LET'S THINK IT OVER

IFCO To Combat Apartheid

Three leaders of the Interreligious Foundation for Community Organization (IFCO) held a press conference recently in New York and announced plans for an offensive against racial discrimination in Africa.

In calling for expanded church action, the Rev. Dr. Lucius Walker, Jr., IFCO executive director, read from a public statement.

The press statement called for the elimination ofdialog with South Africa until the “illegal government of South Africa is replaced by a government duly elected by the principle of one man one vote. There cannot be any basis for dialog with the European settlers in South Africa given the present government structure.”

Since the “present South African mood and line of reasoning” does not suggest that South Africa intends to change internal conditions, “what is there to talk about?” the statement continued. “Dialog, as conceived of by South Africa, is a policy of deceit and subterfuge.”

“IFCO calls upon the churches to embrace the liberation struggle in its efforts,” said the press statement. “Minority empowerment at home cannot be divorced from the process of decolonization and nation building in the Third World.”

“We call upon the churches to reinforce their proclamations with specific actions in support of liberation movements in those countries where armed revolt has been necessary by colonial viola-

tions of all conventions of decency and human dignity,” the statement continued. IFCO, established in late 1966, ran into financial problems in 1970. But early this year it announced that its financial picture had improved somewhat and lifted a three-month moratorium on grants to community organizations. Prior to the moratorium, it had channeled $3.1 million to various organizations. Grants totaling $437,336 to 27 projects were announced by IFCO in May.

Unspoiled by His Millions

Jack Buras at twenty-three inherited $82.7 million in August 1970, but is apparently unspoiled by his wealth. He continues as a part-time university student devoting most of his time to church work. He continues as minister of music at Harmony Baptist Church at Pratts ville, Ark., where he directs seven choirs and gives twenty-three voice lessons each week. “I feel I’ve been given a tremendous opportunity to witness,” said Buras. “Having inherited all this money gives me a chance to get before people who wouldn’t have listened to me before.”

It is not all joy, however, for everybody wants to help him spend his money. His mail at the local post office has gone beyond 10,000 pieces, and requests for help have totaled more than $100 million. Some of the requests would be funny if they were not serious. For instance, there was the letter urging him to invest in “a Christian race track” where people can bet on horses but not have to suffer “that sinful secular atmosphere.”
Looking Back at Conference

There were many things about our recently held General Conference that were unusually good. A look at our history was remarkably well presented. Perhaps never before has such talent been drawn out to produce high quality historical celebrations. Those who attended were impressed and stimulated. Auditorium conditions were almost ideal. Lighting and acoustics were almost without flaw, enabling fortunates to present their material effectively.

The forward look was also very challenging. Much was said about the opportunities that lie ahead for our people in presenting the gospel to a needy world. The presence of so many representatives of work in other lands and the opportunity to listen to them in small groups contributed much to the feeling of mission. To be sure, the prospects are not bright in every European country and there are problems to face whenever the work of the Lord is pushed.

If there was any discouragement expressed or felt at Conference it was mostly along the lines of not having enough money. Finances or personnel to meet the challenges that are presented to us. We may not know how much longer doors will be open throughout the world, but for the immediate future there is much more to do than we can get done in the places where our witness is established and where it is just beginning. Those who paid attention to the people from other countries and to the forceful presentations of the outreach of our boards and agencies must have come away from our annual meeting convinced that "the future is as bright as the promises of God."

There were some things about Conference at Amherst that were not as good as might be hoped for. We probably cannot expect every Conference to be equally stimulating in every area. A good emphasis on a congregational choir shortens the time for other things. The scheduling of fewer sermons than usual perhaps left some wishing they could have heard more different voices. There were no periods of Bible study. Time that might have been better used was given each day to conferences with foreign leaders, which undoubtedly was wise. We cannot distribute the Bible by ourselves or week-by-week in our churches; it is only once in five to seven years that the mission fields come to us. Any disappointment that might have come from such a Bible study should be countered with the realization that more people were involved in missions study than would have attended a Bible study.

Early-morning prayer meetings have sometimes been a real blessing to a considerable number of delegates and visitors. This year the 6:30 a.m. prayer meetings were turned over to the capable young SCSC workers. They were prepared to lead, but the attendance was pitifully small. Just why the usual number did not make the effort to attend is not known. The fact is that group prayer did not work out well this year. There is strength in prayer especially when it gathers together many people who are not normally united in prayer. It gives a new perspective to the day's activities and to the Conference as a whole. The adults let the young people down and some of the young people let the designated leaders down.

Who can say what would have been different about the present and the future if we had found more time for group prayer? Something would be different for "Prayer changes things." To be sure, the spirit of prayer was prevalent and there were some outstanding public prayers, but some would say that we should resolve to spend more time in prayer during the year and during the sessions of the 1972 Conference. Perhaps there was not work out well this year. There is strength in prayer especially when it gathers together many people who are not normally united in prayer. It gives a new perspective to the day's activities and to the Conference as a whole. The adults let the young people down and some of the young people let the designated leaders down.

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those who question whether he would be so much in favor of mixing church and state if he were not running for reelection.

We may well pray for our President, not only that he be given clear vision to see the issues at stake, but also that he be given the courage to act in accordance with the convictions that we believe he must hold. It behooves the executive branch of our government to give support to the judicial branch. Otherwise there is a breakdown of confidence in all branches including the legislative, which is directly influenced by the President.

May God give us all the grace to accept decisions that are not in our favor and the wisdom and courage to stand up for what is right.

**Of War and Peace**

**Conference Action**

The Seventh Day Baptist General Conference has expressed its interest in promoting peace among the nations as well as individual peace with God and our fellowmen. The delegates from time to time have, of course, considered the ethical implications of our nation’s involvement in international conflicts. They have, in general, been reluctant to fully endorse the pacifist position although there has been active support for those young men who have taken the conscientious objector position. This has been done without denying the convictions of those who have been willing to serve in the Armed Forces of our country. We have much avoided making pronouncements that could be considered political or beyond the sphere and competence of our church.

Some are among us who favor a stronger pacifist emphasis have campaigned for this through the years and again this year. The Rev. Paul S. Burdick drafted a letter expressing “faith in the ideal of a warless world” and calling on all Christians to pray and work together for four specified objectives. This was referred on motion in Social Action Interests early in the Conference week at Amherst along with other items on a wide range of social concerns. It was thoroughly considered by a committee of twenty, convened a full morning session to the paper. It brought back a report to the floor of Conference where there was brief, thoughtful discussion in the adoption of the committee’s report. The following portion of the report is therefore the action of Conference in this area.

“Since Conference received a communication from the Reverend Paul S. Burdick and referred it to this committee, it was studied and some revisions made. The revised document is as follows:

“We believe there are better ways of meeting the various threats to Christian living and world security than war; therefore we call upon all Christians to pray and work together for the following objectives:

1. For the abolition of all wars, as God through the Holy Spirit may direct.
2. For leadership on the part of all organizations seeking to relieve tensions between nations in the Spirit of Christ.
3. For the cessation of the war in Vietnam, hoping that the United Nations will mediate in cease-fire, arbitrate the differences, and will supervise enforcement of the terms of peace.

While we recognize many obstacles in the way of bringing these matters to a full solution, we believe that difficulties and obstacles should never stand in the way of earnest prayers and faithful work toward bringing about matters which seem to advance the Kingdom of God.”

**Worldwide Witness**

The worldwide witness materials that have been so popular in our churches are now being continued throughout the rest of the year. New Zealand will be featured in November and our General Conference in December. The committees that have been arranging for the use of materials on the other side of the Pacific are writing, alerting others to be ready for the filmstrips and printed material as the worldwide witness emphasis is resumed.

**THE SABBATH RECORDER**

**Publish Good Tidings**

By Rev. Victor W. Skaggs

“A message given in the early morning worship service on the second day of Conference. The speaker announced that there would be woven into the message quotations from A. H. Lewis, Abraham Heschel, and from Seventh Day Baptists in Europe and America without full identification.

“What will a ...”

We should not speak of the flow or passage of time but of the flow or passage of space through time. It is not time that dies; it is the human body which dies in time ... Time which is beyond space is beyond the divisions in past, present and future” (Heschel).

This is so clearly evident when we think of the events of the past and present and sometimes of the future. Yet some moments in time “are more sacred than others. The hour when the boy knelt at his mother’s knee; the hour when the man looked into the eyes of his dying child; the hour when the sinner struggled up from baseness and consecrated himself to a new life—the hours are sabbatical as compared with the hours of moral chaos or of empty barrenness which preceded them” (Lewis).

This moment of worship when God seems closest to the fellowship of new faith seems more real than others. The part which preceded it, 1920, 1930, 1940, these are still our questions, still our problems.

Individuals in our day rise up to remind us that “there is a realm of time where the goal is not to have but to be, not to own but to give, not to control but to share, not to subordinate but to be in accord” (Heschel). We need this kind of urging for most of the time to us “time ...” is a measuring device rather than a realm in which we abide. Our consciousness of it comes about when we begin to compare two events and to notice that one event is later than the other ...” but time, “independent of space, it is the world of space which is perishing. Things perish within time; time itself does not change.

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Reform. It was launched in 1882 with an edition of 52,000 to be sent to ministers and church denominations.

"The general plan of the paper was to present the Sabbath truth and Sabbath reform as part of a complete gospel of salvation," it was stated. "But let us look to the future with hope and the results of that decision were the opening of avenues of work which provided a new impetus. ... the infinite energy of Jehovah descends into human purposes and makes them adequate to living the eternal life in time" (Lewis).

It is this faith which paved the way for fruitful labor. This is the faith for today and for the future. This is the faith which started The Outlook with its incalculable effect on individuals and churches. This is the faith which continued The Outlook and Sabbath Quarterly with its direct approach to the Sabbath discussion. This is the faith which sent out 14,000 copies of special monthly Sabbath reform issues of The Sabbath Recorder in 1901. This is the faith which published The Sabbath of Christ in issues approaching 10,000 in 1902. This is the faith which determined that "This paper is set for the diffusion of knowledge upon the Sabbath question, and for the restoration of the observance of the Sabbath, according to the authority and example of Christ, who declared Himself to be the Lord of the Sabbath."

This faith is that of Jehovah descendents into human purposes and makes them adequate to living the eternal life in time (Lewis) is our faith. We have no other! It is this which gives hope for the future. It is this faith in the empowering of God’s Spirit in human life which calls us to "a permanent and radical denominationalism (in the best sense) and hence to greater effort.

Publish the glad tidings! In the opinion of our forefathers, ground is being lost when we are not before the world “in some tangible and impressive manner.” No one after lighting a lamp puts it under a bed, but on a stand, that those who enter may see its light. And be careful, “for from him who has not will be taken away even what he thinks he has” (Luke 8:16-18 adapted).

I would like to close with the strong words of A. H. Lewis in Spiritual Sab-

MEMORY TEXT

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32).

Fraternal Delegate Observers

On the first day of Conference a number of appointed observer-delegates from other denominations were present. They were brought to the platform and introduced by Secretary Wheeler. Each brought brief greetings, and Rev. Robert Torbet of the American Baptist Convention spoke in behalf of all on the Biblical expression, "Members one of another." Some had come in the morning and were present throughout the day; others came for the afternoon presentation. At the evening meal a room of the cafeteria was reserved for fellowship with Commission members and others. It was a pleasant hour of somehow ecumenical sharing. Some denominations that do not usually send observers did so this time.

Pictured left to right are: Rev. Arthur J. Stanley, International Convention of Christian Churches (area minister); Pastor Marvin E. Loewen, Seventh-day Adventist (secretary, Department of Public Affairs and Religious Liberty); Rev. Alton L. Wheeler, Seventh Day Baptist (general secretary); Rev. Gideon K. Zimmerman, North American Baptist General Conference (executive secretary); Rev. Earl Appelby, Baptist General Conference (area minister); Dr. Robert Torbet, American Baptist (ecumenical representative).

Fraternal Delegate Observers (Although the directors have written a report of Youth Pre-Con, this piece from Pre-Con with all those college students around."

Soon this underlying feeling of apprehension broke through at a group meeting of all the Pre-Conners. Discussions and earnest prayer cheered us tremendously and we found ourselves singing His praises in our cafeteria parking lot. No longer self-conscious about students finding out we were Christians, we proclaimed it in the lunchlines.

People started asking questions, questions that were very hard to answer. However, with a little help from our "Friend," we mastered this difficulty.

Sabbath and Sunday were bussed to a new cafeteria. We sang the Doxology in the entryway with two or three cooks watching. We ate five meals in that cafeteria and for every meal our audience grew and grew. The cooks nicknamed us the "happy bunch." Their smiles and kind words helped us through the days. We sang for them in the entrance, on the steps, through the lines, and at the tables. We hardly had time to eat.

So you see a group of Christian kids made somewhat of an impression on this campus even though it is so huge. Praise the Lord, Shelley and Scott
Youth Work at Conference

If a comparison were made with annual conferences or conventions of other Protestant denominations it would probably be observed that the attendance and participation of youth in ours is much higher. One reason, of course, is that the young people who attend Pre-Con are encouraged to continue on through the Conference session. This year it was particularly easy since Youth Pre-Con was held on the same campus as the adult sessions which immediately followed. The result was that during the week before the weekend influx nearly one-fourth of those registered were young people.

What provision is made for the participation of youth in other than their own social and spiritual activities? Much. They are assigned in considerable numbers to the various committees; they work on the daily paper, the Crier; they sing in the Conference choir, conduct prayer meetings, and attend special youth rap sessions at noon. They serve in particular on the Christian Education. It is no wonder that this committee comes up with many new ideas and expresses itself on the way done.

Each year there are many young people at Conference who have not attended before and others who have developed considerably in their thinking. Youth at Conference is a temporary, changeable group covering a small age span. Leadership changes much in two or three years. Therefore, the voice of youth cannot be expected to be quite the same from one year to the next as far as the committee is concerned.

The Youth Work Interests Committee this year under the leadership of Esther Burdick, who has listened attentively to our young people in recent years, did a good deal of constructive thinking and made a number of proposals for denominational work.

Much of what the young people thought would be best was presented as suggestions to boards and agencies and will have to be considered by the national action. A youth program designed to implement the action proposed. Young people were quite conscious of our world-work and made suggestions for church news work in the Beacon. In fact, there were many suggestions for increasing the use and effectiveness of this publication at home and abroad.

It was noted that the national action at the youth publication at home and abroad. 

A proposal for the overall work of youth was made and is included here, although its feasibility has yet to be determined. The report of the committee, however, was adopted. The paragraph follows:

"Because of our concern for a means to provide recognition and status and a council on youth consisting of approximately four persons, including at least one capable SCSC veteran. This would be a staff person would be on the Board of Christian Education with the youth director-coordinator to be directly responsible to the Planning Committee. Goals of this plan would be to focus on such things as: all dedicated service given by youth and follow-up of such programs, programs of youth-avangelism by and for youth, recruitment for service, leadership training. Employmet of youth talents and resources, coordination of all resources and services presently provided, exploration of ways to improve communication both in this country and abroad. We feel the results of such a plan for youth would be a positive addition to our work.

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"He is Able"

Reflections of Pre-Con

By Garth and Mayola Warner

Pre-Con '71, held at the U. of Mass., proved to be a "many-splendored" thing—many-sided and for many reasons. But for those who were interested in the overall program, a review of your Pre-Con directors, we will be happy to share what we felt and saw.

First of all, the physical surroundings made us feel like a small flock of sheep among wolves. We wondered, can God possibly penetrate the "cement dungeon" that was to be our meeting place, or offer more excitement than pinball alley, or speak to us in spite of the atheism that pervaded even our dorms?

Secondly, our program in a nutshell was to provide worship, Bible study, encounter groups (varying in size from two to ninety-five) interest groups, choir, and recreation. Since it is the firm belief of your directors that a program must be flexible enough to allow the Holy Spirit to change, we were prepared, for example, for an unexpected meeting at any time, it was on this agreement that the staff was selected: the Rev. Duane Davis to be Bible study leader; Althea Rood to be recreation and interest group leader; Miss Lois Wells to be choir director; and Ralph Mackintosh, Patti Jo Pederson, Linda Davis and Michele Hunt as encounter group leaders and general stimulants for the overall program, fitting in as guided. (We found that by having these dedicated young people on our staff, definite benefits resulted.)

The staff met for orientation the evening before registration, faced the problems, got into a claimed victory in Christ's name. Then throughout the four days of "Encounter with Christ, the Holy Spirit, with Myself, and the World," we were as a body sensed that God was indeed at work.

From our experience in the past, we believe that the growth of a more positive approach to youth involvement is needed, as well as a fresh approach to youth involvement."
CHRISTIAN EDUCATION—Sec. David S. Clarke

"Pastor Gene" and the Field of Christian Education

The tragic death of Pastor Gene Fatato at the hands of "social misfits" poignantly lifts up the depth of his involvement in helping just such persons in their primary relations. He helped us see that the field of Christian education always includes the neighborhood and the community. In a stronger way than most pastors ever attempted, "Pastor Gene" had added to the teaching-learning functions of the church's Christian education the dimension of social compassion.

"Pastor Gene" had thrust himself into the midst of the socially alienated and had brought to them the hope of the good news in many ways, some of them known only to God. We can only hope that, not only his murderers, but many others will come to openly recognize and share some of the results that we can only hope our theme for the coming year is "To God Be the Glory" (Galatians 1:15).

The theme I have chosen for the coming year of Conference is an attempt to turn us away from gloating over human achievement back to a dependency on God. Building from a 300-year heritage as Seventh Day Baptists and existing in a scientific age that has seen man leave the field of earth's gravity and explore the moon, it would be a great temptation to mention some of these achievements in the theme. But Paul's epistle to the Galatians has furnished us with a reminder that Christ's death is still necessary for our eternal salvation, and no matter what others we are, we cannot escape this. God has provided for our salvation, and thus we are driven back to give Him praise. Our theme for the coming year is "To God Be the Glory" (Galatians 1:15).

The glory of God used to be assumed, and our glorying a reflection of His! Such facts are called in question by the majority of the human race now, and that makes a double responsibility for those of us who claim to be members of God's family to give Him glory. Our desire is that each of us will seek ways in which our lives can give God the glory!

God's glory has been shown in creation. The psalmist declared, "The heavens declare the glory of God." But we read in Romans 1:19-23 that when men were faced with the revelation of God's glory in creation, they did not glorify Him, but became fools. God then revealed Himself through His commands. We know of their glory when we read of Moses having to veil his face when he descended from the mountain where he had been conversing with God. But again we find that "All have sinned and come short of the glory of God" (Rom. 3:23).

But Christ was rejected by God's people. And today, multitudes are spurning their Lord and Savior, choosing to glorify their own way of salvation rather than accept God's way through faith in Jesus Christ! We cannot glorify God without first coming to Him for salvation in Christ.

Man's glorifying has become vain. It is well that Paul admonishes us in 1 Corinthians 1:31, "He that glories, let him glory in the Lord." But now let us look seriously at how we can fulfill the theme, "To God Be the Glory"!

First, let us all recall the words of Christ! We high priestly prayer (John 17:10). Speaking of His disciples he said, "I am glorified in them!" How? Christ said in Matthew 5:16 that we should be the lights shine before men, that they might see our good works, and "glorify our Father which is in heaven." Thus, our good works are to call attention not to ourselves, but to God. This thought is further emphasized in the discussion of the vine and the branch (John 15). Here Christ says, "He that eateth Me shall live by Me." How? He that "he hath much fruit." The fruit is aptly described by Paul (Galatians 5) as that of the Spirit, love, joy, peace, patience, gentleness, goodness, faith, meekness, temperance. Thus it is in faithful, Christ-like lives that God obtains glory.

A further thought is expressed by Paul in Romans 15:3-6, where he has discussed following Christ's example, "who pleased not himself." He urges that with one mind and one mouth we might glorify God. It is in the unity of Christian love and fellowship that God gets glory. "By this shall all men know that ye are my disciples, when ye have love one for another" (John 13:35).

10
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To God Be the Glory

New President
Paul Osborn
Introduces Conference Theme

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A further thought is expressed by Paul in Romans 15:3-6, where he has discussed following Christ's example, "who pleased not himself." He urges that with one mind and one mouth we might glorify God. It is in the unity of Christian love and fellowship that God gets glory. "By this shall all men know that ye are my disciples, when ye have love one for another" (John 13:35). It is small wonder that the world does not know of God's

to share is some of the results that we saw. Since the staff had many person encounters and shared our prayers and concerns daily, we know that God touched the lives at some point of nearly everyone present. Some came to Christ for the first time, others unlocked new doors for Him to enter, and still others consecrated their lives at some point of nearly everyone present. "Pastor Gene" has sharpened the focus of our Christian education outlook upon the church and Sabbath School as agents of reconciliation in the neighborhood and community. His death has ironized his example, and challenged the powers of darkness. We rise up to thank God for the gifts to the church of the twentieth century, and to the moral struggles of both the named and nameless of God's children. He gave so many humans the hope of fuller life, both personally and socially in his belief that through Christ "social misfit" could become an unused title for anyone.

Our Prayer Corner
Suggestions for Prayer This Week
Pray for:
1) The leaders of churches in other countries as they take up again their labors at home after spending several weeks in the United States in connection with the SDBWF.
2) The Seventh Day Baptist leaders in several countries whose churches were not represented at the SDBWF meetings and who labor valiantly with very little financial support.
3) Our college young people who are taking up their studies, facing temptations and new opportunities for witnessing.
4) Miss Elizabeth Maddox as she begins a year of nursing service in Malawi.
Crandall Classroom Fund Grows

Although the special appeal for funds in support of new classroom space at Crandall High School was sent out in midsummer and received early in August at the time many of our members were busy with camp and Conference and personal vacations, the initial response has been very heartening. We have received and have pledges of the approximate amount needed to begin construction, and arrangements for this are being made.

Most of the donations have been in small amounts, though there have been a few substantial ones. One letter accompanying a check said: "Just this morning I received your appeal for help. I just couldn't wait another day to send this small contribution. I am a widow and only have Social Security but I know God will bless me and supply all my needs. He never has failed me and you in all your undertakings. I will pray for all of your work and know He will glorify God is found in 1 Corinthians 6:11. If I lived in the midst." Our work in Malawi consists of the Thembе Dispensary for which the following statistics are given: "total new cases 2,552; total subsequent 5,029; total treatments 7,581. We have also received help for the roof of a new addition from Christian Service Committee for Thembе Dispensary. The people have agreed to make the bricks." The Makapwa Station hospital has several sections in the report:

(1) Makapwa Outpatient Clinic:
Number of new cases treated 2,611
Number of total outpatient visits 10,185
Total number of treatments .... 12,796
On April first the Government asked us to report our patients in two divisions, those under five years of age and those five and over. This is the picture we see described as follows: Over five: Total number of patients treated for parasites: hookworm 248, ascaries 142, bilharzias—urinary 102, rectal 31. We began health teaching sessions on demand. Our general clinic schedule is Wednesday and Friday mornings for 25 to 30 minutes and has averaged seventy in attendance. We have had two interruptions of this schedule. Lesson content: sanitation, hygiene and prevention of the common diseases. We do have good discussions and hope that people really will profit from this.

(2) Makapwa Hospital Inpatients:
Total number treated as admitted patients ........................................ 181
Total number of day patients ........................................ 1
Average number of days spent in hospital ...................................... 1
Number of patients died ....................................................... 7
(3) Makapwa Maternity Unit:
Number of patients treated ........................................ 298
Number of total normal births 193, sets of twins 3, breech deliveries 2, stillborns 4, neonatal deaths 6, maternal deaths 0.

(4) Under-Five Clinic:
Normal weight Underweight
New patients .......... 93 42
Return visits .......... 568 389
Total new 135; Total attendance 1,092

This clinic for children under five years of age is held once each week and children are to be brought to the hospital for the clinic once a month by their mothers. With over 400 enrolled this means that they handle 100 or more each week.

While government subsidies and aid do much to help in staffing, and small charges made to patients help on costs of medicines, this is only a tiny part of our ecumenical membership efforts. This report is considered by the CEA to be an intelligent decision concerning our ecumenical membership until after the reorganization has taken place.

The Council recognized the possibility that our denominational name might eventually find itself shut out of some areas of ecumenical participation "because of our small numbers and limited finances" but it did not favor withdrawal on account of theological or policy-making difference, which reasons, in its opinion, would suggest a negative isolationist attitude which would not be in the interest of the mission of the Church.

"We further recommend that the Conference on Ecumenical Interests present a resolution to General Conference urging the National Council to accelerate its reorganizational efforts. This seems appropriate since we cannot meet without members from other denominations and we can only accomplish the end goal of our ecumenical membership until after the reorganization has taken place."

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The Conference, upon recommendation to increase the public health teaching Sarah Becker looks forward to the arrival of Miss Elizabeth R. Underwood in October. Miss Maddox is giving a year of dedicated service to aid in this medical work.

Ecumenical Memberships

Among the reports given to Conference each year is the report of the Commission-appointed Council on Ecumenical Affairs (CEA). This report is considered by the president-appointed Ecumenical Interests Committee (headed at Amherst by Burton Crandall). Conference then acts on the report of the committee and its recommendations in regard to the annual report and other matters of ecumenical relationships. Although the official minutes must await the publication of the 1971 Yearbook some of the more newsworthy aspects are reported here.

The Council on Ecumenical Affairs indicated that it had held two sessions and had discussed our relationship to the World Council and National Council of Churches. The latter is in the process of reorganization and will quote a portion of the CEA report:

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of the Ecumenical Interests Committee, urged the NCC to keep to its reorganization schedule. It also voted to ask its CEC to prepare digests of future NCC policy statements for publication in The Sabbath Recorder so that all of our people could have a better ability to judge as to whether or not we were in agreement with the statements. It should also be prepared to furnish more complete information upon request. It should have the responsibility of conducting an educational program on NCC and WCC in our denominational paper.

**NEWS FROM THE CHURCHES**

SHILOH, N. J.—Our church was very well represented at Pre-Con and Conference this year. Many families attended the Sabbath Day services. The week following Conference, the Shiloh and Marboro churches were hosts to the World Federation delegates at Jersey Oaks Camp. Sabbath morning we heard an inspiring sermon by the Rev. Otrain Manani from Malawi on “Seeking the Lord.” A dinner was enjoyed in Fellowship Hall with our delegates as guests. Mrs. Inez Peters of Guyana was the speaker in the afternoon meeting of the Women’s Mite Society. This society is believed to be the oldest women’s missionary organization among Seventh Day Baptists. It preserves the requirement that each member contribute one penny per week, collected annually.

**COMING NEXT WEEK**

Look for more pictures of Conference and related news events next week. The pictures intended for this issue were not available at the time we went to press. There will be interesting highlights of the camp experiences of SDBWF delegates also.

**Tract Society Annual Meeting**

The annual corporate meeting of the American Sabbath Tract Society for the election of members and officers of the Board of Trustees and for transacting such other business as may properly come before the society will be held in the Board Room of the Institution, Plainfield, N. J., Sunday Sept. 19, at 2 p.m.

**SABBATH SCHOOL LESSON**

for September 18, 1971

**GOD REVEALS HIMSELF**

Lesson Scripture: John 1:1-5; John 1:9-18

**THE SABBATH RECORDER**

**SONGS FOR YOUTH**

The Tract Society mimeographed publication "Songs for Youth" has proved more popular than anticipated.需求者 from churches quickly exhausted the first printing. A second edition of the same size was run. That supply is now entirely exhausted. The question before the Publications Committee is whether to produce more, but how many more. Some pastors and youth leaders have ordered more than once since they have found the selections good. Others have yet determined their needs. Immediate orders might help the committee. A donation of ten cents per copy plus postage should accompany the order.

**MRS. REUBEN SIMONS**

Members and friends of the Plainfield, N. J., church were saddened to hear of the death in Bermuda on August 2, of Ruth Simons (age 45), wife of Elder Reuben E. Simons who has long been associated with the Plainfield church and in recent years a recognized elder who occasionally filled the pulpit. Though his wife was not active in the church, she attended occasionally and was loved by those who knew her well.

Mrs. Simons accompanied her husband to Bermuda (his birthplace) for an extended stay. They had intended to return to Plainfield the first of October. She was hospitalized for three months prior to her death.

Surviving besides her husband are their only child Mrs. (Mrs.) Margaret K. Casey, and her seven children, some of whom have attended the Plainfield church. A brief memorial service was conducted by Pastor Fredo and friends at the morning worship hour August 21.

**Marriages**

Cason - Bennett.—P. F. C. Ernest J. Cason, son of Mr. and Mrs. Ernest H. Cason, Plainfield, N. J., Sunday Sept. 19, at 2 p.m.

**Hazen - Ellis.**—Philip I. Hazen, son of Mrs. Reuel Hazen of Waterford, Pa., and the late Olive Hazen; and Ruth Marie Ellis, daughter of Delmar and Frances Wells Ellis of Steptown, N. Y., were united in marriage at the Seventh Day Baptist Church in Berlin, N. Y., on Sunday, July 4, 1971, with the Rev. Paul L. Maxson officiating. They are at home at 416 A Street, S. E., Washington, D. C. 20003.

**Obituaries**

**FATATO.**—Mrs. Capobianco Fatato and the late Nicholas Fatato, was born in Schenectady, N. Y., Oct. 29, 1926, and was killed on August 17, 1971, in a street accident in Gardena, Calif.

He is survived by his wife Freda Cury Fatato and their four children, Paul Gene, Mary, Nicholas, and Charlene, of 227 Milton Street, Battle Creek, Mich. He is also survived by a sister, Alice (Mrs. Don) Ritz of Lancaster, Calif.

Funeral services were held August 20 at the Griffith Funeral Home, Gardena, Calif. A service was conducted by his pastor, the Rev. S. Kenneth Davis.

**Hazen - Ellis.**—Philip I. Hazen, son of Mrs. Reuel Hazen of Waterford, Pa., and the late Olive Hazen; and Ruth Marie Ellis, daughter of Delmar and Frances Wells Ellis of Steptown, N. Y., were united in marriage at the Seventh Day Baptist Church in Berlin, N. Y., on Sunday, July 4, 1971, with the Rev. Paul L. Maxson officiating. They are at home at 416 A Street, S. E., Washington, D. C. 20003.


Bible Reading a Privilege

In our country it is easy to buy and read the Bible, so easy that most people take it for granted and perhaps neglect to study the Word of God. Bibles are so plentiful in so many different bindings and so many popular versions that the question is not whether a church member can own one but which one to buy or how many different versions. This is not the case in Eastern European countries where the governments have forbidden the publishing or the importing of Bibles for many years.

It makes news when there is a slight change of government attitude and at least some of the churches are allowed to have Bibles. The fresh story from one country is indeed good news for some of the Christians.

The United Bible Societies were recently able to send 10,000 Hungarian Bibles to the 80,000-member Reformed Church in Romania.

The diocese of Cluj received 6,000 copies, most of which were sent out at once directly to the congregations. The diocese of Oradea received 4,000 Bibles, which are being distributed through regional offices.

A limited number are being kept for new theological students. Each congregation is receiving one for use as a pulpit Bible.

This granting of an import license for Bibles for a Protestant church in Romania indicates the possibility that other and smaller Protestant groups will be allowed to receive Scriptures from abroad.

This is indeed good news of an improved situation. It makes us stop to think, however, of the previous condition and of how much is still lacking in that Communist country. Previously the only way Bibles could be gotten into Romania was by smuggling, which was quite hazardous. Even now only one denomination has Bibles to distribute and at that only one member in eight can purchase a Bible. To put it another way, if there were ten Seventh Day Baptist churches in Romania, they would get none of the 10,000 Bible recently allowed to be shipped into the country. Independent churches will be among the last to get Bibles if the present relaxing of regulations continues—which is by no means certain.

There may not be very much we can do to influence Communist governments to permit the importing or publishing of the Word of God and not much that we can do in a personal way to distribute Bibles where it is forbidden. We can ask God to move the hearts of rulers in the satellite countries to allow more freedom. We can also contribute money to the Bible Societies so that whenever the door is opened a little crack there will be sufficient Bibles in the right language ready to be pushed through that crack. Furthermore, we can demonstrate our love of the Bible by studying it and treasuring it in our hearts. How much of the Bible would we still have to nourish our souls if suddenly all the printed volumes were snatched from our homes and churches?