

The Sabbath Recorder

LET'S THINK IT OVER

Tax Support for Church Schools

Religious freedom in America "is unique, it is threatened, and it is undervalued," according to Methodist Bishop Richard C. Raines of Indianapolis, speaking at the 20th annual meeting in Constitution Hall, Washington, D. C., under the sponsorship of Americans United for Separation of Church and State.

Bishop Raines pointed out that only in the last 20 years has the Roman Catholic Church begun to denounce separation of church and state as the Supreme Court had applied it to education. "Catholics in Congress clearly indicated that unless parochial schools were included there would be no Federal school aid bill passed. This resulted in President Johnson's circumvention of the spirit of the First Amendment by making available through Federal administrators funds for children in all schools including parochial schools, which state constitutions would not have permitted."

Bishop Raines continued: "It is argued that religious freedom is not real unless, in addition to the right to set up a parochial school, the state provides financial support to make this possible. This is a strange definition of freedom. Freedom in religion, like freedom elsewhere, means only the removal of legal barriers to act—not the providing of resources to act. . . ."

"It can be argued that the wall of separation between church and state has already been breached. . . . If the roof of our house is on fire, the remedy is not to set the garage on fire. There is still time to reeducate our people concerning the unique principle of separation of church and state. . . ."

No Bricks or Bottles

Rev. S. M. Lockridge, Negro pastor of a 1,900-member church in San Diego, sees better relations and possible union of Negro and white Baptist conventions.

"I might have had bricks and bottles in my hands these past few months had I not had the experience of an education at Southwestern Baptist Theological Seminary and other contacts with Southern Baptists," he said.

"We are now accepting each other for what the other is, not looking at white or black," he added.

He was preaching for a week at a New Mexico Baptist Assembly (presumably mostly white) where 2,000 had to be turned away.

"Sure, I get called an Uncle Tom. Every person does who does not go along with the crowd that says rise up and fight the white man. I do not try to defend my position. I am just who I am, and I preach the Bible. I don't think man will be changed unless we change his heart," he observed.

RECORDER Comment

Enclosed please find personal check to renew my subscription. For the last six months, the *Recorder* has been a gift from my father. . . . Since it is about two hundred miles, round trip, for us to attend services, you can imagine that we do not attend as frequently as we would like. The *Sabbath Recorder* has become a necessity in our household, so that we may have closer fellowship with our Lord's work, through our church.

Thank you so much for the wonderful sermons, articles, etc., which appear in our fine periodical. —Florida.



Church attendance in the good old days involved a chilly ride with foot warmers and heavy buffalo lap robes, but we got there more regularly than now in well heated cars.

The Sabbath Recorder

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Vanishing American

There was much publicity given during 1967 in the secular press to the "hippies." They made themselves noticeable but were not considered important enough or permanent enough to warrant a discussion of them in these pages.

John Kessler, a columnist for the *Miami News* had an article on December 28 entitled "The Hippie, A Vanishing American." He affirms that they are already on the way out. You can feel it, he says, even without the first occasional stories of the decrease of the tribe in San Francisco and Greenwich Village. Their movement, or lack of movement, is dying. If they had any function it was perhaps to infuriate the establishment, says the writer. What are we going to have to be disgusted with after they are gone? Well, we can worry about that when the time comes.

What will happen to the "hippies" now that their notoriety has faded? It is expected that many of them will become solid citizens as they grow up. The small causes which misguided youth espouse in such extreme ways are sooner or later recognized for their true size (small). It is just too bad that the gospel of divine love was not applied soon enough to change these misfits and spare them the bad memories of wasted rebellion.

Another Committee of One Million

We have heard of a Committee of One Million that has some specific goal it wishes to promote. There is also an organization of youth which happens to have at the present time about one million members dedicated to a better life and service to others. It is the 87-year-old Christian Endeavor movement. Its influence has been felt in most Seventh Day Baptist churches because we were one of the first denominations to see its value and to organize local societies in each church. The national organization is never called a committee of one million, but it is an organization of considerable size that has about the highest and best defined goals of any interdenominational youth organization of its kind.

Christian Endeavor Week is coming up again and will culminate in our

churches on Sabbath, February 3. Where there is an active C. E. or youth group they have probably been making plans to have a major part in the morning services on that day. It has become a traditional part of the recognition of Christian Endeavor Day.

Each year the history of the movement is reviewed as the day is observed. This year the Rev. Christian A. Tirre, executive secretary of the International Society of Christian Endeavor, points out one thing about its beginning under Francis E. Clark in 1881 that may have escaped most of us. The young pastor had a definite reason for starting the society. There had been a revival in his church. This pastor found himself with thirty young people who had responded to the invitation to accept Jesus Christ as Lord and Savior during a series of church services. Francis Clark wanted to conserve the results of the experience these young people had and to reach other youth in the community. A young pastor's concern and prayers resulted in the development of the first Christian Endeavor society where these new disciples could be nurtured and trained to serve Christ and the Church as young people.

While some other denominational and interdenominational youth groups have been content with fellowship and social goals, Christian Endeavor, born in revival, has consistently held to its church and Christian citizenship training goals.

Mr. Tirre concludes, "The 'now' generation will not respond to the superficiality that some of today's youth work exhibits. Young people want to know the truth; they want to be challenged to give of themselves to worthwhile enterprises and to feel a useful part of a world that is so very disappointing. They want to commit their lives to Jesus Christ. The high point of every Christian Endeavor Week celebration should be the invitation to youth to know Jesus Christ and to commit their lives to Him and His service."

JANUARY 22, 1968

MEMORY TEXT

All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. Luke 10:22.

Assessing Our Giving

The treasurer's figures of denominational giving printed on page 15 of this issue give us a chance to look back at ourselves and our giving in the last three months of 1967. We are quick to notice that the giving spirit was more evident in December than in the previous two months. The totals are much larger, and some churches seem to have done remarkably well. Some others are considerably below their potential.

I wonder if most of us do not feel as I do, that we could have done quite a lot better if our devotion had been greater. Somehow, although what our family gave to all causes looked rather large to us, it did not represent any great sacrifice. We didn't really make a great investment of resources—at least not to the point of going considerably beyond the tithe or depriving ourselves of things we thought we needed. Was it somewhat that way with many of you? Certainly there must have been some, like the poor widow in the gospel story, who cast into the treasury their very living and trusted God to sustain them. But were there many? Were you one of them? How convinced are we that our denominational cause is really important? A glance at the posted figures will show that over this three month period some churches gave less than the tithe of one person's wages. If we could break down the giving of some of the larger churches it would probably show that it would not take very many tithers giving half their tithe to Our World Mission to make up the total for the church. If we are satisfied with this situation we are indulging in a self-satisfaction that is nigh to sinful.

There is joy ahead for the cheerful giver. So says the Scripture. Let's have more of that joy in the months ahead.

Open Communion

Is open communion a closed question? Most of us would probably say so. We have all but forgotten that there was a time in our history when Seventh Day Baptist churches held to closed communion in much the same way that Southern Baptists do. Now we stress that the bread and the cup of the communion service are the elements of the Lord's table not the table of the denomination or the local church.

There are some of Baptist persuasion, and perhaps some in our own churches who still consider this an open and somewhat important question. This is illustrated by a news report that came to hand about the Swedish-speaking Baptist churches of Finland. The group is relatively small, far smaller than our U. S. Conference. Although open communion is said to be gaining ground among Baptists in Scandinavia this Swedish-speaking group recently voted to retain closed communion. Their fear is that open communion would lead to open membership and finally to the point that Baptists would lose their historic reason for being. They live in a country where there is a state church that accepts infant baptism. These Baptists feel that a policy of open communion would admit to the table those who had not been baptized as believers. It is not hard to see their point. Circumstances make a difference.

We understand that the reason the Salvation Army has no communion service is because they have had so much experience with people addicted to wine that they think that the cup might lead men back into the drink habit. We, of course, feel that by the use of unfermented grape juice this danger is sufficiently avoided. So, too, in our experience open communion has not led to open membership and the acceptance of those who have not been converted and baptized.

We will be rewarded, not for effectiveness, but for faithfulness; not for what we've done outwardly, but for what we've become inwardly.

—Ira Bond.

Unequal Yokes

By a Young Lady

We have often seen young people who have offered their lives to God in complete consecration. They have experienced the explosive cleansing power of Christ's death on the cross in their hearts. They have accepted with joy the love that He offers to them in their daily life and they have truly loved Him in return. But then . . . while they are still young, they come upon a problem that they apparently feel Christ cannot help them with. They face the problem of meeting someone of the opposite sex, and they fear the possibility of being left out.

Our society is built on the basis that young people should be married, and the young girl who remains unmarried is in some way looked down upon. And so, in possible desperation, a young person will say to the Lord, "I will trust you in everything but in love." She marries a husband who does not have the same convictions that she does. Possibly he isn't even a Christian. But she excuses her choice by saying, "There weren't any young fellows in my church my age; I have to marry someone."

And so it goes for our young men as well as our young ladies. They marry someone not interested in our church and they drift away. If only they can learn before it is too late, they *can* trust the Lord for *everything*, including marriage. If only your churches will see this problem and try to help. If only our denomination can somehow encourage these young people on a nationwide basis in more ways than just Pre-Cons and colleges. And if only we all work together for greater faith and trust in Christ.

—Name withheld.

Recorder Comment

Alfred, N. Y.—The *Sabbath Recorder* is very highly prized in my home. I read it from cover to cover. I would be sending you my check whether I received a notice or not!

Christian Beliefs and Anti-Semitism

A Jewish Viewpoint

By Dore Schary*

As a Jew, I am deeply conscious of our history. There had been other "golden ages" for Jews since the beginning of our exile. During those periods Jews lived fruitfully side by side with Christian neighbors, attaining a high level of education, and making contributions to science, medicine and philosophy.

Consider for a moment the memories of persecution which are part of the baggage of Jews who arrived in the United States. The first Jewish immigrants in 1654 came from Recife, Brazil, refugees from the Inquisition; the mid-19th Century saw a second wave of Jews from Germany fleeing political repression. The next immigration wave of Jews and the end of the century came from Poland and Russia where government and church establishments joined in promoting anti-Semitic violence. The official policy of the Czarist government was to kill one-third of the Jews, to drive one-third out of Russia and to convert the remaining one-third.

We concern ourselves with anti-Semitism, however, not only because history impels us, but because in this generation we have witnessed again the slaughter of six million Jews in concentration camps.

In the United States, Jews have not encountered wholesale persecution. We have witnessed, however, extensive restrictions against Jews in employment, housing, public accommodation and social clubs. It is apparent, happily, that these overt manifestations of discrimination have at least been reduced in recent years, although far from eradicated.

Most importantly there is the question of hostile attitudes and feelings toward Jews which, research tells us, are still widespread and ominous. Therefore, we

* Dore Schary is one of the distinguished Jewish lay leaders in America. He is chairman of the Anti-Defamation League of B'nai Brith. He is deeply concerned about the problems of anti-Semitism in America.

The article is hard-hitting, extremely outspoken and quite critical in spots, albeit Mr. Schary is most sympathetic, says Associated Church Press in sending it to the *Sabbath Recorder*.

shall risk the impression of oversensitivity. We cannot be guilty of ignoring our history or of failing to recognize the symptoms of anti-Semitism whenever and wherever they occur.

There is in the Jewish community a considerable conviction that Christian beliefs play a significant role in developing anti-Semitism. This belief, however, remained scientifically unsubstantiated until the present study by Glock & Stark (*Christian Beliefs and Anti-Semitism*). The findings in the study indicating, as they do, a clear link between certain aspects of Christian belief in the development of anti-Jewish prejudices, convinced us that it was imperative to bring them to the attention of Christian leaders. The quantitative aspects of anti-Jewish hostilities, the depth to which they appear to be imbedded in certain Christian beliefs, are sobering realities.

The responsibility for the elimination of anti-Semitism rests upon Christians. In the light of the study, it is with a sense of urgency and concern that I share my thinking with you.

First and foremost, I want to emphasize and underscore that I make no challenge to essential Christian doctrine. Nor does the study contain such a suggestion. As a religiously committed Jew I have always assumed that religious dedication is a key factor in the development of understanding of and love for one's fellowman. I am certain that you, as Christians, share with me this conviction as one of the roots of our common tradition. When religion fails to provide understanding and love, it becomes necessary for religious groups to examine those factors, interpretations, or practices which hamper its realization. We feel beyond doubt that the belief system leading to anti-Semitism can be deflected so that love of God, which is certainly the central profession of Christianity, can result, as it should, in the full acceptance of members of other faiths as worthy human beings.

In my view there are five major areas of concern which, if appropriately dealt with, can serve to rectify anti-Jewish beliefs.

1. It appears to me that a clear and more widespread recognition of the Jewish roots of the Christian Church would have an important moderating effect. The researchers disclosed that there has been a tendency toward Christianizing the heroes of Jewish Scripture. Moses, Abraham, and other Hebrew patriarchs are too often seen as Christians. The disciples are, with one exception, frequently seen as Christians. Only Judas, the betrayer of Christ, is identified as a Jew. To avoid this curious Christianizing effect requires emphasis in Christian education.

2. Whatever the interpretation of Jewish responsibility for the Crucifixion, this must never be a pretext for scapegoating an entire people. Certainly, a profounder understanding of the Crucifixion would suggest that it is not relevant whether the Jews participated or were responsible for the Crucifixion. "Christ died for the sins of all mankind." The victim of the Crucifixion was Jewish, those who wept were Jewish, and those who carried his message were also Jewish.

3. There must be some understanding of the 2,000 years of post-Biblical Jewish history. Jews simply did not disappear after the destruction of the Temple. God has not abandoned us. We did not reappear periodically in history only to be persecuted and disappear again, and reappear yet once again as a suburban neighbor. Certainly, the story of the close relationship between Jews and the greatest of Christian scholars should be told. The contemporary Jew, as a firm believer in a vital, creative, highly ethical faith, continues the tradition of his forefathers, and should be respectfully understood.

4. Ways must be found to inculcate in each person a deep and abiding respect for each man's right to seek God in his own way. Indeed, it must be recognized that the Jew still meets God in worship in the synagogue and in our constant effort to fulfill the prophets' injunction: justice, justice, shalt thou pursue!

5. Finally, I would suggest that a commitment against anti-Semitism is the necessary starting point. It is not sufficient to regret anti-Semitism or to turn away from its presence. History unhappily shows that the polite anti-Semite, the hostile vandal and the economic discriminator, all lay the groundwork and pave the way for more tragic events. There must be commitment!

I would submit emphatically that Christians must confront themselves with the fact that some Christian beliefs do result in anti-Semitism. As long as Jews are considered damned for their role in the Crucifixion of Jesus or for rejecting Him, Jew-hatred will plague us. I suggest, therefore, that it is imperative that the appropriate educational institutions in the Christian world take action to eradicate this widespread belief.

What confronts the Christian community is a massive task which would involve not only seminaries, parochial schools, Sunday Schools, diocesan bodies, parishes, lay organizations, journals, newspapers, magazines, radio and television, but the home and the Church as well. The attack must be massive because for centuries anti-Semitism has been part of the essential fabric of Western life.

As long as Christians are taught that "Jews can never be forgiven for what they did to Jesus until they accept him as the true Savior" or "The reason Jews have so much trouble is because God is punishing them for rejecting Jesus," the end result will continue to be anti-Semitism. Thus, the unfriendly religious view of the contemporary Jew must be dealt with. It is in this area of Christian education that we urge the greatest emphasis.

In calling for a massive frontal assault by the Christian religious community. I do not mean to ignore that which has already been accomplished. We are aware of the many actions and fine statements of conscience taken by various Christian denominations. I feel that these have contributed much to the decline of anti-Semitism in this country in the last few decades.

(Continued on page 12)

Speak Up! — But Responsibly

(A review of a book on ecumenical pronouncements)

"There is urgent need, and now is the time, for those of us who love the church, and who share in striving for an ecumenical ethics in the world of today, to engage in a probing examination of what we are doing (and consequently failing to do) in formulating the church's address to the world." With these introductory remarks, Mr. Paul Ramsey, professor of Religion at Princeton University, begins his searching critique of the 1966 Geneva Conference on Church and Society, sponsored by the WCC. His book, entitled *Who Speaks for the Church?* (Abingdon Press: Nashville, 1967), is a probing inquiry into the statements and pronouncements of Christians the world over, particularly in the questionable role of political and social experts. His thesis revolves around the often meaningless and uninformed statements by the World and National Council of Churches in regard to such pressing political and social questions as the war in Vietnam and the spread of nuclear weapons and the threat of nuclear war.

Mr. Ramsey is concerned that the Church, or at least individuals and bodies that represent portions of the Church, are stepping beyond the bounds of their roles in society and trying to formulate political policy and put pressure on political professionals. Using the statements of the 1966 Geneva Conference, Mr. Ramsey tries to show that "the purpose of the address of the church to the world, or of church sponsored congresses addressing the public, ought to be the broadening and deepening of public debate on urgent questions; it ought not to be to stop or narrow down this debate or polarize the debate that is going on by a finding in favor of a specific policy behind which we are seeking merely to mobilize opinion." We are usurping, declares Mr. Ramsey, the "office of political judgment and decision on the part of magistrate and citizens" and failing to be responsible churchmen dedicated to "opening a larger consideration of issues and possible particular actions" as

they concern the pressing problems of our day. We fail to speak for "the Church" because we have relinquished our role as responsible churchmen.

The 1966 Conference was divided into four sections to discuss: "Economic and Social Development in World Perspective"; "The Nature and Function of the State in a Revolutionary Age"; "Structures of International Cooperation—Living Together in Peace in a Pluralistic Society"; and "Man and Community in Changing Societies." Only a small group, however, whose deliberations and drafting of statements were sandwiched into the exhausting schedule, met to discuss "Theological Issues and Social Ethics." The result was a "mini-Christian analysis of those urgent problems of politics and economics to which the attention of the conference was exclusively directed." Mr. Ramsey writes: ". . . if the Christian analysis of world political and economic problems is set up to be without primary attention to Christian theology and ethics, then it is not at all surprising that the resulting reports and conclusions on these questions read . . . in other than Christian terms."

This book is an excellent critical examination of the "Church" as it speaks today. What is written needs to be written, but constructively, and this Mr. Ramsey does. The result is a thorough exposition of what the function of the Church ought to be in speaking to the political and social problems of our day. "Radical steps need to be taken in ecumenical ethics if ever we are to correct the pretense that we are makers of political policy and get on with our proper task of nourishing, judging, and repairing the moral and political *ethos* of our time."

—Herbert E. Saunders.

SABBATH SCHOOL LESSON for February 3, 1968 MAN'S WEAKNESS AND CHRIST'S POWER

Lesson Scripture: John 4:46-50;5:2-18.

Home Field Pastors Report Nortonville-Kansas City Churches

(Excerpt from the report of Rev. Paul Osborn)

A look at the past quarter, especially the last few days, reveals a slow pace. The pastor even missed getting to church at all the last Sabbath of the year, and no worship service was held that Sabbath because he failed to realize that he was getting worse instead of better in a bout with the flu. He would like at this time to thank Ira Bond for the extra effort put into fulfilling many commitments the pastor had made, especially in the rest homes, during the lay-off.

Twelve Sabbath worship services were held. The pastor preached four times from the series on Hebrews, four times on stewardship, once on "Church-Conference" and once on Christmas. Association was October 7, and the choir Christmas cantata on December 23.

Sabbath Eve Bible studies have begun dealing with *Witness in the Thick of Life*, which is a provocative outline of the how and why of Christian witnessing. Those who have study booklets at home are urged to share their questions and comments.

Eight Wednesday night home prayer fellowships have been held. We open each evening with comparative reading of "The Sermon on the Mount" from several translations.

Third Sunday services at The Annex and The Elms have been maintained by Ira Bond and the pastor, and five Sunday services have been given at The Village Villa. A special Thanksgiving hymn sing was enjoyed by many from the community at The Village Villa. Last Sabbath visitation-sing groups went to Atchison County in October and Fairview in November.

The pastor's diary shows 857 miles driven for Nortonville with 95 calls made. He has been active with the Nortonville ministers and has considered joining the local Lions Club to become better acquainted in the community.

The records show ten trips made to Kansas City. Some help was given in setting up the booth for The American

Royal, and much time spent in recording. Ed. Schatz and the pastor knocked at 262 doors and found 129 people at home. Twenty-one follow-up and pastoral calls were made. Fifteen hundred and twenty-six miles were driven on these trips.

Hammond-Metairie Churches

(As reported by Rev. H. Earl DeLand)

The Hammond church has a building fund started to add a new building to give adequate facilities for a pastor's study, classroom, and kitchen with rest rooms and storage space.

The pastor has been assisting in the local Ministers' Association's sponsorship of a daily radio program "for bringing the gospel over the air for a 15 minute period—also chaplaincy in the hospital visiting each room and having prayer and a comforting word with each one."

Pastor DeLand also comments, "We had a candlelight service for Christmas here in Hammond on Friday night before Christmas with the young people singing in the choir and special readings from the adults. Members of the younger class were the actors, having a song and prayer as their part. The young people had their monthly party, which also adds to the church activities. We took them to Metairie to sing in church and in the Old Folks Home with a party afterwards in the home of Floyd Coalwell, a combined party of Hammond and Metairie young people.

Adams Center-Syracuse Churches

(As reported by Rev. Ralph Hays)

The final quarter of the year was started with a business meeting in Syracuse October 1, and a New York State Council Meeting October 4. Then, too, the first Sabbath of the quarter October 7 was Worldwide Communion. There was a business meeting in Adams Center at 8 p.m. October 10 found the pastor in Syracuse and in his spare time back to a State Council meeting. The following Sabbath was association time in DeRuyter.

Monday evening, October 16, Pastor Hays opened a seven-day meeting in Berea, W. Va. Pastor Leslie Welch said it was a success. Meanwhile October 21

was counted as Layman's Sabbath with Wayne Burdick filling the pulpit in Syracuse and Mrs. Gerald Greene assisted by the deacons in Adams Center.

On November 22 the pastor was worship leader for a public meeting in the Church Center in Syracuse. In the evening he was the speaker at the Adams Center Community Thanksgiving service. On December 7 he attended a State Council Management Commission meeting in Syracuse. On December 12 it was voted to name him to the Commission as a member at large of the Business Administration Commission of the New York State Council of Churches.

Thanks to adult sponsorship, the youth program was completely changed in Adams Center, forming four groups for competitive programs. These groups are known as: The Hebrews, The Israelites, The Samaritans and The Galileans. December 16 saw the youth in operation in three nursing homes and the hospital.

The Christmas program brought more youth activity. Miss Cathy Clarke came from Alfred to Adams Center to teach the young ladies to perform in the Rhythm Choir. Miss Clarke's father, Rev. David Clarke, president of the General Conference, accompanied his daughter to Adams Center, helping with the evening rehearsal, and spent the remainder of the night and a portion of the next day at the parsonage.

Part of the Syracuse activity is in the area of Bible studies and prayer meetings in the homes. The pastor is proud of the youth efforts, to visit and minister in the name of Christ.

The pastor has preached twenty-six regular morning services, preached eight services in Berea, W. Va., has attended twelve evening services and has made eighteen hospital calls. At present and for the future he is working on plans to extend our weekly mailing contacts, conduct home Bible studies, contact lone-Sabbathkeepers, friends and members.

Our records show six new members in Adams Center in 1967 and some inquiries about membership in Syracuse. We are grateful for many who, while feeling a loyalty to their home churches, are uniting with the Syracuse church to help

in many and various ways.

It is not too early to start planning a fair booth in Jefferson County in the fall of 1968.

I would like to give an expression of thanks to one and all for help for help and encouragement, prayers, food, money, gasoline, and kind words.

And now, would you pray the prayer request Jesus gave? Pray that the Lord of the harvest will send forth laborers into the harvest.

New Auburn, Wis., Church

(As reported by Rev. Edward Sutton)

In October, 1967, there were two important highlights in which the pastor was involved. (1) Our New Auburn church hosted Semiannual Meeting, at which time also the church was host to delegates from all churches of the association except Farina for Pastor Sutton's ordination. There were about 300 persons present at the ordination service on Sabbath afternoon, October 7. (2) On the weekend of October 13, 14 and 15 the New Auburn Church Planning Retreat was held with about 20 attending.

During the 15 weeks of work reported the pastor gave 28 sermons, making 55 home calls and 25 hospital calls. Regular weekly prayer meetings and three Bible study meetings were held. The Advisory Committee which carries forward the work of the Church Evangelistic Committee, met on three occasions.

The pastor reports having kept several appointments in the Bloomer Congregational Church. He preached two Thanksgiving services in other churches. He was asked to give the prayer and benediction at the local high school athletic banquet. He made arrangements to show a film entitled, "Youth in a Fix" which is a resume of the work being done by Rev. David Wilkerson in "Teen Challenge" program in New York. The grade school auditorium was used for this and between 200 and 250 persons were present, mostly young people.

The pastor has been actively involved in the local Clergy Association of Bloomer, Wis. He has sponsored and conducted a filmstrip program for youth of New Auburn community with focus on morality problems.

Hunger Knows No Creed How AFPRO Fights Famine

By Geoffrey Murray
WCC Staff Writer

The late Mahatma Gandhi once said, "There are so many hungry people in the world that God cannot appear to them except in the form of bread."

AFPRO—*Action for Food Production in India*—accepts this, but it also believes that truly to help hungry people more is needed than merely giving them subsistence rations.

So from the moment AFPRO was set up in March 1966, it has sought to develop a strategy for the waging of war on famine.

AFPRO was born at a time when famine appeared to be imminent for the whole of India with its 500,000,000 people. So grave was the threat that the World Council of Churches and the Vatican had agreed to synchronize appeals to their agencies to help India survive this crisis. These synchronized appeals were made in conjunction with the United Nations' Food and Agriculture Organization.

This was the first time that anything like this had happened, and it met with an overwhelming response from people of all kinds throughout the world.

Meanwhile the National Christian Council of India had planned a consultation, to which government representatives and voluntary agencies were invited, to discuss how best Christians could help India to combat the danger of famine. The consultation worked out priorities for Christian efforts in the emergency and called for AFPRO to be set up as a joint service agency.

AFPRO has recruited an expert staff and a large number of specialist consultants to enable it to screen, coordinate, and supervise its ventures. This assures those who finance them that they are being run with a high degree of competence.

The international staff and Indian consultants, many of whom are attached to FAO, U. S. AID, or the Indian government, are experts on soils, irrigation, seeds, fertilizers, pesticides, animal husbandry, nutrition, and food preservation.

During the first eighteen months of its existence, AFPRO has had three priorities in its campaign against famine: the building up of its Technical Information Service, the development of water resources, and the importation and distribution of badly needed fertilizers.

Thanks to the generosity of those who responded to the synchronized appeals made by the World Council of Churches and the Vatican, AFPRO has acquired more than twenty well-drilling rigs, compressors, mobile workshops, and service vehicles which it is using to improve water resources, especially in villages and small communities. Teams are being trained in the use and maintenance of this equipment.

AFPRO allocates this equipment to project-holders, irrespective of church affiliation. Its concern is to locate it where drought can best be attacked.

—S.D.B. Council on Ecumenical Affairs.

YOUTH

Trusting the Lord

Trust in the Lord with all thine heart; and lean not unto thine own understanding (Prov. 3:5).

It is only through faith in God that we can live this life and prepare ourselves for eternal life. We must believe that the Lord is near us at all times to give us a helping hand and to steady our stumbling legs.

In God we must put our *complete* trust. Everyone can probably name someone in whom he has put his complete trust. But afterwards, he may say, ". . . but he let me down!" When you take the Lord as your Friend, He will never let you down—not even when life seems too difficult to bear. Although it may not seem so at the time, God knows what is best for each of us. May we, daily, pray for strengthened faith and pray sincerely for God's will to be done in our lives.

(Pat Williams, Lincoln, Nebraska).

Did You Read the Bible Through

Quite a few pastors have asked their people to report on their 1967 Bible reading achievements. One can readily see that it helps a minister in his pastoral work to know how much time his people are spending daily with the Book. The Bible tells us that God's Word is the milk and meat by which we grow; it is our spiritual nourishment. If we do not partake regularly we cannot expect to grow spiritually.

Bible reading is an individual matter, and it may not be anybody's business how much or how little I read—except those to whom I look for help in my spiritual growth. But it does make a difference to the pastor in planning his preaching as well as in his calling ministry. It makes a difference also to Sabbath School teachers who need to know how familiar the class is with the text on which all teaching is based.

When people have recently read the Bible through they are better able to discuss the Book and apply it to their lives. They have a wide acquaintance that includes all the characters, all the events, all the teachings. To be sure, one cannot remember it all from one reading spread over a full year. Further study of the more important passages is needed, but reading the whole Bible is a good start toward more intensified study.

There is another reason why reporting on our reading is helpful. We had a denomination-wide emphasis on Bible reading. A good report on it would be like a poll on loyalty to a well-sponsored program. Can Seventh Day Baptists unite on plans to foster a deepening of our spiritual lives? They can, and there is evidence that they have in 1967.

Now that the Bible reading year is over and we are starting on a study of the whole New Testament in our private devotions let us report to our pastors how we made out in our endeavor to make all of the Bible our own. Several church bulletins have given partial reports. Our oldest living church in America, Ashaway, reports that at least twenty read the Bible through in 1967. It is interesting

to note that there has also been significant membership growth in that church. Let's have reports from many other churches and perhaps some testimonies as to unexpected blessings that came from the more extended time spent with the Word.

—L. M. M. for the Planning Committee.

Bible Reading Guide for 1968

FEBRUARY

<i>Matthew</i>	16 — 27: 1-31
1 — 19	17 — 27:32-61
2 — 20: 1-16	<i>Matthew</i>
3 — 20:17-34	18 — 27:62-28:20
<i>Matthew</i>	<i>Mark</i>
4 — 21: 1-22	19 — 1: 1-20
5 — 21:23-46	20 — 1:21-45
6 — 22: 1-22	21 — 2: 1-17
7 — 22:23-46	22 — 2:18-3:12
8 — 23	23 — 3:13-35
9 — 24: 1-35	24 — 4: 1-20
10 — 24:36-25:13	<i>Mark</i>
<i>Matthew</i>	25 — 4:21-41
11 — 25:14-46	26 — 5: 1-20
12 — 26: 1-16	27 — 5:21-43
13 — 26:17-35	28 — 6: 1-29
14 — 26:36-56	29 — 6:30-56
15 — 26:57-75	

Read the passage through. Then read over these suggested questions and seek answers from that passage. You might wish to keep a loose-leaf notebook with your daily notes on each passage.

BIBLE PASSAGE STUDY

Book: _____ Chapter: _____ Verses: _____

Who are the people involved? Key verse to me:

What does the passage say?

Application for my life:

A thought to share with others today:

Notes: (Things I don't understand, warnings, etc.)

Christian Endeavor Week

“‘That the World May Believe,’ the theme for Christian Endeavor Week, January 28 through February 4, sums up the task of Christian Endeavor around the world for the past 87 years,” says Rev. Christian A. Tirre, executive secretary of the International Society of Christian Endeavor.

In speaking to today's youth Mr. Tirre says, “Too often today's youth—the ‘now’ generation—have been characterized as hippies and flower children, draft card burners, or those who crowd in for love-ins. They are just a small percentage of the youth population. However, the dynamic youth who don't make headlines of the morning paper—and there are thousands and thousands of them across this continent—have found deep meaning to life through a vital faith in Jesus Christ. Their energies, zeal, and imagination are being directed into useful service for Christ and the Church. They are the kind of young people who gather week after week in Christian Endeavor societies to face their many problems through personal dialogue and group study of the Bible.”

Mr. Tirre tells of a seminary professor who expressed concern about the young people who enter seminary today still searching to find what they should do with their lives. The professor stated that many of them will become drop-outs after the first year. He went on to say that there was a day when those who came to seminary were confident that they were fulfilling God's will for their lives and that this decision was usually settled before entering college or during the first years of college. He expressed bewilderment that such uncertainty exists today. Mr. Tirre comments, “I believe a possible answer to this uncertainty could be the emphasis the young people received in the youth program of their churches. Several generations of youth have come through periods of experimentation where churches have at-

tempted every means to entice youth to church participation while neglecting the basic confrontation of youth with Jesus Christ as Savior and the need for commitment of life to Him.”

Thousands of societies in Protestant churches in North America, with approximately one million members, are included in the International Society of Christian Endeavor. Headquarters for the International Society is at 1221 East Broad Street, Columbus, Ohio 43216.

Christian Beliefs and Anti-Semitism

(Continued from page 6)

However, the effect of these changes has not as yet been significant on American youth. Our studies of adolescent Christians indicate a very high level of anti-Jewish sentiment among youngsters. On the basis of the evidence we now have, whatever the efforts on the part of the Christian community to educate its youth about Jews, and admittedly they are constructive, it does not seem to have been particularly effective.

We recognize that there are other factors which influence youth—the home, the school, and society in general. But I would assert that this is all the more reason why the Christian religious community has an especially important role to play. We look to the various religious traditions to counteract immorality. Anti-Semitism is immoral. Obviously, the education of youth requires particular attention by Christian bodies of anti-Semitic beliefs are to be aborted and not handed down from generation to generation as though it were a genetic heritage.

All of us have been greatly encouraged by the various statements issued by major bodies on the question of the Jews. Until these statements are translated into action, however, they remain aspirations and not realities.

As an agency, we stand prepared to cooperate with any Christian group wishing to pursue the various processes which will be effective in eliminating anti-Semitism. We are eager to enter into a joint effort to achieve understanding and the true meaning of our common heritage.

Israel President Prays for Peace

It has become traditional for the president of Israel to call together the church leaders of his country for a New Year's reception and greeting. The list of the heads of Christian groups who attended this year is impressive. Members of the Jerusalem diplomatic and consular corps were also present.

President Zalman Shazar spoke (in part) as follows:

“As in past years” President Shazar said, “I am happy to extend my most cordial wishes to you. I do so now all the more ardently after the grave and great occurrences of the past twelve months. May no such tragic and heroic experiences as those of the bloodstained past year, fall to our lot again, and may these festive days purify men's souls, implanting love of mankind and elevation of spirit; uprooting hatred among nations; bringing hearts closer to a life of brotherhood, cooperation and mutual respect, towards that day when the firm peace we so long for, will come to our region and all the world.

“In this distinguished gathering I must note with gratification that even at the height of the military struggle our defending forces, at great risk to themselves, took enormous pains to prevent injury to the holy places of all faiths in Jerusalem. Indeed freedom of access to all the shrines is now assured, in every case, to members of all the faiths, whether they live among us or have come as pilgrims; while freedom of worship and religious education are guaranteed equally to all churches. We are, moreover, determined to repair properly and as quickly as possible whatever damages have been suffered by any religious institution during the days of armed struggle or in the period when Jerusalem was divided.”

“May the year to come be for all of you, all of us, a year of growth and creativity, of brotherhood among peoples and love of humanity—above all, a year of true, just, and enduring peace.”

A Sabbath at Fouke

Down in the sunny South, in a small but beautiful church, I, a lone-Sabbath-keeper, recently had one of the most inspirational experiences I've had in years!

It was in the Fouke, Ark., Seventh Day Baptist Church on the Sabbath just before New Year's. Rev. R. M. Soper gave one of the most challenging sermons I've ever heard! It was not just a challenge for the new year of 1968, but a challenge for our daily lives *each* day for the rest of our lives here on earth.

I think also what inspired me so deeply was the beauty inside that small sanctuary of God. Mr. and Mrs. Soper have dedicated hours of time and artful talent in redecorating the class rooms and have given a lovely new red carpet to the sanctuary besides many other decorative pieces which took not only hard but loving labor for the Lord.

There were 42 members present that day and although there were several visitors I couldn't help but notice the gifts of talent the Lord has bestowed on that tiny church. In that small group I was aware of members that God had blessed with musical talent alone.

If any other visitor happens through this tiny southern town please be sure to stop and go through this lovely “House of God” and by all means go to church there on Sabbath Day! You will be richly blessed and rewarded.

—A lone-Sabbathkeeper.

Seattle Fellowship

The new venture of the Pacific Coast Association in placing a full-time worker in the field has resulted in the establishing of a Seventh Day Baptist fellowship in the area of Seattle, Wash. Its meeting place is the First Presbyterian Church in Kent, Wash. For further information contact Glen Warner, 24207 98th South, Kent, Wash. 98031. The phone is UL4-3865.

In a mimeographed bulletin distributed to the people he serves, Pastor Warner has written under the heading of “Planning for the Future”:

"What an exciting experience it is to be a part of this new witness for the Lord! This witness emerges out of our fellowship with him and with each other. I would like to encourage us all to be thinking about the future of our group. What are some of the goals and objectives that you feel we should be working for? Do you know someone who should be included as we work together for the Lord? Are there particular questions or issues that you feel we should be more concerned about as Christians? Do you feel the need for a more adequate prayer life? An opportunity will be given soon for us to share our hopes and dreams for the future of the Seattle Fellowship. Let's all be thinking and praying about this matter. 'But we are meant to hold firmly to the truth in love, and to grow up in every way into Christ, the head. For it is from the head that the whole body, as a harmonious structure knit together by the joints with which it is provided, grows by the proper functioning of individual parts to its full maturity in love'" (Eph. 4:15-16).

New York Study to Be Released Soon

A team of church-state experts from the staff of Americans United for Separation of Church and State is completing a study of the church-state problem in connection with New York's referendum on a proposed new constitution last fall. Announcement of the study was made by Glenn L. Archer, executive director of Americans United. The team is directed by Edd Doerr, associate director of organization for Americans United who will prepare the study for publication. It will be called "The Conspiracy that Failed—Inside Story of the Campaign to Scuttle Church-State Separation in New York."

Dr. Archer said that the study would analyze the church political activity in connection with the referendum campaign and the significance of the church-state factor in the overwhelming defeat of the proposed constitution.

THREE YOUNG MEN

Harold King, who volunteered for a year of dedicated service, made his headquarters at Plainfield for several months, served the Brookfield, N. Y., church for a few weeks and then went to Little Genesee, N. Y., for a few weeks. Word comes that he has been called to serve that church and the Hebron, Pa., church until July 1.

Clifford Bond and his family, scheduled to transfer from Kansas City to Rhode Island about the first of February, learning that the Rockville parsonage was ready sooner than expected, were prepared to move about the first of January. He will serve the Second Hopkinton as well as the Rockville church.

Johnny Farenhorst (20) of Amsterdam, Netherlands, had hoped to spend two months beginning February 1 in Plainfield helping out in various ways. With reservations made, he found that the consulate would not give him a visa.

Life brings some unexpected appointments and some disappointments. Sometimes the latter, as one has said, prove to be His appointments.

(Later word indicates that the consul may reconsider Johnny's case and that he may be able to come about the middle of February. He will be a guest in the editor's home).

Migrants in Switzerland

It is sometimes assumed that the United States has a bigger percentage of migrant workers from less privileged countries than other nations. Not necessarily so. There are 400,000 Italians working in Switzerland. Most of them leave their families in Italy. Protestant churches try to reach some of these migrants. An Italian mission was recently opened by a Baptist church in Zurich. Following a weekend evangelistic mission in that city seventeen Italians professed their faith. Eleven of these had never before attended a Protestant preaching service. Nearly all those converted were men. Not far from Zurich is a Baptist theological school. The 43 students come from 20 countries.

OUR WORLD MISSION

OWM Budget Receipts for December 1967

	Treasurer's		Boards'	Treasurer's		Boards'
	December	3 mos.	3 mos.	December	3 mos.	3 mos.
Adams Center	\$ 345.00	\$ 345.00		Metairie		
Albion		155.74		Middle Island	80.00	150.00
Alfred	656.35	1,328.65		Milton	653.29	1,224.44
Alfred Station	429.75	1,018.10		Milton Junction	109.40	264.15
Algiers				New Auburn	60.80	123.40
Assn. & Groups	76.93	260.43	355.70	North Loup	200.00	600.00
Battle Creek		686.55	30.00	Nortonville	147.50	406.93
Bay Area				Old Stonefort	24.00	70.00
Berlin	221.45	384.71		Paint Rock		45.00
Boulder	39.50	216.00		Pawcatuck	1,008.86	1,621.29
Brookfield, 1st	110.00	262.25		Plainfield	324.01	832.05
Brookfield, 2nd	59.25	59.25		Putnam County		
Buffalo	210.00	215.00		Richburg	84.06	197.56
Chicago		385.00		Ritchie	60.00	120.00
Daytona Beach	325.00	455.25		Riverside	498.26	1,070.12
Denver	177.80	486.10		Roanoke		6.00
DeRuyter	31.00	31.00		Rockville	20.40	70.86
Dodge Center		186.98		Salem	230.55	504.16
Edinburg				Salemville	30.00	131.09
Farina	17.50	24.03		Schenectady	24.50	79.03
Fouke		25.00		Shiloh	444.30	811.92
Hammond		13.00		Syracuse		
Hebron	108.00	174.25		Texarkana		
Hopkinton, 1st		341.85		Trustees of		
Hopkinton, 2nd	16.20	31.70	150.00	Gen. Conf.		
Houston				Verona	230.10	507.66
Independence	38.00	208.00	15.00	Walworth	145.00	284.00
Individuals	50.00	314.00		Washington		125.00
Irvington	611.50	611.50		Washington,		
Jackson Center		500.00		People's	30.00	60.00
Kansas City	50.00	110.00		Waterford	82.05	317.20
Little Gensese	155.00	402.65	10.00	White Cloud	61.60	126.77
Little Rock	19.75	48.75		Yonah Mt.		
Los Angeles	350.00	1,015.00	30.00			
Los Angeles,				Totals	\$9,604.13	\$21,361.43
Christ's				Non-Budget	147.50	\$843.08
Lost Creek	335.00	335.00				
Marlboro	622.47	982.06		Total		
Memorial Fund				to Disburse	\$9,751.63	

DECEMBER DISBURSEMENTS

Board of Christian Education	\$ 770.38
Historical Society	7.93
Ministerial Retirement (Mem. Fund)	919.59
Ministerial Education	752.54
Missionary Society	3,901.30
Tract Society	1,219.48
Trustees of Gen. Conf.	43.61
Women's Society	203.28
World Fellowship & Service	233.52
General Conference	1,590.00
S.D.B. World Federation	10.00
Memorial Fund	100.00

Total Disbursements \$9,751.63

S U M M A R Y

1967-1968 Budget	\$125,603.00
Receipts for 3 months:	
OWM Treasurer	\$21,361.43
Boards	843.08
	22,204.51
Amount due in 9 months	\$104,398.49
Needed per month	11,599.83
Percentage of year elapsed	25%
Percentage of Budget Raised	17.5%

Gordon L. Sanford
OWM Treasurer

December 31, 1967

The Sabbath Recorder
510 Watchung Ave.,
Plainfield, N. J. 07061

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The Sabbath Recorder

NEWS FROM THE CHURCHES

SHILOH, N. J.—A special part of the regular morning worship service for a period of five weeks, proclaiming Christ's kingdom and highlighting the Christmas season, proved inspirational again this year. Pastor Charles Bond lighted the first candle, the gospel candle, as part of this service; Mary Ayars lighted the candle of faith the second week; Teddy Davis, the candle of hope the third week; Robert and Kathleen Vanderslice, the candle of love, the fourth week. Lighting the unnamed candle, the fifth week, by the congregation, climaxed this beautiful program. It was preceded by an outstanding presentation of a Christmas cantata called "The Night the Angels Sang" by the senior choir directed by Anita Harris. Special selections by the youth choir directed by Matilda Dickinson and the junior choir directed by Eleanor Fogg added to this special performance.

Several of our young people were home for the holidays. We were glad to see Phil and Tim Bond, David, Erwin, and Mary Sheppard, Randy and Everett Dickinson, Phil Davis, Jeff Fogg, Clara Richardson, and Joan Schaible.

Dale Rood, a dedicated student attending Crozer Seminary, is to be working with the Shiloh church his second semester.

The annual business meeting and the fellowship dinner were held in the new Fellowship Hall on Sunday, January 7.

A dream of an educational building has been realized and was used for the first time for the business meeting and the dinner. We speak of having will-power enough to accomplish something, or enough brainpower to be capable of

a task. For the Christian, the source of power is of great importance. Through prayer, much effort, and dedicated workers a new building is being put to use in the Lord's work.

Projects are on the move to equip the new building. One such project, "Give a Chair for Christmas," designed to secure new folding chairs for the Fellowship Hall and Sabbath School classrooms has been quite successful—250 brand-new chairs! A baby grand piano has been donated by Harry and Sara Bowen.

We look forward to any opportunity to advance Christ's work.

—Correspondent.

Births

Holt.—A daughter, Laura Virginia, to Dr. and Mrs. William S. Holt (Jean Cushman) on November 24, 1967, Rochester, N. Y.

Sholtz.—A daughter, Deborah Sue, to Louis and Nina (Skaggs) Sholtz, Oneida, N. Y., on November 25, 1967.

Van Horn.—A son, Clarence Brad, to Chris and Sarah Jane (Rogers) Van Horn of Salem, W. Va., on December 12, 1967.

Obituaries

HEILMAN.—Ernest Walter, son of Valentine and Emma Heilman, was born Sept. 26, 1895 and died of a heart attack at Indianapolis Nov. 29, 1967.

He had lived in Indianapolis for 46 years. On Aug. 26, 1961, he married Helen Iris Hull, who survives. A veteran of World War I, by trade a watchmaker, he was a charter member of the Seventh Day Baptist Church of Indianapolis while that church was in existence.

Other survivors are four brothers, all of Ohio, and three married sisters, one in Ohio and two in Pennsylvania. Graveside services were conducted by Paul E. Byard December 2 at Hillcrest Cemetery, North Vernon, Ind.

—Mrs. E. W. Heilman.



Youth as Pioneers

There is abundant evidence that the gospel is reaching a high percentage of the young people of this generation as it has in preceding generations. When converted and committed, our youth become pioneers and lead the way in purposeful living. We salute our young people—strong in faith. Let us challenge them with meaningful service for the Lord and the church!