LET'S THINK IT OVER

Constitutional Prayer Amendment

With the death of Senator Dirksen his prayer amendment (which did not get much support) died also until it was revived recently with slight changes by Senator Hugh Scott (R, Pa.).

With the addition of nine new words the Scott Amendment is the same as the Dirksen Amendment. The new revised proposal reads:

"Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public school or other public building which is supported in whole or in part through the expenditure of public funds, to participate voluntarily in nondenominational prayer or meditation."

The new words added to the Dirksen amendment are: "in any public school or other," "voluntarily," and "or meditation."

W. Barry Garrett, writing for Baptist Public Affairs, maintains that there is nothing essentially new in it and that it gives no guarantees not already covered by the "free exercise of religion" clause in the First Amendment. Voluntary prayer in public schools is permissible; required prayer is not.

The Baptist writer contends that the proposed amendment "continues to make a political, partisan football out of the sacredness of prayer."

"To be for God, mother, and the flag is always a popular political strategy. For a politician to appear to be against these is unthinkable. This makes it most difficult for those who choose to stand on the solid ground of basic principles in the school prayer controversy," he adds. The proposal limits a person's rights to "nondenominational prayer or meditation."

W. Barry Garrett concludes that although the Scott Amendment is relatively harmless, compared to other proposed constitutional prayer amendments, there is no need at this time for a constitutional prayer amendment.

College Faculty Members

Drop Denominational Ties

Faculty members in American colleges and universities have a tendency to shed their religious commitment as they enter their professional careers according to a survey of the Carnegie Commission on Higher Education.

A summary of the survey has been published in The Chronicle of Higher Education with editorial offices in Baltimore, Md., in an article by Malcolm G. Scully. The survey included 60,447 faculty members of all ranks and all types of institutions and in all disciplines.

On the subject of religion the faculty members were asked, "In what religion were you raised and what is your present religion?"

Of the 64 per cent that were raised Protestant only 45.3 per cent remain in that faith. Catholics also slipped from their faith—15.5 per cent were raised Catholics, but only 11.8 per cent remain so. Ten per cent of the faculty members were raised Jews but only 6.7 per cent have continued in the Jewish religion.

Of the 60,447 faculty members surveyed 24.6 per cent reported that they now have no religion.
Student Political Action

Events in Cambodia, in Kent State, and elsewhere have triggered student action on many campuses. This action need not and ought not to be called political action. Pressure on college administration to declare a moratorium on classes and examinations would appear to have some other motive than persuading President Nixon to pull American troops out of Cambodia. There are a good many students who have no wish to avoid exams.

In some universities a percentage of the students involved in recent protest demonstrations have endorsed a political program known as the Princeton plan.

After an all-night session some 800 of Wake Forest's 3,000 students decided not to call a strike when the president denied their demand for a moratorium on classes and examinations. They asked concerned individuals to request individual professors to let them off from classes and exams “to work for things about which the students feel strong moral convictions and obligations.”

The suggestion for time off next fall sounds like a reasonable idea, one that is in line with what most colleges do upon occasion for some of their students. It might contribute as much to their education to get out into actual political campaigning as to take time off for musical or athletic excursions. It might make the students aware that unity is a matter of heart and conscience.

We call this land the United States of America, but we become more and more aware that unity is a matter of heart and soul rather than transportation and telephone lines. The helps to communication produce only the semblance of communication apart from love. The country is not the places linked together by the highways or the government. Historically our government is for the people, by the people. Government itself breaks down unless there is a will to live together in harmony.

We who are Christians must lead the way in tying together the people of our land with ribbons of love and standing guard over the bridges we have built within our cities as well as between them. Many are the forces attempting to polarize our people and to isolate us from one another like a estranged husband and wife in the same house. Let us proclaim and prove the power of love— that it can overcome distrust and hate and make every expression of the love that we have learned from Christ.

For the People, By the People

We live in a great, expansive land stretching from sea to sea, a land in which there are still many “wide open spaces.” Through the years we have attempted to tie the country together with great white ribbons of concrete over rivers, mountains and plains, east to west, north to south. Though travel is not free, we are able to travel everywhere on these smooth ribbons. We discover, however, that it takes more than roads, rails and airways to tie our country together.

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**Of Men and War**

Our nation is torn with internal dissension, much of which is related to what is currently called the Indo-China War, since it involves more than Vietnam. If we are to listen to some popular voices, this is the worst war in which we have ever been caught. Before accepting that verdict we would do well to brush up on our American history and ponder the justifications for the so-called conflicts in the West, the Spanish American War, the Mexican War, and perhaps some others. Before making loss of life in Vietnam the criterion for submitting to the sweep of Communist expansion there, we would do well to ponder the loss of life that we have tolerated in previous wars.

It may be answered that what we tolerate in the preceding generations is intolerable now because we have at last become more idealistic, more Christian; we now see that violence must give way to arbitration as the better way. How good this would be if it were true! The facts seem to be otherwise. It happens that pacifism makes an impression and impact on American society, for it has become popular as never before. Unfortunately, this is appearance rather than reality. The pacifist is a noble person, he is a champion for the Christian pacifists who are Christian in action as well as in word!

This new love for peace must be judged as to its value, not for no other reason, because it has sprung up like mushrooms after a rain. Who in his right mind can say that this sudden peace-loving noise is an evidence that our society has at last embraced the turn-the-other-cheek philosophy of Jesus and has turned its back on all violence? No, we are seeing more violence on our streets and in our homes, even more. Our police officers are unable to cope with the burnings, shooting, and rock throwing perpetrated by those who, in many cases, are working under a cover of idealism. Never before have governors so frequently had to call out the National Guard to protect life and property against the depredations of those who may claim, among other things, to be against war. It proves that we need the military and a better-trained National Guard.

There must be some other explanation for the present criticism of the military and the Chief Executive than the loss of life incurred in Vietnam. Life has not suddenly become so much more sacred than before. For instance, few people seem to be vitally concerned about the thousands upon thousands of avoidable fatalities caused by the lack of idealism in the matter of beverage alcohol. A better illustration may come from previous battles. The following comes from South African Scope:

> “On July 15, 1961, General Sir H. T. Lukin, in command of the South African Brigade, received order to take and hold Delville Wood at all costs. The force succeeded in capture of the hill and several counterattacks were launched by the Germans. For five days these continued almost day and night, the South Africans holding their ground despite fearful losses. Relief came on July 20. Of 121 officers and 3,032 men, the uninjured survivors were five officers and 750 men.”

No one likes war. None are more in a position to hate it than those who have served as officers or enlisted men in a war situation. I recently went to hear in a neighboring church a man whom I had known as a boy in my second pastorate and had not seen for nearly twenty-five years. He is now retired from the Air Force as a lieutenant colonel after 22 years of service, which involved many hazards like piloting U2 planes, flying dangerous missions over North Vietnam.

Retired at the age of forty-three, he is engaged in teaching aviation to missionary candidates and preaching at mission conferences. He is a high idealist, and he believes that our military involvement in Indo-China is comparable to the police action so desperately needed in our own country in this time of violence.

He did not want to go to Vietnam, but looking back on his tour, he notes that he was in the right place at the right time to bring several officers and men to a saving faith in Christ.

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**World Fellowship and Service**

By Council on Ecumenical Affairs

Five areas of World Fellowship and Service have been singled out for special emphasis by the Council on Ecumenical Affairs. This date, or any other during the month of June, has been designated as World Fellowship and Service Sabbath.

The council has been asked to help supply funds to meet the critical needs in Nigeria. Our affiliation with the Baptist World Alliance permits our denominated participation in this organization's Relief Fund.

Through the years Seventh Day Baptists have maintained an interest in the work of the National Council of Churches and the World Council of Churches. Annually token amounts are marked as a part of the CE&F budget for this continued affiliation. The current budget calls for $150 for the NCCC and $275 for the WCC. To raise these amounts interested churches and individuals must designate their gifts for these particular items. Undesignated giving does not include either the NCCC and WCC.

In addition to the financial commitments to the NCCC and the WCC, Seventh Day Baptists have been represented consistently at the major sessions of these organizations. To be able to support the delegates for their expenses to other meetings, over $700 has been budgeted and must be raised by delegates for their own mission expenses.

One delegate expense of the near future of special interest to all Seventh Day Baptists is that of having a representative at the forthcoming Baptist World Congress which will convene in Tokyo, Japan, next July. This cost was not foreseen by the council and it is hoped that a minimum of $200 might be raised to defray these expenses during the special emphasis on World Fellowship and Service Sabbath in June.

All Seventh Day Baptist churches and fellowships are urged to make an all-out effort to exceed their past giving during this period for a greater and more meaningful Christian witness.

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**Bibles in Israel**

Jews coming back to Israel come from faraway lands, and almost every one of them is seeking the Bible. Although Hebrew is the official language of Israel many cling to their native language and do not readily learn to think in Hebrew. To the Christians in Israel who sent the Jews to read the whole Bible this presents a challenge.

In the last days of 1969, through the generosity of friends Shlomo Hizak, a converted (Sabbathkeeping) Jew of Jerusalem was able to place an ad in several papers offering to mail to anyone requesting it a New Testament in his own language. Although most of the requests were for Testaments in Hebrew there were requests for other languages. Filling such a demand is quite an undertaking for Mr. Hizak and his staff. (Your editor saw them working at it well beyond the business hours of the day.)

During January, it is reported, there were 2,489 letters requesting New Testaments and Bibles. In a letter received at Plainfield, February 18, this self-appointed Bible distributor and evangelist reported that 936 letters had come in during the first ten days of the month, $150 for the NCCC and $275 for the WCC. To raise these amounts interested churches and individuals must designate their gifts for these particular items. Undesignated giving does not include either the NCCC and WCC.

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**MEMORY TEXT**

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth — and, lo, I am with you always, even unto the end of the world. —Matt. 28:18, 20b

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**Something New This Issue**

We are experimenting this week with a new combination of ink and paper. Do you find it easier to read?
New Testament has been available to the blind in a package of five cassettes for playing these tapes may be purchased for about $15.00 or borrowed from the Library of Congress by anyone who is legally blind. Dr. Recker explains that a person is legally blind who "sees less at 20 feet than the normal person can see at 200 feet."

The society whose sole purpose since its founding in 1816 has been to make available without comment the Scriptures to every man in the language he can read at a price he can afford. It sends many Bibles in braille, on records or tapes without charge to blind persons. The May-June issue of the Bible Society Record edited now by Benjamin A. Bankson (your editor's table companion at the luncheon) is devoted almost entirely to articles and pictures of the work for the blind.

The president of the American Bible Society in presenting the printed annual report said that many were agreed that it is the best report ever made. The officers of an organization that reaches around the world and had a budget of $8,340,000 determined that the annual meeting would be international. It was conducted in less than half an hour prior to the luncheon. The highly attended luncheon meeting itself was carried through with dispatch, being dismissed before 2 p.m. in spite of the many important people introduced and participating. Perhaps denominational associations yet to meet.

That is why the American Bible Society secretary was so anxious to get "Good News for Modern Man," the society's New Testament in Today's English Version, on tapes and is so grateful for its recording by the late Clayton (Bud) Collver of television fame. A set of fifteen cassette tapes of his father's recording of "Good News" was presented at the luncheon in May. Collver for his mother, who is on a service mission in Europe.

Fifteen cassettes fill a box 10½ inches square and not much thicker than a large book. It is the first time that the whole

THE SABBATH RECORDER

JUNE 8, 1970
A young business woman learned the answer to the question

Dare We Ask?
By Kay Satterlee

"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For every one who asks receives . . ." (Matt. 7:7, 8a)

Sure, we say, but do we "ask"?

Our basic needs of shelter and nourishment are automatically met because in this fortunate country there is abundance - plus the opportunity to work for it. But what about the just-as-real daily haunting needs (or wants) that we push into the background of our minds? The fact that we can't push them out of mind proves their reality!

Most of the time I, too, find myself saying, "After all, I have so many blessings; I will not starve or be evicted; I should be satisfied."

I am not satisfied. I know the things of this world cannot satisfy me. But I know my Lord, my Friend, my Jesus and His love, His power, can satisfy me! These things can convince me that I am still of this world - insofar as I will allow them to.

My Lord, my Friend loves me so completely, so eternally - and He is very much concerned about even the tiniest thing new?

What compelled me to share this way of prayer about things like my job meetings, what to say - could there be any doubt?

If this Jesus is so concerned about the details of my life, He is just as aware and concerned with yours! He loves you too! This thought just thrills me; think, just think, of the beautiful plan He has for us by which our daily situations interweave with His, to accomplish His task. To think that He would use, yes, even me or my problems! To Him our "problems" are tools, stepping-stones, so He may prefer to call them circumstances or situations. For each, my Friend always has the answer. I often choose not to listen, but He understands - and keeps on answering!

Do you dare to ask your Friend, your Jesus, about anything? It is our tendency to think we should not ask for what we want. My Friend loves me; I ask Him for everything I want! He can give me anything! I would be afraid to ask any human. You see, Jesus knows everything. His wisdom is infinite. If I ask Him for something that-will hurt me (if I should ask Him for matches before I'd learned their value, their danger), He will not give them to me; He knows. My vision and judgment are limited, often nearly blind.

What compelled me to share this way Jesus is helping me is a miraculous series of happenings in my business. I'm so stubborn that my Jesus had to back me into a dead-end corner all on His own. "Ask" doors before I would choose to enter the right one! Who isn't afraid to try anything new? Yes, I, too, forget the eternal presence of my Friend - but He still stands by. He has allowed me to climb out of myself to view something I say or do in the context of His plan and on others. This gives me an unshakeable hope!

My position (in a very material retail clothing business) and my friend Jesus cannot be separated. To me, the company has grown into the other. Two years ago - in an informal "talk-it-over" and prayer group - I began to pray about a branch to do business the way I saw fit - and to make financial ends meet!

In February of this year we seemed no closer to our goal - so I turned it all over to the One who can fail. As of May 1, 1970, we have become the Satterlee Branch, with over thirty girls, three managers, under me within a six week period of finding it all over to our Father's trust.

Often I cannot find time for even passable rest or sleep. My Jesus can take the stress and fill me with the rest, the energy to last the forty-eight hours that it must. He lets me weaken at times - allowing others to give of themselves. When I have no fear - I dare to ask. My Friend Jesus' first words are always . . . "But I love you, my child."

Eastern Association Proves a Spiritual Blessing

Many months before the scheduled meeting of the Eastern Association of Seventh Day Baptist Churches at Plainfield, May 22-24, a theme was chosen, "Christ-Power for an Explosive Age."

The committee could not have known how many indications there would be of the explosiveness of the age in those immediately following the program planners did know that there was a great power through Christ sufficient to meet the needs of such an age or such an hour. They hoped that the speakers would emphasize this which they did.

Eastern Association by its geography is numerically the strongest of our continental associations. It encompasses more churches and more denominational centers and agencies. Some of the best recognized speakers are readily available and were called upon for messages.

The program started off on Sabbath eve in the newly redecorated and uniquely beautiful sanctuary of the Plainfield church with General Secretary Alton Wheeler speaking on "Christ-Power for Man - Agape." On Sabbath morning Conference President Edgar Wheeler was called upon for a message "Christ-Power in the Life of Our Church." In the afternoon there was a three-part program involving a number of lay speakers including Dr. Victor Burdick just returned from thirteen years of missionary service in Malawi. The evening service was strong, featuring a message by the new executive vice-president of the Missionary Society, the Rev. Leon Lawton, whose subject was "Christ-Power for Every Generation." With such speakers leading the way and well supported with worship services and inspiring music, all people who attended from the many churches found themselves receiving a spiritual blessing and feeling an urge to draw on the power of Christ for the tasks ahead.

The speakers could not help but dwell on the explosiveness of the present time. Secretary Wheeler pointed out that all the newspapers had been emphasizing their theme and preparing us for the great message of the gospel that there is power in love, the agape love brought to the world in Christ and expounded further in 1 Corinthians 13, the love chapter. We are called upon to demonstrate in the midst of this explosive Age.

President Wheeler called upon the churches to live up to their profession and to tell the world that there is a power better than the various kinds of power that are now paraded before our eyes. Many call for a change in society until it is brought home to them that there needs to be a radical change - a new power within their hearts. The church must realize that it needs the power of the Holy Spirit and not organization.

It is the only machine that observers, that adds more wheels as it slows down. He pointed out that we must be more willing to let the power of Christ and more willing to have an openness to the guidance of the Holy Spirit. The Rev. Leon Lawton, with his accustomed vigor, brought a message filled with "power" references in Scripture showing how power is promised and can be used by this generation.

(Continued on page 11)
GIVING AND OVERSEAS MISSIONS

While some individuals say you can prove almost anything, figures are "otherowers who claim, "Figures don't lie!"
It is an interesting study to see which facts from the figures given in the 1969 Seventh Day Baptist Yearbook in the total giving for Seventh Day Baptist as reported by their church treasurers.

On page 18-19 the totals are given. We usually check these for membership. Do we also note those given for "paid pastor," "rent allowance or equivalent," "utilities," etc.?"If all these (and there are several other categories) are added together we find they total about $618,351.

As near as we can tell this is the total amount given by Seventh Day Baptists for all purposes. With a membership total of 5,308 the average giving per person would be $129.15. This is not a very high figure, for some of the fastest growing denominations record individual giving at over twice this figure.

On pages 26-28 of the same Yearbook is the report of Our World Mission treasurer for the year, June 1, 1968 - May 31, 1969. This is a survey of the church reports given above. His total receipts both designated and designations (of the total of $5,983 to all boards) was also received by the Missionary Society.

This shows a decrease in Scripture distribution per cent in 1969-from 76.11 per cent to 76.10 per cent. The greatest increase was in the continent.

These are three of sixteen.

**GUYANA STEWARDSHIP EMPHASIS**

**May 1970**

"What shall I render unto the Lord for all His benefits toward me?" (Ps. 116: 12). In searching for the thoughtful answer to this question put to us, Pastor Leroy Bass has prepared the following Bible quiz, based upon the truth that:

"When you accept Christ, you become His steward.

We further quote a few of the questions of the quiz:

**True or False**

—Were it not for God's power on earth, and in us, we could not earn a living (Deut. 8: 18).

—It is better not to vow any payments to God (Ps. 76: 11).

—The Lord commands all Christians to provide for living for ministers of the gospel (1 Cor. 9: 14).

These are three of sixteen.

**Multiple Choice**

—Psalm 50: 14, 15. If we suffer a setback, and trouble comes as a result of our poor stewardship, and we want to make our apologies to God and to our church:

(a) God promises to come to our rescue;
(b) we should learn our lesson and make no further commitments of what we are going to do;
(c) we should ask God to excuse us from finishing that which we have undertaken.

—Psalm 50: 14. The way to truly honor the Lord with all your earnings is to

(a) try to have something for the Lord;
(b) take out the first portion of your income as a gift to God;
(c) put all your profits into the Lord's treasury.

These are two of ten.

**Completion**

—And here men that received

"... (Heb. 7: 8)."

**Eastern Association Proves a Spiritual Blessing**

(Continued from page 9)

By no means all the blessing came through the powerful preaching of the big men mentioned above. One doesn't know how much too is said from a panel discussion at a Sabbath afternoon meeting even on such subjects as "Christ-Power for Foreign Churches," "Christ-Power for the Local Church," and "Christ-Power for the Individual." The first two presentations, by the Revs. Alton Wheeler and S. Kenneth Davis were thought-provoking.

Local church members of the Plainfield church, was a gripping testimony to stand by and deliver us from trouble, when we are truly serving Him?"

These are two of eight.

The questionnaire continues:

As you are studying this Bible quiz, did some thoughtful questions come to your mind? Like the ones on this page? Let's discuss these in class.

—How do you feel about making financial vows to the Lord?

—"Can we count on God, really count on God, to stand by us and deliver us from trouble, when we are truly serving Him?"

These are two of eight.

If you find this quiz interesting and would like to have all the questions your Missionary Society office will be happy to send them on your request.

**American Bible Society Increases Its World Work**

(Continued from page 6)

In 1969—from 110,507,890 to 145,335,092. This does not mean complete Bibles. The greatest increase was in the preparing portions. There was a portion of Scripture distributed to one person in twenty-four as compared with one to every thirty-one persons in 1968.

If on the other hand we consider the greatest increase in distribution of population increase even though they are far from the goal.

It is interesting to note that Africa, with a population increase of 2,6%, showed a decrease in Scripture distribution of 9.2%. Europe had a population increase of only 0.8% and distribution increase of 34%. The United States gained 1.2% in population and 47.6% in Bible distribution.

The American Bible Society spends 25.9% of its income on Europe and 12.6% on the United States. The world total of Bibles, Testaments, portions and selections was 141,400,000 which the American Bible Society, through donor gifts, provided 105,670,785.

—L. M. Malby
Drug Abuse Convocation

No. 1

It was the privilege of the secretary of the Seventh Day Baptist Board of Christian Education to attend a "Drug Abuse Convocation" at Albany, N. Y., at the invitation of Governor Rockefeller. The following article, the first of two, came from a slide presentation of conditions in Harlem as they are pictured by Mr. James Allen. A more complete picture of the actual drug conditions may be found in the book, The Silent Sound of Needles by Michael Zwerin. It is published by Prentice-Hall and sells for $5.95. Part of the proceeds from the sales of the book are to be used toward the Addicts Rehabilitation Center. Reading it will cause you to cease to be passive about drug traffic and use in our great country.

Notes from a Drug Abuse Convocation

James Allen (founder and director of the Addicts Rehabilitation Center in Harlem) gives these facts out of his experience:

There are approximately 200,000 dope addicts in New York City.

It costs $40 to $100 a day for an addict to keep himself supplied with dope. Almost all heroin addicts start with a "soft drug," such as marijuana.

In some instances he is dealing with the third generation of addicts.

Mr. Allen, in a newsletter from his ARC, says: "I am fighting against the top. I fight every step of the way to acquire operational funds; I fight against ignorant leaders, who are all too often ignorant of the misery and frustration that cause addicts to revert to drug-dependence behavior; I fight against my own conditioned habit because it has been led to believe: 'once an addict, always an addict.' (Mr. Allen was an addict for eight years; he is now fighting against the bottom.)

"I am fighting against the bottom, the crumbling building I live in, the huge rats foraging food in the form of human flesh; the millions of cockroaches crawling over me when I'm asleep, shifting my coffee when I'm awake, tumbling into my guests' drinks when I entertain . . .

"I am fighting against the inside—the active drug-users that beat a steady path to my door; the dope pusher who sets up shop under my window and 'deals like he has a license,' the young man leaning on the car; the young men making love across the street; the teen-age junkie-couples who have established 'residence' in a vacant house and are playing 'man and wife' . . .; the dope pusher who 'sets up shop' under my window and 'deals like he has a license'; the winos who use my stoop as their bar and break the empty bottles on the curb . . . and the mysterious Cadillac that pulls up to the pusher — puncturing a tire on the broken glass. The huge dice game up the street that the police can't seem to ever break up; the little kids, who should have been in bed hours ago, playing poker in the boxes that are driven most often by fast backside street shattering the night with the sound of screeching tires—digging the whole scene up.

"The gloomy, defeated, hopeless looks on neighborhood faces that will change only with the sounds of gunfire, screams, or the rhythm of a rotten gang that will surely come before the night is over.

"I am fighting against conditions that allow a dead junkie to lay on a rooftop for nearly twelve hours—until a morgue wagon 'gets around' to picking him up . . . and the condition that causes him to be there in the first place . . .

"These conditions have many forms . . . I am fighting against the conditions that . . . set up shop under my window and . . . have who are interested in the formation of the Addicts Rehabilitation Center. To own their own grounds and buildings creates enthusiasm and binds people together with the joy of hard work on a project.

At the Annual meeting of the association Executive Council the Rev. Charles Graffius of Salemville, Pa., this year's camp director, reported on plans for restoration of the camp and the need for donations and money and labor to restore the new dining room, swimming pool, and updating of the ball field, etc. In a letter sent out to the churches on May 19, there is a story of the enthusiasm mentioned above. The young people from Salemville spent Sabbath night at the new camp and worked hard on Sunday along with some West Virginia men. We quote from a letter to catch a glimpse of how the young people felt: 'the way they feel in all the other associations when they are preparing facilities and programs for church camp: 'When we left on Sunday afternoon the old pump and tank were out of the well and the new pump was down in the well and almost ready to pump water. Several cleaning stoves were moved in, some clean-up work was done, kitchen remodeling started and — well, it just looks good.'

"We need a lot more work and donations, so keep coming with both. Perhaps the boys, dorm, will get started before or during camp, so, thanks everybody, for the wonderful response. Keep it coming."

New Songs

Association Press is advertising a book of contemporary gospel songs with guitar chords. It is called New Songs, and they have been compiled by Malcolm Stewart. "As a 'leshcraft,' the events that surrounded the birth of Christianity regain their spiritual impact, and the gospel becomes once again something to sing about. New Songs are written by, for, and because of the new generation." The book may be purchased from your book store for $2.50.

Camp Manual

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education has agreed to publish a Camp Manual for Seventh Day Baptists. It will be mailed out as sections are completed in mimeographed form. The committee suggests that everyone who is interested acquire a large three ring notebook and insert the material as it comes. The mailings will be made to pastors and to those whose names we have who are interested in the formation of the manual. If you wish to receive the material, please sign the name sheet and address your request with the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, NY 14803.

SABBATH SCHOOL LESSON

for June 20, 1970

SERVING GOD IN THE WORLD

Lesson Scripture: Romans 12:1-2, 14-21; Romans 13:8-10, 13-14

THE SABBATH RECORDER

JUNE 8, 1970
Reparations from Mixed Churches

Something new has been added to the confusion that has greeted the demands of organizations of Blacks for reparations from white churches.

Members of the National Baptist Memorial Church in northeast Washington have been asked to contribute $250,000 to the Black United Front, a local organization that has been asking congregations for "reparations" since Sept. 7.

Reading a prepared statement from the pulpit of National Baptist Memorial Church was George Hart, who identified himself as a "representative" of the Black United Front.

The congregation listened respectfully but with the loss to know how to respond. For one thing, $250,000 from a church with a total budget of $120,000 seems quite impossible. For another thing the church is not, strictly speaking, a white church. One third of those attending services are black, and half of the Sunday School consists of black children. Those making the reparations demands have not explained which color pays when churches and denominations are mixed or when there are all Negro churches within a conference that is asked to vote out reparations money.

The Black United Front of Washington (not James Forman's Black Manifesto group) has hit other church groups in the capital as follows:

The National Shrine of the Immaculate Conception (plus $4 million), the Cathedral (Episcopal), National Presbyterian Church and Metropolitan Memorial United Methodist Church, $2 million each; All Souls Unitarian Church, $250,000; St. Stephen's, $25,000 (plus 50 percent of its annual income) and the Washington Jewish community, $10 million.

LEONARDSVILLE, BROOKFIELD, N. Y.—The Homecoming Day celebrated by our two churches held in Brookfield, May 16, was a most interesting and enjoyable day in gosperal toward the issue.

However, an earlier survey of the same panel reveals that the majority of the panel would be fair but firm with college students in an atmosphere of student unrest. The difference between the two samplings may also indicate a change of attitude between 1968 and 1969.

NEWS FROM THE CHURCHES

The sermon at the morning service was by the Rev. Albert N. Rogers, a native of Brookfield and president of the Seventh Day Baptist Historical Society. His topic was "The Church's Duty To Get Outside Itself." Dinner was served in Fellowship Hall.

In the afternoon there was an informal presentation by Mrs. Charles W. Sharp, Mrs. Robert Burdick, Sherrill Palmer and Robert Whitford, long-time residents of Brookfield, and others spoke of the history of the church and of interesting memories.

Marriages

Peil—Lewis.—John Mark Peil, son of Mr. and Mrs. Bennie Peil, of Los Angeles, California, and Ruth Anne Lewis, daughter of Mr. and Mrs. Craft Lewis, of Riverside, California, were united in marriage December 22, 1969, at the Riverside Seventh-Day Baptist Church, with the bride's pastor, C. Rex Burdick, officiating.

Obituaries

BONHAM.—Elizabeth Harris, was born in Shiloh, N. J., March 12, 1895, and died in Riverside, Calif., Feb. 23, 1970.

She joined the Seventh-Day Baptist Church at the age of thirteen. On July 30, 1918 she was married to W. E. Bonham who preceded her in death in 1951. Their home was blessed by two children, Mrs. Philip (Jean) Lewis of Riverside, Calif., and Winfield (Bud) Bonham of New Jersey.

Since coming to Riverside, Elizabeth was active in the work of her church as she was in Shiloh before. One of her latest contributions was her share in the preparation of the recently published "Riverside Church History."

Besides her two children, she is survived by three brothers, the Rev. Everett T. Harris of Weserly, R. I., Olin Harris and Charles Harris of Shiloh, N. J.; three sisters, Mrs. Benjamin (Pauline) Ireton, Mrs. Elden (Marty) Hitchner, and Mrs. Belford (Ruth) Harris, all of Shiloh; five grandchildren and many nephews and nieces.

Memorial services were conducted by Pastor C. Rex Burdick in February 25, and by Pastor Charles H. Bond in Shiloh, N. J., where she was laid to rest, February 28.
Homecoming Sabbath*

By Marguerite S. Whitford

We gather together, this “Homecoming Day”
To recall some years that have passed.
We rejoice in the thought that many are here
To whom memories have come and will last.
There were stronghearted men, in those days gone by
And brave, courageous mothers
Whose lives shone forth with faith and love
With their concern for others.
Their faith in their Maker kept them true
True to the way of a Christian life,
Striving never to wander astray.

Our forefathers gathered on Sabbath days;
And the meeting on Friday night
Was a quiet evening of song and prayer
That to many was a delight.
There were weddings too, in this dear old church
That lasted a lifetime through
With vows exchanged in God’s own sight.
They were always held sacred and true.
To those who have come to worship here
When bells ring, each Sabbath day,
A blessing is waiting for each deep need.
Some who have lived and loved the path
That leads up to the door,
Today only in memory
Can walk there as of yore.
Our hearts hold dear this grand old church
That has treated more than 50,000 children in five years.

Honest Sabbath Question

How can something be wrong to do one day of the week, but morally right to do the other six days of the week?
This might well be the question of a rebellious heart, not willing to submit to God’s limitations. Or it could be the question from a sincere seeker after God’s will. Only those who are sincere are likely to be helped by my answer.

Some parallel illustrative examples might help us here. Moses wore shoes when God met him at the burning bush, and was told to take off his shoes in that holy place. Now, why should it be morally wrong for him to wear shoes in this place if it was right to wear shoes in other places? Isn’t God everywhere? Still God commanded, and that was enough. God puts His limitation in the realm of place.

Consider the marriage relationship. Can it be that it is morally right for me to be intimate with one woman (my wife) but wrong for me to be equally intimate with the wife of another? I feel sure of your answer on this! Yes, we must recognize a difference, for in this case God puts His limitations in the realm of person.

In the case of the Sabbath, also, I am not free to treat every day as being the same, for God has said that He put His special blessing on (in) one day, the Sabbath, which He Calls “My Holy Day.” Thus, to disregard the day is to disregard Him. This is a case of God putting His limitation in the realm of time.

Without a belief in personal immortality, religion is like an arch resting on one pillar, or like a bridge ending in an abyss.

—Max Muller

*The lines above were written for and read at the Fellowship Hour in the Second Brookfield Church, Sabbath afternoon, May 16, 1970.