

The Sabbath Recorder
 510 Watchung Ave., Box 868
 Plainfield, N. J. 07061

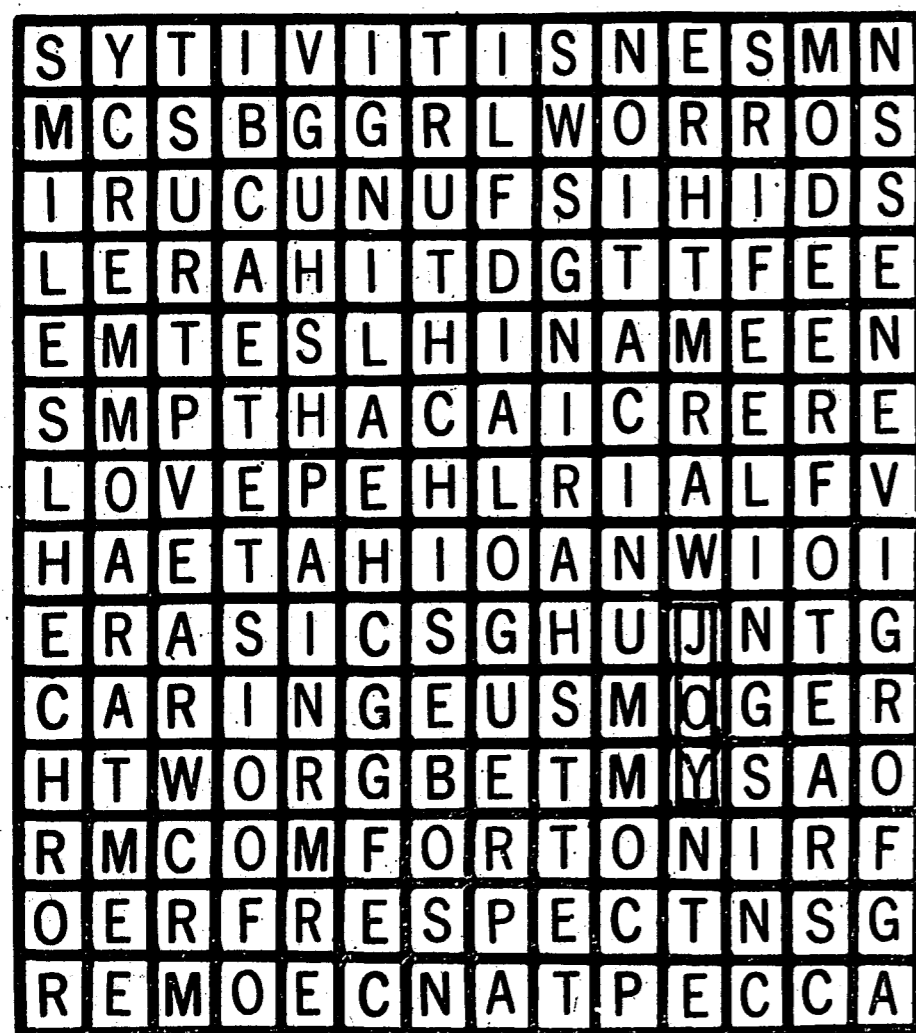
Second class postage paid at Plainfield, N. J. 07061

January 27, 1973

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The Living God Discloses Himself Through Persons

How many words about person-to-person relationships can you find in this puzzle?



Words may be formed by moving your eyes in any direction on the puzzle sheet — horizontally (up or down) or vertically (backward as well as forward) or diagonally in any direction. Some letters in the puzzle are included in more than one word; some letters are not included in any word. There are about twenty-seven words relationships in the puzzle.

Check your answers with the list inside the cover.

Think about the words in the puzzle:

Which word in the puzzle is most significant to you? How did you come to know the meaning of that word?

Concentrate on several words in the puzzle. What personal experiences do these words bring to your mind?

How are these experiences you have recalled (and the words that symbolize them) related to the idea that God discloses himself through persons?

Be therefore followers of God, . . . and walk in love, as Christ also hath loved us.
 Ephesians 5:1a, 2a.



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors—

MISSIONS Rev. Leon R. Lawton
WOMEN'S WORK Jean Jorgensen
CHRISTIAN EDUCATION Rev. David S. Clarke

ADVISORY COMMITTEE

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Jonathan B. Davis, Charles F. Harris, John L. Harris,
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Terms of Subscription

Per Year \$5.00 Single Copies 15 cents

Special rates for students, retired Seventh Day
Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents
per year additional. Gift and newlywed subscriptions
will be discontinued at date of expiration unless re-
newed. All subscriptions will be discontinued six months
after date to which payment is made unless renewed.
The Sabbath Recorder cannot pay for contributed articles
but will send the writer, upon request, up to 10 free
copies of the issue in which an article appears.

Second class postage paid at Plainfield, New Jersey.

The Sabbath Recorder does not necessarily endorse
signed articles. All communications should be addressed
to the Sabbath Recorder, P. O. Box 868, Plainfield,
New Jersey 07061.

A Seventh Day Baptist weekly (two issues
omitted in August) published by the American
Sabbath Tract Society, 510 Watchung Ave.,
Plainfield, N. J. 07061.

PLAINFIELD, N. J. January 27, 1973
Volume 194, No. 4 Whole No. 6,534

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BWA Weekend

Baptist World Alliance (BWA) has annually sponsored a special day in early February to emphasize the cooperative program of this worldwide organization of which the U. S. Seventh Day Baptist General Conference is an integral part. The emphasis previously has been a special Sunday. This year it is being referred to as Baptist World Alliance Weekend, which makes it a little easier for us to promote with our Biblical day of worship. It is not on our denominational calendar, though it might well be because of our active participation in many aspects of the BWA program.

Our calendar designates February 3 as Christian Endeavor Day because of our very long association with that youth movement. It should be possible to have a double emphasis in our churches, one for adults and the other for youth.

BWA Weekend, February 3-4, has a special importance this year because it is launching time for the 1973-75 World Mission of Reconciliation, a project voted by 8,000 delegates from 78 nations at the Twelfth Baptist World Congress in Tokyo, Japan, in 1970, at which Seventh Day Baptists were represented.

In a "message" distributed for reading in the churches, President Hargrove's and General Secretary Robert S. Denny declare: "Our people have accepted the call of God to make Christ known to all persons and to make the love of God the guiding factor in all interpersonal relationships."

The statement continues:

"We universally cherish the twin objectives: 1) helping people to become children of God through faith in Jesus Christ as Lord and Savior, and 2) seeking to reconcile people to each other, breaking down barriers of misunderstanding, going extra miles in service, demonstrating the principle of love in human relationships.

"We have the right to call others to reconciliation only insofar as we and our churches live under the lordship of the reconciling Christ ourselves. Let us therefore, earnestly confess our sins to God, especially our lack of love and practical concern for others (1 John 1:9). Then, cleansed and empowered by Christ, let us together do His will. Jesus has chosen

you and me that we go forth and bear fruit that endures to His glory (John 15:16)."

On another page of this issue we are printing a number of suggestions for prayer for BWA and this ministry of reconciliation.

The Direction Is Up

Through all human history men have looked horizontally at each other and at the limited landscape of their horizons. They have realized that the only way to see great distances was to look up. Above us is all the heavenly host of stars, but particularly the moon which is close enough so that some of its features can be seen with the naked eye and many more with a relatively low-power telescope.

The moon, though it rises and sets with the daily turning of the earth, is always up from our earthly point of view. We have to look at all things terrestrial and celestial (1 Cor. 15:40) from where we are. The moon, being near, helps us to understand that there is more up — the distant stars and heaven itself.

The experiences of men on the moon, men like James Irwin, who came back with a desire to tell the world about his new reality of faith, do give us some new dimensions of faith.

Recently James Irwin spent some time with Golda Meir, prime minister of Israel. They talked mostly about God rather than international politics. He told her that after his flight to the moon he had something to share with others and therefore had established his organization High Flight to tell all men everywhere that God is alive, not only on earth, but on the moon.

At one point during the visit, Irwin compared the physical appearance of the moon to the hills and valleys of the Holy Land. He also said it was difficult to realize they were really on the moon; it only became real when they looked up and saw the earth. He went on to say that at that moment he felt that he was "looking at the earth with the eyes of God."

We earth-bound creatures may have

looked down at portions of the earth from lofty mountains or high-flying planes. We have never had the experience of being on another celestial body and looking up at the earth. It must be quite a different experience.

Stopping to think of it, it would have to be true that from a stance on the moon the earth can only be seen as up, just as from a stance on earth the moon and stars are always up there. It brings to mind the philosophical and language problem of high and low, which doesn't need to bother us very much. We have no difficulty in understanding what is meant by high ideals or low morals.

To look at the earth as God looks at it is not a matter of physical sight from a heavenly body. With the help of godly astronauts and the help of Biblical insights we, too, can get a view of the world and its needs that corresponds with God's view — that resulted in sending His Son to save it.

New Day Dawns on Colombia

When the Baptist World Congress was held in Rio de Janeiro, Brazil, in 1960 that country which had long been monopolized by the Roman Catholic Church was amazingly open to evangelization by Protestants. The people had seen little love from the priests and responded joyously to the message of love preached and demonstrated by the Protestant missionaries and their converts. Only a very small percent of the nominally Catholic population was practicing that faith. The door was open and the government saw that there was room for evangelical churches.

In Colombia on the other side of the continent things were much different. Protestant missions had a tenuous foothold on educational and medical work, but the Catholic Church practically dictated the policies of state and local government. Persecution severely hampered Protestant work. Regulations sponsored by the church hierarchy banned gospel outreach even though the Catholic Church was not effectively reaching or serving

the majority of the people.

The situation has now changed. The Latin American Mission prints a brochure titled "A New Day Dawns in Colombia." It describes how the Lord's work in northern Colombia moves forward on many fronts. We quote: "Churches are multiplying in one of the most receptive areas of the world for the preaching of the gospel. Yearly church growth as reflected by the number of new members is 15 to 20 percent."

There has been a change in the attitude of the government, which no longer participates in or condones the persecution of Protestant believers. It may not be a complete separation of church and state, but it is a move in that direction which allows the people to choose. Colombia was one of the last countries dominated by Rome to throw off that yoke — for the betterment of its people.

The experience of Latin American countries, Mexico, and now Spain, in receptiveness to the gospel evokes the observation that a new day dawns when there is freedom to preach the gospel and distribute Scriptures. Furthermore, as in the time of the Protestant Reformation in Europe, the competition brings out the best in the Catholic Church, which is not brought out when it has a monopoly on teaching and controls the government as well.

Managua Earthquake Relief

The devastating earthquake that all but wiped out the city of Managua, Nicaragua, has brought forth enormous relief response from nations and significant demonstrations of love and compassion by Christian churches and their relief organizations.

American Baptists had a number of churches in Managua which were completely destroyed and a hospital that was 80 percent demolished by the severe quake. Baptist churches in the United States have been asked to take up special offerings. It is particularly interesting to note that the Southern Baptists, who have no work of their own in that country responded immediately through their Foreign Mission Board with \$5,000

MEMORY TEXT

Know ye not that they which in a race run all, but one receiveth the prize? So run, that ye may obtain (1 Corinthians 9:24).

for emergency aid and sent a representative to ascertain the needs. They also arranged to purchase a jeep-type vehicle and have it flown to Managua for use by American Baptist hospital staff as an ambulance and supply vehicle. Such interdenominational cooperation is good to behold.

One Great Hour of Sharing

Promotional materials will soon be sent to all churches and pastors for the Church World Service annual "One Great Hour of Sharing" appeal March 17, 1973. Funds given to this agency are used to help relieve people's distress and suffering in emergencies throughout the world. Your Christian Social Action Committee urges you to study these materials and use them to the fullest extent in your church.

—S.D.B. Christian Social Action Committee

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1—The effective use of the coming special issue of the *Sabbath Recorder* (Feb. 3) and your own part in its distribution.

2—Definite Seventh Day Baptist goals in Key '73 that our individual and corporate witness may result in new conversions, new churches, new national conferences.

3—The opening of new doors at home and abroad and the desire to effectively enter the doors already opened to us.

4—Courage on the part of leaders and churches where there have been material losses by fire and other causes.

MISSIONS—Leon R. Lawton

World Mission of Reconciliation Through Jesus Christ . . .



KEY '73 A FIRST STEP

In the accompanying article, Joseph B. Underwood shares insights and suggestions for the three year Baptist World Alliance emphasis. The World Mission of Reconciliation Through Jesus Christ receives its first emphasis by North American Baptists in Key '73.

Read carefully Dr. Underwood's words. Review carefully the suggested goals for Seventh Day Baptist churches (Mission Notes, Oct. 14, 1972, p. 7, and in the Era of Action packets). There is a positive and helpful interrelation in these suggestions. Both seek to put "feet" to the call of God in His Word, to activate His children in their exciting and greatly needed ministry.

The impact and effectiveness of any such emphasis depends on individuals — you — who read these words! "Calling our Continent (and our community, neighbors, friends, and church) to Christ" will be only as real and telling as the clarity of each voice in giving the simple message ". . . to be reconciled to God."

Some mass events are past—noon call to prayer; the TV special, "Faith in Action." These have offered a springboard for those using them in undergirding Key '73 in prayer and having an up-to-date tool to in-

roduce those around us to the basic meaning of having Christ in the life, as shared by the testimonies given. Yet it is not too late. The year has just begun. There is much to be done!

We are thrilled by reports from some churches giving their planning for the Key '73 emphasis. We hope to hear from more.

In a world of hatred, bitterness, war, the light of God through His good news calls men to be reconciled — a fact made possible only through receiving His love and grace. Key '73 is a first step. Have you, will you, take it?

Extinguishing the Fires of Hostility

By Joseph B. Underwood

Lazarus Malunga, of Zambia, explained to a fellow pastor that meaning of *reconciliation* by reminding him of a familiar African custom.

Sometimes a disagreement between father and son becomes so acute that they resolve to declare publicly the rupture of their relationship. A fire, symbolizing their hostility, is kindled between them. Father and son pull on opposite ends of a rope. A third person either cuts the rope or burns it asunder in the fire. The relationship is openly repudiated.

Later, they may wish to forgive and be forgiven. Another public ritual is required to declare the restoration of their relationship. Again the fire is ignited. Father and son stand on opposite sides, each holding a piece of rope. While one pulls the ropes together another pours salt on the fire to extinguish its flames. Father and son are reconciled. The relationship is reestablished. Hostility is replaced by love and companionship.

Fires of hostility burn fiercely today—in many areas of human relationships, as well as in civil and international warfare.

The basic antagonism is man's rebellion against God. Knowing Him as God, he yet refuses to worship Him; neither is

he thankful (Rom. 1:21). A sense of guilt fills his heart. Hostility toward God turns his life into a civil war and his world into a battlefield. Man desperately needs reconciliation with God, with himself, with his fellowmen.

In spite of man's total unworthiness, God has given Himself to redeem and reconcile man — the ungodly, the sinner, the enemy (Rom. 5:6-11). "God was in Christ reconciling the world unto Himself" (2 Cor. 5:18).

God has entrusted to the reconciled both the ministry and the message of reconciliation (2 Cor. 5:18-19). Moreover, He has *commissioned* us to serve as His ambassadors to appeal to all men to be reconciled to God (2 Cor. 5:20). This we do—not simply because of the command, but because we, having experienced the love of God, are impelled to share that grace with others.

The World Mission of Reconciliation Through Jesus Christ, therefore, is not a campaign. It is a way of life—God's way of life! It must also be the believer's way of life, expressing in testimony and ministry the love of God for man's redemption.

It is essential that we be reminded of and prepared for our supreme mission as disciples of Jesus Christ. And that we be motivated! *And activated!*

This, then, is the double objective of the World Mission of Reconciliation as proposed by the Baptist World Congress at Tokyo in 1970. To date, 94 Baptist conventions in 83 countries have voted their involvement in this mission.

No uniform program or method is suggested. Each Baptist convention is choosing the emphases most appropriate and effective for its circumstances. It is exciting, however, that almost without exception one major emphasis is the spiritual preparation and training of every believer to be a Spirit-led and Spirit-empowered witness.

Another emphasis in many conventions is cooperative evangelistic endeavors of extraordinary depth and scope. A third emphasis is on ministries of reconciliation by which efforts are made to replace hate, distrust, and prejudice with genuine

Christian love and brotherhood.

Here are some suggestions for the churches:

1. Cultivate genuine Christian love in every church family, demonstrating positively the redemptive fellowship of 1 John 1 and Romans 12:9, 10.

2. Lead every believer to be filled with the Holy Spirit (Eph. 5:18, Acts 1:8).

3. Prepare every believer for dynamic and continuous personal witnessing.

4. Plan extraordinary evangelistic campaign in cities, associations, and state conventions.

5. Create opportunities to bridge chasms of misunderstanding, fear, suspicion, prejudice with Christ-like love.

(1) Churches of various races and segments of society can worship jointly.

(2) The same churches can sponsor *agape* meals — to talk of the grace of God (not of problems and conflicts) in personal experience.

(3) Home fellowship meetings of believers of different races and classes can enable believers to know, understand and appreciate one another as each shares what Christ is doing in their lives.

6. Practice ministries of love and reconciliation to unfortunate persons in a demonstration of genuine personal caring! Train a leader for every city block: to evangelize, to sponsor home Bible study and prayer fellowship, to minister personally to a variety of needs.

7. Get acquainted in one's own block (neighborhood). Be a friend and a witness to one's neighbors.

8. Lead every believer to discover, develop and use his particular "gift" to witness, to touch others for Christ, to help heal broken relationships.

9. Increase prayer and financial support of *world* missions. The problems are beyond human resources. But, God is still "able to do exceeding abundantly above all we ask or think" (Eph. 3:20).

Joseph B. Underwood is general chairman of World Mission of Reconciliation Through Jesus Christ, a project of the Baptist World Alliance.

CHRISTIAN EDUCATION—Sec. David S. Clarke

Helps for a Camp Program

Rev. Jim Ballinger, chairman of the American Camping Association's Church Camping Committee, outlined "what's happening in church camps and conferences" in one of last Spring's *Spectrum* issues (Mar. - Apr.). In that article he suggested several questions for church members and camp leaders to think about.

We think that *Sabbath Recorder* readers will ponder these questions and perhaps more effectively promote outdoor Christian education in response.

Ballinger draws from many agencies involved in church camping, and especially from the well-known consultants Bone, Britten and Wright, when he points to these questions for Christian camp promoters:

1—What are the major issues confronting the church in its total mission?

2—What efforts and programs are now underway which seek to meet the needs represented by these issues?

3—What images do church people have of the present camp/conference/retreat facilities and programs?

4—Is the present feeling about your present sites, facilities and programs favorable for future participation and support?

5—What are the present and potential sources of financial support for program, facility development and maintenance?

6—How does the actual enrollment/participation for the past five years compare with the trend in church school enrollment and public school enrollment?

7—What changes in program are needed for the decade ahead? What changes in sites, facilities, leadership, management?

8—What is the degree of readiness of church leaders and constituency for expanding the program into continuing education of adults? How is this readiness expressed? Is it official? Is there resistance? Is there a degree of readiness for church camping with families participat-

ing as families under the auspices of the church?

9—Which of these basic services might be provided by cooperative effort among church bodies? Such as: centralized purchasing of equipment and supplies; food services; public relations materials; leadership recruiting and training and resource material for same.

10—What form of interchurch organization would be appropriate to handle a cooperative effort?

Ballinger concludes:

"The church must identify and provide that which is uniquely Christian to continue its responsibility for communicating the faith.

"What's called for now?"

1—Change in philosophy: from summer camp and conference programs only for youth to year-round Christian outdoor education experiences for all persons.

2—Change in style: from a set pattern or type of experience to innovative and creative patterns encompassing a variety of needs and styles.

3—Change in facilities: from only rustic summer facilities to multipurpose, multistyle, and including year-round housing. From camp and conference grounds to resident church learning centers.

4—Changes in leadership: from all volunteer leadership to at least some professional staff. All leadership better trained. Greater use of specialists and resource leaders on the staff.

5—Changes in ecumenical cooperation: there is a definite trend toward cooperative programming, publicity, site ownership and management."

L'Osservatore Romano, a Catholic daily newspaper in Vatican City, has called the Jesus Movement in the United States "genuine," a revival of man's relationship to Jesus.

SABBATH SCHOOL LESSON

for February 3, 1973

A NEW HEART AND SPIRIT

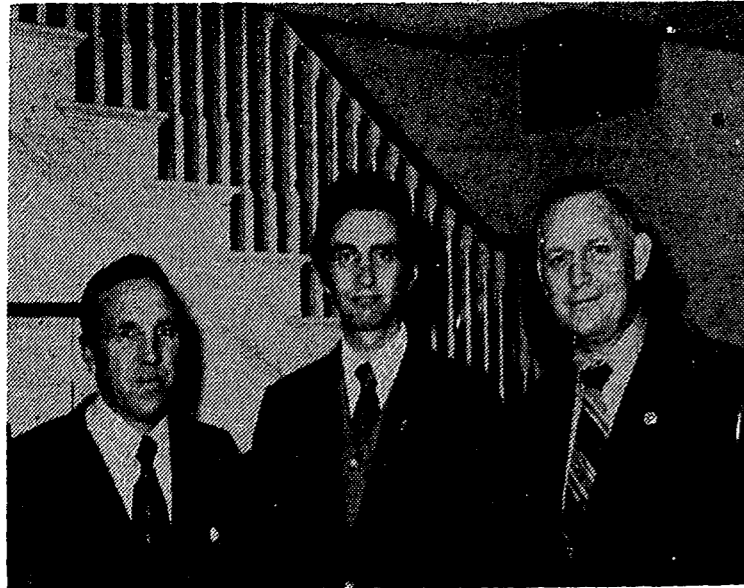
Lesson Scripture: Ezekiel 36:22-32

Washington, D. C., Church Sponsors Missionary Conference

"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in heavenly places in Christ Jesus" (Ephesians 1:3 NASV).

By Kenneth Chroniger

This verse expresses our feeling concerning the Spiritual Life Conference held at the Washington Seventh Day Baptist Church center, Dec. 27, 1972, through Jan. 1, 1973. The conference was sponsored by PEACH (Peace Eternal as Christ's Helpers), the college-age singles group of the church. They were assisted by others of the church.



Rev. Robert Fine, Africa Evangelical Fellowship; Mr. David Wilson, Open Air Campaigners; Rev. Leon Lawton.

The purpose of the conference was to provide a spiritual uplift, and to educate toward a more mature witness in Christ. The theme, "Turning to Service of the Living and True God" challenged us with responsibility in maturity. We claimed the Scriptural promise of "where two or three are gathered in my name, there am I."

Let me present the highlights of the Conference in diary form.

Wednesday, December 27

The blessings began in the fellowship of working together to prepare the center for the retreat.

Our first missionary speaker, the Rev. Leon Lawton, representing our own Seventh Day Baptist Missionary Board, arrived in the afternoon. He came to present the work of Seventh Day Baptist missions both at home and abroad.

In the evening we viewed a film called "A New Missionary to Walker's Garage." The film spoke to us of the need of Christian witnessing right where we are.

Thursday, December 28

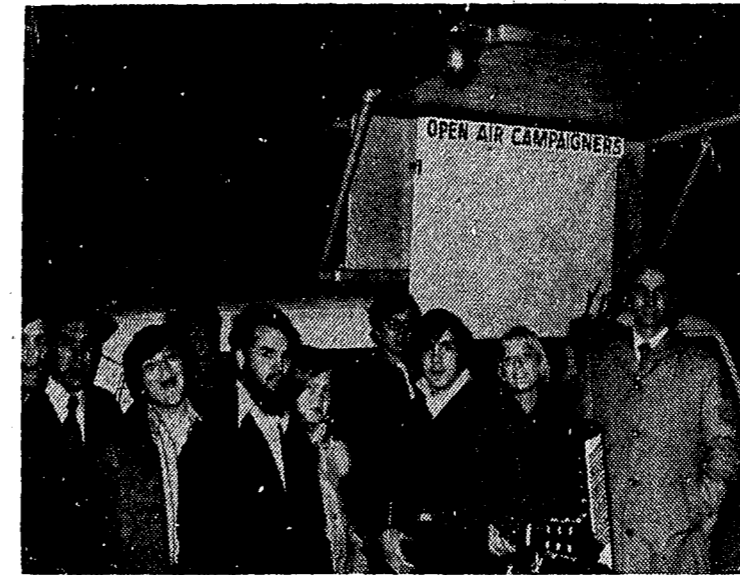
Our first meeting was at 10:00 a.m. Pastor Lawton presented a Scriptural undergirding for the concept of missions, reviewing the five renderings of the Great Commission found in the New Testament. He then related some of his personal experiences on the field, and introduced us to the mission work of Seventh Day Baptists in the past.

At 2:00 p.m., we met the missionaries who came to represent Christ's work outside our denomination. Each board was given forty-five minutes to an hour to present its work and share God's blessings with us. Miss Pam Allen and Mr. Al Mckolesky from International Students, Inc., presented the mission field of the internationals living in Washington, and the United States. They believed that for them the mission field included Jerusalem, Judea, Samaria, and the uttermost part of the earth all at the same time as all must be reached. Our second speaker was the Rev. Robert Fine, candidate secretary of the African Evangelical Missions (this is the board that supported Likabula Bible Institute in Malawi from which eight of our national pastors have graduated). The Rev. Mr. Fine had been a missionary to Zambia, and shared with us many of his experiences. The third mission representative, Mr. Worth Grant, came from the Wycliffe Bible Translators. He shared with us his experiences as a missionary to Japan while with the Southern Baptist Convention, the work of Wycliffe, and a film on their work. At 7:30 p.m. Mr. Larry Phipps, a senior information representative for IBM, and a member of the Full Gospel Businessmen's Association, gave us his testimony

of the saving power of Jesus Christ. This was followed by our Pastor Delmer Van Horn giving an introduction to the Corral Ridge Method of Soul Winning.

Friday, December 29

The Rev. David Wilson, of Open Air Campaigners began preparing us for an evening street meeting. We were shown



Group of SDB's with Mr. Wilson doing open air work on the street in Georgetown.

the Scriptural fact that open air meetings were one of the methods used in Bible times. We learned where one could hold open air meetings, what rights we as citizens of this country have to hold such meetings, how to attract a crowd, etc. He demonstrated Gospel Magic and methods of using drawings to tell children's Bible stories.

After lunch, Pastor Lawton explained the work of the Seventh Day Baptists in modern times, both at home and abroad. He answered questions about the work, and gave us his testimony of how he met Jesus as his Savior.

More time was spent preparing for our Sabbath Eve meeting on the street. After dinner we loaded into Mr. Wilson's van and Pastor Van Horn's car and drove to a corner in Georgetown. We sang songs, gave personal testimonies, and presented the gospel message. We could witness to strangers about the love of Christ in our hearts and actually reach out with God's love to them. God did bless, as at least one came to know God's Son as Savior.

Sabbath, December 30

The church service was a presentation of our theme. It was divided into three parts: "The True God," "The Living God," and "Turning to Service." The



Rev. Grover Brissey; Rev. Worth Grant, Wycliffe Translators; Miss Pam Allen and Al Mckolesky, International Students.

service was presented by members of PEACH and was followed by a fellowship lunch together. In the afternoon the Rev. Grover Brissey showed us pictures of Seventh Day Baptist works with which he was familiar. A panel discussion and a question and answer time about missions of any area followed. Panel members were Miss Pam Allen and Mr. Al Mckolesky of ISI; Rev. Worth Grant of Wycliffe Bible Translators; Rev. Robert Fine (who had been with us since Thursday) of AEF; and the Rev. Grover Brissey, our Washington church's own missionary. We learned of the needs of missions and about individual involvement in missions.

Sunday, Monday, Dec. 31-Jan. 1

We began Sunday morning by attending a Youth Program at the Metropolitan Methodist Church.

The afternoon was spent in sightseeing in Washington. Our evening session began at 9:00 p.m. Using conversational prayer, we prayed for missions around the world, continent by continent. This was followed by a testimony and song service, during which an opportunity was given to those who wished to participate in foot washing. This was followed by a communion service to open the New Year, sharing a common cup and a common loaf.

God did bless. He gave us good memories of a week in His service. It taught the needs of the world around us, and gave us methods of action so we could turn to service of the true and living God.

Why I Am a Seventh Day Baptist

An address given to the Women's Society of
the Pawcatuck Seventh Day Baptist Church.

By Karl G. Stillman

(Continued from January 13 issue, p. 9)

Retracing our steps again a bit, we find from the days of Constantine through the years to the early sixteenth century the Christian Church departed more and more from the teachings of the Bible. Traditions were established and many evil practices were condoned in the name of the Church which encouraged organized revolt. This was the beginning of the movement we know as the Reformation when Protestant beliefs were first expounded by Martin Luther and others. The motivating influence was a return to the Bible as a source of religious beliefs. The schism in the Christian Church was sufficiently great to command the attention of its leaders who finally called the Council of Trent, the purpose of which was to heal the breach and reunite the two factions. So strong was the sentiment favoring the Bible as the sole authority for faith and practice that the deliberations of the Council were practically at a standstill and it seemed for a time as if the policies of the Reformation would be unanimously supported.

Finally the archbishop of Reggio, one of the delegates to the Council, changed the attitude of the entire group by advancing the argument as recorded in the Encyclopædia Britannica as follows:

"The Protestants claim to stand upon the written Word only. They profess to hold the Scripture alone as the standard of faith. They justify their revolt by the plea that the Church has apostatized from the written Word and follows tradition. Now the Protestant claim that they stand upon the written Word alone is not true:

"Their profession of holding the Scripture alone as the standard of faith is false. Proof: The written Word explicitly enjoins the observance of the seventh day as the Sabbath. They do not observe the seventh day, but reject it. If they do truly hold the Scripture alone as the standard, they would be observing the seventh day,

as is enjoined in the Scripture throughout. Yet they not only reject the observance of the Sabbath as enjoined in the written Word, but they have adopted, and do practice, the observance of Sunday, for which they have only the tradition of the Church.

"Consequently, the claim of 'Scripture alone as the standard' fails, and the doctrine of 'Scripture and tradition as essential' is fully established, the Protestants themselves, being judges."

What stronger evidence than this could be offered in substantiation of the seventh-day Sabbath! How inconsistent it is for our Protestant brethren who owe the existence of their various denominations to the Reformation, to observe Sunday, the authority of which is based on tradition and man-made decrees alone!

The opinion was further expressed that Catholicism had nothing to fear from Protestantism which was based on such a false premise.

It is clearly apparent that this prediction has proven to be correct because the Catholic religion has prospered quite consistently. However, in recent months and years there has seemed to be a trend, slight though it may be, toward a moderation of their stand as evidenced by their institution of Masses on Sabbath with equal acceptability as compared with those held on Sunday.

All sorts of excuses have been offered by those Christians meeting on Sunday. The great evangelist Dwight L. Moody, founder of the Northfield Schools of Northfield, Mass., observed Sunday from sundown Saturday to sundown Sunday instead of midnight to midnight, saying that the Bible taught Christians to conform, but he still ignored the Sabbath question.

The Jews, except the Orthodox Jews, ignore the Sabbath except on their very sacred holy days and are quite frank in saying they feel they must work on the

Sabbath to compete with the Sunday observers.

I have a Bible in the front of which there is an Index which, under the heading "Sabbath," gives the following information: "It was instituted by God in Paradise for the benefit of man, as a weekly day of rest for the body and worship for the spirit. The Jewish Sabbath was placed at the end of the week in commemoration of the creation. The word means 'rest' but the Fourth Commandment gives the rest a definite religious character and subsequent legislation made the Jewish Sabbath a day of religious rites and practices. The Christian Sabbath takes the place of the Jewish, with the difference that it is placed at the beginning of the week, in commemoration of the resurrection of Christ. It is therefore called 'the Lord's day.' The word 'Sunday' means 'the day of the sun and is of heathen origin, but is now used to denote the Christian Sabbath.'"

Analyzing this statement more closely, observe the assertions that "the Jewish Sabbath was placed at the end of the week in commemoration of the creation," and again that "the Christian Sabbath takes the place of the Jewish with the exception that it is placed at the beginning of the week in commemoration of the resurrection of Christ." Who did the "placing" referred to and by what authority? It is obvious that an attempt is made to infer that the Jewish Sabbath was attached to the seventh day by man and that therefore the man-made ordinance calling for observance of the first day of the week is amply justified by earlier precedent. We, as Seventh Day Baptists, believing fully in the authority of the Scriptures, can accept no such arbitrary and unauthorized false premise.

At the close of this same article are numerous Bible references, and one would assume that some confirmation of this change in day would be found among them, but upon looking them up carefully, no references are made except as to the sanctity of the seventh-day Sabbath. The inescapable fact is, of course, that

nowhere in the Scriptures can authority be found to observe any other day.

It might be said that with but a mere wave of the hand or a shrug of the shoulder, the Sabbath can be and has been changed from Saturday or the seventh day to Sunday or the first day. The mathematician would have as much right to say two times two equals five, the chemist that water is composed of nitrogen and oxygen instead of hydrogen and oxygen and the physician that his patient has an ordinary stomachache instead of a broken leg.

If any of us have an appointment for Monday, we would not expect to keep it on Tuesday, would we? By the same token, we all have an appointment with God on each Saturday, His holy Sabbath. Is there any reason why we should break this appointment and keep it on Sunday? Of course, religious services can be and are held on any day of the week but no day except the seventh has the sanctity of the Sabbath.

With our acceptance of the true Sabbath, we individually and collectively have the added responsibility of sharing our belief with others. We must inform ourselves first of all concerning the authenticity of the seventh-day Sabbath. Probably Seventh Day Baptists number among their membership a greater percentage of persons with more than average knowledge of the Bible than other denominational groups yet there are still too many of us who are what we are and believe what we believe because our parents so believed and were. This is our weakness. It is allied with the tendency for our generation to do everything the easiest way. We must find out things ourselves. Obviously, one of the best sources of such information is the American Sabbath Tract Society with its publications and literature such as the *Sabbath Recorder* and the many well-written tracts available for distribution.

Let us consider our own particular problems as Seventh Day Baptists again. Our beliefs are sound and backed by the authority of the Bible. Why, then, should we beat around the bush, evading the issue by conjuring up excuses for our

Prayer Suggestions Baptist World Fellowship February 3-4, 1973

These suggestions may be useful in planning a season of prayer on Baptist World Alliance Sunday, or on the preceding Saturday. They may also be used, if so desired, in personal or family devotions over the period of a fortnight.

The suggestions are not intended to supplant the fervent outpouring of praise, adoration, petition, and intercession in the words of the one who is praying, but they are offered to help focus prayers on the various needs of the Baptist World Fellowship.

—Officers and Staff of the
Baptist World Alliance.

1. Pray for the officers and staff of the Baptist World Alliance, as they seek to be instruments of God's will in encouraging and coordinating the activities of the Alliance, an organization which is a servant of the Baptists around the world. V. Carney Hargroves of Philadelphia, USA (president of the Alliance), and Robert S. Denny (general secretary of the Alliance) are the persons with principal responsibilities.

2. Pray for the efforts of the Baptist World Alliance in obtaining religious lib-

erty and human rights for all persons, especially for Alliance representatives who intercede with Governments on behalf of the oppressed.

3. Pray for the World Mission of reconciliation Through Jesus Christ, the worldwide program of evangelism and reconciliation in which millions of Baptists will be engaged in the years 1973 to 1975.

4. Pray for the world's refugees and those who have the victims of disasters, and for those who seek to relieve their miseries in the name of our Lord and Savior Jesus Christ. The Alliance's program of Relief and Rehabilitation is under the chairmanship of Chester J. Jump of Valley Forge, USA. Carl W. Tiller is the staff executive for this program.

5. Pray for the Alliance program of communication, particularly for the effectiveness of *The Baptist World* (monthly publication), as it provides information and encouragement that is especially helpful to Baptists in isolated circumstances in far countries. Dean Goodwin of Valley Forge, USA, is chairman; C. E. Bryant is staff executive and editor.

(We have printed only five of the fourteen suggestions.)

slow progress, trying to lay the responsibility for failures upon mechanics of administration or other unimportant causes?

The facts are that we really are indifferent to the appeal of the gospel. We apologize for our belief in the Sabbath and fail to observe it as we are enjoined by the Scriptures to do. We like dollars more than the spiritual value of Sabbath-keeping, so we work overtime on the Sabbath, even though we have been getting along very nicely on our earnings for regular hours, with our Sabbaths to ourselves for divine worship and rest.

We become interested in religious work with other denominations or groups, which, of course, we should do, but never to the neglect of our own people

or to the expansion of our effort. We are penurious in our financial support of our churches and missions, preferring to spend liberally only to gratify our selfish desires.

Let us face facts and admit we need to get back to the teachings of the Bible, our sole rule for faith and practice. Let us recognize the need for an aggressive evangelistic spirit in ourselves and in our denomination to revive our own faith and to bring others into that faith. Let's be steady and true in all that we attempt to do.

We must believe in our future as a denomination, as also we must believe in the destiny of the United States as a leading nation in the world, both being guided by God as we follow His teachings.

Algiers Church Burns

By David S. Clarke

On November 25-27, 1972, the Seventh Day Baptist Church at 1130 Whitney Ave., Algiers, New Orleans, La. 70114, was rededicated with a series of worship and fellowship meetings. A beautiful yellow brick exterior, with its memorial speaker system for sharing music and word, fronted the street. A new electric organ and refurbished pews and pulpit furniture were surrounded by renewed walls. The parlor's apartment on the back of the building had also been refurbished.

Pastor Mary Craig Johnson had prayed, "Our Father, who are in heaven, make us aware of the responsibilities we bear as we call ourselves Christians. Make us worthy to be called by that great name. Hear our prayers for a new life, a new hope, a new consecration. Father, we thank thee for the gifts that come from thy good hands and for the men and women who as thy messengers have brought to us the gifts that we enjoy. Teach us to love them and to be ever grateful . . . May we live a life so abundant and radiant that we may be Thy epistle unto the world . . . let Thy power of the Holy Spirit guide us in our teaching, preaching, healing, winning souls for Thee in love . . . In Jesus Christ . . ."

This was part of the pastor's prayer printed in the dedication booklet which also carried a cover photo of the chapel, inside pictures of leaders and greetings from numerous friends and businesses in the area. I heard considerable testimony that Mrs. Johnson's influence had been very important in loving many people into the Kingdom of Christ — and into places of leadership in His church.

On December 12 when I visited Rev. Jack Hays of the Metairie, La., Seventh Day Baptist Church, he phoned Mrs. Johnson to arrange for a visit. Pastor Hays was very much surprised to discover that the Algiers chapel had been gutted by fire December 2. Apparently, Mrs. Johnson had been so overwhelmed that she hadn't thought to notify her nearby church friends. It is possible that the suspicion of arson had paralyzed her

kind soul. She showed no bitterness or anger, only pity, when we discussed the possibility of arson. But this was the second time in three years her church had been almost destroyed by fire.

After viewing the badly damaged building and destroyed interior, and talking with Pastor Johnson and her husband in the makeshift home behind the church, Pastor Hays and I returned to his home. He phoned the local TV station and they sent two men immediately to interview Pastors Johnson and Hays. Pastor Johnson was kind but troubled in response to the TV reporter's questions on possible arson. She told him she was determined to rebuild, unless God clearly told her not to.

That evening the TV newscast showed Pastors Johnson and Hays talking with the reporter beside the gutted chapel. Within five minutes of the newscast, Pastor Hays had a Catholic friend phone to offer a substantial gift for rebuilding.

A recent note from Pastor Hays indicates that "contents are being replaced via a church that is renewing its furniture. Money has come in sufficient to start rebuilding, not to do all, but to start Cake sales, cookie sales, collections, more to come."

Those who can appreciate the courage and love of this little congregation will want to help the radiant love of Pastor Johnson and her people to shine out from their "Lighthouse of Prayer," as they characterize their little neighborhood church. Many local volunteers will invest much in Christian effort to restore the church and parsonage. Many Seventh Day Baptists in other parts of the country may wish to make personal or group donations, using the address in the first paragraph.

Editor's note: What the future holds for the struggling little church that originally met in what was Mrs. Johnson's beauty parlor is uncertain. When the pastor recovered from the shock and her burns, according to a letter received here, she started small Sabbath services in the small dwelling portion of the building. One eighteen-year-old girl who had been attending services without Sabbath convictions has now accepted the Sabbath and requested baptism, it is reported. The indomitable spirit of Prophetess Mary Craig Johnson will doubtless hold the organization together until the building can be rebuilt and refurbished.

NEWS FROM THE CHURCHES

MARLBORO, N. J.— Yearly Meeting and Harvest Home services were held in October at our church with the Rev. Rex Burdick, a former pastor, speaking.

An all-church Halloween get-together was held on October 28.

During November Miss Linda Davis, extended dedicated service worker, participated in Bible study groups and made maps in connection with Key '73 distribution of Scripture to each family in the surrounding areas.

The young adult class has been working on a project at Faith Farm.

Secretary Alton L. Wheeler was our guest speaker on November 18, after which a fellowship dinner was served.

A Joint Thanksgiving Eve service with Shiloh at Marlboro was shared, with personal experiences, poems, and songs.

A baptismal service was held in the Cohansey Baptist Church, Roadstown. Later, eight people were received into our church; five by baptism and three by letter.

The Ladies' Aid has packed and distributed twenty baskets of fruit to shut-ins.

"The Carol of Christmas" by Peterson was presented by the choir under the leadership of Miss Donna Harris with Mrs. Daniel Cruzan at the piano. The young people went Christmas caroling December 24.

"The Gates of Christmas" was presented by the Marlboro Sabbath School through songs, recitations, and a play, "The Gates of Heaven," "The Gates of Earth," and "The Gates of Life." Each class representative told to whom their White Christmas gift was to be sent.

Two carloads of our young people recently participated in the Wapenjer Youth retreat in Salemville, Pa.

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Do you know that the black man in America is right now more open to the truth of Jesus Christ than he has ever been in his entire history? —Tom Skinner

Accessions

WHITE CLOUD, MICH.

By Baptism:

Don Rudert

By Letter:

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Marriages

Allen - Raeder.— Paula Louise Raeder, daughter of Dr. Nathaniel Federick Raeder and Mrs. Donald Harrold, and Tom Allen, son of Mr. and Mrs. Stanley K. Allen of Clarksburg, W. Va., were united in marriage Dec. 26, 1972, at the Lost Creek Seventh Day Baptist Church by the Rev. William L. Arthur.

Andersen - Allen.— Linda Jane Allen, daughter of Mr. and Mrs. Stanley K. Allen of Clarksburg, W. Va., and Captain Gary L. Andersen, D.V.M., son of Mr. and Mrs. Roy Andersen of Prior Lake, Minn., were united in marriage June 17, 1972, at the Lost Creek Seventh Day Baptist Church. The Rev. William L. Arthur officiated. They reside in the Philippine Islands where Capt. Andersen is stationed at the Clark Air Force Base.

Graffius - Bond.— Linda Marie Bond, daughter of Mr. and Mrs. Leland W. Bond, of Clarksburg, W. Va., and Donald Mark Graffius, son of Rev. and Mrs. Charles Graffius, Salemville, Pa., were united in marriage Dec. 16, 1972, at the Lost Creek Seventh Day Baptist Church during a candlelight service.

The Rev. Francis Saunders, a former pastor of the bride and the Rev. Charles Graffius, father of the groom officiated using a service written by the bride and groom. They will continue their education at Salem College where they are both Juniors. They are now residing in Salem, W.Va.

Kennedy - Stout.— Anita Darlene Stout, daughter of Mr. and Mrs. Hubert Denzil Stout of Clarksburg, W. Va., and Erlo Richard Kennedy II, son of Mr. and Mrs. Erlo R. Kennedy of Lost Creek, W. Va., were united in marriage May 27, 1972, at the Lost Creek Seventh Day Baptist Church by the Rev. Charles V. Starkey, pastor of the bride. They reside in Clarksburg.

Applegate - McCullick.— Kenneth W. Applegate, son of Mr. and Mrs. Richard Applegate of Milton, Wis., and Mary J. McCullick, daughter of Mr. and Mrs. Arnold McCullick of Mt. Sterling, Wis., were united in marriage at the Seventh Day Baptist Church of Milton, on Dec. 2, 1972, by his pastor, the Rev. Earl Cruzan. They reside in Milton, Wis.

Holzbauer - Lippincott.— I. Philip Holzbauer, son of Mr. and Mrs. Herbert Holzbauer of Upper Marlboro, Md., and Jean E. Lippincott, daughter of Mr. and Mrs. Walden Lippincott of Milton, Wis., were united in marriage at the Seventh Day Baptist Church of Milton, Wis., on Dec. 31, 1972, by her pastor, the Rev. Earl Cruzan, assisted by Rabbi Manfred Swarensky. They reside in Whitewater, Wis.

Births

Cruzan.— A daughter, Amanda Marie, to Jonathan D. and Susan M. (Fitz Randolph) Cruzan of Milton, Wis., on Jan 8, 1973.

Geske.— A son, Cory Allen, to Neil and Roselyn (Reiersen) Geske of Route 1, Milton Junction, Wis., on November 28, 1972.

Martin.— A daughter, Leah Lynn, to Kent Lowell and Laura Lee (Bond) Martin of Elton, Pa., Dec. 16, 1972.

Mears.— A daughter, Jessica Ann, to Douglas and Jane (Kennedy) Mears of South Bend, Indiana, Oct. 28, 1972.

North.— A son, Tye Milwaukie, to Roger W. and Tye (Tinsley) North of Milwaukie, Oregon, on December 5, 1972.

Obituaries

BUTLER.— Deacon Robert Lee, Jr., son of Robert L. and Almira Bottoms Butler, was born at Woodville, Ala., July 16, 1920, and died of leukemia, Dec. 4, 1972, in Birmingham's University Hospital.

Accepting Jesus Christ as Savior at 15, he was baptized and united with the Seventh Day Baptist Church of Athens, Ala. In 1958 he was ordained a deacon of this same church, now located at Paint Rock. His faith and witness remained strong to the end, and his hopes and aspirations will be an inspiration to his church and those who follow his Master.

On Jan. 22, 1942, he married Miss Grace Frink of Bladenboro, N. C., who survives at their residence near Brownsboro, Ala.

To this union were born: two daughters, Annalie (Mrs. Gordon Maynard), Huntsville, and Donna Sue (Mrs. David Barnhart), Longview, Texas; two sons, Billy, a student at Samford University, Birmingham, and Phillip, graduated from high school in 1972 and presently at home.

Also surviving are: two brothers, T. Gilbert and Daniel M.; four sisters, Nancilu (Mrs. Victor A. Burdick); Ruth (Mrs. Frank Potts); Mary Alice, and Bettie (Mrs. David Pearson); his mother (Mrs. Almira Butler) and several nieces and nephews.

A brother, James E., was reported missing in action in World War II, of which Bob was a veteran.

The funeral held at the New Hope Methodist Church to accommodate the host of friends, was in charge of his pastor, Leslie A. Welch, and Elder C. A. Beebe, with burial in the family plot of Bethel Cemetery.

In lieu of flowers, the family requested that donations be made to the American Cancer Society.

—L. A. W.

CLARKE.— Rubie Annette, daughter of Roscoe and Mary Eleanor (Pierce) Clarke, was born in the town of Almond, N. Y., Feb. 22, 1898, and died Dec. 23, 1972.

Rubie was baptized and joined the Alfred Station church in April 1910, where she was an active member. She had held many positions of responsibility, among them: church clerk, Sabbath School superintendent, Sabbath School teacher of all grades (she was still teaching the older adults until her death), director of Bible school, church historian, and others. She was a member of the W.C.T.U. for more than thirty-five years, holding local and county offices, being the recording secretary of the Allegany County W.C.T.U. from 1953 until her death. Miss Clarke was a graduate of Geneseo State Normal School and had taught for many years.

Survivors include one brother, Merl of Alfred; two sisters, Mrs. Clifford (Lois) Hasdell, of Rural Almond, N. Y., and Miss Rena Clarke, of Alfred.

Funeral services, with the Rev. Edward Sutton and Rev. Hurlley Warren officiating, were held from the Alfred Station Seventh Day Baptist Church, with interment in the Maplewood Cemetery, Alfred, N. Y.

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LIPPINCOTT.— Belle Van Horn was born Oct. 20, 1888, at Garwin, Iowa, and died at the Edgerton Community Hospital, Dec. 7, 1972, after a long illness.

She was married to Ray Lippincott who died two years ago. She is survived by two sons, Walden and Lawrence of Milton, Wis.; and one daughter, Iva Belle (Mrs. Carroll) Looftboro of Milton; also fourteen grandchildren, and eight great-grandchildren. She was a member of the Garwin church.

Funeral services were conducted from the Albrecht Funeral home by her pastor, the Rev. Earl Cruzan with burial in the Milton Cemetery.

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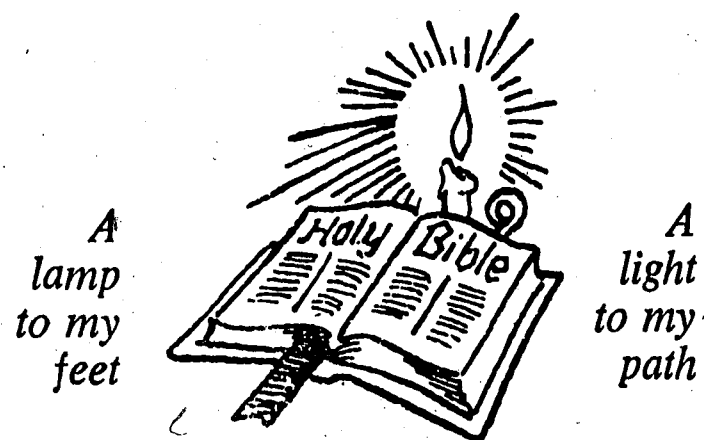
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DAILY BIBLE READINGS
for February 1973



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

A New Heart and Spirit

- 1—Thurs. The Lord Cleanses and Rebuilds. Ezekiel 36:33-38
2—Fri. "They Shall Be My People." Ezekiel 11:14-21
3—Sabbath. Blameless Before God. Psalm 15
Haggai: God's House and Yours
4—Sun. "Consider How You Have Fared." Haggai 1:1-6
5—Mon. A Call To Build. Haggai 1:7-15
6—Tues. The First House of the Lord. 1 Kings 6:1-10
7—Wed. Splendor of Solomon's Temple. 1 Kings 6:14-22
8—Thurs. A Greater Splendor. Haggai 2:1-9
9—Fri. The Promises of the Lord. Haggai 2:10-23
10—Sabbath. "Let Us Return to the Lord." Hosea 5:15-6:6

Zechariah: More Than Human Power

- 11—Sun. Learning from the Past. Zech. 1:1-6
12—Mon. A Vision of Prosperity. Zech. 1:7-17
13—Tues. God Dwells with His People. Zech. 2:1-13
14—Wed. "The Day of Small Things." Zech. 4:1-10
15—Thurs. A Branch Shall Rule. Zech. 6:9-15.
16—Fri. Sincere Worship and Work. Zech. 7:1-10
17—Sabbath. What the Lord Requires. Micah 6:6-12

The Shape of Things To Come

- 18—Sun. A Time of Security. Zech. 8:1-8
19—Mon. "A Sowing of Peace." Zech. 8:9-13
20—Tues. "Love Truth and Peace." Zech. 8:14-23
21—Wed. The Coming Day of the Lord. Zech. 13:1-9
22—Thurs. "The Lord Will Become King. Zech. 14:1-9
23—Fri. The Universal Reign of God. Zech. 14:16-21
24—Sabbath. Walking in the Ways of God. Micah 4:1-8

This Is God's World

- 25—Sun. The Glory of the Lord. Psalm 48
26—Mon. The Glory of God's Creation. Psalm 19:1-6
27—Tues. Ascribe Glory to God. Psalm 29
28—Wed. The Lord Reigns. Psalm 97

A Prayer from Germany

Lord Jesus, you were born of a Hebrew mother, you rejoiced in the faith exhibited by a Syrian woman and a Roman soldier, you welcomed Greeks who sought you out, you let an African help carry your cross. Help us to bring together peoples of all races and nations as co-inheritors in your kingdom. — Lutheran Bishop Herman Dietzfelbinger of Munich, West Germany. —EBPS

OWM Budget Figures

This is the issue that would normally carry the OWM receipts for December and the totals for 1972. Due to a necessary delay in closing the books, Treasurer Gordon Sanford was not able to get the figures to our office before we went to press. Those financial figures will probably be printed in the February 10 issue, since all this space in the February 3 Sabbath Recorder is spoken for—special issue for outside distribution.

JOY
IS
LIKE
THE
RAIN

THE
SABBATH
RECORDER