Conference President
Richard D. Shepard

HOUGHTON COLLEGE
HOUGHTON, NEW YORK
SPEAKERS
DATES
AUGUST 6-12, 1978

BEARING THE FRUIT

Monday evening's speaker is Dr. Edward Horsley, a member of the Denver, CO, church. He will be discussing preparation of the soil/planting the seed.

The watering/the growing will be the subject of tonight's sermon by the Rev. Russell Havens, pastor of the Pawcatuck Church in Westerly, RI.

Speaking Friday night is the pastor of the church in Seattle, WA, the Rev. Duane L. Davis. His subject is "Bearing the Fruit."

The developing of the fruit will be the subject for Sabbath morning, presented by the Rev. S. Kenneth Davis, pastor of the Battle Creek, MI, church.

He waters the earth to make it fertile.
The rivers of God will not run dry!
He prepares the earth for His people and sends them rich harvests of grain.
Psalm 65:9 LB
FALL NOT LITTLE FLOCK

"There is security in numbers." These words appear as a part of a bank commercial in California. There is a truth proclaimed by this phrase, because the game of numbers is an essential and vital game in our age. Numbers, in addition to giving security, give also a feeling of pride in belonging to a large organization, and give a constant, increasing measure of success. Any organization, including the church that cannot meet this challenge of numbers, dies out in a relatively short period of time.

I belonged to a church that claimed over five hundred million adherents throughout the world, then I joined a church of about three million members; and now the Lord has led me to the Seventh Day Baptists of about fifty thousand believers. So many strategies were going on in my mind in the form of many questions such as these: Why is this denomination so small? How is it possible that they have survived over 300 years with such a small number? How can I justify my belonging to a church that doesn't seem to have the ability to grow? Can I develop enough pride and personal satisfaction to the extent that I would want to share my faith with others? Or should I just rationalize that it is enough to lead people to Jesus only? After all why should I try to draw people to my own Seventh Day Baptist church?

The Bible spoke to me in a very clear way: God's people in Judges 6 and 7 are described as a group when they are living in caves, scared and discouraged in their attempt to hide from the Midianites. Then we were one of the most interesting I have read in may years.

How do we appreciate the Sabbath Recorder? Please accept our thanks for your continued efforts.

Mr. & Mrs. Gleason Curtis Riversdale, CA

The Sabbath Recorder

August 1978

FEAR NOT LITTLE FLOCK

by Gabriel Bejani

GOD WANTS TO CHANGE OUR ATTITUDE OF DEFEAT...WE ARE GIFTED, WE ARE ON A WINNING TEAM...WE CAN AND WILL GROW.

However, I believe that God is speaking to us through the promise found in John 11:19: "I will give them one heart, and put a new spirit within them." Notice that heart and spirit are linked together in this verse. Heart in the general sense is thought of as the center of all the sentimental romantic emotions. You Are In My Heart, and I Left My Heart in San Francisco; these songs are typical of our understanding of heart. But the Bible speaks of the heart as the center of thinking (Proverbs 13:23). Thus we can conclude from this promise that the new heart and the new spirit mean a new attitude.

We have all known or heard of a particular student who hates math, science, or maybe English. This same student will start to like the subjects that he hated because of a new teacher. We have all seen or been to some sort of a sports game. The team that is behind receives a new spirit and rallies to win because one of their teammates performed a particular play that inspired the rest. These players are the same ones who were losing, but now they have a new attitude. If this could happen in the world of sports and with students, how much easier it is for God to change the attitude of His people. God is pleading to change our attitude.

Jesus addressed His few disciples by these words, "Fear not, little flock" (Luke 12:32). I believe that Jesus was speaking to us in these words: You are few but I will be with you till the end of the world. You are the salt of the earth; you are like a mustard seed; you are like the leaven in dough; you are the light of the world. These illustrations of Jesus give the idea of

(continued on page 24)
FEAR NOT LITTLE FLOCK

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I belonged to a church that claimed over five hundred million adherents throughout the world; then I joined a church of about three million members; and now the Lord has led me to the Seventh Day Baptists of about fifty thousand believers. So many struggles were going on in my mind in the form of many questions such as these: Why is this denomination so small? How is it possible that they have survived over 300 years with such a small number? How can I justify my belonging to a church that doesn't seem to have the ability to grow? Can I develop enough pride and personal satisfaction to the extent that I would want to share my faith with others? Or should I just rationalize that it is enough to lead people to Jesus only? After all why should I try to draw people to my own Seventh Day Baptist church? On the other hand, the Bible portrays our human nature, too. Elijah was a great prophet of God who did mighty things in the name of the Lord. He who prayed for a drought and God answered; he who prayed for rain and God caused it to rain; he who slew the prophets of Baal; this same Elijah fled into the wilderness and asked the Lord to take away his life. Elijah wanted to die because he felt that he was alone (1 Kings 19:10, 14). So, it seems human to fall into such valleys and feel a "numbers" complex.

However, I believe that God is speaking to us through the promise found in 1 Kings 19:19, "I will give them one heart, and put a new spirit within them." Notice that both heart and spirit are linked together in this verse. Heart in the general sense is thought of as the center of all the sentimental romantic emotions. You Are in My Heart, and I Left My Heart in San Francisco; these songs are typical of our understanding of heart. But the Bible speaks of the heart as the center of thinking (Proverbs 4:23; 23:7). Thus we can conclude from this promise that the new heart and the new spirit mean a new attitude.

We have all known or heard of a particular student who hates math, science, or maybe English. This same student will start to like the subjects that he hated because of a new teacher. We have all seen or been to some sort of a sports game. The team that is behind receives a new spirit and rallies to win because one of their teammates performed a particular play that inspired the rest. These players are the same ones who were losing, but now they have a new attitude. If this could happen in the world of sports and with students, how much easier it is for God to change the attitude of His people. God is pledging to change our attitude.

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Back in the hills of West Virginia, in a spacious old farmhouse, lives a special servant of God, Miss Conza Meathrell. Her very active life has been a blessing to many, filled with dedicated service to God and others. She has been able to accomplish a vast amount because she worked hard and moved fast. Pastor Donald Richards said, “She has one speed — fast.”

Anyone who knows the community of Berea and the Ritchie Seventh Day Baptist Church which is there, knows Miss Conza. To think of Berea is to think of her. She has allowed God’s help to be released through her to keep the church alive and to assist the people in the community.

Conza has lived all her life in West Virginia. As a girl she became well acquainted with farm work. Her family’s land produced their food. Wheat and corn were taken to the mill to provide flour and meal for bread making. Animals provided meat, milk, and eggs. A large garden provided vegetables, many of which were canned for winter.

The family was always regular in church attendance. They traveled to the meeting in a lightweight wagon with spring seats. Conza received Christ and was baptized with spring seats. Conza has lived all her life in West Virginia. As a girl she became well acquainted with farm work. Her family’s land produced their food. Wheat and corn were taken to the mill to provide flour and meal for bread making. Animals provided meat, milk, and eggs. A large garden provided vegetables, many of which were canned for winter.

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When World War II came, many of Miss Conza’s former students went into the service. She found a ministry in writing to them. She “kept in touch with and encouraged many a lonely boy who went forth to serve his country. These young men have been everlastingly grateful for such a friend. Many were able to return to their communities better men for having experienced the divine touch which Miss Conza and her sisters could foster through their love for their students and friends.”

In 1948 she retired from teaching. Back at the farm, she shared the work and management with her brother Rupert and her sister Julia. Four years later she was called back to the Harrisville High School to complete the year when there was a vacancy left by death. This same situation occurred again five years afterward. Then, too, Conza willingly filled the need in her usual spirit of rising to serve in any emergency.

The Meathrell farm had a good reputation. The hired men of the community liked to work there because they were treated fairly and always were provided a good dinner in addition to their day’s pay. However, the workers were always somewhat discouraged. No matter how hard they tried, the women would outnumber them in the quantity of work they did. As a senior citizen, Conza was second to none in her work and could give the younger ones a merry chase trying to keep up.

It had been policy of the church at Berea to supplement the payment of their pastor by a specified amount of local food. Much of that has been provided by the Meathrell farm.

“We closed most farm activities some five years ago,” writes her sister, Draxie. “But we still plant, cultivate, and harvest a good garden in spite of cowns, opossums, groundhogs, skunks, bugs, and deer.”

Innumerable times the Meathrell sisters had descended the hill and waded the river in hip boots to bring cheer to others, as well as to provide for their own needs. Christmas of 1954 was the last that Conza and her sister Julia forded the river to take Christmas boxes to the needy of the community. Their friends in Berea wanted to help these women who had helped others so much. So the following year the community people constructed a swinging footbridge over the river at the bottom of their hill. When the plans were being made, Conza objected to such an effort for them. She said that it wasn’t necessary.

“You have done so much for all of us,” their friends replied, “You have carried things from your farm, wading the river to help the community people in need. Now we want to do something for you.”

“All right, but be sure to make it big enough for my little wagon, too,” Conza replied.

Conza stands out in our minds as a person of tremendous activity, full of service to others. She is no less concerned about the salvation of their souls. She has a deep faith in the Word of God and its power for human lives, and in the Savior who is revealed on its pages. We are confident that her prayers have helped bring many to the Lord and have helped others in Christian growth. One of the church leaders has explained that when she had her doubts about God, Conza gave her reassurance and faith.

She has participated in community revival meetings whenever they have been held, often pleading with people to surrender to the Lord. She can discuss theological questions, present Bible studies, and discuss her minister’s sermons, as well as put them into practice. One pastor of her latter years commented that she might appear to be asleep during the message, but could still tell him practically anything he said.

Throughout her years she has served her church in most of the leadership positions of both Sabbath School and church. She has been a deaconess for many years and is also now secretary and treasurer of the Sabbath School.

Her service for the Lord, however, is not limited to her own community. Her prayers have served the work of Seventh Day Baptists in foreign countries, as her letters to missionaries have proved. After a theft at Makapwa Mission in 1963, she spoke out in need of support by writing a letter to the editor of the Sabbath Recorder.2

Her church clerk, Miss Leola Welch, has written, “She never misses Sabbath School or church whenever there is a way for her to be there, even at age ninety-two. I have even known her to walk the two miles with snow on the ground since I have been a member.”

May God crown her remaining years with His peace and love and hope. We thank Him for the privilege of knowing this extraordinary Christian.1


August 1978
The oft told story of the three stone cutters illustrates contemporary attitudes toward work as a part of one's life. When asked what he was doing, the first man remarked that he was chiseling a stone. He had been given a job to do and he did it, letting the chips fall about him till he saw little beyond the stone, his hammer and his chisel.

The second stonecutter replied that he was fitting a particular stone for a particular niche in the wall. He took great pains to see that his stone was the proper shape and size. Perhaps years later he would be able to point out to his children or grandchildren the very stones which he had cut.

The third stonecutter, when asked what he was doing, replied that he was building a cathedral. He could see himself as having a part in the construction of the whole, and undoubtedly his work was much more pleasing to him.

One of the tragedies of modern man in his industrialized society is the extent to which a worker has become detached from the finished product of his labor. The farmer as he harvests his grain can feel a certain pride in his work of plowing the soil, planting, and cultivating for he sees the end product. There is satisfaction in the work of raising a calf, watching it mature into a productive cow. But the average industrial worker loses contact with the finished product. If there were any real sense of satisfied accomplishment in such things as the construction of an automobile, I doubt if one would see as many Fords parked in the employees' parking lot of a Chevrolet plant.

When the reward of satisfaction is gone from our work, the only real enjoyment that results is the spending of the money earned, and this can lead to grave injustices. Even this reward does not really satisfy, for it merely whets one's appetite for more.

Vocation — A Calling

A great urgency of our time is the recovery of the original meaning of "vocation" as a calling. A Christian vocation is not limited to the ministry. Instead of speaking of full-time Christian service, we would do well to speak of full-life Christian service, giving recognition to those who have made their daily work a Christian witness.

It is this sense of vocation which prompted Paul to tell the Christian slaves to work heartily as serving the Lord and not men. A vocational counselor with a rare sense of vocation advised a group of young people: "If you cannot glorify God in the work you are doing, change your work. You are called to a vocation, be it as a housewife, janitor, teacher, or farmer, and the main task in that vocation is to be Light. Earning a living is incidental."

It has been observed that a very small percentage of our young people make a deliberate choice in their life work. At graduation time in a local high school, the primary decision does not seem to be what profession to choose, but in what factory to try for a job as soon as one gets his diploma. Even with the many excellent guidance and interest tests available, most people choose their life work on two points: the available openings at the time, and the salary scale.

"The ultimate tragedy," writes Elton Trueblood, "is the tragedy of waste. It is terrible to waste food when men are hungry, and it is terrible to waste clothes when people are cold, but it is more terrible to waste a life when so much needs doing. It is a common characteristic (continued on page 24)"
DEATH WITH DIGNITY

ABOUT EUThANASIA

By Henrie H. Barnette

Euthanasia is a term derived from the Greek words "eu," good, and "thanatos," death, and means literally "good death." Simply put, it usually refers to a "deliberate easing into death" of a person afflicted with a painful and incurable disease or injury.

Euthanasia has long troubled the consciences of the physician and the public. It has become a critical ethical issue with the development of new technologies for prolonging life. Does a patient have the right to reject mechanical means such as the respirator which may prolong life a few more painful weeks or months?

Does such a patient have the moral right to choose the time and manner of death? These and other questions confront the Christian conscience in relation to euthanasia.

Euthanasia or the "good death" may be achieved by direct or indirect means. Direct euthanasia is a deliberate action to shorten or to end the life of the terminally ill person— for example, injecting air into the veins of a patient with cancer. Indirect euthanasia may be accomplished: (1) by stopping treatments that prolong the patient's life such as "pulling the plug" that keeps a life-supporting system operating; (2) by withholding all treatment; and (3) by giving the patient increasing doses of pain-relieving drugs until enough toxicity is built up to cause death.

Thousand of Americans have written to the Euthanasia Educational Fund in New York for copies of "A Living Will." The Living Will is a brief testament by the patient addressed to family, physician, lawyer, clergyman, any medical facility in whose care the patient may happen to be, and to any individual who may become responsible for the patient's health, welfare or affairs during an illness in which there is no reasonable expectation of recovery.

The statement is to be signed in the presence of two witnesses and copies given to four or five other persons such as a doctor and to those most likely to be concerned "if the time comes when you can no longer take part in decisions for your own future." The Living Will, however, has no legal weight and will not stand up in court.

In 1976, California passed the nation's first right-to-die legislation. It is called the Natural Death Act. The directive to the doctor applies only to the terminally ill patient in terms of the measures in the bill. Bills are pending in other states for right-to-die legislation. Among these are Hawaii and Momania. Switzerland is perhaps the only country which has legalized euthanasia on terminally ill persons.

Arguments are presented for and against euthanasia. Some of the points debated pro and con are as follows:

Con: Euthanasia is murder.
Pro: But murder is unlawful killing of a human being with malice aforethought.
Con: It violates the injunction, "Thou shalt not kill."

But the commandment means "no murder." Those who justify an unjustifiable war and capital punishment cannot condemn euthanasia on this ground.

Con: God must decide who shall live and who shall die.
Pro: If this is true then it is also wrong to seek to prolong life.

Con: Suffering is a part of the divine plan and the terminally ill person should live through the pain until the end.
Pro: The Bible teaches "be merciful" and ending the life of an incurably suffering patient is an act of mercy.

Con: The sanctity of life forbids euthanasia.
Pro: The notion that life is absolutely sacred is not Christian. Some things are more valuable than life itself. Christian martyrs knew this. Life is not the highest good; the quality of life is more important than mere physical existence.

Con: One should do everything to save a life no matter the cost.
Pro: It is not right to bankrupt a family with hospital and medical costs when there is no hope of the recovery of the patient.

And so the debate goes on.

My own position is that neither indirect nor direct euthanasia should be absolutized. However, I feel more comforted by the indirect method. The patient's wish that treatment be withheld or withdrawn can be established by requiring a time lag between the patient's decision and the withdrawal of treatment for a change of mind. If the patient is unconscious or in a coma, the decision could be made by the patient in consultation with a team of doctors, nurses, and a clergyman.

Indirect euthanasia (for the terminally ill person) is morally defensible because it is in harmony with the Christian ethic of love. It allows the patient to die with a measure of dignity. Also it may save the family from bankruptcy due to the enormous cost involved in keeping the patient alive with a quality of life which is intolerable.

-Baptist Press

The Sabbath Recorder

August 1978
As Jesus was sending His disciples out two by two to minister to people, He reminded them, and us, that there is great need for those who willingly give of themselves for the ministry, when He said: “The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into His harvest.” We have been praying. Over the years we have wondered what God was going to do with us—whether or not He would feel that we were ready as a people to receive His commission and His trust to serve and that God is doing for us today. He has heard our prayers. His Word is available to us. He has observed that we have been praying, and that God is doing for us today.

A recent review of our history has produced some interesting statistics. In the decade from 1965-1974, Seventy Day Baptists graduated from seminary or added to the pastoral ministry a total of ten persons. Of those ten, five are today in active ministry, four in the pastorate and one in active service to the denomination. Since 1975, however, statistics show that nineteen persons have entered the Seventh Day Baptist ministry. They are (in alphabetical order):

Robert Babcock, pastor in Houston, Texas
Kenneth Burdick, pastor in Basking Ridge, New Jersey
Kenneth Chroninger, pastor in Upper Marlboro, Maryland
Charles Graffius, pastor in Los Angeles, California
Larry Graffius, pastor in White Cloud, Michigan
Helen Green, pastor in DeRuyter, New York
Robert Harris, pastor in Paint Rock, Alabama
Russell Havens, pastor in Westerly, Rhode Island
Gordon Lawton, pastor in Ashaway, Rhode Island
Kent Martin, pastor at German SDB Church in Salemville, Pennsylvania
Peter Morris, associate pastor in Los Angeles, California
John Pell, associate pastor in Los Angeles, California
John Rau, pastor in Brookfield/Leonardville, New York
Stephan Saunders, pastor in Adams Center, New York
Mervin Stephan, pastor at Bell SDB Church in Salemville, Pennsylvania
David Taylor, pastor in New Auburn, Wisconsin
Socrates Thompson, pastor in New York, New York
Dale Thorngate, pastor in Columbus, Ohio
Jay Zaramba, pastor in Bay Area, California

Students, too, are actively involved in ministry:
Gabriel Bejjani, associate pastor in Riverside, California
Perry Cain, assistant pastor in Salem, West Virginia

Justin Camenga, pastor in Portland, Oregon
Rodney Henry, assistant pastor in Los Angeles, California
Jerry Vaught, summer assistant pastor in North Loup, Nebraska

Others, Steve Crouch and Larry Watt, are working through the summer in order to complete their education in the fall. Two other students, Clifford Bond and Dennis Palmer, will be entering seminary in the fall. “And the beat goes on.” It is interesting to note, also, that six of these persons are ministering in new congregations.

Which brings up another statistic. During the same decade from 1965-1974 two churches were officially organized, Seattle and Phoenix. Because of certain circumstances only one of those, Seattle, is still officially organized as a Seventh Day Baptist church. Since 1975, however, as you probably noticed in the last Sabbath Recorder, eleven churches have been organized and others, like students completing their education, are waiting in the wings.

What does all this mean? I believe it means simply this: God has seen us as a people the desire to grow and to be faithful to the commission to “go into all the world and make disciples.” He has observed that we are ready to sacrifice for the Kingdom of God. He has heard our prayers. He has noticed that we are not simply stating our desire but we are actively involved in church growth and evangelism. Whenever a people see the vision, God provides the opportunity, and that God is doing for us today.

(continued on page 24)
UNITY OF MISSION

These are exciting and encouraging and challenging days for our denomination — days of anticipation and change!

One important key to the future is to settle the matter of denominational structure so our complete attention and energies can be devoted to “Bearing the Fruit” — carrying out the Great Commission, our primary goal.

Although forceful and conscientious differences of opinion exist regarding organization, there is no reason why unanimity of action and spirit cannot be achieved. Seventh Day Baptists have harmonized many varying concepts in the past, and are stronger in their Bible-based freedoms of thought and conscience because of it.

In the June 1978 issue of the American Baptist, a lead article begins with the following paragraph: “STRUCTURAL REORGANIZATION, PAINFUL AS IT CAN BE, BECOMES ONE OF THE MOST CREATIVE STEPS A DENOMINATION TAKES WHEN ITS OBJECTIVE IS THE EFFICIENT AND COOPERATIVE PURSUIT OF MISSION.”

Having already completed an extended study and successfully established new structural procedures, our fellow Baptists give us a particularly pertinent and helpful clue to our future. May God guide and direct in every way as we deal with our “problems,” as we strive to grow and to reach out as individuals and as a denomination, doing all in Jesus’ name and for His sake.

REMEMBER THE SABBATH

Fanny J. Crosby

We thank Thee, O Lord, for a Sabbath of rest;
A day of all others the brightest and best;
A day that observed and respected should be,
“Two made for Thy worship, His sacred to Thee.
Remember the Sabbath, thou’st our broad land;
Remember the Sabbath, Thy God’s own command;
Transmitted from Sinai, in language divine;
Six days shall thou labor, the Sabbath is mine.

Our fathers rejoice in Thy Sabbath, O Lord;
They walk’d in Thy counsel, believed in Thy word;
They clung to the Bible, their staff and their guide;
And onward, and upward, our path we pursue.

We thank Thee, O Lord, for a Sabbath of rest;
A day so richly Thy presence hath blest;
A day when our vigor and strength, we renew,
White toward, and upward, our path we pursue.

And when the last Sabbath shall fade from our sight,
Prepar’d as to enter the mansions of light;
And there, with the just and the faithful to spend
A Sabbath in glory, that never shall end.

SABC project directors: Rev. Helen Green, Davenport, IA; Ralph Kelley, Jr., Chatanosque, MD; Linda Harris, Paint Rock, AL; Pastor David Taylor, New Auburn, WI; and Lisa Powell, Battle Creek, MI.

SUMMER CHRISTIAN SERVICE CORPS 1978

Thirteen young men and women have said “I am your servant, Lord, and I am waiting for your call.” and the Lord has responded with a resounding call to come to Battle Creek, Davenport, New Auburn, Paint Rock and Sunshine Mountain where people are waiting to hear about the Good News that God is real and He is personal, and He yearns to have a relationship with them.

Just as the first disciples heard and answered Jesus when He said to them, “Come on along,” so these thirteen young men and women have left home and family, have set aside as much as possible their own needs, and have come into a time of intense training, so that they might share with those they meet just what this Jesus is.

They found very quickly that to share Jesus and His wonderful love and good news with others, they must first experience it for themselves. So part of training was a quest to know and understand God through His Son, Jesus. They also learned that in order to teach others to love and be loved they had to learn to love each other and learn how to allow others to love them.

So these thirteen workers and four trainers, all together in Milton, Wisconsin to teach and to learn.

We were aided by the loving Pastor and Mrs. Earl Cruzan and a host of generous, loving people who provided us transportation, housing, and delicious meals day after day under the able direction of the Women’s Society of Milton. And we had our first lessons in learning how to accept the love of others.

A staff of “almost strangers” met in an airport and found that God had been preparing us to be of like mind. How amazing to discover that you can be of such different backgrounds, ages, interests, and still have the same goals and desires and the same plans for a group of people you are yet to meet. Yet this is what happened to Mary Clare, Doreen Sanford, Dale Thongor and me as we met in our pre-training staff meetings. A bond of love and oneness of purpose began to develop in us almost immediately, and it grew stronger and more intense as the days of training went by. And we were aided so much by Pastor Earl Cruzan and Don Sanford.

The entire Summer Christian Service Corps — director, trainers, and workers. The group this year was called “Power.”

August 1978
We decided upon six specific goals for training, and when our workers arrived they added four more. I can add with full confidence that these goals were met, and more.

Goals for SCSC Training

1. To provide workers and staff with leadership skills.
2. To provide workers with quality materials for teaching VBS and summer camps.
3. To provide workers and staff with a deeper faith.
4. To provide workers and staff with a genuine confidence in their abilities, through a realization that the Holy Spirit will aid them in all they do.
5. To teach communication skills, how to share with others their abilities, through a realization that the Holy Spirit will aid them in all they do.
6. To teach workers and staff ways to communicate with others.
7. To teach communication skills, how to listen, and how to express oneself with others.
8. To fellowship with each other.
9. To learn ways to bring about desirable changes in individual personality.
10. To experience having fun being a Christian.

A day in the life of an SCSC worker goes something like this: Rise about 6:30 or 7:00, depending upon your time slot in the shower; then be at church by 7:45 for the day’s orientation; a half-hour of joyful song to help get the blood circulating; Bible study, followed by a personal time of searching the Scriptures and listening to God; then a time of sharing; class time in one of these areas; Christian Education, sharing our faith, interpersonal relationship; then chapel with Don Sanford, or Pastor Cruzan; then lunch; free time followed lunch, which might consist of volleyball, playing in the park, sharing with a new-found friend, or catching up with happenings with an old friend, or maybe having a short nap or practicing the piano, or running a few miles; an afternoon class would follow, then time for sharing. Music class always gave us new energy, so that we could prepare for dinner, and then eat all that delicious food; evening class and a special prayer and praise ended the scheduled day’s activities, but then of course many of us would spend another hour or two sharing, studying, writing letters or just reflecting on what we had learned, and how to put it to work in our lives.

It is a very intense kind of training. I have often wondered if many of the feelings experienced at training might have been experienced by Jesus and His disciples. There are times of great love for one another; there are feelings of frustration; there is fatigue at sitting in hard chairs; there are heavy eyes that are hard to open; there are things you would like to express, but no way to put it into words; there are times of feeling so close to God that it is almost scary, and other times of feeling on the outside looking in; there are fun and fellowship and just plain silliness; there are feelings of longing to be obedient, and there are times of rebellion; there are times when you are sure you can win the whole world for Jesus, and there are times when you are so scared you wonder what you are doing here. Surely these things were all experienced by those first twelve and all those down through the centuries who have chosen to be a servant of the Lord. But what a great way to live. It’s just got to be the best!

The last three days of training were some of the most exciting days that have been spent in SCSC because for the first time in the history of this program the project directors were with us, helping us to see their vision for the summer. It was a time of learning how to communicate with each other, and of finding out how to really pray in one accord.

The Sabbath Recorder

August 1978

Gerry Van Dyke of Longmont, CO, SDB
Women’s Board, Training Director for SCSC

Rev. Dale Thorngate of Columbus, OH, training staff.

Lori Mares
Cheyenne, WY

Mary Clare, Executive Board of Christian Education, Alfred Station, NY, training staff.

Laurie Horton
Alfred, NY

SCSC Chairman

David Thorngate
Columbus, OH

Donita Richards
Bridgeton, NJ

Andy Williams
Houston, TX

Christina Boyd
Salemville, PA

Rev. Dale Thorngate of Columbus, OH, training staff.

David Thorngate
Columbus, OH

Annmarie Johnson
Milton, WI

Joe Anne Bardick of Boulder, CO, Co-Project Director & SCSC Worker

John Lima
Milton, WI

Doreen Sanford of Milton, WI, Co-Project Director & SCSC Worker

Rachel Drake
Shingleshouse, PA

Lesa Williams
North Loop, NE

Rev. Don Sanford of Milton, WI, chapel leader and all around helper, par excellence.

Gerry Van Dyke, SCSC Chairman

In Christ’s Love,
Gerry Van Dyke, SCSC Chairman

has brought with him/her, at changes that have taken place in each of us as we work and play and struggle together in our desire to be a joy to God. I am amazed at the good that is done in each project, and I am inspired by the lasting good that comes through SCSC. So many of our lay workers and pastors who are working so hard right now to bring God’s love to a dying world are former SCSC workers.

You can also experience this inspiration if you will find time to share with these young people personally, and allow them to bring your experience and expertise into your churches. Please help them to continue the good work that God has begun in them.

The Lord said, “In full view of all your people I will do such miracles as have never been performed in all the world, or in any nation. All the surrounding peoples shall see the work of the Lord, for fearful is that which I will do for you.”

Exodus 34:10

In Christ’s Love,
Gerry Van Dyke, SCSC Chairman
We love because God first loved us.
1 John 4:19

by Madeline FitzRandolph

"MOMS" — "MORNING OUT FOR MOTHERS" — a plan shared with your representatives to the Executive Committee meeting in Kansas City in May — comes to us from the Baptist Women of Western Canada. Originating in the Avalon Church in Saskatoon, it is spreading throughout this part of Canada, and is now in use in various forms in many communities.

The purpose of this idea is to draw non-working mothers to the church and Christ. Such an idea seems to be very much needed in many areas, and in some churches might be used to great advantage for all. Given to the need of groups of children and their mothers, it can be appealing to all homemakers.

In developing countries less than ten per cent of the 80 million children born each year are being immunized against childhood diseases. The common killers — diphtheria, whooping cough, tetanus, measles, polio, meningitis and tuberculosis — can all be prevented.

"Go next to the Senate.
"The work will be carried out by the Brothet's Foundation in coordination with the World Health Organization. Last year's World Health Assembly committed WHO to providing immunization to all children of the world by 1990.

The BWA is committed to raising US$1 million for this programme, but at least US$5 million will be needed no later than 1980. Religious bodies and other agencies wanting to join in this campaign should write to: Dr. Robert H. Ainsworth, Director, BWA's Baptist Foundation, 824 Grandview Avenue, Pittsburgh, Pennsylvania 15211, USA.

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NEW SABBATH LEGISLATION COVERS FEDERAL WORKERS

WASHINGTON — Federal employees whose religious obligations require them to miss work from time to time would be allowed to work overtime under a provision of the Federal Employees Flexible and Compressed Work Schedule Act of 1978, which passed the House of Representatives.

Present policy does not allow such compensatory time because the time-and-a-half pay rate for overtime is too expensive. Under the new law the overtime pay for work to make up lost religious obligations would be at the regular rate.

The amendment which provides for this overtime work was introduced by Rep. Stephen J. Solarz (D-N.Y.). Rep. Solarz noted that "members of minority faiths must either choose between reduced incomes ordiminished annual leaves if they are to abstain from work during certain periods of time, as they are required to do by their religion."

Rep. Gladys N. Spellman (D-Md.) said that many people have very little vacation time because it is used up a few hours at a time throughout the year. This is true of Jews who must get home on Friday before sundown, she pointed out. At present, that time is deducted either from the employee's salary or annual leave time.

The Solarz amendment would allow employers to provide overtime work at a normal pay rate on days when an employee has no religious obligations. The law would not require that such overtime be provided.

The amendment was sponsored by Rep. Robert E. Drinan (D-Mass.), a Roman Catholic priest, introduced a bill last year which would have provided for federal employees a limited protection of minority group's religious rights. That measure would have protected members of religious beliefs, practices, and observances of employees unless such time would cause "severe pecuniary or other material loss" to the employer.

Drinan's bill has not been acted upon by the House. In the meantime, Solarz's more limited measure will go next to the Senate (BP).

RECENT SEMINARY GRADUATES

Kenneth Burdick, Trinity Evangelical Divinity School, M. Div.

Kenneth Choroner, Nazarene Theological Seminary, M. Div.

Larry Graffius, North American Baptist Seminary, M. Div.

Peter Morris, Fuller Theological Seminary, MA in Missions.

John RAU, Fuller Theological Seminary, M. Div.

Dale Thompson, Methodist Theological Seminary of Ohio, M. Div.

Jay Zaremba, Pacific School of Religion, M. Div.
I f , …

ASHAWAY, R.I. — Gordon P. Lawton, pastor of the First Seventh Day Baptist Church of Hopkinton, Ashaway, R.I., was called to ordination by that church and duly ordained to the Christian ministry as a Seventh Day Baptist minister in fitting services held in the church on June 9 and 10, 1978.

Delegates from sister churches of the Eastern Association and denominational representatives, as well as designated members of the local congregation, made up the examining council which convened on Sabbath Eve and Sabbath morning. After the vote to proceed with ordination, Rev. Donald E. Richards gave the “Charge to the Candidate” at the Sabbath morning worship service.

The “Ordination Service” was held on Sabbath afternoon, June 10. The “Charge to the Candidate” was given by Rev. Leon R. Lawson, father of the candidate. During the ceremony of “Laying on of Hands,” “Prayer of Ordination” was offered by Rev. Dale E. Rood.

This was followed by Rev. Russell W. Haves giving the “Welcome to the Ministry.” A reception was held in the Rev. Lawton’s honor preceding the Vesper Service at the end of the Sabbath which brought to a close a day of very meaningful and forward-looking services.

Several years of Pastor Lawton’s life as a young person were spent in Jamaica, W.I., where his parents served as missionaries. After returning to the United States he attended the University of Denver graduating with the degree of Bachelor of Science and Business Administration. Following graduation he was employed for a time at the Seventh Day Baptist denominational headquarters in Plainfield, N.J.

Feeling the call to become a minister, he continued his training at Central Baptist Theological Semi­nary, Kansas City, KS, graduating in May 1977, with a degree of Master of Divinity.

He was called by the Ashaway church to serve as their pastor, beginning services as of June 1977. The ordination of Rev. Gordon P. Lawton as a minister is a stepping-stone to future growth both to the church and pastor.

—Mrs. Helen Waite

Sabbath services are conducted in Columbia, MS, near Sunshine Mountain, by Rev. Ralph Hays. Four of those pictured have recently united with SDH’s. Pray that the Lord will continue to bless this new witness.

AN UPDATE REPORT FROM SUNSHINE MOUNTAIN

The aerodynamics expert will tell you that it is scientifically impossible for a bumblebee to fly. The bumblebee doesn’t know that, so he flies anyway. Christians must be like the bumblebee — ignoring the advice of the world, telling us, “It can’t be done,” and flying with faith in the Word of God which states, “With God all things are possible.”

And, “All things are possible to him that believeth.” At Sunshine Mountain, the “impossible” is being accomplished. Glory be to God!

Picture a gently sloping, grassy hilltop with a backdrop of trees overlooking a little bluff along whose base ripples a clear, shallow stream. Such is the building site for the first Children’s Home at Sunshine Mountain.

Now picture a large, glistening white block and brick house, 36’ x 96’, built on a concrete slab. Picture wide eaves shading the windows, a pillared front porch welcoming you at the entrance. Impossible? We believe not!

When people have a mind to work, things happen. Thanks to the dedicated service of a number of men, the construction of the Children’s Home is under way.

Robert Stillman (Houston) and Dick Shepard (Columbus) have given professional advice in engineering and drawn plans and blueprints as consulting architects. Ed Johnson (Kansas City) and Leigh Stewart (St. Louis) are at Sunshine Mountain now and are giving months of dedicated labor on the construction of the Home. Things are happening — a caterpillar cutting down the hill-top and levelling the site; a back hoe digging sewerage and water lines; trucks with tons of washed gravel; forms for the slab; plumbing connections installed. By the time you read this article the slab should be completed and the walls rising.

Everyone concerned with this project, from K.D. Hurley down through Shepard, Stillman, Johnson, Stewart and Hays, agrees that this building must be of high quality, first-class construction and appearance.

On previous buildings we have settled for the most economical materials and have made do with less than the best, or sometimes less than was needed, in order to put as much of our resources as possible into the Children’s Home. The special children are, after all, what Sunshine Mountain is all about, and they deserve the best.

Inflation is taking a big bite out of our building fund, as prices of materials have increased substantially, and some materials, such as insulation, are difficult to locate. A year ago 5 yards of washed gravel cost $12; today the price is $98 for 14 yards. Concrete that once cost $13 a yard is now $25 per yard. We have stepped up our faith believing that with God it is possible to complete this building.

Ed and Leigh and an SCSC team have dedicated their summer to the project. It would be a shame to have to halt the work in the middle of July because we’d run out of money. If $500 Seventh Day Baptists gave just 200 pennies each, it would increase the building fund by $100.

One important feature of the Children’s Home will be a 24’ x 44’ living room. This room can serve as a meeting place for church services until a conventional church building is possible. While Sunshine Mountain residents have been meeting daily for prayer and Bible study, we have had no place to hold a formal worship service. This has deferred us from making an active effort in seeking new members in the immediate area.

With such a room for meetings, we can increase our outreach program locally and welcome visitors with pride.

Another step of faith was to make a bid of $500 per acre on a 23-acre plot directly across the road from the original Sunshine Mountain property. The owner had been asking $1,000 per acre, but he accepted our bid of $500.

We invite your concern for and interest in Sunshine Mountain. If you are not on our mailing list and would like to receive our monthly newsletters, send your name and address to us at P.O. Box 37, Chatowa, MS 38932. We seek to help children who cannot help themselves. You can help, too, with prayer and with financial support for a square of roofing, a bag of nails or a can of Spam. "All things are possible to him that believeth."
OCCUMPTURE AFFOROED BIRMINGHAM CHURCH

BIRMINGHAM, ENGLAND — Greetings to all from the Seventh Day Baptist Church in Birmingham. Isn’t it wonderful that although we are literally thousands of miles away, from different earthly nationalities, in different countries, yet we are brothers in the Lord. The building we have been meeting in for so many years is now for sale and we hope, with the Lord’s help, to purchase it. It has seating capacity of over 2,000 people. It is well furnished with pulpit furniture, piano and electric organ. To the right of the church is a study room which can be used for Sabbath School committee meetings, etc. We are attempting to raise funds for the purchase of this lovely and much-needed facility and are nowhere near our target at the moment.

We have printed several tract titles, 25,000 copies, and hope to have a large-scale tract outreach in the area. The titles printed are: From Death to Life, Come to Sabbath School, Time’s Running Out, and It Is Your Decision. Pray for the work in Birmingham and all of England for the next 25 years. May God’s blessings go with us all as we seek to do His will.

—Mrs. Cathy Buchanan

NEWS NOTES

• Dean Herbert E. Saunders attended the biennial meeting of the Association of Theological Schools in the United States and Canada June 17-19, 1978, in Toronto, Canada. This was the first opportunity for the Celder on Ministry to participate in the ATS program since it was given favorable status in December. Almost three hundred presidents, and administrative officers of the some two hundred member schools were present. President of the Association was Dr. David A. Hubbard of Fuller Theological Seminary. The new president of the Association is James J. McCord of Princeton Theological Seminary. The Association is the major accrediting agency for theological schools in North America.

• Pastor Steve Davis in Birmingham opened the service with Scripture reading and prayer. The DeRuyter choir sang an anthem of our pastor’s favorite of our pastor. There were portions of Scripture and prayer by Dr. Hurley, soloists, duets and reading by the group and piano group by Tanya and Mickey. Members of the Green and Saunders families and a violin and piano group by Tanya and Mickey.

• Pastor Duane Davis has completed his internship work as acting chaplain at Goodwill Industries in Seattle. He has been leading worship services for Goodwill employees for several months.

DENOMINATIONAL DATELINE

SEPTEMBER 2
Editor John D. Bevill
Pine St. Gospel Chapel (SDB)
Middletown, CT

SEPTEMBER 2
Concert-Dinner Meeting
Pine St., Toronto, Canada

SEPTEMBER 17
American Sabbath Tract Society
Annual Meeting 10:00 am
Quarterly Meeting 1:00 pm
Plainfield, NJ

SEPTEMBER 29-30
Yearly Meeting SDB Churches
Berlin, NY

SEPTEMBER 29 - OCT. 1
Mid-Continent Association
North Loop, NE

OCTOBER 6
North American Baptist Fellowship
Toronto, Canada

Dr. D. D. Hurley

OCTOBER 7
Dr. D. D. Hurley
Toronto, Canada

OCTOBER 8
North Central Association
Dodge Center, MN

OCTOBER 8
Memorial Fund Trustees
Plainfield, NJ

...continued...
FOURE, AR — Since Pastor Floyd L. Goodson is also a teacher in the local high school it seems the life of the church goes along with the school year. One of our members, Rochelle Grizzle, attended Forestview School this year. She plans to begin this Fall at Texarkana Community College.

Church attendance has increased to 34.5 per Sabbath which is above the 1977 average of 29.7. We pray that attendance rises even higher this year, our main evangelistic effort at this time is a weekly fifteen-minute radio program over KAL T. The 1977 average of 29.7. We pray that the support for this outreach effort.

During their April Spring vacation week, the youth had a series of three bake sales in different downtown locations. These sales, plus earlier sales of candy and candles, and the spaghetti supper held this year to assist some members of the group to attend Pre-Con and Conference.

The Light Bearers were here Friday, May 18, and gave the dedication service. They performed at the Sabbath morning worship service, which was attended by the whole church. They also performed at the Pre-Con and Conference service.

The Y.F. held a car wash on June 11 as their last money-making project for this year's Conference Fund. During their April Spring vacation week, the youth had a series of three bake sales in different downtown locations. These sales, plus earlier sales of candy and candles, and the spaghetti supper held this year to assist some members of the group to attend Pre-Con and Conference.

The Southwestern Association of Seventh Day Baptists

The 87th annual session of the Southwestern Association of Seventh Day Baptists met at the Little Rock, Arkansas, Assembly Rooms on Friday, June 22. George Johnson, of the new Little Rock church is really noticeable.

She also told about the S.C.S.C. training session at Milson, Wis., which the church had attended. They also were the guests of honor at an open house which was held on Sunday, June 11.

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Lee's childhood experience, which included and Conference.

Our church continues to distribute New Testaments through the “Festival Bible League” which is really noticeable.

Fen persons send for the Bible study lesson suggestions in the flyers placed in the Y.F. club this year. The theme of “Go ye...” was used.

Next session of the Southwestern Association of Seventh Day Baptists met at the Little Rock, Arkansas, Assembly Rooms on June 17 and July 15.

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CHOOSING A Vocation

(continued from page 6)
of all higher events that one's choice inevitably eliminates others....Every positive decision is also a negative decision: when we choose, we are voluntarily eliminating from our experience many lines of endeavor in which we might have been successful."

There undoubtedly are many people whose lives are all but wasted because of the choice of occupation. Many of these could have been a great success in other fields, but because of a sense of insecurity and the desire to be involved in chosen jobs they have before become established, especially with the responsibilities of a family, they have become as a cog in the wheel of commerce.

But not being in our most fitted place, does not preclude a life of devotion in our daily work. One of the great lights of the monastic orders was Brother Lawrence who developed what he termed the art of "Practicing the presence of God," as he scrubbed the pots and pans in the kitchen of a monastery.

The ultimate question is not what one does, but how he does it. What joy that brings! New pastors, new members of the Christian community. Five ordinations in one day, with all the students that are entering seminary.

The question is not what we are going to do, but how we are going to do it. And we offer each other sincere congratulations. May God continue to bless his efforts to extend the SDB witness in the Midlands.

We invite our readers to share job opportunities, desires, items of interest, etc. through our Vocations Bulletin Board.

PRAYER

O Master Workman of the race, who at an early age was about Thy Father's business, may all of our labors be consecrated to Thee. Give us the grace to do our work as a member of that body which we may appear as builders of cathedrals rather than chisellers of stone. Amen.

The Sabbath Recorder
We began the year of 1978 with an air of expectation. We want to bear fruit. We are encouraged by new churches, new ministries, the number of newly-ordained ministers. We look forward to fellowship and an enlarged vision through the Seventh Day Baptist World Federation meetings.

**YET, WE ARE HANDICAPPED!**

We are the runner running toward the finish line. This finish line, this goal is dependent upon our meeting the financial obligations of Our World Mission established last year at Conference. And we are handicapped. We have not provided the sustenance which is needed. We have placed a weight upon our runner because we have not provided adequate financial support. We can free him of that weight by giving freely, perhaps sacrificially. May our Conference offer remove the ball and chain that is holding our runner back so that we move forward to the glory of God.
WHEREAS: The ministry of the American Sabbath Tract Society could not be effectively accomplished without the assistance of those who voluntarily give of their time and energy in service to the work of the Lord, and,

WHEREAS: certain members have completed twenty years or more of service to this Board; Charles F. Harris — 36 years; Charles H. North — 30 years; Anna C. North — 28 years; Charles H. Bond — 20 years; and

WHEREAS: all of the aforementioned individuals have distinguished themselves by their commitment to Christ through Seventh Day Baptists by participation in service to this Board, to their local church, to the denomination as well as in loving service to their Master,

THEREFORE: Be it resolved that this Board express appreciation to Charles F. Harris, Charles H. North, Anna C. North and Charles H. Bond for their faithful service and commend them as they continue to serve. We praise God for their dedication and pray His richest blessings upon them. — adopted 16 July 1978

As the July 16 meeting of the Board of the American Sabbath Tract Society, four were honored for service to the publishing work of Seventh Day Baptists. The four have a combined total of 114 years service! The board passed a resolution of appreciation in services held at the Marlboro, NJ, SDB Church.

Publishing Director John D. Bevis presented awards to Charles F. Harris, Charles H. North, Anna C. North and Charles H. Bond. Charles Harris and Charles North both have served the Board as president. Charles Bond is current president. Anna North is chairman of the publications committee.