

The Sabbath Recorder

Marijuana Studies

Frequent marijuana smoking can cause adverse psychological effects among young people. Two Philadelphia psychiatrists, Dr. Harold Kolansky and Dr. William Moore, studied a group of 38 persons, 13 to 24, who smoked marijuana at least twice a week. The result was "serious psychological effects, sometimes complicated by neurologic signs and symptoms." None of the patients had a history of psychological disorders prior to smoking marijuana. Their conclusion:

"... the possibility that moderate-to-heavy use of marijuana in adolescents and young people, without predisposition to psychotic illness, may lead to ego decompensation ranging from mild ego disturbances to psychosis."

The patients showed symptoms such as poor social judgment, poor attention span, poor concentration, confusion, anxiety, depression, apathy, passivity, and slowed and slurred speech.

Because an adolescent normally experiences intense psychological and physiological changes, the psychiatrists warned that habitual use of marijuana during adolescence "will likely deprive him of the ability to adequately resolve his internal conflicts."

They estimate that between 11 and 20 million adolescents and young adults are using, or have tried smoking marijuana.

Their studies, and others, indicate that it is not true to say that smoking marijuana a few times a week is no different from taking a sociable drink or smoking cigarettes moderately. Dr. Kolansky says smoking marijuana is "playing chemical Russian roulette."

—Youth Today

Mission of Reconciliation

The Baptist World Alliance in which Seventh Day Baptists are becoming increasingly active all the way along the line from local programs to executive planning is working toward a worldwide "Mission of Reconciliation" during the years 1973 through 1975. Each national body throughout the world will work it out in its own way.

European Baptists (and perhaps some European Seventh Day Baptists) will get into the program. Andrew D. MacRae, Glasgow, Scotland, said European participation would "unite many methods, not unite many bodies." Each Baptist national union may choose its own time, method, and procedure.

V. Carney Hargroves of Philadelphia, BWA president, earlier said the world mission would concentrate on "reconciliation of man with God and man with man through evangelism and the application of Biblical principles to personal conduct and social relationships."

It will be the first concerted worldwide evangelistic effort ever attempted by Baptists and possibly by any other religious group. The alliance is comprised of eighty-nine member conventions and unions with 27 million members.

Robert S. Denny, Washington, general secretary of the alliance, said that further planning for the mission will be approved at a meeting of the BWA Executive Committee at Wolfville, Nova Scotia, Canada, August 2-6. Regional or continental coordinators will be named at that time.

The "World Mission of Reconciliation" was authorized by the Baptist World Congress at Tokyo in July 1970.



Arrival of the Shepherds

The Sabbath Recorder

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The Gift That Came Back

We sometimes fear that if we give too generously we will not have enough left for ourselves. In cold logic one must admit the possibility. However, there are not very many of my acquaintance who have gone hungry because they gave too much. What I mean is that most of us do not give so generously that we have nothing left. Our error is in giving ourselves too big a margin of safety — which often means that worthy philanthropic causes are not sufficiently supported.

This is the time of year when we pride ourselves in being generous with our loved ones, our friends, and even the unfortunate. We do well to check up and see how we spend our Christmas money. Are we really giving a good percentage to the Lord or are we sort of playing musical chairs in our giving? We shift some money around but hope we will not get left out in the general giving. At least so it sometimes seems. We have more lasting happiness if we put Christ first in our hearts and try to think of ways that we can give "to the least of these, my brethren," as He said.

We are all familiar with the accounts in the Gospels of the feeding of the 5,000 with the five little barley cakes and the two small fish. Only one of the Evangelists, John, tells us where the loaves and fishes that were multiplied came from. To feed such a crowd of attentive listeners seemed impossible. Jesus asked Philip (to test him) "Whence shall we buy bread that these may eat?" As they pondered the cost and the unavailability of provisions Andrew hesitantly volunteered, "There is a lad here who has five barley loaves and two small fishes: but what are they among so many?" (John 6:9). Interestingly, this is the only place in the New Testament where the word "lad" is found. The boy that gave his lunch has been remembered ever since, not so much for the gift but for what was done with it.

That was, however, a significant gift for a growing boy to make. A hungry boy may share his lunch with a good friend who has none, but it would be hard to find a lad who would give it all away and face the prospect of having nothing to eat until the next day. Someone has made the observation, "The lad who gave

his loaves and fishes didn't have to go without his dinner." His gift unexpectedly came back. He was among those 5,000 who sat down and ate enough. He may even have contributed some fragments to help fill the twelve baskets of leftovers.

The lesson is obvious. When we act in faith and meet the needs of our fellowmen in the name of Christ, the Lord doesn't leave us out in the bestowing of blessings. Perhaps many of us could testify that when we have rendered some truly unselfish service for our Lord, we have been humbled by the unexpected gifts that have come to us shortly thereafter. We are not to give with the hope of the gift being returned with interest as in the case of the lad on the shores of Galilee, but if it happens — as it has to me — don't be too surprised. We are to keep on trying even though we know it is impossible to outgive God.

Under Cover of Darkness

One of the most basic concepts of the difference between man and God is in the area of vision. Man cannot see in the dark; God can. One of the joys of a satisfying religious experience is the change that it makes in us in relation to the all-seeing eye of God. By it we become willing for God to see what we know He has always been able to see—the hidden recesses of our hearts. The whole gospel is bound up in that change.

Back in the Garden of Eden where sin first entered the world it was accompanied by an attempt to hide from God. Adam found that neither darkness nor thick foliage was sufficient cover to escape the eye of God. Some of the most beautiful passages of the Bible tell of how man comes to that point where in repentance and faith he abandons the cover of darkness and opens his heart to God. So it is at the close of Psalm 139 where David prays: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

The psalm had begun with a contrast between what man and God can see. The psalmist marvels that God can know "my downsitting and mine uprising" and

can understand my thought afar off. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

To know that God sees all the evils committed under cover of darkness ought to be a great deterrent to crime. But not everyone is aware of God's visual powers and there are many who observe that there is a long time between the act of evil and the divine retribution at the judgment. They are more concerned lest law enforcement officers recognize them in the criminal act and bring them to justice. The forces of law and order have long struggled with the problem of how to penetrate this cover of darkness. One way is to light the dark streets or to carry powerful lights that can search out the shadowy corners. This is not quite adequate. If only the officer could penetrate the darkness — as God does — and see the criminal who thinks he is covered by darkness, apprehension of the criminal would be possible and fear of apprehension would be a deterrent to crime. This is now becoming possible.

A new device which magnifies light up to 25,000 times and "sees in the dark" is being used by police across the nation to stop nighttime crime.

Appropriately called "Owl Eye," the lightweight portable unit looks like a large camera. It has a TV screen on one end on which users can actually see what is happening on dark streets, alleys, and in any dark area. Photographs can be taken off the screen, televised or viewed simultaneously by a large audience, according to Lee Sobel of Astrophysics Research Corporation of Los Angeles.

Already the "Owl Eye" has proven its worth by stopping a \$240,000 jewelry robbery in New York City.

Whether or not this new instrument in the hands of the law can stem the rising tide of crime it will be a real help in many circumstances, and good people can rejoice. It brings back to mind the central thought of Psalm 139 and gives new meaning to these words about God:

"If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee" (Psalm 139:11, 12).

The Church at Its Best

When is the church at its best? The answer may be when it is at its worst. When it is a minority, when it is weak, without adequate buildings, and faced with violent opposition, then it may be at its best, for it may sense its mission and put on its armor. This is true of churches of every denomination and it is something to ponder at a time when some churchmen are clamoring for the strength supposedly to be gained by church union.

C. B. Hastings was a Baptist representative who sat in on the twenty-one-day Synod of Bishops at Rome this fall. He was constantly amazed at the workings of this great monolithic church as represented by bishops. But he was impressed when they visited a little church of fifty worshippers in the Communist-dominated region of Reggio Emilia. Here was a Catholic church on the front lines meeting in a converted barn. The young priest preached with almost evangelistic fervor in support of the "apostolic mission to the unbelievers." He notes that the few young people present had a depth of spirit and dedication that was rare anywhere. What a difference from St. Peter's at Rome or other rich cathedrals of Europe. This, materially speaking, was the Catholic Church at its weakest and worst, but it was the church at its best. He said it compared with the spirit to be found in a new mission chapel in one of the Southern Baptist "pioneer areas" of the United States.

Not every small church is strong, as any Seventh Day Baptist can observe. A church that has grown small because it has lost its zeal is the church that is truly at its worst. But little churches can be mighty even if they have the "handicap" of the Sabbath. New churches are pioneering on our three mission fields and in numerous other countries where there are people with determination and hearts full of love. There are such Seventh Day Baptist groups and churches in this country and we pray that there may be more. A church of ten members may be more dynamic than a church of 200 if most of them have forgotten their mission.

There may be times when churches do well to unite in cooperative projects, but to seek organic union to present a united front to the world and to try to make an impression by sheer weight of numbers may weaken rather than strengthen the church. We do best when we realize our weakness rather than our strength.

Mr. Hastings made another comparison. "Where either Baptists or Catholics are the dominant faith, they tend to grow fat and sluggish, making unholy alliances with social power structures that eventually silence the voice of the prophet."

It is natural to strive to be comfortable in church as well as in the home life. It carries a danger, the danger of the lukewarm church of Laodicea of Revelation 3.

Angels or Angles

There's an indispensable, happy little word being elbowed out of Christmas: *Wonder*. Christmas by Christmas, I have the feeling we're getting less and less of wonder and more and more of what passes as realism. But how do we expect to get any joy out of it without wonder in it? How do we expect even to have realism without wonder?

Take the wonder out of Christmas, and you take a star not only out of the skies but out of eyes.

Take away the soft edges of wonder, and you wind up only with hard questions.

Take away the angels, and you have to start looking for the angles.

Whatever else Christmas is, it is wonder's response to something bigger than life. Sometimes — and Christmas is one of the best times — the secret is not explain, explain, but enjoy, enjoy.

And so for you and those you love, the very biggest wish we can wish is that your Christmas will be wonderful, wonder-full, wonder-filled!

—from *Little Genesee Belfrey*,
author unknown

"The destination we reach will be determined by the validity of our dreams and the fidelity of our learning."

—Prof. G. Earl Guinn



A Time for Pioneering

By K. Duane Hurley
President
Salem College

The holiday season — Thanksgiving, Christmas, New Year's — gives Christian people good reason to reevaluate the effectiveness of their work and witness in the particular part of God's Kingdom entrusted to them.

As Seventh Day Baptists are we measuring up? Denominationally, are we growing? Are we providing strong leaders? Are we producing dedicated laymen? Individually, are we really committed Christians? Are we living up to the full potentials of our faith?

My personal reactions to such penetrating questions have been sharpened by the privilege of attending a pre-Thanksgiving Pilgrim Seminar sponsored at Plymouth, Massachusetts, by the Plymouth Rock Foundation. About thirty-five Christian educators from all parts of the country were invited to participate providing opportunity for sharing ideas among individuals of diverse backgrounds and experience but all having a common desire to advance Bible truths as exemplified by the Pilgrims.

What characteristics did these hardy pioneers possess which we might well emulate today?

Especially since our church history in the United States so closely parallels that of the Pilgrims (the 350th anniversary of the establishment of Plymouth Plantation; the 300th anniversary of Seventh Day Baptists in the New World) we are prompted to look closely at some aspects of the Pilgrim pattern.

The Pilgrims had *sincere convictions*. They were willing to separate themselves from the established church of seventeenth-century England. At no little personal sacrifice they moved away from friends — and sometimes even families — in order to worship and live accord-

ing to the dictates of their consciences. In all things, they relied upon God's guiding hand to sustain them.

They possessed *determination*. They exerted whatever effort was necessary to accomplish their God-inspired objectives. Even after establishing a separatist church at Scrooby, England, they found it necessary to move to Holland in order to have the freedom they sought. Neither at Amsterdam nor Leyden did they ultimately discover conditions which they considered ideal even though they had a generally friendly reception. There were language barriers; their young people were "leaving the faith" by marrying into Dutch families. So they made arrangements (in spite of obviously perilous and difficult circumstances) to seek a place of their own in colonial America.

They showed *enthusiasm*. They were evangelical in spirit. Their desire was to have others know about their joys and satisfactions in Christ's service. They radiated a God-given gladness in spite of their handicaps and setbacks. During their first winter at Plymouth, nearly half of their number died. Yet they carried on courageously through spring planting to harvest time. They prayed for rain when it was needed. When the crops were bountiful, they made occasion to thank God for their blessings.

They demonstrated *tolerance* but they were uncompromising. They recognized the rights of others and respected them, but they carefully guarded their own practices and beliefs through strong family life; through vigorously teaching their children basic Biblical concepts as they understood them; and through church and governmental procedures determined by the group, with authority delegated to carefully selected leaders.

One of the monuments erected at Plymouth Rock to memorialize our Pilgrim forefathers carries the following inscription: ". . . They laid the foundations of a State wherein every man through countless ages should have liberty to worship God in his own way . . ."

In a special sense, Seventh Day Baptists have the unique privilege — and obligation — to uphold this distinctive in the American and Christian tradition.

Are we living up to our part of the Pilgrim heritage?

Although I am obviously not an expert in connection with the Pilgrim story I am challenged by the very evident implications to renew my personal commitment to Christ and rely upon God's grace and guidance for my life; to help enlist well-trained and dedicated leadership for our churches and the denomination; to encourage dedicated, active, and prepared participation on the part of laymen; and to insist upon our planning together— young and old, laity and clergy — for advancement.

The Pilgrims were a small, but powerful group, and their influence multiplied through the years. There is no reason why Seventh Day Baptists cannot be mighty also in effective outreach and growth in numbers. Is there?

The need for Pilgrim-type "pioneering" is just as important today as it was 300 or 350 years ago. Isn't it?

Israel Grows Stronger

Israel's Foreign Minister Abba Eban while in the United States recently addressed 700 guests at the Steven S. Wise dinner at which he was presented one of the awards "for distinguished achievement in advancing the dignity, freedom and security of the Jewish people."

In his address he commented on the deadlock in the Middle East peace negotiations.

The "deadlock," Mr. Eban said, was the result of "the Arab illusion that time works inevitably against Israel's security and that in the course of years our nation will be strangled by the hostility surrounding it"

"Four years after the summer war of 1967 Israel is larger in its population, more productive in its economy, stronger in its military capacity and equipment, broader in the scope of its international connections, more exposed to massive pilgrimage and tourism, and more confident of its general destiny than it was four years ago.

"If we were expected to dwindle and languish, we have in fact endured and even flourished."

Signs of Hope

Christmas Message of Dr. Cynthia Clark Wedel, President of the National Council of Churches of Christ.

What can Christmas mean in a world like ours today? The tinsel and glitter look out of place. The baby born in a far-off land, with stars and angels and shepherds and wise men, seems strangely remote from the violence, tension, injustice and fear of 1971. But we need to remember that Bethlehem of two thousand years ago was in a conquered land, ruled by a mighty, war-like power. There was oppression, cruelty and injustice—and the constant threat of revolution.

"It was into such a world that God chose to come in human form — incognito, unrecognized but with a power that changed the course of history. The first Christmas proclaimed that, no matter what mankind may do, God cares. And every Christmas is a reminder of the fact that the mighty creator and ruler of heaven and earth is alive and well and ever present.

"Christmas comes like a shaft of light in the darkness of human despair. With such a God there is always hope. Let us, at Christmas time 1971 look about us at the signs of hope — the widespread determination to end all wars, the growing concern for justice and equality for all people, the new signs of a growing world community; the new knowledge which can bring a better life for mankind. As we Christians celebrate God's presence in His world, our Jewish brethren rejoice in the rededication of the temple in the feast of Hanukkah.

"May we together, at this holy season, rededicate ourselves to the task of working with God to make the hope and joy of Christmas a reality to every one of God's children, remembering always that 'He has the whole world in His hands.'"

SABBATH SCHOOL LESSON

for December 25, 1971

JESUS OVERCOMES TEMPTATION

Lesson Scripture: Luke 3:21-22; Luke 4:1-12.

Sabbath-Sunday Passages in the Living Bible

The simple-language paraphrase called *The Living Bible* continues to be so popular that bookstores cannot keep it in stock. People recognize that Dr. Kenneth N. Taylor has done a remarkable job in producing a generally acceptable paraphrase of the whole Bible — a tremendous undertaking.

When a person attempts to present the message of the Bible in something other than an exact translation of the Hebrew and Greek sources he runs the risk of being overly interpretive and perhaps putting his own ideas of the meaning into the printed text. The same is true whether it is the work of one man or a group of scholars. Criticisms of modern version translations and amplified versions have been mostly along this line.

Even the King James Version has been charged with echoing the political and religious views of the translators and their sponsors — at the expense of the true meaning of the original. The charges were not very substantial or serious. Generally speaking the greater the number of scholars involved the more likely they are to catch any mistranslations. They can hardly all be of the same mind on controversial matters.

It may be too early yet to fully evaluate the years of work put into *The Living Bible* by Dr. Taylor and his advisors. It is not too early to express confidence in his purpose and his integrity. He has done a remarkably good job, generally speaking. If he had not, the criticisms by competent scholars would have slowed up the sales by now.

One way of examining a new version is to compare the treatment of a familiar word or teaching throughout the volume. Sabbathkeepers, for instance, might evaluate the work by how the Sabbath-Sunday passages are rendered. Dr. Taylor is not a Sabbathkeeper and it would be too much to expect that in his attempt to simplify by paraphrasing he would always preserve the Sabbath meaning as it was in the original. No simplified version does, though it would be perfectly possible. It can be expected that if there is

serious question about certain verses the editor will be willing to make changes in the next edition. A letter from Dr. Taylor indicates this.

In the very important passage of Mark 2:27, 28, *The Living Bible* has caught the real meaning, as few other modern translators have done. The rendering is, "But the Sabbath was made to benefit man, and not man to benefit the Sabbath. And I, the Messiah, have authority even to decide what men can do on Sabbath days." Two things stand out clearly here. Man is interpreted correctly as mankind. In the second place, Jesus is not quoted as saying that He contemplated doing away with the Sabbath, but that He has authority to determine how the seventh-day Sabbath is to be observed. That interpretation is in harmony with all that Jesus said and did. Seventh Day Baptists are not Old Testament Christians or First Century Jews; they observe the Sabbath the way Jesus interpreted it by His words and deeds.

Sabbath passages are perhaps easier to render than the two or three Sunday passages. At least it is easier for a Sunday keeper to slip, perhaps unconsciously, in passages like 1 Corinthians 16:2 and Revelation 1:10.

The Living Bible, in this writer's opinion, made an unwarranted substitution of "Lord's Day" for "first day of the week" in 1 Corinthians 16:2. If Dr. Taylor wanted to use the term Sunday instead of first day of the week it would not have changed the meaning and would have been easier for children to understand. Lord's Day has been borrowed without justification from Revelation 1:10 written much later near the end of the century. It implies a sacredness to the day that is entirely foreign to Paul's thought in this chapter, as the remainder of the verse (in Taylor's rendering) indicates: "On every Lord's Day each of you should put aside something from what you have earned during the week, and use it for this offering." He clearly indicates that this is something that is done at home rather than a collection at church, but he, perhaps inadvertently, establishes Sunday observance. When this was called

Winning in the Game of Life

By Gerald C. Bond

Is your religion little more than a game of checkers, waiting for someone else to make his move and quit holding you back? If life is a game, who is your opponent — your fellow church members, your wife or husband, your employer? You may even regard the heavenly Father as one who tries to put it over on you, continually laying traps into which you may stumble if you don't watch out.

Salvation begins with repentance, and repentance seems to be a move made by the sinner, a move he must make before God can make His move and give him assurance of forgiveness. In such a case, we may regard ourselves as the ones who are stalling, who hold God back from making His move. We have every intention of repenting later, but right now there is something we want to do, something we may not be permitted to accomplish after we are committed to obey the Creator. So we finish that pet project and make an effort to repent, to get right with God. But when we make our

to his attention, he neglected to comment on it.

What was done with Revelation 1:10 is open to question, and he admits it. Instead of "I was in the Spirit on the Lord's day," he has John say, "It was the Lord's Day and I was worshipping, when suddenly I heard a loud voice behind me . . ." There is no good reason for putting into the text the implication that the Apostle John was in public or private worship as if that day was the established time for worship. Most commentators have not identified John's vision on the Island of Patmos with worship. Dr. Taylor, in his reply to a letter questioning his rendering of this verse says, "You are certainly correct that there could be a question about the meaning of 'in Spirit.'"

His brief letter shows his good spirit and concludes, "Anyway, I shall pass on your comments to our revision committee and I do want to thank you again for taking time to write to me about this."

—Corresponding Secretary
of the Tract Society

move after such a delay, there seems to be a corresponding neglect on God's part to respond to our tardy effort.

Sooner or later, each of us comes to a place where it seems He has done everything humanly possible, yet the heavenly Father scorns our efforts and gives us a dose of our own medicine. But beware of this false picture which denies everlasting mercy of the only Savior. There is something we can do, something we have not yet done, all because we have been sitting on the wrong side of the checker table, playing against God instead of being laborers together with God.

The heavenly program has never been stalled, but is proceeding on schedule. We are simply failing to get with it, refusing to participate in this latter day move of the Holy Spirit. Past failures to obey have not turned off the unlimited opportunity for which we now hunger and thirst. What we think we should have done years ago would have been no more effective then than it now proves to be. We must take our stand with all the saints of the Most High who are going on to perfection, and no longer be tied down to some narrow sectarian deviation from the narrow way of truth; for we wrestle not against flesh and blood, but against Satan and all his evil angels. We must move over onto the winning side.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) All our missionaries, willingly serving their foreign assignments, but who may be having some nostalgic feelings as Christmas approaches.

2) The many native workers whose limited support allows them few of the comforts of life and none of the extras which are taken for granted by us.

3) The numerous trained or partly trained men in this and other lands who have recently accepted the Sabbath and desire to be used in the Lord's work as the Lord leads.

4) The guidance of church leaders in other countries who do not have the benefit of the advice of resident missionaries as they face their problems.

Is Our Common Goal God?

By Ruth Bennett

The old adage that carries so much meaning is, "The family that prays together stays together." Should this not be the same for us as a "church family"? Do we pray together and strive for the same goal? What goal? That God is our Father and Jesus Christ our Savior and example in all our activities.

Is it a lack of communication or is it the individual, becoming so engrossed in "doing his own thing" that he forgets that everyone has a job to do? Everyone must keep uppermost on his priority list that promoting the gospel of Jesus Christ is our goal. We say we are a "church family." Are we? If we are, is it any wonder why the family unit breaks down?

We work as part of this unique group through committees. As members of one committee should we not be as one? That is not to intimate there will not be differences of opinion, but once a course of action is decided personal variances should vanish and our commitment be in wholehearted relationship with the committee as a whole. Instead, we tend to become as pharisees, giving up service to the greater cause and pressing on with our selfish goals. Yes, sometimes promoting only ourselves and our ideas—not the agreement of the committee.

Oftentimes we become so engulfed by red tape that we miss the opportunities God gives us.

No matter what any committee member would like promoted, I believe the prerequisite for action should be: "Will this accomplish the greatest good for the most people?" Too often we want to prove to the world how great we are instead of letting God's will take precedence.

You ask, "How can we identify if a project is God's will or ours?" One thing we all have in common on which to base any action is prayer — by faith, believing. If we keep our hearts open to God's leading we will be blessed by a unified effort. Repeatedly, when life is sailing along smoothly, we get the false impression that we are accomplishing wonders through our own efforts—until

a big stumbling block makes us fall flat on our faces and we have to admit we are fallible.

Now is the appointed time for concerned action to go out to those who need God; to walk the second mile no matter how tired we are; to let spiritually weak humanity take courage from us; to remember that everyone is precious in God's sight; and that only through the interaction of the faithful ones are we going to reach a common goal—God.

Are we willing to accept our limitations and remember we can only accomplish much for Christ through His strength? Or, are we more interested in promoting our own blind, selfish ideas, doing jobs that others are expected to do, or becoming indignant if others disagree?

Are we ready to accept God's guidance in all we undertake or would we rather flounder on our abandoned island wondering why we are getting nowhere? Let us make each committee so much a part of the "Church family" that each part is pulling its share of the load toward the goal that promotes our unique purpose of being accepted as an integral part of our common goal—God.

BWA Relief Projects

The Baptist World Alliance in addition to its worldwide evangelistic emphasis on reconciliation in 1972 has also a sizable worldwide relief program to which many of the 91-member conventions contribute. There are eighteen projects that have been fostered during the first ten months of 1971. The relief fund at last report was \$229,729 and might reach \$270,000 by the end of the year.

One of the projects which caught the imagination of many Baptist churches was supplementing local funds to the extent of \$27,000 to build a Baptist church at Bialystok, Poland, only thirty kilometers from the Russian border. Chief among the other projects are rehabilitation assistance to Pakistan refugees in India, a vacation training school in interior Liberia, a tractor-generator project in Haiti, bakery equipment in Nigeria, and irrigation wells for drought stricken parts of India.

December 25th Sabbath or Christmas?

A recently overheard conversation went something like this: "Is it really true that Christmas comes on Sabbath this year? Well, I guess we can't really expect to have regular participation in church services and keep Christmas right."

The meaning of the speaker seems to have been that it would take so much time to "strip the tree" and open all the gifts, to go through the customary practices of a family gathering on Christmas morning and to get ready for a big, special Christmas day dinner, there would be no time nor inclination to attend the regular Sabbath services of the church. If this is true, what does a deeply committed Christian think and do about it? We know it isn't right for the worship of God on His Sabbath day to be crowded out by all these family Christmas customs that we have accumulated. And if it isn't right, what is wrong with it?

As we think more deeply into this matter we may discover that the giving of gifts for Jesus' sake and to honor Him has been replaced by a "gift exchange" for selfish reasons. It doesn't have to be this way but all too often, this is the way it turns out. We give a gift to loved ones and we get one from them and that's the end of it.

Another phase of this matter might be that the worship service of our churches could provide the opportunity for the family to go together this Sabbath morning and make this a very special occasion. It doesn't happen very often that December 25 comes on the Sabbath day. All right then, let's make the most of it. Let's plan ahead to fill the family pew that day.

Going a little further, we might plan to offer a special gift for Jesus' sake in the Sabbath offering that day. And what would be more wonderful than to have some loved one make a decision for Christ that Christmas morning. "Where meek souls will receive Him still, the dear Christ enters in." If we pray that this might take place, the Holy Spirit will surely do His part in the heart of some boy or girl we love — or some older

man or woman. What a wonderful way to keep Christmas Sabbath! It could be this way if we would pray and plan for it this year.

December Is the Month for Giving

At this time of year we recall, as Christians, the special Gift of God — His Son, Jesus Christ! Many of the millions who sing the glad carols and shout "Merry Christmas!" know little of its meaning in their own lives. They may anticipate receiving special gifts from others in their family or from friends, but they have no knowledge of the Greatest Gift of all. Their merry time may be centered on material things and shallow joy generated by an abundance of drink.

At this time of year, as Christians, we have the special opportunity of helping others understand true joy — the joy that comes to every heart where Jesus is received and made Lord, where Jesus is worshipped and served. Thus we can have special opportunity to "Give a Testimony" to what the Christ Child has come to mean to us in our personal relationship with Him.

If we are willing to take note we do not have to leave our neighborhoods or communities to find those in dire need. The problems of life overwhelm many. The emptiness and meaninglessness of life cause many to say, "What is the use of living?" Discouragement, despair, loneliness are all around us in the lives of others. Can we not "see" and "Give of Ourselves" in taking time to speak with individuals, show our personal concern and love, and help them in every way possible?

While many children with love and insight give inexpensive and unique gifts to those they love occasionally one child is given the joy of carrying a large gift and actually being the one to hand it to another. This may be especially true if they know what that gift is and how much it will be appreciated by the recipient. Theirs is the joy of having a part, though small, in the conveying of that gift. So we as Christians have the joy

and privilege of offering "The Gift of God" to others. We can enter into the wonder and awe of the person who openly and completely received Christ—God's perfect Gift — into his heart.

As Christian stewards, we also have the opportunity to share our blessings with others. December is the month for giving gifts. In addition to those already mentioned, let us not forget to give a special gift for missions!

Week of Prayer in Burma

How important is the Week of Prayer (Jan. 2-8) to us? It should take on more importance when we realize what it means to the churches in some of the other Seventh Day Baptist Conferences of the world.

On November 30 there was received at Plainfield a brown envelope with several Burma airmail stamps on it. It contained a large mimeographed and stapled pamphlet in the Lushai language. There were a few words and names in English — enough to indicate that this was the worldwide Week of Prayer booklet. We could not find where anyone had taken credit for the considerable amount of work and cost in translating and mailing out this prayer guide. It was, however, the work of L. Sawi Thanga of Rangoon, secretary of the Burma Conference. The people of Burma can thus follow the same thoughts (prepared by Doris Fetherston) that are used in the United States and the other conferences of the Seventh Day Baptist World Federation.

Many countries can use the English booklets. Perhaps the booklet has also been translated into other European, African, or Oriental languages. The Week of Prayer is promoted by the Missionary Board; the cost shared by others.

MEMORY TEXT

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace" (Is. 9:6).

I Love Malawi

Many of our readers have been supporting the new work of Elizabeth Maddox, R. N., in Malawi, Africa, in their daily prayers. While we look forward to an article that can be shared in the near future, we wish to have you enter into her new work as expressed in a recent letter. She wrote:

"I love Malawi. It is truly the most beautiful part of Africa (of what little I've seen)! And her people are equally beautiful and very real. Everytime I make a new friend I praise the Lord for the beauty of human relationships stimulated by His love.

"I'm setting up some inservice training classes for medical personnel, that we hope will be a permanent monthly class. This will inform the staff of new medical practices and nursing care and hopefully stimulate interest in keeping up their knowledge already acquired. I intend to teach most of them myself, but will be asking more informed people to give guest lectures — from Thyolo (Government Hospital) and the Adventist (Malamulo hospital).

"Then I am planning a week of leadership training that will include classes for the medical personnel on teaching techniques, some administration, etc. The goal is to prepare them to take over the leadership role to whatever extent their job demands."

Miss Maddox is assisting the head of the Makapwa Medical Center, Miss Sarah Becker, R.N., in a year of short-term service. A Malawian medical student, Mr. Harold Dzumani, is to finish his S.R.N. course in Britain the end of 1972 and is to assume the leadership role at Makapwa Medical Center on his return. Thus the courses being given by Miss Maddox will help prepare staff for their individual responsibility in the coming years. She is also finding time for other activities, as she also writes:

"I am attempting a very simple cookbook for our station (Makapwa) women. It will include the basics for a well-balanced meal, feeding babies and recipes donated by the women themselves."

Let us continue to uphold our missionary, Elizabeth Maddox, in prayer.

Progress in Race Relations

There is evidence of widespread change in the attitude of Southern Baptists toward what some of us would call normal race relations. This evidence comes by way of *Baptist Press* which reports the reaction to the withdrawal of a youth quarterly which carried a picture of a black teen-age boy talking with two white girls.

The quarterly titled *Becoming* had already been printed when pressure from convention leaders caused James L. Sullivan, executive secretary of the Sunday School Board, to withdraw and revise the material. He had been advised that it might be inflammatory, which is another way of saying that many of the users of this material would be offended by the suggestion that it was Christian to expect teen-agers of differing colors to have normal social relationships.

It seemed like a simple decision for the sake of peace and harmony, but the board got more reaction from all over the denomination than they had ever had before. The withdrawal also caught the attention of the news media. *Newsweek* published the picture which Southern Baptists would not otherwise get to see. It was a perfectly normal picture which could have been taken in front of hundreds of high schools or church schools.

Mr. Sullivan said, "We regret that much of the publicity in the daily and secular press has been distorted, based on untruths and drawing unwarranted conclusions." Probably he would now admit that it would have been far better to have braved the limited criticism anticipated than the strong reaction to the withdrawal that came in from Baptist editors and state conventions — not to mention the resignation of the writers of the youth quarterly.

The *Georgia Christian Index* observed that the decision did not rank denominational importance with the recalling of Volume I of the Broadman Bible Commentary, but lamented that "our publishing leaders seem to be so gun-shy and afraid to lead out as leaders are supposed to lead."

"We'd prefer that the board would be misunderstood because of courageous

action rather than compromising retraction," said the Georgia editorial.

A few editors, such as Joe T. Olde of the *Baptist Record* of Mississippi commended the "editorial responsibility" of Mr. Sullivan and his board. The majority expressed deep sorrow for the "blunder" and declared that "the decision to withdraw and revise the quarterly's material had done far more harm than would have been done by releasing the material unchanged."

State conventions are held in the fall and in almost every such meeting this matter came up. Seven Baptist state conventions adopted resolutions expressing "displeasure," "regret," "distress," "extreme disappointment," and "deep sorrow and grief" over the board's decision to revise the quarterly. The Mississippi convention, however, commended the board in general terms for the "excellent manner" in which it is performing its tasks.

In perhaps the strongest resolution by a state convention, District of Columbia Baptists called the decision "a particular insult to the black Christians of our convention," saying that it "undermines the continuing efforts of our churches and this convention to bridge racial division and promote reconciliation . . ."

Baptist Press states that the Mississippi convention is the only one of the thirty-two Baptist state conventions meeting during October and November which has commended the board.

The Student Congress at Baylor University, Waco, Tex., the nation's largest Baptist school, also adopted a resolution expressing "extreme disappointment" and observing the decision could cause "unfortunate repercussions among fellow Christians in the black community."

Two black bodies issued statements confirming to some extent the students' fears.

The executive committee of the National Baptist Publishing Board in Nashville called the decision "a setback in our Christian endeavors." And the General Baptist State Convention of North Carolina (Negro), meeting in Raleigh, N. C., called the decision "shocking and disappointing."

In Texas, more than 42,000 black, white and Mexican-American Baptists from six conventions held a joint interracial rally at the Astrodome, which observers said broke down racial barriers. After the news media carried stories concerning the withdrawal of *Becoming*, the presidents of the six bodies issued a statement saying the decision failed to reflect "new attitudes of love which have grown at the grass roots of Baptist life."

This brings us back to our opening statement that the attitude toward normal race relations is changing everywhere—even in the deep South. The time will come when American-born blacks will be accepted by church and society just the same as mission-field blacks or the members of the brown and yellow races in our midst. God is color blind. The Bible knows no distinction between dark and light skins in the Christian Church. People are people. Race is not of primary importance, and superiority is not to be claimed by any. We need not be ashamed of the fact that our color is weak, and the black should not boast that his color is rich. God looks on the heart.

—L. M. M.

Educator's Analysis of College Youth

Dr. Adler of the U. of California—Berkeley at the end of the last college semester gave the following sobering analysis of college men, as quoted in *InterVarsity's Youth Today*:

Under the constant shadow of the military draft, immobilized in indecision, lingering in school not for chosen vocations but for draft deferments, they (youth) are dangling men. Satiated with violence they unblinkingly read in the daily news about "kill ratios" and they endure a war whose moral basis has been questioned as no other in recent times. Protests appear ineffective. The vast bureaucratic and corporate world continues in its course, indifferent as the stars to all protest and dissent. It is because of this, he believes, that youth scorn the Establishment as evil and corrupt . . .

As youth seems to be in disarray it is because — Dr. Adler believes — institutions have failed, "boundaries" have

CHRISTIAN EDUCATION—Soc. David S. Clarke

Throw Papa Down . . .

"Throw Papa down the stairs his hat" would be a Pennsylvania Dutch way of asking someone upstairs to throw down Papa's hat. The Germanic word-order has you worried about Papa's safety, doesn't it?

There was no question on the part of many who recently received the special "Youth News" from our *Beacon* editor. Miss Karen Osborn had written a special news appeal for subscriptions, articles, and memberships during the transition between Milton youths' editing and Mid-Continent Association's editing. Many renewals and new subscriptions were received soon after the Youth News went out. Especially good was it to have several returns of a list of Youth Fellowship members.

We would encourage every Seventh Day Baptist home to have the *Beacon* coming to you. Both old and young will appreciate the exploration of Christian issues by our youth, the news reported from the different SDB youth groups, the editorial discussions by Karen and guests she may invite, and humor, art, and other expressions of our youth. Only \$1.00 is needed for a year's sharing.

We further encourage thorough reading (and pondering) of the *Beacon*, issue by issue. Whenever possible, letters to the editor are urged. Give the editor your response to ideas, news, hopes, or beliefs! Tell her about events in your home, church, YF, or Sabbath School group!

Send memberships to the Youth Fellowship (which include a year's *Beacons*) to our board, Box 115, Alfred Station, NY 14803. Send news to editor, Miss Karen Osborn, Nortonville, Kans. 66060.

Throw Karen down your subscription and ideas!

broken and become permeable, external frames of reference have lost their validity and individuals have lost control of their impulses and drives. The inflated individual is compelled to find a new principle of order and control within himself.

S. D. B. Personalities in the News

A very attractive publicity piece, *Milton College Today*, features, among others, the outstanding work of Dr. Kenneth Smith, Seventh Day Baptist president of the college. It pictures him back in the classroom teaching one three-hour course, "Philosophy of Education." Another item describes the recognition he has recently received. It follows:

"President Kenneth E. Smith has been named an Outstanding Educator of America for exceptional service, achievements and leadership in the field of education. Wisconsin's Gov. Patrick Lucey named him to the Governor's Commission on the United Nations as a representative of the Independent Colleges of Wisconsin."

Pakistan Refugees in India

Church World Service now reports the number of East Pakistan refugees (Bengla Desh) in India at ten million and calls for redoubling of church contributions to supplement government relief.

CWS is working through CASA (Christian Agency for Social Action in India) to channel its aid to the refugees. It is reported that CASA is rushing to set up additional field hospitals at the refugee camps and is trying to provide 300,000 part wool and 300,000 cotton blankets in addition to the 5,000,000 provided by the UN.

"The Government of India provides each refugee with a weekly ration of about three fourths of a pound of dry rice, plus dahl (a thick soup usually made of lentils); one garment, and shelter, including the land on which it is built," said Rev. Boyd Lowry, CWS director for Southern Asia.

"While this is little enough from the refugee point of view, it is a crushing financial — \$3 million daily — and political burden to India."

A summary of refugee relief channeled through Church World Service to date includes material aid — food, medicines and medical equipment, clothing, and shelter supplies — valued at \$1,791, 936, and \$190,000 in cash transmitted and already expended for purchase of materials in India.

YEAR-END INVESTMENTS

You do not have to be an investment expert to know one kind of bargain when you see it.

If you could invest \$80 in December and know that it would increase to \$100 the first of January you would seriously consider that investment.

Put it another way. If you have \$100 or any multiple or fraction thereof you can write a check for that amount and get at least 20 percent of it back if you act now.

Regardless of the fact that you have been contributing about one tenth of your income to the Lord's work during 1971 the government will allow larger year-end gifts that are tax deductible.

If your tax rate is 20 percent the Internal Revenue Service lets you deduct that extra \$100 gift to a Christian charity — such as Our World Mission — from your net income. Thus you can give that \$20 to missions rather than paying it to Uncle Sam.

But you must act now before the end of the year; the tax credit is not retroactive. This is like casting your bread on the waters. What joy there is in making your money count for God!

Give in December. You will feel good at income tax time.

300th ANNIVERSARY CARDS

A limited supply of the 300th anniversary postcards with a sketch of the Newport, R. I., church is still available from the American Sabbath Tract Society at five cents each.

People in most of our churches are using these attractive cards with the historical theme for personal correspondence. This notice is a reminder that they

NEWS FROM THE CHURCHES

WASHINGTON, D. C.— The new assistant to the pastor, John Pettway, is recognized as a leader in the city. On November 20 he was the M. C. at a city-wide youth rally. The church people were asked to pray for him in this "opportunity to make more youth aware of the claims of Christ on their lives."

The afternoon of November 20 was full. There was lunch at the church following the morning worship; choir rehearsal at 1:15 with children's activities at the same time; singing and thanksgiving led by the youth at 2:15; a meeting to advise the pastor at 2:45; tract distribution and fellowship at 3; Thanksgiving dinner followed by Communion at 4:30.

—Church Bulletin

SALEMVILLE, PA.— Word has been received that the English Seventh Day Baptist Church of Salemville, Pa., of which Melvin F. Stephan is student pastor, was extensively damaged in the area of the chimney by a fire that broke out Sunday, November 21. Not many details were given in the letter.

A contractor has estimated the cost of repairs at \$1,121 and has been given the contract. Work began within a little over a week. He has promised that the sanctuary will be ready for occupancy before Christmas. In the meantime the congregation voted to accept the invitation of the German church just across the valley to meet with them. Charles Graffius is the pastor of "The Brick Church." Pastor Stephan stated that they planned to have their fellowship dinner in their own Fellowship Hall at the rear of the church after worship at the German church.

are still very much up-to-date because the actual time of the organization of the first Seventh Day Baptist church in America was in December 1671. Let's finish out this anniversary year with the publicity that these cards can give if used widely.

LOS ANGELES, CALIF.— By vote of the Christian Education Committee, it was decided to contribute \$500 from our Sabbath School to the American Bible Society for Bibles in Africa. Through your continued generous giving during Sabbath School, we will be able to undertake more special projects similar to this in the future.

—Church bulletin

SALEM, W. VA.— Once again this fall the Salem Seventh Day Baptist Church sponsored four neighborhood Bible Clubs. Directed by Pastor Paul Green, the Bible Clubs were held at the S. D. B. parsonage, Dr. Fred Spencers', Long Run and Sawyers' Run. The Long Run Club was held at Hurst Chapel (United Methodist) in cooperation with Pastor Dennis Miller. Before the Bible Clubs began, preliminary visitation was done by Pastors Green and Miller and Bob Harris, who was helped by the Green children and Spencer children. The overall attendance averaged 75 (or almost 20 in each club) with a total of 115 registered.

A typical program at a Bible Club would begin with games and snacks. During this time the attendance and memory verse chart would be filled out. Then came the craft time. Hats, plaques, bird houses, badges, and beaded bracelets were made. After craft time, songs and choruses were sung. Then came the audio-visual and story lessons.

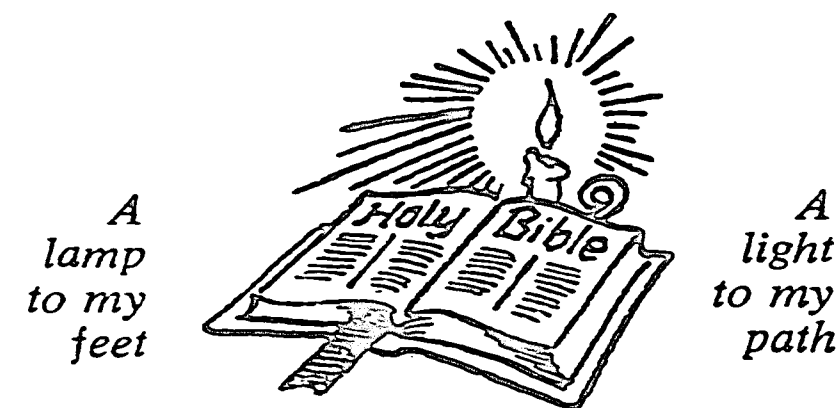
The Bible Club program couldn't have been carried out without the helpers. Special thanks go to Cynthia Brissey, Chris Ayars, Barbara Lattea, Kim Hathaway, Dee McCall, Pam Flanigan, Christie Spencer, Dave Buck, and Bob Harris. Thanks also to the hostesses: Mrs. Fred Spencer, Mrs. Paul Green, and Mrs. Don Ray.

The Bible Clubs have opened several doors for us, and people of other churches whose children have attended freely, express their appreciation. We believe that lives have been touched in a significant way, and those of us who have been involved are in favor of holding Bible Clubs again next year.

—Church Publicity

The Sabbath Recorder

DAILY BIBLE READINGS for January 1972



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

Love Is . . .

1—Sabbath. A Sabbath's Healing Touch. Luke 6:1-12

Our Compassionate Christ

2—Sun. The Call of Matthew. Matt. 9:9-17
3—Mon. The Example of Christ. Rom. 15:1-13
4—Tues. The Law of Love. James 2:8-13
5—Wed. Concern for Others. Gal. 6:1-10
6—Thurs. The Mercies of God. Ps. 103
7—Fri. The Sinful Woman Forgiven. Luke 7:36-50
8—Sabbath. The Good Samaritan. Luke 10:25-37

Christ's Love and Man's Brokenness

9—Sun. Miracles at Capernaum. Luke 4:31-44
10—Mon. The Leper Cleansed. Luke 5:1-16
11—Tues. A Paralytic Healed. Luke 5:17-26
12—Wed. A Mind Restored. Luke 8:26-39
13—Thurs. The Ten Lepers. Luke 17:11-19
14—Fri. Good News for Needy Men. Is. 61:1-7
15—Sabbath. Wholeness on the Sabbath. Luke 13:10-17

What Price Discipleship?

16—Sun. Confessing Christ. Luke 9:18-27
17—Mon. Transfiguration and Transformation. Luke 9:28-43a
18—Tues. Lesson on Humility. Luke 9:43b-56
19—Wed. Commissioned Disciples. Luke 10:1-12

20—Thurs. The High Costs of Discipleship. Mark 10:35-45
21—Fri. The Great Refusal. Matt. 19:16-22
22—Sabbath. Obeying Christ's Authority. Mar. 1:21-28

Facing Financial Responsibilities

23—Sun. The Peril of Wealth. Luke 18:18-30
24—Mon. A Parable About Stewardship. Luke 19:11-26
25—Tues. The Folly of Anxious Care. Luke 12:13-34
26—Wed. Lazarus and the Aristocrat. Luke 16:19-31
27—Thurs. Stewards' Faithfulness. 1 Cor. 4:1-7
28—Fri. Christian Liberality. 2 Cor. 8:1-9
29—Sabbath. Identifying with People. Luke 4:16-30
Christ in the City

30—Sun. Lament for Peace in the City. Luke 13:31-35
31—Mon. "City Man Deserts Cronies." Luke 19:1-10

Quips and Quotes

Dr. Warren C. Young, professor of theology and Christian philosophy, Northern Baptist Theological Seminary, recently indulged in a paraphrase of 1 Peter 2:18 f, written especially for students.

Young's revised version of the RSV and Phillips — 1 Peter 2:18 f: "Students, submit yourselves to your professors with proper respect — not only to the good and kind, but also to the overbearing. For you to do something real nice, man, when you endure pain in the sight of God even though you know you are suffering from unjust grades.

"After all, it is no credit to you if you patiently bear when you get the poor grades you know you richly deserve.

"On the other hand if you work hard but still get low grades, and can still accept it without griping all over campus, you are doing something really cool in the sight of God . . . (Here endeth the paraphrase)."

—Let's Talk

Peace
On
Earth

Good
Will
To Men