

The Sabbath Recorder

"The Sabbath is none other than the God-ordained symbol of God's life with men and redemption, re-creation and resurrection are a part of that life. In Jesus Christ we have the revelation of the one true God, maker of heaven and earth, who himself is 'Lord of the Sabbath day.' . . . Just as in Jesus Christ, God redeemed the world, so in the continuing observance of the Sabbath, God continues to re-create man in his own image."

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LET'S THINK IT OVER

Evangelical Voice on Campus

Reports by campus correspondents of the *New York Times* from a score of colleges indicate that at some schools the students identified with evangelical Christianity have become the single most visible force on campus. On other campuses, the movement is just beginning and at others it has not yet arrived. The influence of the Christians is out of proportion to their numbers. Campus observers point to some of the reasons for the appeal of the new movement:

1. Youth's disillusionment with established churches, the quality of American life, and the fads of youth's counter-culture.

2. Youth's feeling that the old ways have failed combined with an intense search for new ways and truth.

3. Evangelical Christianity offers an authoritative simplicity that is appealing, and a kind of discipline that is largely absent in society in society as a whole.

4. The strong sense of community among believers.

5. Youth's skepticism with scientific technology, combined with hunger for more personal meaning and values.

From CHRIST IN THE UNIVERSE

No planet knows that this
Our wayside planet, carrying land and wave,
Love and life multiplied, and pain and bliss,
Bears as chief treasure one forsaken grave.

Nor, in our little day,
May His devices with the heavens be guessed;
His pilgrimage to thread the Milky Way,
Or His bestowals there, be manifest.

But in the eternities
Doubtless we shall compare together, hear
A million alien gospels, in what guise
He trod the Pleiades, the Lyre, the Bear.

Oh be prepared, my soul,
To read the inconceivable, to scan
The infinite forms of God those stars unroll
When, in our turn, we show to them a Man.

—Alice Meynell



"To listen another person's soul into a state of repentance and self-discovery is possibly the greatest thing we can do for them." Yokefellow Institute

The Sabbath Recorder

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Madeline
Fitz Randolph
Contributing
Editor,
Women's Board

CONTRIBUTORS THANKED

We would like to express our deep appreciation to those who have contributed to this special emphasis issue of the *Sabbath Recorder*. Jennie Wells, Nancy Brannon, and Nancy Warner, especially. Back of this work is the love and support of our Women's Board, who were so enthusiastic about the theme "LISTENING." We all sing the little song which you will find on the back cover, and you must learn it too. You will be hearing more about this at our Conference in August. We believe that this is a tremendously important skill to learn. Let us know how you feel about it. Thanks for listenin' . . .

Madeline Fitz Randolph,
President of the Women's Board

A Word About This Issue

Readers are reminded again that the first issue each month is normally different in color and content from regular issues. The major boards of the denomination take their turns in providing most of the material for one of these first-of-the-month issues. June is allotted to the Women's Board under the direction of Madeline Fitz Randolph of Boulder, Colo., president. Your editor urges a careful reading of the articles prepared or solicited by Mrs. Randolph and urges readers to pray for the work of the board, especially their Summer Christian Service Corps (SCSC) project which this year calls for more dedication of personal and financial resources than ever before.

The next special emphasis issue will be a General Conference issue with cover design and materials provided under the direction of President Paul Osborn. It will be dated July 8, according to present plans. —editor

Why Is Listening So Important?

Because when we listen, we focus *outward* instead of *inward*.
We learn all kinds of things this way, both about ourselves, and others . . .
We *satisfy* another person's need to talk . . .

Listening is the one way to say we are interested, concerned, and caring . . .
We cannot overcome our own ignorance or prejudice — unless we listen . . .
Listening helps us to reach a compromise — to overcome a *barrier* . . .
We do not grow in *understanding* unless we listen . . .
Then, there is *non-verbal* and *spiritual listening* — when we hear what the other person says, and *understand* what is back of it all . . .

It takes a lot of practice *listening*, before we become really skilled at it . . .
We all need *inspiration, comfort* . . . Listening to *His* voice will bring these.

If it is so important, why, why don't we do it?

That is easy to answer —

We don't listen, because we are thinking of what *we* are going to say next . . .

We are *bored* . . . (just what does that mean, anyway?)

We don't want to hear that which is *unpleasant*, or perhaps *painful* or *embarrassing!*

We don't listen when we are *already prejudiced* against what is going to be said . . .

We don't listen when we don't trust the other person . . . because of his appearance.

We don't listen when we are so self-involved that we cannot concentrate on others.

We sometimes let our minds become *closed* . . . just on *certain subjects* . . .

We might have a *hearing problem* — perhaps we need a *new hearing aid*.

One of the finest aids to hearing is an *understanding heart* . . .

By calling your attention to the idea of the importance of listening, we are translating the message of the theme idea of the Executive Committee Meeting of the Church Women United which gathered in Pittsburgh, Pennsylvania, March 9 - 11, 1972. We came back to our own Seventh Day Baptist Women's Society, just *heart full* of these thoughts — Please read on!

Can Christians Become Global Neighbors?

The scientific advances of the last ten years are causing the greatest changes in patterns of living in all of history. Twenty-five percent of all the people who have ever lived are now living. The world is spinning through an era wherein rapid social changes form a serious challenge to Christians. We say over and over that God, in Christ, made the big breakthrough into history because "He so loved the world," but do we believe it?

There is a *cost factor* to our stewardship of *listening to* and *caring about* the earth's peoples, each of whom is our neighbor. This cost factor brings us face to face with *new priorities* — *new risks* — *new possibilities!*

We are Christians who have the power to become inheritors of God's truth and love; forces which are illuminating and pervasive in all human development. As Christian women we see ourselves in a new situation, realizing growing maturity and with it more responsibility toward others. The great movement of Church

An Experiment With Listening Today

By Jennie Wells

Be quiet! Listen! No, listen; *really* listen!

I hear a bird chattering loudly as though to sweeten the constant drum of the city traffic. I sit in the early morning light not yet taken in by the fast moving pace of the day. Suddenly sounds of waking come to my ears from the adjoining apartment. I wonder what the day will be like for her. But then, do I really care?

A car engine fires, a train whistle blows in the distance. Wait! I hear a change. I can't distinguish what it is. Why, it's voices, many voices of people, *individual* people shouting "Peace, Peace, Peace." Then they speak with words of fire. Those horrible words. I want to cover my ears, but no, I must listen.

The telephone rings, it's a friend. Do I really listen, do I care? There is more shouting, pushing, tear gas; I'm afraid.

I turn on the radio to listen to the news. It's all talk, talk of war, talk of peace. Newsflash — assassination. Is that how they care?

Crime is on an increase, jobs are scarce. Graduate from college and can't find a job. This world is just a terrible place in which to live.

A car pulls carelessly in front of me as I drive down the street. The fool, I think. Do I care?

Where are the good old days? I re-

Women United is a living example of people who will not break fellowship—people who are growing in love and trust for each other. Never before in my experience have I felt such confidence and such warmth of friendliness as that of the CWU Executive Committee of 150 women. There are no strangers, no lonely moments, and there were many exchanges of confidences, as well as friendships formed.

Christians are persons who can *listen and respond* to each other and to the voices in the world around them—to be

member now! Neighbors were real ones then. They listened, they cared. Time and the world weren't going at such a pace. People had time to listen and care. I continue to listen and thoughts come my way. If only each individual could take time to listen and care each day, even for just one other person, it would be *fantastic*. It could be a dedicated service each day of life. True dedication is what it would take because of so many distractions. The only way it can be that way is by and through the guidance of God and the Holy Spirit. Dedication to them must be first and then it comes easy in using it to help others.

Is anybody listening, does anybody care? God does and He does through us. Make it a year of dedication to Him and others around you and take time each day to *really* listen and *really* care. It might be a better world because of it. It all starts with us.

THE TELEPHONE

I have just hung up; why did he telephone?

I don't know . . . Oh! I get it . . .

I talked a lot and listened very little.

Forgive me, Lord; it was a monologue and not a dialogue.

I explained my idea and did not get his; Since I didn't listen, I learned nothing, Since I didn't listen, I didn't help, Since I didn't listen, we didn't commune. Forgive me, Lord, for we were connected, And now we are cut off.

by Michel Quoist from *Prayers*

flexible enough to be useful in a time of radical transition. *Our priority must be to master the art of listening — now!* We must care . . . by developing a conscience (love with action muscle). *We must care . . . by caring for the neighbor next door whom we haven't seen in weeks, as well as for the neighbor far away who appears on TV! We must be ready to be a global neighbor when a breakthrough comes, as it often does From circumstances outside ourselves. We must pray — and act! and learn to listen—now!*

—Madeline Fitz Randolph

The Role of Women in the Biblical World

By Thomas Boslooper

There is evidence of feminine inferiority and subjugation of female to male in both Old Testament and New Testament. They certainly describe conditions as they were and the state in which men and women found themselves.

At the same time, however, Genesis 1:26-28 describes a status between the sexes in which it is apparently possible that male and female together are treated to be participants in every sphere of activity. Together they are to exercise power over the earth.

In Proverbs 31 the ideal wife is described as one who is active both inside and outside the home, as one who cares not only for her husband and children, but also for her own business, and as one who keeps herself both physically and spiritually strong.

In Galatians 3, I find that in Christ there is an equality between the sexes in salvation that must have social significance and consequence. I take this as Paul's major theme and the principle with which he should be most closely identified and a principle which should be selected to be universalized. When in 1 Corinthians he seems to be putting woman in a relationship secondary to her husband, he is doing this in a figure of speech to resolve a conflict in the church of Corinth.

In 1 Timothy 2:9-15 and 1 Corinthians 14:33ff., Paul's pre-Christian Jewish views on women are showing as he attempts to deal with a phenomenon that had arisen in the early churches in Asia Minor, namely, numbers of women who were breaking out of the Greco-Roman subjugation and becoming excessive and abusive in the use of their new-found freedom. They probably did talk too much, their teachings were undoubtedly unsound, and rather than trying to work with men, they probably tried to supersede them. It is such a woman that Paul says should not teach, but should be submissive and silent, and should not try to exercise authority over men. I agree.

Interpreters of 1 Peter 3 should be aware of a similar contingency. When he speaks of wives being submissive to their husbands and being modest in their personal behavior and appearance, he is instructing Christian wives in how to deal with unconverted husbands in the attempt to win them over to Christ. Peter's injunction against hair styles, jewelry and finery must be understood in the light of the prevailing custom in Rome, whereby women spent an excessive amount of time doing their hair, put an excessive amount of makeup on their faces, and dressed extravagantly, all of which was part of their escape from a thoroughly male-dominated, totally domesticated life.

The same passage, however, provides a universalizing principle—for husbands to be considerate of their wives and to bestow honor upon them. Even though speaking of them as the weaker vessel, it is obvious that the husband becomes not the source of keeping woman weak, but the resource of her new strength.

The interpreter of Colossians 3 and Ephesians 5 has the choice of using these passages either to elevate or reduce the position of and regard for women.

When Paul speaks of woman being subject to her husband, he talks in terms of the husband treating her as Christ treats the church. Following through on this reasoning, I'm inclined to increase my esteem of women and encourage them to be active in the world.

A great irony of church history has been the attempt to honor her by placing her in a position historically and theologically equal to Christ. However, Luke, who gives us the chief record of Mary's life, was undoubtedly not intent on setting up a chain of doctrines; rather he wanted to establish a pattern for new consideration of women.

Since Luke was a companion of Paul, it may be surmised that they would share similar views.

Luke's portrait of Mary may thus be considered to be an elaboration of Paul's

statement in Galatians 4:4 where he stressed that Christ was born of woman. Since Luke in his Gospel demonstrates Jesus' active interest in women and shows precisely how Jesus dealt mercifully with two of women's most profound and universal problems, the stigma against menstruation and the involvement in prostitution, it is apparent that Mary is a part of a new estimate of women, which was inaugurated by Jesus, Paul and Luke but which has not been understood by succeeding generations of Christians.

I conclude that the passages from Genesis, Proverbs, Galatians, and the Gospels portray an ideal status between the sexes and the role of women, which is at a level to which the Christian should aspire and work. Why should I choose to take as principles passages that seem to support feminine inferiority when I could take principles from passages that describe women's competence and sexual equality?

In this era scientific inquiry is demonstrating that biology can no longer be considered a fortress for the defense of views of feminine inferiority and of secondary status for women in our society. Historical inquiry also questions whether the Bible can be considered solely as a depository for prejudice against women.

I foresee both biology and the Bible stimulating men and women to create a renewed society in which both sexes will share opportunities and responsibilities, boys and girls will have the right to choose to be educated in all subjects and engage in a variety of activities, husbands and wives will demonstrate mutual honor and respect, parents will share in the making of the home, and men and women will work together in any business or profession. It may then be said that men and women live in a Biblical world of which Christ is head.

Boslooper is pastor of the Reformed Church of Christ, Closter, N. J. His article is reprinted from "The Role of Women in the Biblical World," *Church Herald* (Feb. 25); reprinted by permission.

The Good Listener

It is claimed that most people operate at a 25 percent level of efficiency when they listen. Also, it is said that in business when communications are passed down through five levels of employees, the person on the lowest level understands only 20 percent of what was originally communicated.

To have effective communication you must have: a speaker, a listener or receiver, a means of communication, and a message. In addition, you must have understanding on the part of the receiver or listener and feedback to be sure the listener comprehends everything that is said. Listening and nonlistening skills are learned through years of practice, but nonlistening skills—or barriers to listening—can be overcome.

First, there is the problem of wasted thought power. The average speaker talks at about 100 words a minute, while the listener thinks at a speed of 400 to 500 words a minute. Three things can be done to put his excess thinking time to work: a) anticipate what the speaker will say next; b) identify things you recognize in what he is now saying; and c) make a mental summary as you listen.

A second barrier to effective listening occurs when the listener becomes too excited or excited too soon by the speaker or what he hears. To avoid this, you must withhold evaluation until your comprehension is complete.

A good listener will concentrate on the main idea and try to discriminate between fact and principle, idea and example, evidence and argument. A poor listener listens only to facts and details. A good listener tries to get the main ideas. Quit worrying about the facts.

A good listener finds the topic being discussed interesting. Even if "trapped" in a meeting, he will try to sift or screen what is said to glean something he can use. A bad listener goes off on a mental tangent, mentally tuning out the speaker, or he may be critical of the manner of delivery. The contrast, the good listener concentrates on the content of the message and within a few minutes is not even

aware of the speaker's oddities. Thus, listening and learning involve *inside action* on the part of the listener.

Abstracted from "Are You Listening?" by John New, *The Wisconsin Dietician*, winter, 1966.

Make It Easy On the Listener By Nancy Warner

The approach of this article is to put the responsibility on the speaker who wants to be heard and understood. Instead of asking, "Why didn't you listen to me?" the question is "What did I do that might have turned off my listener?" Let's think seriously about what can be done to turn on our listeners. The things that need to be considered when communicating with a person, range from the organizational to the physical to the emotional. There are optimum conditions for the best receiving. Much energy is spent to obtain the best reception from the television, radio or record player. What would happen if similar energy was given to insuring the best reception of our listeners?

Most of us are involved in having one or two listeners at a time. This makes it easier to be sure that our listener is receiving us. In larger or group situations it is not as easy, but that is no excuse for not concentrating on the reception of the listeners (receivers). If you have something important to discuss you must always be concerned with what is happening with the receiver. You may be setting up a meeting time, relating a sequence of interesting or important events, or be in deep discussion about your life's dedication. Whatever you are communicating, you want to do all that is possible to insure the best reception.

Here are four aspects for consideration that might be helpful to assist our receivers in really hearing us:

1. The organization of material

Too many people aim at nothing in their speaking, and hit it. We should know what the message is that we want to communicate to others. A hidden agenda may be helpful. To give the receiver the best chance to hear you, you should eliminate

all deviations. Consider this: How many times do we find ourselves either changing the subject or inserting a sidelight on the subject? What is it that happens to our receiver when we do this? The listening patterns have been changed and the line of thought that he was following is tuned out.

2. The physical aspects of the situation

This means taking into consideration such things as the physical comfort of the receiver and having eye contact with him. Gestures may add meaning and emphasis, but extravagant gestures are distracting and sometimes threatening.

3. The mannerisms of the speaker

Your manner of speaking means good grammar and good taste. Sloppy speech habits are easy to develop, and hard to abolish and can interfere with reception. Unnecessary phrases such as "ah," "and a," "you know," etc., tend to distract. Poor diction can make the receiver be forced to concentrate on sorting out words and phrases, rather than on the meaning of them. Careless grammar can be as distracting as static on the receiving instrument.

4. Your emotional involvement

This means that you really care about the reception of your message. Being aware of the importance of the message does not mean raving about it; your sincerity and concern are conveyed by your own sense of conviction. The receiver may not respond with the same conviction that you feel, but he should be fully aware of your conviction. This is conveyed with words, but more so with your whole bearing, i.e., if you are talking about the peace of God your body and face would radiate that peace.

And that leads us to what it is all about. Perhaps this whole article could be summed up with this statement, "Consider the listener sacred."

SABBATH SCHOOL LESSON for June 10, 1972 MEETING GOD THROUGH THE SCRIPTURES

Lesson Scripture: 2 Tim. 3:14-17;
Psa. 119:9-18.

Mabel West Hears from China

The enduring power of love . . . a love that listens over the years for word from those from whom they have been separated . . . Here is a story of this kind of love and this kind of listening . . . and the reward that came.



Pictured on this page are the "West Trio," as they were lovingly named: Anna who was named We Ah Mee by the Chinese, Mother Nettie, and Mabel. All taught and worked and served in numerous ways in the Seventh Day Baptist Mission in Shanghai. They gave thirty years of service to this cause, and their rewards were great. Not financially, perhaps, but through the progress in education and Christian training which they could see in their students, and in the group there as a whole. Their lives became quite enmeshed with those of the Chinese brothers and sisters, and in 1929, Mabel went to live with a Yeu family. These people became a family to her, and when the children were born, she felt that in a very real way, they were her own. In her own words she writes:

Of course, I have wished to hear from my family — the Yeu family with whom I lived from . . . 1929 until 1940. I was on the lookout, using my eyes for all I could learn about China, Shanghai in particular. One day a friend suggested that I ask the Chinese Embassy, which I did, writing to ask if I could find out about them. For a long time I didn't hear, then a letter came saying, "Since you have the former address in Chinese, you write directly."

Then after talks that President Nixon wanted to visit China; my letter was

accepted; mailed in February 1972 with the answer coming in March! The answer was delayed no doubt by it's having arrived there at a very busy time, the Chinese New Year. Vung Sung's letter was mailed eight days before I received it here."

Here is the letter, translated from the Chinese:

"You left us twenty years ago or more. The children were small. Now they are grown and married. They are working to serve society. Da Au (David) is married and has two girls. Da Soong (Kenneth) has two boys. Donald wishes to have a boy and a girl. Lok Kyuin and I are pretty old but we are healthy. We both work. We live pretty good. He can cook very good food (delicious food). I think you would love to eat it. The Chinese society is quite different from the old. The prices are stable. The system of society has been changed. We are quite happy.

"How are you? We received your letter before New Year. We think your operation in October (she said 10th month) the same as in 1932. You are good now. You have relatives and friends and Chinese friends who took care of you. We are happy to know this. Please 'thank' them all for us because they are so good to you.

"Shanghai is very clear now. It can be compared with the old days. The difference between the old society and the new China is really great. Since the Cultural Revolution the production is lifting. We, the people do not have shortage of food and clothes anymore. There is no beggar in our country now, neither starvation. I am receiving a pension salary living in a happy socialistic life. We are really happy so you don't have to worry. When you get our letter you can ask them to translate it for you. Please give our best regards to them. Wishing you are healthy (or have health)."

—Vung (Virginia) Sung

(We all rejoice in the opening of this communication, and pray that it may never again be closed.)

Summer Christian Service Corps

On June 6 SCSC workers and training staff will converge in the Dallas, Texas, area to begin the 1972 training session. Twenty young people have volunteered for dedicated service this summer and there are ten church projects where they will serve — Seattle, Wash.; North Loup, Nebr.; Dodge Center, Minn.; Little Rock, Ark.; Paint Rock, Ala.; Battle Creek, Mich.; Allegheny Association, N. Y.; Salem, W. Va.; Plainfield, N. J.; and Westerly, R. I.

EXPLO '72, June 12-17, the gathering of an anticipated 100,000 youth, will be a part of the training experience. Our particular training will be June 6-12 and 18-19, with travel to the various projects on June 20. Most of the workers will travel by air.

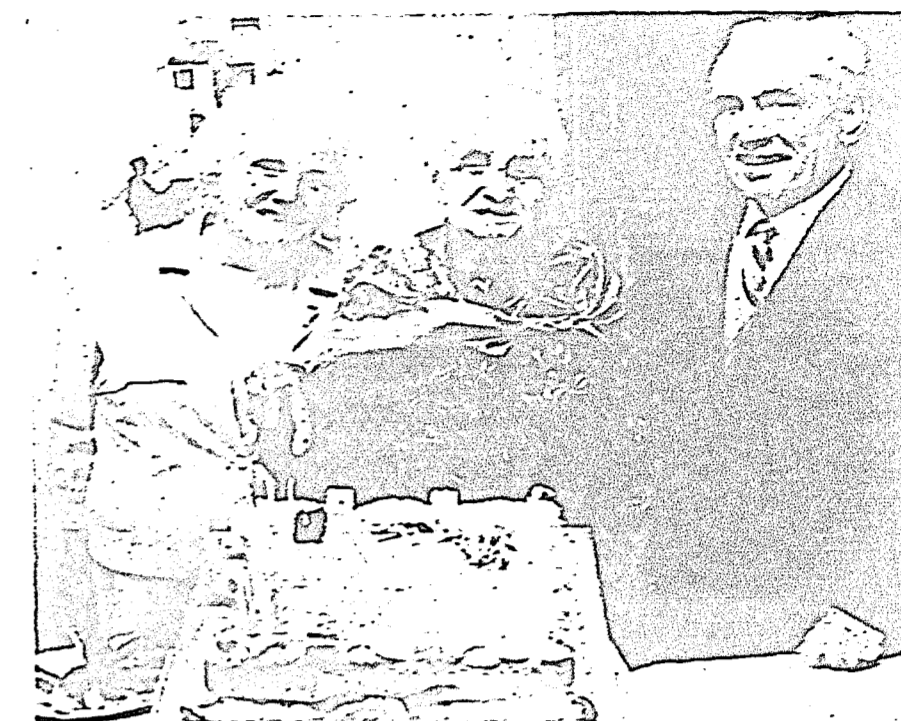
Our hosts for the training session are the people of the First Presbyterian Church, Euless, Texas. This location, about midway between Dallas and Ft. Worth, offers ideal options for correlating the two emphases into one profitable experience.

The training staff will be: Florence Bowden, David Clarke, Mynor Soper, and Leon Lawton. Dale Harris is coordinating the local arrangements. Doris (Mrs. Kenneth) Van Horn will be the cook.

While the total funds needed to support this enlarged program for 1972 are not yet in hand, a review on May 23 showed that those in hand or known pledged brought the total to within \$1,000 of the anticipated need. Myrna (Mrs. Gary) Cox, chairman of the Women's Board Committee happily remarked, "It really looks like we are going to reach the goal!" We join with our readers, workers, and staff to thank the Lord for answered prayer and working in the lives of His children to make Summer Christian Service Corps — 1972 a vital reality, from the standpoint of workers, projects, and adequate financial support.

All readers are asked to uphold this outreach evangelistic ministry in their daily prayer between now and General Conference, that our Lord and His truth may be effectively shared and lived! *To God Be the Glory!*

Mrs. Gertrude Richardson of Mill Yard Church Is 100



Mrs. Gertrude E. Richardson, oldest member of the Mill Yard, London, Seventh Day Baptist Church, is pictured above, about to cut a special cake for her 100th birthday. The centennial was observed some months ago with a party in her honor which was attended by Mrs. Olive Gelleff, Mrs. Maud Evans, and Bert Morris representing the older members of Mill Yard.

The Mill Yard Church sent a beautiful bouquet to Mrs. Richardson, their "grand old lady" who is the widow of Lt. Col. Thomas W. Richardson, pastor of the church from 1903 to his death in 1920. Her Majesty Queen Elizabeth, II, sent personal greetings, as well as relatives and friends from Australia, New Zealand, South Africa and the United States. Orchids were flown from Singapore as a special tribute to her.

Mrs. Richardson attended the General Conference at Adams Center, N.Y., in 1932 and visited in Seventh Day Baptist churches and homes in America at that time. Her husband was church secretary and lay leader for several years before he became pastor of the Mill Yard Church, and their home was open to Seventh Day Baptists from other countries who visited London. Their son, II Lieut. Robert H. Richardson, was the first casualty of World War I whose death was reported in *The Sabbath Recorder*.

Mr. and Mrs. Gilbert Richardson of

Camberley, Surrey, son and daughter-in-law of Mrs. Richardson, are shown in the picture with her. On June 14, 1972, Mrs. Richardson will be 101 years old, the Lord willing.

LISTENING

To listen understandingly is not passive, but a very muscular activity. It involves three distinct active steps:

- 1. Keep out of it.**
Keep yourself removed.
Keep objective.
Don't intrude physically, verbally, mentally.
Shut up.
Listen.
This is hard, and not passive.
- 2. Don't plan what you're going to say.**
Don't think you can interrupt, if you are just quick enough about it.
Don't think how to solve, how to admonish, how to advise, how to solace.
Dont think . . . listen.
- 3. Understand what is being felt as well as what is being said.**
Hear every nuance of tone and meaning.
Listen to intent as well as content.

—from Faith at Work's
"Open Circle," Jan., 1969

If We Knew How To Listen to God

If we knew how to listen to God, we would hear Him speaking to us. For God does speak. He speaks in His gospels. He also speaks through life—that new gospel to which we ourselves add a page each day. But we are rarely open to God's message, because our faith is too weak and our life too earthbound. To help us listen, at the beginning of our new intimacy with Christ, let us imagine what He would say if He himself interpreted His Gospels for the men of our day.

by Michel Quoist from *Prayers*

Janey Shames Me

A Farm Experience

By Edna Wilkinson

*Just an old blind mare, this Janey,
Weary and worn and spent;
Yet every day that I watch her
A lesson, God-given, is sent.*

*Being blind, her pathway is darkness,
Her master she cannot see;
Still she listens, and hears, and answers
His low spoken haw or gee.*

*Though blind, she responds to the guiding
Of the least little pull on the line;
It seems, if she could but speak then
She would say only, "Thy will is mine."*

*One day I went back to the pasture
Called only, "Here, Janey, come here";
With uplifted head, though feet stumbling,
Her effort superb brought her near.*

*The lesson? O, yes, aren't we like her?
Isn't our pathway dark ahead?
Yet won't our Master's voice guide us,
Even as of old, those He led?*

*The lesson? I ask myself daily,
Do I such willingness show,
Such trust and faith in my Master?
Too often, I have to say, "No."*

SPECIAL SPEAKERS

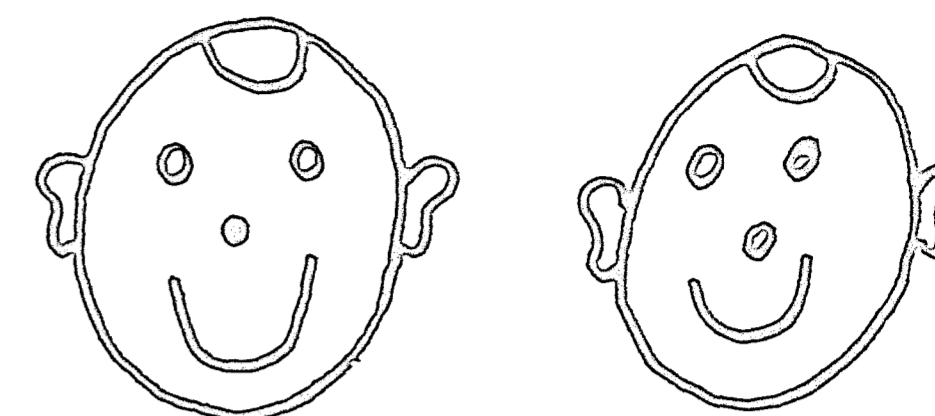
AT SOUTHEASTERN ASSOCIATION

A folder sent out by the Salem, W.Va., church to encourage attendance at the meetings to be held in their church June 23-25 lists quite an array of speakers. The theme of the Southeastern Association, which has been emphasized by the New Christian Minstrels in their association-wide tour, is "To Know Him and Make Him Known." The moderator is Professor John D. Bevis of Salem College.

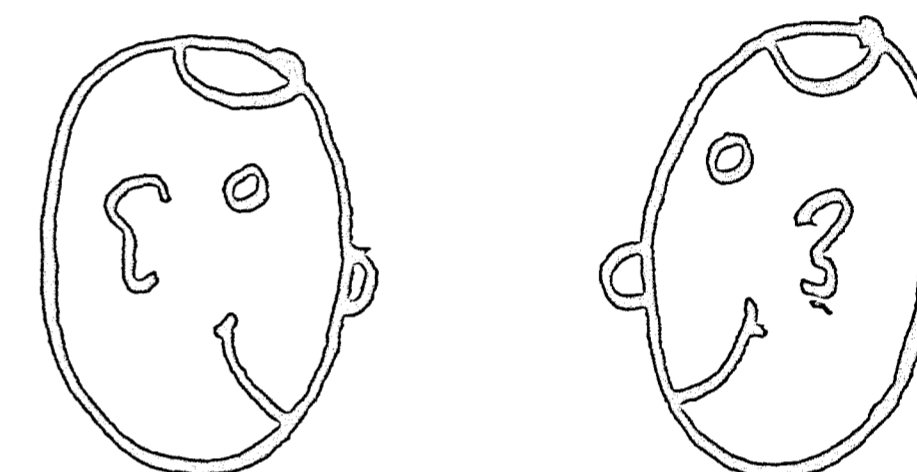
The speakers announced are: the Honorable Jennings Randolph, U.S. Senator-West Virginia; the Rev. Alton L. Wheeler, general secretary, Seventh Day Baptist General Conference; the Rev. Albert N. Rogers, Seventh Day Baptist Historical Society; the Rev. Charles Graffius, pastor, German Seventh Day Baptist Church, Salemville, Pa.

Listening Relationships

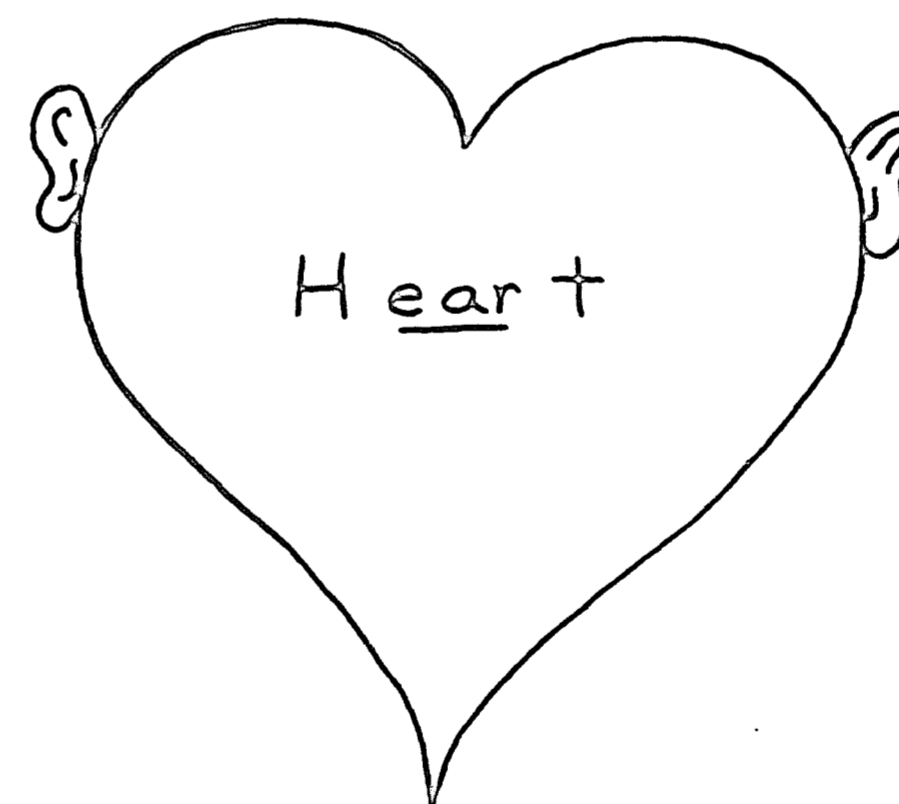
L	Love
I	Integrity
S	Spirit
T	Transmit
E	Empathy
N	Nuance
I	Involvement
N	Need
G	Grow



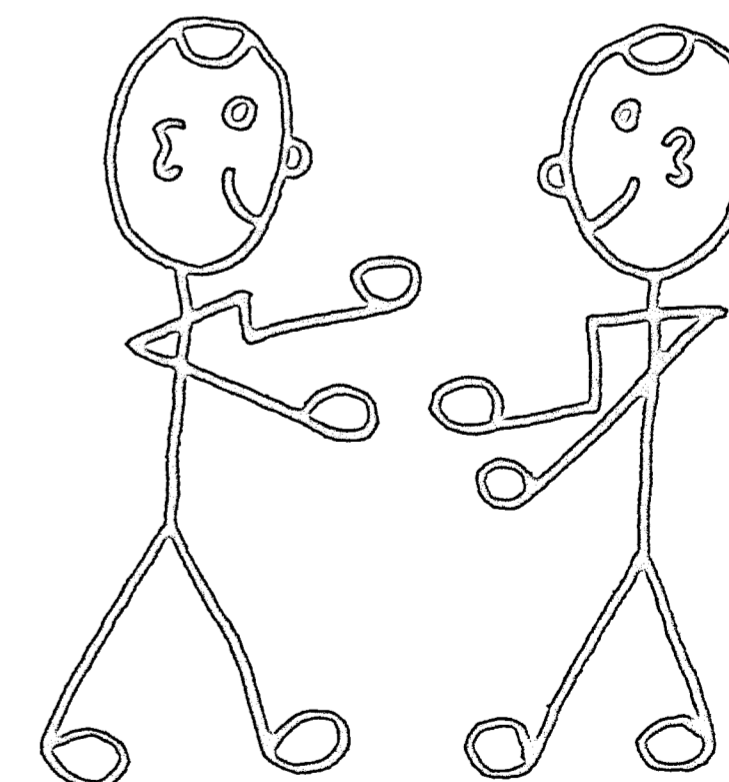
Listen to the person
next to you.



Sometimes, hearing
is silent.



"Now faith cometh by hearing,
and hearing by the word of God"
(Romans 10:17).



Reach out when
you listen.

Christian Endeavor Awards

Winners of the Albert H. Diebold Awards in Christian Endeavor's 1972 Christian Youth Witness Program have been announced by the Rev. Charles W. Barner, general secretary of the International Society of Christian Endeavor.

Again this year awards are being given to individual youth, Christian Endeavor societies, and local Christian Endeavor unions. The first award for individuals goes to fifteen-year-old Janice V. Tyrol of Philadelphia, Pa., who will receive \$175 in cash, for her "Love Project" of twelve posters which she rotated among twelve downtown stores along with a survey on love.

Top position for societies goes to the Christian Endeavor Youth Fellowship of the United Presbyterian Church, R. 1, Mercer, Pa., with an award of \$200 in cash. They entered several service and witness projects held last year. For placing first in the local union category, the Sangamon County Christian Endeavor Union, Illinois, will receive \$125 in cash. A special award was given to the Christian Endeavor Societies of the Loysville Lutheran Pastoral Charge, Loysville, Pa.

Second place for individuals was won by Patricia Lynn Hudson, R. 2, New Cumberland, W. Va., who will receive a cash award of \$125. Rosemary Ann Wiebe, Winnepeg, Manitoba, Canada, takes third place honors with a cash award of \$50. Five runners-up will each receive \$25.

For placing second in the society competition, the High School Christian Endeavor Society of the First Christian Church, Harlingen, Texas, will receive \$150 in cash. Third award of \$100 in cash will be given to the Youth Group of the North Linden United Brethren in Christ Church, Columbus, Ohio. Five runners-up will each receive \$25.

All winning youth, societies, and unions, in addition to cash awards, will be given an attractive plaque. All other qualified entrants will receive honor certificates. This is the twenty-first annual competition sponsored by the Interna-

tional Society of Christian Endeavor.

Individual winners entered a cartoon, musical selection, poem, poster, talk, term paper, and organized a Christian Endeavor society. Entries had to be developed, written, or released after February 15, 1971, and were judged on the basis of originality, excellence of literary or art form used, their Christian witness to the community, and overall effectiveness in implementing the purpose of the Christian Youth Witness Program.

Society and union winners sponsored and reported a completed Christian witness activity begun after February 15, 1971. Each activity was evaluated on the basis of group participation, goals established and achieved, its Christian witness to the community, and overall effectiveness in implementing the purpose of the Christian Youth Witness Program.

Awards will be presented locally. Judges for the individual entries were: Mrs. Carol Maize, church musician, Columbus, Ohio; the Rev. George L. Blackwell, secretary of Christian Education, African Methodist Episcopal Zion Church, Chicago, Ill.; and Willard C. Buxton, purchasing agent for General dynamics, San Diego, Calif. Judges for the society and local union competition were: Mrs. Mildred G. Bryan, attorney, Washington, D.C., and the Rev. Jerry A. Moore, Jr., pastor of the 19th Street Baptist Church, Washington, D. C.

TO RETURN FROM JAMAICA

Mrs. Courtland V. Davis, who has been serving Crandall High School in Kingston and the Jamaica Conference for the past twelve years, is expected to terminate her dedicated service on the Island and return to the United States in July.

The Battle Creek church voted at its quarterly business meeting on April 9, "That Mrs. Courtland Davis be offered the use of the Parish House apartment from September 1, 1972 to June 1, 1973 in return for (1) answering the church phone and (2) doing secretarial work for the pastor."

—*The Friendly Guest*

ITEMS OF INTEREST

First Female Rabbi

Women's liberation is not just for white Protestants; it is invading the Jewish ranks as well. Mrs. Sandy Eisenberg Sasso, a third-year student at the Reconstructionist Rabbinical College, Temple University, expects to be ordained as a rabbi. She stated recently, "The Jewish religion and social structure, which has been male-dominated for more than five thousand years, needs a dose of Women's Lib philosophy. There is an urgent need to balance the predominantly masculine perspective in Judaism with a feminine counterpart, especially in regard to religious ceremonies, liturgy, and the creative arts."

Mrs. Sasso, whose husband is also a rabbinical student, declared that throughout Jewish history "there have been rampant apologetics and rationalizations that have kept women from full participation in Jewish life by, if not consciously recognizing, at least inertially maintaining their inferiority."

She quoted a typical example of the double standard, derived from the Rabbinic and Talmudic periods, related to the taking of vows or oaths. According to Rabbinic lore, a man's vow is unbreakable. However, when a woman makes a vow, her father or husband can annul it.

It is well known, Mrs. Sasso pointed out, that the morning prayers that religious Jewish men recite daily, include a statement thanking God for "not having made me a woman." Less known is a Talmudic admonition that declares, "Let the words of the Torah rather be destroyed by fire than be imparted to a woman." Thus, she noted, Jewish men have kept women in a lesser position by reserving the learning, the highest privilege of Judaism, for men only.

When she becomes a rabbi (not Orthodox) she will work towards changing some of these things.

She acknowledged the fact that some sectors of today's Jewish community would not go along with her suggestions

for a Jewish women's liberation movement.

"I believe that Reform Jews and Reconstructionists, as well as some Conservative Jews, will accept my point of view," Mrs. Sasso stated.

Burmese Woman Joins Mission Staff

Mrs. Louise Paw of Rangoon, Burma, is now a member of the executive staff of the American Baptist Foreign Mission Society at Valley Forge, Pa.

Mrs. Paw is well known in wider Baptist circles. She was a delegate at the Baptist World Congress at Rio de Janeiro in 1960. Her ability was recognized by her election as a vice-president of the Baptist World Alliance for the 1961-64 period. Travel restrictions of the Revolutionary Government of Burma prevented her from attending the Congress at Miami in 1965.

Her husband, a medical doctor, and their son, Samuel, an engineering student, came with her to the United States in April. It is announced that Mrs. Paw's duties will include coordinating ABFMS relationships with the Baptist Council on World Mission.

L. Sawi Thanga, Seventh Day Baptist leader in Rangoon, has had occasion to contact Mrs. Paw in recent years. She was the associate general secretary of the Burma Baptist Convention.

International Food Congress

"Food is the first need of every human being—a fundamental human right. But for hundreds of millions . . . that need is not met and that right is denied. This is intolerable."

This was the opening paragraph of the final declaration of the Second World Food Congress of the UN, FAO held at The Hague, in Holland, and the pronouncement of the 1,800 participants for 100 countries. They came as individuals, and not as country or organizational delegations, spoke frankly and sometimes heatedly, and left behind them a wealth of recommendations for the FAO, for governments, for voluntary agencies and business enterprises. (FAO is the Food and Agriculture Organization of the UN.)

NEWS FROM THE CHURCHES

RIVERSIDE, CALIF.— We in Riverside are thanking our Lord for blessings and the presence of the Holy Spirit with us during the past months. May we count a few of these blessings over, thus sharing with you.

Several ministers have supplied our pulpit. Preacher Dalton, as he wanted to be called, Chaplain Carl R. Holden, Rev. David S. Clarke, John T. Hill of Temple City, and now Rev. Donald J. Phillips. Pastor Phillips will continue with us through the months of May and June.

On March 25, Dr. Edward J. Horsley, member of the Seventh Day Baptist Commission, came from Denver, Colo. His sermon clearly presented the power of the Holy Spirit in Christian living and witnessing. He also spoke in the afternoon.

We have been blessed with helpful visitors during the winter time. Russel and Sue Maxson came from Milton, Wis. Sue helped Mary Boatman with a Bible Club for children. Charles and Anita Harris stopped by for about six weeks from Shiloh, N.J. "Uncle Charlie" and "Aunt Anita" sang in the choir and wherever there was something to do, there they were with helping hands. In May they went north to the Seattle area.

Making a tour of our facilities you would open your eyes wide when you stepped into the two main rooms of the parish house for you would see the new red-orange shag carpet and the gold draperies, all made possible by the young adult group. The walls have a fresh coat of white paint. Then you will observe a new davenport in the narthex of the church with a new matching chair. These were purchased by the Fellowship-Philathea Class. There is a bright church kitchen now because of a complete paint job, also new fluorescent lighting.

Each Sabbath morning our hearts are filled with praise for the inspiring music made possible through the dedicated work of the choir. One guest minister was overheard to remark, "You don't need a minister, people will come to receive

the inspiration from the anthem."

The young people presented a splendid worship service on March 4. Four young men conduct the prayer service and Bible study on Friday nights.

The Pacific Coast Association met with the Riverside church on April 14-16. "The best meetings ever" echoed round and round among the congregation.

Blessings continued as our Conference president, Pastor Paul Osborn, visited among the church members during the week following association and preached Sabbath morning, April 22, as well as the Sabbath morning of association.

Our candlelight Communion service on Resurrection weekend was planned by the Advisory Council and included a Passover meal, also a time of sharing our Christian testimonies.

We praise our Lord for the faith and love He showers upon us as we look forward to the summer camping season at Pacific Pines. Also we praise Him for the steadfastness and unswerving purpose to carry on as one Christian family, loving one another and extending this love to our neighbors and acquaintances to the end that through the work of the Riverside Seventh Day Baptist Church many may find Christ as their Savior.

—Correspondent

Unabated Gospel Power

None can say, "All's well with the world." But neither can one say that the gospel has lost its power. Youth in unprecedented numbers are accepting Christ and witnessing for Him. Last year there were added to the Southern Baptist Church by baptism 411,000 new members, mostly, it is understood, youthful members.

MEMORY TEXT

As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" (Psa. 42:1, 2a).

Accessions

NORTH LOUP, NEBR.

By Letter:
Steven Crouch
Phillip Osborn

WESTERLY, R. I.

By Baptism:
Edward Fallon
Mrs. Edward Fallon
Mark Fallon
David Fallon
Diane Fallon
Bonnie Mosena
Lori Osborn
Valerie Breed

Marriages

Benton - Mitchell.— Michael Ray Benton, son of Mr. and Mrs. Marvin H. Benton of Little Rock, Ark., and Janis Anita Mitchell, daughter of the Rev. and Mrs. James Mitchell of Little Rock, were united in marriage on Feb. 25, 1972, at the Wesley United Methodist Church at Russellville, Ark., by the pastor of the church, Hershel H. McClurkin, Jr. They are living at 6400 Shaner, Little Rock.

Palermo - Van Horn.— Joseph Palermo of Omaha, Nebr., and Miss Joy Van Horn, daughter of Mr. and Mrs. Merlyn Van Horn of North Loup, Nebr., were united in marriage at the Seventh Day Baptist Church, North Loup, Nebr., on April 22, 1972, with the Rev. Victor W. Skaggs, pastor of the bride, officiating.

Births

Brannon.— Skippy O'Shay, a son born to Homer and Neoma (Morgan) Brannon, North Loup, Nebr., April 15, 1972.

Williams.— Bradley Ronald, a son, born to Ronald and Patricia (White) Williams, North Loup, Nebr., April 12, 1972.

Hill.— A daughter, Stacy Lorraine, to Alfred B. and Deborah Hill, Jr., Daytona Beach, Fla., February 27, 1972.

Gutierrez.— A son, Nicole Renee, to Robert and Debbie Gutierrez of Cerritos, Calif., on April 12, 1972.

Morris.— A son, Joshua Jacob, to Jon and Minnie Morris of Daytona Beach, Fla., on April 11, 1972.

The Knee Joint

The child who does not hear about religion at his mother's knee is not likely to hear about it at any other joint.

—A Mother's Day church bulletin

Obituaries

DAVIS.— Miss Gertrude Elizabeth, daughter of Samuel and Ann Richards Davis, was born in Shiloh, N. J., April 26, 1891, and died after a long illness, May 13, 1972, in a nursing home at Salem, N. J.

Miss Davis was a respected school teacher, having taught at the old Hopewell Township High School in Shiloh, in Vineland, and in the years before retirement in 1954 at the Moorestown High School.

She was a member of the Shiloh Seventh Day Baptist Church.

She is survived by a brother, Thurman C., Shiloh; a sister, Miss Emily R. Davis, Morris-town; two nieces, and two nephews.

Funeral services were held May 16, from the Shiloh Seventh Day Baptist Church with her pastor, the Rev. Charles H. Bond, officiating. Interment was made in the church cemetery.

—C. H. B.

OURSLEER.—M. Newton, son of William E. N. and Nancy Riggs Oursler, was born Feb. 22, 1880, at Oursler Station, Kans., and died May 5, 1972, at his home in Cazenovia, N. Y.

Mr. Oursler was a farmer living for thirty years at DeRuyter and thirty years at Cazenovia, N. Y. He was a member of the DeRuyter Seventh Day Baptist Church. For several years he was deputy sheriff for Madison County, N. Y.

On June 24, 1903, he married Mary Fitz Randolph who died in 1954. On May 7, 1955, he married Harriet Campbell, who survives him. He is also survived by two daughters, Mrs. Helen Best of DeRuyter and Mrs. Margaret Stoker of Cazenovia; three sons; Edwin and Maurice of Cortland, N. Y., and Robert of Cazenovia; a sister, Mrs. Mary Hall of Battle Creek, Mich.; twenty-five grandchildren and thirty-nine great-grandchildren.

The funeral was held at Smith Funeral Home in DeRuyter, with Pastor Alan Crouch officiating. Burial was in Hillcrest Cemetery, DeRuyter.

—A. R. C.

PIERCE.— Virginia Wilson, daughter of Bill and Eva Wilson, was born April 8, 1935, at Houston, Tex., and died March 29, 1972, at her home in Houston.

She was married Sept. 21, 1957, to Stephen J. Pierce who survives her. She is also survived by her mother of Baytown, Tex., who cared for her in her last illness, and two sons, Stephen J. and Carl Randolph (Randy).

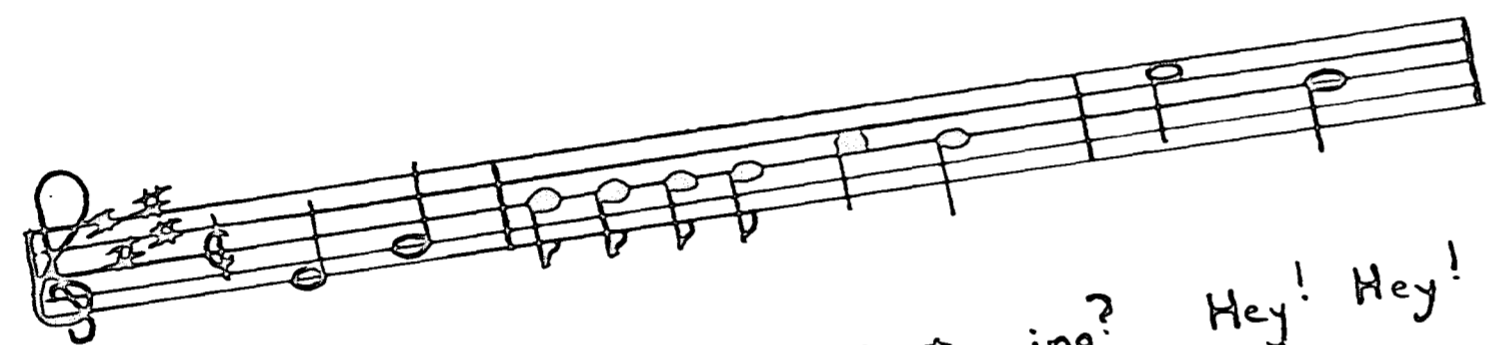
She was a member of the Houston Seventh Day Baptist Fellowship and of Terrace United Methodist Church. A graduate of the University of Texas, class of 1957, she was a member of the National Honorary Accounting Fraternity and was a C.P.A. for Humble Oil Co. Her dedication to Christ's work was an inspiration to her family and friends.

Farewell services were conducted by the Rev. Bill Turner with interment in Forest Park Lawndale at Houston.

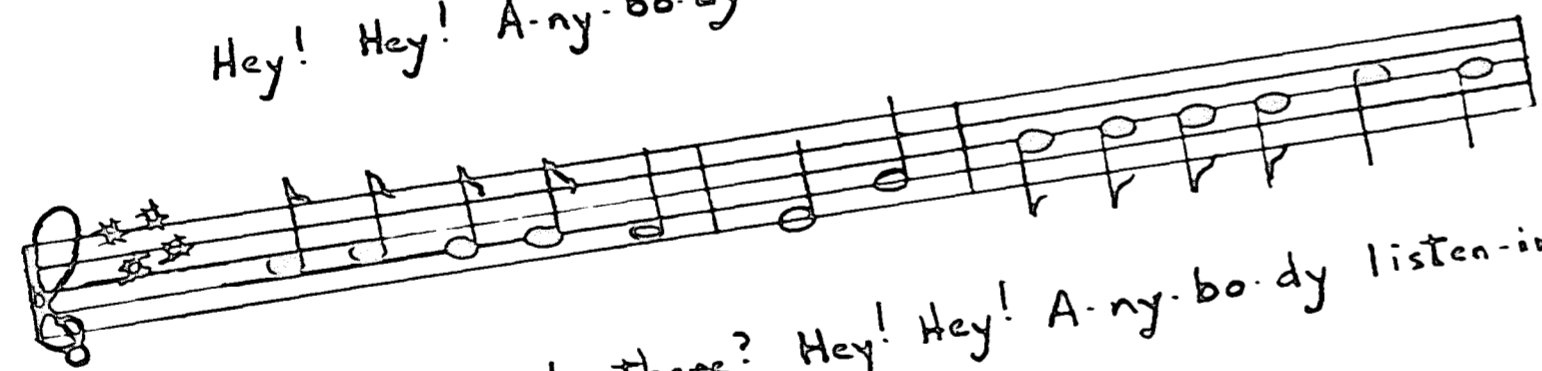
—Joyce M. Stillman

The Sabbath Recorder

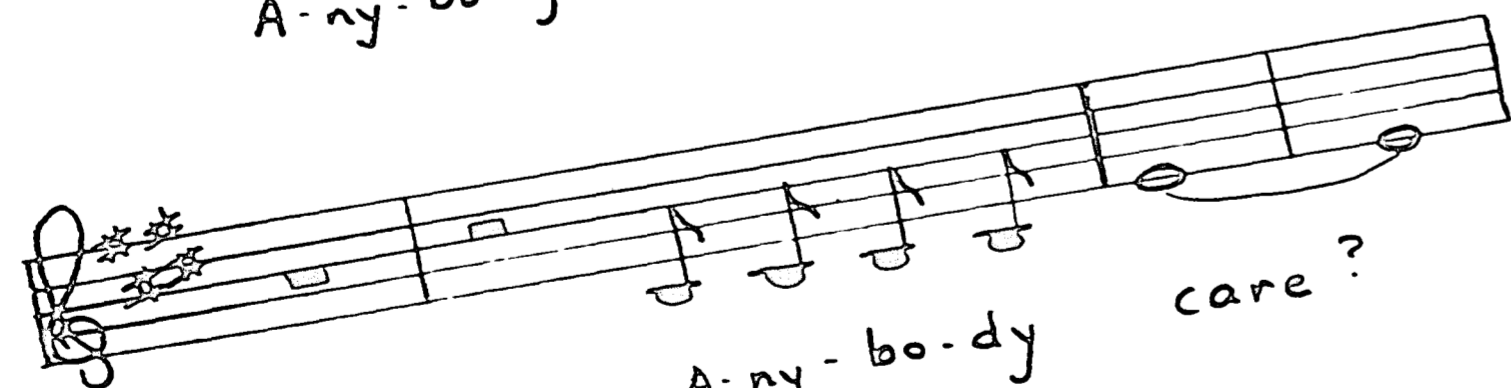
Hey? Hey? Anybody Listening?²



Hey! Hey! A-ny-bo-dy listen-ing? Hey! Hey!



A-ny-bo-dy there? Hey! Hey! A-ny-bo-dy listen-ing?

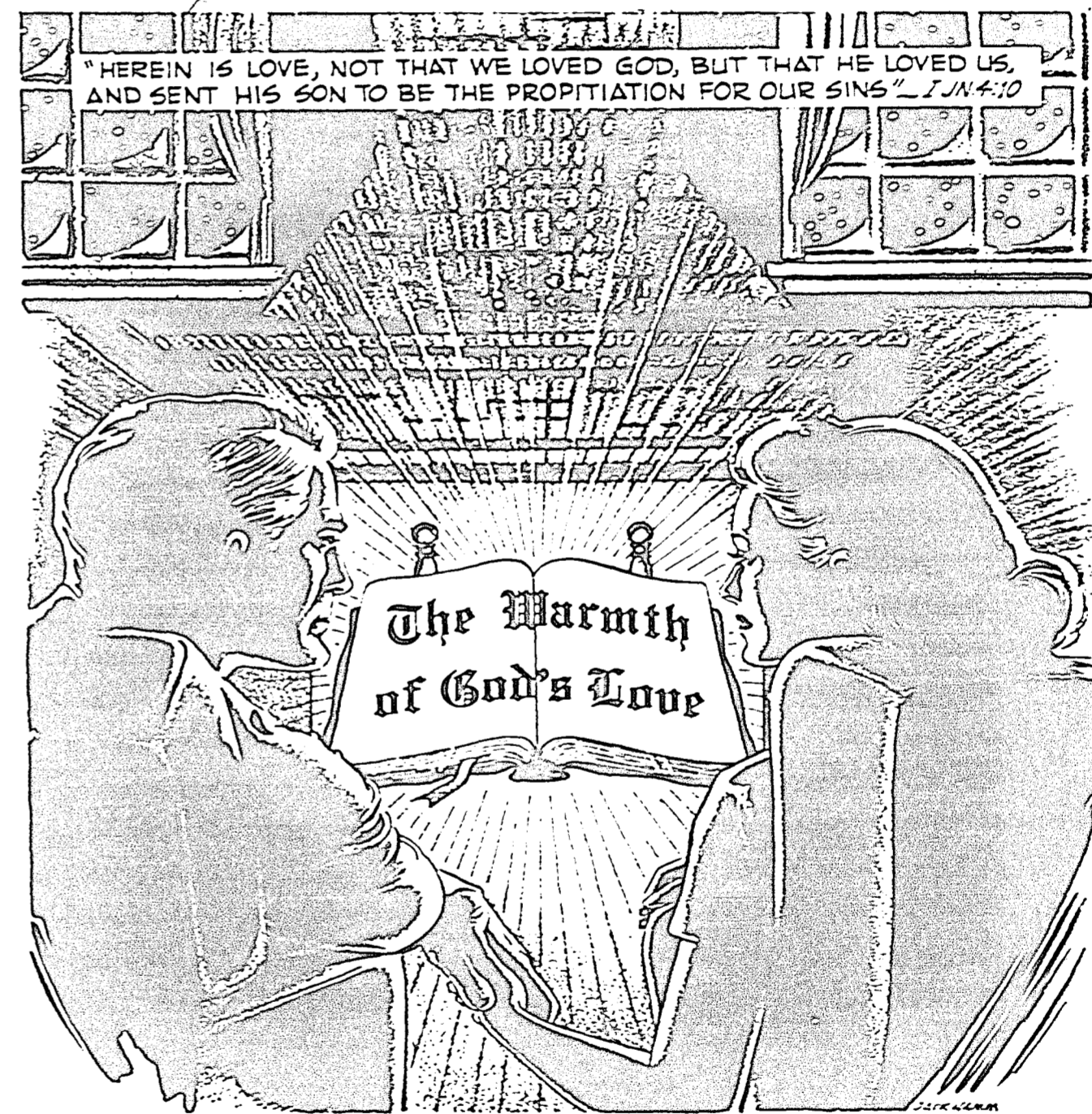


A-ny-bo-dy care?

² From *Hymns Hot and Carols Cool*

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HOME AND NATION

We pride ourselves in our ability to think in terms of national good and even the health and well-being of the world. We revere the past heroes of our country and pray for our present leaders. Let us evaluate carefully the warmth of God's love in our homes in order to prove the sincerity of our prayers for the wider circle of our avowed interest.