DID YOU HEAR THE NEWS?
There's a new VISITOR COMING!

That's right boys and girls, moms and dads, there's a new VISITOR coming — really an old friend with a new face — THE SABBATH VISITOR.

Mrs. Ruth Peil is the editor of the VISITOR in a new format, 8 1/2 x 11 inches with lots of color and illustrations. The issues July through December 1977 are now off the press and ready for mailing.

THE SABBATH VISITOR is a publication of the Board of Christian Education and is now published at our own Seventh Day Baptist Publishing House in Plainfield, N.J. Appreciation is expressed to Mrs. Lloyd Pierce of Alfred Station, N.Y. who has handled the circulation work for several years.

All orders and changes of address may now be sent to the Seventh Day Baptist Publishing House, P.O. Box 868, Plainfield, N.J. 07061

Don't miss a single issue of this new publication for children. Subscription rate is still only $2.00 per year — order today.

IN CONGRESS, JULY 4, 1776.

The unanimous Declaration of the thirteen united States of America,

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and Happiness. Pray for the welfare of our country.

We, therefore, the representatives of the United States, in Congress assembled, do hereby publish and proclaim the above Declaration into a law, and we appeal to the judgment of mankind for the justification of our undertaking.

John Hancock
President

The Sabbath Recorder
July 1977
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**The Sabbath Recorder**

July 1977
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**MINI-MESSAGE**

A statement from the minutes of May 1976 reads, "The Rockville (Rhode Island) Seventh Day Baptist Church, literally came out of the ashes when the church people were greatly encouraged at a meeting to decide how to dispose of church property upon disbanding the church and ended up deciding they could carry on a ministry at Rockville."

Our "Commitment to Growth" is catching on!

"Praise the Lord and pass the ammunition!"

—Mini-Message
Dr. E. Keith Davis

**PASTOR JOHNSON AT REST**

Word has just been received that Rev. Francis S. Johnson, long-time pastor of the Auckland, New Zealand, S.D.B. Church, passed to his rest on May 15, 1977. Sympathies are extended to Mrs. Johnson and the Auckland church. An extended obituary will appear later.

Jo Ann Heidbreder in The Sign

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**A Tribute to Dad**

Mender of toys, leader of boys,
Changer of fuses, kisser of bruises,
Bless him, dear Lord.

Mover of couches, soother of ouches
Pounder of nails, teller of tales,
Reward him, O Lord.

Raker of leaves, cleaner of eaves,
Dryer of dishes, fulfiller of wishes ...
Bless him, O Lord.

—Jo Ann Heidbreder in The Sign
WASHINGTON (BP)—The War Between the States has finally ended. To everyone's amazement, 111 years after Robert E. Lee's surrender at Appomattox Court House, April 3, 1865, a peanut farmer from a remote hamlet in Georgia peacefully stormed the nation's capital and took over the presidency. The South has risen again.

As President Jimmy Carter walked down Pennsylvania Avenue on inauguration day hand-in-hand with his wife Rosalynn from the United States Capitol to the White House with hundreds of thousands of people shouting the victory, it was quite a contrast to another march over a century ago.

When General William T. Sherman invaded Atlanta in 1864, burned it to the ground and marched on to the sea, he left behind a path of destruction and suffering. When President Carter took over the White House in 1977, he quoted Micah 6:8: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

The new President proclaimed, "The bold and brilliant dream which excelled the founders of our nation still awaits its consummation. I have no new dream to set forth today, but rather urge a fresh faith in the old dream."

NEW HOPE FOR AMERICA

By W. Barry Garrett

He then described the kind of war he would continue in the United States. "We will be ever vigilant and never vulnerable, and we will fight our wars against poverty, ignorance and injustice, for those are the enemies against which our forces can be honorably marshalled."

Indeed, the inauguration of Jimmy Carter as President of the United States of America signaled a new spirit of hope for the nation.

After the civil disorders and riots of the 1960's, after the debacle of the Vietnam War, after the political scandals of Watergate and the sex scandals in Congress during the early 1970's, a Southern Baptist deacon from Georgia restated the highest hopes of the American people, and they elected him as their President.

During inauguration week in the nation's capital, the new spirit for a new commitment for a new America exploded among all segments of the population as it finally dawned on the people that something "different" had happened with the coming of Jimmy Carter. Many signs of a new determination to recapture the best in the American experiment were evident everywhere.

The trend toward a recovery of lost American ideals really began when Gerald R. Ford succeeded the scandalized Richard M. Nixon as President. Mr. Ford had been in public life many years and had risen to minority leader in the House of Representatives. His hands were clean. His record bristled with integrity. He was an open man with an open policy.

When Vice-President Spiro T. Agnew resigned in disgrace, "Gerry" Ford was nominated and confirmed to succeed him. This brought a gentle breeze of relief to the strife-torn capital. But when President Nixon resigned and Ford was sworn

(continued on page 28)

The Sabbath Recorder

Baptists and Religious Liberty:
The Legacy of Roger Williams

by Dr. James E. Wood, Jr.

The story of Baptists and religious liberty in America is rooted in the legacy of Roger Williams, who has long been acknowledged as the architect of the American tradition of religious liberty and the separation of church and state. The father of religious liberty in America and founder of the colony of Rhode Island and the first Baptist church on American soil, Williams sought to maintain a Biblical and theological basis for religious liberty and the separation of church and state. Inspired by John Murton, an English Baptist preacher who was confined in Newgate prison because of his faith, and influenced by Murton's publication, An Humble Supplication, which declared the right of religion to be free from state interference, Williams insisted that the authority of the state is not religious, Christian, etc., but natural, human, [and] civil. Therefore, it is "improper" for the state to proscribe matters of conscience or religion. "All lawful magistrates in the world, both before the coming of Christ Jesus and since," Williams wrote, "are but derivitives and agents, serving for the good of the whole." Hence, "no civil state or country can be truly called Christian, although true Christians be in it."

To Williams, as to Baptists today, church and state must be separate not only for the church to be the church, but for the state to be the state, God to be God, and for Christians to be Christians. The state can never assume the role of God who alone is Lord of conscience. And faith to be faith, must be free and voluntary.

As a consequence, Williams maintained, as do Baptists today, that compulsory and tax-supported religion is unchristian, that the Biblical Israel cannot be a civil state for Christians, and that the First Amendment requires an equality of all persons and groups before the law as a fundamental requirement of all civil government. It would be difficult to overstate the importance of Williams to American and Baptist history. The author of religious liberty in America, Williams became the real founder of the new Republic.

The late Perry Miller, esteemed for his remarkably sound judgment of American colonial history, declared: "For the subsequent history of what became the United States, Roger Williams possesses one indubitable importance...as a figure and a reputation he was always there to remind Americans that no other conclusion than absolute religious freedom was feasible in this society."

Religious Liberty Day 1977 will be observed on either June 11 or 12. The Seventh Day Baptist General Conference will note the occasion on Sabbath, June 11, while the other sponsoring bodies of the Baptist Joint Committee on Public Affairs will observe it on June 12.
Jerusalem had become cosmopolitan and its sins were sophisticated. Micah, in the Old Testament book that bears his name, describes them in awe and apprehension. The rich stole from the poor, and perpetrated on them economic bondage. Taxation was unequal; in the poor it amounted to confiscation. Large landowners amassed even larger estates, the number of independent freeholders shrank to a weak and frightened handful.

Corruption in High Places
The king's men were corrupt, judges were bought openly in the marketplaces. Public criticism was stifled and the critics jailed, driven out, or, in extreme cases, executed. The leadership of the church practiced the ethics of the marketplace and competed openly and shamelessly with merchants for the accumulation of treasures. Judea became much like Jonah's wicked city of Ninevah, capital of the enemy.

As I look about today at men of strength and conviction, I feel the all the more for the isolation of Micah as he stepped onto the stage of history. Without social pedigree; with little formal schooling; with but a handful of influential followers, his position was Judea in microcosm against the world. He entered as a critic in a society whose complacency and self-satisfaction brooked no criticism.

Essentially, Micah was a moral philosopher, not a politician, nor an economist. He had simple concepts of God and man. He believed that God expected the very best of man. Not the sacrifice of animals in such numbers that the rivers ran with blood; not the slaying of the firstborn; not the burning of incense. A God that was pleased with such superficial appearances as these was no better than his creations. That would be a God of vanity, not one of substance and morality.

No Micah's answer brushed aside these religious trappings and looked to the inner man. Listen to the beauty of the passage:

"With what shall I come before the Lord, and bow myself before God on high?"
"Shall I come before him with burnt offerings, with calves a year old?"
"Will the Lord be pleased with thousands of rams, with ten thousand of rivers of oil?"
"Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"

He had showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

-Micah 6:6-8

The finest expressions of mankind offer many formulas of life that inspire the mind and enrich the soul. Few can read the Sermon on the Mount, the monologues of Plato, the graceful passages of St. Paul, without experiencing an elevation of spirit and a fresh new determination to treat mankind with love and compassion. All of these are noble passages, but I submit that no man surpassed Micah in reducing the best of life to so simple and inspiring a formula:

To do justice, love kindness, and to walk humbly with your God.

My admiration for Micah grows when I reflect that this formula represented a revolution in man's thinking as great as did the development of atomic power in the science of chemistry. Prior to Micah, justice was based on the harsh rule of retaliation; no one ever related kindness to God's commands, and humility was the very antithesis of an arrogant and smug priesthood. It was small wonder that Micah never captivated the leadership of his people.

To Do Justice
No one can read the Book of Micah without realizing that his concept was justice in its highest sense. This was not the narrow justice of retaliation and revenge. It was righteous behavior toward the poor, the oppressed, one's servants, the weak and helpless. It was mankind's duty to rescue its own from the ravages and tragedies of life. God expected of man this same quality of justice as man hoped for in his own judgment.

There is no simple formula for justice. Plato devoted his entire Republic to its definition, and its opening dialogue between Socrates and his acolytes shows the snares inherent in quick and superficial analysis. In my years of practicing law, I, like the victims of my own faultless logic and instincts, perhaps Micah would fare no better, but I suggest that almost 2700 years later we can still individually learn from Micah a little bit about justice.

To Love Kindness
To me, no attribute of man is more to be cultivated than kindness. Many of the world's tragedies reflect the absence of kindness in critical moments; most of our personal tragedies could have been avoided through actions based on love rather than on heat and anger. Love thy neighbor was the cornerstone of the philosophy
of Jesus. It was also life’s most precious rule for the
great Pharisee Hillel, a generation before the birth of
Jesus.

Kindness does not come easily. Sometimes it is more
satisfying to hate; turning the other cheek is not a
natural reaction of man. That is why to me, Micah is
worthy of reading and rereading, to renew afresh this
most important rule of human relationships.

To Walk Humbly with Your God

Vanity and arrogance are the twin paths of self-
destruction. Arrogance crushes criticism, rejects self-
analysis, makes its victims reckless and unresponsive.
Micah saw graphic examples of this and along with
Isaiah, his contemporary, preached a return to humility.

The one recurring lesson of history to which I know
no exception is the inevitability with which vanity and
arrogance result in catastrophe. History records that the
arrogance and vanity of Samaria continued to the day
it was sacked and ruined.

Humility is not an easy trait, particularly among
those who have achieved eminence among their fellows.
And yet for them, their humility is most important.
It is easy to believe that one’s success is his very own,
and to deprecate the sacrifice and assistance of others.
God, or fate, as some call it, is important to every
leader of men, and the beginning of humility is the
appreciation of that fact.

Israel fell. Judea and Jerusalem survived Assyria,
tasted a century and a half, and surrendered to Babylonia.
But Micah, the country bumpkin—decried by his
country’s leaders, ignored by the powerful—survived them
all. The grace of his philosophy and his example
profundely influenced the two great Pharisees, Hillel and
Isaiah, as well as Jesus and countless saints and philosophers down through the
ages.

Problems are not always solved by simple formulas.
But the way in which we approach situations is, in
tmost cases, the beginning of wisdom. To approach crises justly, kindly and humbly, will more often than not
provide the attitudes which can draw from others the
consensus of human wisdom.

Micah did not alter the course of history in Judea and
Israel. But he did provide the best of human wisdom,
and who is to say that his influence may not save
future generations from tragedy and sorrow. Let us pray
to God that we have the wisdom to see truth and
justice, the will to apply these qualities, and the
humility to learn from them.

CONFERENCE
INTEREST COMMITTEE CHAIRMEN

Attached is a roster on committee chairmen
assignments. This may be helpful in establishing communications
prior to Conference time. Each committee chairman is
interested in coming to Conference well prepared. Please
help in every way you can by forwarding ideas and
early reports that may help prepare advanced thinking
and lay work. Interest Committee chairmen
will meet at 5:00 p.m., August 7, with President-Elect
Richard Shepard for explanations which are important
in coordinating their committee work.

Christian Education
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Budget and Finance
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Lane, Fayetteville, NY 13066

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Jeanette M. Appell, R.D. #1, Box 29,
Edgerton, WI 53534

Youth Work
Rodney L. Henry, 300 N. Euclid
Ave., #104, Pasadena, CA 91101

Sabbath is a day set aside especially for the Lord.
We will begin our Sabbath Welcome at 6:45 p.m., with a
Sabbath Welcoming Service prepared by the Women’s
Edgar F. Wheeler will officiate at the Community
Service. Miss Lois Wells will lead us in a “Festival
of Worship.” Those who will have opportunity for either a Sharing Time (testimony) led by the Rev.
Paul B. Osborn or a Foot Washing Service (a service
expressing humility and love) arranged by the Rev. S.
Kenneth Davis.

The Sabbath Recorder

July 1977

By Mayola W. Warner
Oneida, N.Y.
Fruits of the Spirit -- PEACE

In our world of today there seems to be an exasperating outcry for peace among all peoples. Books and articles, television documentaries, radio commentaries, and many other sources of the public media daily present ways in which we can obtain peace. Our country's leaders have cried, "Peace at any cost." Americans are preoccupied with their leisure time as a means to achieve "peace and quiet." The mind bending concepts of Yoga and Transcendental Meditation are only methods by which man searches for "inner peace." Situations throughout the world are frustrating and tense, and regularly break out into bitter conflict. In the name of "peace" world organizations are formed. Conferences, with the message of disarmament or reduction of arms, are scheduled in order that we might talk "peace." We are in an era of bumper sticker slogans which might read, "Make Love, Not War." We have attempted to promote peace by being "prepared" militarily. Mental institutions are full of people who could not find peace. Millions of dollars are spent every year for psychiatric "treatments." Men and women alike spend countless hours and dollars annually on hobbies, for their "therapeutic value." Drugs and alcohol are taken for temporary respite from frustration. Symbols and signs have been developed to represent peace, to remind us of our innermost desire, and desire to be free from conflict and doubt. But, are any of these reasonable solutions to man's desire for peace? As alcohol are taken for temporary respite from frustration.

We are challenged in the Scriptures to "walk in the Spirit" (Galatians 5:25). As we walk in the Spirit, we then become bearers of fruit, examples of God's way, and witnesses for Him. In John 15:1, Jesus told His disciples that He would send another Comforter, "even the Spirit of truth," who would lead them into all truth. But, He said, "He shall not speak of himself, but whatsoever He shall hear, that shall He speak."

We read in Isaiah that Jesus is called, among other names, the "Prince of Peace." When we take Him into our lives, the Holy Spirit comes to dwell within. Through the indwelling of the Holy Spirit, Jesus becomes Lord (Prince) of our lives. Our acceptance of Jesus as Lord and Savior breaks down all barriers. The enmity is destroyed. We can all reason, think, and love in peace. "But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Ephesians 2:13, 14). We have the Spirit in our lives because, through Christ Jesus, "We both have access by one Spirit unto the Father" (Ephesians 2:18). The result is then that we have "peace with God through our Lord Jesus Christ" (Romans 5:1).

The fruits of the Spirit are far beyond our human comprehension. True, we think that we possess them, but we, of ourselves, are incapable of having these traits and can receive them only through the power of the Holy Spirit. After all, any tree that is not a fruit tree cannot bear fruit. So we, not being God, cannot possess the traits of God, except that the Holy Spirit dwells within. Paul tells us of a "peace which passeth all understanding" (Philippians 4:7). We cannot comprehend it; we cannot grasp of its fullness; we cannot share it, unless we truly are filled with the Spirit. We therefore cannot of ourselves obtain peace.

With the Spirit of God dwelling in us we have a mandate from the Scriptures to live in peace. Jesus said, in Mark 9:30, "Have peace with one another." This is not just a simple statement to get along with each other, but rather, in context, is a mandate to live in oneness. One of the significant factors at the time of the outpouring of the Holy Spirit at Pentecost was that they were "all with one accord in one place." They shared together and were of one mind. Their hearts were prepared in love and in oneness of thought. They were there for a common purpose and reason. "And they were all filled with the Holy Ghost" (Acts 2:4).

Paul, in his letter to the Romans, indicated the importance of living in peace. "If it be possible, as much as lieth in you, live peaceably with all men." He must have had a great burden for the Roman people who were bickering over the details of the law. The strife that was present in the church must have concerned him greatly. Certainly he sensed bitterness and frustration, a lack of peace, among them. Yet he knew that the only solution was for them to have a oneness in Christ. "Now the God of patience and consolation grant you to be like minded one toward another according to Jesus Christ; that you may with one accord in one mouth glorify God, even the Father of our Lord Jesus Christ, wherefore receive ye one another, as Christ hath also received us, to the glory of God." Paul also gave similar counsel to the Colossians concerning peace in oneness. "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye

(continued on page 29)
The curtain of misconception dropped before us by newspapers and magazines only reinforces the lack of information, misinformation, and deceptive tourist-propaganda images with which we view the Caribbean. New Mission for a New People dispels these images by taking the reader beyond the lush backdrops of a blue sea, white sands paradise, and beyond the customary orbit of airport, in-bond shop and restaurant droped before us by newspapers and beyond the customary orbit of airport, in-bond shop and restaurant. This book is for travelers and armchair travelers, for church members and all who would hear the new mission from a new people. It will be people... □

SOURCE FOR ENABLERS OF CHRISTIAN GROWTH

In these lands live people whose roots are in Africa, India, and Europe—particularly Spain—as well as in the Caribbean itself. The authors, themselves from the Caribbean, write with skill and sensitivity. None who read and ponder this book will ever again, we predict, consider the Caribbean in merely statutory or abstract or commercial or tourist terms. It will be people... □

PICTURE THE PEOPLE OF THE CARIBBEAN


Only a minority among us have the privilege of spending time in the Caribbean. And only a minority within that minority really get to know its people well. Still, we would if we could, wouldn't we?

Joyce Bailey and Michael Dash provide help for the majority—enabling us to do something we could not do for ourselves, by ourselves—they make it possible for us to get inside the experience of actual persons in the Caribbean. Through conversations with representative persons, they capture something of the variety and vitality to be found there.

For example, they introduce us to Faustulus Frederick, a chief among the Carib Indians, a people whom few tourists ever come to know.

And to Annette, whose story opens as she wheels a black Cadillac around the Bronx, New York. That story is filled in as we trace her humble origins in the (British) Leward Islands and her migration to the U.S. Virgin Islands. What made Annette move? What were her feelings, and how did she view life from her three-vantage points?

SURE TO PLEASE

THE ALL NEW SABBATH VISITOR FOR CHILDREN

Send your $2.00 subscription today to the Seventh Day Baptist Publishing House, P.O. Box 868, Plainfield, N.J. 07080, so you don't miss a single issue!

The Sabbath Recorder

July 1977

U.S.A.—Pastor John Peil and family are now living in the Blountville, TN. area (near Bristol) giving leadership to the fellowship meetings with the hope that a new Seventh Day Baptist church can be brought into reality. His study with the director of Evangelism and board leaders helped to identify several places around the country where new groups are forming and new churches are a possibility. Praise the Lord!

PHILIPPINES—“The SDB radio ministry (from a Cebu City station) covers the whole province of Cebu, Leyte, Bohol, Negros, and some parts of Mindanao. This year we were able to baptize two souls due to the radio work. This along with evangelistic meetings is only the first way of opening the heart and mind of the people towards the SDB message (with the last method of converting the souls (through the personal house to house evangelism."

—Rev. E. O. Ferraren

U.S.A.—Evangelism Explosion has been given a new focus and its new UPDATE—“EE3” now centers on the overall concerns lifted up in Church Growth and Mission (Evangelizing/Discipling/Church Nurture). Those who wish to receive the monthly publication should send their names, address, city, state, zip code to: EVANGELISM EXPLOSION International, P.O. Box 23520, Ft. Lauderdale, FL 33307.

MALAWI—The site for a new SDB church and parsonage in Mzuzu, Northern Region of Malawi, has been made available contingent on the first building being completed by early October 1977. Rev. H.A. Haruna is the pastor and Jane SDB Association director who now lives in a rented house. Individual gifts of $400 have already been forward and the women of the Eastern SDB Association (USA) are making this their project. The initial building cost is estimated at about $1,000.

U.S.A.—One church member writes: “We are moving forward in our church Growth program. On Sabbath, April 23, we accepted seven new members into the church. There are several others who have shown great interest in our church and we feel they too will come into full fellowship with us in the near future.”

Let’s pray for our brethren in our local churches. How many new members or new contacts have you made? We would like to hear from you too!

PHILIPPINES—“Good news! In the province of Bohol, there were two insane persons who had been applied with different kinds of medical treatment. One day our SDB native missionary, Bro. Benedicto Sanchez, prayed for them. My, what a miracle! Immediately they were cured from their madness! We have experienced to many miracles as we work for the Lord.”—Rev. E.O. Ferraren

U.S.A.—Summer Christian Service Corps workers are serving on three projects: Norristown, KS; Schenectady, NY and Waterford, CT/Westley, RI. The last project is sharing the workers. July is the month of “actions” and service so let us remember our SCSC workers in their unique and vital ministry! Encourage youth to consider their participation in 1978.

BURMA—Pastor L. Saw Thanga writes: “Now there are ten SDB families in the city of Rangoon with more than fifty members. If we can secure larger quarters for living, office and worship, the work will certainly progress.” Pray for his wife who was hospitalized with viral hepatitis in May. An initial $1,800 from SSMO has been sent for the Rangoon church center and an additional $3,500 is to be sent.

The most critical time in the life of any church is when the vision is being carried out by those who have not seen it.

—Selected
Alfred Centenarian
Recalls Life in the 1890's

Built to house three generations, the spacious home does so again today whenever Agnes Bond's grandson, Doug, comes home from college to visit his parents, Rev. and Mrs. David Clarke, who occupy the second floor apartment. The two sisters are repositories of memories of Alfred village in the waning years of the last century. For example, Agnes Bond:

"There were school and church

by Hannah S. Burdick

Two important birthdays occurred in Alfred, N.Y., in October, 1976. Well, really three, as you will soon see.

The large house at 33 South Main Street, with its pleasant porches, its bay windows and general air of rectitude, had its 102nd birthday. And one of the current occupants celebrated the 100th anniversary of her birth there.

Not that she has been tied to the house, you understand. She recalls visits to her ancestral acres in Rhode Island, her honeymoon in Europe, her birth there.

The phrase "hundred years" recalls life--much of it spent in New York and Philadelphia--comes to a close in a plot in Alfred Rural Cemetery with its tiny gravestone for an infant son and the larger stone for George Degen.

Once more Dora returned to Alfred, and following the death of both Kenyon parents, moved back to 33 South Main Street. For several years, she taught courses in religious education. (She had received an M.A. in this discipline following her husband's death.) In 1954, eight years after her retirement, she married Dr. J. Nelson Norwood, then the recently retired president of Alfred University.

A birthday reception was given for both the Kenyon sisters and for George Degen.

There was a second and third birthday. On October 26, 1976, Mr. and Mrs. Agnes Kenyon Clarke Bond celebrated her own 90th birthday there. This you see, is the third birthday.

and winter weather, as there are now. We attended grade school in what is now Kanakadea Hall. Having horses meant sleigh rides in winter. Young folks hiked then, although the word had not yet been used that way, and usually not farther than the Lodges or Baker's Gulch." And Dora Norwood:

"We kept warm with a big fat coal stove in this very room. It had isinglass in the doors so that you could see the flames. There was a cistern for rainwater; a pitcher pump in the kitchen was connected to that, but for drinking water we went to a deep well in the side yard. Usually, it was father's job; but when we ran out of drinking water, we girls would get it in a wooden bucket that stood on a shelf in the kitchen with a dipper hanging over it. At Christmas, we used to hang our stockings under that (pendulum wall) clock over there. Father's chair stood right below it, and on Friday evenings, when his work was finished for the week, we would gather around him and listen as he read from St. Nicholas Magazine or Youth's Companion. He used to have all our magazines bound, including Century and Scribner's, so we had our own library. And those drawers under the locked face: one was my mother's button drawer--we didn't zip in those days--and the other was specially made to hold homeopathic medicine bottles. Some of the old prescriptions from our neighbor, Dr. Coon, are still there--aconite, belladonna... and for bad colds, well, our grandmother's favorite remedy was a poultice of hot cooked onions. Then there was onion syrup for coughs--terrible tasting stuff..."

Dora attended the equivalent of high school at Alfred Academy. Then, when Dora was ten years old, to her great delight, a sister, Agnes, arrived. And Agnes, now Mrs. A.J.C. Bond, is still with her in the old house; indeed, Agnes Bond celebrated her own 90th birthday there October 26, 1976. This you see, is the third birthday.

"Fiat Lux," the history of Alfred University--a collaboration of memories. He died in 1965. Dora Kenyon Degen Norwood is now confined to a wheelchair, but she certainly isn't housebound. On October 2, she attended a reception for the older members of the Alfred Seventh Day Baptist Church where she and her sister, Agnes, are long-time active members. Another guest at the reception was a long-time friend, Mabel Reynolds, 85, former Alfred postmistress, whom many alumni will remember with affection. Another occasion was the birthday reception given for both the Kenyon sisters by Alfred University's president, Mr. Richard Rose, and Mrs. Rose.

When this writer said to the former Alfred dean, "You must have given a lot of advice in your time--have you any left over for me?" Mrs. Norwood, tossing with a bally hearty aid, responded: "My dear, never let yourself become hard of hearing." On that note we close this account of Alfred's remarkable, and only, centenarian.

--Hannah S. Burdick for many years taught English at Alfred University. She, too, is a long-time active member of the Alfred Seventh Day Baptist Church. We are indebted to Alan Littell, editor of the Alfred University Reporter from which this article is reprinted with permission of the author.

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Restructuring of Denomination
--- Toward Spiritual and Numerical Growth ---

CHURCH STRUCTURE COMMITTEE
MEETS IN DENVER

The so-called Ad Hoc Committee, to study denominational organization and procedures, met in Denver, Colorado, church on the weekend of June 3-5, 1977.

The Ad Hoc Committee was appointed by General Conference in 1976 with the directive to fulfill Commission's suggestions which were adopted by the Conference. It was requested that the Ad Hoc Committee study and refine Task Force Recommendations #3, 4, and 6 (regarding overall denominational administrative needs) as presented and reviewed at last year's Conference.

Most pressing factors leading to appointment of the Task Force and subsequently the Ad Hoc Committee, according to a report released after the Denver meeting, was "a long-term decline in membership in the denomination and lack of overall denominational effectiveness. As inevitable result of this decline has been a growing financial crisis which became acute in 1974-75."

The committee cites what it calls "a serious failure to pursue and accomplish the objectives for which we Seventh Day Baptists believe that God has called us."

The study which General Conference felt could be approached directly and which could have a reasonable likelihood of having a positive effect related to denominational structure.

Probably most of the persons involved were aware—certainly members of the Task Force and Ad Hoc Committee expressed awareness—that restructuring alone would not (1) solve the need for leadership, (2) create positive attitudes; or (3) develop a sense of urgent desire to fulfill Christ's mandate regarding the proclamation of the gospel.

Our of the in-depth study made by the Ad Hoc Committee comes the conclusion that "reorganization is indicated and will be beneficial."

Further, the committee indicates that "all of the study of these two years indicates that we probably are at the most basic financial level at which we can expect to have a viable, functioning denomination." However, the committee feels that essentially the same funds can be used in a more efficient and more productive approach to reaching denominational objectives. As a result, the Ad Hoc Committee expects the denomination to grow in membership and develop a stronger financial base.

The Ad Hoc Committee points out that the study was undertaken on the basis of both personal and group prayer, seeking openness of mind, the "wisdom that is from Above," and the guidance of the Holy Spirit.

Members of the Ad Hoc Committee

Mary G. Clare
Edgar F. Wheeler
Edward J. Horsley, M.D.
George E. Parrish
William R. Austin
Gary G. Cox
Richard D. Shepard
Leland E. Davis
Don A. Sanford, Alternate
Florence B. Bowden, Secretary
K. D. Hurley, Chairman

Proposals Regarding Bylaws

As a first step in denominational reorganization, the Ad Hoc Committee proposes that appropriate bylaw action be taken at General Conference during the week of August 7-13, 1977, to activate a General Board to fulfill the place of Commission and Planning Committee.

The bylaws designed to establish the General Board (or Council, if that name should be preferred) were given first reading last year and can be adopted this year (with whatever modifications seem desirable) so long as the action does not increase the "magnitude" of the original statement.

Accordingly the Ad Hoc Committee is submitting three options:

Option 1. A General Board/Council of eighteen members as outlined a year ago, to provide direct representation from each board and agency and all associations. Many respondents to the Task Force and Ad Hoc Committee's inquiries have expressed continued desire for "grass roots" representation but have questioned the feasibility of such a large board.

Option 2. A General Board/Council of nine members, with four members at large (for general denomination-wide representation) including the president, past president, and president-elect; and five non-salaried representatives of boards and agencies, one each elected by the American Sabbath Tract Society, the Board of Christian Education, the Missionary Society, the Women's Society, and the Historical Society.

Option 3. A General Board/Council of ten members, with four members being the elected non-salaried representatives from the American Sabbath Tract Society, the Board of Christian Education, the Missionary Society, and the Women's Society; and six members at large, including the president, past president, and president-elect. This General Board/Council would be expected to consult as necessary with the Council on Ministry, the Historical Society, and the other agencies of the denomination.

In seeking membership for the General Board/Council, the General Conference Nominating Committee would be requested to maintain a "denominational perspective," including geographical representation and balance between laity and clergy.

The Ad Hoc Committee is proposing that General Conference, at its 1977 session, select one of the options outlined and decide whether this special committee should be called a board or a council.

It is anticipated that the General Board/Council will then handle the details of inaugurating the new administrative procedures, will determine the timing of the transition, and will nominate the personnel involved in "full circle administration" for approval by General Conference.
The Concept of Full Circle Ministry

Response to study of Task Force Recommendations 43 and 4 urges a consideration of the concept of “full circle ministry” which embodies the reasons for which Seventh Day Baptists exist: To win people to Christ and to nurture them in love and service so they can become “reproducing” Christians.

The chart visualizes the manner through which the denomination and the individual churches can become a unified body in carrying out Christ’s Great Commission.

Full Circle Ministry and Administration

“Go ye into all the world . . . and make disciples.” – Matthew 28:19

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In order for the denomination and the churches to accomplish the goals inherent in “full circle ministry,” there must be a framework of boards, agencies, councils, and special committees to plan ways to put these goals into action, coordinate endeavors, and to evaluate and reevaluate accomplishments. In suggesting functional administrative framework for action, the Ad Hoc Committee visualizes utilizing the existing denominational structures to undergird Departments of Extension, Nurture and Supportive Services.

WATCH FOR PACKET

Detailed explanation of the Ad Hoc Committee’s findings and proposals is being mailed to every church member. Watch for the packet of materials. It is suggested that churches may want to hold special meetings to review the options and send their delegates to Conference with instructions, if a role call vote should be requested.

REACTIONS INVITED

The Ad Hoc Committee will meet with Commission, Planning Committee, and representatives of boards and agencies Thursday, August 4, 1977, in Little Rock, Arkansas. At that time, a final report will be prepared for presentation to General Conference. In the meantime, reactions to the proposals can be forwarded to the Ad Hoc Committee through: The Office of the Executive Secretary, Box 888, 510 Watchung Ave., Plainfield, NJ 07061.

From the Executive Secretary’s Desk
K. D. Hurley

SEVEN WORDS — EPILOGUE OR PROLOGUE?

Some wag has flippantly said: “The seven last words of any church organization are, ‘WE NEVER DID IT THAT WAY BEFORE!’”

Undoubtedly, there is a great deal of validity in such an implied accusation and a truth to be pondered by Seventh Day Baptists. Lord willing, it will never be said of our denomination that we failed to grow because we failed to change constructively.

Of course, just a change for the sake of change is not good, but when changes are indicated after careful, prayerful, extensive study, then we need to give conscientious attention to the possibilities, such as the recommendations regarding denominational organization and procedures found in the reports of the Task Force and Ad Hoc Committee.

We currently have the opportunity to give dual impetus to growth for our churches and the denomination which they compose.

On the one hand, we have the chance to take progressive steps toward more effective utilization of our resources through changes in denominational structure. Even in trying some new approaches for doing the Lord’s work will provide new horizons and fresh encouragement regarding the future.

At the same time, our Commitment to Growth plan is providing us with a new vision for service in Christ’s Cause. For the critical period between the planning-preparation-inspiration phase and the action phase, seven special “words” of advice are found in an article by the Rev. Ken Parker, published in a recent issue of Church Growth America.

The author lists, and explains, seven characteristics of a growing church.

The first one is a strong commitment to WORSHIP.

There are many aspects of worship, but perhaps the basis upon which all other forms of worship are built, is prayer. A living, growing church is a praying church; a church that believes in and practices the highest form of worship-prayer.

The second common characteristic of growth is a strong commitment to OUTREACH.

Evangelism is the cornerstone of the local church. It is not some optional plan, but an essential priority.

The commitment to outreach not only includes penetration of the local community, but involves commitment to penetrating the world community for Christ.

July 1977

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The Sabbath Recorder
CONFERENCE
1977

REGISTRATION
The 1977 Seventh Day Baptist General Conference will be held August 7-13 at the College of the Ozarks, Clarksville, Arkansas. Clarksville is a lovely city about 100 miles northwest of Little Rock on I-40. You are invited to come. Come expecting the great things God can and will do for you. Come expecting the impossible!

Please preregister for General Conference, even if you plan to attend for only one night. This will make it much easier to take care of your needs and wishes. All our churches have been mailed registration cards. If you do not have access to a church, write to the Seventh Day Baptist General Conference, Box 868, Plainfield, NJ 07060 and request the number of cards you need. Send your completed registration card to Mr. Irving Seager, 6108 Brentwood, Little Rock, AR 72207.

A nursery will be provided. All parents who have a child to take care of should plan to give at least four hours during the week in helping to care for the youngsters.

Mrs. June Johnson and Mrs. Valeta Babcock are in charge of the nightly coffee hours and the Sunday evening reception.

Come to Conference expecting the impossible to happen.
"JESUS IS HERE - ANYTHING CAN HAPPEN!"
- President Delmer E. Van Horn

QUIET SATURDAYS
Much interest has been expressed by church leaders from many denominations concerning the idea of a "Quiet Saturday" - a day set aside by mutual agreement and not by law which would be a day of rest. For some this would be their day of worship. Others might choose another day of worship. All would agree, however, that this was a special time of rest and renewal. Growing out of this interest, our executive secretary, Dr. K. D. Hurley, has followed through and negotiated a time for discussion of the merits of a "Quiet Saturday." This discussion will be held on Tuesday at the Seventh Day Baptist General Conference by the fraternal delegates attending.

COMMITMENT TO GROWTH
We are expecting Dr. John Winber to spend some time with us at the General Conference Session in Clarksville, AR, to help us determine the next steps in Church Growth. Don't miss this opportunity for inspiration and enlightenment.

The Sabbath Recorder

Citation read by Dr. Gary S. Horowitz, Associate Professor of History

Albert N. Rogers

Mr. President, The man whom we are honoring today is very much a part of the Seventh Day Baptist tradition in higher education and in fact is perhaps the leading historian of the denomination. His book on the history of the Seventh Day Baptists since 1900 is an excellent piece of history and because of its vitality and vibrancy should be read by all associated with Alfred. Before his so-called retirement to Alfred he served as president and librarian of the denomination's historical society.

Alfred University owes a great debt to the Seventh Day Baptist Church. When members of that church came to this valley in the early years of the last century they established a select school which later became Alfred University. The Seventh Day Baptists not only bequeathed to us the physical structure of a university but they also established the focus and ethical values which Alfred has followed for 141 years. Al Rogers has helped us to understand the history and thrust of the S.D.B.'s.

He is also a man of the cloth and in this area he also exemplifies what Alfred has meant from its beginning. Al Rogers has a generous spirit and giving which is the essence of human compassion. He cares about people and is willing to take the time to deal with them on a personal basis. His sermons are models of erudition and insight. He can appeal to both the academic and the nonacademic. His examples of everyday living remind us of the ethical values that we cherish.

Al Rogers has also been a prominent part of the University and the Alfred community. For many years he served as pastor for the Alfred Station Seventh Day Baptist Church and more recently as interim pastor for the Union Universtiy Church. For seventeen years he served in various capacities with the Theology School at Alfred, including the position as dean. He was a student in that same theology school.

This presentation, however, is not meant to be an exercise in hagiography. Rather it serves to introduce a man who is a vital part of the lifeblood of this University and the larger community. His historical interests help us remember the heritage of our institution; his academic career deserves our recognition because he loyally served Alfred University; and his religious work requires us to remember our need to act in a humane and compassionate way toward others. It is fitting that Alfred University recognizes a man so devoted to Alfred and to his fellow man.

Mr. President, it is my deep honor to present to you The Reverend Albert N. Rogers for the degree of Doctor of Divinity, honoris causa.

-Alfred University - Commencement May 29, 1977

Dr. M. Richard Rose, left, president of Alfred University, chats with platform dignitaries prior to the institution's 120th commencement Sunday (May 29). From the left: Rose; CBS News correspondent Lesley Stahl; the commencement speaker; and honorary degree recipients Donald Roon of San Diego, Calif.; The Rev. Albert N. Rogers of Alfred; and Dr. Carlissen B. Moore of Tempe, Ariz.
Many of us are studying the Bible. We are learning, discussing, and finding new insights. This study is taking place all over our nation, yes, even over our world as it never has before. There are many kinds of "Bible studies" and many publishers are providing approaches to this field—more than we have known before. Several years ago a young woman was eager to be involved in such a study, and went for the first time to her own church women's meeting which had been scheduled as a Bible study meeting. When she arrived and the meeting began, one woman opened the Bible at random and read a verse after which she posed the question: "Now, what do you think that means?" There followed a brief discussion wherein all pooled their "lack of knowledge" and the young woman went away, disappointed.

Most Bible studies, as with all lessons and teaching, need plans and preparation. Even so, these times of study should be a time when we encourage each other, challenge each other, uphold and strengthen each other. Just reading and studying is not enough—we need to apply our lives to the ideas and inspiration to be found there. We have found this especially true in our study together of "What Happens When Women Pray," as we share our needs, and hear of the needs of others. It is a real opportunity to really know ourselves and others of the group.

Through Bible study and prayer we learn that we are not alone, nor are our problems unique to us; rather they are universal. Ecclesiastes 4:9-12 says, "Two are better than one, for if they fall one will lift up the other." (We have ten or a dozen in our group! What a wonderful fellowship!)

The next time you are facing a problem, and feel helpless about it, try this little "HOW-TO" we cut from a magazine long ago.

* Take a large envelope and entitle it "MY COMMITMENT ENVELOPE."

* On the inside copy these verses: Psalm 37:5-8; Proverbs 3:4-5.

* Write your prayer, describing your problem, your concern your helplessness, your need for guidance, your willingness to commit your life and problem in God's hands.

* Place your prayer in your Commitment Envelope.

* Accept the Lord's promises, His righteousness, His power, strength and peace.

* Refuse to worry about it any longer.

* Praise and thank the Lord for who He is and what He is doing.

* Use your Commitment Envelope each time worries, frustrations, problems face you, no matter what they are! This is one way to be "strong in the Lord!"

Do you often get a call to prepare "devotions" for your women's meeting? Pauline McQuen, in Your Church magazine has a nice little formula for this task.

The devotions should be brief, with very little repetition, especially since there will probably be a long meeting to follow.

Use the pattern of (a) Scripture; (b) Lead-in Remarks; (c) Meditation; (d) Poetry (sometimes); (e) Prayer.

Read the suggested Scripture. It should be read in a conversational manner, without affectation. It is important to have it over ahead of time, checking any unfamiliar words before you read it before a group. Nothing detracts from a sense of worship more than a halting, stumbling reader.

The Lead-in: A few brief words in which the title of the meditation might be mentioned. One might include a little personal experience, perhaps something which happened previous to the meeting; a nostalgic bit from the past, but something definitely leading up to the meditation.

(continued on page 28)
We had to remind ourselves of God's help out of past dilemmas even miraculously, and from there on we were encouraged and somewhat relieved because we had truly put all in the hands of the Lord. Here we were in all our finery; brethren, friends and visitors, happy and naturally proud in the Lord for the blessed and successful event.

We are again grateful to our sponsors, the Plainfield Seventh Day Baptist Church, as well as all our brethren, relatives and friends who so kindly helped. Besides Deacon Franklin Rose who stayed a little longer than the rest of us and Deacon Leonard Lewis who was recognized with a gift for selling the most tickets. Let us not forget the performers Sister M. Calenda (soloist), Sister Shirley Lawrence, Messrs. Larry Walters and Nevel Hemmings, and our master of ceremonies, Mr. Solomon. □ Sister Mavis Morrison

CENTRAL NEW YORK
"FORWARD WITH GOD IN FAITH"

The Central New York Association of Seventh Day Baptist Church members sends greetings to all of our friends, both near and far.

We have just completed our 138th Annual Session of the Association in DeRuyter, N.Y., and all who attended were richly blessed, as all of our speakers gave most challenging messages on the theme, "Forward with God in Faith," using as the basic Scripture, Ephesians 6:10: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." We thank all who brought by Conference President Delmer Solomon with the Association program and it was most gracious in our hearts.

Our delegates from the Southeastern Associated, were most gracious in conducting Sabbath School classes for the children and youth while Pastor Helen Green led the adults. This was the first year we have held Sabbath School in connection with the Association program and it proved to be a delight.

The Sabbath morning sermon was brought by Conference President Delmer Van Horn and, as usual, it was most interesting and thought-provoking. Our denominational historian, Thomas Merchant, had the afternoon service and reminded us of our heritage, as well as some of the programs initiated by the Central Association in the early 1800's. Are we doing as much in 1977? What a challenge!

There were about 100 gathered for a time of fun and fellowship on the evening after the Sabbath when we met to honor Rev. and Mrs. Neal Mills in a surprise "This Is Your Life" program on the occasion of their 40th wedding anniversary - which incidentally occurs in July. After this most interesting program it is no wonder only 20 showed up for the Fellowship Breakfast Sunday morning.

Another worship service was held following the business meeting Sunday morning at which time the Rev. Leon Lawson used as his topic "Believing in Seeing." He followed through in the afternoon with a seminar for friends of missions-including pastors and keyworkers. May we all remember we are missionaries wherever we are. Do our neighbors realize this?

We so much appreciated the messages and fellowship with all of our visiting delegates. Each one helped to make it a spirit-filled weekend, and entered into the program for the glory of God and His Kingdom. □

S.D.B. LEADERS
ATTEND SEMINAR

Dr. K. D. Hurley, executive secretary of the Seventh Day Baptist General Conference and Rev. Herbert A. Saunders, dean of the Seventh Day Baptist Center on Ministry attended, by invitation, a seminar on "The Historical Analysis of Values at Stake in South Africa," sponsored by the Council on Religion and International Affairs on May 20, 1977. Bringing together religious leaders from fifteen different organizations, the seminar focused attention on the critical issues involved in the Republic of South Africa and their implications for a world that seeks and desires peace and human rights.

Consultants for the all-day session in New York City were representatives from the United States State Depart- ment, the United Nations, the resistance movement in South Africa, the South African government, and a professor of theology and ethics from New York Theological Seminary.

Each brought to the conversations a wealth of personal knowledge and legitimate concern, while representing well the position in which each found him or herself.

Oftentimes it was felt that there were no easy solutions to a serious world problem, but the very fact that such leaders could sit down together to openly and freely point their view of it in its own right a step forward. Members of the South African community could sit side by side and call each other "countryman" while at the same time showing the dichotomy of their points of view on the future of South Africa.

In all the sessions were informative, provocative, thoughtful and relevant. Details of the discussions and some of the ethical questions that such dialogues raise will be shared periodically with Seventh Day Baptists. □

NEWS NOTES

• Christie Ann Brunson, daughter of James and Edith (Sutton) Brunson and granddaughter of Trevah and Mary (Burdick) Sutton, was baptized by immersion on May 8, 1977, at the Park Hills Christian Church, El Paso, Texas, by her grandfather, Assistant Pastor. Attending were Rev. V. B. Irby, pastor of the Mt. View United Methodist Church, where Christie is a member of the youth choir.

• Baptists and the American Experience edited by James E. Wood, Jr., and Harriet E. M. Wood was used in the seminar "Ethical Analysis of Values at Stake in South Africa," sponsored by the Council on Religion and International Affairs on May 20, 1977. Bringing together religious leaders from fifteen different organizations, the seminar focused attention on the critical issues involved in the Republic of South Africa and their implications for a world that seeks and desires peace and human rights.

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• Meet Terry, a recording of music by Terry Anne Meeuwsen, Miss America of 1973 who appeared at Concerts in the Park and on National Public Radio, is available on loan from the Audiovisual Library. The record is a gift to the library from Mr. and Mrs. Thomas L. Burdick of Little Genesee, N.Y.

• Bring down Root, a recording of music by Sister Shirley Lawrence is available on loan from the Audiovisual Library. The record is a gift to the library from Mr. and Mrs. Thomas L. Burdick of Little Genesee, N.Y.

ANNUAL MEETING OF THE AMSTERDAM AND HAARLEM, HOLLAND, CHURCHES

HAARLEM, HOLLAND—This year our annual meeting began with a Sabbath Eve service in Haarlem. It was a meeting of prayer, and some short messages.

The main goal of all three was to thank the Lord for the blessings of the past year. Father Bro. Krijsipijn from the Amsterdam church gave a message on "Your Life," in which he brought up the question how we could be thankful for trials and see them as part of God's plan of growth, instead of a terrible burden.

When we stay close to God and keep looking to Him in every temptation or trial we shall experience them as purifiers and see better things afterwards. In this explanation we often use the purification of gold and the hot oven through which it has to pass in order to become a very high valuable metal. A quartet of four ladies sang some beautiful songs between the messages and prayers. One song was about the Sabbath peace and the rest of this very special day. We sang for a poem for us and we had the privilege of listening to a message by Mr. James Wood, Jr. and Rev. V. B. Irby of the Committee on Public Affairs in Washington, D.C. Mr. Wood had been at a Conference on religious freedom in South Africa. He told us something about his work and the fellowship of Baptists all around the world. After the closing hymn we prayed the Lord's Prayer together on the table.

After a good sleep we came together again on Sabbath morning for the worship service led by Pastor Jaap Nieuwenstraten of the Haarlem church. Even more people were with us this morning and it was a thrill to see so many in the beautifully decorated church. Daffodils and sunshine gave the best possible decoration for this Annual Meeting.

The Scripture reading was from Isaiah 58:8 and John 7:24-39. The ladies' quartet sang for us again and Jaap spoke about the Living Water. A very special day.

"What is living water?" The answer was, "Water with wiz." In other words, this is true because the Living Water of the Lord wants to bubble and to get out of the bottle of our hearts just like Coke when you shake the bottle. When Christ asked the woman at the well for water, He just did this for one reason: to show her the real well of Living Water. Only if we confess our sins and mistakes can God help us and show the way afterwards. Sometime we have to dig very deep in our heart to find all the dirt, but when we do it we will be a fountain of pure water that flows up. We must believe in the clear Living Water of the Lord and allow Him to clean all dirt from within us before the world will see a difference in our lives. We should never doubt the power of the Word because Christ himself told us it would be like this. May God give us today and always the experience of bringing forth clean fresh water.

After the worship service we had our Communion Service and after the reading of 1 John 1:5-2:2 and 1 Cor. 11:23-26 we ate the Bread and drank the Blood as a symbol of Christ's body. Every year this is a highlight of our meeting and how wonderful it is to know the cleansing power of Christ. ALL our sins will be forgiven when we only believe in His Son. We can start again, fresh, brand new.

In the afternoon many speakers gave short and long-messages and the reports from Amsterdam and Haarlem were read by Wiete Dijk and Frits Nieuwenstraten. The evening was used for the sale of many things made by the Ladies. "Lottery" tickets were sold and prizes were handed out under the happy laughter and remarks of every one. We thank God for moments like these and pray for His blessings in the year to come.

July 1977

Special music for the annual meeting was provided by this ladies' quartet.

Pastor Cornelis Bosch leads in the singing of praises to God during the Sabbath service.

A circle of brotherhood was formed for the Communion service.

A time for fellowship. Sabbath Recorder correspondent John Farenhorst is standing to the right of the photo.
BIRTHS

CRANDALL.-A son, Brian Franklin, to Mr. and Mrs. Robert W. Grummett of Medway, May 1, 1977.

OBITUARIES

"Blessed are they that mourn: for they shall be comforted."-Matthew 5:4

ADAMS.-Laura Semina Johnson, 64, of the Day Baptist Church, Center, MN, passed away May 10, 1977, at the Cedar View Nursing Home in Ottumwa, IA. Services were held in her death, May 12, at the Day Baptist Church, Center. She was a member of the First Baptist Church in Ottumwa.

BOTTOMS.-Nettie, daughter of Henry and Edna Bottoms, was born May 22, 1895, in Alabama and was married to Ralph Ivan Panneton, Feb. 7, 1927, at the Memorial Hospital, Cuba, N. Y.

JENSEN.-Neva Scouros, daughter of the late Elias G. and Emma Scouros, and wife of John Vranckx, was born April 21, 1895, at Iroquois, IL, and died June 20, 1977, at a nursing home in Urbana, IL. She was a member of the St. John Baptist Church in Urbana.

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BOTTOMS.-Nettie, daughter of Henry and Edna Bottoms, was born May 22, 1895, in Alabama and was married to Ralph Ivan Panneton, Feb. 7, 1927, at the Memorial Hospital, Cuba, N. Y.

JENSEN.-Neva Scouros, daughter of the late Elias G. and Emma Scouros, and wife of John Vranckx, was born April 21, 1895, at Iroquois, IL, and died June 20, 1977, at a nursing home in Urbana, IL. She was a member of the St. John Baptist Church in Urbana.
The Meditation: Using the suggested topic, introduce your own ideas, or ideas you have researched that have to do with this topic. Then, after deliberating, you should be ready to present your thoughtful preparation are the key to a meaningful devotion, and the ideas you have formulated as the time before the meeting went by should be expressed. All your resources can be used to gather together the thinking you have done; TV, the newspaper, magazines, and of course the Bible may all be a part of what you wish to present.

Poetry: This can be a beautiful link between your meditation and a prayer which follows. Do not attempt to be dramatic, but gentle with your audience, says Mrs. McQueen.

Prayers: A prayer for any group should be one that speaks to all of the common needs of that group. It need not be lengthy, but it is perhaps the most important part of any devotional period. To be effective, the prayer must be well thought out and never have a "tacked-on" feeling. Communication with God is a basic human need.

If you need confidence, as you speak, remember that all those present are "friends" even though they might not be intimate friends. Some will be relieved that they did not stand in your shoes and will be receptive of what you have to offer. Avoid preachiness, do not speak as if you were the "authority," but speak confidently, confidently, remembering that all your listeners will appreciate your sincere efforts. Undergird all your thoughts with your own devotional life, daily meditation, and Bible reading. A cup can overflow only when more than filled.

Since his inauguration, the President, in his inaugural address was a simple statement of his basic goals, based on Biblical concepts, devoid of oratory and political hoopla. The analysts are completely confused, but the plain people understand and their spirits are revived.

As the political analysts try to unscramble the new approach to America's future, they can only speculate, "We don't understand this man and his way, but maybe it will work." They are skeptical, but hopeful. The traditional ways of recent politicians have not led to the most glamorous results, to put it mildly. Maybe the new way, which actually is as old as the prophets, will be the best after all.

Baptist Press

The Sabbath Recorder

July 1977

FRUITS OF THE SPIRIT

(continued from page 11)

Thankful." Yes, peace had to be then, and must be now, one of the traits of the Christian Church. The body of Christ must have overflowing spirit in order for it to prosper and grow.

But in all our attempts at peace, we must keep in mind that it can be obtained only in our relationship to God. "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isaiah 26:3). "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you" (Matthew 6:33). "If we live in the Spirit, we also walk in the Spirit" (Galatians 5:25).

It is true then, that when we are seeking to do God's will, and are living in the Spirit, that He will guide us into all PEACE.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:4-7).

ADVENTISTS TO APPEAL EQUAL PAY RULING

Seven-day Adventists plan to appeal "all the way to the U.S. Supreme Court" a decision by a federal district judge that the government may subject church lay employees to provisions of the U.S. labor laws on equal pay for men and women.

After a decision by Judge Manual Real, a Seventh-day Adventist spokesmen called the case a "test...on what the Supreme Court" a decision by a federal district judge that the government may subject church lay employees to provisions of the U.S. labor laws on equal pay for men and women.

CONSIDERABLE USE OF ANECDOTAL MATERIAL MAKES THE READER FEEL, "HE HAD ME IN MIND!" THIS IS A BOOK THAT WILL BE VERY HELPFUL TO PARENTS.


The author discusses the task of raising children and points out seven things that every child needs. Why? Because God says so..."Let your roots grow down into Him and draw nourishment up from Him. See if you can grow on the Lord and become strong and vigorous in the truth you were taught. Let your lives overflow with joy and thanksgiving for all that He has done."...Col. 2:10

FRUITS OF THE SPIRIT

(continued from page 11)
**Seventh Day Baptist Ministries and Outreach**

**DOLLARS – A measure of denominational faith and strength in Commitment to Growth**

**OUR WORLD MISSION**

**Budgetary Goals**

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**May Summary**

- 1977 Budget: $260,215.00
- Receipts for month: $86,062.73
- OWM Treasurer: $95,632.86
- Boards Repaired: 1,450
- To be raised by December 31, 1977: $164,582.14
- Percentage of your elapsed: 41.67%
- Percentage of budget raised: 46.74%
- Five months: $108,422.95
- Raised: $12,790.09

**LET’S push it over the top in 1977!!!**

*Note the difference between this total and the 1977 budget. Some extra giving will be necessary!*

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**CHRISTIANS OUGHT TO TRUST ONE ANOTHER**

I enjoy reading the comic strip "Peanuts" from time to time. It is usually humorous and seemingly always makes some penetrating commentary on life. Time and time again I find that I can identify with some character in the strip.

I recall several instances of Charlie Brown and Lucy involved with a football. Maybe you saw these "strips" as well. In one episode Charlie is quite certain about the fact that an offer from Lucy to hold the ball for him to kick will end as all other attempts have. She'll pull the ball away just as he is ready to kick it and he'll end up flat on his back.

He says to her: "You must think I'm crazy. You say you'll hold the ball, but you won't. You'll pull it away and I'll break my neck."

With a most angelic look, Lucy responds: "Why, Charlie Brown, how you talk. I wouldn't think of such a thing. I'm a changed person. Look, isn't this a face you can trust?"

Since Charlie Brown is Charlie Brown he accepts Lucy at her word. "All right, you hold the ball and I'll come running and kick it."

Sure enough the expected happens and, as he flies through the air to smash the ground, he shouts: "She did it again!"

And in the last scene, a very penitent Lucy leans over Charlie Brown to say, "I admire you Charlie Brown. You have such faith in human nature."

What is trust? Webster says it is to "place confidence in, to commit or place in one's care or keeping, to rely on the truthfulness or accuracy of."

One of the notable characteristics of these days is the erosion of trust. Our generation which is better educated, better fed, and better clothed than any in history, to commit or place in one's care or keeping, to rely on the truthfulness or accuracy of."

Did you ever meet a person who seems to trust no one? These people are to be pitied. They live a tortoise-like existence — looking upon everyone with suspicion, hostility, and alienation.

Trust comes when people are real, and genuine. In the Christian Church we are bound together by God's love, but also because we have trust in each other as an integral part of that love. If trust is to be known in its fullest and deepest sense, it ought to be among those who call themselves Christian. Christians have discovered through their special relationship with God that the trust relationship we have with Him is lived out in all of our human relationships.

If we affirm that we trust in God, let us live out that trust with our fellowman. If we believe that God trusts us, let us so live that others can trust us. When trust is gone — so is civilization and Christianity.

There is a need for trust today and for wisdom to know when to place it or request it and how to apply it in human relationships. Paul wrote: "Whatsoever is not of faith is sin," or, in our language of today, "whatever is outside of a trusting relationship, that is sin" (Romans 14:23). May God grant us a richer measure of love and trust especially within our church relationships.

**July 1977**
Theme Text:
"With men it is impossible, but not so with God, for with God all things are possible" (Mark 10:27).

1977 Annual Conference

SPEAKERS

Monday evening's speaker is Pastor Dale D. Thorngate of the Columbus, Ohio, church. His subject is: "Daring the Impossible Through Faith."

Prayer is conversation with God. "Daring the Impossible Through Prayer" is the topic for the Rev. Leland E. Davis for Tuesday night. He is pastor of the Washington, DC, church.

On Wednesday evening Lyle E. Shreves, assistant superintendent, Clay County Schools of Clay, WV, and a member of the Salem church, will speak about "Daring the Impossible Through Stewardship."

Speaking Thursday night is Deacon Leland W. Bond of Clarksburg, WV, and a member of the Lost Creek church. His topic: "Daring the Impossible Through Sabbath Observance."

"Daring the Impossible as a Servant People" will be the topic of the Rev. C. Lee Burdick of the Berlin, NY, church at the Sabbath Morning Divine Worship Service.

He changes times and seasons; he removes kings and sets up kings; he gives wisdom to the wise and knowledge to those who have understanding.
—Daniel 2:21