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MINI-MESSAGE

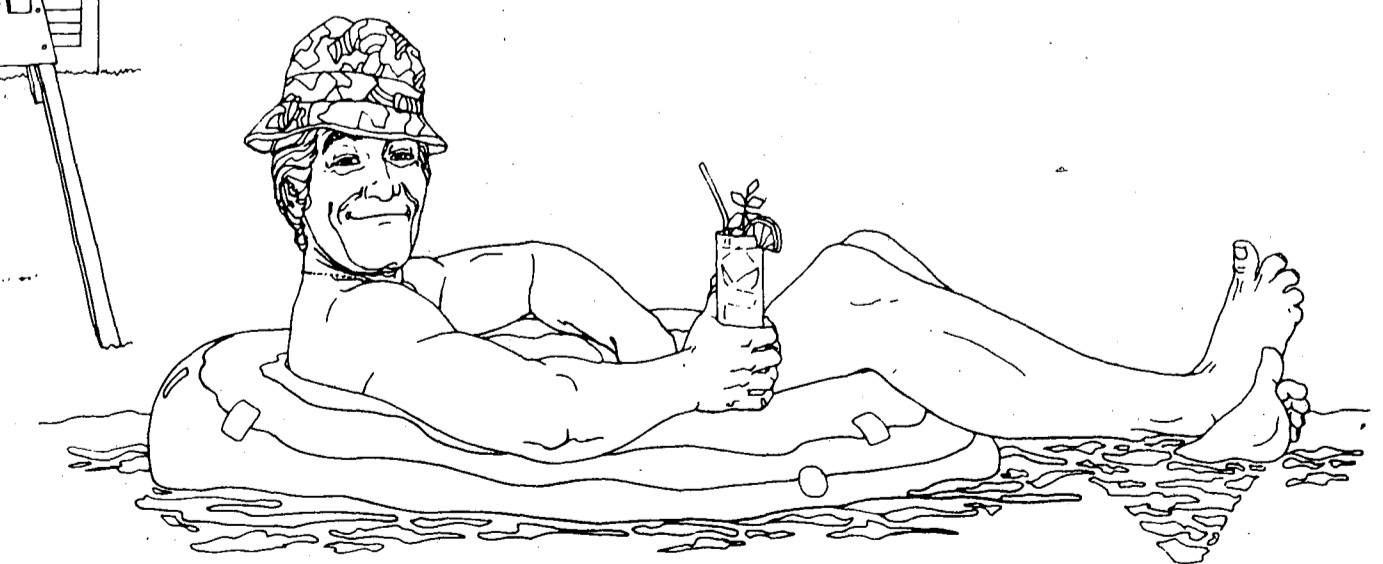
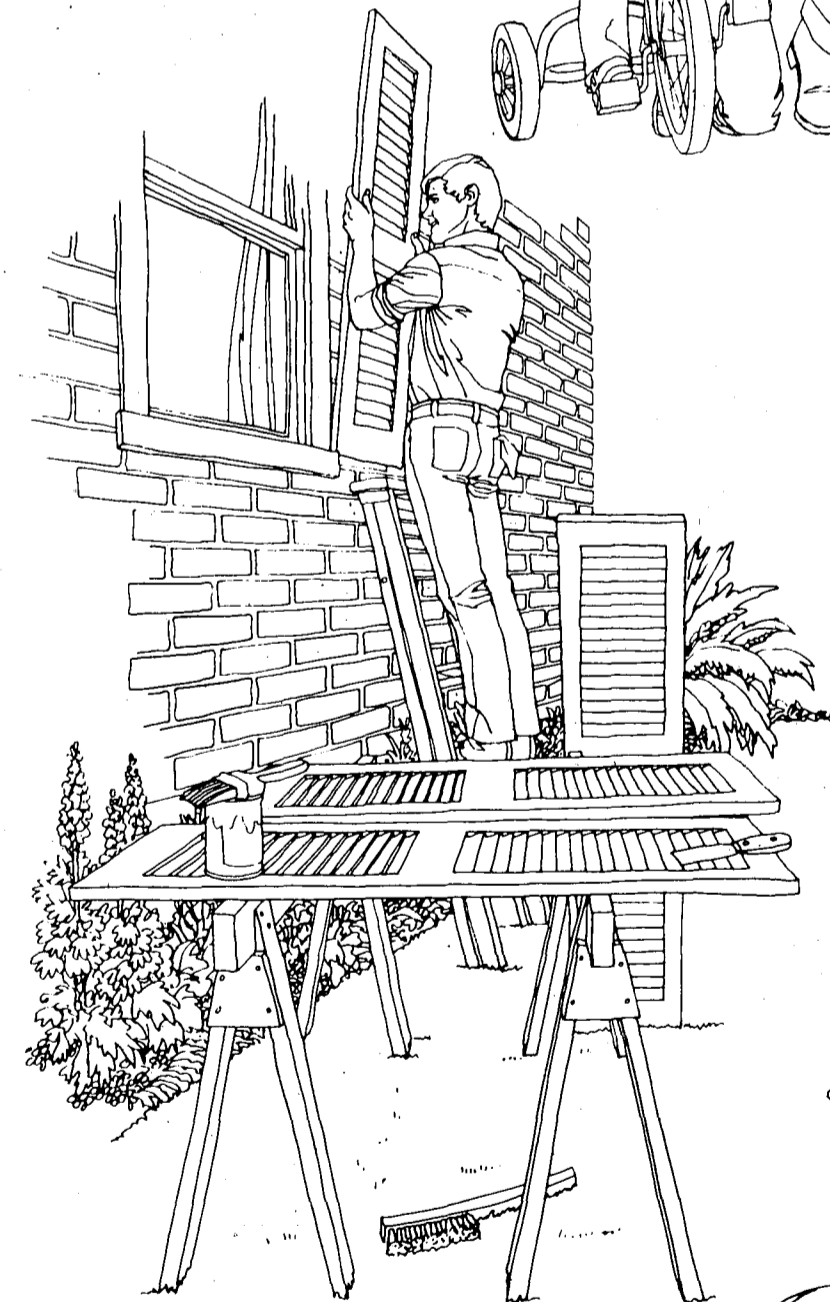
A statement from the minutes of May 1976 reads, "The Rockville (Rhode Island) Seventh Day Baptist Church literally came out of the ashes when the church people were greatly encouraged at a meeting to decide how to dispose of church property upon disbanding the church and ended up deciding they could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



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.
Hanger of screens, counselor of teens,
Fixer of bikes, chastiser of tykes,
Help 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 1865, 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 showed 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 excited 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)

Baptists and Religious Liberty: The Legacy of Roger Williams

by Dr. James E. Wood, Jr.



Baptist visitors to the U.S. Capitol in Washington, D.C., may be pleasantly surprised to see this statue of Roger Williams. The state of Rhode Island presented the striking likeness of "her first citizen" as a gift to the nation in 1872. The sculptor of the marble statue was Franklin Simmons.

The conspicuous role of Baptists in the cause of religious liberty has long been regarded by many historians and theologians as the finest contribution of Baptists to Christianity. An integral part of Baptist faith, religious liberty has occupied a prominent place in Baptist history. In the seventeenth century when Lord Chancellor King sought to recognize John Locke as the author of religious liberty, Locke forthrightly declared that "the Baptists were the first and only propounders of absolute liberty, -just and true liberty, equal and impartial liberty."

An important source of our heritage of religious liberty, Cecil Northcott wrote, "lies in the witness of the Baptist churches whose devotion to this idea, through years of persecution in Protestant Europe, makes their place a foremost one in the history of liberty." "This contribution," former U.S. Chief Justice Charles Evans Hughes declared, "is the glory of the Baptist heritage, more distinctive than any other characteristic of belief or practice. To this militant leadership all sects and faiths are debtors...."

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 derivatives 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 model state for Christians, and that the First Amendment requires an equality of all persons and groups before the law as a fundamental responsibility 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. □



A Message for Independence Day

The leadership of each generation thinks its problems and crises are more troublesome than any mankind has ever yet confronted. Perhaps it is the mark of the supreme vanity of man that his crises must be the more severe, his perils the more insolvable.

I believe sometimes that the major value of history is more inspirational than educational; perhaps in the final analysis it is not so important to learn just how man overcame tragedy so much as it is to learn that overcome it he did.

Often I find personal inspiration from a man who wrote in another age—amidst crises of such magnitude that even in the solemn reflection of history I am awed. I speak of a courageous rural shepherd named Micah who lived in a trouble and imperiled kingdom named Judea. I am comforted by Micah because in the myriad national and international threats, he found truth in the loftiest and also the simplest traits of man. He discovered and preached a formula for life that is both powerful and enduring.

Surely no people were ever more desperate than the inhabitants of Judea in the eighth century before the Christian era. The great Assyrian Empire had husbanded its power for over four centuries and stood at the zenith of its strength. In the last quarter of that century it was to crush Northern Israel, Judea's sister kingdom, and scatter its inhabitants so much like seeds in the wind that history never again could trace them. The hapless people of Samaria became the first wandering Jews.

by the Honorable Jennings Randolph
U.S. Senator, West Virginia

With the destruction of Israel and its capital, Samaria, Judea lay open to the power of Assyria. Outnumbered ten to one; underequipped, without allies, the farsighted in Judea and its first city, Jerusalem, gazed with apprehension to the North. Never for them had the stakes been so high, the odds for survival so slim. Much as with the Frenchman in 1940, the hopelessness of it all sapped energy and paralyzed the mind.

But the words paint a picture of a people reflecting a sober concern for reality. But this was not the case. One of the most recurring paradoxes of history is that an imperiled people oftentimes behave in the most unrestrained and irrational manner. This was the Judea of Micah. As though to squeeze out the last exhilarating drop of life before Armageddon, Judea exhibited a crazy-quilt pattern of unconcern. Morality, justice, compassion—all were swept aside in the mad rush for pleasure.

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 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 uninfluential 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 very 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 thousands 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 Socrates, have found myself oftentimes roasted on the spit of my own faulty 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

CONFERENCE INTEREST COMMITTEE CHAIRMEN

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 fellowmen. And yet for them, their humility is most important. It is easy to believe that one's success is his very own, and to depreciate 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, lasted a century and a half, and surrendered to Babylonia. But Micah, the country bumpkin—derided by his country's leaders, ignored by the powerful—survived them all. The grace of his philosophy and his example profoundly influenced the two great Pharisees, Hillel and his grandson, Gamaliel, 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 most 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. □

Attached is a roster of 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 in forwarding ideas and early reports that may help prepare advanced thinking and lay ground 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	Mary G. Clare, 813 Alfred Rd., Alfred Station, NY 14803
Christian Social Action	Kenneth B. Burdick, c/o Seventh Day Baptist Church, 720 E. Madison Ave., Milton, WI 53563
Communications	Donald E. Richards, R.D. #3, Bridgeton, NJ 08302
Courtesies	J. Paul Green, Sr., 24 Elizabeth St., Milton, WI 53563
Credentials	Ronald E. Goodrich, Box 176, North Loup, NE 68859
Ecumenical Interests	Richard C. Bond, 5882 State Rte. 61, Sunbury, OH 43074
Ministerial Interests	Charles H. Bond, Box 15, Shiloh, NJ 08353
Missions - National	Earl Cruzan, 712 E. Madison Ave., Milton, WI 53563
Missions - Overseas	David C. Pearson, 511 Central Ave., Plainfield, NJ 07060
Nominations	Duane L. Davis, 24303 16th Ave. S, Kent, WA 98031
Reference and Counsel	S. Kenneth Davis, 351 Arcadia Blvd., Battle Creek, MI 49017
Budget and Finance	Richard W. Burdick, 145 Brookside Lane, Fayetteville, NY 13066
Women's Work	Jeanette M. Appel, 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 Society. The Rev. Elmo F. Randolph and the Rev. Edgar F. Wheeler will officiate at the Communion Service. Miss Lois Wells will lead us in a "Festival of Worship." Those who wish 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. □

Did you watch the recent television series called *Roots* by Alex Haley? I didn't happen to see it, but I'm sure that it attracted thousands of viewers and stirred up much interest in tracing family trees. As so often happens, my mind began drawing parallels between this current interest in roots and the spiritual roots of a Christian. Actually there are many similarities and I would like to share with you some of my personal battles with bad roots and also my search for healthy and meaningful ones.

First of all, I firmly believe that there are roots in all of us that block our real and normal growth as Christians. Each one will have to examine his own life to see what these might be. For me, there were roots of bitterness. Hebrews 12:15 says, "...Watch out that no bitterness takes root among you, for as it springs up it causes deep trouble, hurting many in their spiritual lives" (LB). I knew that jealousy, resentment, hurt and pride were all bottled up inside of me and I couldn't get rid of them, no matter how hard I tried. Then one day, high on a mountaintop in beautiful Colorado, the Lord showed me through a friend that He was ready to perform divine surgery. But was I ready? This seething mass had been a part of me for so long. It had been directed toward one person, but I know now that it was a stronghold of Satan in me. Yes, I did want to have it removed! So we prayed. Simply and with childlike words of faith we asked for God to remove this cancer-like sin and then to fill that void with His love. And it happened. I knew that He had done a real work that day in me—one of the changes took form in His showing me a whole new dimension in the old chorus, "I've got the love of Jesus, love of Jesus, down in my heart!"

So the root had been taken out. But the stems, leaves, and fruit had to wither and drop off. It has taken time, but God has, and still is, healing that particular relationship. Only He could do it!

Fruits of the Root

Some of the fruits of this root of bitterness look like this: criticalness, distrust, depression, insensitivity, pride, and tension. Not very attractive fruits are they?

Another root is found in First Timothy 6:10—that of desire for temporal things. While this one didn't have quite the stronghold that bitterness had, I have seen that I had some of the "stems and leaves" of this one in my life too. This is what they looked like: anxiety, doubt, indecision, over-aggressiveness, inferiority, worry. How did this root come out? The same way—admitting that it was there to myself and to God (and sometimes to another person helps), asking God to remove it, make restitution where necessary, and then ask God to fill that void with His seed of Love.

Getting rid of inferior roots is only a part of our Christian growth. In Mark 4:16, Jesus tells the story of the sower and the seed. The second type of ground that seed was sown on was rocky and hard. The good seed dried out very soon because there were no roots.

Obviously then, some kind of roots are necessary! Would tracing your family background do—at least the "good ones"? How about faithful church attendance and related church work? Wouldn't these count as good roots? Paul the apostle in Phil. 3, recounts his credentials and roots. The best of the best of his day. His moral, religious life, his

culture and race and then he announced that all of this equaled zero! Why? Because the only important root Paul said was to "know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death" (Phil. 3:10 NAS).

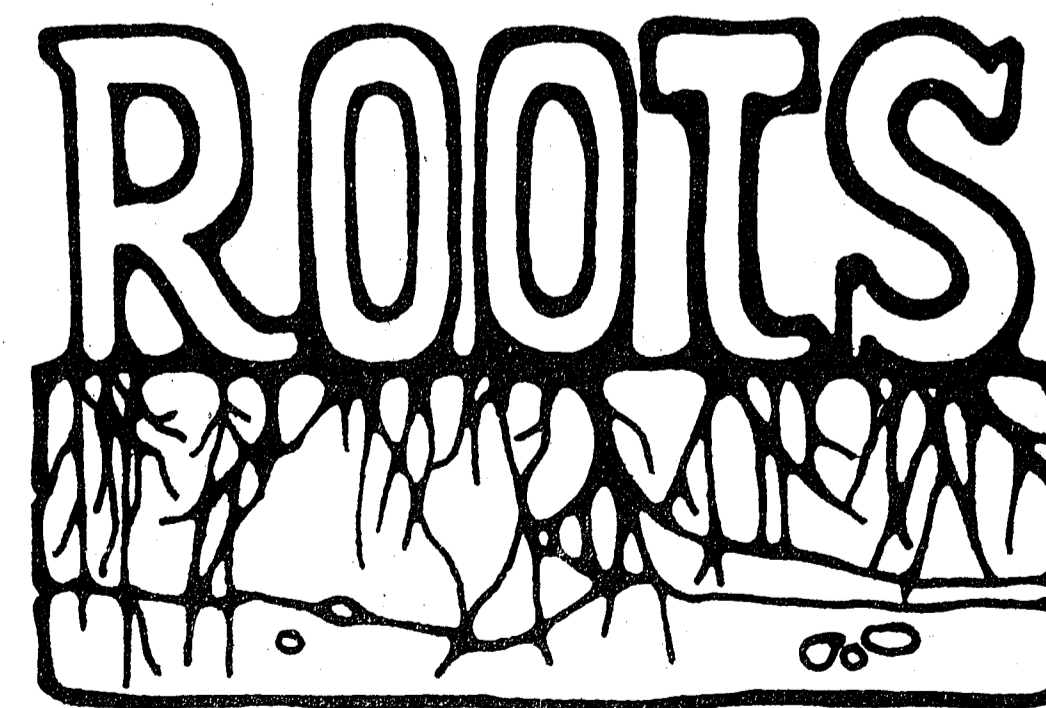
But how does this work in the last half of the twentieth century? Recently I spent a week in Florida at a spiritual life retreat. I really didn't know why I had gone, except that the invitation had been given for a free trip to the Sunshine State during the middle of a very severe winter in New York State. Coupled with that was the real enjoyment of Christian fellowship for some nine days. But when I arrived, it wasn't long before I began to sense that there was to be something very special about this week. Someone said to me, "May, God has sent you here. Listen for Him to speak to you and if He just says one word, it will be enough."

The word came. Not right then—until I'd been home for several weeks. The word was "die." "Me, Lord? Why, I've been a Christian for well over twenty-five years now. I have enjoyed serving You, I have helped others to know You, too. Die? How?"

And the Lord said, "you've never died to yourself. You've been serving Me, yes, but out of your 'self.' You've worked hard for Me, yes, but that's just the trouble—you've been doing it. Now die. And let Me do it all."

So I made a very sincere surrender of everything that I considered mine. Plus myself. I then went to my own funeral after which I had a coronation celebration, making Jesus my Lord over all. I did this entirely by faith. Romans 6:6, 11, 13.

(continued on page 28)



By Mayola W. Warner
Oneida, N.Y.

-This is the third in a series of nine articles on the fruits of the spirit as recorded in Galatians 5:22-23. "As vine, Lord Jesus, you are the source of my life. This life that flows into me bursts forth into the fruit of Christlikeness. Lord, help me to let your fruit be produced in my life."

Stephan F. Saunders
Adams Center, 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 credible as some of them may seem, they can be only lies and fabrications resulting from the influence of Satan, trying to keep us from the real source of peace.

How timely it is, then, that the Lord should be pouring forth His Spirit at this period in history. How significant it is that He should be demonstrating His power, power that is changing lives and giving peace. As we grow in deeper communion with God we are made aware of the fuller spiritual meaning of His power as is evidenced in the FRUITS. Peace, being one of the "Fruits of the Spirit," is then a necessity for every Christian life.

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 16:13, 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

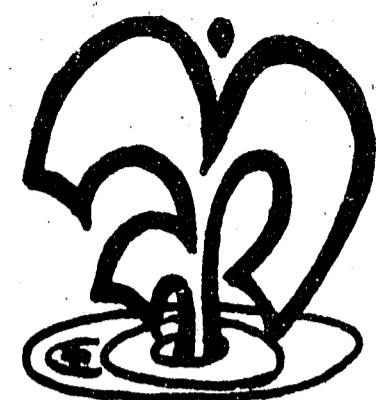
said, in Mark 9:50, "Have peace with one another." This is not just a simple statement to get along with each other, but rather, in context, is a mandate to live in one accord. One of the significant factors at the time of the outpouring of the Holy Spirit at Pentecost was that they were "all with one 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 likeminded one toward another according to Jesus Christ; that you may with one mind and 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)



Stephan Saunders is pastor of the Adams Center, N.Y., Seventh Day Baptist Church.



SOURCES FOR ENABLERS OF CHRISTIAN GROWTH

Seventh Day Baptists will find much inspiration and enlightenment about the peoples of Jamaica and Guyana where we have so many friends.

NEW MISSION FOR A NEW PEOPLE: Voices from the Caribbean

David I. Mitchell, editor.
New York: Friendship Press,
1977, \$2.75.

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 backdrop of a blue seas, white sands paradise, and beyond the customary orbit of airport, in-bond shop and restaurant to appreciate and partake of the aspirations of "the new race" of Caribbean peoples. Editor David Mitchell calls upon authoritative voices from the Caribbean to define the new Caribbean reality. They speak of Cuba and of American business, of youth and of the church, of Canadian banks and Caribbean farming. But most of all they speak of the Caribbean people, their multi-racial and multiethnic mix as dazzling as the Caribbean sun.

"It is our hope," says Mitchell, "that this book will help our North American friends know us better and encourage them, in the name of Christ, to stoop with us to lift our burdens. By informed lobbying of their own governments they can enable us to breathe more freely, act responsibly in more genuine freedom, and bridge the widening

chasm that commits so many of our people to increasing poverty, growing employment, and ultimate rebellion."

This book is for travelers and armchair travelers, for church members and all who would hear the new mission from a new people. □

PICTURE THE PEOPLE OF THE CARIBBEAN

New York: Friendship Press, 1977
by Joyce Bailey and Michael Dash.
80 pp. Photos. \$2.95

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 sixteen 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) Leeward 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?

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 statistical or abstract or commercial or tourist terms. It'll be people...□

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. 07061, so you don't miss a single issue!

MISSION

NOTES

focus

"Where there
is no vision
the people
perish"

*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 I was 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 publication a new name—UPDATE. "EE3" now centers on the overall concerns lifted up in Church Growth and the "3" relates to, "Evangelizing/Discipling/Church Nurture." Those who wish to receive free the monthly publication should send their name, address, city, state, zip code to: EVANGELISM EXPLOSION III International, P.O. Box 23820, 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. Harawa is the pastor and Northern SDB Association director who now lives in a rented house. Individual gifts of \$400 have already been forwarded 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 medicine without cure. One day our SDB native missionary, Bro. Benedicto Sanchez, prayed for them. My, what a miracle. Immediately they were cured from insanity! We have experienced so 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—Nortonville, KS; Schenectady, NY and Waterford, CT/Westerly, RI. The last project is sharing the workers. July is the month of "action" and service so let us remember our SCSC workers in their unique and vital ministries! Encourage youth to consider their participation in 1978.

*BURMA—Pastor L. Sawi 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 \$3,600 is to be sent.

PRAYER

CORNER

A Prayer Reminder for Each Day!

August 1977

Verse for the month: "Having started the ball rolling so enthusiastically, you should carry this project through to completion just as gladly, giving whatever you can out of whatever you have. Let your enthusiastic idea at the start be equalled by your realistic action now." —2 Cor. 8:11 LB

Pray for....

- 1-Commission in its pre-Conference session
- 2-Summer Christian Service Corps-evaluation day
- 3-For Pre-Con Retreats which begin today
- 4-Commission/Planning Committee meeting today
- 5-Conference President Delmer E. Van Horn
- 6-Our World Mission financial needs this month
- 7-Those travelling to Conference
- 8-Conference Interest Committee chairmen
- 9-Ad Hoc Committee report and action
- 10-Pastor Gabriel Bejjani, Riverside, CA
- 11-Rev. John Wimber, COMMITMENT TO GROWTH consultant
- 12-For new vision and action by Seventh Day Baptists
- 13-Conference Sabbath, Clarksville, AR
- 14-Praise the Lord for His leading/blessings
- 15-For our newly elected Conference officers
- 16-Conference President Richard D. Shepard
- 17-Medical work in Malawi, Africa
- 18-Church extension pastor: Robert Babcock
- 19-COMMITMENT TO GROWTH plans in my church
- 20-for my Sabbath school officers/teachers
- 21-Douglas and Jane Mackintosh, Kingston, Jamaica
- 22-Lone Sabbathkeepers
- 23-Menzo and Audrey Fuller, Blantyre, Malawi
- 24-Pastor John Peil, Blountville, TN
- 25-Pastor Sam Peters, Georgetown, Guyana
- 26-Auckland, New Zealand, church
- 27-For creative Sabbath observance
- 28-Pastor Joe A. Samuels, Kingston, Jamaica
- 29-Students preparing for the ministry
- 30-S.D.B.'s in Mexico
- 31-Stewardship of time, talent, and treasure

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



Dora Kenyon Degen Norwood

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, sixteen years of wifehood in New York and Philadelphia, graduate study in Boston, retirement vacations in Florida. But the phrase "returned to Alfred" has been the motif of Dora Kenyon Degen Norwood's first hundred years.

This house of many birthdays was built in 1873-74 by Mrs. Norwood's grandfather, Martin Babcock, and her father, Professor-later acting President-A.B. Kenyon, of Alfred University. 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.

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

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 Ledges 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 lock 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 came college. No need to go away for that! She majored in English and Latin. Lyceums provided fraternity, competition and fun. Dora was an "Alfredian." Pictures of that time record some of the hilarity and pranks that were a part of her college life. After graduation in 1898 she moved from a scholar's bench to the front of the class and became a teacher at the Academy.

Her classes met in the large colonial-style building with the quill on top, which is the "dowager duchess" on today's campus. Now known as Alumni Hall, it was then called The Chapel.

At the time the young teacher was introducing not-always-willing youngsters from surrounding counties to "The Merchant of Venice" and "amo,

amas, amat," and Prof. Fred Place, college environmentalist, who was busy identifying sixty varieties of trees on the hillside campus. Some of these still shade the path "Miss Kenyon" took to her classes.

In many ways life was not so very different then. As maid of honor at the wedding of a college classmate, Dora met George C.R. Degen, a charming gentleman from New York, who was best man. She married him three years later.

The story of the next sixteen years of Dora's 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.) Soon, at President Booth C. Davis's request, she accepted the post of Alfred University's first dean of women.

In 1954, eight years after her retirement, she married Dr. J. Nelson Norwood, then the recently retired president of Alfred University. Again the birthday house had "Mr. and Mrs." tenants, and it was here that

Dr. Norwood wrote "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, 95, 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, M. 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, fussing with a balky hearing 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.



Agnes Kenyon Clarke Bond

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 the 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

Goals for Seventh Day Baptists

In the view of the Ad Hoc Committee, major denominational objectives are the following:

1. To proclaim effectively the full gospel message including the values and the claims of the seventh day Sabbath.
2. To assist all members, both new and those already established, to grow to their full Christian potential and to become effective "reproducing members."

Clarification Regarding "Final Authority"

Out of the study of the Task Force and the Ad Hoc Committee has come persistent questions about "final authority" within the denomination. Accordingly, the Ad Hoc Committee has reevaluated this matter and presents the following explanation:

"Having the congregational form of church government, Seventh Day Baptists invest 'final authority' and responsibility regarding all denominational matters in the local churches. These churches comprise the membership of General Conference. The churches indicate their views and their wishes through their delegates at the sessions of General Conference.

"Various committees, boards and agencies are provided with funds and are assigned areas of responsibility in which they have important discretionary authority. That authority is exercised within the framework of the policies, goals, and guidelines of the churches expressed in actions taken at General Conference. Such committees, boards, and agencies, acting with their best judgment within these guidelines, have much executive authority. They should recognize, however, that all of their decisions are subject to the review and to the will of the General Conference of Seventh Day Baptist churches." □

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 take 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.

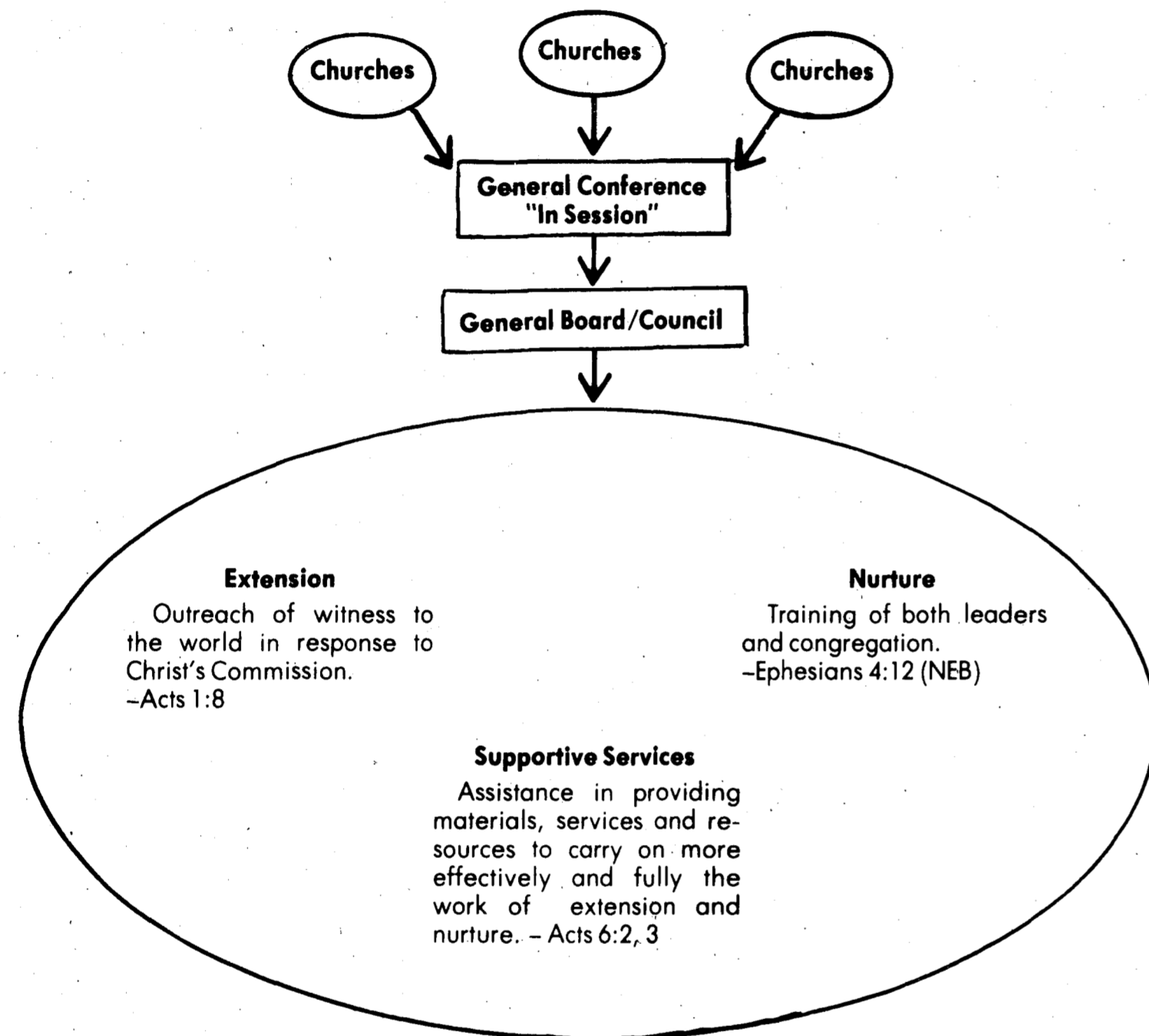
The Concept of Full Circle Ministry

Response to study of Task Force Recommendations #3 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



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 on 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 868, 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.

The third characteristic of a growing church is a strong commitment to EDIFICATION OF THE SAINTS.

Some call it discipleship, others call it Christian Education, others have their own names. Whatever, it involves the basic provision of building the spiritual strength of the body of believers. Inward growth is the necessary complement of outward growth.

A fourth characteristic is a strong commitment to PEOPLE.

A growing church must also be a caring church. It must care about the physical and social needs of people in addition to their spiritual needs.

The fifth characteristic of a growing church is a strong commitment to GROWTH AS A GOAL.

In addition to a goal of external growth, our projection must also include a definite plan to reproduce other congregations. Someone has said, "The real fruit of a peach tree is not peaches, but another peach tree." Perhaps it is also true that the ultimate fruit of a church is another church.

Still a sixth characteristic of a growing church is a strong commitment to the POSSIBILITY OF CHANGE.

Some churches continue to resist exploring . . . innovations . . .

The apostle Paul was an innovator. Not simply to be different; but because he wanted to reach people for Christ. Consider what he says in First Corinthians 9:22, 23.

Paul was also personally flexible. He says to the Philippians, "I have learned to be content, whatever the circumstances."

Just as the Lord would have individuals be flexible in all circumstances of life, so He would have local churches be able to adjust and change as the needs arise.

A seventh characteristic of a growing church is a strong commitment to SACRIFICE AND FAITHFULNESS.

The Lord places a high priority on faithfulness. In First Corinthians 4:2 we are told, "It is required that those who have been given a trust must prove faithful."

A growing church is characterized by men and women who are freely giving of their time, their resources, and their substance so that Christ might be honored and His ministry advanced.

In the growing churches of the New Testament, we see the basis of eternal principles of growth and outreach. A new growth pattern for Seventh Day Baptist churches, with that eternal basis, has been established. Praise the Lord!

Apparently, we are not content with seven last words. We are determined to apply—WITH STRONG COMMITMENT—the seven forward-looking principles outlined above.

WHAT IS PAST IS SIMPLY PROLOGUE! □

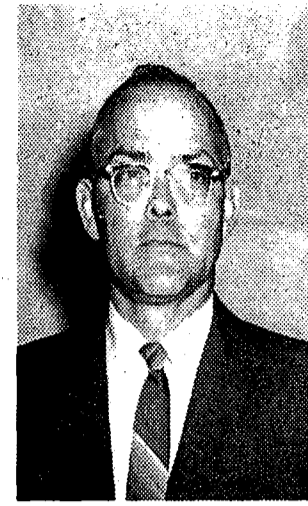
DAILY MORNING BIBLE STUDIES



Monday - Faith
Tuesday - Prayer
Rev. Glen Warner



Wednesday
- Stewardship
Rev. Russell Johnson

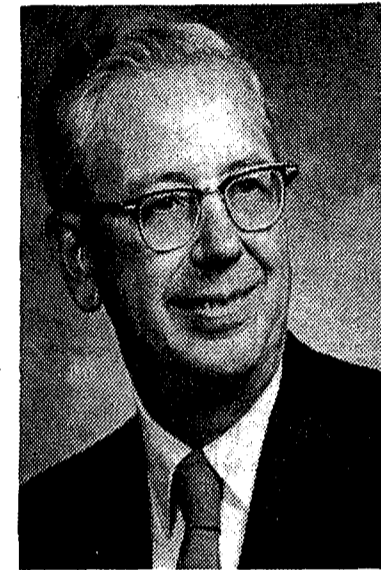


Thursday - Sabbath
Observance
Friday - Servant People
Rev. Paul Osborn



Friday evening
Praise Service
directed by
Miss Lois Wells

CONFERENCE 1977



*Come to Conference expecting the
Impossible to happen.*

**"JESUS IS HERE - ANYTHING
CAN HAPPEN!"**

-President Delmer E. Van Horn

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 SDB General Conference, Box 868, Plainfield, NJ 07061 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. Maleta Babcock are in charge of the nightly coffee hours and the Sunday evening reception. □

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 Wimber 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.

ROGERS RECEIVES DOCTORATE

*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.

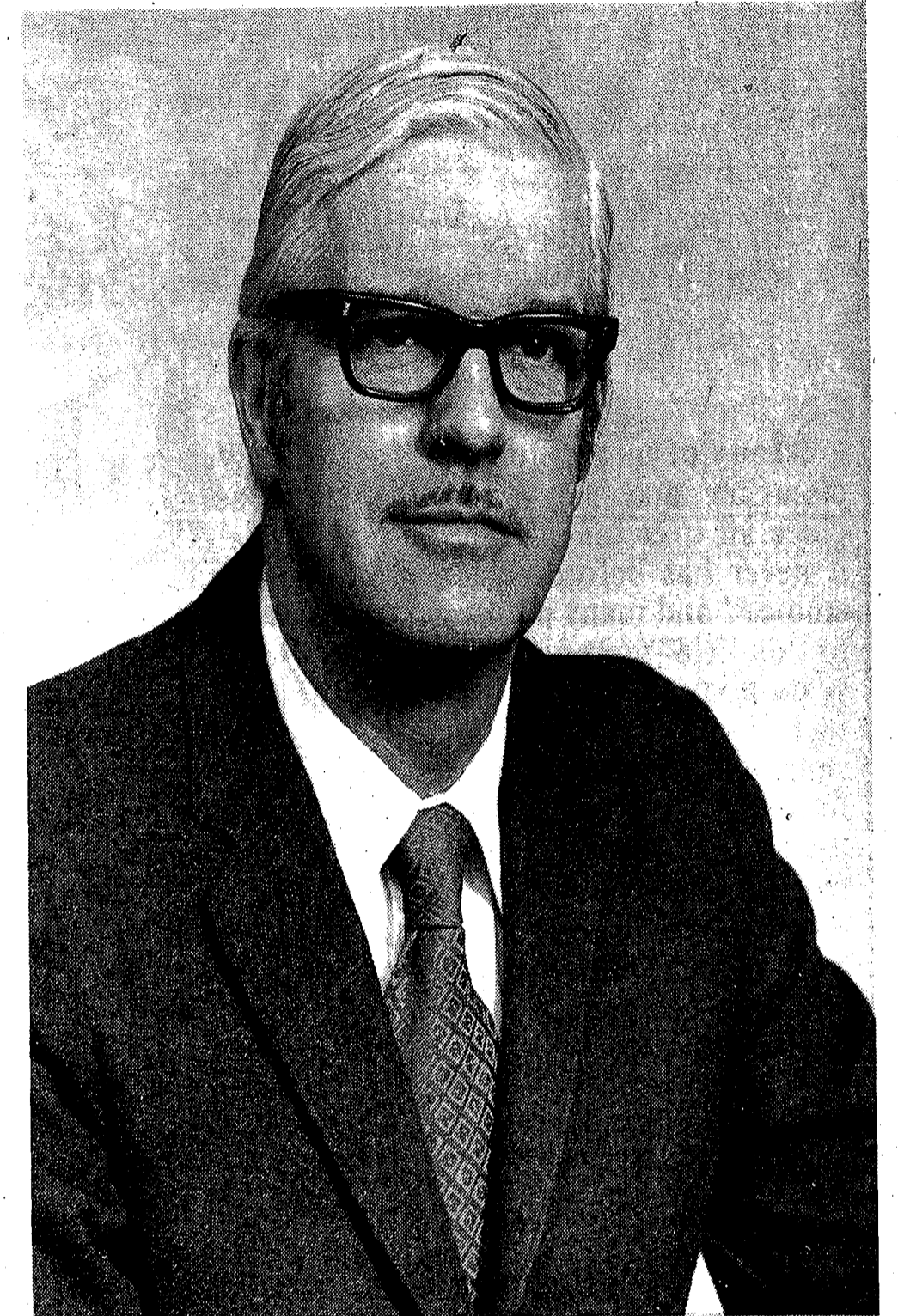
He is also a man of the cloth and in this area he also exemplifies what Alfred has meant from its beginning. Al Rogers has a generosity of spirit and giving which is the essence of human compassion. He cares about people and is willing to take the time to deal with them on a personal basis. His sermons 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 University 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. Carleton B. Moore of Tempe, Ariz.



WOMEN'S SOCIETY
-Madeline Fitz Randolph

Many of us are studying the Bible. We are reading, discussing, and finding new truths. This activity is taking place all over our nation, yes, even over the 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 outside copy these verses: Psalm 37:5-8; Proverbs 3:4-5.
- * Write your prayer, describing your problem, your concerns, 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 McQueen, 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 read 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)

The Church In Action

NEWS FROM THE CHURCHES



Pastor Havens, Mrs. Havens, Miss Bernice Whipple

PASTOR HAVENS INSTALLED AT PAWCATUCK

WESTERLY, R.I.—On April 2, 1977, Pastor Russell W. Havens was installed as minister of the Pawcatuck Seventh Day Baptist Church, Westerly, R.I. The invocation was given by the Rev. Everett T. Harris, president of the Seventh Day Baptist Missionary Society. The Scripture lesson (1 Peter 5:1-11) was read by Deacon Maurice M. Young. Mrs. Paula L. Havens sang the hymn, "Fill All My Vision." The sermon was delivered by the Rev. Herbert E. Saunders, dean of the Center on Ministry. A Covenant of Dedication was led by Mr. Hiram W. Barber III, president of the congregation. The installation prayer was delivered by the Rev. Leon R. Lawton, executive vice-president of the Seventh Day Baptist Missionary Society. Greetings were presented by Dr. K. Duane Hurley, representing the Seventh Day Baptist General Conference, and by the Rev. Harold Lambe, minister of Pleasant Street Baptist Church, Westerly. Mrs. Kathy Miller served as the organist. A reception followed in the vestry of the church with refreshments served by the ladies of the church. Miss Bernice Whipple poured. □

● The Stonefort, Ill., SDB Church celebrated its 106th anniversary on May 21. Rev. Francis Saunders of the Farina church brought the message which was followed by a Communion service. The Rev. Carlos McSparin is pastor at Stonefort.

SEMIANNUAL MEETINGS HELD

DODGE CENTER, MN.—The Dodge Center church hosted the spring meeting of the Semiannual Meetings the first weekend in May. The Rev. Don Sanford was the guest speaker and challenged us to consider ourselves a "chosen" people rather than a "peculiar" people as mentioned in the Lamsa translation of First Pet. 2:1-16. After mentioning some of the encouraging things that are happening in our churches and among our ministerial students, he challenged us to not use our freedom maliciously but to honor God and the Holy Spirit. In the afternoon session he and Bob Austin presented more interesting things gleaned from the Commission and Planning Committee meetings. They also reported the suggestions coming from the Ad Hoc Committee.

The Friday evening Singspiration service was an inspirational way to start the meetings and they closed with a devotional period on Sunday morning led by Pastor Leroy Bass of New Auburn, the business meeting, and a fellowship dinner.

In addition to Rev. Don Sanford and his wife, Ilou, of Milton, Wis., several of the New Auburn, Wis., people came to attend all or part of the meetings.

Our Missionary Offering from these meetings is being sent to SCSC and we voted to contribute \$25.00 each to the Missionary Society, the Christian Social Action Committee,

and Ministerial Retirement.

Our moderator, Duane Pederson, was blessed with a baby boy, Jon Alan, early Sabbath morning. They all had been with us for the Singspiration and Duane and the girls joined us again on Sunday morning.

The officers for the fall meeting will be chosen by the New Auburn church and Ruby Langworthy of Dodge Center has accepted a four-year term as corresponding secretary-treasurer. □

—Mrs. Clare Greene

NEW YORK CELEBRATES THIRD ANNIVERSARY

NEW YORK, N.Y.— It was on April 17, one of the few pleasant days which we experienced during the month, that New York Seventh Day Baptists gathered at the Savoy Manor in the Bronx to celebrate our third anniversary in the form of a banquet and concert.

This was our first venture of this type and our faith was put through one of the strongest tests. Two Sabbaths prior to the event, the picture presented by our organizer, Deacon Franklin Ross, was very discouraging regarding sales returns. Again we allotted another of our prayer sessions to this project, of interceding to our dear Father to help those who wanted to help and those who were still wavering.

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 thankful to, and never can forget, especially at such times, our sponsor, the Plainfield Seventh Day Baptist Church, as well as all our brethren, relatives and friends who concertedly helped.

We especially thank Deacon Franklin Ross who stayed awake a little longer than the rest of us and Deacon Leonard Stewart who was recognized with a gift for selling the most tickets.

Let us not forget the performers Sister M. Calendar (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 Churches 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: "Finally, my brethren, be strong in the Lord, and in the power of his might."

The Friday evening service was a time of meditation and Communion, a most fitting beginning of the Sabbath.

Pastor and Mrs. Melvin Stephan, our delegates from the Southeastern Association, were most gracious in conducting Sabbath School classes for the children and youth while Pastor Helen Green led the adults. This is only the second year we have held Sabbath School in connection with the Association program and it proved most satisfactory.

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 comes 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 Lawton used as his topic "Believing Is 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 E. Saunders, dean of the Seventh Day Baptist Center on Ministry attended, by invitation, a seminar on "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.

Consultants for the all-day session in New York City were representatives from the United States State Department, Citibank in New York, 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 her self.

Often it was felt that there were no possible solutions to a serious world problem, but the very fact that such leaders could sit down together and discuss openly and freely their point of view was 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 moment 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 David and Judi (Sutton) Brunson and granddaughter of Trevah and Mary (Burdick) Sutton, was baptized by immersion May 8, 1977, at the Park Hills Christian Church, El Paso, Texas, by her grandfather. Assisting in the service was 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. This book is a valuable contribution to the understanding of the continuing role of Baptists in the American national experience. The full text of each paper prepared for delivery at the National Bicentennial Convocation sponsored by the Baptist Joint Committee on Public Affairs was compiled on one hardbound volume. Price: \$17.00. Order from Judson Book Stores, Valley Forge, PA 19481.

● *Meet Terry*, a recording of music by Terry Anne Meeuwesen, Miss America of 1973 who appeared at Conference last year, is now 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 singing, prayer, and some short messages.

The main goal of all three was to give praise to our Heavenly Father. Bro. Krispijn from the Amsterdam church gave a message on trials and temptations. He asked the question how we could be thankful for trials and see them as part of our Christian growth, instead of a terrible burden.

When we stay close to God and keep looking upon 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. Wiets Dijk read a poem for us and we had the privilege of listening to a message by Mr. James Wood from the Committee of Baptist Public Affairs in Washington, D.C. Mr. Wood had been at a Conference on religious freedom in Amsterdam.

He told us something about his work and the wider fellowship of Baptists all around the world. After the closing hymn we prayed the Lord's Prayer and had a time of sharing during the coffee break. Many of us spoke to Mr. Wood and asked him questions.

After a good sleep we came together again on Sabbath morning for the worship service led by Pastor Jaap Nieuwstraten 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 and John 7:25-39. The ladies' quartet sang for us again and Jaap spoke about the Living Water. A girl once asked her Mom, "What is living water?" The answer was, "Water with fizz." In one way this is true because the Living Water of the Lord wants to bubble and to get out of the bottle of our



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.



(photos-courtesy of John Farenhorst)

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.

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 out. Sometime we have to dig very deep in our heart to find all the dirt, but when we do it will be a fountain of pure water that flows up. We must believe in the clean 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 not doubt the power of the Well 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. 11:23-29 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 God's 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 Wiets Dijk and Frits Nieuwstraten. The evening was used for the sale of many things made by our Ladies' Aid. "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.

ROOTS

(continued from page 9)

The next morning I woke up very early, anxious to get up and be with Jesus. It was exciting and a more personal relationship with Him started to develop than I had ever known.

For some time, I couldn't understand all that was happening to me, but the parallel kept coming to me of the history of the Israelites. I, as they, had been delivered out of Egypt long ago, but I had been wandering around in the wilderness of "self-effort, self-righteousness, self-consciousness," etc., and now by faith, I'd been taken across Jordan into the "rest" of the Promised Land. I knew that there would be many battles. Many giants were undoubtedly going to be there. But also, according to His word, that as long as I let Him be my life, and fight my battles, that I had nothing to fear. Deuteronomy 31:3 says, "It is the Lord your God who will cross ahead of you; He will destroy these nations before you. Be strong and courageous, do not be afraid or tremble at them, for the Lord your God is the one who goes with you. He will not fail you or forsake you. Do not fear or be dismayed."

How to Discover Meaningful Roots

How does this apply to finding meaningful roots? Simply this: One has to die, as a seed planted in the soil...give up...surrender. Then let your roots go down into the soil of God's marvelous love, Ephesians 3:18, to strengthen your inner person. This involves discipline. Notice how close this word is to disciple? Both spiritual and physical discipline. Most of us know what is right and good for us much more than we practice it.

Then as we consistently, daily, let our roots draw up from His abundant resources, we will find that we are healthy and growing Christians, vitally alive and full of joy.

Why? Because God says so... "Let your roots grow down into Him and draw up nourishment from Him. See that you go on growing in 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. 2:7

PRESIDENT CARTER OFFERS NEW HOPE FOR AMERICA

(continued from page 4)

in as President, the nation relaxed for the first time in a decade. As refreshing as a cooling summer shower on a sweltering July day was the new administration of Gerry Ford. He prevented the nation from going to pieces until a new President could be elected.

Then a new face appeared on the scene. Little-known Jimmy Carter, peanut farmer from the rural southern hamlet of Plains, a former governor of the state of Georgia, said he wanted to be President of the United States. He faced an uphill battle all the way. He had no national public record to make him known. He was from the rebel South, which has been misunderstood and underestimated for a century following the War Between the States. He was even a devout evangelical Christian, from a denomination—the Southern Baptist Convention—which has also been misunderstood, underestimated, and misrepresented by many since its beginning in 1845.

The enigma of Jimmy Carter continued through the campaign, during the post-election days, and right into the White House. The established order, the traditional politicians, and political news analysts are baffled at the unorthodox approach of the new President. He carries his own luggage. He moved to Washington in a peanut warehouse truck. He walked down Pennsylvania Avenue in the bitter cold as a "people's" President. He had never been in the White House before he moved in on inauguration day.

Carter's 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

WOMEN'S SOCIETY

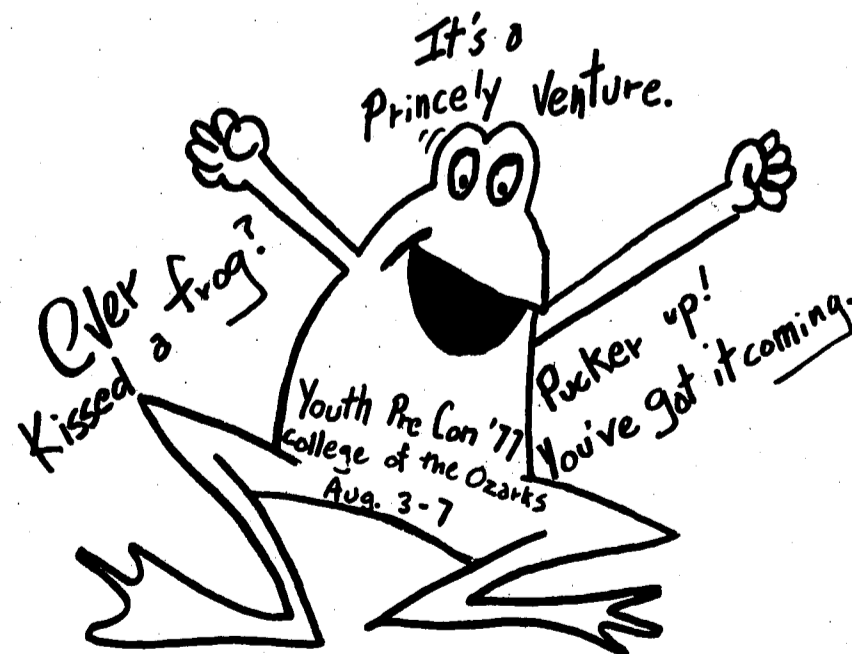
(continued from page 22)

The Meditation: Using the suggested topic, introduce your own ideas, or ideas you have researched that have to do with this theme. Care and 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.

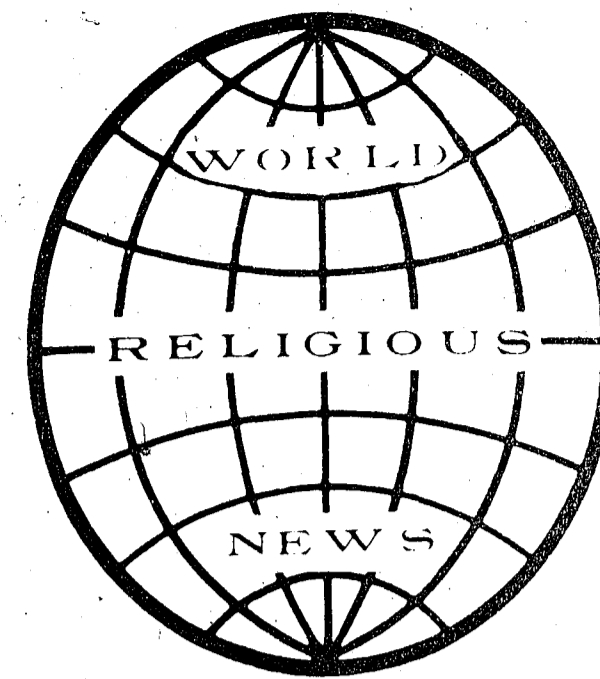
Poetry: This can be a beautiful link between your meditation and a prayer which follows. Do not attempt to be dramatic, but gentle with your audience, says Mrs. McQueen.

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 do 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, confidingly, 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.



The Sabbath Recorder



A COMMENDATION OF THE PRESIDENT OF THE UNITED STATES FROM THE BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS

In his inaugural address on January 20, 1977, President Jimmy Carter dealt forthrightly with the issues of human rights and disarmament. He stated in part: "Our commitment to human rights must be absolute...The world is still engaged in a massive armaments race designed to insure continuing equivalent strength among potential adversaries. We pledge perseverance and wisdom in our efforts to limit the world's armaments to those necessary for each nation's own domestic safety. And we will move this year a step toward our ultimate goal—the elimination of all nuclear weapons from this earth."

Since his inauguration, the President, by word and by deed, has clearly sought to protect and to defend human rights at home and abroad. He has also initiated talks and has undertaken actions which could halt the proliferation of nuclear weapons so as to bring about worldwide arms limitations.

For the enunciation of these policy goals and for the actions which have been undertaken to achieve them, the Baptist Joint Committee on Public Affairs commends President Carter and pledges to him its prayerful support of continued efforts to achieve a world of freedom, justice, and peace.

—Adopted by the Baptist Joint Committee on Public Affairs
March 8, 1977
Washington, D.C.

POETRY WANTED FOR PUBLICATION

The National Society of Published Poets is compiling a book of religious poems. If any of our readers have religious poems that you would like this society to consider for publication, they should be submitted soon. Send your original poem with a self-addressed envelope to: Religious Poems, P.O. Box 1976, Riverview, FL 33569.

"BORN AGAIN" THEME OF NEW SCRIPTURE PUBLICATION

NEW YORK—"Born again," an evangelical phrase that became familiar to millions of Americans after President Jimmy Carter referred to it during his campaign, is the theme of a new Scripture publication by the American Bible Society.

On one side of the leaflet is a passage from the Gospel of John (3:1-17) in the traditional King James Version in which Jesus gives His answer to Nicodemus, who asks how a grown man can be born again. On the other side the title "Born Again" in white lettering appears alone against a royal blue background.

The new Scripture selection is an ideal tool for personal evangelism. It can be ordered from the American Bible Society, 1865 Broadway, New York, New York 10023, at the price of \$1.58 per set of 100 (Order #06333).

ADVENTISTS TO APPEAL EQUAL PAY RULING

Seventh-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 spokesman called the case a "test...on what authority the government has to step into the internal workings of the church." Judge Real's decision held that it is not "excessive entanglement" of church and state to allow the Wage and Hour Division of the Department of Labor to make a finding that the Adventist church in California discriminated by sex in its pay rates.

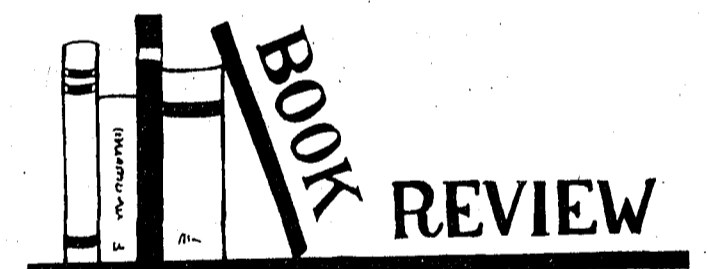
FRUITS OF THE SPIRIT (continued from page 11)

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 oneness of 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, 7-8).



Seven Things Children Need, Rev. John M. Drescher. Herald Press, \$1.95. Available at your local Christian bookstore.

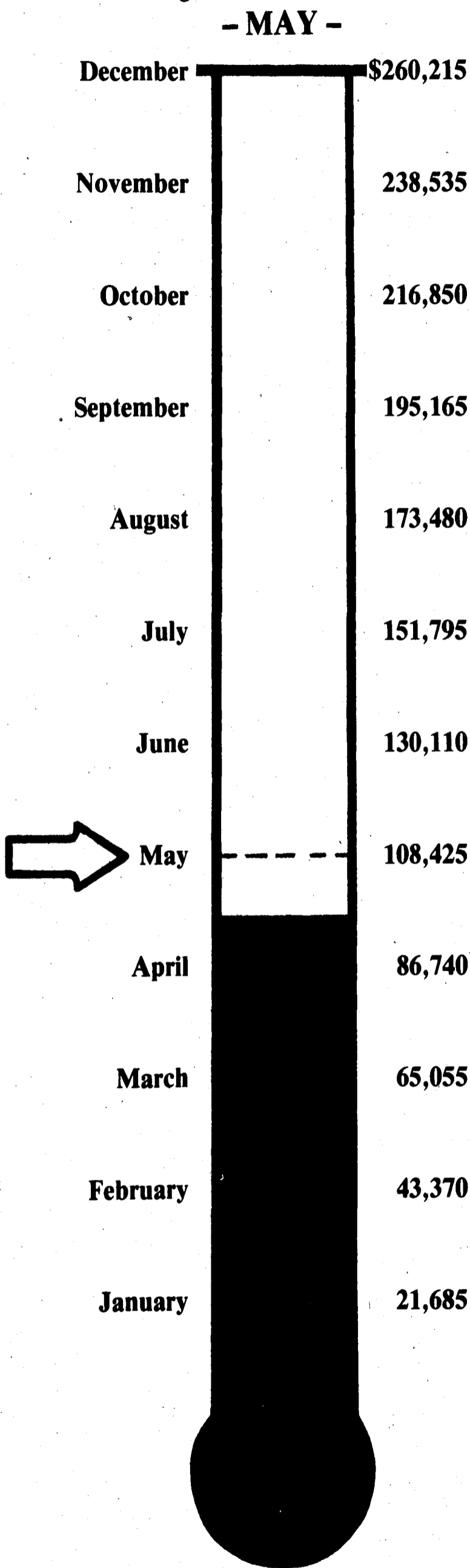
The author discusses the task of raising children and points out seven things that he feels are basic to the growing child. The seven things are: significance, security, acceptance, love, praise, discipline, and God.

Although the book is concerned primarily with children, it is not so much child-centered as person-centered. Children are seen as part of the larger constellation of the family in its world.

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.

Seventh Day Baptist Ministries and Outreach

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



"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!

OUR WORLD MISSION

Budgetary Goals

Church or Group	Suggested "Target"	May OWM	5 mos. total OWM and Reported Bds.
Adams Center NY	\$ 1,500	\$	\$ 390.10
Albion WI	1,800	93.48	506.41
Alfred NY	9,500	508.25	3,146.75
Alfred Station NY	6,000	837.87	1,908.37
Ashaway RI	7,600	354.25	1,923.33
Associations and Groups	8,000	156.25	4,835.70
Battle Creek MI	12,000	2,044.97	5,554.10
Bay Area CA	650	60.00	213.40
Berea WV	750	65.00	265.00
Berlin NY	4,000	398.07	1,164.85
Boulder CO	5,000	350.56	1,989.27
Brookfield NY	750		320.70
Columbus OH	4,500	420.80	1,418.80
Dallas-Ft. Worth TX			50.00
Daytona Beach FL	4,200	492.63	1,629.45
Denver CO	17,000	2,105.98	6,333.94
DeRuyter NY	2,300	437.00	1,059.20
Dodge Center MN	6,500	1,442.06	3,044.42
Farina IL	1,200	109.75	407.40
Fouke AR	1,800	100.00	370.79
Hebron PA	2,500	176.71	905.81
Hopkinton RI	350		180.00
Houston TX	1,000		683.00
Individuals	3,000		314.00
Irvington NJ	2,500		1,850.00
Kansas City MO	2,000	108.16	504.21
Leonardsville NY	300		25.00
Little Genesee NY	3,200	828.00	1,947.85
Little Rock AR	1,200	42.73	340.30
Los Angeles CA	9,300		3,040.89
Lost Creek WV	5,000		2,264.54
Marlboro NJ	6,500	380.32	2,156.42
Middle Island WV	850	110.00	350.00
Milton WI	23,000	3,679.18	10,306.00
Milton Junction WI			274.00
New Auburn WI	2,500	120.80	484.13
New York NY	1,500		750.00
North Jersey NJ	2,500	113.43	724.72
North Loup NE	8,000	1,600.00	3,006.80
Nortonville KS	4,500	597.00	1,643.70
Paint Rock AL	1,700	316.15	526.38
Phoenix AZ			225.00
Plainfield NJ	7,500	368.75	3,445.00
Putnam County FL	750		
Richburg NY	3,250	58.00	1,924.83
Riverside CA	13,200	745.00	5,127.89
Rockville RI	700		90.00
Salem WV	7,500	264.72	1,429.79
Salemville PA	2,000		345.00
Schenectady NY	600		110.00
Seattle WA	3,300	194.48	692.27
Shiloh NJ	14,500	1,767.73	4,695.15
Stonefort IL	1,000	30.00	260.00
Texarkana AR	500	46.69	91.69
Verona NY	3,500	272.00	1,226.43
Walworth WI	2,200	200.00	931.00
Washington DC	4,500	350.00	2,339.00
Waterford CT	4,000	454.27	1,324.49
Westerly RI	8,000		2,044.68
White Cloud MI	1,800	193.28	520.91
Total	\$255,250*	\$23,024.32	\$95,632.86
Non-Budget		155.00	
Total To Disburse		\$23,179.32	

MAY SUMMARY

1977 Budget		\$260,215.00
Receipts for five months:		
OWM Treasurer	\$86,062.73	
Boards Reported	9,570.13	95,632.86
To be raised by December 31, 1977		\$164,582.14
Percentage of year elapsed		41.67%
Percentage of budget raised		36.75%
Five months: Due		\$108,422.95
Raised		95,632.86
Arrears		\$ 12,790.09

Gordon Sanford, OWM Treasurer

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 to 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, faces a crisis in human relations.

Today we seem to trust in things - not in people. Because we do not trust the Communists we have built for ourselves huge arsenals of weapons - in which we have placed our trust. Because we are not quite sure we can trust those around us we have to rely on locks, chains, dogs, and alarm systems in our homes and places of business.

Did you ever stop to think how our lives are regulated by trust? We set our electric alarm clocks at night - trusting the power to stay on and the alarm to awaken us in the morning. As we drive and come to a stoplight, we have some trust that the car who has the red will stop as we cross the intersection on green. When we go to the supermarket to shop, we trust that the check-out girl with the fleeting fingers will be accurate as she totals our purchases. Our lives are fashioned by trust in countless small and major ways. There is no way we can escape having trust in something, at some time, in some way.

Somewhere along the way, sooner or later, all of us encounter the Lucy's of this world. Then our trust is shaken, if not destroyed. We are made cautious - and some of us withhold trust entirely.

When we really think about it we find that trust is indeed the cement of human relations. It is as we trust one another that we show ourselves truly human and build a civilization of which to be proud. Perhaps the most meaningful and beautiful moments of existence are those of human relations - marriage, family, friendship, church relationships. All these are predicated on trust. All involve us in a going out, a giving of ourselves to the other.

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. □

AUGUST 7-13, COLLEGE OF THE OZARKS,
CLARKSVILLE, AR

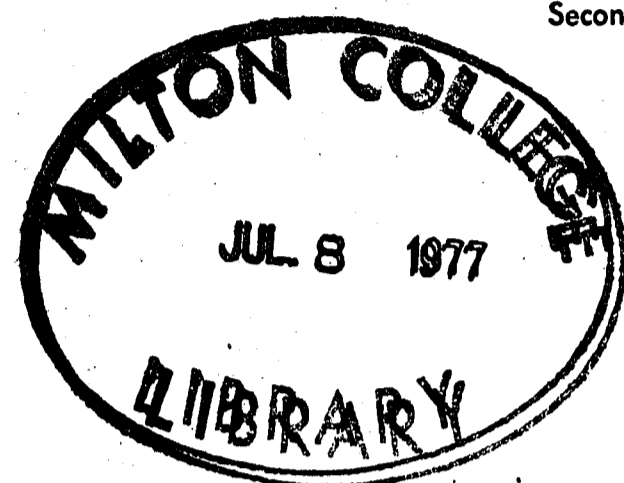
Theme Text:

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

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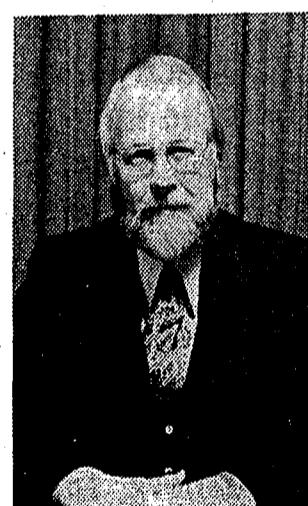
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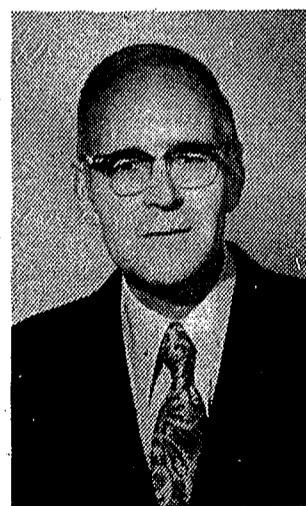
MILTON WI 53563

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."



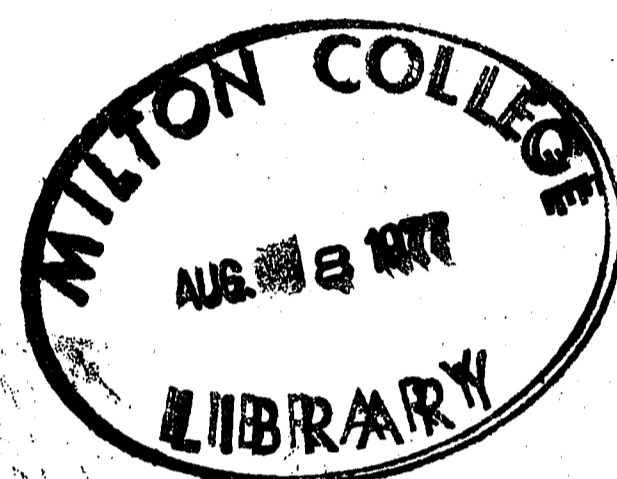
Speaking Thursday night is Deacon Leland W. Bond of Clarksburg, WV, and a member of the Lost Creek church. His topic: "Daring the Impossible Through Sabbath Observance."



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

The Sabbath Recorder

August 1977



*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*

