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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 sponsored by CHURCH WOMEN UNITED 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 this Assembly — we are a part of this movement, and we have a voice to be heard.
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Seventh Day Baptist Women are urged to attend this Assembly — we are a part of this movement, and we have a voice to be heard.
It has been a joy to read the new Sabbath Recorder. Conference President Bond’s article was excellent. I also enjoyed the July issue regarding Independence Day and Psalms 33...

-Miss Golda W. Gerat
Huntsville, Ala.

The favorable comment on the new Sabbath Recorder by the subscribers 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 enjoyed the past issues. We really enjoyed having more pictures in the Recorder...

-Mrs. Ron Brooks
Allison, Ill.

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

-Kermit Wilmingon
Holcomb, Miss.

ATTENTION

The Faith and Order Committee of General Conference is considering 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 Loop, NE 68559.

CONFERENCE PHOTOGRAPHS

All of the photographs of Conference, unless otherwise credited, are by the official Conference photographer 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 Conference.
“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
Salemville, Pa., German church. The Rev. Kenneth Van Horn of Eberson, 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. Petway 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.

“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. They 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 1931 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 Midwest. 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 1939 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 citizens. 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. Although the Missionary Board considered at that time that it was only a temporary postponement of the work there in China, it was 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)
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The women of the Salem church did a remarkable job of making us feel welcome, having prepared moments 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 during the evening 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. Luann Ellis, Phyllis Mattison and Amanda Snyder were delightful to see as a real mini-orchid and an artificial lei.

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.

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

THE SABBATH RECORDER

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

October 1974
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 figures. We received $132,835, Memorial Fund, for seven months was $123,898; In 1968, OWM revenues, but dull, prosaic comparisons.

Let's look at that comparison: In 1967, OWM receipts were $116,759, 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, whereas Memorial Fund for seven months was $96,627. This, in the year in which we changed accounting and report 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 put 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 serve also as a denominational headquarters?

No, I do not 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 application 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

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 Woman'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 us as to the areas in which you feel our own 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 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 saluted 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.
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 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 Meta 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. 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 Meta 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.

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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. LaVerdi (Norma) Schumacher of Wima­na, 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 use 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.

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 Meta 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.

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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.

The earth is the Lord's!
The celebration in the Seventh Day Baptist Center for Ministerial Education program marks the second year 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 retreating 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 in Covina, California; Robert W. Babcock, a middler at the North American Baptist Theological Seminary, 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 Croniger, 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 Mrs. and 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 Pawtucket, 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 Martin, and they are the parents of Jill Adana and Leah Lynne.

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 the three years are Dr. Melvin G. Nida of Salem and the Rev. Delmer E. Van Horn of Pawtucket. 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. Skagg, 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. Zwiefel, 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, New York, who had a long-standing 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. Skagg, Kenneth B. Van Horn, Alton L. White, Zach White, and Rex E. Zwiefel.
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 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 of these, they seemed to share new vision and insights that spoke of continued growth. Pastor Barrera, told of his visit to Buenos Aires, and contact was also made to the eastern region of their country as it opens up for witness and outreach.

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, Sao Paulo, 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 them telling (more) about that work and wanting new evangelistic visits.”

GYANA

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 Guyana 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 Cranfill High School board and Missionary Wayne N. Cranfill, brought to light real progress, much to praise the Lord for, and some real problems too. In July the Cranfills 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 Burkitt continues his dedicated service ministry until July of 1975.

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.

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.

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 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.

From July 23 to 31, leaders for the eighth Baptist World Alliance Youth World Conference trained at the University of Oregon, Portland, Oregon. The conference itself was designed to bring together leaders from around the world to foster a deeper understanding of each other and to build relationships for future cooperation. As a result of the training and personal abilities to work intensively, training had emphasized the priority of developing the people's gifts of both personal and community. "You count, I care," had been the recurring signal of this concern. Satellite trainers had often voiced it, but Theo Patzak, BWA's youth secretary, and Karl-Heinz Walter, BWA's youth chairman, drove it home in thrilling speeches at the closing worship service. They enlarged the challenge by overlaiding "You count, Christ cares." During the seven hours together as core groups of the conference, core leaders had the continuing task of relating the program to the local Christian growth in an internally representative group of about ten. Training had familiarized 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 points of view. Core leaders were convinced that the power of this group process operating throughout the conference was the fact that 100 percent attendance occurred at core groups on the final day of the conference.

The evening plenaries brought to the attention topics such as the SCSF Evaluation. The statement may wonder about the "Oasis mission offering in the June 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.

Youth World Community Building; satellites which have options ranging from international films to area tours, from Latin American films to country films, from crafts to inform the various spiritual gifts, from musicals to choir practices; 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.

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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 any of the regional Response-Ability Workshops sponsored in October 1973 by the 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 someone seventy-five ladies were seated in a large circle with a worship table in the center. Our instructions for the offering were:

"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 one had dry eyes — it was such a moving experience of true worship, created by each one present in their 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 sentence, 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 when 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 too I 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.)

THE SATURDAY RECORDER

CREATIVE WORSHIP

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 Hume, 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.

1. 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.

2. We shall strive to 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 photographing, 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., eating to eat apples which constitute 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 deposit organisms to the loads which they can effectively handle; e.g., learning to substitute water, 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 1000-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 save the feathery 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 nonrenewable 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.
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 is the idea we are doing. SDB's have contributed generously to the SDB United Relief Fund. An appeal will be made again each year at Conference, CSAC for such studies.

Our Christian Social Action Committee has received numerous requests to send financial help to areas that have suffered disaster and need aid. We have 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 need. 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 the same kind of food shortages, some segments of our population may have real hunger, but these hardships are not comparable to the plight 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."

"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.

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"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, 1707-1942. 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 Joyce lyn 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 Kagurie was elected moderately, 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 of honor of Ernest and Helen Bond of Galena, Ohio. The reception was held at the church on the evening of August 10.

The treasurers report that the current 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 Delmar 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 to American Bible Society Sabbath in Seventh Day Baptist churches — let’s give so that the word of God may go forward.

—Ruthanna Roberts

ACCESSIONS

SEATTLE, WASH.
Rev. Dwayne Davis, Pastor
By Letter:
Miss Sarah Becker,
Mrs. Helen Bryant,
Miss Victor W. Skaggs, Pastor
By Baptism:
Eli Hamer
Debbie Shelden

WELCOME NEW SUBSCRIBERS

Mr. and Mrs. Ely Shreves
Procious, W. Va.
Wesley Greene
Freeville, N. Y. (student)

Mrs. Vivian Cockrum
Sesser, Ill.
Mrs. Golda Fliot
Sesser, Ill.
Rev. Floyd Hartley
Waltonville, Ill.
Mrs. Floyd Short
Du Quoin, Ill.
H. O. Burdick

October 12 — "Happiness Is the Rainbow Through the Tears."

October 19 — World Relief Sabbath "Happiness Is Making Peace."

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"

November 16 — "Being Thankful For Persecution."
—Matt. 5:10-11. See also Rom. 3:35-37; 2 Cor. 10:12.

November 23—Thanksgiving Sabbath "Thanksgiving Happiness—Being a Good Samaritan."

November 30 — "On Having That Glorious Full Feeling."

Copies of the theme hymns for this Conference year, "O To Be Like Thee" and "More Like Jesus," for inserting in your church hymnals are available from the Battle Creek church if you do not get your "Sabbath Recorders" by the first of the month.

**The President Speaks**

by President Kenneth Davis

Our suggested Bible study this year is the New Testament, 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.

**The Sabbath Recorder**

October 1974

**Marriages**

Callie—Bratley, Philip F. Callie, son of Mr. and Mrs. Philip C. (Alice) of Edison, N. J.; and Cynthia Jenny, daughter of Mr. and Mrs. E. C. (Nancy) of Metaline Falls. They were united in marriage July 27, 1974, at the Salem Seventh Day Baptist Church, Salem. The newlyweds are the property of Edward E. Bratley, Rockland, Maine; Alex Green and Father Thomas Gorden officiating.

**Deaths**

Dutch—A son, Kyle Jay, to Benard and Kathleen (Seventy Day Baptist of Greshel, Nebraska, on March 20, 1974.

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

**Obituaries**

**BARRIE—** Dell Floyd, son of Charles W. and Lula Davis Barber, was born, December 28, 1894, at North Loop, Nebraska, and died, June 11, 1974, at North Loop.

Dell was a member of the North Loop 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 conducted by Dr. Burdick.

He is survived by his wife Hazel; two daughters, Mrs. Beth Mundin of Grand Rapids, Mich., and Mrs. Lois Van Horn of North Loop; two sons, Darrell at Tinston, N. J., and Clark of Grand Island, Neb.; eleven grandchildren and one great-grandchild.

V. W. S.

BURDICK—Harold Osmond, son of Alber and Josephine R. Dunham Burdick, died at his home in Alfred, N. H., on July 7, 1974, at the age of seventy-seven. He had retired in 1962 after a thirty-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 Wisconsin University, and received his doctorate's degrees from Salem College in 1939 and from Alfred in 1942. He taught ten years at Salem College, 1939-29, and at Milton, 1929-33, before joining the Alfred faculty. From 1948 to 1955 he was a professor at 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 Pinosa, internationally known scientist.

An active member of the Alfred Seventh Day Baptist Church, "O, He" 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 Church of Christian Education and chaired its finance and nominating committees.

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, 1974, with the Rev. Russell G. Johnson, pastor, officiating, assisted by the Rev. Harlem. W. Warren. Colleagues who brought tributes were Prof. Gordon F. Oglesby, Dean John M. McKibben, Prof. Burton B. Crandall and the Rev. Albert H. Rogers.

Dr. Burdick was survived by his widow, and sons, Dr. Kenneth Burdick, Lake Talbot, Calif.; two daughters, Mrs. Judith S. Downey, Camp Hill, Pa.; and eight grandchildren.

**STEPHENS—** Alice Crouch, was born September 8, 1894, at West Hollock, Ill., and died at the Mayo Clinic, Rochester, Minn., on March 2, 1974, after a brief illness.

She is survived by two sons, Curtis, of Holdrege, Nebr., and Ronald; three daughters, Mrs. Douglas (John) McCoy, Nortonville, Mrs. George (Alice) Masson, North Loop, Neb., and Mrs. Ronald (William) Adamson, Pittsburgh, Pa.; twelve grandchildren and five great-grandchildren.

Her husband, Donnel Earl Stephens and a daughter preceded her in death. The funeral service was conducted by Pastor Paul Osburn at the church on North Street with burial in the Nortonville Cemetery.

P. O. B. SUTTON—Mrs. Elizabeth Susan Sutton (Mrs. S. Redd), born December 17, 1901, died at her home on Lick Run, Doudlock County, West Virginia, on August 12, 1974.

She was the last survivor of a family of twelve. Surviving her are one daughter; three sons, nineteen grandchildren and one great-grandchild. One son, Harley, and one daughter, preceded her in death. She was a charter member of the Nortonville Seventh Day Baptist Church and a life long member of the Seventh Day Baptist Church and the Nortonville Cemetery Memorial.

Memorial services were conducted by the Rev. Douglas Sears of the Nortonville Seventh Day Baptist Church, officiating, assisted by the Rev. Robert Zwiebel, Nortonville.

REINHARDT—Viola Magnitude ("Le- ri") Crouch was born, November 8, 1919, and died at Tacoma, Wash., on August 2, 1974.

Leeni was the daughter of Alice and William Crouch. She was attending school with Mr. and Mrs. Harrison Davis, she was elected to the honor society and united with the Seventh Day Baptist Church in Tacoma, Wash.

Surviving are one daughter, Mrs. Dean (Lucia) Bassin of Eugene, Oregon; two sisters, Mrs. J. M. Burdick of Larkspur, Colorado, and Mrs. Anderson and eight great-grandchildren.

Funeral services were conducted by her pastor, the Rev. David Burdick and interment was at Mountain View Memorial Park, Tacoma, Wash.
the parsonage family is most proud of, though now and then one is hung because it is a gift. For it was not until generations, maybe longer, a piano was essential in the living room and served as the focal point for family music making. The piano has a large value in families...

- Similar functions are provided by nubs that serve as a hostel or detention home for young adults. In communities the parsonage often served as a place for groups of local young people, and the parsonage road was familiar to them even in China.

- When a minister and his wife move to another parish, they often learn not to go back too soon to visit the old parish. It was too much to love and too much to change, even if for the better. City congregations may not be as close-knit as in rural parishes, but one of my predecessors was remembered for his hound dog he kept in the parsonage barn, not quite out of hearing by the church congregations.

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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, Fast, Canvases and smaller, individual projects — to raise funds to aid the fight against world hunger and poverty.

In 1973, CROP sent food-for-wages, seeds, fertilizers, 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 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 river-side 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."

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 men see: 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 144:13b).

Another happy song to sing is "God Is Goodness. God Is Love." —Ethel D. Dickinson
EQUALITY IN CHRIST

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 held the ordination services within our own movement we see changes in attitudes and programs that reflect increasing concern for the mission recently changed the congress theme. The second call for equality for women not only as wives and mothers but as persons. Not only in his life did he benefit women also in his death and resurrection.

In most Christian churches women are in the majority but yet in terms of leadership and decision-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 Stonestrum of Stanford, California, as the new editor of The Sabbath Recorder. 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!

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 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 someone 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, out-patient 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 Fuller: Audrey and Meno, 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.
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