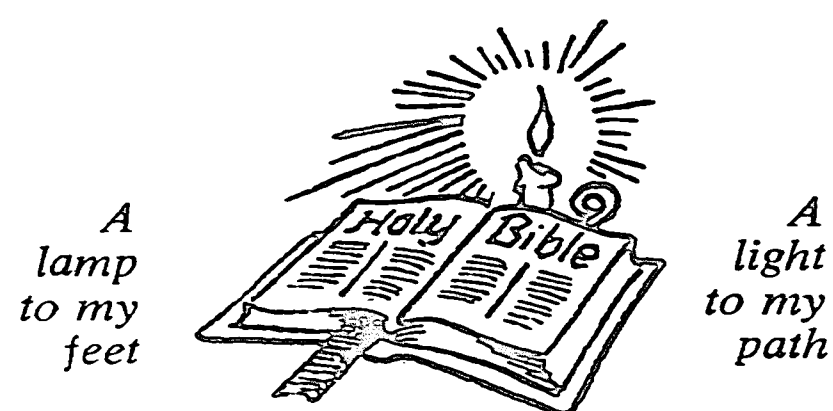


The Sabbath Recorder

DAILY BIBLE READINGS

For February 1972



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

Christ in the City

- 1—Tues. Preparing To Enter the City. Luke 19:28-38
2—Wed. Unrepentant Cities. Matt. 11:20-24
3—Thurs. Wickedness in the City. Ps. 55:4-13; Ps. 122
4—Fri. The Restored City. Zech. 8:1-8
5—Sabbath. Source of Holiness. Lev. 19:1-5

Endurance and the Christian Hope

- 6—Sun. The Coming Kingdom. Luke 17:20-37
7—Mon. Hope for Trying Times. Luke 21:5-19
8—Tues. Living in Readiness. 2 Peter 3:8-15a
9—Wed. On the Alert. Matt. 24:42-51
10—Thurs. Patient Waiting for Christ. 2 Thess. 3:1-15
11—Fri. Paul's Advice to Timothy. 2 Tim. 4:1-8
12—Sabbath. Honest Labor in God's Sight. Neh. 13:15-22

The Death That Changes Lives

- 13—Sun. Jesus Trapped and Arrested. Luke 22:47-53
14—Mon. Peter's Denials of Jesus. Luke 22:54-62
15—Tues. Jesus Before the Chief Priests. Luke 22:63-71
16—Wed. The Roman Trials. Luke 23:1-12.
17—Thurs. Sentenced to Cruel Death. Luke 23:13-25
18—Fri. The Crucifixion. Luke 23:26-38
19—Sabbath. Life Through Christ. Rom. 5:1-11

Walking with the Living Christ

- 20—Sun. The Empty Tomb. Luke 24:1-11.
21—Mon. Jesus Appears to the Apostles. Luke 24:36-48

22—Tues. Jesus' Ascension. Luke 24:49-53; Acts 1:1-5

23—Wed. The Great Commission. Matt. 28:16-20

24—Thurs. Pressing to the Goal. Phil. 3:7-16

25—Fri. New Life in Christ. Col. 3:1-17

26—Sabbath. Fellowship with the Living Christ. 1 John 1:1-7

The Foundation of the Church

27—Sun. You Are the Christ. Matt. 16:13-20

28—Mon. The Chief Cornerstone. Eph. 2:17-22.

29—Tues. The Living Stone. 1 Pet. 2:6-10

Jesus Christ, Superstar

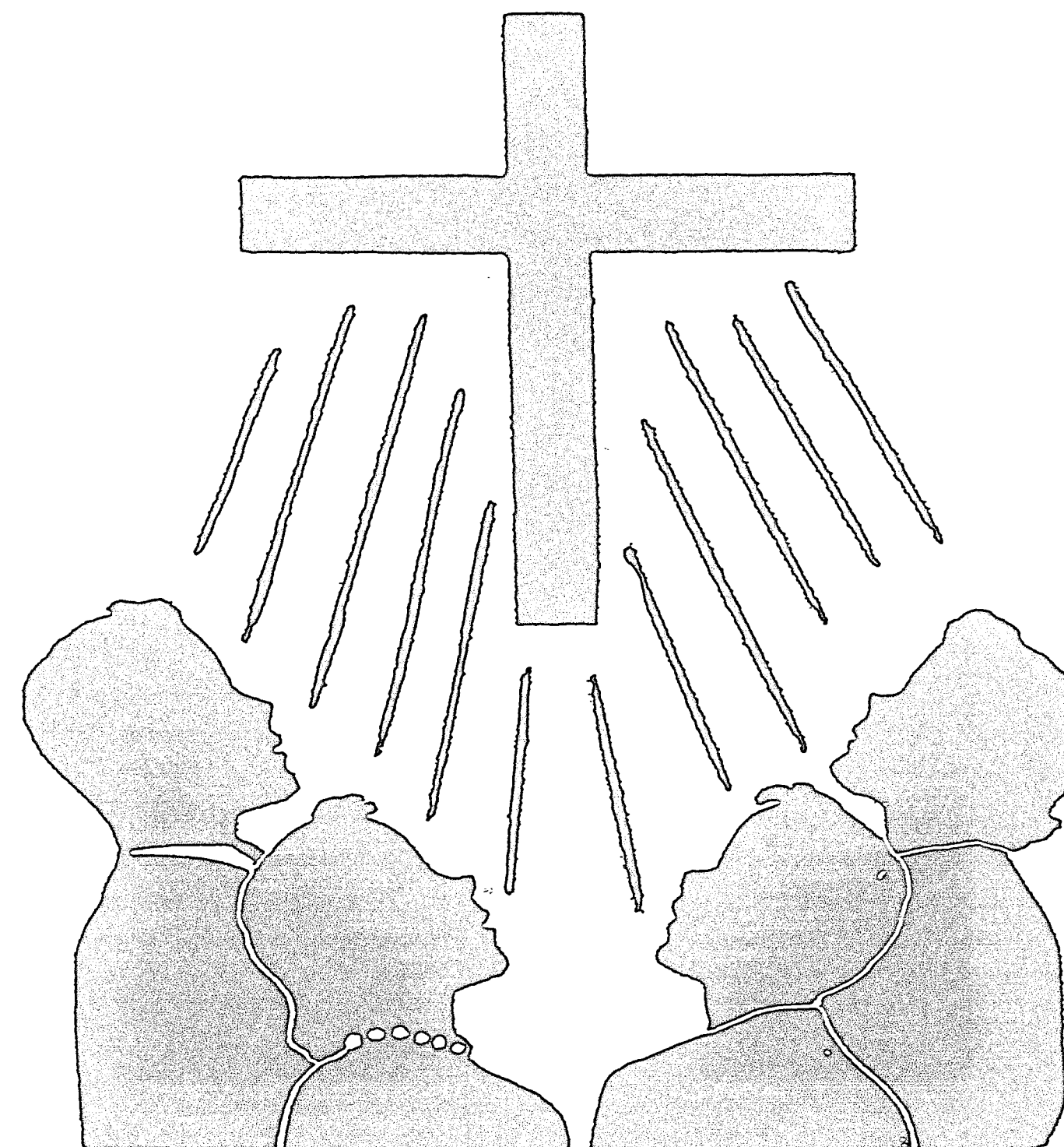
The popularity of the popular two-record album "Jesus Christ, Superstar" and the over-staged Broadway production of the same name would be dampened as far as earnest Christians are concerned if they were more aware that Judas is really the star rather than Christ.

It seems to be factual. Tim Rice, who wrote the lyrics of the rock opera stated in an "official" interview which he included with the album when it was sent to radio stations: "The idea of the whole opera is to have Jesus seen through the eyes of Judas, and Christ as a man, not as God. And the fact that Christ himself is just as mixed up and unaware of exactly what he is, as Judas is."

The opera pictures Judas as trying to help Jesus get His bearings. And in this story of the last days of Jesus, Judas looms as the star, who dies as a martyr.

In Jesus' trial before Pilate, Jesus Superstar said, "There may be a kingdom for me somewhere — if only I knew." This bears little resemblance to what Jesus actually said, according to the Gospels.

There are those who say that regardless of the knowledge this opera may bring of the names of Bible characters it is really one of the current attacks on Christian faith and cannot be of lasting value to the cause of Christ.



Youth Contemplate the Cross

Upon the cross of Jesus,
Mine eye at times can see
The very dying form of One
Who suffered there for me;
And from my smitten heart with tears
These wonders I confess;
The wonder of His glorious love,
And my own worthlessness.

I take, O Cross, thy shadow
For my abiding-place;
I ask no other sunshine than
The sunshine of His face;
Content to let the world go by,
To know no gain nor loss,
My sinful self my only shame,
My glory all the cross.

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First Issue June 13, 1844

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OWM Budget Receipts for December 15

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What of the future? How are we going to run during 1972 when the work we are called to do requires a little more funding than the year just past? As of the date of this issue of *The Sabbath Recorder* the first month is almost gone. We have to look ahead to February, which for some reason is usually a low month. We can reverse that trend if we will. I am reminded of a health article by noted physician, Dudley White. Whereas he usually recommends bicycle riding

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Why Decline State Help?

One of the reasons why the help of the state should be declined in promoting religion and church programs is clearly stated in an article by Walfred Peterson in the December issue of *Eternity* which we should all do well to read in its entirety. Dr. Peterson is professor of political science at Washington State University and is qualified to develop the theme that whatever the state touches it secularizes. The good that the church promotes in the name of religion is not promoted by the state without debasing it from religious to secular.

Dr. Peterson illustrates this theme with discussions of Sunday legislation, the school prayer issue, and the case of compulsory chapel attendance at military academies. In each case the proponents argued that the objective was not religious — since it is unconstitutional for the state to directly foster religious practices.

Taking these up in reverse order, it is pointed out that the government argument is very weak that officer candidates are required to attend chapel only so that they can understand why some of their men resort to religion in time of crisis, and that therefore the attendance rule was purely secular. The weakness of the argument is that the chaplains are attempting to lead men in worship, not conducting classes in psychology.

As to the prayer amendment the argument had to be that prayer and Bible reading were not for a religious purpose but for the moral betterment of the students. Dr. Peterson states that the public schools were "exploiting" or "prostituting" religious devotionals for nonreligious ends. He contends that "prayer

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The long-debated question of Sunday protection is probably the clearest case of the state's secularizing religious legislation. This is something that Seventh Day Baptists have seen more clearly than most other people. There was a time when states and municipalities rather freely admitted that the intent of Sunday legislation was to help preserve the sacredness of the accepted day of rest and worship. In recent years the argument has been that Sunday laws are not religious but secular in purpose. It is true that not everybody working against Sunday sales is religiously motivated; some businessmen are only trying to avoid the pressures of Sunday-sale competition. But the churches that support restrictions to encourage easier church attendance are trying to get the government to violate the provisions of the First Amendment against establishing a religion. We quote a little of Dr. Peterson's article to show how closely it corresponds to what Seventh Day Baptists (who are referred to in the article) have been saying for a long time.

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The writer continues:

"Religious people have resorted to state power — obviously and properly a secular thing — to do their own religious work. Why? Because their own religious

efforts have failed. They have called in Caesar to enforce God's law . . . Having seen spiritual power fail, these religious folk have used physical power — the policeman's badge, the fine, the jail.

"Can a secular tree bring forth spiritual fruit?"

Another Court Decision on Church-State Separation

On January 11 a New York court ruled against a law passed last year that granted \$33 million in state funds for paying teachers in parochial schools. The court barred the payment of the salaries of those who are teaching secular subjects in non-public schools. The action was brought by PEARL (Committee for Public Education and Religious Liberty) in the U.S. District Court for the Southern District of New York. It was argued by Leo Pfeffer, who has had much experience in religious liberty cases in the highest courts.

The contention by PEARL was that the newly enacted law was no different from statutes in Pennsylvania, Rhode Island, and Connecticut which were ruled unconstitutional by the Supreme Court last June. This is the first case based on that decision. The Jewish attorney commented:

"We are deeply pleased at the decision of the court, which we regard as a major victory for the principle of religious freedom and church-state separation.

"This latest in a series of decisions consistently holding financial aid to parochial schools to be unconstitutional should at long last make clear to the religious groups that they must look to their own adherents for the maintenance of their schools.

"In view of the consistent pattern of court decisions invalidating various laws that were fashioned to achieve the same result as those already held unconstitutional, it is time that the religious authorities accommodate themselves to the realities of our constitutional system.

"I have no doubt that they can do this and that religious schools can survive for the next 150 years without governmental funds, as they have in the past

Needed - -

Ideas

News

Items of special concern

For:

The Sabbath Recorder

Sabbath Recorder Day February 19

century and a half.

"However, if additional attempts are made to channel taxpayers' funds into sectarian schools through new devices, considerable additional litigation may be anticipated."

Another suit was instigated a year ago to bar the use of \$28 million in state funds for record keeping in parochial schools of New York. That case was held up but a trial date will probably be set within the next month.

The contention of PEARL has been that any use of public funds for parochial schools — other than for transportation and textbook loans, already ruled constitutional in Supreme Court decisions, and health services, which have never been challenged — represents a violation of the "establishment" and "free exercise of religion" clauses of the First Amendment.

Our Prayer Corner

Pray for:

1) The committees and the Board of Managers of the Missionary Society that they may have wisdom as they meet on January 30.

2) The local leaders of churches in mission countries, that their zeal may be sustained.

3) A way to answer the call of new fields — that there be nothing lacking in our love and our zeal.

4) The members of Commission and Planning Committee as they prepare for midwinter meetings next month.

Council on Ecumenical Affairs Plans Information Distribution

In response to action taken at the 1971 General Conference, and in response to questions of several church groups, the Council on Ecumenical Affairs has taken planned steps to furnish to interested persons and congregations information relating to the reorganization proposals of the National Council of Churches of Christ.

To this date (January 10, 1972), the most available information at hand is the report from Dr. Kenneth Smith who attended the most recent meeting of the General Board. He has indicated that while the proposed reorganizational structure is less complex than the present structure, it is not easily simplified for study. However, during the month of February ((11-15), both Dr. Smith and Secretary Alton Wheeler have been asked to represent the CEA at the next General Board sessions. It is assumed that printed materials describing the new structure will then be made available to any and all interested parties.

Further, it is planned that immediately following the General Board meeting our representatives meet with the CEA for a briefing period. Dr. Smith has been asked, as in the past, to submit a report on the board deliberations to our people by way of the *Sabbath Recorder*. The week following the CEA briefing in Salem, the two men will meet in Milton to devise and produce a master recording tape for mass reproduction and distribution to requesting persons/groups. The tapes, hopefully, will be in dialogue form, allowing for an interplay of ideas and opinions related to the facts involved in the proposed reorganization. These tapes will be available to the general public during and following the month of April, assuming the projected schedule is adhered to.

In June the General Board will convene again. Our representatives will be present. The CEA at this time will attempt to prepare a church letter giving an indication of what the council plans to present to our General Conference at Denver pertaining to the restructuring

and other matters of concern.

Finally, it should be kept in mind that the NCCC reorganization may not be settled completely by August. Another General Board convention is scheduled for December 2, to be followed by the convening of a General Assembly, to consider finalization of the proposals.

What To Do About a Mountain

By V. Carney Hargroves

President, Baptist World Alliance

"Now, therefore, give me this mountain." Joshua 14:12a

When Jesus spoke of sheep he was talking about people. When he referred to seed he was illustrating human potential. When he mentioned pearls he was describing material values. When he talked about mountains he suggested handicaps and difficulties. If we think of *mountains* as having this symbolism they can provide challenges and incentives for achievement.

After the escape of the Israelites from Egyptian bondage they wandered for many years in the wilderness. In time the leaders laid out an imaginary map of the Promised Land and divided it into twelve parts. Caleb, the tribal leader who many years before had brought a favorable report about the country, made a request concerning the place that he and his people were to occupy. In substance he said "Give me a mountain, I am still strong, I can manage the difficult, I want something that will challenge me."

George Sadler, a strong, handsome, young man decided to become a missionary. He wondered where he might serve best since there were openings and opportunities in all the continents. One day he heard a speaker say: "In Africa the climate is unbearable, the people are backward, there is disease and suffering, the mission fields in Africa are the most difficult in the world." Sadler made his decision. He selected the hardest and most uncompromising field, not the easiest and safest. Today George Sadler is an honored man for the way he has served and continues to serve the Lord.

Arthur Duff grew up in old China and as a child was weak and sickly. He asked

his father to buy weights for him. By lifting them regularly and by walking vigorously in the Lushan Hills he developed his muscles. When I knew him he was a picture of health and some said "He is the strongest man in this part of China."

For many years audiences applauded Toscanini as one of the world's greatest conductors. Most of them did not know that he was nearsighted. He could not read a score unless he held it close to his eyes. He overcame this handicap by memorizing the scores.

There are many ways to contend with a mountain, whatever form the mountain may take. One calls for effort, another for sacrifice, another for persistence. Jesus said you also need faith and if you have it you accomplish great things — even to moving the mountains out of your way.

Church Investment Policies Questioned in NCC Study

America's national church bodies, among the most vocal opponents of the Southeast Asia war and of massive military outlays, hold sizable investments in so-called war industries, a survey report indicates.

The Corporate Information Center of the National Council of Churches has released figures showing that boards and agencies of ten Protestant churches hold more than \$200 million worth of securities in 29 of the top 60 prime military contractors doing business with the U. S. Department of Defense.

Earnings from these investments during 1970 were placed at a little more than \$6,000,000 — or 3.27 percent based on the average market value of the securities.

The wealthiest of the ten, the United Methodist Church, has nearly \$60 million invested in 23 of the military contracting firms, or 14 percent of its total investment portfolio. The Christian Church (Disciples of Christ), ranking fifth in investments among the ten, is shown to have 41.4 percent of its total investment portfolio in 21 of the 60 military contractors.

According to Mr. Frank White, director of the Corporate Information Center

MEMORY TEXT

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward" (1 Tim. 5:17, 18).

(CIC), a similar investment pattern could be anticipated among many other major religious bodies not included in the present study.

The study also included an eleventh religious organization, the National Council of Churches of which the CIC is a part. The council, with relatively small capital to invest, was found to hold \$332,000 worth of securities in five military contractor firms, representing 11.7 percent of its total.

The main purpose of the study report, Mr. White said, is to place in the hands of those responsible for church investments factual data that will help them decide which firms are guided by socially responsible policies and those which are not.

"Investment decisions now more than ever are deeply significant moral and social acts," the report states.

With reference to the churches as investors, the report further states: "The role of the church in society is proclaimed to be that bearer, communicator, initiator and arbiter of personal and social morality. As an investor therefore, the church is uniquely qualified and called on to be morally and socially responsible, and to provide leadership and guidance in relationship to the social impact of corporations."

The report acknowledges the contradiction between the way a church speaks out against militaristic policies of government and the way it chooses to invest its wealth.

"Some of the churches in the report," it says, "have taken strong stands against growing militarism in America, against national priorities that divert resources into implements of war and away from

the tools of peace."

Up to now, it continues, "the church like other investors has placed itself in a position of complicity . . . with the injurious acts of the corporations represented here, (by) providing an important amount of economic support for the military-industrial complex and for the war in Southeast Asia."

In its conclusion, the report adds, "It is (our) hope that a new awareness of the extent and nature of church complicity will help churchmen and others to ask how the moral and economic wealth of the churches and other institutions is used. It is also hoped that the churches will assume a leadership role by providing an example of corporate social responsibility."

Commenting on what the report means in terms of church policy-making past and future, Mr. White said the whole idea of setting social criteria as a factor in investment is so new to the churches that they cannot be accused of being hypocritical on the basis of past and present performance.

"Up to now," he said, "church investment committees have been guided in their decisions only by such factors as safety and profitability. Aside from longstanding taboos against investing in liquor and tobacco stocks, investment ethics has not kept pace with church positions on many other social areas. Nobody has thought much about it.

"Church investment committees have been composed of top corporate and financial executives. Business expertise is needed, but so is social and ethical concern. A broadening of representation on committees would help to eliminate the conflicts of interest or loyalties that arise," he said.

The study director acknowledged that even if the churches divested themselves of securities in military contractor firms, the latter would not be hurt financially. "The real power and authority in the church is not economic but moral," he commented. "If the churches decided to sell their holdings jointly, and reinvest in terms of constructive national priorities, the symbolic effect would be tremendous."

MISSIONS—Leon R. Lawton

No Open Doors?

In recent months most of us have become aware, more than ever before, of the vast Asian subcontinent of India and its neighboring countries. We have been thrilled to enter into fellowship with Christians of like faith in the Seventh Day Baptist Conference with headquarters at Nellore, Andhra Pradesh. We have been thrilled as reports have come of their amazing growth and of victories in winning souls as gospel teams have gone out into the villages.

Recently we were saddened to learn of the death of twenty-one workers in gospel teams who had gone to Orissa State and were caught in the tragic tidal wave there. We are thankful that we can express some of our compassion by helping the families of these spiritual leaders in their time of adjustment.

The Inter-Varsity *Missionary Mandate*, (issue for Winter '71) contains an article on India and its needs. We quote but three sentences:

"The social needs of India are so staggering that when we look at them, we give up," said Victor Manogaram, an Indian Christian. So are India's spiritual needs.

"Samuel Kamaleson, the pastor of the Emmanuel Methodist Church in Madras, says that if every Protestant missionary in the world were to come to India, and each one were to preach in eight villages every day, it would take 250 years to bring the gospel to all of India."

Many voices today are playing down the role of missions. We are thankful for the many national churches that have come into being and the proclamation of the gospel that is going forth in this way. But, let us not lose sight of the masses of people in every land, including our own, who have yet to really hear the gospel of Jesus Christ, to understand it, and to have the opportunity given them to either receive or reject our Savior.

With the rapid growth of world population statisticians can figure that there are fewer Christians today, of the total per-

(Continued on page 12)

"If I had only one sermon to preach . . ."

Fulfillment or Failure?

By David S. Clarke

Luke 23:35-49



Joan was now a mother and had returned to the home-stead for reunion with her mother and aunts. Her mother was recounting how her mother had encouraged thoroughness and perseverance in spring housecleaning. Joan's grandmother would

place a \$5 bill way back in a closet under shelf paper or in some other corner needing cleaning. Whichever of the girls was thorough enough in cleaning to find the money was allowed to keep it.

Joan, now anticipating ways of encouraging good qualities for her growing children, asked her mother, "Why didn't you keep up grandmother's method?" Her mother replied, "I did."

How often, like Joan, you and I do not appreciate the rewards and joys in store for us when we work thoroughly and persistently to clean up life within and around us. How often we fail to appreciate the zeal and foresight of our parents, teachers and other leaders to say nothing of "(our) Father's good pleasure to give (us) the Kingdom."

But what justification is there for hope of fulfillment in the midst of our persistent efforts, no matter what our own reward?

Challenge to Power

Many a historian would record "the public hanging of one Jesus of Galilee as little more than the tragic end of a well-meaning reformer." Yet the cross of Christ has over and over proved to be the power for fulfillment of good in our world. That cross has symbolized not failure but fullness of life and good. It has signalled a challenge to *all* power-hungry materialists! Neither a useless martyrdom nor a willful suicide, the crucifixion proved a power for good in

all believers in God.

Rulers in Judea showed their contempt for people's indifference to or rebellion against law and order by crucifixion, thus serving public notice that they were the ones who determined what was good and what was bad, success and failure. In fact, crucifixion was so drastic that Greeks refused to use it, and Romans imposed it on aliens only, even though citizens might commit worse crimes. It proclaimed that the crucifiers were in ultimate control, so they thought, of all matters of life and living in their state.

But the crucifixion of Jesus the Christ was ultimate in another way! On the way to His resurrection and eternal living presence, His crucifixion demonstrated how new goodness breaks into life, how man can rise above the worst evils and create a family of God's children. His particular crucifixion freed men from slavery to self or any of the systems or things he creates.

Did not the Christ complete on the cross by the shedding of His blood the outpoured compassion which had characterized His daily life throughout Palestine? Here was the ultimate in men "thinking God's thoughts after Him," expressing God's love and truth! Here was the ultimate in tragic beauty — the crucified praying for His persecutors, for acknowledged thieves as well as for His family and disciples, with a simplicity and compassion that has broken down the indifference, hatred, and fear of man for all time! Here Jesus completely loses Himself that others may find themselves!

For the crowd about Jesus' cross—and for all humanity—this pinnacle of human effort struck them, not with lightning and thunder, but with the radiance of forgiving love, the shock of compassionate understanding, the brightness of self-giving courage and integrity!

In the face of seemingly superhuman technology, immense political powers,

universal communication systems, you and I are drawn by the cross of Christ to lose ourselves in efforts to make God's truth and love known and practiced. We are commanded to realize how much God depends on us for giving flesh and blood to His word among men, how much we need Christ's lifeblood in our spirits! And further, we are commanded and inspired to fully trust God's ability to work with men in their own environment to achieve His kind of humanity!

The Cross of Jesus Christ is meant to encourage and empower us in action that resurrects His goodness in our own lives and in our own world.

Security in Risk

Thomas Howard in "Christ the Tiger" emphasizes the wonderful force of the Christian cross in his journeying from a routine Christian life to a really full commitment to Christ. Howard sees the gospel as thoroughly robust and capable of surrounding all life with meaning. Even though he had criticized those who so thoroughly enjoyed life they seemed to lack "Christian seriousness," he discovered a deeper security that permitted his joy to be full amidst severe limitations, tragedy or complexity.

Often, Mr. Howard points out, we like to hold a dogma because it gives us security of mind. We need, however, to think of following Christ as a "radical risk" for goodness in our world—the world John 3:16 talks about. The Bible, with its climactic cross, was brought to our generation for our wholeness of life—for vital "doctrine," for effective "re-proof," for such "instruction in righteousness" that we could wisely venture out in goodness.

Victory over Subtle Sin

In the Cross of Christ, selfishness is declared conquerable, even in its most subtle forms where an altruistic exterior shields inner paternalism, status seeking, prudence, or self-sufficiency. The Cross declares that history is not cruelly dominant, nor necessarily repetitive! Here the experience of all men becomes the servant of goodness among men, for the grace of God flows freely to erase the

will to self-righteousness, pomposity, or defeatism.

When Gogol's satirical drama about the complicated evils of the old Russia of the Czars, "The Inspector General," was first performed, the author stood in the wings and heard an easy laughter developed as the play progressed. Finally he shouted from the wings to the audience as the act finished, "What are you laughing at? You are laughing at yourselves!"

Why have comedians developed such a large place in our mass media? Is there an ease to our laughter that betrays a willful blindness to the complicated corruption of our lives? Are we glad to make sport of kings, presidents and governors, college administrators and corporation executives especially because we want to forget our responsibility for "the mess we live in"? How often we rule in business, politics and schools! For instance, each purchase we make is a sign of power. And don't think for a minute that some advertising executive, some sales manager, some remote lobbyist isn't noticing who bought that gadget, or that ticket, or that tax privilege!

Far superior to such revelations about ourselves is the good news of life in "Christ crucified . . . the power of God, the wisdom of God," not only for ancient times but for all time — and eternity! In that cross' Saving Person we find the courage to look at ourselves honestly, at others with compassion and at God with humility, trust and devoted love.

Our beginning story about Joan and her mother was meant to urge our persistence in Christ's kind of prayer for the cruel in life, in His kind of struggle for good in place of evil, in His compassion for the penitent, in His commitment to God's power and grace.

Can we not make possible some new goodness every single day as we pour our blood, sweat and tears into bearing Christ's cross daily?

What terrific testimony when the rulers scoffed at Christ on the cross, "He saved others; let him save himself . . .!" The living Christ empowers you to fulfill his goodness today!

DESIGNATED GIVING

Review and Preview

Have you been looking for the report of designated giving for the last months of 1971? The emphasis on giving for the work of Evangelist Mynor G. Soper in November and the special offering for missions in December have been well received, we know. Items noted in local church bulletins underscore this. But the time it takes for gifts to be channeled through to the society office and the dates on which copy is needed for future issues of the *Recorder* have compounded the problem and made quick and objective reporting most difficult.

We realize the end of the budget year brings added work to our Our World Mission treasurer. It takes time to close his books and submit the necessary statements.

We have also discovered that your response to these needs is not always immediate, for the facts take time to reach you. Just today (January 11) a gift for the November emphasis was received. Yesterday was the date copy for the January 29 issue of the *Recorder* was due to be sent out too.

These and other reasons were behind the publication of the 1972 calendar in the society emphasis *Recorder*, January 1. We hope that each reader has already posted this and will use it day-by-day in this new year, and will note and respond to the month-by-month designated giving emphases.

Thus, though the full report of receipts for December is not in hand, we can still express our gratitude that designated gifts were higher in the last quarter of 1971. We trust substantially so, when full reports are received. It is planned to share these in the February 12 *Recorder*.

January is the month to emphasize designated gifts for Malawi. We hope you have noted this and responded to the facts presented in the article, "How Your Missionary Work Is Supported," in the society emphasis issue, page 6. Reports on January designated giving will be given in the February 26 *Recorder*.

The special emphasis in February is

for Jamaica. Our missionaries, the Wayne Crandalls, continue to enlarge the outreach at Crandall High School, Kingston, with the enrollment about 50 percent higher than last year. Your continued support helps meet their needs.

Because of the U.S. dollar devaluation, your Missionary Society must raise more dollars in 1972 to put the same amount of local currency (Jamaica dollars) into their hands. We are working on this. We ask you to keep working on raising in full the amounts already set. If we fail to do this they are taking a growing loss in income. In fact, they have already done this during the last three, or more, months of 1971 when conditions were unsettled and the U.S. dollar was losing value in regular exchange. Such was the experience on all our fields with all our workers. We do not wish, nor can we allow, such a situation to continue.

Remember, we need designated gifts of at least \$1,000 each month (in addition to the regular gifts to Our World Mission, undesignated) if the commitments of your society expressed in their budget are to be met.

Thanks for caring and sharing . . . in prayer and financial support!

Savings in Minority Banks

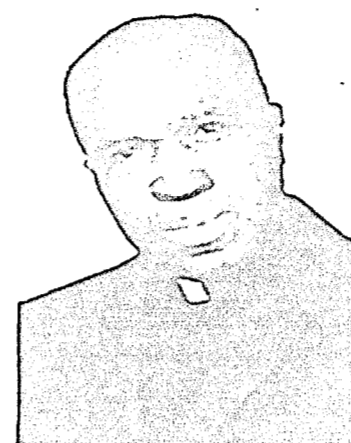
There is a movement among Christians throughout the United States to encourage minority controlled banks and savings and loan associations by depositing part of individual and organizational savings in these black or Puerto Rican financial institutions to further the cause of economic justice.

Now for the first time a list of such banks has been published in a leaflet that also gives the reason for banking by mail with these banks. The leaflet, prepared by Graham R. Hodges, seeks to "enlist the confidence of those to whom church funds are usually entrusted." Individuals and churches interested may order the list from Mr. Hodges, Box 293, Watertown, N. Y. 13601. The quantity price is \$9 per 100.

The Social Outlook in Bermuda

Article No. 2

By Elder Reuben E. Simons



While viewing these Bermuda Islands at the present time I'm proud as I note the ever increasing possibilities surrounding the inhabitants thereof. The time has come when the social structure of life in Bermuda must be made greater.

The vastness of our resources for the greater Bermuda is within reach of our hands as we ponder the following thoughts: Who am I? Why am I here? What am I doing? Where am I going? The social philosophy built around the above thoughts cannot fail to produce the greater Bermuda by the people of Bermuda.

As we look around our globe today we are made to understand what is taking place within the unregenerated hearts of human beings. We are very much grieved as we see the results of lawlessness, bigotry, greed, and the lack of the binding cord of social oneness among the members of the human family.

From the far lands of Europe, Africa, South America, Asia, and the United States of America we are informed concerning the pots of broth that are continually boiling by the fires of discrimination, injustice, envy, and hatred. Every Bermudian should be thankful that the inhabitants in the main are not manifesting the unwanted disposition which would hinder the development of the greater Bermuda.

A Solid Foundation

Here in Bermuda there is presently under construction one of the most outstanding hotels to be found anywhere in our world. It is situated on a hill, giving view to the whole island. However, in order that the building might withstand those seasonable storms which sweep across this Atlantic area there had to be a solid foundation upon which such a structure might firmly rest.

It is not a small matter when we say that the greater Bermuda will call for the very best material cemented within the foundation. Such a task we believe lies within the vision of every public school teacher with the possibilities of building within his pupils those social qualities which will give them the grounded understanding that all human beings of many races and peoples of today have sprung from one foundation.

While walking on the side of one of our streets here in Bermuda a short time ago I looked over the wall and saw children playing. I soon learned that it was a nursery; and I was struck almost beyond measure to see the oneness of child relationships. There were children of all the complexions of skin that we have in Bermuda and they were all playing together, for they were all children.

It is the lesson of social oneness in the light of the Creator which our children must not deny as they reach the age of teens. It therefore becomes most important that parents of our children set forth constructive material whereby children of all races might continually grow up from the foundation of helping make Bermuda the greater Bermuda.

To Him who formed the human tie in the beginning we give praise and glory that our social outlook on these shores might ever grow within the scope of oneness among our races.

Relief for East Pakistanis

The recent India-Pakistani war has compounded the plight of nearly 10 million East Pakistani refugees pouring across the border into India. Temporary housing construction is lagging behind, and officials and relief workers are hard pressed to meet the need for field hospitals and nutritional stations.

The Seventh Day Baptist CSA has issued a plea to our churches to make special contributions to Church World Service in support of these relief efforts. Contributions should be made through the SDB Our World Mission treasurer, and specially designated to be forwarded to Church World Service for East Pakistan refugee relief. —CCSA

"What this church needs is . . ."

To Love Jesus More

By Ben Hartley

"We just need a lot more love and commitment to Jesus Christ in this church," a sweet-voiced old lady said. And my first inclination was to put her down hard with some raucously irreverent comment, because it sounded so trite, so platitudinous.

But Someone stopped me, with the explosive realization that my initial impulse had stripped me and revealed me as one of those whose lack of love and commitment drags like an anchor on the church. It made me physically ill for a few minutes.

If I say I love God whom I have not seen but demonstrate in any way that I hate my brother whom I see and come in contact with every day, then I am a liar, the Scriptures say. And I deserved to get sick!

Not only does the church need more love, the nation and the world desperately need "love sweet love." And these hate-loaded personal encounters which plague me and probably all churchmen surely must be a root cause of our country's illness.

You and I, just two of us, may not be able to cure a nation, or even a church, but we can most certainly be honest with ourselves and begin treating our own evil malady. We can work at resisting the impulses to honk or yell at numbskulls just like us who commit boo-boos in traffic. We can stop or soften criticism of people who fail to perform at standards we expect of them. We can turn the other cheek instead of striking back at the wife or husband or parent or child who has hurt or disappointed us. We can resist those impulses to put down those who disagree with us.

There may be occasions when love and wisdom call for blunt honesty. But isn't "letting off steam" essentially selfish therapy which contemporary life styles may have exalted far beyond its real psychological value. Perhaps it's time we learned and practiced some old-fashioned self-discipline.

Loving Jesus more may even embrace

other old-fashioned practices such as saying you're sorry to someone you love. No, loving Jesus can't be simplified by applying human categories, yet it's the simplest and least complicated love of all.

Where do we start to love Him more? Why with me, of course, and you!

—ACP

No Open Doors?

(Continued from page 7)

centage of world population, than there were twenty-five, seventy, or even one hundred years ago. Despite great advances in many lands and growth in some areas like unto the day of Pentecost there are more people today that have not heard the gospel than in any previous time.

As we look at the fields ripe unto harvest and enter into the staggering need we cannot give up. Christ did not do so nor have those of that great company of followers, who with faith and vision and toil, carried the truth of the gospel to many of their generation. If we are not doing it, who will? If Christ is not being made known where we live who will make Him known? If our fellow-workers and neighbors do not know Him, who will bring them the good news?

Let us pray "the Lord of the harvest that he will send forth laborers into his harvest" (Matt. 9:38). Let us ask Him to open our eyes and take our feeble faith and use it to His glory. For each one of us 1972 can be a tremendous spiritual year as we are obedient to Him.

The Moving of the Spirit

In Penang, Malaya, the people still believe in spirits as is indicated by what happened there recently, according to Charles H. Morris, Baptist missionary.

A spirit reportedly lived in a large tree and was the object of local worship. The city council wanted to build a new road where the tree stood. Since all things must be done decently and in order and spirits also have their rights the council served an official "quit notice" on the spirit after having built a new house for the spirit. Not knowing how long it takes for the moving of this kind of

spirit the council waited a few days before cutting down the tree. Presumably the people now intreat the spirit in its new house provided at public expense.

It would appear that the sometimes criticized missionary song, "From Greenland's Icy Mountains," is still applicable in some parts of the world where people continue to "bow down to gods of wood and stone" — or spirits. The mission task is not done. Spiritism (in slightly more sophisticated forms) gains adherents in our own country.

Announcing . . .

Sabbath Recorder Day

February 19

NEWS FROM THE CHURCHES

LITTLE GENESEE, N. Y.— At our annual church meeting Harold King accepted a unanimous call to serve as pastor for another year. Mrs. Mary Cudahy was elected moderator and Mrs. Harold King and Mrs. George Kuhn succeeded themselves as church clerk and treasurer respectively.

The Christmas community dinner was the last of three community get-togethers sponsored by the church and the Sunshine Society. A birthday party in the spring and a picnic in the late summer were the other events.

The Christmas dinner was followed by a ceremony of the hanging of ornaments on the Christmas tree, a program of

SABBATH SCHOOL LESSON

for February 5, 1972

CHRIST IN THE CITY

Lesson Scripture: Luke 19:37-48.

for February 12, 1972

ENDURANCE AND THE CHRISTIAN HOPE

Lesson Scripture: Luke 21:25-36

readings and music, and the singing of carols. The beautiful white ornaments— all with religious significance — were made by members of the families attending. The tree was later moved to the church where it was a lovely addition to the sanctuary for the Christmas Eve and Sabbath services.

The worship service material as prepared and sent out by the Woman's Board has proved very helpful as monthly suggestions have been adapted for use at our regular meetings. "The Best Gift," with additional music by soloist, trio, choir, and congregation, provided the center of interest in our Christmas Eve candlelight service.

Our Sunshine Society has been busily engaged in a number of projects this fall. The ladies meet once a month, starting with a work session at 10:30. A tureen dinner is served at 12:30 to which anyone is invited. Those in attendance contribute financially as they wish. This has been a means of making a nice addition to the society's treasury.

Following dinner and cleanup we go into our regular worship service and business meeting. An overhead projector and screen have been used in presenting goals and project information in a more interesting manner. This is a boon to those who have hearing problems.

It is our desire to be of more service to those in our community in any way possible. Our slogan for the year:

Coming together is a beginning,
Staying together is progress,
Working together is success.

HEBRON, PA.—The Rev. David Pearson spoke and showed colored slides of the work in Malawi at our church on Friday night, November 19. This was a challenging and inspiring meeting. Members of the Little Genesee church also attended.

Field Evangelist Mynor Soper shared an evening out of his busy schedule to meet informally with us at the church. This meeting was, we believe, very profitable spiritually.

Bible Study and Fellowship Time, instigated by Keith Kenyon, is held Wednesday evenings at the church. The

book, "How To Give Away Your Faith," by Paul E. Little, has been completed and a series of studies, recommended by Mynor Soper, has been ordered and will be undertaken next.

The WSSS ladies made cookies at Halloween time for the inmates of Maple View Rest Home and packed "Christmas goodies" boxes for our four community servicemen, Dewey Swift, Michael Houghtaling, Charles Hemphill, and Keith Kenyon.

Keith Kenyon and Charles Hemphill, with wife and baby son, attended church over the holidays.

George Thompson is attending college at Grove City, Pa., and Karl Kenyon is a junior at Pittsburgh University.

WSSS held its December meeting at the home of Ruth Brock. Rachel Kenyon gave the program and the Christmas boxes for the elderly and shut-ins were packed. Evelyn Hauber was hostess for January with Pearl Brock presenting the program. Gifts of money were voted for the home field evangelist's work, Missionary Board, and Northern Tier Children's Home.

Don and Thelma Stearns served dinner at the Community Hall after church December 18 for Christmas program practice. The annual Community Christmas program was held at the church the Wednesday evening before Christmas, with a good attendance. Our Sabbath School superintendent, Georgianna Snyder, rounded up nearly all of the neighborhood children. They, with our young people, put on the program. Pastor Harold King gave the opening prayer and David Hauber favored with special Christmas music.

The Sabbath School voted to send money from the birthday box and the postage money from Christmas cards to the Northern Tier Children's Home at Harrison Valley. Instead of the "mitten tree," a collection was presented to the school nurse to buy underwear for needy children.

The Sabbath school also voted \$15 to O.W.M. to help in the work of our missionaries and \$15 to our home field evangelist, Mynor Soper, to aid him in his work.

Edith Burdick, daughter of the late Rev. W. L. Burdick, is living full time in her home here after her retirement.

Sunday, January 9, the church held its annual oyster dinner and business meeting at the Community Hall.

May each of us make this one resolution for the year 1972 — to commit our life and our will to God and His will.

—Correspondent

SEATTLE, WASH.— A recently organized youth group, small in numbers but very active, promoted a box social with fine results, planned trips to the snow and bowling activities, and held a pre-New Year's party.

A hundred attended the showing of the film "His Land" produced by the Billy Graham team on the Holy Land.

The David Pearsons held meetings in the various areas on their visit to the Northwest. A film of their work in Africa was shown to the children. A brunch was held for the women at Pastor Davis' home, while the men enjoyed a breakfast together.

Pastor Duane and Katherine Davis attended the Youth Conflict Group seminar for a week. Justin Camenga from Portland filled the pulpit in their absence.

Ten babies and children were presented to the Lord in a service of dedication Sabbath, Nov. 20.

On December 11 an adult dinner party was held at the Dave Schuman home at which thirty were in attendance.

The Sabbath School held its Christmas program December 15, with a message in pantomime by beginners, songs and poems by the primaries and ending with a candlelighting ceremony by the intermediates.

Good News Clubs are conducted by members each week for neighborhood children. Bible studies are held each week, one in the south end and one in the north.

The children's choir has grown from twelve to twenty-one due in part to the influx of children who attended our summer camp.

—Correspondent

OUR WORLD MISSION

OWM Budget Receipts for December 1971

	December	12 mos.	12 mos.		December	12 mos.	12 mos.
	Treasurer's		Boards'		Treasurer's		Boards'
Adams Ctr NY ..S	65.00	1,314.14	10.00	Milton Jct WI ..	87.90	1,108.50	25.00
Albion WI		777.01	25.00	Monterey CA		100.00	
Alfred NY		6,217.35	182.00	New Auburn WI ..	62.25	1,308.36	139.61
Alfred Sta NY	175.00	3,086.35	30.00	New Milton WV ..	50.00	752.35	
Ashaway RI	250.00	3,434.54	164.00	New Orleans LA ..		25.00	5.00
Assns & Groups	2,731.27	3,659.60	1,491.00	North Loup NB ..	200.00	3,075.65	45.00
Battle Creek MI ..	647.26	6,233.26	312.00	Nortonville KS ..	270.00	3,580.40	366.00
Bay Area CA	230.00	720.00	31.20	Ohio Fellowship..	20.00	290.00	250.00
Berea WV	35.00	509.79	21.82	Paint Rock AL ..		657.80	30.00
Berlin NY	241.94	2,044.55	477.00	Plainfield NJ	1,863.84	6,636.12	482.90
Boulder CO	55.68	1,495.24	107.00	Putnam Cnty FL..		70.00	
Brookfield, NY ..	89.00	874.17	95.00	Richburg NY	500.50	1,878.11	41.00
Buffalo NY	105.00	770.00		Riverside CA	565.00	7,458.31	100.00
Chicago IL		1,367.50	21.00	Roanoke WV		55.00	
Daytona Beach FL	100.00	1,510.40	157.24	Rockville RI	30.50	389.76	11.00
Denver CO	248.15	3,360.49	127.00	Salem WV	290.00	3,042.30	202.00
De Ruyter NY	81.00	571.00	10.00	Salemville PA	81.00	1,019.46	235.00
Dodge Ctr MN ..		2,672.14	85.00	Schenectady NY ..		141.73	20.00
Farina IL	128.00	440.00	10.00	Seattle WA		407.50	106.25
Fouke AR		70.00	10.00	Shiloh NJ		8,801.02	866.00
Hammond LA				Stonefort IL	55.00	480.00	31.00
Hebron PA	155.00	1,181.65	35.00	Syracuse NY		220.00	15.00
Hopkinton RI		200.00	121.00	Texarkana AR		60.00	
Houston TX		163.60	5.00	Verona NY	222.00	2,524.07	71.00
Independence NY	31.25	530.75	96.00	Walworth WI	110.00	1,990.35	
Individuals	50.00	1,352.26	270.30	Washington DC ..		1,635.45	166.00
Irvington NJ		2,250.00	25.00	Washington			
Jackson Ctr OH ..		400.00		People's DC			10.00
Kansas City MO ..		702.50	10.00	Waterford CT	266.83	2,616.27	152.00
Leonardsville NY		545.77	5.00	Westerly RI		5,450.50	538.00
Little Genesee NY		1,714.45	30.00	White Cloud MI ..	59.05	918.22	40.00
Little Rock AR ..	74.44	439.17	10.00				
Los Angeles CA ..	500.00	6,024.56	192.00	Totals	\$12,043.55	132,296.35	\$9,327.32
Lost Creek WV ..		2,527.00	36.00	Non-Budget	1,433.41		
Marlboro NJ	429.83	4,713.63	120.00	Total			
Metairie LA		150.00		To Disburse	\$13,476.96		
Milton WI	886.86	11,581.25	1,058.00				

DECEMBER DISBURSEMENTS

Board of Christian Education	\$ 952.12
Historical Society	7.50
Ministerial Education	659.73
Ministerial Retirement	490.42
Missionary Society	6,148.85
Tract Society	1,338.46
Trustees of General Conference	74.97
Women's Society	217.45
World Fellowship & Service	1,100.40
General Conference	2,422.06
Mission Notes	50.00
Salem College	15.00
	<u>\$13,476.96</u>

SUMMARY

1971 Budget	\$147,770.00
Receipts for year:	
OWM Treasurer	\$132,296.35
Boards	9,327.32
	<u>141,623.67</u>
Arrears	\$ 6,146.33
Percentage of year elapsed	100%
Percentage of budget raised	95.9%
	Gordon Sanford
	OWM Treasurer

**You Tell Me
I Am Getting Old**

Dora Johnson

(88 years young)

You tell me I'm getting old;
I tell you that's not so!
The "house" I live in is worn out—
And that, of course, I know.
It's been in use a long, long while,
It's weathered many a gale;
I'm really not surprised you think
It's getting somewhat frail.

The color's changing on the roof,
The windows getting dim,
The walls a bit transparent,
And looking rather thin.

The foundation's not so steady
As once it used to be;
My "house" is getting shaky,
But my "house" isn't me!

My few short years can't make me old
I feel I'm in my youth;
Eternity lies just ahead,
A life of joy and truth.
I'm going to live forever, there;
Life will go on — it's grand!
You tell me I am getting old?
You just don't understand!

The dweller in my little "house"
Is young and bright and gay—
Just starting on a life to last
Throughout eternal day.
You only see the outside,
Which is all that most folks see.
You tell me I am getting old?
You've mixed my "house" with me!

**A Cassette Ministry
for Evangelism and Growth**

The filmstrip library of the American Sabbath Tract Society has now made a strong beginning in a free cassette ministry to the churches. The Audio and Visual Services Committee has made initial purchases from Campus Crusade for Christ of seventeen cassettes—thirty-four programs. Twelve of these are in a series. Five are on selected subjects that are vital to individual and group growth and service. They can be ordered in the same way as filmstrips. The committee has previewed them and believes that they are suitable for adult and older youth group study. The topics on the five cassettes are listed here; the others will be listed in a later issue.

1-ROM-68

- A. Why Study Romans? Background — Bob Kendall
- B. Introduction and Theme of Romans (1-17) — Bob Kendall

12-PI-70

- A. The Drug Problem — Dr. Hardin Jones
- B. Questions and Answers — Dr. Hardin Jones

1-WCB-70

- A. The Uniqueness of Jesus — Bill Bright
- B. The Uniqueness of Jesus — Bill Bright

1-FL-69X

- A. What Kind of Parent Are You? — Dr. Brandt
- B. Teaching Christianity in Home — Dr. Hendricks

2-HS-70

- A. Incomparable Christ—John Flack
- B. God's Fingerprints — John Flack