

The Sabbath Recorder
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February 24, 1973

The Sabbath Recorder

Summer

Christian

Service

Corps

Our first dateline to receive applications for the summer of 1973 has come and gone and we are sad . . .

Not enough applications from our young people have been received.

Want to make us happy?

Send in your application today to:

The Rev. Alton Wheeler
General Secretary
Box 868
Plainfield, NJ 07061

—The SCSC Committee of the Women's Society

LET'S THINK IT OVER

Long Wait for Vietnam Peace

The American Jewish Congress welcomed the news of peace in Indochina with a call for material aid in rebuilding Vietnam's cities, towns and farmlands and an era of "social reconstruction" here in the United States.

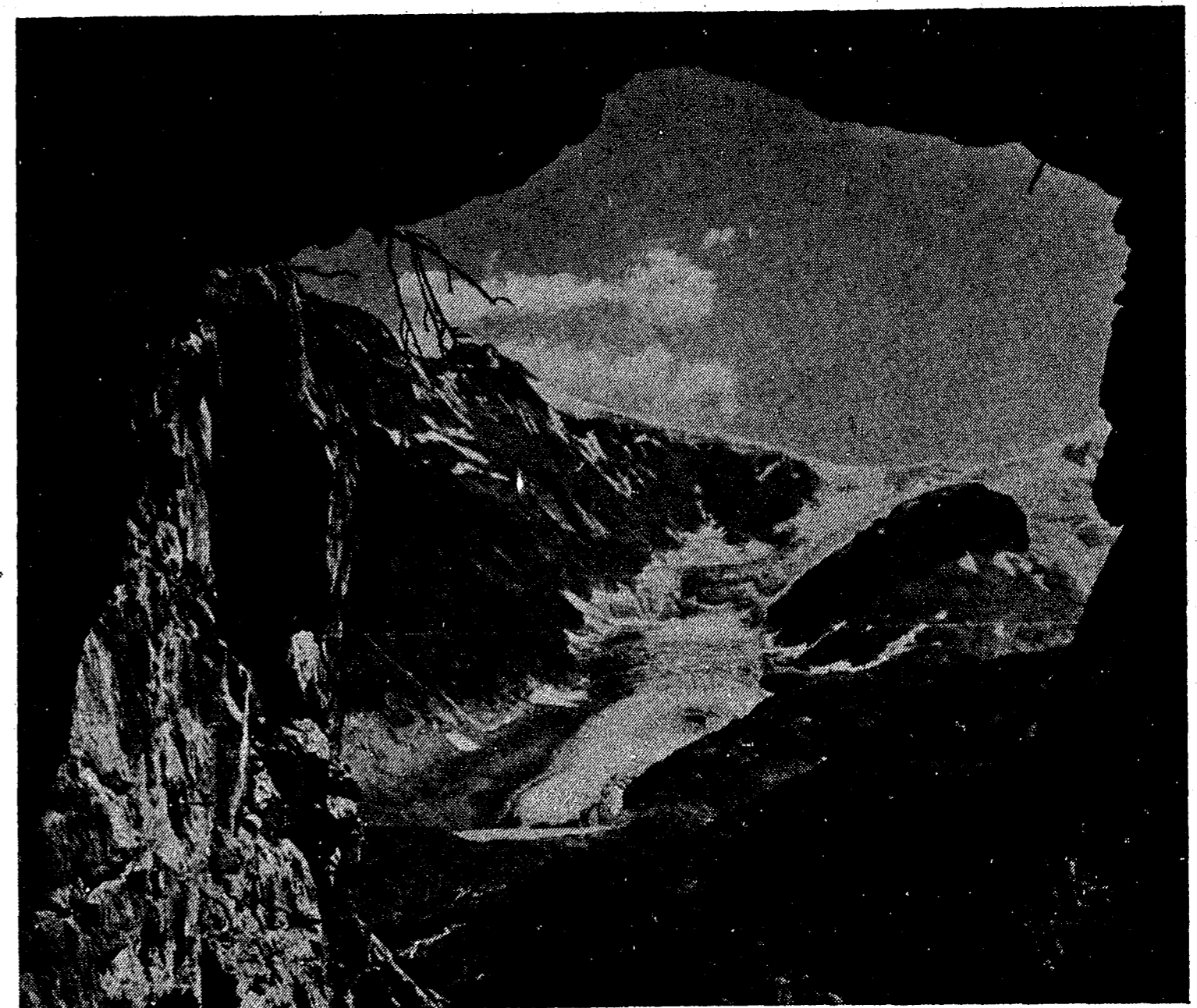
In a statement, Rabbi Edward Klein, chairman of the Peace Committee commented:

"The Vietnam war has been a gruelling and demoralizing chapter in history. It has devastated the countryside of Vietnam and produced unprecedented polarization and bitterness in our land. The physical casualties imposed upon the Vietnamese people have been staggering. And the casualties inflicted upon American morale and self-respect have been deeply wounding.

"Now, thankfully, the end has been reached. But we have waited so long and so eagerly for the laying down of arms that it is difficult truly to rejoice. Celebration seems out of order, yet we take profound consolation in the fact that the killing and the heartbreak finally and at long last will come to a close."

Isle of Patmos

After 1900 years the Greek Ministry for Culture and Science has designated the Isle of Patmos, thirty-seven miles southwest of the Turkish mainland, a historical monument. John wrote in Rev. 1:9 that he "was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ," when he received the visions of Revelation.



Wonders of Nature from the Hand of God

A natural window enables the photographer to give us a glimpse of mountain majesties that few of us would otherwise have an opportunity to appreciate. We are reminded of Psalm 90:2, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

The Sabbath Recorder

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Member of the Associated Church Press

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Remove the Leprosy Stigma

It is relatively easy for most of us belatedly to recognize our national, church, and individual guilt in perpetuating the injustices to our black citizens for a hundred years after the freeing of the slaves. The stigma of a black face in America has been pretty much removed, though it took a long time. Skin pigment should be no bar to social standing or economic equality. Having, hopefully, rid ourselves of discrimination against the black man we are learning to examine the remnants of unequal treatment of the unassimilated American Indian.

Stigmas die hard, especially when they are preserved by supposedly good church people. Take, for example, leprosy. At one time, when the nature and cure of the disease were not known there was not much that could be done to check the spread of the disease except to isolate the cases. In Bible times lepers were required to keep their distance from other people and to cry, "unclean," if a person came too close. The nature of the disease, with its accompanying loss of skin pigmentation and even loss of fingers and toes undoubtedly contributed to the fear and the stigma attached to it.

There are some parallels between the unjustifiable leper stigma and the black stigma mentioned above. It was about 100 years ago that the Civil War supposedly changed the status of the American Negro. It was also 100 years ago that lepers should have had the stigma removed. In 1873 the Norwegian scientist, G. Armauer Hansen, discovered the bacillus causing leprosy. Today, one hundred years later, the disease is still one of the world's major public health problems. Its victims still suffer medical neglect and public stigma. This should not be.

The agony caused by social and economic discrimination against leprosy patients, even those whose disease is arrested, is just as acute as their physical suffering. The general public, the church, and the medical profession are all equally guilty of perpetuating the groundless and irrational age-old stigma that has long hampered effective treatment.

Combatting the persistence of this stigma that results from ignorance and fear,

(as in the case of the blacks during reconstruction days, or years) is the American Leprosy Mission which for twenty years has sponsored an annual American Leprosy Day on the third weekend of February. This mission, of course, puts emphasis on helping the lepers of the world to regain their health and become useful citizens. Part of the help has to be in the area of acceptance. Their physical need (and our psychological need) is still great. Despite the spectacular scientific advances of the last few decades, less than 20 percent of the estimated 10 to 15 million cases receive any care. And the new cases each year equal those released from treatment.

One of the main purposes of this annual observance is to offer the opportunity, especially for Christian groups, to explode the myths and superstitions and to disseminate the facts about the disease and its victims. The day is being observed in military chapels and in churches.

Leprosy is not as contagious as the fear of it. Let us who are Christians include in our love the millions of lepers we have not seen and rid ourselves of that lingering stigma that has no basis in this modern day.

Law and Order

The expression "Law and Order," used so frequently in these days of social upheaval may have taken on some special meanings, good or bad, according to the viewpoint. Aspirants to political office in strife-torn, high-crime areas have found it expedient to declare themselves for law and order and have promised a more secure society if elected. The idea is very old and is not always good.

Law and order is a fitting designation of the attitude of King Herod when he heard from the Wise Men of the birth of "the King of the Jews" as recorded in Matthew 2. From his point of view the birth of a king of a subject people was not good news for his kingdom. Even if that birth had been heralded as bringing peace on earth it would not be good for the *Pax Romana*. It would likely cause unrest if not open revolt and threaten the

precariously slender hold that he had over the notoriously rebellious Hebrew people in the realm of Judea.

The institution of a slaughter of all the Jewish babies under two years of age, which seems so barbaric and ruthless to us was to him a necessary precaution to preserve law and order. Naturally we cannot make out a close parallel with our times, for not since the days of Hitler have law and order been evoked for the large-scale "slaughter of the innocents." We don't expect (except perhaps under the stresses of war) that the law-and-order concept will result in the death of children. We do, however, need to stop and think just how far this concept can rightly take us.

Manifestly we cannot allow society to be victimized and virtually ruled by minorities of evil men. When our streets are unsafe, our houses insecure, our air transportation subject to armed hijacking and our law enforcement officers harassed and murdered, we justly call for law and order. But there may be times when minorities are not evil but are working within generally acceptable behavior patterns to right some real wrongs. It is quite possible for those in power to resort to unduly repressive measures to preserve the status quo, which they equate with law and order.

The Christian is neither revolutionary nor is he rightly wedded to the status quo, if it can be shown to be out of harmony with the principles of Christ. The line is not always easy to see, but Christians have better vision than others. The apostle Peter and his associates when told not to preach or heal in the name of Jesus, could boldly ask if they should not obey God rather than man.

If we are tempted to go against the man-made rules that are supposed to be for the good of all, there is one general test that may help us decide. Is my cause a selfish one, in any sense of the word? If so, I had better abandon it and subject myself to the rules that a representative governing body has imposed. Fortunately, if our laws can be shown to be unjust we can change them. That, too, is law and order.

Willing To Work

Southern Baptists have for several years put an emphasis on lay renewal, as other denominations have also. The Brotherhood Commission has now enlisted more staff to step up the program that they call renewal evangelism. It makes a variety of spiritual experiences in lay renewal available to the churches.

Within lay renewal, the commission is emphasizing the lay witness mission, a three-month initial experience of exposing people to positive spiritual experiences in small groups and of relating to people on a personal basis.

An interesting observation is made by James Johnson, newly appointed part-time head of the department. He says:

"Some churches which have given lay witness mission an honest try have disbanded nominating committees because everyone wanted to work while other churches reported giving above the budget for the first time in years."

Any church that no longer needs a committee to persuade members to take office or that no longer needs to stress giving has certainly experienced renewal and is more nearly ready to engage in other evangelism efforts.

Johnson said he also recommends a second type of renewal experience which he calls an experiment in discipline and discovery. It's a three-month program in which a church experiments by small groups in five basic Christian disciplines—Bible study, giving, prayer, ministry, and worship, following instructions on cassette tapes.

Brazil Sets Bible Goals

The Bible Society of Brazil will be twenty-five years old in 1973 and has set two goals to appropriately mark the occasion. The society expects that its translation of the New Testament into common language Portuguese will be completed and ready for distribution, the American Bible Society has been informed. The South American society also hopes to reach a 100,000,000 Scripture distribution figure before the anniversary celebration is completed.

Peace

A message delivered by Rev. John H. Camenga to the Dodge Center, Minn., Seventh Day Baptist Church, January 27, 1973.

Many of us were made very glad the other night when President Nixon announced that we had come to agreement with the other parties involved in the war in southeast Asia and that shortly after the sun sets here, ending this Sabbath Day, a cease fire will begin in Vietnam.

How glad we all are that this grotesque chapter in our history as a people is drawing to a close. It is good to realize that our longest armed conflict is apparently over. I believe that we should utter prayers of thanksgiving to our God—who is also the God of those against whom we fight—that, at long last, this war is over.

These last four years have repeatedly reminded me of the story of the old hunter who caught a bear. He had been hunting with friends and when they heard a struggle going on near the camp they rushed to the spot. There was the old hunter, heels dug into the ground and hands wrapped tightly around the tiny tail of the huge black bear. For his part, the bear was doing his level best to turn around or else inside out in order to get to where his problem was.

One friend shouted to the hunter, "What you doin' George?"

"I've caught me a bear," came the reply.

"What you going to do with him, George?"

"Don't rightly know."

"You really got that bear?"

"Sure do."

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The United States has been just like that hunter. We decided long ago that we

had hold of something we didn't really want to keep, but before we dared let go the bear had to agree to the plan. The cease fire is that agreement.

Probably no single issue in the last ten years has done more to cause divisions among our people, mistrust of our leaders, raise questions about national priorities, and bring condemnation down around the ears of many military and civilian leaders, whose dedication did not eliminate the fact that as human beings they could and did make mistakes. Very few Americans really know why we were fighting in South Vietnam. The issues were cloudy. We never reached national agreement as to why Americans were fighting and dying.

Although it is much too soon to tell, I believe that when the history of this period is written fifty years from now, the real tragedy that the experts will see is that a Congress—too busy with New Frontier and New Society legislation—and a President—too anxious to see that legislation passed and put into effect—did not take time to carefully debate our increasing involvement in Vietnam and then convince the people that they were right.

The last time such a grave error was allowed, it involved the British and their decision to crush the uprising among the people in their thirteen American colonies. Historians record that during the later days of that conflict the members of the House of Commons would cheer when American victories were announced from the floor of their chamber.

Most of our other military involvements have been entered after long periods of debate and with the support of the majority of the people. The two World Wars, the Spanish-American War, the Civil War, War of 1812 and the Revolution all had broad popular support. Even in the early days of this conflict support was based primarily on the trust we had that our leaders were doing the right thing and their assurances that Vietnam would be a brief and minor involvement. Recently the strongest support I have heard has been that the President was doing his best to get us out.

On November 9, 1918, A. J. C. Bond

spoke to the congregation of our Salem, West Virginia, church concerning the end of another war.

Our pulse-beat quickened day before yesterday as we excitedly passed the news along that Germany had surrendered; . . . 'Peace!' How our hearts bound within us as we contemplate that glorious time which is drawing near. The day dawns. The black night in which the race has been engulfed is passing, the threatening cloud which settled down over our earth four years ago and rolled steadily westward boding disaster and death, is being driven back, and soon we shall breathe a glad relief in the triumph of our arms in Europe.¹

We too feel a sense of thrill and joy that we shall soon see the return of our POW's and an accounting of the missing in action, that soon loved ones and friends, and the loved ones and friends of many others will be back home or in places that seem less dangerous and more inviting. Yet the "happy contemplation of the high service" that this conflict "has rendered to mankind" must be left to later generations. For our feelings about this war are too mixed.

When A. J. C. Bond spoke in 1918, the conflict that was ending was being called "the war to end all wars" and the war that would "make the world safe for democracy." He could speak of ending the power "of the cruel Hun." Hopes were high that the newly-proposed League of Nations would put an end to the reasons for future wars. Similar feelings were expressed in 1945 concerning the destruction of Nazism, and similar hopes were held for the newly-hatched United Nations. Now President Nixon speaks of a generation of peace, and many look upon the new, cordial relations with the USSR and China as steps toward that goal. Fewer people seem to be listening though. Following each war there is hope for peace, but with so many wars in so few years it seems that many of us are just running out of hope.

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While Christian leaders in the teens and twenties spoke of bringing about the Kingdom of God on earth by the efforts of Christian people, today we hear more about the kind of divine intervention that

is mentioned in John's Revelation as the only way out for mankind. It seems that man is becoming discouraged and is beginning to realize that he is not able to solve the troubles of this old world through his own efforts.

Yet we should continue to work toward that goal as being a worthy Christian effort. "Blessed are the peacemakers for they shall be called the children of God" (Matt. 5:9).

Long before the days of push-button war, of biological weapons, bombers, submarines, and all that modern technology has done for war, war still existed. Scientists believe that damage to the oldest human skull ever discovered occurred when the owner of that skull was hit on the head by a stone axe.

Yet alongside the constant fact of war has existed the equally constant hope for peace. Ancient as well as modern writings are filled with expressions of a desire for peace.

Micah said: ". . . and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of hosts has spoken (Micah 4:3b-4).

When the birth of Christ was announced to the shepherds, the angels' song was, "Glory to God in the highest and on earth peace among men with whom he is pleased" (Luke 2:14).

Yet peace is something that man will never be able to produce for this world. For peace, real peace, means much more than the absence of war. We may see a day or at least a few hours when no country is shooting at another, but that is not real peace. If one nation were so strong that no other dared make war against it they might have peace, yet our nation believed we were in just that position and we have still been involved in armed conflict. But a peace maintained by force of arms is far from what Micah presented. It is far from what the angels proclaimed and from what Christ himself

spoke of. To paraphrase what Micah says at the beginning of his vision: In the latter days, the Lord will be recognized as the real authority of the world. Nations will turn to Him for direct control and will do what He tells them. The source of peace must be God's control of the affairs of men. Sounds like what John wrote of in Revelation and called the millenium, doesn't it? In the closing days of World War I, *Continent Magazine*, looking toward the new and peaceful era that lay ahead wrote:

And it will be religion that will have the final word to say about what the cure (for war) shall be. Men need to know more, but they already know enough to see their relations have gone wrong. More trade will help, wiser and franker diplomacy will help — anything will help that draws men together. But the final help must come from the changing hearts of men and the spirits of men.²

Today we have more trade and wiser, franker diplomacy but all too often our hearts have been the same. When it comes to peace, the peace we all so deeply desire, only one solution can be found. Man cannot bring peace. The peace which passes all understanding comes only when an individual gives up his own personal war with himself and with God and allows Jesus Christ to take charge of his life. Man collectively and individually should recognize that all he can really do is louse up whatever he tries to do. Man, by his own efforts has fouled up every life situation from the Garden of Eden to the present time. The one thing most clear about the Genesis 2 account of the Garden of Eden is that God set out a very simple relationship between Himself and His creation with only one "Thou shalt not," and man decided that he had a better idea. It's about time man realized that God has the only good ideas and man's thoughts and plans are good only to the extent that they are in tune with the mind of God.

The only true peace that exists is the peace we find when we are controlled by God. This peace does very little to change external situations. The Christian is not delivered from pain, suffering, and

loss. But he experiences something which can be summed up by the sign outside an old general store which read, "If we don't have it, we'll tell you how to get along without it." The Christian's viewpoint is so changed that he realizes that the sorrow and deprivation of war are important only in the same way that all external situations of life are important—that is, to the extent they affect the spiritual relationship of individuals to their God. It is true that many have lost faith. It is equally true that the materialism of periods of relative peace and prosperity can be a damaging element to faith. There are those who experience "fox-hole conversions" as well as those who find their Lord under less trying circumstances. Jesus said "Peace I leave with you; my peace I give to you; not as the world gives do I give to you" (John 14:27). His peace is different.

Imprisoned, waiting possible execution, Paul wrote of encouragement and cheer to his brother Christians. Ephesians 1:3-14 forms an extended doxology in praise of God the Father, Son, and Holy Spirit. Reminding his readers of God's purpose in coming in the form of Christ, Paul writes: "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places" (Eph. 1:3). The phrase which is translated "in the heavenly places" literally means "in the heavenlies." Could Paul be saying that for the Christian there is an awareness of a spiritual realm—a heavenly experience — right here at this time? I believe that Paul meant just that. This idea prompted James Hastings to write:

The heavenlies, therefore, are not restricted to the world of the future, which lies on the farther side of the grave. That is where St. John found them: in the New Jerusalem, where there is no more death or sorrow or curse, for the former things are passed away. But St. Paul finds them nearer at hand. To him they are a sphere of experience and action and discovery with which he is already familiar. They are a stage and an arena where the real events of his life transpire. We shall never know the heavenlies of tomorrow unless we

are breathing the air and enjoying the privilege and doing the work of the heavenlies of today. The one is forerunner of the other . . .³

Hosea spoke of a day of peace which is still in the future. But here and now we can experience the peace that Christ promised His followers. Though we may hear of wars and rumors of wars; though we may suffer because of them, yet we can live in the heavenlies of today, experiencing the love and peace of Christ in our dealings with fellow believers; and also realizing that perhaps we need not be so terribly concerned with what goes on in our physical surroundings. At the end of another war A. J. C. Bond said:

As we look forward to a time of national peace, when families shall be reunited and normal conditions restored about us, let us not forget that true peace is a matter of the soul. If we have been joined in spirit to Jesus Christ, and are members of his Kingdom, nothing can sever that relationship or mar the joy we feel in his fellowship and in the fellowship of his followers. Here is peace that stands the test of time.⁴

Let us thank God for peace. Both the absence of war which now momentarily exists, and for the peace that passes all understanding which is untouched by the circumstances of life.

¹ A. J. C. Bond, *Reconstruction Messages*, ASTS, Plainfield, N. J., p. 102-3.

² A. J. C. Bond, *Op. Cit.*, p. 107.

³ James Hastings, *The Speaker's Bible*, G. & W. Fraser, Aberdeen, Scotland, Vol. VIII, p. 20

⁴ A. J. C. Bond, *Op. Cit.*, p. 110.

Nicaragua Earthquake Relief

Many are the Christian and other organizations that have come to the assistance of the city of Managua which was practically wiped out by a devastating earthquake. The need apparently continues to be great though much of it has been met. Among the charitable organizations helping is MAP (Medical Assistance Programs). In early January MAP sent not only large quantities of medicine but also 38 tons of foodstuffs. They faced an appeal for 57 more tons, which they were prepared to send when shipping costs were contributed. MAP initially responded with almost half a million dollars of vaccines.

Missionary Board Highlights

There were twenty-two Missionary Board members present at the quarterly meeting held January 28, 1973. Loren Osborn presided and he called on Pastor Edgar Wheeler for the opening prayer.

The reports of the treasurer, executive vice-president and evangelist on the home field were received, approved, and placed on file. Please read the next issue of the *Missionary Reporter* for details.

Upon recommendation of the Home Field Committee a call was extended to the Rev. Mynor G. Soper to continue his services as home field evangelist on the same basis as previous years except with a small increase in compensation and the granting of a utility housing allowance. Approval was voted to appoint Charles and Anita Harris of Shiloh, N. J., to serve as "ambassadors" (a plan which succeeds the older "missioner" program of the board). The application of the Ritchie Seventh Day Baptist Church of Berea, W. Va., for aid in support of pastor was approved.

The Home Field report and the African Interests Committee report were each supplemented by showing filmstrips with tape script that had been sent recently to the churches: i. e., (1) "The Seattle Witness" as prepared by Pastor Duane L. Davis and (2) "Malawi Sights and Sounds" prepared by Miss Tibbie Maddox and Secretary Leon Lawton. It was noted with appreciation that the filmstrips and tapes were produced by Fred Ayars under the auspices of the American Sabbath Tract Society.

A recommendation of the African Interests Committee was approved which would permit Pastor David Pearson to go ahead with plans for building a garage near the Makapwa Seventh Day Baptist Church on leased government property using designated funds at hand. The recently announced project of building new classrooms at Makapwa Station were noted as "premature" since no understanding on construction plans and finances had been worked out. It is ex-

pected that Miss Elizabeth Maddox (Tibbie) will return to the States in April and Miss Sarah Becker about midyear. Plans are still under consideration for securing a camper-type vehicle which would be useful in visits and extended work in the Northern area of Malawi.

Progress was announced by the American Tropics Committee on plans for Kenneth Burdick of Milton, Wis., to offer dedicated service as a teacher at Crandall High School, Jamaica, "with a tentative date of April 1, 1973, as starting time." It is expected that an evangelistic team of released workers will visit the churches of Jamaica during three weeks this spring (May 6-27, 1973). The released workers for this effort are Mynor G. Soper, Charles H. Bond and Leon R. Lawton.

Following prayer by the Rev. Harold R. Crandall the meeting adjourned at 4:00 p.m.

RECONCILIATION

A Shift in Emphasis?

In the last few years there has been a gradual, and recently more accelerated, move toward the thesis: "Our message and mission as the church is to proclaim the Lordship of Jesus Christ." What does this mean? Few individuals will agree completely. Yet it seems it does mean a shift from expecting individuals to know, understand, and act responsibly to accept (or reject) Jesus Christ as Savior (first) and make Him Lord of their life (second). Rather it implies that Christ is already Lord and the business of the church (and mission agencies) is but to announce or communicate this fact with no personal acceptance or commitment to Christ sought or expected.

It is true that Christ is Lord in that He is in control and will, just before the end of time, bring complete victory over sin and the devil. But it is also true, for the present, that the devil is Lord in many lives and situations — possessing, controlling, leading and bringing to pass the chaos, confusion, trouble, or prosperity and success (without full or lasting joy) seen on every hand.

We can blame man. But it is man

MEMORY TEXT

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee (Isaiah 43:2).

under the devil's control. We can excuse man. But this attitude has always been with us — the attempt to "whitewash" ourselves. We can blame Satan, thus escaping our responsibility. Some would blame Christ. If He is Lord, then why does He allow such to happen?

Let us remember Jesus came not to be crowned as Lord "but to minister, and to give his life . . ." (Mark 10:45) and "to seek and save . . . (the) lost" (Luke 19:10). His command was to go, preach teach, . . . baptize (Matt. 28:19, 20).

The Scriptures present man as a sinner, separated, out of harmony and understanding with his Creator. Christ came to bring reconciliation. How? By becoming the perfect sacrifice, "the Lamb of God, which takes away the sin of the world" (John 1:29).

If man's need was so great, God's provision was far greater. But while man is in sin, he is separated and illiterate and unknowing of both his own deepest need and God's greatest provision. It is in communicating God's provision in Christ to man, as individuals, that each may know and receive (or reject) Him, that all Christians must be involved personally and corporately.

To do so demands our best. We must acknowledge that His task is not being done to our best ability. Will we rethink and rededicate ourselves to this God-given task? This is the challenge of Key '73. This is the need if there is to be an effective "World Mission of Reconciliation through Jesus Christ."

Our message and mission is to proclaim Jesus Christ as Savior (first) and then sharing the personal experience of His being my Savior and my Lord.

Youth eager to serve so . . .

Two Spring Teams Planned

For the past few years there has been a spring Dedicated Service Team ministry at Daytona Beach, Fla., during the Easter school holidays. In addition to witnessing to youth on the beach, they have also aided the local church in a planned program of evangelism outreach.

Again in 1973 such a team ministry is planned. Evangelist Mynor G. Soper will head the team and Missionary Pastor Marion C. Van Horn will be the project director. Up to eight youth will be involved. Members of the team, are now being selected. Youth interested should contact Evangelist Soper at North Loup, Nebr., 68859, without delay. The dates will be April 12-25 (approximately).

Some former SCSC workers enrolled at Salem College wished to be involved, but found their spring break was a whole month early. Not wanting to be left out of the opportunity to spend their two weeks in an effective way, they asked if there was any possibility for service in March. Their willingness, and a prayerful survey of places where such workers might aid in local projects of outreach, has led to the planning for the second Dedicated Service Team.

Their first week, March 11-18, will be spent with the Plainfield, N. J., church in Key '73 Scripture distribution, aiding local members in this service ministry. The second week, March 19-25, they will work in Shiloh/Marlboro, N. J., with Bible Clubs during the day and join (at their own expense) a group of over thirty attending the Basic Youth Conflicts seminar each night.

Members from Salem College are: Paul Davis of Battle Creek, Mich.; Larry Graffius of Salemville, Pa.; Leon Clare of Alfred, N. Y.; Pat Lawton of Westerly, R. I.; and Sandra Ellis of Berlin, N. Y. All, except Sandra, served in SCSC in 1972. All five have made application for SCSC in 1973!

We do praise the Lord for the willingness of such youth to be involved in outreach ministries, giving their vacation weeks in His service. Let us uphold them in our prayers!

Quit Passing the Buck!

By Homer Brewer

Pastor, North Benson Baptist Church, Frankfort, Ky.

I want to describe man in this essay as the great "buck passer" for the very simple reason — that's what we are — "buck passers." It is said that a former President of the United States, Harry S. Truman, kept a sign on his desk while in the White House which read: "The Buck Stops Here." The message is quite obvious.

"Buck passing" is not a recent development in the human family as evidenced by the story of Adam and Eve (Genesis 3). When Adam was asked by the Lord if he had eaten the forbidden fruit, he, being guilty, forthwith passed the buck to his wife, Eve, and indirectly passed the buck to the Lord Himself for having given Eve to him. When Eve was questioned about her role in this drama of rebellion, she forthwith passed the buck to the serpent, and again indirectly to the Lord for having made the serpent (Genesis 3:1). Since the time of Adam, we have practiced passing the buck until now it is a fine art.

Furthermore, it is one which is universally practiced. Children blame parents, parents blame children, husband blames wife and wife blames husband, neighbor blames neighbor, friend blames friend, sibling blames sibling, criminals blame society and society blames heredity, nation blames nation, race blames race, rebel blames the Establishment and the Establishment blames the rebel, politician blames politician, the Ins blame the Outs and the Outs blame the Ins. But, sooner or later it all gets back to Adam, as primal man; or to the Lord Himself, as Creator of all that is. Do you suppose the Lord has a sign on His celestial desk! I doubt it.

What I do not wish to doubt is that there is cause and effect in our kind of world. Doubtless many of the causes which produce effects affecting individual lives are beyond the individual's control. Yet if man is to be considered

responsible for his acts, many of these causes must be under his control. There is a fundamental incompatibility, then, between man as a free agent and man as buck passer. That is to say that if man is free, then he is responsible for his actions done freely and so is prevented from passing that responsibility to others, including Adam and the Lord Himself. Only those actions not done freely fall outside the sphere of individual responsibility. Man stands, thus, at the Y in the road. Either his acts are free in which case he is responsible for his acts; or his acts are not free in which case he may legitimately pass the buck. Whether man is free in the relevant sense has been and is being debated by the interested parties. What is not debatable is the certain truth that no one can have it both ways.

It seems, however, that many are trying to have it both ways. Many who take a heated stand on the freedom of man pass the buck to Adam or to God in almost the same breath. Not only is this a logically indefensible posture but it makes the justification of punishment most difficult. Ordinarily we justify punishment on the basis of responsibility. The punishment of one who is not believed to be responsible offends the moral sensitivity of human beings and is a morally reprehensible act. God punished the serpent, Adam and Eve because He held them morally responsible for their action. Any other justification of their punishment reflects on the moral character of God.

It is unfortunate, I believe, that many sincere and well-intentioned people unwittingly pass the buck to God for the evil that befalls mankind, thus casting a shadow of doubt on our concept of God's all-goodness. I make reference to the practice, fairly common among us, of attributing every event that occurs to God's will. We may deny that we do such things, but it is particularly no-

ticeable during periods of sickness, sorrow and death. As well-intentioned as they may be, the words, "We must accept God's will," or "We can't question the wisdom of God in this," or something similar, spoken to a sorrowing person grieving the death of a loved one brings little comfort; and after the shock and initial sorrow have passed, these words bounce back to raise serious doubts in the minds of troubled souls. Man has always asked the question, "Why?", when confronted with the traumatic mysteries of life. To deal with that question by appealing for unquestioned obedience to God's will as though what happened is God's will is not only unfortunate but an extremely hazardous venture. It is unfortunate because only in a naive and trivial sense can everything that occurs be attributed to God's will. It is hazardous because the effect produced may be the opposite of the effect desired. Most people in sorrow want the comfort of being assured that God is with them as a friend and helper in their sorrow, and will strengthen them so they may endure. They want least of all to be told either directly or indirectly that God is actually the one responsible for their calamity. We may believe, and I think rightly, that God works in every experience for good with those who love Him and are called according to His purpose (Romans 8:28 RSV). But this is a pole away from suggesting that every event is inherently good.

What God made and what God does are good (Genesis 1:31). This must be the fundamental principle on which Christian thought rests. Any subordinate concept or saying incompatible with this fundamental principle must be in error. If a careless highway accident which snuffs out the lives of innocent victims is a "tragic" happening, a "terrible" thing, a "bad" thing, an evil and not a good, then what kind of nonsense enables one to attribute this to God's will! Do we worship a beneficent being or some demon who delights in man's suffering? It seems that we must, at the very least, change our ways of talking;

at the very most, change our ways of thinking, and by all means, quit passing the buck to God for man's failures.

—From the *Western Recorder*,
used by permission.

Testimonies of Faith

(Submitted by Evangelist Mynor Soper)

**A Testimony by David Taylor,
Little Genesee, N. Y.**

"Floods of joy o'er my soul, like the sea billows roll, since Jesus came into my heart." These are the only words that can describe the feeling I have inside since accepting Jesus a year ago. My life has never been this full of happiness. And my life with Margaret and the children has never been better. Together we enjoy the life that God has so richly blessed. And as His servants, we are ready and willing to do His will any time and any place.

If any one verse was responsible for my dedication, it would have to be John 3:16. Those words have never meant so much. And because of His love for me, I want to tell others about what God has done for me. He has changed my life and given me a more meaningful life through Christ. He loves me and He loves you.

Praise the Lord!

(Watch for another testimony soon—Editor)

Note: Dave Taylor accepted Christ during evangelistic meetings being conducted in the Richburg Seventh Day Baptist Church in the fall of 1971, by the home field evangelist. After more than a year, he speaks and writes glowingly of his new life in Christ. The experience has not faded. Indeed, now he is beginning a real ministry for the Lord. He is doing some lay preaching as well as leading home Bible studies and getting a local singing group started. — Mynor Soper

SABBATH SCHOOL LESSON

for March 3, 1973

THIS IS GOD'S WORLD

Lesson Scripture: Genesis 1:1, 26, 31;
Psalm 24:1-2; Psalm 104:24-30

The Sea of God's Forgetfulness

*I will cast in the depths of the fathomless sea
All thy sins and transgressions, whatever they be;*

*Though they mount up to heaven, though they reach down to hell,
They shall sink in the depths, and above them shall swell*

*All my waves of forgiveness, so mighty and free;
I will cast all thy sins in the depths of the sea.*

*In the depths, in the depths, where the storm cannot come;
Where its faint echo falls like a musical hum;*

*Where no mortal can enter, thy faults to deride;
Far above them forever flows love's mighty tide.*

*Of their sepulchre vast, I thy God, hold the key;
I have buried them there in the depths of the sea.*

*In the deep silent depths, far away from the shore,
Where they never may rise to trouble thee more;*

*Where no far-reaching tide with its pitiless sweep
Can stir the dark waters of forgetfulness deep—*

*I have buried them there, where no mortal can see—
I have cast all thy sins in the depths of the sea.*

—NOW

Friends of Israel

Rev. Marvin J. Rosenthal, 36, has been appointed associate general secretary of The Friends of Israel Missionary and Relief Society.

Noting that "not in the last 2,000 years of human history has there been greater opportunity nor more favorable response by the Jewish community to the gospel message than at the present moment," Mr. Rosenthal says that The Friends of Israel must "move with all possible haste to take advantage of this unprecedented turn of events."

The Friends of Israel is planning to seize this opportunity by augmenting its traditional missionary outreach with a program of service to local churches, aiding them in reaching the Jewish members of their own community. This is to be done by developing materials which aid Christian churches in Jewish evangelism and by establishing prophetic conferences and seminars on Jewish evangelism.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The blessing of God upon the sincere efforts of the Commission and Planning Committee to discover and carry out the will of God for Seventh Day Baptists (Commission met February 11-18, Planning Committee, February 18-23 at Plainfield.)

2) The closing weeks of service of Elizabeth Maddox in Malawi, that she may impart what is needed for her helpers to carry on.

3) The coming annual conference of the Burma churches in March, that Secretary L. Sawi Thanga of Rangoon may be able to encourage the pastors and local church leaders.

4) The strengthening of the Seventh Day Baptist witness in Columbia, S. C., under the leadership of the Rev. Leonard V. Tobin.

NEWS FROM THE CHURCHES

BROOKFIELD — LEONARDSVILLE, N. Y.—The Brookfield church held its annual business meeting January 14. The Leonardsville church held its annual meeting January 21. Both churches reelected their slate of officers. Brookfield voted to ask for a team of SCSC young people to work with us this summer. Both churches voted to grant a month's vacation to the pastor. He and Mrs. Mills plan to leave January 31 for a visit to her sister in Nokomis, Fla., after which they will go to Daytona Beach.

The Leonardsville church would like to sell its parsonage, a very pleasant eight-room house in good condition. They would be happy to sell to a Seventh Day Baptist family who would be a welcome addition to the church. Employment is available within commuting distance. Also there is opportunity to open a much needed store or service station in the village. For details write to Helen Brown, Leonardsville, N.Y. 13364.

—N. D. M.

NORTH LOUP, NEBR.— Activities during the fall were the rummage and bake sale by Dr. Grace Missionary Society, part of the proceeds being used for new dishes for the church; the Lord's Acre turkey supper; and the Lord's Acre Ingathering service.

An official backing was given to the Lincoln (Nebr.) Fellowship at the fall church meeting. May God bless our youth in their outreach and witness.

On October 28 a dedication service

Jewish Gratitude

A Dutch Jew from Israel returned to Amsterdam and asked to see the now closed historic Bible House. As a young Jew of twenty during the dark days of 1944, he and thirteen others had been sheltered without question in the Bible House and escaped death. Looking again at his place of shelter he said as he left, "You print the Bible; you sell the Bible; you distribute the Bible; and you acted according to the Bible."

was held for four babies and their parents.

The Kitchen Class sponsored a Senior Citizens' party at the church December 2, a fun night for those attending.

Dr. Grace Missionary Society met for a Christmas observance December 7. It began with a one o'clock salad luncheon. This was followed by a program. Then twenty-five decorated boxes were filled with Christmas goodies for people in a Hastings hospital.

December 16 a service was held in connection with the Advent wreath—a lovely memorial to George Cox.

A beautiful Sabbath School program commemorating the birth of Christ was held Friday evening, December 22. White gifts were presented and used for Malawi workers, the Lincoln Fellowship, and Nebraska Children's Home.

On Sabbath morning, December 23, a Christmas message, "The Deeper Meaning of Christmas," was given by Terry Keown, followed by "Shepherds Rejoice," a Folk Cantata for Christmas, by John F. Wilson.

The usual caroling included day-time caroling at Valley County Hospital.

The Youth Fellowship planned and conducted a 10 o'clock Christmas Eve worship service.

Key '73 Bible Study groups were held in the village during December. Early in January, the Rev. Mynor Soper conducted a week's sessions of training for witness.

Due to adverse weather conditions church services were cancelled on December 30 and the New Year's dinner postponed to January 6.

Pastor Victor Skaggs slipped on the icy street and broke an ankle January 11. The Rev. Mynor Soper, who spent most of the fall in evangelistic work, is now at home and conducted the January 13 service. We pray that our pastor will have a speedy and complete recovery from his injury.

—Correspondent

PLAINFIELD, N. J.— Our Christmas celebration began with Advent music and sermons December 2 and 9. The Pro-Con

party December 10 celebrated Christmas the world over. At the Women's Society party on the eleventh secret pals were revealed, and containers were decorated and filled with cookies and candy for nursing homes. Pastor Saunders spelled CHRISTMAS December 16 with the acrostic, Comfort, Hope, Redemption, Inspiration, Salvation, Truth, Mercy, Assurance, Satisfaction.

On December 23 the Cherub Choir sang alone, and the Junior and Senior Choirs sang together. The children decorated the tree with the white styrofoam symbols they had made with the help of Mrs. Janette Rogers — stars, crosses, crowns, bells, doves, fish, etc. At our candlelighting service at 6:30 Christmas Eve the filmstrip "Joyful and Triumphant" by our pastor was shown.

Preparation for Key '73 included Friday evening evangelist studies of the gospel of Luke and noon prayer sessions during the two weeks after Christmas. Our pastor is chairman of the community Key '73 committee, and three of our members are on the committee. About fifty visitors attended the launching service for Key '73 in our church January 6, and Pastor Saunders delivered a stirring sermon on evangelism. Scriptures are to be distributed during the first quarter of the year.

Children's movies have been shown twice to over 100 neighborhood children, some of whom have since joined our Sabbath School, in which forty-one children and young people are now enrolled. The new fire escape promotes safety for those who meet upstairs.

Several members and the Women's Society have devoted many hours to re-decorating the sanctuary, kitchen, upstairs room, and vestibules of our church.

Our Netherlands member, John Farenhorst, contributed fifty tulip bulbs to beautify our grounds, and also visited us on January 20. During 1972 we lost five members by death. On January 27 the Rev. Leonard Tobin of Columbia, S. C., joined our church, on confession of faith and on recommendation of the board of deacons and elders.

—Correspondent

Marrriages

Whitlock - Marion.— William Dale Whitlock, son of Mr. and Mrs. Albert Q. Whitlock of Riverside, Calif., and Georgia Ann Marion were united in marriage at the Riverside, Calif., Seventh Day Baptist Church on Nov. 18, 1972, by their pastor, the Rev. Donald I. Phillips. The couple are making their home in Riverside.

Hambleton - Drouin.— George Neil Hambleton, son of Mr. and Mrs. Ted Hambleton of Fontana, Calif., and Jeannine Louise Drouin, daughter of Mr. and Mrs. Adrian O. Drouin were united in marriage on Feb. 3, 1973, by their pastor, the Rev. Donald I. Phillips, at the Riverside Seventh Day Baptist Church.

Campbell - Hollibush.— Michael J. Campbell, son of Mr. and Mrs. James Campbell of Madison, Wis., and Mary T. Hollibush, daughter of Mr. and Mrs. Andy Hollibush of Madison were united in marriage at Our Lady Queen of Peace Church in Madison on Jan. 13, 1973. They are living in Madison, Wis.

Births

Davis.— A daughter, Patricia Carol to Philip and Jasmyn (Florin) Davis of Shiloh, N.J., on Nov. 11, 1972.

Davis.— A daughter, Joy Suzanne to Frederick and Barbara (Taylor) Davis of Shiloh, N. J., on Dec. 17, 1972.

Snow.— Tasha Nicole to Mr. and Mrs. Kenneth (Penny Heinig) Snow of Milton, Wis., on Jan. 26, 1973.

Spaur.—Heather Alene to Mr. and Mrs. William (Doris Bond) Spaur of Milton, Wis., on Feb. 2, 1973.

Obituaries

HOWARD - David Kivett, was born Aug. 2, 1885, at Manchester, N. C., and died at Riverside Calif., Jan. 12, 1973.

He was a graduate of Alfred University and Columbia University. He was head of the Chemistry department at Newark Technical College, Newark, N. J., for a time. For one year he was a member of the faculty of the College for Nurses at Battle Creek, Mich.

He was married to Georgia Hunt of Battle Creek, Mich, June 28, 1917. For many years he has resided in Riverside where he was a member of the Seventh Day Baptist Church.

He is survived by his wife, two sons, Rev. Richard and Robert; two daughters, Kathleen Galiano and Virginia Orr, six grandchildren and one great-grandchild, all of whom live in Southern California.

Funeral services were in the charge of his pastor, Rev. Don I. Phillips, and Rev. Richard Howard.

—D. I. P.

OUR WORLD MISSION

OWM Budget Receipts for January 1973

Treasurer's January	Boards' 1 month	Treasurer's January	Boards' 1 month
Adams Ctr NY ..\$		Milton Jct WI	81.00
Albion WI	49.18	Monterey CA	
Alfred NY	372.23	New Auburn WI	150.90
Alfred Sta NY	257.00	New Milton WV	50.00
Ashaway RI	420.50	New Orleans LA	15.00
Assn; & Groups		North Loup NB..	210.00
Battle Creek MI ..		Nortonville KS ..	185.50
Bay Area CA	133.00	Ohio Fellowship..	40.00
Berea WV		Paint Rock AL ..	140.00
Berlin NY	140.00	Plainfield NJ	20.00
Boulder CO		Richburg NY	86.50
Brookfield NY ..	31.00	Riverside CA	500.00
Buffalo NY		Rockville RI	62.00
Chicago IL		Salem WV	227.50
Daytona Beach FL	100.00	Salemville PA	
Denver CO	195.83	Schenectady NY..	17.80
De Ruyter NY ..	80.00	Seattle WA	50.00
Dodge Ctr MN ..	895.20	Shiloh NJ	642.80
Farina IL		Stonefort IL	30.00
Fouke AR	45.00	Syracuse NY	
Hammond LA		Texarkana AR	
Hebron PA	70.00	Verona NY	114.00
Hopkinton RI		Walworth WI	50.00
Houston TX	130.00	Washington DC ..	353.00
Independence NY	38.30	Washington	
Individuals		People's DC	
Irvington NJ	800.00	Waterford CT	217.00
Kansas City MO	63.10	Westerly RI	40.00
Leonardsville NY	95.00	White Cloud MI	
Little Genesee NY	130.75	Totals	\$ 9,426.29
Little Rock AR ..		Non-Budget	558.00
Los Angeles CA ..	400.00		
Lost Creek WV ..		Total	
Marlboro NJ	412.47	To Disburse	\$ 9,984.29
Metairie LA			
Milton WI	1,344.73		

JANUARY DISBURSEMENTS

Board of Christian Education	\$ 783.10
Historical Society	5.44
Ministerial Education	255.59
Ministerial Retirement	667.44
Missionary Society	3,541.70
Tract Society	1,074.18
Trustees of General Conference	16.32
Women's Society	191.14
World Fellowship & Service	330.58
General Conference	3,113.80
Washington DC Church	5.00
	\$ 9,984.29

SUMMARY

1973 Budget	\$176,690.00
Receipts for one month:	
OWM treasurer	\$9,426.29
Boards	424.30
	9,850.59
To be raised by December 31, 1973	\$166,839.41
Percentage of year elapsed	8.3%
Percentage of budget raised	5.57%
One month:	
Due	\$14,724.17
Raised	9,850.59
Arrears	4,873.58
	Gordon Sanford
	OWM Treasurer

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March 3, 1973

The Sabbath Recorder

Youth Emphasis Issue

DAILY BIBLE READINGS FOR MARCH 1973



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

This is God's World

- 1—Thurs. Man, the Crown of Creation. Psalm 8
 - 2—Fri. Man Thirsts for God. Psalm 63:1-11.
 - 3—Sabbath. The Earth Is the Lord's. Psalm 95:1-7
- ### Man Is a Responsible Being
- 4—Sun. The Sinner's Prayer. Psalm 51
 - 5—Mon. The Sinner's Return. Luke 15:11-24
 - 6—Tues. Mourning Over Sin. Jonah 3
 - 7—Wed. Each Man Is Responsible. Romans 2:1-11
 - 8—Thurs. All Men Are Responsible. Romans 2:12-24
 - 9—Fri. Facing the Lord's Coming. Malachi 2:17-3:4
 - 10—Sabbath. We Live to the Lord. Romans 14:1-12

Man Has Gone Astray

- 11—Sun. A Rebellious People. Jeremiah 5:20-31
- 12—Mon. There Is No Other God. Isaiah 45:1-7
- 13—Tues. Man's Wickedness. Romans 1:18-25
- 14—Wed. None Is Righteous. Romans 3:9-20
- 15—Thurs. All Have Sinned. Romans 3:21-31
- 16—Fri. All Need Knowledge of the Truth. 1 Timothy 2:1-7
- 17—Sabbath. Man's Waywardness. Isaiah 53:1-8

God Loves Us

- 18—Sun. A Merciful and Gracious God. Exodus 34:1-9

- 19—Mon. God Is Good and Forgiving. Psalm 86:1-13
- 20—Tues. God's Enduring Love. Psalm 136
- 21—Wed. God's Persistent Concern. Hosea 11:1-9
- 22—Thurs. Jesus Upbraids and Invites. Matthew 11:20-30
- 23—Fri. God Forsakes Not His Own. Psalm 27:1-10
- 24—Sabbath. God's Pitying Love. Psalm 103:1-14

God Speaks Through Christ

- 25—Sun. God Foretells and Fulfills. Acts 3:17-26
- 26—Mon. Preaching Good News. Romans 10:14-21
- 27—Tues. Proclaiming the Acceptable Year. Luke 4:14-21
- 28—Wed. The Beauty of the Proclaimers. Isaiah 52:3-10
- 29—Thurs. A Message of Light. 1 John 1
- 30—Fri. A Sure Word. 2 Peter 1:16-21
- 31—Sabbath. The Word Became Flesh. John 1:6-18

Steer Inc.

Various chain restaurants capitalize on a representation of a steer. One such eating place is called Steer Inn. There is a missionary organization called Steer Inc., which raises money primarily for work in Asia. It works like this: If you are a farmer or rancher, the folks in Steer Inc. take out for you a steer which you originally buy for \$150. They raise that steer for you and the Lord, sell it, reinvest it in another steer and give the proceeds to REAP mission (Reinforcing Evangelists and Aiding Pastors), a twenty year old interdenominational mission that claims 45,066 professions of faith in Christ in 4,000 meetings held in Asia. The address is REAP Mission Inc., PO Box 185, Arlington Heights, Ill.

