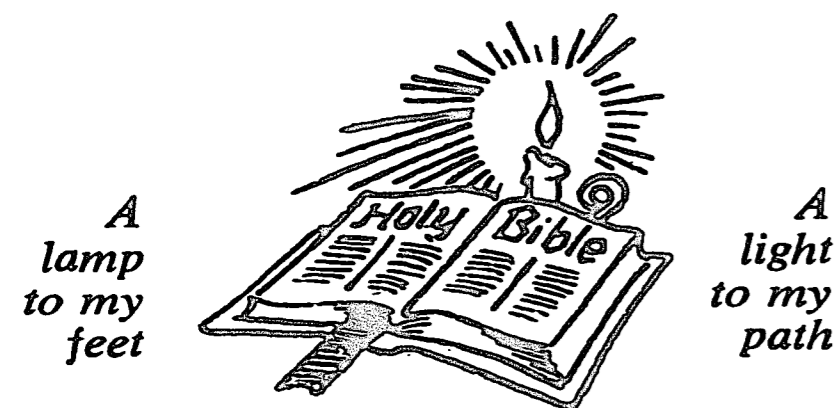


DAILY BIBLE READINGS

For May 1971



A
lamp
to my
feet

A
light
to my
path

(Including and supplementing the daily Bible readings of the Uniform Series of Bible Lessons published in "The Helping Hand.")

God's Call to Ethical Living

1—Sab. Use of the Sabbath. Isaiah 55:1-11

God's Controversy with Israel's Leaders

- 2—Sun. Unfaithful Leaders. Hosea 4:1-19
- 3—Mon. Ignorance of the Lord. Hosea 5:1-7
- 4—Tues. "Sound the Alarm." Hosea 5:8-14; 8:1-3
- 5—Wed. "Princes Shall Fail." Hosea 7:5-16
- 6—Thurs. "A Useless Vessel." Hosea 8:4-14; 12:10-14
- 7—Fri. "Sow Righteousness." Hosea 10:1-15
- 8—Sab. Steadfast Love, Not Sacrifice. Hosea 5:15-6:6

God's Love for People

- 9—Sun. God's Compassion for Israel. Hosea 11:1-11
- 10—Mon. Israel Forgets Her God. Hosea 13:1-14
- 11—Tues. "Return to the Lord." Hosea 14
- 12—Wed. The Lord Redeems. Isaiah 43:1-7; Revelation 21:1-4
- 13—Thurs. God Disciplines His Children. Hebrews 12:1-17
- 14—Fri. God's Love Revealed in Christ. Rom. 8:26-39
- 15—Sab. Preach Next Sabbath. Acts 13:13-16; 42-52

When People Refuse God's Love

- 16—Sun. The Vineyard of the Lord. Isaiah 5:1-12
- 17—Mon. Disobedience Brings Disaster. Isa. 5:18-30
- 18—Tues. Won't the People Listen? Psalm 81
- 19—Wed. "Hearts Like Adamant." Zechariah 7:4-14; 8:14-17

- 20—Thurs. Lament for Jerusalem. Luke 13:31-35; 19:41-48
- 21—Fri. "Let Us Hold Fast." Hebrews 10:19-39
- 22—Sab. "From Sabbath to Sabbath." Isaiah 1:10-20; 66:15-24

God, the Lord of History

- 23—Sun. Judgment on Pride and Stubbornness. Isaiah 9:2-17
- 24—Mon. Evil Destroys. Isaiah 9:18-10:4
- 25—Tues. Instruments of the Lord. Isaiah 10:5-19
- 26—Wed. Hope for the Remnant. Isaiah 10:20-27b; 11:11-13
- 27—Thurs. God Embraces the Whole World. Isaiah 14:24-27; Psalm 96
- 28—Fri. "I Judge with Equity." Psalms 47 and 75
- 29—Sab. "The Same Rest." Hebrews 4:1-16

God's Call to Faith

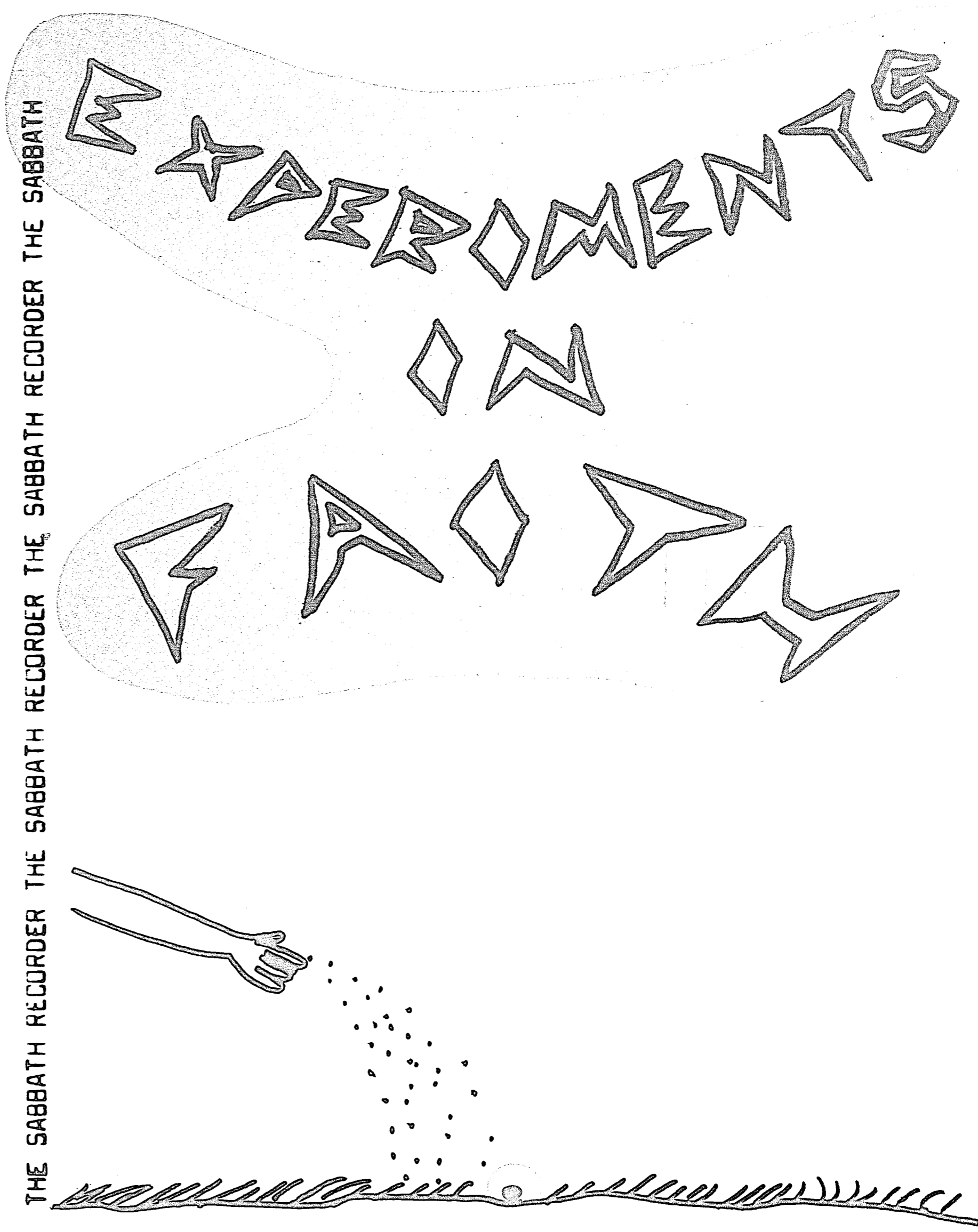
- 30—Sun. Strength Through Trust. Isaiah 30:8-21
- 31—Mon. A Gracious God. Isaiah 30:23-26; 40:27-31

Group Given Free Trip to Holy Land

The Rev. Jack G. Davis, a Baptist pastor of Colorado Springs, had made plans to escort a tour party to the Holy Land last October 17. The group was all ready to depart from their homes when word was received that the travel agency through whom the bookings had been made had gone out of business and all the travelers' money had gone with it.

Recently, however, another company heard of their disappointment and offered to book the group on a similar trip free. "In this day and age, it is quite unusual for one company to take over another's loss, but that is just what happened," said Mr. Davis.

On Wednesday, March 24, Mr. George Lauer, president of Praisemaker Christian Tours, of Atlanta, Ga., and representatives of Swissair attended church and presented the Colorado Springs members of the tour party with certificates.



THE SABBATH RECORDER THE SABBATH RECORDER THE SABBATH RECORDER THE SABBATH RECORDER THE SABBATH RECORDER

God created man
He tried to tell
them He loved them
sent prophets but
they being men
didn't understand God's radical unconditional

LOVE

YAHWEH

the SON

but He rose
left them
His Life
as

Holy Spirit spirit
so the spirit is
a-movin' a movin'
all over, all over
this land and time
teaching men
to EXPERIMENT
in FAITH

Life Style

Early Christians loved
one another
lived communally
held possessions in
common
ate and lived together
had an underground
turned the world
upside down

Teaching

Monks
preserved culture
started hospitals
specialized as a
communications
channel
were a counter force
to political rulers

Protest

Protestants
carried out civil
disobedience
returned to God's
Word
settled a new
world
John James

He sent as man His

SON

who was God's expression
of love
His experiment in faith
or in showing men
the Word become Flesh
and where their faith
could lead

well
they
listened
and

← CRUCIFIED

Preaching

Missionaries
carried books
and medicine
and GOOD NEWS
of life to
many nations
World Federation

Social Reform

church-goers became
abolitionists
men enslaved for
God-given culture
were made free
the struggle goes on
Milton house
underground rail

TODAY

1821

A New World

The traditional form of the Church—a one-day worship time with various other meetings in between — has entirely met the needs of our time. Men of faith are thus exploring new paths and rediscovering very old ones.

—a church in Vermont meets one Sunday a month, spending the other three in service near their homes. The one Sunday of meeting is a time of deep sharing and learning.

—some are trying meditation and studying mysticism, gaining new insights into men and theology.

—some seek to recreate meaningful lives by creating more meaningful work such as the “free garage” where a mechanic gets living salary (only) to teach people to fix their own cars at cost of parts.

—others have turned to community living based to a large extent on what is known of early Christian communities. Resources and friendships are completely shared as families work together and eat together. One example is the Ecumenical Institute in Chicago where a group of dedicated people has a religious commune with people of all ages which created a working community out of many hopeless ghetto residents. The ghetto residents care for each other and the ten families share so they can do more. Five families can use one stereo and the money that would be spent for the other four if they lived apart is spent on Christian outreach.

—other groups across the country share in less comprehensive ways. Libraries, day care centers where mothers work, encounter groups for problems, are sponsored by churches to share the blessings of material things and the love of each other.

In each case the new is an “Experiment in Faith,” a response to God’s overwhelming love and call to responsibility in Jesus Christ. The experiments take their form from the individual’s or the group’s talents and from the part of life in 1971 that is encouraged.

We live in a world where many starve: we hear them;

We live in a world that could destroy itself: we fear it;

We live where 180 billion is spent on militaries; 40 million goes to UNICEF;

There is unrest, despair, alienation.

But it is God’s world.

We see crying, laughing, singing people: we love them;

We live in a world where faith and hope die each day;

We can be born again!

Hope can be born again!

Faith can be born again!

On the following pages you will meet some of those trying new experiments in faith in response to God’s love. They are part of the rebirth of faith.

Listen . . .

EDO ERGO SUM. I edit therefore I am. Well, not quite, but it has been a different experience than my usual life of studying psychology and being involved in social and service activities at Swarthmore College.

Next year will also be somewhat different as I have received a one year scholarship to seminary and hope to attend Union Theological Seminary in New York. I am looking forward to it.

THE SABBATH RECORDER

First issue June 13, 1844

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Member of the Associated Church Press

Elaine “Jinx” Kuehn, Editor

Rev. LEON M. MALTBY, Managing Editor

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PLAINFIELD, N. J.

May 1, 1971

Volume 190, No. 17

Whole No. 6,447

Someone once wrote that “there is nothing wrong with America that the faith, love of freedom, intelligence, and energy of her citizens cannot cure.”

There is a glaring omission in the formula. And unless it is included, I doubt very seriously that it would produce results for any prolonged period. After the word *faith* should be added the two words *in God*. I believe every citizen has the obligation to combine his love of freedom, intelligence, and energy into positive action, fueled and guided by faith in God, to contribute toward the constant improvement of our society. Some are led more than others to interpret such an obligation as a full-time calling. That’s where people like me fit in.



Jared A. VanHorn
PROJECT RESEARCH AND
PERSONNEL COORDINATOR

Public employees, whatever their specialty or the size of their constituency, face different demands. Unlike their counterparts in private employment, they can be neither choosy about their clients nor cautious about conditions in the marketplace. They are required to face up to a myriad of problems that business and industry can dodge without so much as a “by your leave.” To be sure, industrialists and businessmen, if they are God-loving stewards, have their own ethics and standards by which they conduct themselves and their affairs. But the functioning of government — and the people in public office—fail to fit neatly into the flexible matrix of the American “free enterprise system.”

What I’m trying to say is that public servants, meaning public employees, have to look a little farther into the unknown to be able to cope with crises now threatening to overcome humanity. Abraham Lincoln put it aptly: “The dogmas of the quiet past are inadequate to the stormy

present.” A more specific way of looking at it was communicated recently in national advertising sponsored by an electronics firm in the public interest. The ad showed a photo of a junk-littered, pitch-black alley in a city slum. The caption read: “Most people wouldn’t walk in here for a million bucks. A cop does it . . . for a lot less.”

Sure, it takes love of freedom. It takes intelligence. It takes energy to want to serve your fellowman in City Hall, or the state house, or on Capitol Hill. It takes more than that, though, to do the job with the proper motivation. It takes faith in God.

A personal experience conveys the power of that kind of faith. One of my responsibilities in city government is negotiating labor agreements with organized municipal employees. Early last year, bargaining with city firemen suddenly deteriorated, and we found ourselves facing a strike deadline. The pressure of the

(Continued on page 13)

EXPERIMENT I

SDB’s have always been involved in their local governments and school boards but in recent times have been less active in higher levels of governments. We might experiment with encouraging young people to take training in city planning and political science. Also, while many reporters in the various media seek out only certain kinds of news, there are some very upstanding members of the media and government professions. However, they need support from the public to stand up to lobbyists, government, and all groups who try to pressure or alter news. Truth is part of the “faith of our fathers.”



ALL OUR CHILDREN

I met Rose Davis during the long ride to Conference last summer. We talked about her foster children (she has two and works outside her home as well). I was intrigued to realize that she had learned all the things that the best child psychologist could have told her simply by working with her children. The Cotton Patch Version of 1 Corinthians 13 suggests, "as a child (i.e., without love) . . . but as an adult (i.e. with love) I'll understand." Love gave Mrs. Davis wisdom. Let her share it with you.



A few years ago we decided to take foster children into our home since we had extra room to spare. This has proved beneficial in many ways.

It may seem like a great responsibility, and I suppose it is; yet most children want love, security, and a feeling of really belonging more than anything else. They are often lonely, afraid, and sometimes bitter. It isn't always easy to get their trust but I feel that at this point our faith will prove itself if it is strong enough.

A foster parent learns much about patience and compassion in caring for these new family members.

A lot can be accomplished by just listening, and once you know their individual needs and the hurts that are often buried quite deep, you can start to really help. You will find that you have qualities and quantities that you never even knew about. You want so much to help and do the right thing for them. When you are able to come through for them you have also made yourself a much stronger person.

Love, trust, and respect do not come overnight but will come in due time if your faith is great enough. You cannot give to them what you yourself don't have.

There are times of frustration, of

course, but the times of tranquility are much more frequent, and to see a child happy and confident is well worth all you can put into it.

It is only with much prayer and God's leadership that this can be accomplished. I can truly say I know the joy and satisfaction that come from showing a young person that whatever happens you really do care. Perhaps you give them a new lease on life but your own has been greatly enriched and you know through your faith that love has conquered all.

I feel perhaps this is the way in which I was called apart to be a part and that I, as an individual, can in my own way contribute to our Christian responsibility to maturity.

EXPERIMENT 2

In Seattle, Washington, one TV station cooperated with the county adoption agency by showing babies or pictures of older children who needed homes and were difficult cases such as mulatto or blind. In short time the orphanage had no problem cases, which indicates that there are warm homes available if the families can be reached. One experiment would be to provide that communication link in your community by ads on TV or in church bulletins or wherever you can find. Another need is for homes to be half-way houses for people who have been mentally disturbed, are now well, but who need a little extra care. One would have to be particularly accepting of differences in others. People who could try such an experiment should call their local hospital or mental health clinic.

Plan for Tomorrow But Work Today

N. DeVane Williams is quoted in a newspaper as saying, "Making plans for the future is often a way to escape work for the present." That observation is frequently true of church work. Planning is good, and there isn't enough of it, but there is no virtue in planning work in the Lord's vineyard tomorrow unless there is a will to work in His vineyard today.

MY CONTRIBUTION

In this world of struggle and strife,
I wanted to make worthwhile my life.
I've found a thing that I can do,
I can help a child and it helps me, too.
By some choice, probably not his own,
This child in his heart is quite alone.
He needs a home, a father and mother,
Maybe even a sister or brother.
I'll bring him in my home to live,
Then I'll see what I have to give.
There's food, clothes, and shelter, too,
Plus a lot of love and concern for you.
At first we are strangers, 'tis true,
Try to trust me and I'll prove it to you.
When you are sick or sometimes sad,
I'll care for you and make your days glad.
Before long we'll be a family true,
A family made stronger because of you.
We'll have our ups, we'll have our downs,
We'll have our smiles, we'll have our frowns.
We'll have joys and maybe sorrow,
We'll take care of today and plan for tomorrow.
We could have failed many times each day
But our Father in heaven has shown us the way.
I thank Him each night for making me strong;
I can prove to a child that he does belong.
There are many little folks and teen-agers, too,
Who need the love of someone like you.
Am I my brother's keeper? The Bible says it's so;
Helping a child is a way that I know.

—Rose Davis

GLEANINGS FROM A FORMER DRUG ADDICT

(Shared with Alfred-Almond Narcotics Guidance Council group in February 1971)

You are your own worst enemy.

Why do people want to destroy themselves?

Drugs can be a boon or a bane, depending on whether they are used or abused.

There must be a special place reserved in hell for those who remain neutral in time of moral crisis.

The public cannot handle the real truth about addiction—heroin or alcohol or whatever.
It is too awful! Too nauseating!

Smoking can be harder to stop than using heroin. Long-term use of cigarettes is more harmful than heroin.

People smoke pot for but one reason — to get high. Not just to be sociable. Never one puff for the road. A pot party gives a "protective environment," but you have to leave sometime. No one really wants to "come down," but when they do they are often trapped by drug-delayed reactions to normal life.

Everyone has problems. You have to learn to cope with them — not escape from them. It is too easy to blame everybody and everything else, but not yourself, for your problems (re blaming those who experiment with drugs). The same nice child is still there and needs help and understanding.

Adults have been teenagers, and they can learn to identify. Teenagers have never been adults and it is harder to identify.

There is no such thing as no cure for addiction. But it is a very individual matter.
You come right back to yourself.

Hash is called rightly "dynamite smoke"— it is a 5-10 times stronger than pot. It dehydrates and causes terrible thirst.

There is great need for responsible concern in action.

Pep pills, of all sorts, can only activate energy that is already present! They can not give more energy. They always leave you drained.

Some go "cold turkey" in order to start over, and get a better high. Such is the spiral of drug abuse.

If we are going to survive, we'd better get on the ball.

All illegal drugs are dangerous.

The new type of supplier — on a friendly basis, one friend to another — makes it much harder than ever to enforce narcotic and drug laws.

The marginal users — those who have experimented but are not really addicted— are the real problems. They may still have to be convinced they need help.

There is a great need for qualified teachers, as well as concerned citizens.

Compiled by Frances Clarke

EXPERIMENT 3

Drugs are an increasing problem and in many areas concerned people have set up "hotlines" open part or all of the day for people with any kind of problem to call. They have referrals lists for all sorts of problems. A line costs \$22.50 for the phone—the rest is mostly footwork to make referral contacts and get publicity. Most of the callers are young people on drugs who need someone to listen or information about places to get help. They are turned off by people who judge or preach so the hotline person mostly listens and refers where he can. Listeners are desperately needed by many lonely people.

Fran and David Clarke and other members of the Alfred church are involved in the Alfred-Almond Narcotics Guidance Council. New York state is encouraging the formation of local councils and will provide money and training for groups sponsored by a municipality. Thus, the Clarkes recently were trained and will now serve on some of the committees of the council which include adult and school education programs and youth prevention programs along with counseling.

FISHERS OF MEN

What can one person do to actually help others in a community? An individual seeking the answer to this question is able to find it in many tangible ways: hospitals, youth or children's work, aiding the elderly, and in numerous other projects, sometimes through the church, often not so affiliated. People in the Westerly, R. I., area are filling a real need and finding true satisfaction working in "Fish," organized in April, 1969.



"If you need help of any kind" is the watchword of one of the fastest growing volunteer movements in the world today. Worldwide, yes, but it gives aid to individuals within the community, to families who are perplexed about problems, often emergencies. Those of Fish are trained to show folks where to turn for neighborly help or professional aid.

A family where a member is suddenly hospitalized can call on Fish for temporary help in everything from care of children, or preparation of a meal for an elderly man to providing transportation. Someone may need rented equipment returned to a store, so he calls on Fish. A mother must keep a doctor's appointment ten miles away with her baby, but has no car so she calls Fish.

Volunteers whose slogan is "Love thy neighbor" are responding to these and other appeals, helping those with serious problems to reach community welfare agencies. The name and symbol Fish was used by early Christians during persecution to identify themselves to each other. More than one hundred chapters are operating in the United States today.

As explained in one flyer, "The Fish is simply a group of Christian people who wish to express their love and concern of neighbors. There is no charge for any service we provide; you will never be

asked to listen to any lecture. When you call the Fish number, a 24-hour answering service will put you in touch immediately with a volunteer eager to help."

The organization has an ecumenical character, with various Protestant and Catholic churches joining in its sponsorship. In Westerly, the stated purposes are to provide, without charge, the following services: emergency transportation, food, shelter, etc., for those in need; referral service where any need is deemed to require professional assistance; such other services for the residents as may from time to time be deemed desirable and reasonable (e.g., baby-sitting, reading to the blind, visitation of shut-ins, etc.).

Membership is defined as open to all persons willing to perform any needed service or to answer the telephone. Anyone may join upon signing a statement indicating his willingness to participate.

To many, one of the most appealing aspects of this growing movement is its paucity of organization. Most chapters have no officers other than a chairman and a steering committee. Expenses are small, with the volunteer usually providing from his own pocket, or some members collecting a few dollars to cover an emergency.

The workings of the average Fish chapter are direct and uncomplicated, with Westerly no exception. Each volunteer sets aside one 24-hour period per month during which he either acts as the answering service's telephone contact or is available to supply such service as emergency transportation, baby-sitting, cooking and housework for the sick. Volunteers include both men and women. As one member explained, "We must be willing to be inconvenienced, even taken advantage of occasionally, and expect no recognition or reward beyond the satisfaction that comes from knowing we've helped someone in need."

Training was minimal in Westerly, but there were a few ground rules based on common sense, among them: "Be tactful; avoid appearing officious or do-good-

EXPERIMENT 4

Start your own Fish chapter. Another plan in a town was for small lost children. They put blue stickers on homes of parents and reliable folks, and kids knew they could get help at a blue sticker. This would be particularly useful in a city where neighbors are often strangers.

ing." Do what is asked of you first; ask questions later. "Learn to listen, and what to listen for." Don't attempt to do something beyond your strength or ability. Familiarize yourself with the kinds of services offered by existing agencies, and learn how and when to make referrals to them. Keep all your activities confidential. Remember we are not lawyers, doctors, psychiatrists, or a welfare agency—we are just neighbors.

In my own case, a mother with small children, I find I can help right at home by answering the phone, then relaying calls to whoever can help. We have lists of proper agencies and of other Fish members who have designated their particular potential as transportation or providing a meal, etc. In the first twenty months in Westerly, the Fish members have answered over six hundred calls, usually from callers who knew no other place to turn. Through church announcements and small and consistent newspaper ads we have spread the word we are available and eager to help.



Barbara Hays is the mother of four young children including a new baby. From the Westerly church, she is often seen bustling about on some errand for Fish. Since one Fish job is answering the phone, she was able to be active even with her new baby.

GO, SPEAK!

Experiment in Faith — Bill Bond

A young boy stands on the edge of the table, his father bidding him to jump. "Come on — I'll catch you, son." There — that moment of decision — frightened, but excited — the boy jumps. That situation captures the essence of trusting Christ. O how hard the decision for many, but we all know that our Father will catch us.

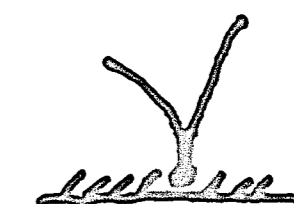
Dear child of God, are you trusting Christ? The "test tube of faith" is an experiment available to every Christian. So what is the challenge Christ gave us as disciples? "Preach the word; be ready in season and out of season" (Cor. 4:2). This statement is a commandment of God. This is not a job for our spiritual leaders only. It is a command for all Christians. An even greater challenge, "Go, therefore, and make disciples of all the nations" (Matt. 28:19).

I firmly believe that a Christian who is not fully trusting Christ by investing his time in these two commandments is not experiencing the meaningful and purposeful life that God intended him to have.

Relax — trust Christ — *That's real living!*

EXPERIMENT 5

Bill Bond, our young writer above, has spent much of his time witnessing to God, on beaches, at college, everywhere he goes. The smile he wears shows what it is like to really be living in the spirit. We each have our own laboratories in which to test others' responses to us and the person which we show ourselves to be. Try a smile and a word of faith or hope. You can predict the response. Also meet someone new on a train or a bus. We may be afraid of strangers but they are all brothers in Christ.



**"I was naked and you clothed me
I was a stranger and you took me in"**

On a hill overlooking a large portion of the city of Salem, W. Va., the first Seventh Day Baptist-sponsored housing project is being built. The four three-story buildings are taking shape above the trees and can be readily seen from the streets of Salem. These structures are no longer an architectural abstraction but are now becoming a reality.

Two to three years ago, several members of the Salem Seventh Day Baptist Church conceived the idea that the church could render a concrete service to the community by sponsoring a low-cost housing project for families of this area. In a recent West Virginia housing survey it was discovered that approximately forty percent of the dwellings within the state were in such condition that they could not be repaired economically. After much deliberation and with the help of specially trained consultants, it was decided that the church would apply for a loan from the Federal Housing Administration and attempt to instigate this project. In this manner, the Randolph Terrace Apartment complex was begun.

Later, an official body was formed called the Salem Seventh Day Baptist Housing Corporation. The first board of directors included the following persons: Dr. Fred Spencer, president; Dennis K. Cox, vice-president; Anne Devine, secretary; Eula Post, and Shireen Hurley.

Randolph Terrace will be made up of four buildings, each about 40 ft. by 150 ft. and containing twenty-four apartments — a total of ninety-five apartments including one laundry area. The three-story structures are built around a courtyard with automobile parking on the outside of two of the buildings. The apartments will be predominantly one- and two-bedroom, in addition to several efficiency and three-bedroom units. The project is designed for low income families. This represents a significant percentage of the population of the area which the development will affect. There are no age requirements, although the intention

is that the elderly will certainly benefit from a plan of this nature.

An opportunity for church service and witness in the responsibilities of management is clearly evident. The congregation of the Salem Seventh Day Baptist Church has expressed belief in the social concerns which are also consistent with many of the aims of Christian outreach. It is felt the new housing project represents one effective approach in meeting the challenge of Christian leadership and community service.

by Dennis K. Cox
Clarence M. Rogers

EXPERIMENT 6

Community experiments in faith are probably the most difficult to carry out and perhaps the most expensive. However, faith can move mountains. In New Haven, Conn., the Council of Churches helped to fund a corporation to rehabilitate old houses and then rent them for five years to low income families with an option to buy at the end of the time, which gives the families an interest in keeping up the homes. Some communities have built recreation centers or coffee houses to give their children a place to go. Some other unusual experiments are being tried — groups check on the equability of local housing and zoning practices and welfare distribution to ensure against discrimination; some housewives form groups who buy vegetables for the whole group wholesale once a week which is much cheaper and especially helpful to poorer families. Try your own community thing through which to serve others.

A January, 1969, article in the *Reader's Digest* tells more about Fish, the worthwhile, neighborly organization, and gives information where to write for details about setting up a Fish group.



**"Jinx" Kuehn
Guest Editor
Gives Credit**

THE COVER and the other media effects were designed by the editor for whom the editing of the issue of the RECORDER was very much an experiment in faith and in the use of some new skills and techniques. It is hoped that the format is enjoyed by readers. The editor appreciated help from several friends at Swarthmore College, particularly Peter Stonestrom, Cathy Good, Tom Rawson and Jill Kempthorne. Thanks be to God for color and line and mustard seeds!

JARED VAN HORN is a member of the Janesville city administration. Prior to that he was a reporter. At last summer's conference he led the vocations groups.

DENNIS COX sent the article on the Salem housing project. Only 25, he is the vice-president of the board of directors.

INFORMATION ABOUT:

HOTLINE — write William Zuspan,
Broomall, Pa.

DRUGS — Urban Young Adult Action
1505 Race St.
Philadelphia, Pa.

— also, program suggested in mailing coming from Christian Education Board, P. O. Box 15
Alfred Station, N. Y.

PEACE — Friends Peace Committee
1520 Race St.
Philadelphia, Pa.

— or American Friends Service Committee (they also have work camp programs of Christian service overseas)

— or your local chapter of SANE

Extra copies of this issue are available at eight for \$1.

Jared Van Horn

(Continued from page 5)

situation can be appreciated only by those who have experienced it. With the deadline only twelve hours away, we engaged in last-minute mediation. While I had never been one to pour out my heart in prayer, I suddenly felt a strange compulsion to take advantage of a lull and go into my office to pray. I admitted to God that I, as well as the union leaders, had engaged in tactics that were less than honest. I reviewed the whole situation, as though filling God in on everything that had led up to that night. And, after asking His forgiveness for blunders knowingly committed, I prayed that He would give us all the insight to resolve our differences and avoid a tragic strike that would have involved — the firemen threatened — much physical violence. It was as though God himself became the mediator, for as the sun was about to rise on a city without fire or ambulance service, and after nearly six months of aimless talks, the dispute was settled.

Since then, there's been a new dimension in public management around my office. I figure that since I and my fellow workers are handling "people problems," God has got to be involved in the decision-making process. He may not have His master's degree in public administration, but He's got a lot more wisdom and power than all the rest of us put together.

Mob Rule

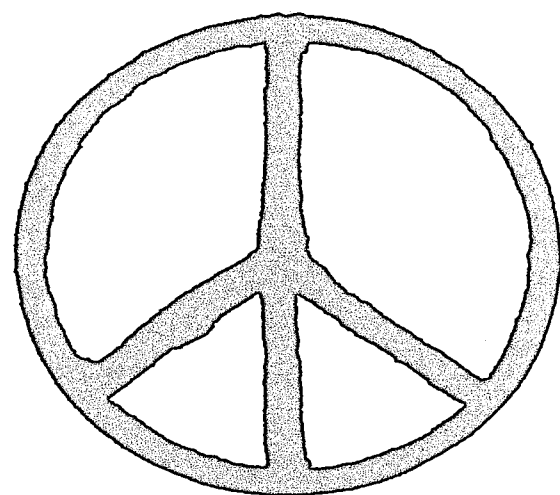
The violence in our cities makes us better able to understand some of the situations described in the Bible. Up until now we have had no personal knowledge of confrontations and miscarriage of justice such as we read of in the Gospels.

When Jesus was brought before Pilate the multitude, inflamed by certain leaders, cried out, "Crucify him, crucify him!" You know what happened. In Pilate's Hall it was not justice but mob rule that caused the death of Christ. It wasn't that He was guilty. Only that His opponents could shout louder than His supporters. How modern it now sounds.

Experience in Peace

"A plea for one world is heard in many different lands.
This is the plea of a world that is hungry for peace."

Believing that God's children do cry out for peace, and believing that it is God's command to love my brothers, not to physically hurt them, demanded positive action of me. Thus, I could not be quiet about the concern any longer and chose to become very much involved in the peace movement last spring and fall.



To many people, the movement is a series of demonstrations and young people wearing lapel buttons. However, working within, one finds much more. There are letters to government officials, articles written, doors knocked on, worship services planned, and quiet talks with individuals. Others in the movement have gone on lone marches and vigils. Always the intent of those in the non-violent peace movement was to communicate to someone new that one believes in working for peace and that peace is possible. The latter is most difficult since so many believe that wars always have been and always will be and that all attempts for peace are futile.

The work which I was involved in was concerned about more than the war in Vietnam and disarmament in general. In the photographic essay, "The Family of Man," there is a picture of a dead soldier entitled "Who is the slayer, who the victim, speak?" Violence, psychological or physical, hurts the person who commits it as well as the object of the

violence. As in the Scripture, "What is a man profited if he shall gain the whole world, and lose his own soul?" Violence leaves disquiet in all our souls. The other workers I met realized that inner peace had to go along with outer peace if either was to last.

I found, and continue to find, working for peace rewarding. I have had many fine conversations with those who agreed and disagreed with my view on the subject. It was particularly soul-searching when other Christians believed in peace but saw different methods of working for peace as proper.

The very public forms of peace protest will again be in evidence this spring. However, many people in the movement are working on longer range involvement such as developing non-violent life styles. This includes finding ways to use no more than you really need to live since there are so many poor who need help and live in hostile, even violent situations (such as cities with insufficient police protection). Also, people are asking how to help others to be less violent psychologically, and encounter groups are trying to deal with tensions.

Most of all, my experiment in working for peace has been a way for me to attempt to make the Word become flesh, to show my faith in God's love and power, and to convey that God is love in my actions. *Dona Nobis Pacem.*

EXPERIMENT 7

If you're interested, start a local discussion group on alternative forms of national defense;

or, invite a prison psychologist to your church to talk about psychological violence, its roots, and how to deal with it.

Thoughts from a busy editor . . .

TIME

Seventh Day Baptists have been blessed with a unique experiment in faith. They have time.

Most people have seven days a week in which to scurry around doing countless, and always necessary things. They are busy and have no time—
no time to do what they must
no time to do what they wish
no time to sleep
no time to play
no time to know their friends
no time to know themselves
no time to know their Maker.

Seventh Day Baptists have only six days in which to do the above, but they manage. The last day they have an experiment in time, a gift of time to do all those things for which there was no time.

As a college student, this became particularly clear. Saturday is always a day when you want to rest and relax but if you're a seven-day person you feel guilty for not studying if you don't, and unhappy if you do. As a freshman I decided that Saturday, Sabbath, would never be for studying. This was not easy so I had to have faith that Sabbath was made for man. The results have been joyful as I have not had to feel guilty and as I comfortably talk with friends or enjoy our woods here. It has also been a day for service and caring — letters get written to the person who needs them and that last minute request of "Could you take this to . . ." can be joyfully answered.

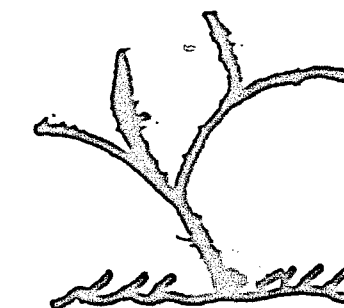
We are taught that every minute must be meaningful and can't be wasted and that "goofing-off" is very bad. Yet, the time of the Sabbath — perhaps sitting and thinking or reading something of inspiration — perhaps non-thinking and simply letting God's good world be — may mean that the next six days can be met with peace and without the endless feeling of tiredness or "the same old thing."

I like especially to use my Sabbath to perceive something new and rich in God's world and often listen to great music.

Take your time. Enjoy the Sabbath and let it give you strength to go on. Explore yourself! Most of my witnessing on campus has come from people wondering about my non-studying on Sabbath even if I have an exam Monday and from the calmness on my face at times when I have been very busy. The calmness always seemed to come from the moments of aloneness and quietness or of gentle caring that Sabbath provided.

A folksong chorus goes,
"Time passes on, like the singin' of a song;
No use in trying to stop it,
Detain it, or block it.
So reach out and make friends with it.
Time passes on."

Experiment in Faith on Sabbath!



"if you have faith
as a grain of mustard
seed..."



EXPERIMENT
IN
FAITH

The Sabbath Recorder

ⁱ
Thou shalt have no other gods
before me.

ⁱⁱ
Thou shalt not make unto thee
any graven image or any likeness
of any thing that is in heaven above
or that is in the earth beneath, or
that is in the water under the earth:
thou shalt not bow down thyself to
them nor serve them: for I the Lord
thy God am a jealous God, visit-
ing the iniquity of the fathers upon
the children unto the third and
fourth generation of them that hate
me; and showing mercy unto thous-
ands of them that love me and keep
my commandments.

ⁱⁱⁱ
Thou shalt not take the name of
the Lord thy God in vain: for the
Lord will not hold him guiltless
that taketh his name in vain.

^{iv}
Remember the sabbath day to
keep it holy. Six days shalt thou la-
bour and do all thy work: but the
seventh day is the sabbath of the
Lord thy God: in it thou shalt not
do any work, thou, nor thy son, nor

thy daughter, thy man-servant, nor
thy maid-servant, nor thy cattle,
nor thy stranger that is within thy
gates: for in six days the Lord made
heaven and earth, the sea, and all
that in them is, and rested the sev-
enth day: wherefore the Lord bles-
sed the sabbath day and hallowed it.

^v
Honor thy father and thy mother;
that thy days may be long upon the
land which the Lord thy God giveth
thee.

^{vi}
Thou shalt not kill.

^{vii}
Thou shalt not commit adultery.

^{viii}
Thou shalt not steal.

^{ix}
Thou shalt not bear false wit-
ness against thy neighbour.

^x
Thou shalt not covet thy neigh-
bour's house, thou shalt not covet
thy neighbour's wife, nor his man-
servant, nor his maid-servant, nor
his ox, nor his ass, nor any thing
that is thy neighbour's.