax assessment base."

ITEMS OF INTEREST

Christian Endeavor News

Harold E. Westerhoff, who has served as a staff officer of the International Society of Christian Endeavor since 1951, resigned effective October 31. In addition to serving as general secretary and treasurer of the organization, he held numerous other offices as the chief executive. He has accepted a position on the busi-

ness staff of a large children's community in eastern New York State.

The Executive Committee of the International Society, at a meeting held in Columbus, Ohio, on December 17, elected Arch J. McQuilkin of Strafford, Pennsylvania, to serve as general secretary on a part-time basis. He also succeeds Mr. Westerhoff as convention director. Mr. McQuilkin is currently the president of the International Society.

Phyllis I. Rike was elected treasurer and clerk of the corporation and was also named director of Membership Mobilization and associate tour director. She will continue to serve as administrative secretary and editor of **The Christian Endeavor World**.

The International Society of Christian Endeavor, with approximately one million members in North America, has headquarters at 1221 East Broad Street, Columbus, Ohio.

Right Man, Wrong Charge

A municipal court jury in Chicago took just nine minutes to declare a Baptist preacher guilty of littering while passing out Scripture portions in Chicago's Grant Park.

Vernon C. Lyons, pastor of the Ashburn Baptist Church (Independent) was arrested on June 24 while distributing portions of the book of Acts and charged with distributing "commercial advertising" and littering.

Mr. Lyons, who plans to appeal the littering conviction as a matter of principle, contends that he was evangelizing, not littering. He believes that the arrest and charge is a clear case of religious discrimination.

How Do You Feel About Calendars?

Wouldn't you rather have a calendar hanging on your wall that corresponds to your belief? If it is your conviction that God set aside the seventh day as His holy day would it not be a constant reminder to you and a testimony to others if you displayed a calendar with the Sabbaths instead of the Sundays set off in red? Such calendars are available for twenty-five cents each from the Bible

The Sabbath Recorder

Sabbath Association, Fairview, Okla. 73737. It is not too late to order. Perhaps your church makes a practice of ordering. There is a wealth of valuable material printed on the calendar.

Brighter Side of College Life

At a time when those aspects of college life which get the most publicity are not very encouraging it is good to hear a little of the brighter side. Christianity is not dead on the college campus—far from it.

IVCF (Inter-Varsity Christian Fellowship) in a December report has this to say:

"We are encouraged by the fact that this fall there are more students participating in campus prayer meetings and Bible studies; there is greater attendance at fall conferences; there are more students placing their trust in Christ than in any recent year in the history of Inter-Varsity."

It is a rash man who claims a halo in this complex age, and yet we must have an ethical measuring stick for conduct, and must use it . . . in both business and government and as individuals.

—John Connally, Gov. of Texas

A Church Near Mayo Clinic

Did you know that there is a Seventh Day Baptist church near the Mayo Clinic? The Dodge Center, Minn., church sometimes hears of people who are going through the clinic at Rochester and sometimes it does not. Usually a week-end is involved. The church offers an opportunity for mutually profitable fellowship. Services are at 10 a.m., with Sabbath School following. Transportation (20 miles) is offered to those who need it. Call the clerk, Ardith Green 374-6362, or the parsonage 374-2211.

NEWS FROM THE CHURCHES

RICHBURG, N. Y.—The annual business meeting was held at the church on Oct. 1., with twenty-one in attendance. The following officers were elected: Moderator, Robert Stohr, vice-moderator,

Mrs. Gertrude Burrows; clerk, Mrs. David Taylor; treasurer, Mrs. Eugene Burdick; and world mission treasurer, Mrs. Floyd Clarke.

The Rev. David Pearson who had been our pastor for the past year left Richburg on September 1.

The Rev. Hurley Warren of Almond is serving as interim pastor. On Pulpit Exchange Sabbath, the Rev. Herbert Saunders of Little Genesee was guest speaker. On Layman's Sabbath, Wesley McCrea brought the morning message.

The Rev. & Mrs. Ralph Hays of Metairie, La., spent several days in early November calling on members of our congregation and on November 5, Mr. Hays was guest speaker. A call was given Mr. Hays to become our pastor, but he has replied that he cannot accept the call.

Our Ladies Aid Society meets each month with a 6:30 p.m. dinner followed by a program and business meeting.

Mr. & Mrs. Jesse Burdick are spending the winter at St. Cloud, Fla.

—Corr.

Births

Maltby.—To Mr. and Mrs. Ronald Maltby of Plainfield, N. J., a son Brad Randolph on Dec. 16, 1966.

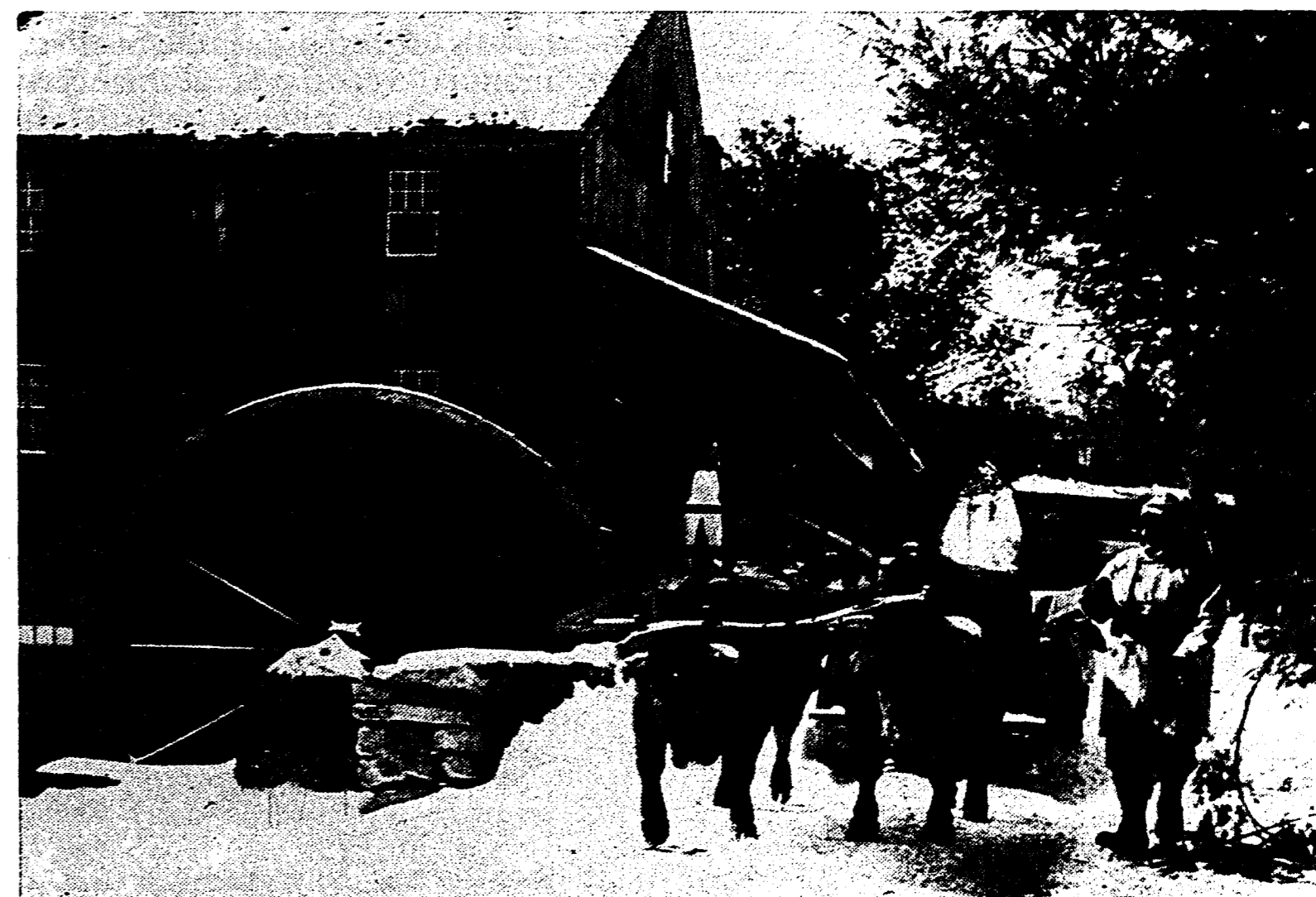
Wheeler.—A daughter, Esther Hope, to Edgar and Xenia Lee (Randolph) Wheeler of Ashaway, R. I., on Nov. 21, 1966.

Obituaries

CROSS.—Mrs. Lucy Fern (Wilbur) Cross, daughter of John E. and Mary Ann Wilbur, was born at South Lake Weir, Fla., July 14, 1880, and died at the Westerly Hospital, Westerly, R. I., Nov. 6, 1966. She was a member of the First Seventh Day Baptist Church of Hopkinton. She is survived by two sons, Wilbur E., and John F.; five daughters, Mrs. Benjamin Bliven, Mrs. William Bliven, Mrs. Joseph Bliven, Mrs. Carl Tate, Sr., and Mrs. Edwin Fenner; a sister, Mrs. Frank P. Smith; seventeen grandchildren, forty-five great-grandchildren and several nieces and nephews.

Funeral services were held from the Panciera Memorial Home in Westerly, with her pastor, the Rev. Edgar F. Wheeler, conducting the service. Interment was at Old Hopkinton Cemetery, Ashaway, R. I.

—E. F. W.



Old Sturbridge Village, Mass.

WHERE BELLS DON'T RING

Eugene Field

It seems to me I'd like to go
Where bells don't ring nor whistles blow,
Nor clocks don't strike, nor gongs don't sound.
And I'd have stillness all around.
Not real stillness, but just the trees'
Low whisperings, or the hum of bees,
Or brooks' faint babbling over stones
In strangely, softly tangled tones.
Or maybe a cricket or katydid,
Or the songs of birds in the hedges hid,

Or just some sweet sounds such as these
To fill a tired heart with ease.
If it weren't for sight and sound and smell,
I'd like the city pretty well,
But when it comes to getting rest,
I like the wild woods lots the best.
Sometimes it seems to me I must
Just quit the city's din and dust,
And get out where the sky is blue—
And, say, how does this seem to you?

Publisher unknown.