

The Sabbath Recorder

World Vision Relief

The World Vision Relief Organization, a separately incorporated division of World Vision International, channels an average of three million dollars worth of food, medicine and supplies yearly to many countries and is on standby to respond to disaster anywhere in the free world. Dr. Donald E. Warner is the new director of the World Vision Relief Organization.

Perennial Hypocrites

James Flamming, pastor of a Baptist church in Abilene, Texas, addressing the second annual Baptist-Catholic Regional Conference confessed some sins of church people, which may be like some that we ought to confess to God and do something about. He put it this way for both Protestants and Catholics:

"Preaching more than we practice, more often reflecting the culture rather than the person and work of Christ, and getting so bogged down in traditions and mechanics that we lose the joy of the gospel."

The church, he added, often suggests more mercy than we are prone to mete out; it stresses more urgency than our daily habits allow; it declares more love than we practice; it preaches more forgiveness than we in reality forgive; and it declares more dedication than our weekly schedules permit.

"We are, in fact, perennial hypocrites," he confessed.

Flamming argued that facing these problems should not cause church members to quit their churches, but rather should challenge them to give of themselves in seeking solutions.

Americanism as a Religion

In early November a group of twenty-nine Jewish and Christian theologians and sociologists met at Wake Forest, N. C., to discuss such questions as whether Americanism is the predominant religion of this country. Rabbi Marc Tanenbaum, one of the leaders of the conference fears that the present stress on evangelism in Key '73 may further entrench evangelical Christianity as a religious establishment and endanger relations between Protestants and Jews.

On the other side Elwin A. Smith, provost of Eckerd College in St. Petersburg, Fla., charged that religion in the United States "has lost prophetic moral concern and degenerated into piety and moralism." He said piety is "in" and morality is "out" for Protestant America. He contrasted "piety," which he said consists of acts and attributions of a religious type that enjoy wide public acceptance, to "morality," which he defined as an understanding of right and wrong to which all persons, irrespective of wealth, learning or public position are subject.

Beware of substitutes: Jehovah's Witnesses will soon release *The Bible in Living English*, which is in no way related to the enormously popular *Living Bible*. The similarity of titles is unfortunate and confusing, if not deliberate.

—Tyndale House

SABBATH SCHOOL LESSON

for December 30, 1972

THE RESHAPING OF LIFE

Lesson Scripture: Jeremiah 18:1-11.



Launching Key '73 with the New Year

The first big impact of Key '73 comes the first week of the year with community and local church planning meetings scheduled. It is the greatest cooperative evangelistic effort ever launched to call a whole continent to Christ. It is not a program of great revival meetings in which the Christians are spectators; its success depends on lay involvement in Scripture distribution and witnessing. The above picture shows Dr. Carl Henry, principal originator of Key '73, inviting all of us to help call our continent to Christ. Seventh Day Baptists leadership is deeply involved in the planning. Let us all do our part where we are!

The Sabbath Recorder

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Year-End Inventory

One of our Conference presidents, now serving on the mission field, introduced the idea of a spiritual inventory by which we could check up our growth and put new life into our churches. The plan has been part of our program of advance for a number of years. Some found it very valuable; others were reluctant to enter into it wholeheartedly. Maybe it was because we did not want to face the situation that an honest inventory would reveal.

We ought to be all for a spiritual inventory either worked on in a small group or in the quiet of our own inner closet. Unless we face our shortcomings realistically we are not likely to make a determined effort to do substantially better in the year to come. There is something to be said for meeting as a group to take inventory. We gain strength from knowing that others are struggling with much the same problems and are committing themselves to real improvement. Though we need not confess and confide beyond what will be helpful to others we can tell how the Lord has helped us to make progress.

No spiritual inventory is complete that does not include an honest appraisal of our stewardship. It would border on hypocrisy to write down the evidences of our spiritual status and omit a financial accounting. Have we made excuses for not contributing adequately to the Lord's work? Did we tithe consistently through the year and remember the church and its varied mission whenever extra money came in? How much did we spend on unnecessary things for ourselves in relation to what we spent for the Lord's work? Are we willing to face up to it? Again, did we spend beyond our means for toys and gadgets for members of the family at Christmas time and give little extra to missions?

Inventories can be pretty uncomfortable, particularly our benevolence accounting, unless we have been both generous and systematic. It is well to check up on ourselves before the last day of the year, for it gives us a little time to complete our pledges or make new ones. Much as we may be irked by the rising income tax assessments, there is one real blessing that can be ours in December. What-

ever we give now reduces the amount of income tax we have to pay later. In a modest way we can multiply the loaves and fishes by extra gifts before the end of the year. If in doubt about whether we have given a tithe or more, let us take it out of the bank, if need be, and finish the year with that happy feeling of having done our best.

First Chapter Not Missing

We have sent a well-trained civilian geology scientist to the moon for this latest and perhaps last moon walk. Scientists have not yet had a chance to analyze the 300 pounds of rocks collected from the chosen landing area, but the word of the geologist on the spot was that the rocks found were probably the result of volcanic action and were therefore the youngest (in millions of years) so far found on the moon. The report says that it was this chapter of moon history that the scientists wanted to fill in from the astronomical excursion. They noted that the first chapter was missing.

Scientists would probably say much the same thing about the book of earth's history; that most of the chapters have been written but the first one is missing. They are also having more and more difficulty as new discoveries are made of coming to agreement on dates and content for the first chapter of man's history. Long-held theories of the progression of prehistoric man from ape to human have had to be discarded by the discovery of the fossilized remains of a perfect man thought to be much older than "the missing link."

The first chapter of earth's history and man's history, lacking to the naturalist or geologist, has long been known to the supernaturalist and all those who believe in the Creator. The first chapter of the Book of God's revelation to man, the Bible, may not be as long or as detailed as we might desire, but that chapter on origins is not missing from the believers' Book. God made it all and He made man in His image. If He had not, there would be no astronauts walking on the moon, taking advantage of the laws of God and unlocking more of the secrets of God's universe.

Meeting the Greatest Need

Christmas is past, but the benefits of the coming of Christ cannot be confined to the seasonal celebration of the Messiah's birthday. An expression of this came recently with some publicity sent out by the New York Bible Society on the flap of a contribution envelope. The wording was as follows, "The world's greatest need is met by God's greatest gift."

The essence of Christian theology and the Christian mission is beautifully stated in those few words. We have not always felt the greatness and urgency of the world's need. God felt it. He felt it because of His superior knowledge, His omniscience. The closer we are to God the more clearly we will see the world as He sees it. Shallow thinkers and those caught up with conformity to the world quite naturally do not see the contrast between what is and what ought to be. Their view of sin is not God's view of sin. God saw the need, the sin of the world.

The world's greatest need can be met. Man has not the desire, the love, nor the power to meet the greatest need; he specializes in creating and meeting lesser needs. God nearly twenty centuries ago met the world's greatest need, not with a program or good advice, but with a gift, His only begotten Son. He had the love and the power to meet the need of sinful man with the offer of salvation through the sacrifice of His Son.

At one time in the year we lay stress on the incarnation, the manner by which God identified Himself with His creatures. When the Nativity celebration is over and we have remembered again that Christ came as the virgin-born Son of God, we again lay the emphasis on other verses of Scripture that tell the story of God's love a little clearer than, "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). The greatest gift involves more than birth; it involves dying for sin as in John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

DECEMBER 30, 1972

Resolutions Of NCC General Assembly

The ninth and last meeting of the General Assembly of the National Council of Churches at Dallas in early December wrestled with restructure and made progress in determining its course for the future. The General Board and the General Assembly endorsed some policy statements and adopted sixteen resolutions on a wide variety of subjects relating to national, international, and church problems. Copies of the resolutions have been supplied to denominational journals such as this one.

Seven of the sixteen resolutions were related to the Vietnam war in one way or another, a number of them being critical of our government's actions and policies in Indochina. Others covered a wide range of concerns from Middle East Christians, racial tensions in South Africa and the U. S., human rights, children's rights, and drug traffic to the use of iceberg lettuce without a union label. None of the resolutions had to do with evangelistic work of the churches; one called for the Governing Board to develop support for education of pastors and other church workers overseas. Without attempting to evaluate any or all of the resolutions passed by this large representative body, we print here one of the Vietnam resolutions adopted.

Resolution on Medical Aid to Indochina

Biblical teaching and Christian conscience compel us to relieve suffering whenever it occurs, regardless of political boundaries or affiliations. The National Council of Churches took note of this imperative in its December 3, 1965, policy statement on Vietnam, and has reiterated it in several resolutions since.

Since 1965, however, the small, non-industrialized lands of Indochina have been subjected to the heaviest bombardment by air, sea, and ground forces in all the history of warfare.

Noting that the National Council of Churches and the World Council of Churches have marshalled \$7,867,515 worth of resources for relief in Indochina over the past eight years — less than the cost of a single B-52 bomber;

And noting that almost 92 percent of this aid has been given to the part of Indochina controlled by governments allied to the United States, while only 8 percent has been available for the areas of Indochina which have been bombed most heavily;

The Ninth General Assembly of the National Council of Churches requests that member churches correct this imbalance, both under existing conditions and under conditions of a peace agreement or armistice. To this end, the Assembly recommends to its member churches and to Church World Service the speedy provision of substantial funds for the reconstruction and refurbishing of war-destroyed clinics, hospitals, and other facilities in the Democratic Republic of Vietnam and other "enemy" — controlled areas of Indochina in accordance with the needs indicated by the Red Cross societies and other indigenous leaders of the respective countries. The World Council of Churches Emergency Appeal for shipment of medical supplies to North Vietnam and the more long-term World Council of Churches Fund for Reconciliation and Reconstruction in Indochina should be considered as major channels for such initiatives.

NCC Officers Elected

The General Assembly of the National Council of Churches elected and installed the Rev. W. Sterling Cary, United Church of Christ official as president for the next three years to replace Dr. Cynthia C. Wedel, who was given the Russell Colgate Distinguished Service award "in recognition of her devoted ecumenical leadership."

Dr. R. H. Edwin Espy, American Baptist, had announced that he wished to retire from the post of general secretary at the end of 1973 and it was expected that he would have to be replaced at this meeting. He was, however, re-elected. He stated to the General Assembly and new Governing Board: "The revised structure of the Council which you have adopted promises exciting developments in closer ecumenical cooperation between the NCC and its member communities."

Bible Society Support

Seventh Day Baptists have long given moral support to the American Bible Society. They have frequently expressed strong approval of the aims of the society and the efforts to reach larger Bible translation and distribution goals.

Furthermore, Seventh Day Baptist churches and mission stations have received untold benefits from discounts and grants. As the American Bible Society serves the needs of all it serves our needs. If we were to figure out a balance of payments as our country does with other countries it is pretty certain that we would find that we have, over the years, received far more than we have given. In other words, we are on the receiving end of the missionary work of the Society more than on the sending end.

Let it be said that in recent years Seventh Day Baptist support of the American Bible Society has increased substantially and that increase has been deeply appreciated by the Promotions Division even though the amount is small in relation to the total budget and in percentage relation to our own benevolence budget.

Recently the Bible Society sent out to denominational representatives a report of denominational support through the third quarter of 1972. A later report will show what our people have done during the fall months when there is normally more emphasis on giving to this cause. It should be remembered that our Conference does not vote money to the Bible Society but encourages church members to make designated gifts, preferably through the church treasury for accuracy in crediting.

The amount credited to Seventh Day Baptists during the July-September quarter is \$80. It is not much, but twice as much as during the same quarter in 1971. The total amount from January through September was \$290.55, again somewhat higher than during the same months of 1971. The total for twelve months (including the fourth quarter of 1971) was \$1,272.51, a good increase over 1970.

The Bible Society has a constantly expanding need, much of which must be met by individuals in the churches that see that need. A few denominations in-

creased their interest in and contributions to the American Bible Society in 1971, as ours did. There were forty denominations that gave less in 1971 than in 1970, supposedly because they had set higher priorities on some denominational projects. There was an overall decrease of \$167,000 in denominational giving although the total of such giving was \$1,246,190. This makes up only a portion of the total budgets from all sources.

The work of the Bible Society deserves a high priority in the giving of ecumenically-minded people, for it is foundational to the whole Christian cause. No denomination can publish and distribute Bibles to all the world or meet the need for Scriptures in emergency situations. There is concern lest we as a people fall short this year of the support that we can't afford not to give to this world work.

L. M. Maltby, SDB representative
on the ABS Advisory Committee

SABBATH RECORDER NEWS

There are good things to come in the special and regular issues of the Sabbath Recorder in the early part of the new year.

The next issue (January 6) will be filled with missionary articles. It is the annual first-of-the-month emphasis issue featuring the work of the Missionary Society.

The January 20 issue, already well planned, is a vocational number prepared at the request of General Conference by the Vocational Committee of the Board of Christian Education.

The February special issue designed for outside distribution, edited this time by Herbert E. Saunders, bids fair to be a very attractively designed number with good articles under the theme "Joy Is Like the Rain." This should be ordered in quantity immediately so that no one will be disappointed.

Again for the third year, the third Sabbath of February will be observed throughout our Conference as *Sabbath Recorder Day*. Suggestions are being prepared. The *Recorder* for February 17 will feature *Recorder* promotion.

Mail-Order Business

There are some close parallels between the big mail-order business and the work of the American Sabbath Tract Society. A newspaper article points out that economic forecasters have been predicting the doom of the mail-order business for half a century, but it grows and grows in spite of the general availability of goods and the emergence of huge supermarkets and discount chains. The article states that the mail-order catalog remains America's all-time best seller with 75 million distributed this year by three main companies. Sales for 1972 are expected to reach \$4.5 billion as compared with \$3.4 billion in 1969 and \$1.5 billion in 1957.

Christian leaders in some quarters have been predicting the doom of tract ministries for about fifty years. Never have so many tracts been published and distributed as at the present time. If our own Tract Society and the people it serves still clung to the idea that tracts have lost their effectiveness in this country they would be behind and would miss the opportunity of having a major part in a growing ministry.

The mail-order industry has succeeded because of its pioneering in the area of consumerism. In other words, they studied the market and gave money-back guaranties if the buyer was not completely satisfied. They updated their methods to match consumer desires. Much the same is true of tract publication and promotion. Tracts must carry a message in an attractive form that meets people's religious needs. It is not quite the same as sales promotion, but there are similarities.

Another interesting comparison shows up. Although called mail-order houses they do not now depend on the mails for orders; they depend on the telephone. About 70 percent of all catalog orders are telephoned by the customer. An up-to-date Tract Society deals with other types of communication. It, too, expedites orders by telephone. (Recently our office received a telephone order for nearly 6,000 tracts from Los Angeles). The Tract Society quite logically expands its services to include audiovisual presenta-

MEMORY TEXT

"For you know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. . . . Thanks be to God for his inexpressible gift" (2 Corinthians 8:9; 9:15).

tions, radio work, tape ministries, and other ways of encouraging people to order the printed material available. They must spend their money — like the mail-order houses — where it will produce the greatest results at the least cost. This may mean providing equipment in foreign countries where people of like faith can produce our tracts in their own language.

There is a great future for tract distribution. The other means of communication do not threaten the printed page. In fact, every successful religious broadcast or television program has to develop a publication to follow it up — and to keep up the support. Far more converts are made through the printed follow-up than through the spoken word, we are told.

Leon M. Maltby,
Corresponding Secretary,
American Sabbath Tract Society

Our Prayer Corner

Suggestions for Prayer This Week Pray for:

1. The many young people who have experienced new life this year, that they may grow and show fruit in 1973.
2. The many young people who have not yet committed their lives to Christ, that they may get help from the rest of us to do so in 1973.
3. The Scripture distribution so important to the success of the Key '73 evangelistic thrust.
4. The blessing of God on the renewed efforts of our churches in tract evangelism.

Outdoor Education Among Seventh Day Baptists

The Christian education program that occurs outside buildings and in "camp" settings is growing rapidly in numbers of persons involved as well as quality and variety. Seventh Day Baptists have made significant strides in outdoor Christian education which has tremendous effect on our evangelism and service.

Almost 100 more days in camping and 100 more staff members were involved in serving the 1,031 campers of 1972 summer as compared to 1971. That 1,031 campers group is 122 more than 1971's aggregate.

Reports of camp programs show a wide variety of experiences in the temporary communities established by camp leaders. Biblical studies, worship, outdoor cooking and hiking, campfires, and other "usual" camp activities have widely different formats in different camps.

Skill-learning camps have trained many older campers at Camp Wakonda under the guidance of Rev. Earl Cruzan and others. Short retreats are being scheduled repeatedly in many camps, although summer-oriented buildings are the usual camp shelter. Winterizing of part of the buildings has been done in some Seventh Day Baptist camps, while in others it is in process. At present, nine of these three-day retreats have been included in statistics, but an equal number have probably been held in summer or winter but not reported.

Family camps in Pacific Coast and Allegheny Associations have been reported as very joyful and creative experiences. Camp facilities are being used more and more for family-oriented Christian retreats. For instance, the North Loup church conducted a series of camp retreats in which different age and interest groups considered their relations through the church. Besides Pastor Victor Skaggs, Debbie Barber of SCSC and Light Bearers helped conduct these short camp experiences.

Music and witnessing training were significant in Camp Miles this year where

Evangelist Mynor Soper and the Light Bearers helped staff the Southwestern Association camps. SCSC members Gary Hemminger and Margaret Pederson also assisted Director Ken Van Horn and helpers at the camp held in a state park in northern Louisiana.

Half the seniors at Harley Sutton chose to go blindfolded all of one day, and the other half chose to go speechless the following day. Very fruitful learnings about community building and personal creativity and compassion were reported. The group also spent Sabbath afternoon worshipping and visiting with the aging in a nearby nursing home. Originally a worship and visitation had been planned for the county jail, but flood conditions changed those plans.

If you have a camping program to report, the new Camp Program Committee of the Board of Christian Education urges you to share it with them so they can add it to their resources for sharing. A "sharing tool" suggesting areas of available special interest was distributed at Conference. Copies are available from the board. Robert Stohr, Richburg, N. Y., 14774, is chairman of Camp Program for 1973.

If you wish assistance in camp programming (personal or literature or organization-references) please write to the board.

SBC Still Growing

Which is the largest Protestant denomination in America? If anyone should ask, it is the Southern Baptist Convention which has been spoken of in recent years as having a membership of over 11,000,000. If projections proved accurate the Convention ended 1972 slightly over 12 million. The increase was largely from an all-time high of baptisms, estimated at 452,673 for the year. Total financial receipts were expected to reach the one billion dollar mark. Training Union, Woman's Missionary Union and Brotherhood declined somewhat in enrollment, but Sunday School increased for the first time in several years to something over 7 million.



Word from the Lord

1 Samuel 3:1-21

Sermon delivered at Paint Rock, Ala., by Missionary David Pearson, just prior to the return of the Pearsons to Malawi.

Jeremiah had been in a dungeon for several days, when he was sent for by King Zedekiah. The king questioned, "Is there any word from the Lord?" Jeremiah responded, "There is." It was not a good word, for King Zedekiah was to fall into the hands of the king of Babylon. In the course of time his sons were killed before his very eyes. Before long those same eyes were plucked out, and he, King Zedekiah, was put in fetters.

I trust that you have come to church today in search of a word from the Lord. I believe there is a word, and I am sorry I am not a better representative, a better spokesman to give it.

In the Scripture background to our message today, we note that the Word of the Lord was precious in those days when Samuel was a boy. In place of the word "precious" the Revised Standard Version has substituted the word "rare." Maybe the Word of the Lord was precious because it was rare, which would be in keeping with the "law of supply and demand." Today the Word is rare and precious. The Bible speaks of a famine of the Word of God, and it could be that we have entered upon it. Bibles abound; sermons are preached; but men are hungry.

Verse 3 of our Scripture reading speaks of the lamp of the Lord as not having gone out. What of the Lord's lamp nowadays? I am of the understanding that the number of men within Christendom increases, but that the percentage of Christians in the world is lessening. It has been predicted that the percentage will drop to 2 percent by the year A.D. 2,000.

Faced with such need, the seminaries of our land ought to be turning out some first-rate men to help meet this need. In

August of 1971 *Redbook* Magazine published the results of a poll taken among Protestant seminary students. This poll revealed that 56 percent of the students questioned the Virgin Birth of Christ, 71 percent rejected the belief of life after death, 54 percent rejected the bodily resurrection of Christ, and 98 percent rejected the personal return of Christ to this earth. How much spiritual good can we expect to be done by students of this type? What can we do to help keep the lamp of the Lord alight? What can be done to promote appreciation for better understanding of the Word of the Lord?

I. Love the Word of the Lord

One wonders as to what extent young Samuel loved the Word of the Lord. He had been given to the Lord, and I believe came to love the Lord's Word. He came to be a fine prophet of God, and dealt truthfully and faithfully with the Lord's words.

I enjoy using a nice Bible, appreciating the smell of paper and leather. But when we speak of loving the Word of God, we do not refer to the mere binding. In loving the Word, we remember the source of that Word, and value its contents. Its content is what it is, because its source is Who He is!

Haralan Popov who suffered imprisonment for many years under the Communists, loved the Word of the Lord and longed for it. One day he noticed that a fellow prisoner possessed a copy of the New Testament, the pages of which were being torn out and used as cigarette papers. Pastor Popov succeeded in buying this mutilated Testament and proceeded to memorize forty-seven chapters of it, before it was discovered and confiscated.

Do we love the Word of God, or does it interfere with the daily newspaper?

II. Read the Word of the Lord

The boy Samuel in our account was not interested in reading the Word of the Lord, but he was interested in listening to the Word of the Lord. This he did eagerly.

Great efforts have been made to produce the Bible in many languages. It seems there is no end in English translations and paraphrases. Bibles appear in all sizes from pocket size to pulpit, and in various colors and shapes. Should an enemy ever conquer us and seek to destroy our Bibles, it would prove a difficult task. So many do not appear as Bibles at all. Then too, God will continue to protect His Word.

In a certain Communist country materials were prepared to ridicule and undermine the Scripture. In order to do this, parts of the Scripture were actually quoted. Christians were happy to use this literature, because it provided them with free Scripture portions. Communists seemed unaware of the use that was being given these portions.

To us the Bible is readily available. Several copies may be found in many of our homes. Let us *read* the Bible.

III. Obey the Word of the Lord

Samuel received the Word of the Lord readily. To him, it was not a question of obeying or not obeying. God was telling him what He, God, was going to do to the house of Eli. Judgment was about to fall to Eli because he had failed to restrain his sons in their blasphemy. For Eli the time for obeying God had passed.

James warns against hearing apart from doing and pleads, "But be ye doers of the word, and not hearers only, deceiving your own selves."

Obedience is not easy. It does not happen automatically. This question of obedience affects one's entire life—one's whole manner of living. We talk glibly of being servants of Jesus Christ. Are we obedient servants? Jesus Himself said, "And why call ye me Lord, Lord, and do not the things which I say?"

IV. Share the Word of the Lord

Samuel shared the Word of the Lord

with Eli; in fact Eli insisted that he do so. The word was not a happy word, but after all it was the Word of the Lord.

One of the best ways to share the Word of the Lord, is to share it with our children. Listen to Deuteronomy 6:6, 7. "And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in this house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The Christian parent possesses no greater joy than to see his children walking "in the way." Can you visualize now, your children years from now, sitting in their homes with their attention centered around an open Bible? O joy, O delight!

The famed Dr. W. A. Criswell has effectively said that somebody told his father, and that his father told him, and that he must now tell somebody else. This is what it means to "pass it on."

Another way of sharing is to promote evangelistic meetings in our churches. One pastor of a large church, announced a special series and said, if you want to come, bring an outsider. Attendance at the large church was very poor, but the harvest, percentage wise was very great. Some of the most prominent leaders of the church were unable to attend, as it was too difficult to bring outsiders.

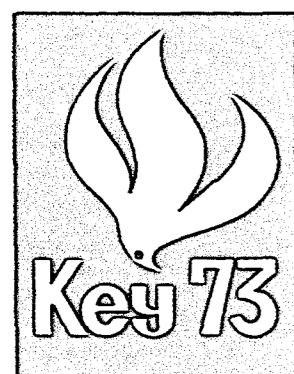
Sharing the Word of the Lord may also be done in the sharing of our means. The Bible Society is worthy of your gift, then too, there is Underground Evangelism which is able to smuggle Bibles into Communist territory.

I have tried to bring a helpful message, but if Christ could have been here in person, I am sure that His message would have been so much better. For the present, we may have to sit at the feet of inferior teachers, but the day will come when we shall forever be with the Lord, and we shall say, like Samuel, "Speak; for thy servant heareth."

Alike in Christ

In recognition of the birth of Christ differences are subdued and all of us concentrate more on how we are alike than on how we are not alike.

Problem in scheduling . . .



**Launch TV
Special
January 6**

Word has just been received of a change in plans for the "Faith in Action" TV Special — the Key '73 launch event film. Previous releases indicated that this was to be shown on national network television. The latest information is:

"ABC—TV, CBS—TV and NBC—TV were all approached by the chairman of the Key '73 Launch Event. All three of the networks were unable, unwilling, or otherwise not inclined to make time available either on a public service basis or on a purchase basis. Therefore, the film must be carried on a syndicated or individual station basis. The "Faith in Action" film will be provided free of charge. However, local committees may find it necessary to buy time locally if public service time in a desirable time slot is not available. This expense is to be defrayed locally."

Those wishing further information should write to the Rev. Virgil Megill, Key '73 Mass Media Office, Box 512, 2 Green Village Rd., Madison, NJ 07940 (Phone: 201-377-440).

Recently a Fort Wayne, Ind., TV station was approached to carry the Key '73 "Faith in Action" film, January 6, at 7:30 p.m. The station management was very sympathetic to the request, but regretfully the time was committed. There were some men who were unwilling to take "no" for an answer. They arose the next morning at 4:30 a.m. and pleaded in intercessory prayer that the Lord might find a way. Later that day the telephone rang. The TV station manager said that they had a cancellation and that they would be happy to carry the Key '73 TV special at 7:30,

Saturday night, January 6. Praise God that some men don't take "no" for an answer.

Dr. Ben Armstrong, chairman of the Mass Media Sub-Committee has indicated that as of December 5, fifty-four TV stations (some of the largest markets) are committed to show the launch event film. Of these, twenty-seven have made commitments for a specific time on January 6. *Be sure to check your local TV listing.* Join in prayer NOW as further contacts and arrangements are made that the launch special may be shown in ALL major markets!

For your prayer and praise . . .

Insights from Jamaica

By Wayne N. Crandall

One special thing came out of the reports from the young people's Summer Crusade last August that impressed me. There were two groups which were miles apart with no means of contacting one another. Both groups were having problems and each group decided independently to have a day of prayer and fasting. These were held at the same time on the same day and each got results. Praise God!

The financial aid from the loyal Seventh Day Baptists in America for the operation and building program of Crandall High School, Kingston, Jamaica, has been tremendous. You (and others) ask for prayer requests. Please consider:

As one is surrounded with abject poverty, unemployment of over 25 percent, a high rate of illiteracy, and despair, crime and violence are bound to be prevalent. They are. Pray that we may not only be a light in this need but contribute meaningfully to as many lives as possible.

One of the promising young Seventh Day Baptist girls is preparing to be a doctor. Last summer she visited the United States and Canada. I asked how she enjoyed it up there. Her reply, "I didn't like it — every one is too materialistic." (How would she have reacted to your life, reader?)

We feel the need for prayer support that we not tire of well doing and become callous and insensitive to the needs of the people. The task often seems so great one is tempted to despair.

The thoughts expressed by the anonymous writer in a recent *Helping Hand* lesson have been a great comfort: "I am only one, but I am one. I cannot do everything, but I can do something.

What I can do, I ought to do, And what I ought to do, by the grace of God, I will do."

There is a young man who has indicated a desire to serve as a dedicated worker in Jamaica. May we pray that this development may advance the cause of Christ in this Island.

LET'S THINK IT OVER

They Want the Church To Change

A survey of church members in Norway has recently been made which shows a strong desire (60 percent) on the part of those interviewed for change in their churches. They say the churches are too old-fashioned, too solemn and too ritual-minded. They say they want more involvement for youth, lighter, faster music, more tolerance, less materialism, more love.

There can't be much exception taken to some of the desires brought out in the questionnaire. It is an indication that there is something wrong with the church as they see it. There may be some question of whether they, having seen it at close range, have left or whether they have left it and then looked at it from distance.

The survey was evaluated by Kai Holien, pastor of a Baptist church, but presumably most of the 423 people interviewed were connected with the Lutheran church, for Baptist numbers are relatively small in Norway. The complaint of being too ritual-minded would be more applicable to the state church than to the free church. The purpose of the questionnaire was to determine what church-connected people were thinking and to decide what sort of evangelistic needs existed in Norwegian society that could be met by Baptists.

There are some interesting, seemingly contradictory, results of the survey. Whereas 94 percent said they belonged to a church, only 18 percent attended once a week. In a country where infant baptism is the rule it was found that although 50 percent believe in infant baptism, 39 percent think that baptism is only for believing young people and adults. But the strangest statistic is that 64.5 percent still pray, but 360 of the 423 interviewed say that Jesus Christ has a church and 85 percent saying that significance for others "but not for me." Here we have 94 percent belonging to Christ has no real significance for them.

In light of the above figures there may be reason to discount the validity of the complaints against the church. The thinking was not too clear. Most of those who called for change were young people. It is a sad commentary on the effectiveness of the churches of Norway if they have failed to make Christ significant to such a large proportion of those who claim membership. Certainly there is a wide open field for an evangelism that presents the living Christ.

If Parochial Schools Close

In order to gain public funds for parochial schools Catholic leaders have occasionally threatened to close their schools and dump their pupils into the public schools, which would supposedly swamp the school administration and impose an unbearable tax burden. Under present conditions it appears that any foreseeable shifting from parochial to public schools would not be a serious problem and would result in less expense than the dual system.

Dr. Martin A. Larson, under a grant from the Americans United Research Foundation, made an in-depth study of parochial school closings and public school financing in 1971 and 1972 in sixteen representative cities, some of which have experienced drastic declines in Catholic school enrollment. Among the Larson book's conclusions are the following:

The cost to taxpayers of absorbing parochial school transfers into public schools is "far less than a program by

which private systems might be funded at public expense."

In cities where the ratio of students in Catholic schools was three times the national average transfers from parochial to public schools have caused no dislocations and have even been "conducive to community harmony." Lower birth rates in recent years have all but halted public school growth and have even produced numerous empty seats and classrooms.

Parochial schools are not closing primarily for financial reasons but because of changing parental preferences.

"Should every private school in the United States close before 1979, the total public school enrollment will be approximately the same as in 1970," writes researcher Larson.

More Freedom Sought in England

We fight our little battles in the United States over the separation of church and state, expressing fears lest government support of church activities might lead to government control of the church — which is inevitable. It is interesting to observe how different the battle is in England, where the church is struggling for the privilege of formulating its own doctrine and determining the nature of its worship services — now set by Parliament.

Word comes that the General Synod, the governing body of the Church of England, is asking the British Parliament for freedom to control its own liturgy and worship. At present the church has to ask Parliament for permission each time it wants to change its services or formulate its doctrine. The new measure to obtain blanket freedom is the last of a series through which the Church of England has sought greater liberty.

In order to hope for passage of the measure the synod had to state that whatever changes are made at any time the 1662 Prayer Book will not be scrapped, but can be used by any church desiring to do so.

Problems of Soviet Jews

The Soviet Union, which relaxed its ban on the emigration of Soviet Jews to Israel in an apparent attempt to flood the struggling little country with assimilation problems has more recently virtually stopped the flow, according to reports.

The American Jewish Congress on August 17 accused the Soviet Union of "holding Russian Jews for ransom" by imposing exit fees up to \$25,000 on educated Jews. The Congress leaders state that the more talented the visa applicant, the higher the price, which is extortion. They made an open demand "that Soviet Jews be given the right to leave the USSR and that this right be implemented without tricks, impediments, obstruction, or clearly impossible dollar demands."

Michael Zhidkov, pastor of the Moscow Baptist Church, when questioned recently at Nashville, said that he felt that Christians faced more restrictions than Jews. Jewish people are allowed to leave Russia, but Christians are not. Baptist pastors deny oppression but admit restrictions.

Unbearable Emigration Tax

There is further information available on the unbearable emigration tax recently imposed by the USSR to prevent educated Jews from leaving the country. Russian authorities have tried to justify the tax on the basis of education costs. Jews must refund the cost of their education to the Soviet government in amounts ranging from \$5,000 for a graduate of a teacher's institute, to a doctor of science who would have to pay approximately \$30,000. Since Soviet academicians or skilled specialists earn average monthly salaries from \$200 to \$300, such special taxes are beyond the resources or even dreams of educated Russian Jews, no matter how well established.

Rabbi Marc Tanenbaum, national director of the Inter-religious Affairs Department of the American Jewish Committee, in his weekly radio remarks, commented:

"One can understand Soviet concern at the possibility of a brain drain. Other

countries have the same problem, but deal with it by giving incentives to their citizens to stay, rather than denying them their human rights and then fining them for wanting to leave. If the Soviet government persists in this outrageous travel tax, perhaps the time has come for Jewish scientists and cultural specialists to submit a bill to Soviet authorities detailing the price for services rendered by the Jewish intellectual, scientific, and artistic persons to the advancement of Russian science, technology, economy and creative arts. On the cynical basis, the due bill owed by the Soviet Union to its Jewish academicians would be little short of staggering, and would be more than adequate repayment for their education."

It is little wonder that reaction throughout the world has been one of shock and of the strongest moral condemnation.

Southern Churches Changing

Southern Baptist churches of the Deep South seem to be gradually changing their attitude toward accepting Negro members. Three large churches in Dallas, Texas, have recently taken in a number of Negroes. One of the churches by secret ballot unanimously elected George Abernathy to the board of deacons. He is a staff sergeant at nearby Laughlin Air Force Base and is one of twenty Negroes in the First Baptist Church of Del Rio. His unanimous election to the diaconate is considered significant since several white candidates were not unanimously accepted.

The action at Dallas is in sharp contrast to earlier action at Birmingham where a mother and daughter were refused membership because of race. However, that refusal split the church and led to the formation of a 300-member church by the pastor who had resigned in protest.

It is not likely that white churches will soon become evenly mixed or that all black churches will become half white, but changes are coming and the refusal of membership because of race is coming to be seen as contrary to the spirit of the gospel.

Education Improves Arab-Israel Relations

The tension between Arabs and Jews in Israel is reported to be reduced significantly by a sharp increase in the number of Arabs enrolled in government supported elementary and high schools. There are now 86,000 Arab students enrolled in 280 elementary schools and 12,000 in forty-one high schools, an increase of 6,000 and 1,500 over last year. It is also reported that there are 1,000 Arab students enrolled in Israel's colleges and advanced schools—which is not high in comparison with Jewish college students. There has been a needed upgrading of teachers in the lower schools where Arabs are taught.

Dr. M. Bernard Resnikoff, director of the American Jewish Committee's Israel Office stated that the work with Arab students had contributed significantly to the development of better relationships between Arabs and Israelis because of Arab recognition of Israeli good intentions.

One of the programs that has led to better relations is the intensive language school in the old city of Jerusalem which teaches Hebrew to Arabs, Arabic to Israelis, and both languages to foreign Christians.

A research program measuring changes in attitudes of Arabs and Israelis toward each other's culture has also played a major role in creating a favorable atmosphere.

"One can be overwhelmed by the variety of factors affecting the capacity of both Arabs and Jews to establish meaningful relationships," Dr. Resnikoff added.

Cambodia Welcomes the Gospel

National catastrophes, including invasions, sometimes turn a people to God in our day as well as in Old Testament times. Stanley Mooneyham, president of World Vision, announces that he was called back to Cambodia the last of November to speak at a second series of city-wide evangelistic meetings, for Cambodia is experiencing unprecedented revival. He reports that seven months

ago he was asked by the church of that embattled land to lead the first public evangelistic meetings ever held in that country. He writes:

It was one of the most humbling moments of my life. In three days in April, some 2,000 people responded to our gospel invitation, indicating a definite interest in Christianity. Over 1,000 of those were counseled. Before that short crusade, nearly 50 years of missionary work had resulted in about 650 church members.

Then, suddenly, 10,000 people crowded into three days of meetings and thousands responded. One Cambodian layman called it "an evangelistic explosion." Malcolm Bradshaw, church growth expert from Singapore, who was with us said, "It's not often that you are able to see Christianity making its beginning in the hearts of a whole nation of people. We're seeing a place where Christianity is fresh and new."

The gospel as proclaimed by World Vision is more than preaching. On twelve acres of government donated land World Vision is in the process of building a hospital, the first Christian institution in Cambodia.

Spain Eases Restrictions

There was an evangelistic effort in Spain in late October with 232 Americans assisting. For the first time the largest newspaper of Madrid commented favorably on Protestant work saying, "These Americans have come to help Spanish Baptist churches carry out a series of religious activities." — Not over enthusiastic, but a real breakthrough for Catholic Spain. At an interview with the Madrid Civil Governor he told the Baptist leaders, "We are in the process of giving religious freedom to minority groups." With such friendliness manifested the Spanish Baptist executive happily remarked, "A new day is coming to Spain."

SABBATH SCHOOL LESSON

for January 6, 1973
THE NEW COVENANT

Lesson Scripture: Jeremiah 31:31-34;
32:36-41.

'The Late Liz'

"The Late Liz," a feature length film starring academy award winners Anne Baxter and Jack Albertson, has been released by the American Baptist Communication Corporation.

The new film, which tells the true story of Gertrude Behanna's decline into alcoholism, and her startling conversion to Christianity, will be shown in an average of 100 theaters a month over the next year and a half. Aimed at general audiences, "The Late Liz" continues Gateway Films' aim to provide responsible family entertainment with constructive religious and social themes.

The American Baptist Communications Corporation of Valley Forge, Pa., founded Gateway Films to continue the distribution of the widely acclaimed, "The Cross and the Switchblade," starring Pat Boone.

Congress on World Evangelization

The time is ripe for an international congress on world evangelization, believe Billy Graham and other leaders. Plans are now underway to set up a convening committee of 150 church leaders of the world. A meeting was held in Los Angeles during the week of August 25. Billy Graham, who was named honorary chairman, said that the congress would call together some three thousand people interested in evangelism. The emphasis will be on young, promising men with a large representation from Third World countries.

The purpose is to press for the evangelization of the world in our generation. Mr. Graham stated, "We stand on the threshold of a new era. Never before have the opportunities been so great nor the means at our command to proclaim the gospel so manifold."

A twenty-five member planning committee headed by Bishop A. Jack Dain of the Anglican Diocese of Sydney, Australia, is soon to pick out a place for the congress. Speaking of the congress planning committee, Dain said, "It will be truly international in character with wide geographical and cultural representation. It is envisioned that this committee will meet regularly between now and the time of the congress."

"What this church needs is . . ."

Program of Genuine Stewardship

By Ben Hartley

"You know, we could solve many of the problems of this church with a program of genuine stewardship!" (Translation: We need more money to buy a dishwasher for the kitchen and uniforms for the softball team.) Such profound comments regularly come from the committee commissioned to trim the budget or from a member of the team conducting the every member canvass for fund pledges.

But like complaints about the weather, nobody does anything — at least, too few churches. And in too many churches, financial drive is followed by financial drive ad nauseum. "Soon as we finish our fall canvass, we appoint a committee to get ready for next year," a southern minister fumes. "Someday all this fund raising has got to come to a screeching halt—IF we're serious about being the church!"

Mounting a program of genuine stewardship involves one thing: laying before a congregation's members the demands of the gospel to which, if they seriously claim the name Christian, they will respond in love and obedience with their time, their talents, and the material goods over which God has given them temporary control.

"That doesn't get the bills paid!" you say. Correct! And that's as bad for a church as for individuals. But if stewardship programs are designed primarily to pay a church's obligations, they hinder — not help — a church's nurture of its members and its mission to the world. The church that makes genuine stewardship an integral part of its life from its founding builds its budgets on the basis of its members' response to the gospel — and that church never fails to pay its light bill or its pastor's salary!

We can't realistically expect a church with a long history of fund-raising to embrace suddenly a program of genuine stewardship — do more than you could expect \$5-per-week givers suddenly to be-

gin tithing \$30 each week. But the stewardship standards of a church and its individual members can be raised gradually with year-round education — not "drives" every fall — and with a lot of prayer!

You don't help sinners grow in the grace of liberality by hassling them for money. Stewardship grows in an environment of love and commitment.

Medical Assistance Program

There are some charities where the overhead costs of administration eat up quite a little of the money contributed. Sorry to say, there are also a few organizations asking for relief money whose integrity is open to question. But there are others like Medical Assistance Program (MAP) where contributions are multiplied by gifts in kind or government assistance in shipping. Quite largely supported by Christian doctors and pharmaceutical concerns, MAP uses private gifts to send medicines and supplies to a list of needy countries too long to mention — eighty-one.

SDB EMBLEMS

It was mentioned in a recent *Recorder* that the Tract Society has secured a new supply of the popular bronze SDB pins which had been out of stock. These pins, either with the lock safety catch or with the screw back for men's lapels may be ordered from the Publishing House, P. O. Box 868, Plainfield, N. J. 07061.

The retail price previously was 75 cents with a discount for quantity orders. The cost of making new dies makes it necessary to charge 85 cents each with no discount for quantities. This attractive and meaningful jewelry is well worth this basic cost.

DAILY BIBLE READINGS

for January 1973



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

The New Covenant

- 1—Mon. Promised Return from Exile. Jer. 31:1-9
- 2—Tues. The New Covenant. Jer. 31:10-14, 31-37
- 3—Wed. "They Shall Be My People." Jer. 32:36-44
- 4—Thurs. Made One in Christ. Eph. 2:11-22
- 5—Fri. God Keeps His Covenant. Psa. 105:1-11
- 6—Sabbath. Seek the Lord. Isaiah 55:3-11

Ezekiel: Prophet of Displaced People

- 7—Sun. Prophet to Displaced People. Ezek. 1:1-3, 2:1-10
- 8—Mon. Israel's Watchman. Ezek. 3:16-27
- 9—Tues. A New Way To Communicate. Ezek. 4:1-13
- 10—Wed. The Watchman's Duty. Ezek. 33:1-9
- 11—Thurs. The Stubbornness of Israel. Ezek. 3:4-15
- 12—Fri. The Outpouring of God's Spirit. Joel 2:12-19, 27-29
- 13—Sabbath. Can Exiles Sing? Psalm 137:1-6

God Really Cares!

- 14—Sun. Selfish Shepherds. Ezek. 34:1-10
- 15—Mon. Judgment on the Unconcerned. Matt. 25:31-33, 41-46
- 16—Tues. The Seeking Lord. Ezek. 34:11-19
- 17—Wed. The Good Shepherd. John 10:1-15
- 18—Thurs. God Promises Restoration. Ezek. 34:25-31
- 19—Fri. "The Holy People." Isaiah 62:1-12
- 20—Sabbath. The Shepherd's Care. Psalm 23

No Alibis with God

- 21—Sun. Who's To Blame? Ezek. 18:1-4, 19-20
- 22—Mon. Accountable Before God. Ezek. 18:5-18
- 23—Tues. A Just and Forgiving God. Ezek. 18:21-29
- 24—Wed. Turn from Evil and Live. Ezek. 18:30-32, Deut. 30:15-20
- 25—Thurs. Keeping God's Law. Psalm 119:105-112
- 26—Fri. He Who Does God's Will. Matt. 6:21-27
- 27—Sabbath. Thou Knowest Me, Lord. Psa. 139:1-12

A New Heart and Spirit

- 28—Sun. God Promises Retribution. Ezek. 36:1-7
- 29—Mon. "I Am for You." Ezek. 36:8-15
- 30—Tues. The Reason for Punishment. Ezek. 36:16-21
- 31—Wed. God Vindicates His Holy Name. Ezek. 36:22-32

MY POST

*Sometimes I get to thinking
As my labors I renew
That I should like a higher place
With greater tasks to do;
But I come to the conclusion
When the envying is stilled
That the post to which God sent me
Is the post He wanted filled.
So I plod along with patience
In the hope when day is through
That I am really necessary
To the things God wants to do.
And there isn't any service
I can give that I should scorn
For it may be just the reason
God allowed me to be born.*

—Unknown

Incarnation

What does it mean for God to have become man? A poet has said, "The flesh of God is the hope of man."

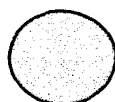
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1. Seventh-Day Adventists - Periodicals

