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Authored by Albert N. Rogers.
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CHURCH WOMEN UNITED **To Meet in Memphis, Tenn.**

Because Jesus Christ offers every one of us
the gift of living life to the full,
Christian Women are called to an

ECUMENICAL ASSEMBLY

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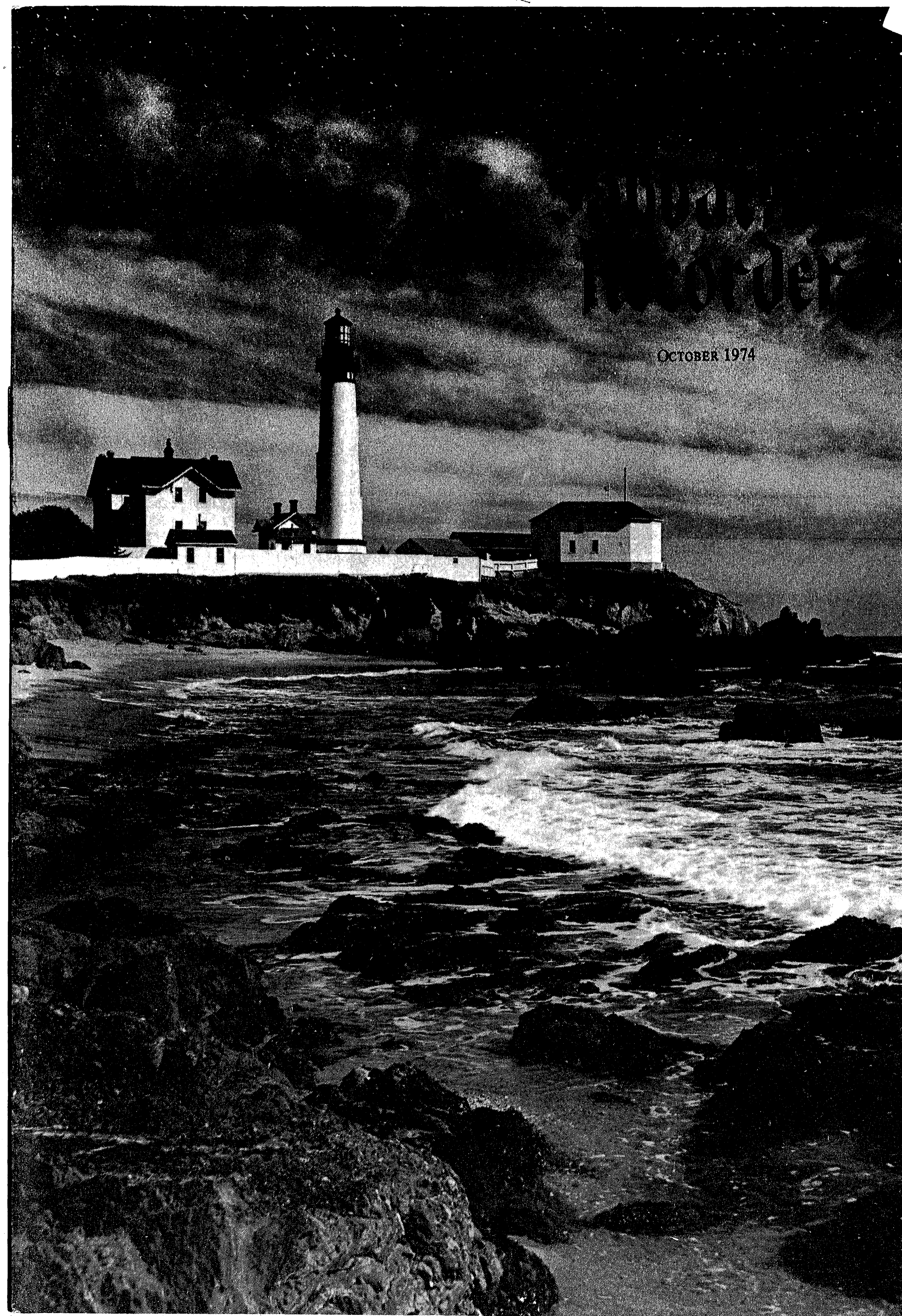
Memphis, Tennessee
October 10-13, 1974

* To envision the amazing power of God's love
to transform, redeem and reconcile the peoples
of the earth.

* To experience with others a growing wholeness
that can nurture our own being and permeate
society.

* To engage in the demanding and yet joyful work
of discovering how to become persons of integrity
who can build together a world community.

Seventh Day Baptist Women are urged to attend
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and we have a voice to be heard.



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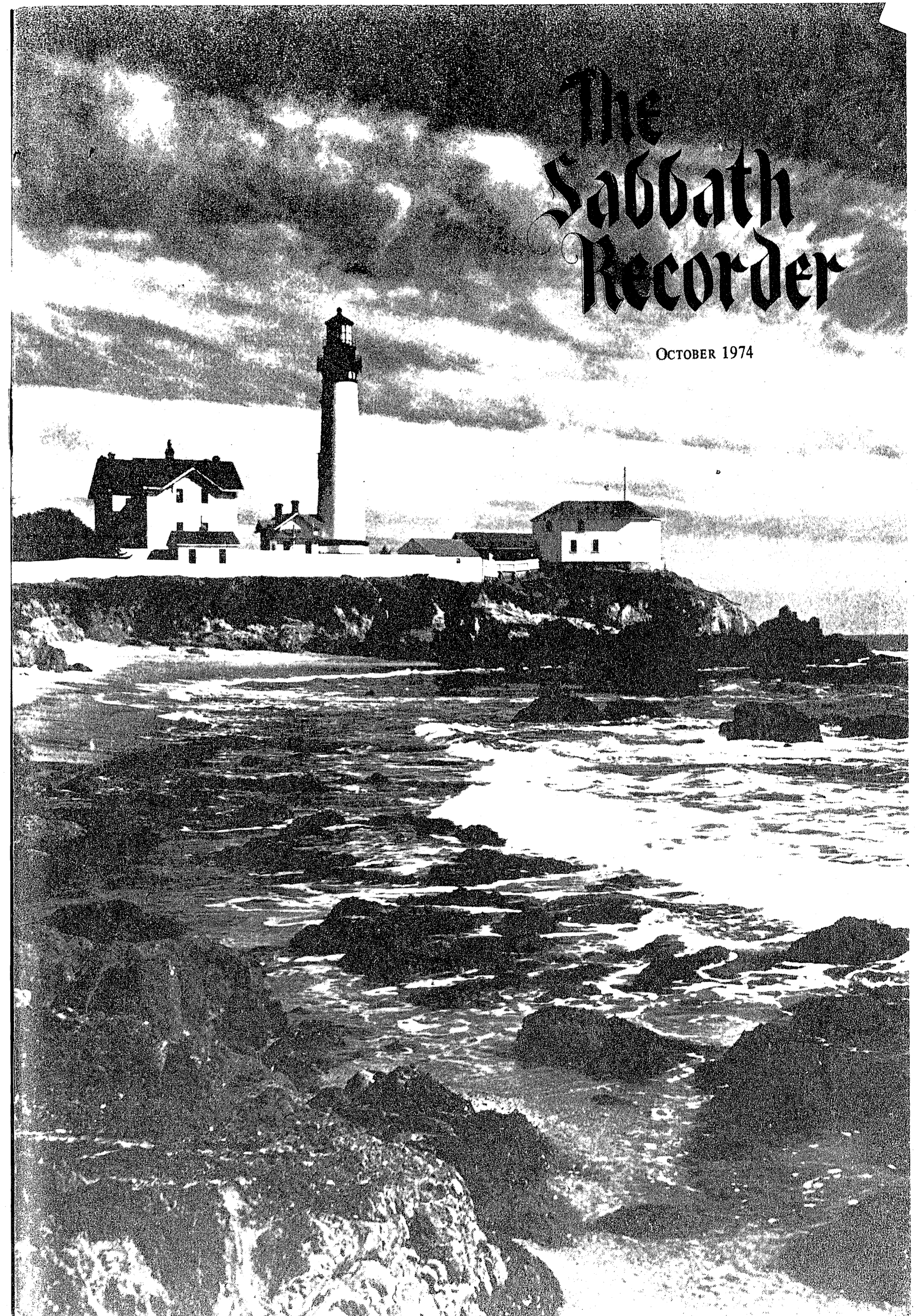
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JOHN D. BEVIS, EDITOR

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Randolph, Rev. Leon R. Lawton, Rev. Albert N. Rogers, Rev.
Alton L. Wheeler, Rev. Rex E. Zwiebel.

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Albert N. Rogers, Rev. Herbert E. Saunders, Mrs. Ethel M.
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It has been a joy to read the new
Sabbath Recorder. Conference Pres-
ident Bond's article was excellent.
I also enjoyed the July issue regard-
ing Independence Day and Psalm
33 . . .

—Miss Golda W. Gerat
Huntsville, Ala.

* * *

The favorable comment on the
new *Sabbath Recorder* by the sub-
scribers seems to be unanimous; its
appeal to the general public should
be greater also. Enclosed is my
check to renew my subscription . . .

—Mrs. Carl J. DeVard
Marion, Ill.

* * *

Enclosed you will find our check
for renewal. We have certainly en-
joyed the past issues. We really
enjoyed having more pictures in the
Recorder . . .

—Mrs. Ron Brooks
Alton, Ill.

* * *

I really enjoyed reading about the
ambassadorial mission to South
Africa in the August issue of the
Sabbath Recorder . . .

—Kermit Wilmington
Holcomb, Miss.

* * *

ATTENTION

The Faith and Order Committee
of General Conference is consider-
ing suggestions for changes in the
"Seventh Day Baptist Statement
of Belief." Any Seventh Day Baptist
wishing to propose such a change is
invited to send it by December 1,
1974, to Rev. Victor W. Skaggs,
Box 146, North Loup, NE 68859.

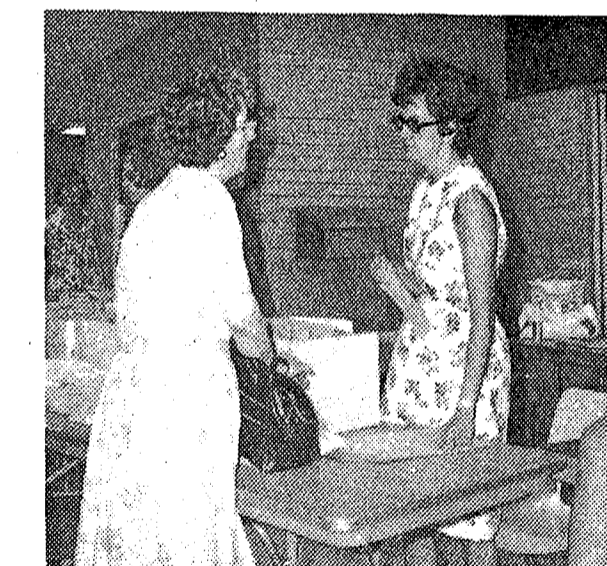
CONFERENCE PHOTOGRAPHS

All of the photographs of Con-
ference, unless otherwise credited,
are by the official Conference pho-
tographer for 1974, Mr. Stanley K.
Allen of Clarksburg, W. Va. We
appreciate Stanley's gift of his time
and services in order that all may
share in the highlights of Confer-
ence.

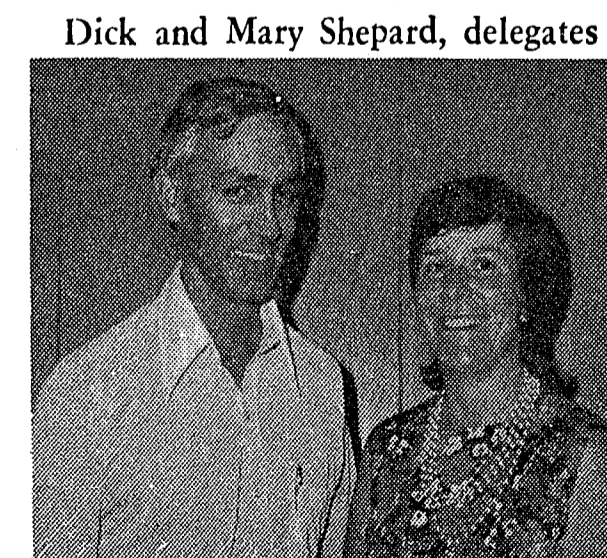
The church in conference at Salem



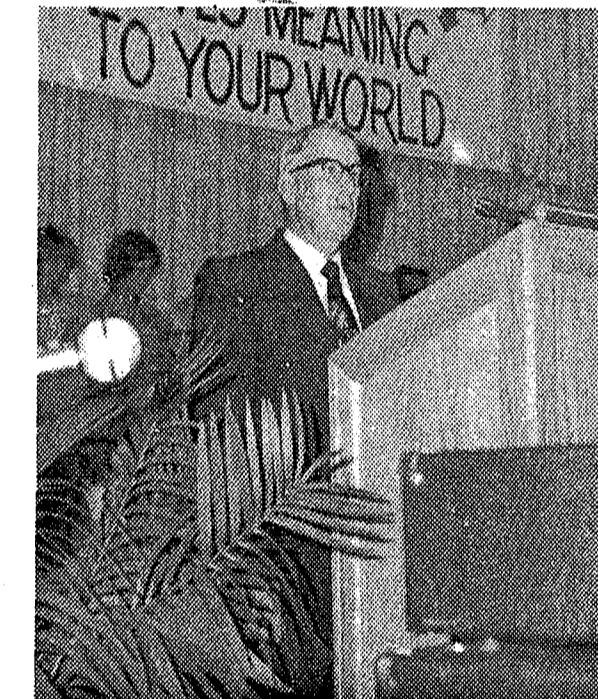
Denise K. Green, Organist



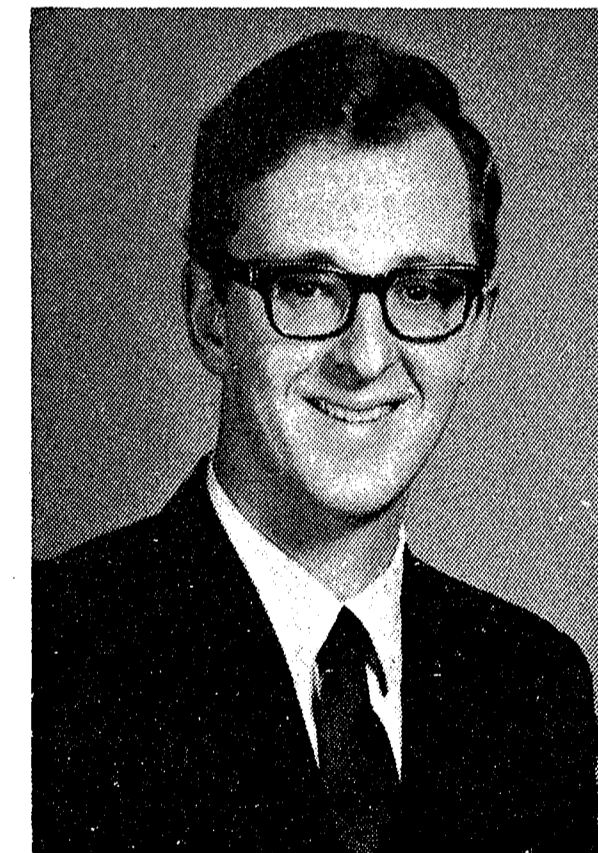
Mrs. Marie Zwiebel, registration



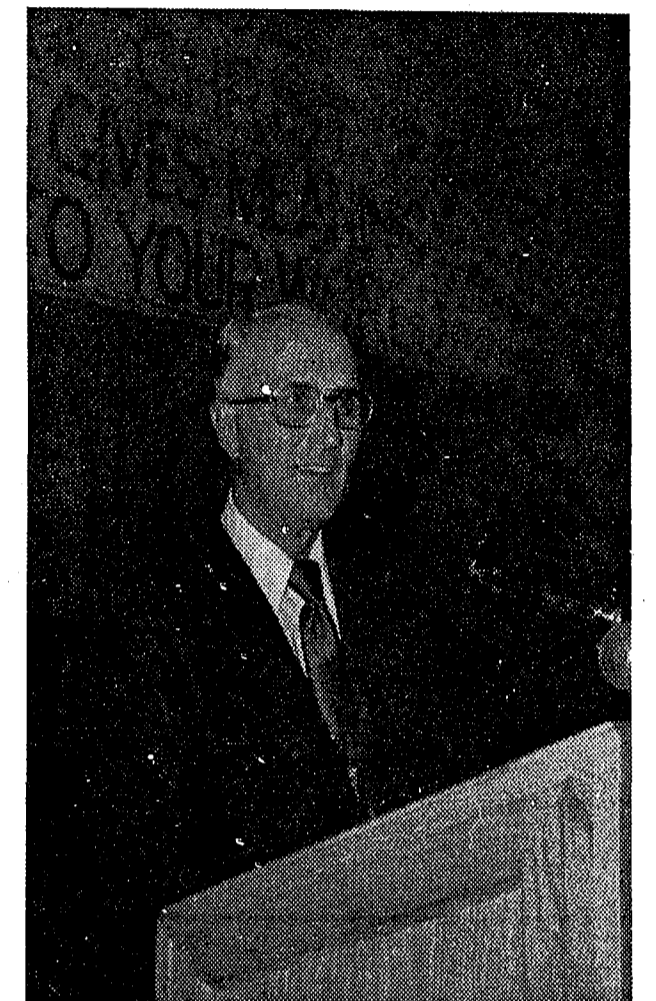
Dick and Mary Shepard, delegates



Rev. Earl Cruzan, worship leader



Rev. Dale Rood, speaker

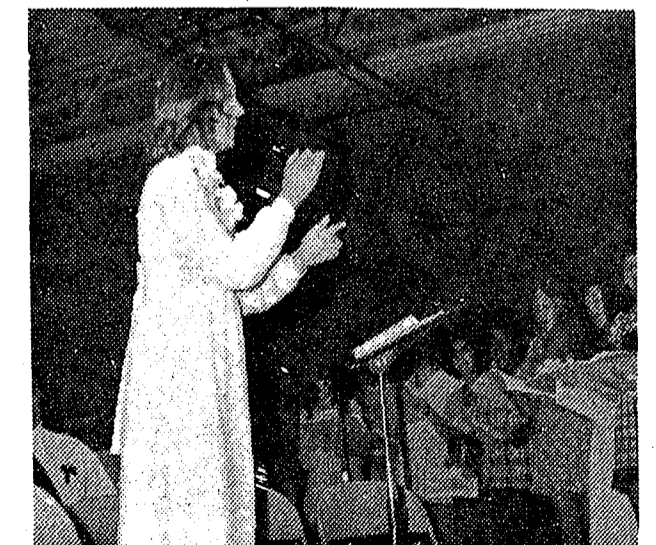


Rev. Charles Bond, speaker



The Conference Host Committee

Miss Ann Williams, Youth Choir



"Christ Gives Meaning to Your World" was the theme of the 162nd annual session of the Seventh Day Baptist General Conference as it met at Salem College, Salem, W. Va., August 11-17, 1974. Throughout the week the several speakers stressed the various ways that Christ can give real meaning to our lives in these challenging days.

Forty-eight of the churches were officially represented by the delegates who came from all sections of the United States. Attendance was not as large as last year due no doubt in part to fuel costs and geographic location.

Conference began on Sunday evening with a welcome by Dr. Dallas Bailey, president of Salem College and a response by the Honorable Jennings Randolph, Senator from West Virginia and member of the Washington S.D.B. Church. Without question the Senator had the most unique arrival of any delegate as he came in by helicopter in order to be on time to greet the arriving delegates. The President's Reception was well attended. Delegates were able to greet Senator Randolph, President and Mrs. Ernest F. Bond, Dr. and Mrs. Dallas Bailey, President-elect and Mrs. Kenneth Davis and returning missionaries Miss Sarah Becker and Mr. and Mrs. Wayne Crandall.

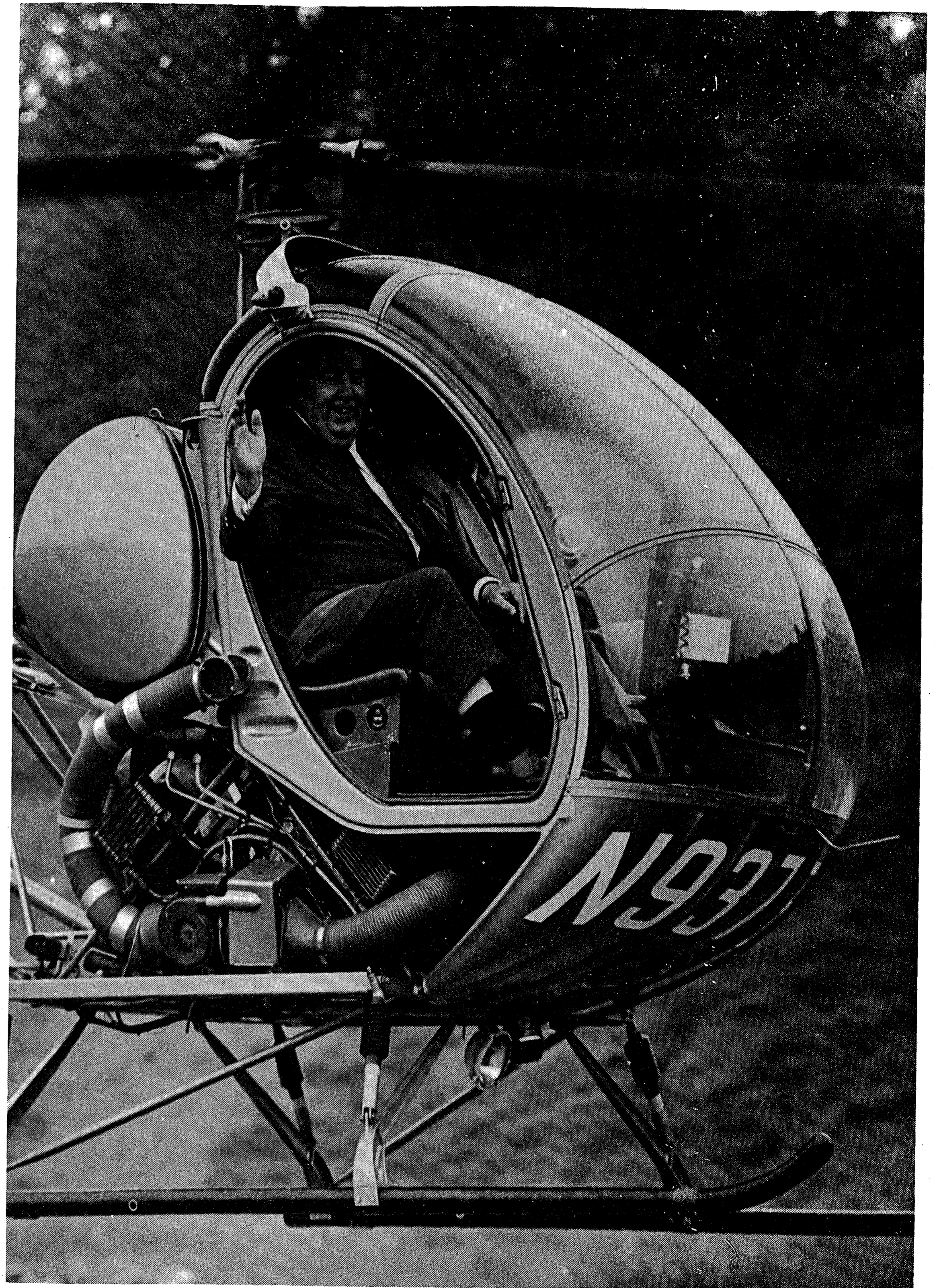
The morning Bible studies were taken from the Book of John and stressed the different ways that Christ can give meaning to us. The speakers were the Rev. Russell G. Johnson, Dr. K. Duane Hurley, the Rev. Duane L. Davis, Leland W. Bond and John M. Peil. We hope to be able to share some of these presentations with our readers in the months ahead.

The Conference choir provided inspirational music for several of the services. Professor Dennis K. Cox of Salem College served as director while Mrs. Paul (Denise) Green was Conference organist. Each evening we were privileged to have a short organ recital before the service. Mrs. Green helped to provide the atmosphere for worship and to cause us to focus our thoughts on God. Much of the special music during the week was provided by the Light Bearers for Christ group. There was not as much variety in the special music as in past years. Seventh Day Baptists are a very musical people and we hope to hear from more of them next year.

On Monday evening the Rev. Dale E. Rood of Waterford, Conn., spoke on the subject "Jesus the Bread of Life Gives Meaning to Your World." The topic for Tuesday evening was "Christ the Light Gives Meaning to Your World," by the Rev. Charles H. Graffius, fraternal delegate from the

Conference began with a whirl . . .
the arrival of Senator Randolph!

—photo by Skip Baker



Salemville, Pa., German church. The Rev. Kenneth Van Horn of Hebron, Pa., spoke on the subject "Jesus the Resurrection Gives Meaning to Your World," on Thursday evening. A Communion service conducted by the Rev. Delmer Van Horn of Lost Creek, W. Va., and the Rev. John P. Pettway of Washington, D. C., was a very meaningful way to begin the Sabbath on Friday evening. There was a time for the sharing of testimonies and concerns prior to the taking of the Communion. For many the highlight of the service was the testimony of new Sabbathkeepers as they shared the joy and new meaning to life that they had experienced as a result of their newfound Sabbath faith.

On Sabbath Day there were Sabbath School classes for all ages as several hundred gathered to worship the Lord of the Sabbath. In the worship service the Rev. J. Paul Green of Salem, W. Va., led in the worship with the Rev. Charles H. Bond of Shiloh, N. J., preaching on "Jesus, the Way, Truth, the Life." To many of us this service was the highlight of the week as we were brought very near to the Christ who alone gives our lives real meaning. Indeed He is the way, the truth, and the life.

In the afternoon the S.D.B. ambassadors to the world, the Rev. Alton L. Wheeler and the Rev. Leon R. Lawton, gave a most interesting slide presentation of their three-month world tour. We were challenged by them to learn more of the progress of the worldwide witness of Seventh Day Baptists. Truly the fields are white with the harvest, but indeed the laborers are few.

Conference was much more than sermons and special music. It was business sessions, committee meetings, and the exchange of ideas.

It was Christian fellowship with friends and relatives, and a time for making new friends.

Conference was the renewal of our spiritual heritage as a people.

It was the beauty of those timeless West Virginia hills!

For many it was a homecoming — back to the old alma mater.

Conference was many things but most of all it was communing with God and with one another as we sought a new meaning for our lives in Christ as Seventh Day Baptist Christians. □



Delegation from New York enjoys Conference. (Left to Right) Deacon Brown, Luna, Jamaica; Mrs. W. Powell, Mrs. Harmon Dickinson, Yearbook editor; Pat Thompson, Socrates Thompson.

Robe of Achievement

"I don't see why you are honoring me . . . it's the Lord who has done the work . . . I feel very humble." These words were in response to a call made to Sarah Becker on August 14 during the annual meeting of the Seventh Day Baptist Women's Society. Sarah Becker was called to receive the Robe of Achievement as an outstanding servant of God, whom our society wished to recognize, to thank, and to honor. She is the fourteenth woman to wear the robe.

The citation and biographical information were prepared by the Rev. Duane Davis of Seattle, Washington, and are a remarkable account of this person's life. As we read, we adapted the saying, "Truth is stranger than fiction" to "Truth is more wonderful and amazing than fiction!"

Sarah began her life, the firstborn of six daughters and two sons of John J. Becker and Anna Abrahams Becker in a village in South Russia. The Beckers were prosperous farmers and millers, and active in the Mennonite Church of their heritage. During World War I and the Russian Revolution, the Mennonites were the objects of persecution both of the Czar's armies and then of the Red Army. Many times their lives were in danger, and they became, as is often the case, more deeply religious than before. By studying the Scriptures they discovered the Sabbath truth and it became a major factor in their lives. It separated them from their relatives and friends, and brought a greater responsibility to the parents in the training of their children. They were lone Sabbathkeepers for sixteen years.

In 1923 the family came to the United States fleeing the persecution which had become their lot in their homeland. During the next ten years they learned English and the ways of the New World, living several different places in the mid-west. There they learned of Seventh Day Baptists through the American Sabbath Tract Society, and in the fall of 1935 they moved to Southern California. In the spring of 1936 Sarah and her parents were baptized by immersion by Pastor Loyal F. Hurley and became members of the Riverside church.

Her first call to serve as a missionary came in 1947. Sarah had trained as a nurse, and when the Seventh Day Baptist Missionary Board began to set about reopening the work at Liu-Ho, China, after World War II, she was called to go and work

with Dr. Esther Pan and Dr. George Thorngate there. Her salary was underwritten by the Riverside church and backed by the Pacific Coast Association. She studied the language for two months, and was then pressed into active duty in the hospital. A staff of six nurses as well as general duty helpers were to be supervised there. She also conducted immunization campaigns, diet clinics, and well-baby clinics for the Liu-Ho citizenry. However after only fourteen months of her seven-year call were completed, Sarah was forced to leave Liu-Ho, for Communist-Nationalist warfare made it very dangerous for Americans there. Al-



Miss Sarah Becker

though the Missionary Board considered at that time that it was only a temporary postponement of the work there in China, it is twenty-six years since then, and Christian missionaries are still not welcome there.

Back home again, Sarah took more training at Hartford Seminary's School of Missions in Connecticut, then went on leave from the Missionary Board to teach at the Bishop Johnson Nurses Training School in Los Angeles. During these years she served the Los Angeles church, was ordained a deaconess, and served her Lord in many ways.

(Continued on page 31)

THE WOMEN'S SOCIETY ANNUAL MEETING AND BANQUET

THE BANQUET

Nearly 200 women from Seventh Day Baptist churches all over the United States gathered in the banquet rooms of the Randolph Student Center of Salem College on Wednesday evening, August 14, 1974, for the annual meeting of the Seventh Day Baptist Women's Society. Many of us were not aware, until we read the program note, that we were celebrating the 90th anniversary of our Women's Society, which met for the first time in 1884 in Lost Creek, West Virginia.

The women of the Salem church did a remarkable job of making us feel welcome, having prepared momentos and favors. We take this space here to say to all of them "thank you" for everything! The food served us by the college staff was bountiful and tastefully prepared. Each lady was festive in a real mini-orchid and an artificial lei.

THE MUSIC

Mrs. Dennis (Cathy) Cox, an accomplished violinist, played for us during the evening. An exceptionally fine trio from Alfred Station, N. Y., sang for us several times. Luan Ellis, Phyllis Mattison and Amanda Snyder were delightful to see as well as to hear.

THE BUSINESS

Myrna Cox, president, presided over the evening's activities. Our business had to do with the approval of our Nominating Committee report, which later was recommended for approval of Conference. There was a slight change in our bylaws to be read in order to be voted on this coming year at our annual meeting.

THE LOVE GIFT

Muriel Osborn, chairman of our Mission Interests Committee presented a report of the findings of her committee. Always seeking the area of greatest need, this committee recommended that our LOVE GIFT be used to equip the Home Economics Laboratory in Crandall High School, and also to buy sewing machines for the mission at Nellore, India. Since at last count the LOVE GIFT had reached the total of \$1,338.00, Mrs. Osborn's committee recommended that \$1,000 be sent to Crandall High School and that the remainder be used to purchase sewing machines for the Sewing School in the Seventh Day Baptist Mission in Nellore, India, where Mrs. John Rao works with the women of her church, teaching them to sew. We do believe that our women were prayerfully prepared for the giving of this LOVE GIFT, hence the wonderful response!



Mrs. Marie Mathis and Mrs. Myrna Cox

MRS. MARIE MATHIS

We were indeed happy to have Mrs. Marie Mathis who represented our sister Baptists and who spoke to us for a brief time of her travels and work for the cause of Baptists all over the world. Marie is the president of the Woman's Department of the Baptist World Alliance; at present she is in the position of student activity director of Baylor University at Waco, Texas; she is also president of the Women's Missionary Union of Southern Baptists. She has visited Baptist work on all of the continents of the world, has been in every state in the union, this present visit to West Virginia making the 50th!

She is a lovely, talented woman of whom it has been said, "I would like to run her for President of the United States!" Whether this statement was spoken in jest or not, we are very sure that Marie Mathis could be depended on in any situation, since she is a person of great courage and intelligence. We were glad to have her as a guest to our Conference!

THE ROBE OF ACHIEVEMENT

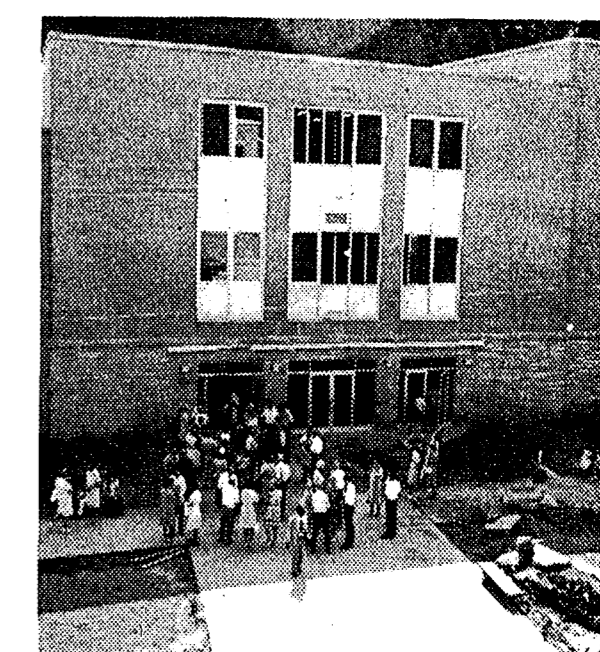
A thrilling part of our experience together is the opportunity to honor a deserving woman of our denomination, one whose influence has reached beyond her own community and home, and who has faithfully served her Lord, willingly and unselfishly. Such a person is Sarah Becker, whose condensed citation appears on these pages, and for whom we have the highest respect. Many eyes were moist with tears of happiness as the story of Sarah's life was read and we are planning to make this story available to all



Mrs. Gerry Van Dyke, Miss Sarah Becker, and Mrs. Anita Harris.



Mrs. Goldie Brissey presiding at an evening reception.



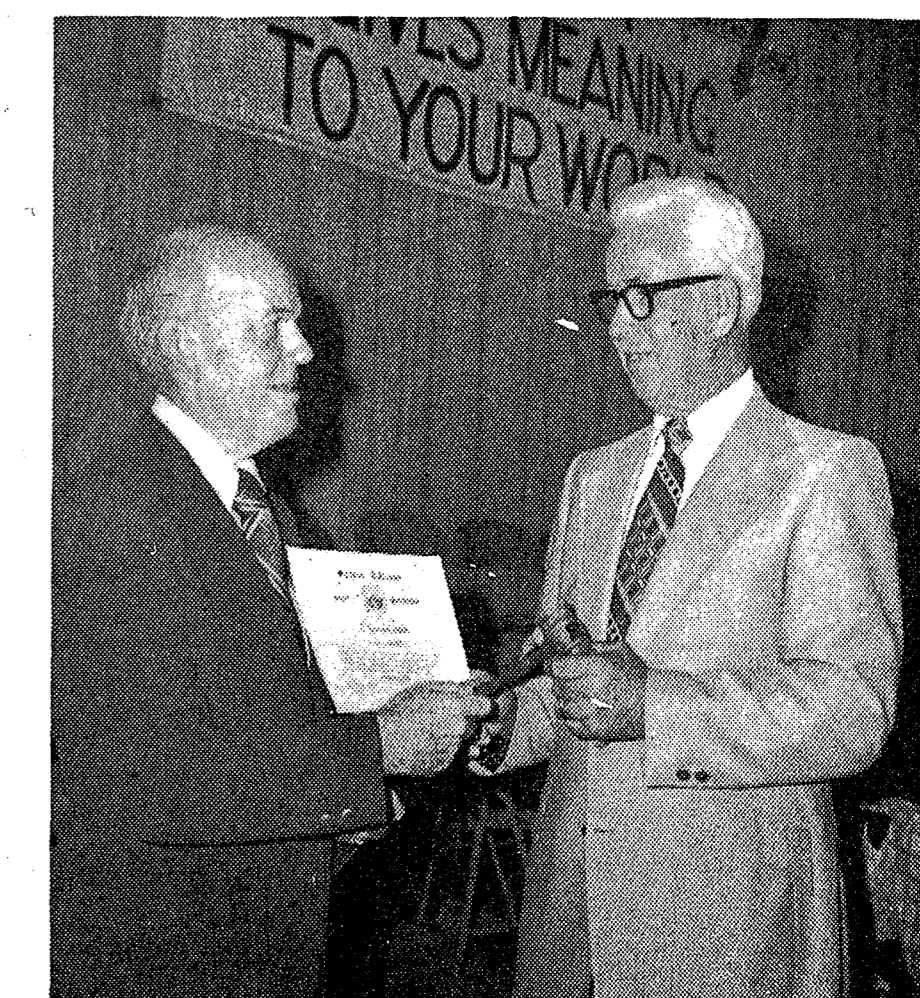
The T. Edward Davis gym — scene of most of the Conference sessions.

who wish to have it. Surely the Lord did wondrous things through this woman!

WHO'S WHO AMONG OUR S.D.B. WOMEN

A little "something extra" was added to our celebration this year, as we spoke words of praise and appreciation for some of our women. Those called out for special words of thanks were Marjorie Bass, wife of returned missionary Leroy Bass; Katherine Crandall, wife of returned Principal Wayne Crandall; Dorothy Lawton, wife of our executive secretary to the Missionary Society, Leon Lawton; Ethel Wheeler, wife of our Conference executive secretary and Helen Bond, wife of the past president of our General Conference, Ernest Bond. The Women's Society wished to express to all of these women the appreciation we feel for role they play in the work of our denomination, as well as to say "God bless you for your example of Christian womanhood."

It was a memorable evening of laughter, singing, music, prayer, "sistership" and love, and when, just as we were dismissed with a benediction, a group of men "crashed" the party, to serenade us with several beautiful songs, we felt it rounded out our evening to perfection! □



President S. Kenneth Davis and retiring President Ernest F. Bond.

MEMORIAL FUND REPORT

If you will bear with me for a few moments, I will try to make some figures in history become alive for you. Contrary to what you might suppose, these are not persons in history, but quite literally figures. Not the usual 36-24-36 figures, but dull, prosaic comparisons of the income from Memorial Fund investments on the one hand, and OWM receipts on the other.

Let's look at that comparison: In 1967, OWM receipts were \$116,750, Memorial Fund receipts totaled \$123,898; In 1968, OWM received \$132,835, Memorial Fund, \$136,795. In 1969, OWM, for seven months, was \$80,673, while Memorial Fund for seven months was \$96,627. This, in the year in which we changed accounting and reporting periods. In 1970, OWM receipts were \$134,390, while Memorial Fund receipts showed \$152,174. In 1971, OWM was \$152,471, while Memorial Fund was \$157,549. In 1972, OWM raised \$164,312, and Memorial Fund investments \$158,471. In the past year, that of 1973, OWM receipts were \$160,703, and Memorial Fund investments income, \$168,356.

In all of the years indicated with the exception of 1972, receipts were higher from the Fund than from the people.

Now please don't get me wrong, this is not a pat on the back to the Board of Trustees. The Board employs quite competent investment counsel which makes it not a difficult task to handle the choice of investments in the market place, even in a rather confused and complicated period in our national economy.

My concern is rather that we are letting the past pay for the present, instead of making the present carry its own burden. I know of no way to more quickly kill the initiative and the spirit of a church program than for the participants to feel that it's all paid for and no one has any real work to do.

The cause of Christ and Seventh Day Baptists may be no different in this respect than any other cause which finds that interest and concern are directly related to the time and money made available to such cause.

Would it be desirable . . . if we were to think about the building of a Conference Center which would well serve also as a denominational headquarters?

Nor do I wish to belittle in any way the contribution made by the Memorial Fund to the program that we, as a people, have carried on during the last seven years and before. Those funds have obviously been critical in the development and execution of such programs.

Two questions arise however, which I should like to address myself to briefly, this afternoon. One, what should be our attitude towards the raising of funds for all our needs; and two, what should be the attitude of the Memorial Fund Board regarding those discretionary funds which it administers?

On the first question, books and speeches in abundance have been written and delivered and I know of no simpler nor more adequate solution than the act of tithing. I would hope that our tithing might come to

mean for us, the giving of one tenth for distinctly religious purposes, purposes identified with the Christian Church.

Many other charitable and worthwhile causes exist which may deserve our attention, but certainly Christians have their first obligation to God. This can only mean that this obligation includes, as a minimum, the recognition and applications of this principle of tithing.

It there anyone here who would seriously contend that if we gave even one half of a tithe to the Church and only one half of that

half to our General Conference program, that we would not have more than enough?

But these remarks are centered more on the second question, rather than the first. What should be and is the attitude of the Board on Discretionary Funds?

Out of the income which the Fund generates, roughly two-thirds is applied to designated beneficiaries—the Missionary Society, the Tract Society, the Historical Society, or others. This amounts to some \$100,000 a year in additional funds to those beneficiaries. The other one-third or approximately \$50,000 is what the trustees term, Discretionary Fund income. This income arises from funds which the trustees understand have been given with no specific beneficiary named or in which the specific beneficiary or

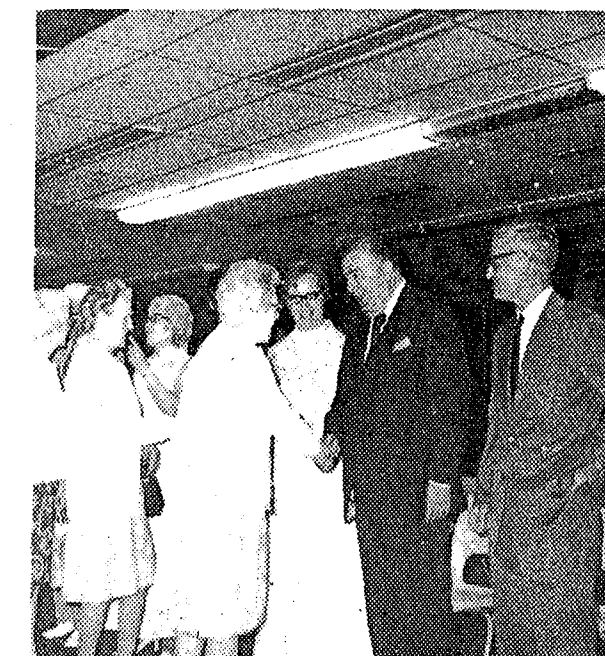
beneficiaries are no longer eligible to receive such income.

Therefore, the income from such funds becomes available to be distributed as the trustees believe to be in the best interests of Seventh Day Baptists, and since this Board of Trustees is a corporate Board, a creature of this General Conference, this Board must make its final accounting and receive its direction from you.

For the year 1973, some \$55,000 was distributed by the Board of Trustees out of this fund, as shown by the Memorial Fund report on page 40-c. For the five years, 1969 through 1973, with seven months of reporting in 1969, the following distributions were made from such funds. These figures are all close approximations:

To the American Sabbath Tract Society and the Publishing House, \$18,000. To the Trustees of General Conference, for building repairs, \$27,000. To the General Conference, for Conference activities and programs, \$7,000. To the Board of Christian Education, \$3,000. To the Missionary Society, \$12,300. To the Women's Society, \$500. To the Counsel on the Ministry, \$850. To scholarship grants to students at Alfred, Milton and Salem, \$73,000. To churches for repair, renovation, parsonages, etc. \$28,350. To various camps, \$37,000. This totals over the four years and seven month period, \$182,000.

Now if you would believe after due consideration, that the areas in which expenditures have been made, are not of a priority that should receive such benefits, then you, as the General Conference, should advise



Senator Randolph greets Miss Florence Bowden.



SCSC teams spelled PRAISE. (photo by Harmon Dickinson)

us as to the areas in which you feel our main impact should lie and where assistance should be given.

As reflected in the guidelines for the distribution of discretionary fund income, the Board has the hope and desire that a substantial accumulation can be made to be available for a sizeable project.

Let's dream for just a moment. Would it be desirable and what would it take if we were to think about the building of a Conference Center which could well serve also as a denominational headquarters out of which our salaried denominational personnel could work? Would a fund of two, three, or \$400,000 be sufficient to get this under way? Is this not quite within the realm of feasibility with planning and sacrifice? Or, if that does not have priority, what would you suggest?

Make your ideas known. Let's stop making our Christ and our Church the same size that they have been in our minds for these past many years—expand your mind, your heart and your devotion, because all things are possible through Him.

One further word, it is not unbecoming to remember your Church and to acknowledge your faith by permitting your Church and your General Conference to benefit from your possessions. I ask you again, where would we as a people be, without the devotion and giving of the past men and women who made possible the Funds upon which we now so heavily depend? I encourage you to make the Memorial Fund a part of your current giving over and above your other requirements to establish a Fund for a purpose in which you

are particularly concerned or to make the Fund a recipient under your Will, either directing the specific nature of the beneficiary you have in mind or of permitting the Fund trustees to act in your behalf in a discretionary way. Do it, don't put it off.

God grant that we may wisely use our resources of the past, present, and future, for the purpose of building effectively. Christ's Kingdom among men. □



Rev. Kenneth Van Horn was the Thursday evening speaker.

personality profile

*Marguerite
Clapper*



When John Bevis came to visit our Dodge Center Church in June, we were all pleased and blessed with his messages and presentation. Because John stayed at my home, I felt we got to know him quite well and really enjoyed our fellowship there. He mentioned during our Sabbath School that he was sure there was someone in our congregation who deserved appreciation through the publication of a Personality Profile in the **Sabbath Recorder**.

The idea started my thinking, but I didn't have to look far to know who should receive such recognition in our congregation. The most selfless, cheerful-giver, loving individual, and faithful follower of the Lord, I believe, is Marguerite Clapper. She is always steady and secure, ready to visit with you and fellowship in the Lord.

Marguerite is the daughter of the late Ethel and Charles W. Thorngate, a former Dodge Center pastor, the granddaughter of Metta P. Babcock. She is a sister to Dr. George Thorngate, our former missionary to China, the late, much loved Mary Thorngate McSparin, Myra Barber (who has also given much service to our church), Kitty Baidridge, and the late John Thorngate.

I feel that Marguerite's life is the best way I can illustrate how much she loves the Lord and serves Him. She was born on September 25, 1898, in North Loup, Nebraska. At the time of her baptism, the water in the river was partly ice. So you can see Marguerite had a true desire for public expression of the Savior to step into chilly water like that! Already, she was much in love with our King!

Graduation from North Loup High School at age eighteen in 1916 was followed with four years and graduation from Milton College in 1920. I feel it

should be said here that Marguerite always had a keen interest in music and used her talent many times for the glory of God.

The next three following years were spent at home. In 1923, she married Clyde Clapper from New Auburn, Minnesota. They were the happy parents of four children: Kirk Clapper of Bethell, Washington; Barry Clapper of Mankato, Minnesota; Mrs. LaVern (Norma) Schumacher of Winona, Minnesota, and a son Laurie, whom the Lord chose to take at age seven.

Clyde and Marguerite lived in Culver and Maynard, Minnesota, where he taught school. Later, they moved to the Pine Ridge Indian Reservation where Clyde was in the Indian Service and at one time Marguerite was the school cook.

Tragedy visited again when Clyde died on the reservation in 1941. Marguerite and the children moved to Dodge Center, trusting daily in the Lord that He would see them through their troubles.

Here, she has served our church faithfully as pianist, organist, deaconess, Sabbath School teacher, clerk, president of the Ladies' Aid, and various other offices.

When Marguerite stands to share in our sharing time Sabbath Day, all ears are tuned. The Lord has blessed her with much wisdom in her life-walk with Him — wisdom we all benefit from. I believe I can speak for the whole Dodge Center congregation when I say we love her and truly respect her undying love for God the Creator and for us, His children.

—Written by Cheri Austin with the aid of Myra Barber and Norma Schumacher. Also guided by the Holy Spirit without whom we can do nothing. □

by David L. Sanford

In Genesis, Chapter 1, we find where man is to be given dominion over all living things. Thus, all of life has been created for man's use. We are a different order of creation with special privileges and also special responsibilities.

The creation story speaks not only of dominion but also of responsibility, stewardship, and respect for nature. The earth belongs ultimately to God; man is only the trustee. Man has not been given complete freedom to do as he pleases. He has been given power to deal with nature, but he also has an inescapable relationship with nature. "To have dominion over"

nature means to have dominion over it under God who made both man and the rest of nature.

We have become alienated from nature, treating it as an object to be used and manipulated. Many of our efforts to improve human life have either used up irreplaceable resources or have affected nature in such a way as to cause harmful by-products. Man has disregarded the basic law or principle of ecological recycling, under which every species returns what it borrows from the ecosystem. He has engaged in a gigantic withdrawal of raw materials from the soil and water.

Our environment is being destroyed to the extent that our own

existence is in jeopardy, and we point the accusing finger at industry. Yet, we continue to buy all kinds of goods we don't need. One television set is nice, but is an extra one for the bedroom necessary? Our society requires us to have an automobile, but do we need two or three per family?

Our present day advertising stimulates our desires as consumers and encourages us toward greater and greater affluence. It promotes wasteful consumption and places unnecessary demands upon our environment while the basic needs of many in the world go unmet.

An early American naturalist, John Muir, pondered the meaning of nature and man's relation to it. He saw "an essential love, underlying, underlying, pervading all things." Yet, man, he observed, did not act in harmony and cooperation with the rest of living things.

Attacking the notion that the earth was made for man, and that its resources had value only as commodities for man's use, Muir contended that God made man, animals and plants for the "happiness of each one of them"—not for the happiness of man alone.

Man was ordered to live with the earth and regard it as the object of his guardianship. He is to have dominion over it in the sense of having love and consideration for his fellow creatures and sharing an interdependence on each other and on our environment. Man lives in absolute dependence upon nature and our environment.

How much of the unity between man and nature we can grow to comprehend and cooperate with is shown in the thoughts and enlightening visions of Walt Whitman's poem:

When the full-grown poet came,
Out spake pleased Nature (the round im-
passive globe, with all its shows of
day and night), saying,
He is mine;
But out spake too the Soul of Man, proud,
jealous and unreconciled,
Nay, he is mine alone;
—Then the full-grown poet stood between
the two, and took each by the hand;
And today and ever so stands, as blender,
uniter, tightly holding hands,
Which he will never release until he
reconciles the two,
And wholly and joyously blends them. □

The earth is the Lord's!





PARSONAGE

ROAD

On a busy New Jersey highway not far from us, one of the secondary roads which intermittently feed and drain off traffic is marked "Parsonage Road." The inevitable stop lights, a gas station, and a chrome and neon diner, are not unique. But the name of this crossroad, no doubt duplicated many times across the country, suggests man's humanity to man so often covered up by concrete or blacktop paving.

Somewhere along this Parsonage Road there was once a church. There may still be a cemetery. What gave the road its name probably is that here people found their way, some time past, to the house where the minister and his family lived. This way they journeyed to arrange some sacrament of marriage, birth, or death. This way they slowly groped when they needed a meal or a bed, or someone to talk to.

New parsonages at Lost Creek, Milton, New Auburn, Salem, and Verona, to name but a few, suggest that Seventh Day Baptists know the value of such a house.

When Martin Luther married Katie Von Bora and set up house-keeping in a vacant German monastery building, the pattern of Protestant parsonages was outlined. Doctor Martin had his piles of books and papers, his students and visitors. Katie had her garden and a place where she patched her husband's clothes and sewed for the children. Not infrequently there were nonpaying boarders weeks on end. At times when Luther was away his wife had to answer the questions and share the concerns that come and go at the center of any human community.

In twentieth century urban society the parsonage still marks the

scene of much sharing and caring, and its comings and goings have been likened to Grand Central Station. Whether Victorian, Greek revival, ranch style, nondescript or spanking new split-level, the parsonage states to the community something of how the church feels about itself and its role in society.

The kitchen is the busiest part of a parsonage. The minister is usually home for lunch, though frequently not for dinner with the family. And here is the telephone, the communications center of the parish. Even if the church has a secretary, more than likely only part-time, the most crucial and important messages seem to come at meal times or "after hours" in the wee-small hours maybe. Youngsters growing up in parsonages and newlywed ministers' wives learn to field inquiries which can be passed on to someone else, or to respond to the urgency in the voice of the one calling. Here the happy news comes in on vibrant wires, that "her baby" is going to be all right, that it has indeed arrived, and that so-and-so is coming home, etc., etc., etc. Then after most of the meals there is the clean-up routine, sometimes solitary and again hilariously social.

Most parsonage mistresses have a bulletin board for reminders of appointments, clippings and trivia, as other housewives may. She no doubt has a sewing corner unless she prefers more space for spreading out the work. Grandma called this "a place where she could call her soul her own" though she knew each person finds such a place where he or she may. A good deal of pastoral counseling is done over coffee cups in the parsonage kitchen or sewing room, much of it by the pastor's

wife—his *alter ego*—because she is more accessible than he. For non-Catholics her role may be not unlike that of "the Mother of God."

Close by the kitchen is the dining room, which parsonage living calls for more often than many families' lifestyle. There are duty guests whom no one else in the congregation is prepared to take home from service, and there are official visitors who need to confer with the minister. There are committees without end which needed a place to meet and work, often far into the night, on budgets and programs. There are happy reunions with loved friends and colleagues of former days. The extra table leaves may not accommodate all sometimes, but no one minds eating from a plate on the corner of the coffee table or piano bench. Christians do not forget that their fellowship began in the first century around a Table, and like faithful Jews they usually give thanks when they eat.

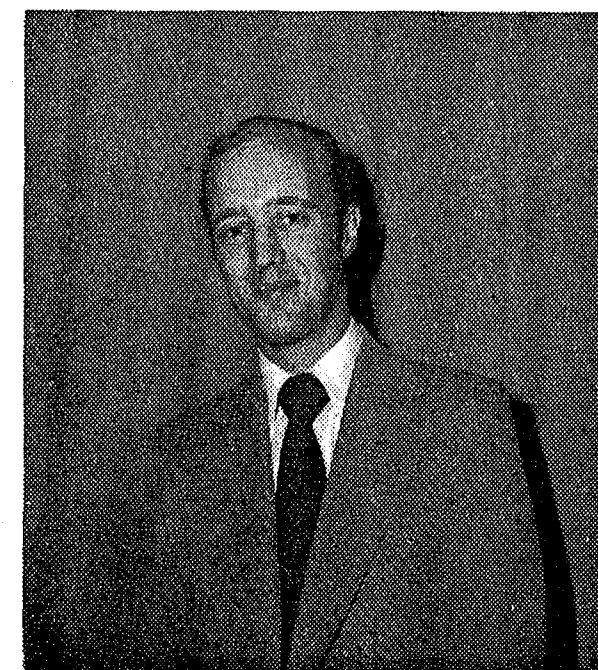
The most formal place in a parsonage is the living room, successor of the nineteenth century parlor. Here strangers are seated until the pastor can see them. Here are met those who have a special matter to talk about. From time to time some couple is married in the parsonage living room when, for sufficient reasons, it is not thought desirable for this to take place in the church. On very rare occasions the shades are drawn if the lights are on, though more often the lights shine out greeting to those who pass by or to neighbors. Pictures on the living room walls are probably those

(Continued on page 26)

Center Enrollment

The enrollment in the Seventh Day Baptist Center for Ministerial Education program equals the record set in 1942 when seven students matriculated at the Alfred University School of Theology.* (We had hoped for eight students, but circumstances forced the postponement of the entrance of one who had hoped to participate.)

Those who are reentering this fall include Robert E. Harris who is carrying a part-time course of study at Ashland Theological Seminary, Ashland, Ohio, this semester; John M. Peil, a middler at American Baptist Seminary of the West at Covina, California; Robert W. Babcock, a middler at the North American Baptist Theological Seminary,



Kent L. Martin

Sioux Falls, South Dakota; and Linda M. Smith, who will be a middler at the Pacific School of Religion, Berkeley, California.

New students are Kenneth Chroniger, who is a junior at the Nazarene Theological Seminary, Kansas City, Missouri; Gordon P. Lawton, a junior at the Central Baptist Theological Seminary, Kansas City, Kansas; and Kent L. Martin, a junior at the Wesley Theological Seminary, Washington, D. C.

Mr. Chroniger, wed to Miss Barbara A. Johnson, September 14, is the son of Mr. and Mrs. Pratt J. Chroniger of Lanham, Maryland. He is a 1974 graduate of Calvary Bible College, Kansas City, Missouri, and served as pastor this summer of the Farina, Illinois, Seventh Day Baptist Church.

Mr. Lawton, a member of the Denver, Colorado, Seventh Day Baptist Church, is the son of the Rev. and Mrs. Leon R. Lawton of Pawcatuck, Connecticut. He is a graduate of the University of Denver, and has served as special service worker for the American Sabbath Tract Society in Plainfield, New Jersey, for the past sixteen months.

Mr. Martin of Salemville, Pennsylvania, is a member of the Washington, D. C., Seventh Day Baptist Church. He is a graduate of the Pennsylvania State University, and is serving as assistant to the pastor of the Washington church. He is the husband of Laura Lee Bond Martin, and they are the parents of Jill Adana and Leah Lynn.

The Seventh Day Baptist Council on Ministry, and the students, are very thankful to God for the vote of confidence given to the ministerial education program by General Conference at Salem. Delegates voted support for a full-time dean and for a record budget amount.

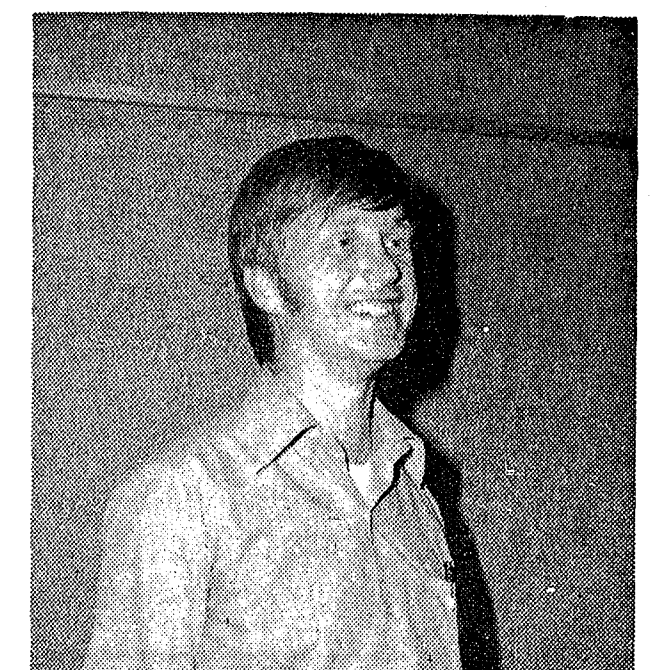
As voted by General Conference the nucleus of the Council on Ministry is now in West Virginia. New members of the council for three years are Dr. Melvin G. Nida of Salem and the Rev. Delmer E. Van Horn of Lost Creek. These men replace the Rev. Glen W. Warner and the Rev. Earl Cruzan. Commendation was expressed for the loyal service of past members of the council, especially for that of Mr. Cruzan who has been an effective and prudent chairman of

the council since its inception in 1963. Other members of the body include Mr. James A. Skaggs, Dr. Kenneth E. Smith, Miss Florence Bowden, treasurer, and Dr. K. Duane Hurley, chairman.

Until a new dean has been secured, Dr. Smith will coordinate the Center for Ministerial Education's high priority matters. His address is 22 Church Street, Roslyn Harbor, N. Y. 11576.

The Rev. Rex E. Zwiebel, who has served as dean of the Center in Plainfield, New Jersey, for the past four years, is now serving as pastor of the Seventh Day Baptist Church in Alfred Station, N. Y.

We take special note of the death of Dr. Harold O. Burdick of Alfred,



Kenneth Chroniger

New York, who had a never-flagging interest in the formal education of Seventh Day Baptist ministers. He served for several years as a director of the Alfred University School of Theology and was a charter member of the present Council on Ministry. We miss the concern and counsel of this stalwart Christian. □

* Those students were David S. Clarke, C. Harmon Dickinson, Victor W. Skaggs, Kenneth B. Van Horn, Alton L. Wheeler, Zack White, and Rex E. Zwiebel.

AMBASSADORIAL MISSION

Visiting Southern Neighbors

In the closing days of the Ambassadorial Tour, visits were made to Seventh Day Baptist Conferences in the western hemisphere — Brazil, Guyana, and Jamaica. The latter two have been mission fields with missionaries from the United States in residence for some years now.

BRAZIL

Arrangements were made for several of the pastors/evangelists from the interior churches to meet in Curitiba, the "Plainfield" for our Brazilian brethren. Many of these were involved in the special evangelistic outreach aided by special gifts through the SDB World Federation — a two-year project established by the last SDBWF session in 1971. They shared the facts of special meetings, visitation, response, baptisms, etc. But, more than these, they seemed to share new vision and insights that spoke of continued outreach "on their own."

Their secretary, the Rev. Antonio Barrera, told of his visit to Buenos Aires, Argentina, to visit some families of like faith. Enroute through Uruguay, contact was also made with another independent Sabbath-keeping group of churches.

While the frontier areas of southern Brazil have been places of growth and outreach in the last decades, our brethren are looking more and more to the huge northern area of their country as it opens up for witness and outreach. New congregations in two states and additional contacts are being encouraged. Pastor Barrera planned to visit these areas again. Recently he

has written his missionary journey included the cities of Rio de Janeiro, Joao Pessoa, Natal, Fortaleza and Juiz de Fora, covering about 9,000 kms (over 8,000 miles).

He wrote: "We are very happy because of the work in the north of Brazil. During my last visit six baptisms were administered, the Holy Supper taken, there were some decisions and many persons were interested in our gospel work. Now I am receiving letters from there telling (more) about that work and wanting new evangelistic visits."

GUYANA

The difficulty of travel, much of it by boat, was a new reality as the ambassadors visited the four congregations in Guyana. Signs of growth were evident in the newly baptized candidates at Parika, in the large Bible school held last year on the Pomeroon river, in the Guya-



Ambassadors Alton Wheeler and Leon Lawton reported on their tour during Conference at Salem.

nese leadership and growing number of youth. Their plans for a full-time worker (their present lay-pastors have received Bible school training but are not yet ordained) in the person of Sam Peters—to return from Jamaica where he graduated from Jamaica Theological Seminary in May — allows for further outreach ministries. He was to begin his ministry about September first. Bible schools, retreats and camp programs started and encouraged by Missionary Leroy C. Bass, who returned on terminal furlough in August, are planned to continue. New work is also projected.

JAMAICA

Our closest mission field, Jamaica, is growing under national leadership. Visits were made to several of the churches in the four days we were on the island. Review of the educational ministry with the Crandall High School board and Missionary Wayne N. Crandall, brought to light real progress, much to praise the Lord for, and some real problems too. In July the Crandalls were replaced by Douglas and Jane Mackintosh. The new science and home economics classrooms as well as a new administrative office are being completed before classes begin again in September. Teacher Kenneth Burdick continues his dedicated service ministry until July of 1975. □



Curitiba, Brazil, S.D.B. Temple following the Sabbath service.

Youth and Missions

Dr. Ron Davis

It was at a camp in Guyana when I was about fifteen years old that I felt a general call to the foreign mission field and a willingness to go. The high school years I spent in Guyana gave me a deeper concern for overseas mission work than I would have otherwise had. Since completing my internship in June, I have had the opportunity to spend ten days on a medical-evangelistic mission project in the Dominican Republic, West Indies, where each day in a different village our team saw several hundred patients. I also had the opportunity to participate in the Jamaica Seventh Day Baptist Conference in Kingston the last of July and to share some of the concerns and expectations of our new missionaries to Jamaica, Douglas and Jane Mackintosh. I am still seeking and praying for specific guidance from the Lord regarding the mission field.

I would like to share several concerns regarding the mission field with you. Around 90 percent of all Christian workers are in parts of the world represented by 10 percent of all Christians, while ten percent of all Christian workers represent 90 percent of the world's population.

Can this be the will of God, knowing that He wants every person to have the opportunity to hear the gospel before Christ returns?

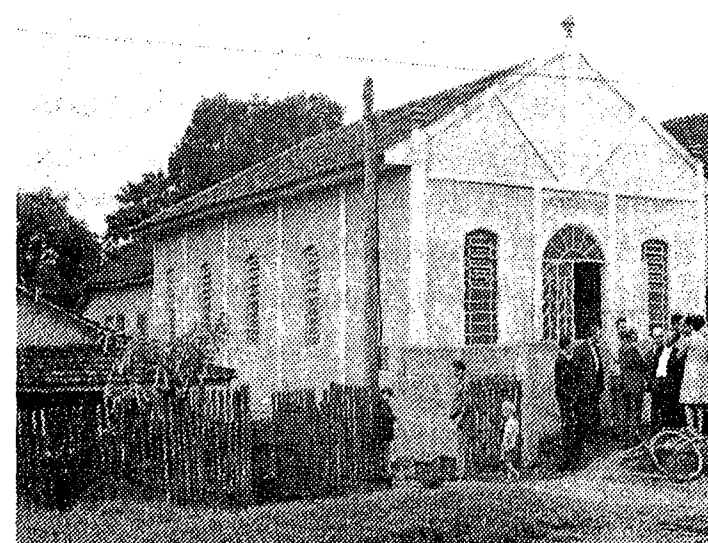
Many millions of people have never once heard the gospel, especially those in the 90 percent portion of the world, namely the developing countries. From these statistics it is obvious that many should be on the mission field that are not. It may well be that we should assume God wants us overseas unless He specifically calls us to stay home, rather than vice versa. As a minimum every Christian should have the commitment to be willing and ready to go to the mission field!

We as SDB's need a new vision for the lost and for missions. We need to be bold in taking fresh approaches to established missions and in entering new fields. We as individuals should not wait for the Missionary Society to call us but rather take the initiative in approaching the Missionary Society.

Read these passages in full from the New American Standard Version: Isaiah 6:5-9, Ezekiel 33:8, Luke 10:2, John 4:35; Romans 10:14, 15. □



Georgetown, Guyana, S.D.B. Church



Porto Uniao, Brazil, S.D.B. Temple



Baptist Youth Meet

From July 23 to 31, leaders for the eighth Baptist World Alliance Youth World Conference trained at the University of Portland in western Portland, Oregon. The conference itself was designed to bring almost ten times that training group into new depth of knowing "Christ, Our Challenge To Live." The nine Seventh Day Baptists who shared the training were convinced their experience was well worth any demands made upon other priorities. Conference designers had built into the programming a thorough representation of all types of Baptists in actual leadership; thus we had fourteen leadership spots opened to us. We were sorry that John Conrod (reported as a leader in the July *Recorder*) or any of the several other SDB adults asked were not able to participate.

The Baptist World Alliance had paid all expenses for the training period, but leaders or their church friends paid for conference fees, board and room during the four-day event.

From the conference's opening musical, *The Common Cup*, to the

closing worship celebration, all 5,000 delegates, plus over 1,000 visitors, met together only during part of each evening, except the last night when a "Fantasmagora" of musical and dramatic events closed the plenary experience. After the plenary sessions, delegates went to "community serendipities" where informality was the key and they were within walking distance of hotel or dormitory. Conference fees paid for shuttle buses at other times.

Friends were made across the world for almost everybody. Friendship-ways built into the conference strategy overcame any barriers of language or custom. Even the multicultural presiding at plenary sessions produced an atmosphere of compassionate outreach as the five-person "M-Cs" humorously and warmly dialogued about idiom, faith, custom, bias, and colloquialism.

Seldom seeing each other, the nine SDB's busily engaged their energies in the rich program of leading ten or more Baptist youth in the "satellite" programs orbiting about the theme of "Christ, Our Challenge To Live." Three hours each

morning were devoted to this small-group experience focusing on a single area of discipleship. Our eight SDB youth were assigned to "core groups" in the different "satellites" as indicated in their preferred interest — one in Leadership, one in Devotional Life, four in Evangelism and Witness, one in The Arts, and one in World Community Building. Only two of these were in the same satellite because the Conference was divided into "communities" which achieved personal and group-fellowship depth by residential closeness. Although four of our gang lived in the same hotel downtown, only two of us were in the same satellite.

Penny Hurley led a core group in World Community Building; Jocelyn Fletcher led one in The Arts; David Davis, Larry Graffius, Esther Losey, and Debbie Barber led one each in Evangelism and Witness; Lynn Ashcraft led one in Devotional Life and Shelley Hunt led one in Leadership. David Clarke led a World Community Building satellite of 114 members, seven Core leaders and two Cluster leaders.

Communities One and Two were

located near the Coliseum; Three and Four were in downtown Portland; Five was at the University of Portland, and Six was at Lewis and Clark College. The groups of 500-800 met formally as a community only once to arrive at common understandings about the Conference program as a whole — how to get to meetings, essential programs, optionals and the satellites.

The satellite programs were the point where core and cluster leaders put their conference training and personal abilities to work. Intensive training had emphasized the priority of exercising God's gifts of both personality and community. "You count, I care" had been the recurring signal of this concern. Satellite trainers had often voiced it, but Theo Patnaik, BWA's youth secretary, and Karl-Heinz Walter, BWA's youth chairman, drove it home in thrilling speeches at the closing worship of the training period. They enlarged the challenge by overlaying "You count, Christ cares."

During about ten hours together as core groups of the conference, core leaders had the continuing task of leading persons to experience Christian growth in an internally representative group of about ten. Training had given skills and choices enough to creatively deal with differing cultural biases and customs, to achieve learning in noisy or cramped rooms, and to grow together spiritually from very different starting points. Convincing proof of the power of this group process operating throughout the conference was the fact that almost 100 percent attendance occurred at core groups on the final half-day of the conference.

The evening plenaries brought to the 6,000-plus Baptists: some speech or dialogue on issues common to Baptist youth about the earth; two prayers in some language represented by delegates from the fifty-four countries; much singing by assigned groups or soloists or conference choir — and by the whole assembly; multi-media presentations of the different continents and their needs, hopes and spiritual dynamics; drama in the various techniques of several cultures. Top officers of the Baptist World Alliance dialogued with the 5 "M-Cs."

Before the large meetings, persons had the opportunity to share in any one of twenty or so 75-minute Bi-

ble studies, singspirations, prayer groups, or "discussion centers." The afternoons were open for several more options ranging from international films to area tours, from Bible study to social-issue dialogue, from crafts to informal sports, from musicals performed to choir practice, from youth ministry workshops to work projects.

You may wonder about the "Oasis" mission offering mentioned in the July *Recorder*. Over \$4,200 was given in a first offering for India and Zaire, and more was received the final day.

We who attended the eighth Baptist Youth World Conference will be glad to report the prospects for Baptist youth worldwide in the light of "Portland '74." Besides our verbal witness, and further reports in *Recorder* and *Beacon* by the youth, we will have color slides and tapes. Contact any of the leaders or the Board of Christian Education at Alfred, N. Y.

(This report is presented without benefit of the SCSC Evaluation where most of the SDB contingent shared their reactions. The writer was at Portland another day to meet with North American Baptist Youth Ministers. These ministers uncovered avenues of mutuality quite simply enlarged within the framework of present programs. A basic plan of implementing was set up. The rich fellowship of this meeting partly compensated for having to miss SCSC Evaluation.) □

LIGHT BEARERS' SCHEDULE

- Oct. 18-20 White Cloud, Mich., S.D.B. Church
- Oct. 22-Nov. 3 Farina, Ill., S.D.B. Church
- Nov. 5-13 New Auburn, Wis., S.D.B. Church
- Nov. 14-21 Dodge Center, Minn., S.D.B. Church
- Nov. 22-25 Sioux Falls, S.D., S.D.B. Group

FUTURE CONFERENCE SITES

- 1975 (August 10-16) Azusa Pacific College, Azusa, Calif.
- 1976 (August 8-14) New York State S.D.B. Council
- 1977 Missouri, Arkansas, Kansas, Nebraska area
- 1978 Eastern Association
- 1979 North Central Association
- 1980 Rocky Mountain area
- 1981 Southwestern Association

FREE METHODISTS HOLD CONFERENCE

The twenty-eighth Free Methodist General Conference met recently at Indiana Lake, Ind. Interest was expressed to continue the study on merger with the Wesleyan General Conference. Final action on merger is to be taken in 1976, in the two-year interim the two denominations will increase cooperation on many levels.

The conference approved, without debate and with only one dissenting vote, the full ordination of women. The denomination has previously granted a limited ordination to women.

The conference delegates adopted a statement on "The Gifts of the Spirit," clearly against the use of ecstatic tongues in public worship.

The statement on "Gifts" reads in part: "The Holy Spirit distributes, as He wills, gifts of speech and service devoted to the common good and the building of the church . . . The believer is not to seek the gifts as evidence of the Spirit's fullness (1 Corinthians 12:11). He is to seek the Giver himself . . . 'Make love your aim, and earnestly desire the spiritual gifts, especially that you may prophesy' (1 Corinthians 14:1, RSV)."

The statement continues, "The Holy Spirit always brings order out of chaos. This is true of His work in creation as well as redemption. He is never the author of confusion, but of love, power, and a sound mind. Therefore, everything is to be done decently and in order in public worship. Speaking or teaching to speak with unintelligible sounds is not consistent with such order. The language of worship is to be the language of the people. All communication in worship is to be experienced with the understanding (1 Corinthians 14:6-12)." The conference did not define the gift of tongues. □

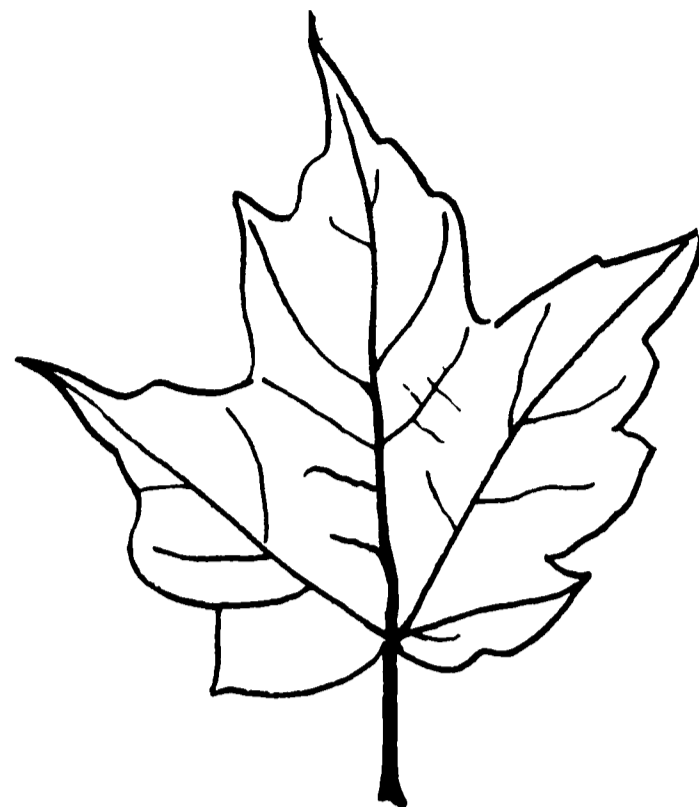
—Light and Life.

SOMETHING TO THINK ABOUT!

A. H. Lewis said: "Too many Seventh Day Baptists are like old peach trees; they blossom with good theories, but have not life enough to bear the fruit of continuous endeavor. Lukewarmness finds only condemnation at God's hands."

—Quoted by John Peil in his Friday morning Bible study at Conference.

creative worship



I bring this red leaf as my gift:
Symbol of my October birth,
of Christ's life given for me,
of my rebirth each new day,
of all the red roses used at special
high times of joy and sorrow in
our family,
and of my love for each of you,
because Christ lives in me.

Madge Sutton and I were privileged to attend one of the regional Response-Ability Workshops sponsored in October 1973 by Church Women United at Watson Homestead Conference Center, near Corning, N. Y. For one of the Mini-Workshops on Celebrations we were asked to bring our purses with us and we assumed an offering was to be taken.

When we arrived some seventy-five ladies were seated in a large circle with a worship table in the center. Our instructions for the offering were these:

"Bring in your hand something from your purse or that you are wearing that you wish to give to God in a special way. The item can be retrieved later. Place it on the table and explain what it symbolizes in *not more* than one sentence. The explanation is optional."

So from this circle of women from several states they came forward rapidly one after another until all who cared to had participated, and nearly everyone did. As we sang "Be Thou My Vision" at the close scarcely a one had dry eyes — it was such a moving experience of true worship, created by each one present in her own way.

A large variety of gifts was offered, but just case you care to try this form of creative worship in some group, I won't tell you specifically what they offered and steal

your initiative and originality. I have shared my own above — in one sentenced, as requested.

As I look back on that high point in my life I'd like to add just a few details a year later as my birthday again approaches. Fall has always been my favorite time of year, perhaps because of the many happy celebrations of October birthdays in our family. These include my own mother's, mine, those of my granddaughter, a sister-in-law, my mother-in-law and her sister and their mother, a grandnephew, my husband's niece, and many friends.

To celebrate their 87th and 97th birthdays last October we took Mother Bond and Aunt Dora (with whom we now live) to Vermont to visit friends and relatives. It was at the height of the fall foliage and the trip was pure joy for all of us.

The brisk fall days always make me feel more vitally alive and my faith in the Creator of all life is renewed as I store up all the lovely sights, sounds, and smells for the winter ahead. I realize anew that even the leaves must die and fall as they make way for the new buds of spring and the new life of a fresh spring season.

So I too must be truly sorry for my mistakes, my pride and selfishness, my lack of awareness of the needs of others. I must daily seek and accept forgiveness from God and from people I have wronged. I want to follow Christ's supreme example of giving Himself for all of us — even me. I need to get myself out of His way and let the spirit of Love live within me that I may serve others in His name. □

—Frances Polan Clarke
(Mrs. David S.)

10 Commandments for ECOLOGY

Dr. Paul Yambert, professor in the Department of Environmental Education at the University of Southern Illinois at Carbondale, spent Tuesday night to Friday morning with the Creative Camping Project at Camp Paul Hummel, July 6-9, 1974. He joined the group in Bible studies and worship and fun between the times of his presentations. During an evening in the camp's tepee, he gave these "Commandments for Ecology" with amplifying moral and scientific data. He took the entire camp on a trail-lecture which included demonstration of teaching techniques in nature study, ideas on outpost camp development, and warmhearted fellowship. He shared the camp's tour to Rocky Mountain National Park and brought considerable depth to both group and personal observation of this vast high mountain world.

Resources from tapes of his lectures will be shared through Camp Resources and Leaderlabs produced by the Board of Christian Education in the near future.

1—We shall distinguish between wants and needs and strive to consume fewer resources in catering to

our wants; e.g., driving two ton autos for fun is taboo.

2—We shall distinguish between use and consumption of resources and attempt to treat our resources as usufructs whenever practicable; e.g., learn to derive satisfaction from nonconsumptive use of resources like bird-watching, canoeing, and hiking instead of photography, water-skiing and motorcycling. ("Usufructs" derives from Roman legal principle in Biblical times of allowing nonconsumptive use of your neighbor's property.)

3—We shall strive to restrict our consumption primarily to that which results in biodegradable waste; e.g., electing to eat apples which come in a tasty and aesthetically pleasing skin, as opposed to applesauce which comes in a steel can, if you can.

4—We shall strive to limit the demands which we place upon the decomposer organisms to the loads which they can effectively handle; e.g., refraining from placing whey, untreated sewage, and cannery waste in a stream which has a marginal supply of dissolved oxygen.

5—We shall strive to limit our demands for external energy to realistic levels; e.g., changing our perspective so that a 100-pound woman driving a 4000-pound car three miles to buy ten hair pins is not viewed as ludicrous but as criminal.

6—We shall strive to develop those energy sources which are ecologically most nearly acceptable whether or not they are most economical; e.g., a paltry proportion of our space dollars could have made feasible solar heating of homes in much of the central U. S.

7—We shall strive to liberate ourselves from the habits, prejudices, and customs which originated

in an ecologically illiterate age and which pose a threat to the natural recycling processes; e.g., learning to view concrete and metal caskets as threats to the environment of our grandchildren rather than symbols of devotion to our grandparents.

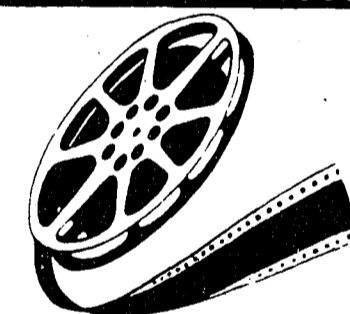
8—We shall strive to place at least as much of our physical and mental effort on salvage of non-renewable resources as on their consumption; e.g., recognizing that if we can carry a full bottle from the store we should be able to carry an empty one to the store.

9—We shall strive to understand that a society can be both stable (in terms of population) and dynamic (in terms of solving problems) —and to act accordingly; e.g., placing more emphasis on improving

the grand national environment than the gross national product.

10—We shall learn to distinguish between level of consumption and level of living; and place our emphasis upon quality of living rather than quantity of life; e.g., taking time to learn that riding in polluted air is not as good a life as walking in pure air.

There is no panacea for the problems of our environment; but understanding, acceptance, and application of these commandments would be a modest step toward righting our cumulative insults to our planet. Learning to live abundantly and still remain within our equitable share of pollution is both a moral and an ecological necessity. □



FILM CLIPS

Something Besides Rice. An encounter with three servants of God at work in Japan, Nepal and in the U. S. A. It provides insights into what it means to be a missionary. An international missionary community living and working together in Nepal; a Dutch-American artist-evangelist and coffee-house proprietor in Japan; and a Japanese pastor who brings rice to Seattle—these three share their lives and thoughts on what "mission" means to them in this present day. The film is designed to answer the question "Why Christian mission today?" It emphasizes the fact that mission is not a one way action, but is actually a two way relation-

ship, implying that Christians should be receivers as well as senders of mission. Color motion picture, 28 minutes, rental \$12.00. Order from the American Baptist Films, Valley Forge, PA. 19481

A catalog of rental films is available from: Film Presentation Co., 1571 Morris Avenue, Box 1384, Union, N. J. 07083.

Baptism — a filmstrip designed for youth and adults. It points out the need and purpose of baptism in a clear and complete study with Bible verses interspersed from both Old and New Testaments. Color. Free use, write to the American Sabbath Tract Society, Box 868, Plainfield, N. J. 07061



WE CAN'T AFFORD TO PROCRASTINATE

Many of us are not aware of the drastic threat of worldwide famine. Few of us have ever known what it means to be hungry much less to know the threat of starving to death. In some parts of the world, especially in the six Sahelian countries that span the southern section of the northern part of the African continent, the people are finding this situation a way of life.

Is there anything we, who live half-a-world away from these disaster areas, can do in such a heart-rending condition? Our first thought, I think, is to send food. This we are doing. SDB's have contributed generously to the SDB United Relief Fund at Thanksgiving. An appeal will be made again each year at this time.

But there are other ways. We need to work conscientiously NOW to conserve food and energy. Our churches should be conducting studies to impress on their members the gravity of the situation and learn specific measures they can take to help alleviate food and energy shortages.

Materials are available from the CSAC for such studies. If someone from your church did not pick up these materials at Conference, please send for them. We will, also, be glad to loan the transparencies that were used in the World Hunger Program. The film that was shown, "CWS in a Hungry World" comes from Church World Service, Division of Overseas Ministries, 475 Riverside Drive, New York, NY 10027.

Plan to have a FAD (Faith and Action Dialogue) soon. For materials send to: Mrs. Dorothy Parrott, 1450 Frost Rd., Williamston, MI 48895. □



Christian Social Action Core Committee (Left to Right) Rev. S. Kenneth Davis, Arabeth DeLand, Dorothy Parrott, Marion Jones and David Sanford.

"YOU ARE THERE BECAUSE YOU CARE"

What is the significance of the slogan, "You are there because you care?" Perhaps you have seen this statement many times in the *Sabbath Recorder* or in a letter to your church without really evaluating what it means.

Your Christian Social Action Committee has received numerous requests to send financial help to areas that have suffered disaster and need aid. We had very limited funds available to us for this purpose until this year.

Last fall, with the approval of Commission, the Seventh Day Baptist United Relief Fund was established. Thanksgiving Sabbath seemed an appropriate time to set aside funds whereby we could say, "Thank you God, for your great providence." Your response was beautiful. Nearly \$2,500 has been contributed.

Since then CSAC has sent contributions to the six drought-stricken Sahelian countries (Niger, Upper Volta, Chad, Mauritania, Senegal, Mali); Australia and Bolivia because of floods; Kenya because of drought and famine; and to the area in our own country devastated by the April tornadoes.

For the most part, contributions are channeled through Baptist World Alliance Relief Funds and Church World Service. These organizations have the necessary machinery set up to evaluate the scope of disaster and get aid to the victims. In all cases we stipulate that these funds be

used for direct aid. Recently we received a \$50.00 check from an individual with the request that it be used to aid orphans in South Vietnam. Inquiry of BWARF informed us that they could get this to an organization dealing with this specific issue. They, themselves, are considering a long range project whereby they may take over and operate an orphanage that has been set up by American soldiers at Cam-Ranh. Specific details of these plans will not be available until fall.

Anyone wishing to make contributions for specific disasters or any needy cause may do so through the local church treasurer or through OWM treasurer, if one does not belong to a church, by marking your envelope or check: SDB United Relief Fund, and naming your special interest. Your committee will send it on for you to be used for relief.

There is much apprehension of an imminent world famine. In our country we complain about high prices, we probably will experience food shortages, some segments of our population may know real hunger but these hardships are not comparable to the dire needs of whole populations that have existed under starvation conditions for years.

When the appeal comes at Thanksgiving, let us again respond in a significant manner. Now, when our hearts are touched by the suffering of others, we can know, "You are there because you care."

The Church in Action

NEWS FROM THE CHURCHES



The Communion table at Salemville previously served the Piscataway, N. J., congregation.

"NEW" COMMUNION TABLE DEDICATED

SALEMVILLE, PA.—The English church has experienced a new spiritual awakening in the past few months. We ask for prayer as we seek to grow spiritually in the Lord. Our church and parsonage have recently been painted, we have added new sidewalks and put in a modern septic system.

Pastor Mel Stephan led a dedication service in May for our new Communion table which has been placed in our care by the Seventh Day Baptist Historical Society. The table was used by the Piscataway, N. J., church, 1707-1956. Our pastor led in Vacation Bible School which had an attendance of some forty-five. In June we assisted the German church in hosting the Southwestern Association.

Several from our church assisted in Camp Joy where sixteen of our young people were enrolled as campers. Raymond Fletcher represented our Association as an exchange camper to Camp Miles in Arkansas. We have supported Jocelyn Fletcher who worked in SCSC this summer and attended the Baptist Youth Congress in Portland. We are proud of our young people and their dedication to the Lord.

At our annual church business meeting Orlo Kagarise was elected moderator, Lois Fletcher—clerk, and Warren Lippincott—treasurer. Melvin Stephan was asked to continue serving as pastor. □

—Ruthanna Roberts

CLAYTON PINDER LICENSED TO PREACH

LOST CREEK, W. VA.—The Ladies' Aid hosted a thirty-fifth wedding anniversary in honor of Ernest and Helen Bond of Galena, Ohio. The reception was held at the church on the evening of August 10.

The trustees report that the cement walk at the parsonage has been fixed and the extension on the front walk to the church has been completed. A new walk has been made to run from the front of the lot to the new ramp which is a real improvement.

The church voted to grant a license to preach to Clayton Pinder. Clayton and his family have been doing a wonderful work at the Crites Mountain S.D.B. mission. We are thankful for their dedication and love for others as expressed by their work.

A reception was held in honor of Zela and Randolph Bond's fiftieth wedding anniversary on Sunday, August 25. More than 100 friends and relatives were present to help celebrate this happy event.

The church voted to release Pastor Delmer Van Horn from September 1-15 in order for him to help the Farina, Illinois, S.D.B. Church with their lay visitation program. □

OCTOBER 19 is American Bible Society Sabbath in Seventh Day Baptist churches — let's give so that the word of God may go forward!

Accessions

SEATTLE, WASH.

Rev. Duane Davis, Pastor

By Letter:

Miss Sarah Becker

By Testimony:

Mrs. Helen Bryant

NORTH LOUP, NEBR.

Rev. Victor W. Skaggs, Pastor

By Baptism:

Jill Hamer

Darcy Lippincott

By Testimony:

Debbie Sheldon

WELCOME

NEW SUBSCRIBERS

Mr. and Mrs. Lyle Shreves
Prociou, W. Va.

Wesley Greene
Freeville, N. Y.
(student)

Miss Laura J. Van Horn
Ormond Beach, Fla.

Miss Laura Penney
Janesville, Wis.

Mrs. Vivian Cockrun
Sesser, Ill.

Mrs. Golda Pilot
Sesser, Ill.

Rev. Floyd Hartley
Waltonville, Ill.

Mrs. Floyd Short
Du Quoin, Ill.

A DEVOUT SCIENTIST AND TEACHER

By Albert N. Rogers

H. O. Burdick was an outstanding educator. During his life he served on the faculties of Alfred University, Salem College, and Milton College, the three educational institutions historically related to Seventh Day Baptists. His intense interest in each student coupled with his devotion to the academic discipline of Biology will be long remembered. To attend his lectures and work in his laboratories was a challenge. To go on one of his field trips was to have your eyes and ears opened to the ecology and beauty of the natural world.

Research into the internal secretions of glands and their effect on reproductive processes led to the publication of a long series of papers in scientific journals. More than ninety undergraduates were enlisted in programs of research and Professor Burdick referred to their interest and assistance as his "teacher's bonus."

As dean of the Alfred University College of Liberal Arts, chairman of the Biology department and director of summer studies, "H. O." gave strong leadership in the university. But he found time for active service on the Seventh Day Baptist Board of Christian Education, the advisory council of the Alfred University School of Theology, and the Commission of General Conference. With his wife he gave land for Camp Harley Sutton and aided in its development. He was a faithful member of the Seventh Day Baptist churches wherever he lived, and more than once was urged to become a deacon although he declined.

In spiritual as well as scientific ways Doctor Burdick was prepared to help individuals with private problems as a counselor and friend. Premedical students and student nurses were his special concern because he knew the stress they would undergo and how crucial would be their role in society. His work as a field director of American Red Cross in India in 1945 made a deep impression on this sensitive and compassionate Christian.

The Alfred church was filled on the quiet Sabbath morning when we gathered to memorialize H. O.



H. O. Burdick

Burdick. Here he had worshipped more than forty years, and as early as 1926 had spoken on the Christian faith of a scientist. Former students from some distance and many colleagues and old neighbors were there. Speakers of varied faiths recalled his undying qualities. We sang and gave thanks for this good man who had touched the lives of so many, and of whom Seventh Day Baptists can be very proud. □

THE PRESIDENT SPEAKS

by President Kenneth Davis
Our suggested Bible study this year is just three chapters — Matthew 5, 6 and 7. It seems to me that this whole Sermon on the Mount hinges around Matthew 5:17 to 20 in which Jesus clarifies His goal — that of helping His followers to be "Far Better Men" (verse 20, N.E.B.) in many ways for many reasons.

I am asking that we explore the reasons from September to December and the ways from January until next Conference time.

In order to fit this plan and the church calendar, we will be skipping around in the Sermon somewhat. In this month's column we are listing the Bible studies for two months since some of you do not get your "Sabbath Recorders" by the first of the month. □

October — Why More Happy?

October 5 — Worldwide Communion
"Happiness Is God's Invitation."
—Matt. 5:3. See also Luke 14:7-11; 18:10-14

October 12
"Happiness Is the Rainbow Through the Tears."
—Matt. 5:4. See also Isaiah 25:8; 61:1-3; Luke 6:21; 1 Thess. 4:13.

October 19 — World Order Sabbath
"Happiness Is Making Peace."
—Matt. 5:9. See also Luke 2:14; 19:42; 1 Thess. 5:13.

October 26—Reformation Sabbath
"Happiness Is the Vision Splendid."
—Matt. 5:8. See also Phil. 2:15; 4:8; 2 Tim. 2:22; James 1:27.

November — Why More Thankful?

November 2—All Saints' Day—Nov. 1
"Thankful for Example of Martyrs."
—Matt. 5:11-12. See also Heb. 11.

November 9—Stewardship Sabbath
"How To Enjoy Your Money"
—Matt. 6:19-21. See also Matt. 25:14-30; Luke 12:42-48; 2 Cor. 4:2-5.

November 16 —
"Being Thankful for Persecution."
—Matt. 5:10-11. See also Rom. 8:35-37; 2 Cor. 12:10.

Diamonds are made under pressure; gold refined by fire.

November 23—Thanksgiving Sabbath
"Thanksgiving Happiness—Being a Good Samaritan."
—Matt. 5:7. See also Luke 10:25-37; Col. 3:12-15.

November 30 —
"On Having That Glorious Full Feeling."
—Matt. 5:6. See also Rom. 12:9; 21; 14:17 ff.

Copies of the theme hymns for this Conference year, "O To Be Like Thee" and "More Like Jesus," for inserting in your church hymnal are available from the Battle Creek church if you did not get yours at Conference. Please send postage with your request. □

Marriages

Calise - Brissey.— Philip F. Calise, son of Mr. and Mrs. Phillip A. Calise of Edison, N. J., and Cynthia J. Brissey, daughter of Mr. and Mrs. Richard D. Brissey of Salem, W. Va., were united in marriage on Sabbath, July 27, 1974, at the Salem Seventh Day Baptist Church, with the Rev. Paul Green and Father Thomas Gornick officiating.

Davis - Goodson.— Paul D. Davis, son of the Rev. and Mrs. S. Kenneth Davis of Battle Creek, Mich., and Duska R. Goodson, daughter of the Rev. and Mrs. Floyd L. Goodson of Fouke, Ark., were united in marriage on Sabbath, August 10, 1974, at the Salem Seventh Day Baptist Church, with the Rev. Paul Green and the Rev. S. Kenneth Davis officiating.

Harris - Davis.— Robert E. Harris, son of Mr. and Mrs. Belford H. Harris of Salem, N. J., and Linda S. Davis, daughter of Mr. and Mrs. Lewis E. Davis of Boulder, Colo., were united in marriage on Sabbath, July 27, 1974, at the Boulder Seventh Day Baptist Church, with the Rev. Mynor G. Soper and the Rev. Elmo F. Randolph officiating.

Hollertz - Hamer.— Allan Hollertz, son of Mr. and Mrs. La Monte Hollertz, Holdrege, Nebr., and Lana Hamer, daughter of Mr. and Mrs. John Hamer of North Loup, Nebr., were united in marriage on July 6, 1974, in a garden setting at the bride's home in North Loup with the bride's pastor, the Rev. Victor W. Skaggs, officiating.

Soper - Gregory.— Lester Bryon Soper, son of Mr. and Mrs. Ira Soper of North Loup, Nebraska, and Anita Jean Gregory, daughter of Mr. and Mrs. Beryl L. Gregory of Loup City, Nebraska, were united in marriage on June 9, 1974, at the North Loup Seventh Day Baptist Church, with the groom's pastor, the Rev. Victor W. Skaggs officiating. They are making their home at Mason City, Nebr.

Thorngate - Cudahy.— Stephen Thorngate, II, son of Dr. and Mrs. Stephen Thorngate of Pebble Beach, Calif., and Melissa Ann Cudahy, daughter of Mrs. Mary Hall Cudahy of Little Genesee, N. Y., and Richard W. Cudahy of Buffalo, N. Y., were united in marriage on Sabbath, August 3, 1974, at the Seventh Day Baptist Church of Little Genesee, N. Y., with the Rev. Herbert E. Saunders officiating, assisted by the Rev. Kenneth B. Van Horn.

Van Horn - Bond.— Darwin D. Van Horn, son of the Rev. and Mrs. Delmer Van Horn of Lost Creek, W. Va., and Rebecca D. Bond, daughter of Mr. and Mrs. Ernest F. Bond of Galena, Ohio, were united in marriage on Sabbath, August 3, 1974, at the bride's home in Galena by the Rev. Delmer Van Horn.

Births

Dutcher.— A son, Kyle Jay, to Bernard and Katherine (Severance) Dutcher of Greeley, Nebraska, on March 29, 1974.

Williams.— A son, Marc Andrew, to Rollin and Phyllis (Fuller) Williams, July 30, 1974, at Omaha, Nebr.

Obituaries

BARBER.— Dell Floyd, son of Charles W. and Louisa Davis Barber, was born, December 28, 1894, at North Loup, Nebr., and died, June 11, 1974, at North Loup.

Dell was a member of the North Loup Seventh Day Baptist Church for sixty-nine years. He kept an active interest in its work until his death. He was especially active in the development of Camp River-view and in the music program of the church.

He is survived by his wife Hazel; two daughters, Mrs. Beth Moulton of Grand Rapids, Mich., and Mrs. Lois Van Horn of North Loup; two sons, Darrell of Trenton, N. J., and Clair of Grand Island, Nebr.; eleven grandchildren and one great-grandchild.

—V. W. S.

BURDICK.— Harold Ormond, son of Alberne H. and Josephine R. Dunham Burdick, died at his home in Alfred, N. Y., July 8, 1974, at the age of seventy-seven. He had retired in 1962 after a thirty-one-year association with Alfred University.

Born at New Market, N. J., June 26, 1897, he attended Plainfield High School and Milton College, graduating in 1919. That same year he was married to Hannah Shaw, daughter of the Rev. and Mrs. George B. Shaw. He earned his master's degree in Biology at the University of Wisconsin and received honorary doctor's degrees from Salem College in 1939 and from Alfred in 1962. He taught ten years at Salem College, 1919-29, and two at Milton, 1929-31, before joining the Alfred faculty. From 1948 to 1955 he was dean of the Alfred University College of Liberal Arts.

More than thirty articles published in scholarly journals resulted from Professor Burdick's research in endocrinology and embryology. Some early work was in collaboration with Dr. Gregory Pincus, internationally known scientist.

An active member of the Alfred Seventh Day Baptist Church, "H. O." served on the Commission of General Conference, 1933-38, and on the Alfred University School of Theology advisory council, 1952-63. He was a charter member of the Seventh Day Baptist Board of Christian Education and chaired its finance committee.

Following family services the body was cremated and the ashes deposited in Alfred Rural Cemetery. A memorial service was held at the Alfred church July 20 with the Rev. Russell G. Johnson,

pastor, officiating, assisted by the Rev. Hurley S. Warren. Colleagues who brought tributes were Prof. Gordon F. Ogden, Dean John F. McMahon, Prof. Burton B. Crandall and the Rev. Albert N. Rogers.

Dr. Burdick is survived by his widow, and by a son, Dr. Kenneth H. Burdick, Lake Tahoe, Calif.; two daughters, Mrs. Carol B. Hudson, Alfred, and Mrs. Judith S. Downey, Camp Hill, Pa.; and eight grandchildren. —A. N. R.

STEPHAN.— Alice Crouch, was born September 8, 1894, at West Hallock, Ill., and died at Jefferson Memorial Hospital, Winchester, Kans., on March 2, 1974, after a short illness.

She is survived by two sons, Curtis, Farmington, Ill., and Wilmer, Marion, Iowa; three daughters, Mrs. Douglas (Julia) McCoy, Nortonville, Mrs. George (Alice) Maxson, North Loup, Nebr., and Mrs. Ronald (Wilma) Adamson, Pittsburg, Kans.; twelve grandchildren and five great-grandchildren. Her husband, Deacon Earl Stephan and a daughter preceded her in death. The funeral service was conducted by Pastor Paul Osborn at the church on March 5, with burial in the Nortonville Cemetery.

—P. B. O.

SUTTON.— Mrs. Idell Elizabeth Sutton (Mrs. S. Brada), born December 17, 1881, died at her home on Lick Run, Doddridge County, West Virginia, August 12, 1974.

She was the last survivor of a family of twelve. Surviving are her husband, one daughter, three sons, fifteen grandchildren and twenty-one great grandchildren. One son, Harley, and one daughter, Lucy, preceded her in death. She was a charter member of the Currydale Farm Women's Club and a life long member of the Seventh Day Baptist Church at Middle Island. Memorial services were conducted by her pastor, Doyle K. Zwiebel, and interment was in the West Union Masonic Memorial Park.

—D. K. Z.

REINHART.— Viola Magdaline ("Lena"), was born in North Loup, Nebr., on March 21, 1894, and died in Tacoma, Wash., on August 2, 1974.

Lena was the daughter of Allie and Rilla Clement Pierce, and was a granddaughter of Elder Benjamin Clement. While making her home in North Loup with Mr. and Mrs. Harrison E. Davis, she professed her faith in Christ and united with the Seventh Day Baptist Church there. For many years she lived in the Riverside, Calif., area. She was married to Chester Arthur Reinhart, and after his retirement from the U. S. Army, they made their home in Tillicum, near Tacoma, Wash., where he died about thirty years ago. After the founding of the Seattle Area SDB Church, Lena was a supporter of it, though unable to attend services.

Surviving are one daughter, Mrs. Dean (Lurena) Buzan of Eugene, Oregon; two sisters in southern Calif., three granddaughters and eight great-grandchildren.

Funeral services were conducted by her pastor, the Rev. Duane L. Davis, and interment was at Mountain View Memorial Park, Tacoma, Wash. —D. L. D.

PARSONAGE ROAD

(Continued from page 14)

the parsonage family is most proud of, though now and then one is hung because it is a gift. For at least two generations, maybe longer, a piano was essential in the living room and served for voluntary and involuntary practice by some, for family song-fests and holiday gatherings, and as a convention place to display photographs and diplomas.

If you were really accepted into the pastor's confidence you might be invited into his study. This is where he kept the books he read in seminary days and those he had read, since. This is where his papers and notes were, which he would much prefer no one else moved or rearranged. This is where he prayed, sometimes very earnestly, over what he ought to say or had said. This is where he worked late at night or very early in the morning when mental clarity and preparation were more imperative than sleep. In the desk drawers were little things of no meaning to anyone else except the one who put them there. A typewriter was probably in the study, and perhaps a mimeograph (my metaphors deleted!); and in these latter days maybe a tape recorder or — God forbid — an answer-phone! But the workman is entitled to the tools of his trade and a good carpenter is known for the sharpness of his planes and saws. A few times it has fallen to me to liquidate someone's parsonage library, and I felt as if I was in a mausoleum, all dust and love and outgrown forms.

The guest room of the parsonage is another room which is sometimes more formal than the rest, especially if it has been furnished by bygone saints of the parish. Often it affords welcome rest for weary ones far from home; sometimes it is a haven for those who cannot go home. One thinks of some who were afraid to go home, three girls whose parents were lost, and again of a man whose car had broken down. In rural communities the parsonage often serves as a hostel or detention home until other arrangements can be made. This is sanctuary, "the old Rugged Cross" even for a night. Similar functions are provided by the parsonage attic as storage for

castoffs and valuables one may not dispose of. The attic of one parsonage my family lived in had a magnificent layout for model railroad hobbyists, one of our boys and two of his pals. On occasion it served as an escape for another boy who did not wish to participate in certain activities and signalled his hideaway to a coconspirator from the gabled window.

A side porch, partially curtained off for sleeping accommodations, was a common extension of the parsonage facilities. In the days before air pollution porches provided resting space, even courting space, on summer evenings. They were a good place to shell peas, husk corn, or whatever, in relation to the parsonage garden. The "preacher" could have long talks here with individuals on occasion, and teenagers dropping by were welcome to play the current game or meet their friends before or after school events. Pickups for journeys to church camps and conferences or return, and the awkward waiting before and after funerals at the church often took place on parsonage porches. And on rainy days when there was no school, the porches were not big enough to accommodate all the children whose mothers needed to get them "out of the house." The parsonage barn, so much more dramatic than modern garages, might house the boys' rabbits or chickens, or even a cow. One of my predecessors was remembered for the hound dog he kept in the parsonage barn, not quite out of hearing by the church congregation.

When a minister and his wife move to another pastorate, they learn not to go back too soon to visit the old parsonage. It was too much loved and would seem so changed, even if for the better. City congregations may not be justified now in asking their pastors to live next door to the church where excessive demands are placed on them. Indeed many congregations are so large today that they would swamp anyone's home if even a fraction of them descended in the parsonage people with the best of intent. But if a parsonage cannot be identified, we can remember its fruitful place in the lives of yesterday and seek new ways to build meaningful relationships with those we trust. Even a goldfish bowl is home to the goldfish.

In 1946 we received a letter from one of our church boys at Alfred Station, N. Y., who was then on duty with the United States Navy. "I managed to get out to the Shanghai mission," he wrote. "It sure seemed good to see them. It was the first time I'd seen anyone from home since last July . . . we enjoyed supper there and afterward had a good time visiting and relating our experiences." He had known the missionaries when they visited our church, and the Parsonage Road was familiar to him even in China. □

DENOMINATIONAL DATELINE

Oct. 13 - Nov. 18
Rev. Alton L. Wheeler
Pacific Coast Association
working with the churches

Oct. 27 - Nov. 3
Evangelistic Services
Rev. Mynor Soper
Farina, Ill.

November 9
Stewardship Sabbath

November 23
S.D.B. United Relief Day

NEW TRACT AVAILABLE

There is a religious movement among some Sabbatarians urging the return to the use of Yahweh and Yashua when referring to God and Jesus Christ. The British Conference of SDB's recently commissioned the Rev. James McGeachy to write a tract concerning this controversy. Copies may be secured by writing to: Rev. McGeachy, 28 Belvedere Rd., Hessle, North Humberside, England. Ask for: "The Sacred Name Controversy." □

Seventh Day Baptist recorded giving to the American Bible Society thus far in 1974 is only \$116.00. When you send in your gift please credit your local church. Gifts may be sent to: 1865 Broadway, New York, N. Y. 10023

THE SABBATH RECORDER

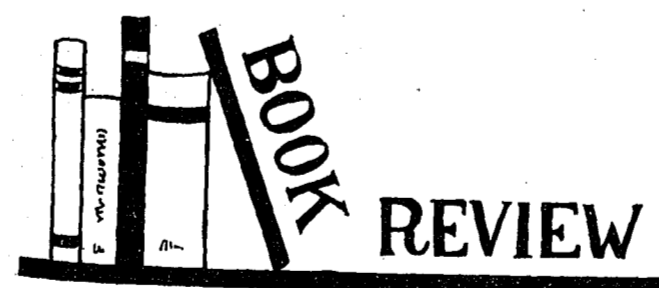
OUR WORLD MISSION

OWM BUDGET RECEIPTS FOR AUGUST 1974

	Treasurer's		Boards'	
	August	8 months	8 months	8 months
Adams Center NY	\$ 202.90	\$ 687.74	\$ 70.00	
Albion WI	123.23	444.55	125.58	
Alfred NY	1,792.00	4,765.65	470.00	
Alfred Station NY	293.00	2,004.10	30.00	
Ashaway RI	476.25	3,255.44	225.00	
Assns & Groups		789.79	2,863.90	
Battle Creek MI	1,429.71	4,660.09	300.00	
Bay Area CA	10.00	280.00	10.00	
Berea WV	135.00	389.39		
Berlin NY	484.65	1,728.20	55.00	
Boulder CO		747.57	490.00	
Brookfield NY	162.25	515.25	82.50	
Buffalo NY	100.00	850.00		
Dallas Fellowship TX				
Daytona Beach FL	330.15	1,375.75	110.00	
Denver CO	3,542.52	5,818.18	260.00	
De Ruyter NY		484.00	35.00	
Dodge Center MN	1,031.89	2,701.35	70.00	
Farina IL		366.71	10.00	
Fouke AR		70.00	10.00	
Hammond LA				
Hebron PA	268.70	963.76	95.00	
Hopkinton RI	45.00	45.00	140.00	
Houston TX	170.00	490.00	10.00	
Independence NY	67.75	302.75	30.00	
Individuals	1,056.85	1,647.30	770.12	
Irington NJ	1,050.00	2,000.00	200.00	
Kansas City MO	319.00	749.09	110.00	
Leonardsville NY	75.00	456.00	62.50	
Lincoln Fellowship NE		150.00	50.00	
Little Genesee NY	228.55	1,236.32	35.00	
Little Rock AR	102.00	213.45	20.00	
Los Angeles CA	1,333.42	4,483.42	1,295.00	
Lost Creek WV	1,085.00	2,779.50	100.00	
Marlboro NJ	517.00	3,383.00	100.00	
Metairie LA		250.00		
Milton WI	1,506.72	8,675.27	865.00	
Milton Junction WI	169.00	700.80	100.00	
Monterey CA	150.00	450.00		
New Auburn WI	170.86	637.70	88.47	
New Milton WV	110.00	455.00		
New Orleans LA			10.00	
North Loup NE	815.40	2,792.40	162.00	
Nortonville KS	589.50	2,192.00	100.00	
Ohio Fellowship OH	300.00	940.00	175.00	
Paint Rock AL	15.00	630.81	147.82	
Plainfield NJ	315.00	3,052.06	555.90	
Putnam County FL		100.00		
Richburg NY	301.20	1,521.78	80.00	
Riverside CA	1,199.00	4,937.00	80.00	
Rockville RI		385.00	80.00	
Salem WV	510.00	2,576.18	150.00	
Salemville PA	213.00	543.00	206.00	
Schenectady NY	25.00	82.00		
Seattle WA	87.88	602.94	10.00	
Shiloh NJ	3,009.04	8,524.69	180.00	
Stonefort IL	80.67	390.67	20.00	
Syracuse NY				
Texarkana AR	30.00	70.00	20.00	
Verona NY	283.50	1,336.38	50.00	
Walworth WI	150.00	1,120.00	20.00	
Washington DC	225.00	1,086.00	30.00	
Washington				
People's DC			10.00	
Waterford CT	528.90	1,942.32	90.00	
Westerly RI	812.85	2,760.85	427.43	
White Cloud MI	118.78	609.24	20.00	
Total Budget	\$28,223.12	\$100,197.44	\$11,912.22	
Non-Budget	1,140.00			
Total To Disburse	\$29,363.12			

AUGUST DISBURSEMENTS	
Board of Christian Education	\$ 3,280.25
Council on Ministry	1,843.42
Historical Society	20.83
Ministerial Retirement	848.91
Missionary Society	15,014.52
Tract Society	4,824.72
Trustees of General Conference	60.19
Women's Society	467.59
World Fellowship & Service	172.69
General Conference	2,830.00
Total	\$29,363.12

SUMMARY	
1974 Budget	\$183,650.00
Receipts for eight months:	
OWM Treasurer	\$100,197.44
Boards	11,912.72
	112,110.16
To be raised by December 31, 1974	\$ 71,539.84
Percentage of year elapsed	66.66%
Percentage of budget raised	61%
Eight months:	
Due	\$122,433.36
Raised	112,110.16
Arrears	\$ 10,323.20
	Gordon Sanford
	OWM Treasurer



The Searching Wind. Ruby A. Jones. Warner Press, Anderson, Ind. \$1.50.

Ruby Jones shares anecdotes, poems, personal experiences and insights as a way to discover love and serenity in our embattled world. *The Searching Wind* is a fresh vision of the people and things we live with, by and for. Look into this book and witness God in victory, failure, church, home and commonplace become uncommon. *It Took a Miracle.* Muriel Larson. Warner Press, Anderson, Ind. \$1.25.

Sixteen people recount the most deeply important change in their lives: from despair to the miraculous discovery of hope, through God alone. Corrie ten Boom, author of *The Hiding Place*, tells how a vow she made nearly 30 years ago in a Nazi concentration camp changed her life, transforming a sheltered middle-aged spinster into a world-famous author and speaker. A very interesting book.

OCTOBER 1974



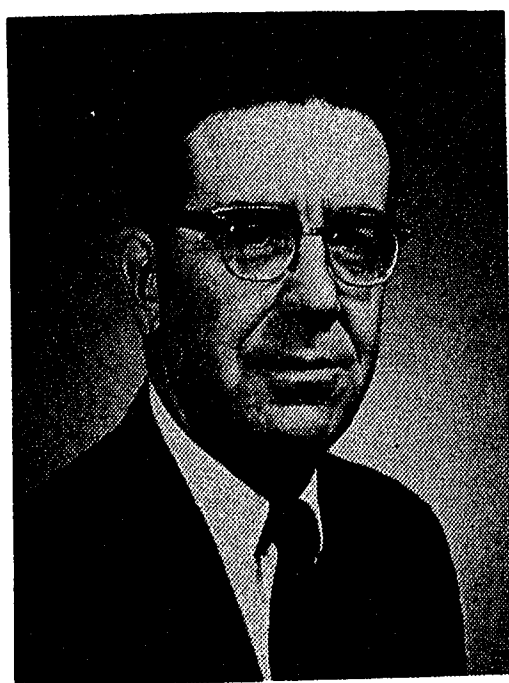
CROP Names New NATIONAL DIRECTOR

The National CROP Committee recently announced the election of the Rev. Ronald E. Stenning as the national director of CROP, the Community Hunger Appeal of Church World Service. He will succeed the Rev. Albert W. Farmer who retired earlier this year.

In his new position, Stenning will be responsible for all phases of the nationwide CROP appeal. CROP, with national headquarters in Elkhart, Indiana, maintains seventeen offices across the United States from which they coordinate and conduct local events — Hunger Walks, Fasts, Canvasses and smaller, individual projects — to raise funds to aid the fight against world hunger and poverty.

In 1973, CROP sent food-for-wages, seeds, fertilizer, tools, and other self-help materials to more than thirty countries as part of their goal of "helping people help themselves."

In addition to raising funds to fight hunger, CROP administers the Church World Service Clothing Appeal. The CWS Clothing Appeal



Rev. Ronald E. Stenning

provides blankets and clean, used clothing to both foreign and domestic disaster victims. It also sends clothing as wages for workers striving to build a better future for themselves and their families.

Prior to his election as National CROP Director, Stenning served as rector of St. Paul's Episcopal Church in Dayton, Ohio. When asked about his new position, Stenning said, "I see the responsibilities of my new job as being twofold. One, to continue to raise the resources to help Church World Service do its job, and two, to raise the awareness among the American people about the hunger problem and their relationship to it. I'm convinced that the world faces a hunger problem of the magnitude most of us don't understand. We may be one harvest or one monsoon away from a major catastrophe. I believe that CROP has a vitally important role to play." □

Good News,

America!

The American Bible Society entered the nation's bicentennial era with the announcement of this new slogan — "Good News, America!" — a theme designed to relate the Scriptures to the nation's 200th birthday celebration.

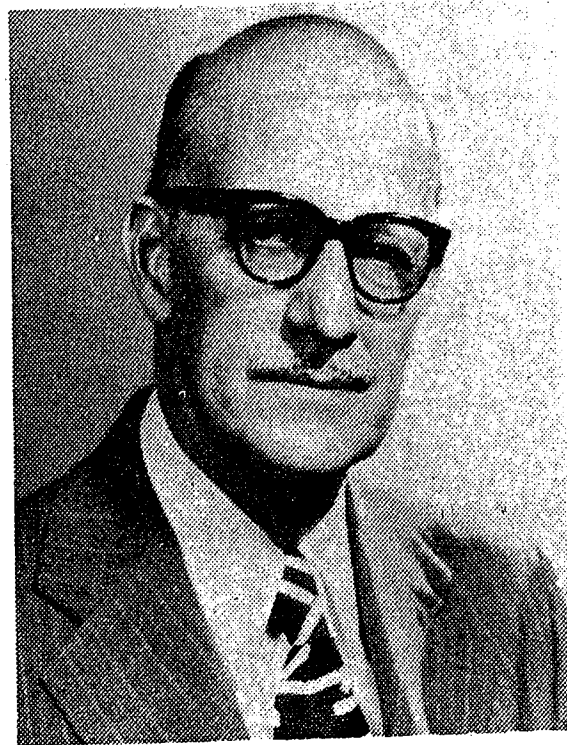
"The best news is that the entire Bible in the Today's English Version will be published in 1976," asserted the Rev. Dr. Laton E. Holmgren, general secretary. "This bicentennial Bible will be the Society's gift to America on its 200th anniversary and may well be the publication event of the decade."

When the New Testament was published in the Today's English Version in 1966, it zoomed right to the top of the best seller list and remained on that list for four years. It is now the best selling paperback in history, having taken that place in 1971.

"Good News, America!" will be extended by the Society in October along the banks of the Ohio and Mississippi Rivers. This will be a massive distribution of special Good News Scriptures designed to commemorate the trip made by a great religious pioneer and a founding father of the American Bible Society, Samuel Mills, more than a century and half ago, to assess that need for Scriptures among the new settlers in the Ohio and Mississippi river basins. Where Samuel Mills made his journey by barge and flatboat, the American Bible Society will concentrate on key riverside communities and cities such as Marietta, Ohio, and Parkersburg, West Virginia. Then on to Huntington, West Virginia; Portsmouth and Cincinnati, Ohio; Ashland, Covington, Louisville, Owensboro and Paducah, Kentucky; Evansville, Indiana; to Cairo, Illinois, where the Ohio meets the Mississippi, and down the "Father of Waters" to Memphis, Tennessee; Greenville, Vicksburg and Natchez, Mississippi; and finally to Louisiana where the distribution points will be Baton Rouge and New Orleans, Mills' final Delta destination.

According to Dr. Holmgren, the purpose of "Good News, America!" will be a massive and prolonged effort to put the Scriptures in the hands of every man, woman and child in the nation — in a language each one can read and understand.

"It will truly be good news for America," he said, "When the Scriptures are in the hands of the new readers, the elderly, the children, migrant workers, the poor, the mentally and physically handicapped, as well as everyone who needs a higher-than-human support in this age of anxiety." □



Dr. Laton E. Holmgren

THE SABBATH RECORDER

C hildren's P age



Happiness is...

Are you happy? Some boys and girls seem to be happy most of the time. Others find a lot to fuss about, don't they?

In the picture you will see that one boy and one girl look happy. One boy doesn't look very happy, and we can't tell for sure about the baby. Let's think why they might not be happy. Do you think the baby is hungry and wants her bottle? Maybe. Do you think the laughing little boy might be poking his elbow into his mother's tummy? He might be.

How can we tell if people are happy? or sad? We look at their faces, don't we? But we can't always tell that way. Sometimes folks who don't smile much are very happy, and sometimes a grown-up person will try to look happy when down inside he is very sad.

The Bible says: "The Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart" (1 Samuel 16:7b).

God sees us from the inside out! He knows how we really feel.

God not only knows how we feel, he helps us to be happy.

Do you know the song, "Happiness Is the Lord"?* In the words of that song we learn that "happiness is to know the Savior . . . having a change in my behavior . . . a new creation . . . 'Jesus and me' in close relation . . . the secret — it's Jesus in my heart!"

The Bible says: "Happy the people (boys and girls, too!) whose God is the Lord" (Psalm 144:15b)!

Another happy song to sing is "God Is Goodness, God Is Love." □

Chorus

Lift your voi - ces, hap - py, hap - py voi - ces, And the
sun - ny hours of life im - prove; Praise Him for His
count - less bless - ings, — God is good-ness, God is love.

Copyright, 1910, by Hope Publishing Co.

* Word, Inc.: *Sing 'n' Celebrate*, p. 27.

—Ethel D. Dickinson

EQUALITY IN CHRIST

There is neither Jew nor Greek, there is neither bond or free, there is neither male nor female: for ye are all one in Christ Jesus. —Galatians 3:28

One of the most vocal movements in our society today and one that is even now knocking at the gates of the church is the women's liberation movement. In the past few months we have seen several major denominations remove age-old barriers to women as a new day dawns in the century-old struggle for equality for women.

Eleven women were recently ordained to the priesthood by the 3.1 million member Episcopal church despite threats to defrock the bishops who held the ordination service. Within our own Baptist movement we see changes in attitudes and programs that reflect increasing concern for the rights of women. The Baptist World Congress which is to be held in Stockholm in July 1975, and to which Seventh Day Baptists will send a delegation, recently changed the congress theme. The new theme is "New People (rather than New Men) for a New World — Through Christ."

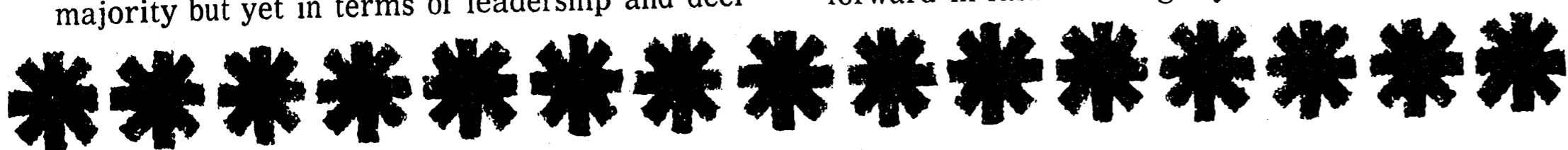
It was Jesus Christ who set the pattern for human liberation. He did not teach a separate Christian ethic for racial groups or for women. Our Lord treated women as persons and in fact He actually violated those traditions which dehumanized them. He showed respect and concern for women not only as wives and mothers but as persons. Not only in His life did he benefit women but also in His death and resurrection.

In most Christian churches women are in the majority but yet in terms of leadership and deci-

sion-making they are in a decided minority. Within our own denomination we see evidence of a new leadership role by women. Women serve on most boards and agencies. For several years Mrs. Mary Clare has provided excellent leadership as president of the Board of Christian Education. Women continue to make significant contributions to the work of the American Sabbath Tract Society where they chair several important committees. Women play a much lesser leadership role on the board of the Missionary Society and they are nonexistent as trustees of the Memorial Fund.

We welcome Freda Fatato of Battle Creek, Michigan, as the newly elected third vice-president of General Conference. We welcome Elaine Kuehn Stonestrom of Stanford, California, as the new editor of the **Helping Hand**. We are also happy to see two women enrolled in our ministerial program. However, we were disappointed that a woman was not elected to serve on Commission this year. As many capable women as we have in this denomination it certainly seems that at least one could be found who would be willing to serve on Commission.

True equality in our denomination will provide each person the opportunity to contribute on the basis of his special gifts. Seventh Day Baptist men and women working together can usher in a new era for the church — together we can move forward in faith to the glory of God! □



a time for

RECONCILIATION

In the last few weeks our country has undergone a very traumatic experience—an experience which caused many to question the political leadership of our country. We have been witness to a national tragedy played out right before our very eyes, thanks to television. Regardless of how we feel politically, indeed it has been a sad hour for us all.

Some two hundred years ago this nation was founded as a new experiment in government. And despite many faults and mistakes God has blessed and prospered this people. We know there continues to be much that is wrong with and in our country, but the American people have a strong faith. Throughout our history we have been a compassionate people. We have attempted to right many of the wrongs in our society. However, in these difficult days it is reassuring to see that our constitution and the principles for which we stand are alive and well.

We must continue to dedicate ourselves to correcting the weak points which allow the breakdown of law, integrity, and trust. Perhaps now is

the time for national self-examination, especially as we draw near to this nation's bicentennial celebration.

We welcome Gerald R. Ford as our new President and we offer sincere prayers that with God's help he will be able to guide this nation in a new direction in the days ahead. We were impressed when President Ford said: "There is a higher power, by whatever name we honor him who ordains not only righteousness but love, not only justice but mercy. As we bind up the internal wounds of Watergate, more painful and more poisonous than those of foreign wars, let us restore the Golden Rule to our political process. And let brotherly love purge our hearts of suspicion and of hate."

Let us pray for former President Nixon and his family as well as for those whose lives have been disrupted or marred by the Watergate turmoil.

Now is the time for reconciliation, a time to bind up the nation's wounds and go forward. A new day is dawning for America! □

THE ROBE

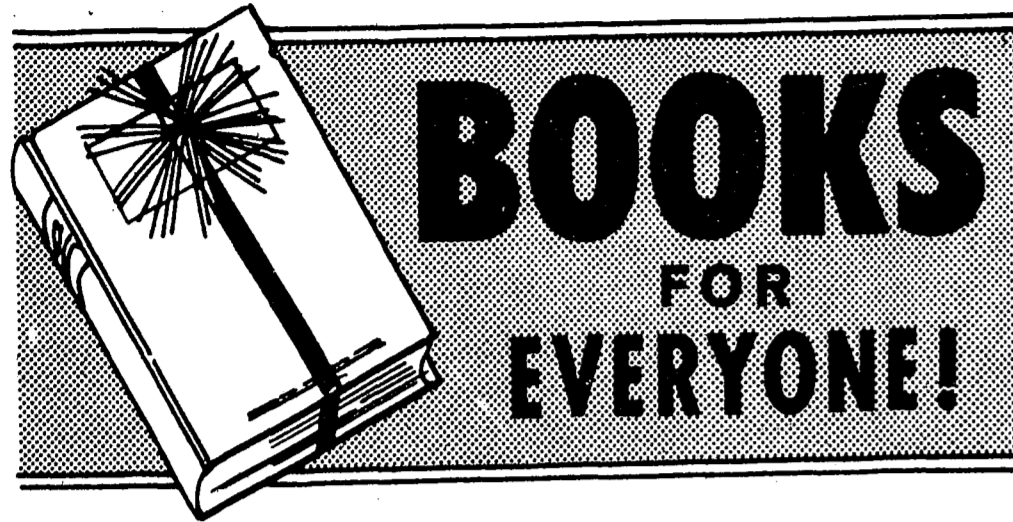
(Continued from page 7)

The second call for Sarah was to serve in the Makapwa Mission in Africa. To prepare herself she studied for a graduate degree and received it from Columbia University. In company with Miss Barbara Bivins of Marlboro, New Jersey, she arrived at Makapwa Mission in Nyasaland on November 11, 1959. There her first consideration was the maternity work, although she was assisting in the work of the clinic, and through it all was her first concern; to witness for Christ. In 1961 she served as first vice-president of the African Conference, going on to serve as president of that body in 1962. In the meantime she continued to carry a heavy load of medical services at Makapwa; she took a small boy into her own home to raise, when his mother had died. She worked as much as she could with the churches, maintained her home on the station where they grew their own food, and still continued her services both day and night at the hospital. Night calls often brought her out and down the rugged footpaths to the hospital with flashlight in hand, to help some-

one who needed her. A whole year after her furlough was supposed to begin found her still at the mission, working at the task she had dedicated herself to do.

In 1964 Sarah returned home to find employment as a nurse, to serve in her church, and to help with her aging parents.

For the third time the Missionary Board again reached out to Sarah Becker to help in the Lord's work overseas. It was difficult to leave elderly and ill parents, but she felt the call so strongly that she responded to the need. In March 1970 her return to Malawi mission was a joyous reunion with old friends. She became medical supervisor there, and carried a great responsibility as she supervised maternity, well-baby clinics, outpatient clinics, a branch dispensary at Thembe, taught sanitation and health, and even drove the ambulance across treacherous roads to take patients to bigger hospitals, keeping records and reports . . . the list seems endless. In 1973, Sarah helped the Fullers, Audrey and Menzo, to be established in the mission work, then she returned home to take up her life again—strong in the faith that has carried her thus far on her journey. □



**BOOKS
FOR
EVERYONE!**

The Layman's Parallel New Testament. Comparing the Revised Standard, the Amplified, and the Living versions with the King James. Cloth \$7.95
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The Zondervan Pictorial Bible Dictionary. A new edition with full-color maps. More than 5,000 entries, 700 photos, charts and drawings. Cloth \$9.95.

The Church Music Handbook. A complete and exhaustive handbook for the organization and operation of the complete music ministry of the local church. Cloth \$5.95.

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Dare To Live Now! by Bruce Larson. Written in the belief that God can change life now for any person, family, church, or group who will dare to use the power and love which are His. Cloth \$2.95.

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ESPECIALLY FOR WOMEN

If You Can't Stand To Cook, by Lorraine Gifford. Easy-to-fix recipes for busy homemakers. A delightful and inspirational book. Spiral bound \$5.95.

God Speaks to Women Today, by Eugenia Price. A successful effort to find God's relevant messages for today's woman in the personal conflicts, inner struggles, joys and sorrows of her Scriptural counterparts. Cloth \$4.95.

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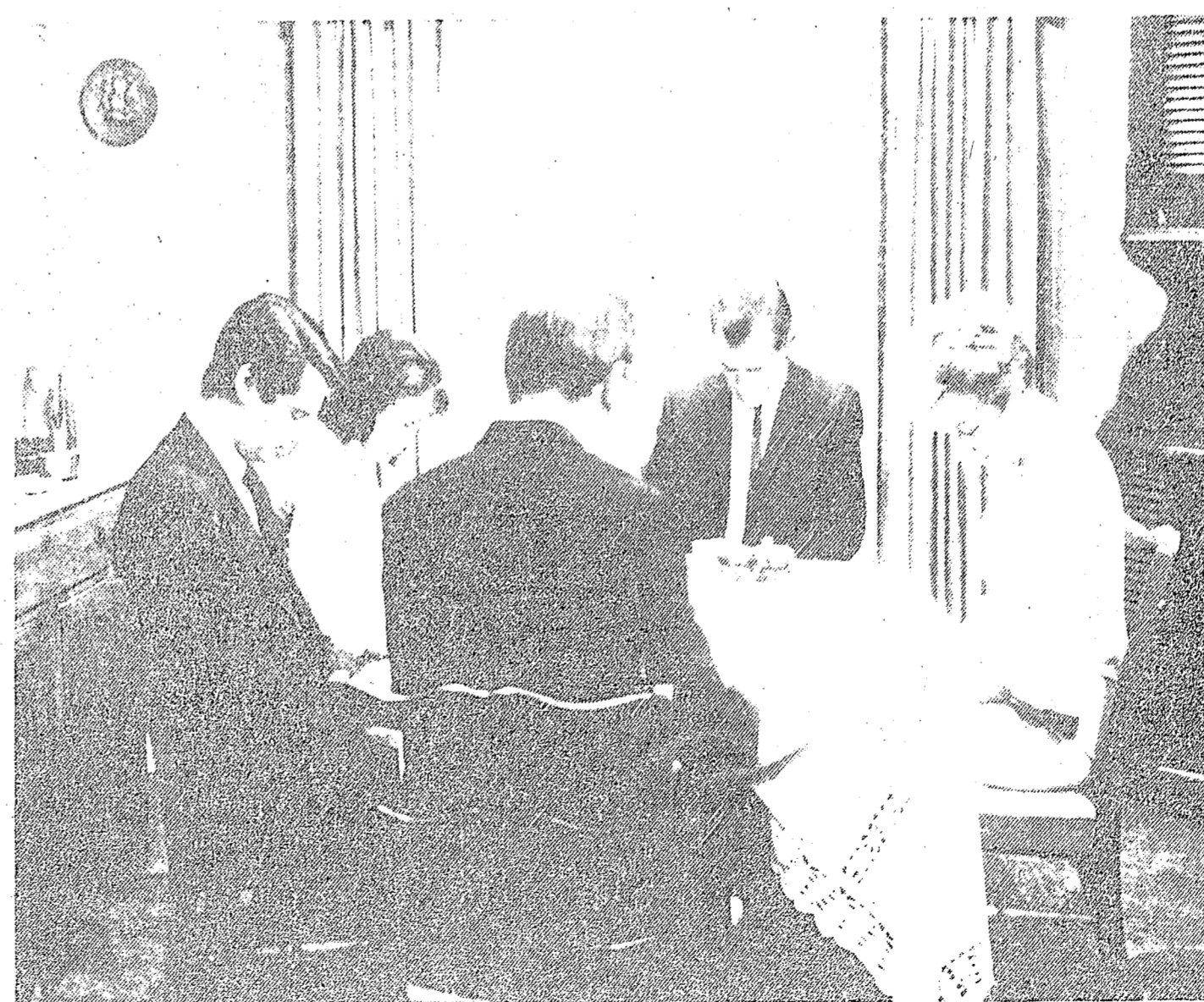
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God, I Like You, by Sherwood E. Wirt and Charlene Anderson. Contemporary poetry selected from *Decision* magazine. Gift edition \$4.95.

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