or pampers desires can well be more hurtful than helpful. I can give things to myself that will impair my health. Ah yes, where did all that money go? My poor savings account!

I wish had it all back—all that money—so I could dispose of it all over again. I think I know more now than I did in earlier years about the power of money for good or evil. I believe that the whole secret of hoarding, spending, investing, and giving is to remember that I am using something that never belonged to me at all—I am an agent for God.

Back to my wife, then, to try to put into words these thoughts and memories that have been going through my mind.

Trying to Gather Grapes from Thistles

Church-State News Service deplores the signing of a New Hampshire law which authorizes the use of proceeds from a state lottery to subsidize church schools. Dr. Glenn Archer voices the opinion of many when he says, “It was bad enough to have—" state lottery, but to use its proceeds in an unconstitutional manner for church purposes gravely compounds the ill.” He suggests that this is an attempt on the part of the Catholic Church “to gather grapes from thistles,” a thing which Christ spoke of as impossible.

He further states: “New Hampshire’s new law under which gambling revenues of that state would be paid to a church for support of its schools is unconstitutional, immoral, and indecent. The law was passed as a result of naked political pressures exerted by the Roman Catholic Church. . . .

New Hampshire’s constitutional ban on state aid to churches is supposedly avoided by this law because the funds involved are gambling money and not tax money. Does anyone suppose that this conscienceless proposal can stand? At the request of outraged New Hampshire citizens our general counsel is studying this legislation. We intend to assist them in any way we can as they seek to prevent this attempted subversion of their state.

SEVENTH DAY BAPTISTS

Reading Through the Bible in 1967

“THIRTY MINUTES A DAY WITH THE WORD”

DECEMBER

1 Daniel 7-9
2 Daniel 10-12
3 Hosea 1-4
4 Hosea 5-8
5 Hosea 9-11
6 Hosea 12-14
7 Joel 1-3
8 Amos 1-3
9 Amos 4-6
10 Amos 7-9
11 Obadiah 1-5
12 Jonah 1-4
13 Micah 1-4
14 Micah 5-7
15 Nahum 1-3
16 Habakkuk 1-3
17 Zephaniah 1-3
18 Haggai 1-2
19 Zechariah 1-4
20 Zechariah 5-8
21 Zechariah 9-11
22 Zechariah 12-14
23 Malachi 1-4
24 Revelation 1-3
25 Revelation 4-5
26 Revelation 6-8
27 Revelation 9-11
28 Revelation 12-15
29 Revelation 14-16
30 Revelation 17-18
31 Revelation 19-20
32 Revelation 21-22

Thank God for Eyes that See

There are many thousands whose eyes see not. Many of them want to read the Bible, which we take for granted. They can thank God for the people who provide them with Braille Bibles, through the American Bible Society, which they can read with their fingers.
Getting Down to Business

Seriously or lightly we often use the expression in groups of various kinds, "Let's get down to business." Our churches and our church organizations are often guilty of not really getting down to business. We do a lot of talking, for talking is fairly easy. We discuss important things because there is something to discuss and discussion does not involve us very deeply. We hold quite a number of workshops and conferences. There is great concern of the future of the church, but we sometimes have to admit that there is no great increase of work as a result of these workshops.

What is the business of the church? Our assembling for worship on Sabbath morning, no matter how biblical, satisfying and helpful it may be cannot truly be called the business of the church. Our business (other than the voting on organizational structure and program) has to be carried on largely outside those walls that we keep painted or the roof that we repair. The church in the Greek of the New Testament writers signifies no called-out group of people of the pagan world, called out of contemporary Judaism, to make up what is sometimes called the body of Christ. It is that body of people experiencing the love of Christ and united in doing His will. It should be the same today.

Our common faith means something far more than another club. We are not self-sustaining; we draw our strength from Him in whom, to whom, we are united, and we profess that in Christ we are new creatures. We have the Holy Spirit. We count prayer as a vital thing, not just a ritual to open or close a meeting. Nor is the love of Christ and united in doing His will. It should be the same today.

The warnings of Jesus in the prophetic 24th chapter of Matthew are certainly echoed by the news of our day. In a prophecy that probably refers to the flight from Jerusalem when it was destroyed by Nero in 70 A.D., Jesus said, "But pray that your flight be not in the winter, neither on the sabbath day" (Matt. 24:20). His faithful followers would be keeping the Sabbath but the Romans would disregard the sacredness of the day.

Much the same situation exists today according to statistical reports of The Travelers Insurance Company. Saturday is the number one disaster day. More fatal accidents occur on Saturday (21.6 percent) than on Sunday (18.3 percent) or any other day. Our common faith means something far more than another club. We are not self-sustaining; we draw our strength from Him in whom, to whom, we are united, and we profess that in Christ we are new creatures. We have the Holy Spirit. We count prayer as a vital thing, not just a ritual to open or close a meeting.

All through the history of the church, we have looked back to certain words of Christ as describing the real business of the church. The risen Christ, found in slightly different form, occur four times in the New Testament but are best known as they occur in Matthew 28:19: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." We call this the Great Commission. It is the command to evangelize, to be the church at work. In a letter recently received from a southwestern city came this challenging observation, "It is time for us to return to living the Great Commission and quit worshipping it. Avoiding teaching children to 'play' at religion may be part of God's plan to revitalize His church. Whether or not this does not come into play, the first one is. Our church will be revitalized if and when we quit talking and get down to business - the business of evangelizing - living the Great Commission.

Not on the Sabbath

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Most people never see a miracle because they never tackle anything that takes a miracle. God doesn't waste His miracles. —Dr. Bob Pierce.

NOVEMBER 27, 1967

Churches Urged to Fight Alcoholism

The gravity of increasing alcoholism and the irresponsible use of alcohol in the nation was the center of concern following the recent publication of a government-sponsored report on the subject and a new study released by the inter-religious North Conway Institute on alcoholism. Stating that the National Council of Churches is giving "serious study" to the problem, Secretary Dr. R. H. Edwin Espy stressed that the Council has not endorsed the report. Such action can only be taken by the member denominations' elected delegates to the General Board, he said, as was the case when it adopted a resolution in 1958, "The Use of Alcoholic Beverages" which declared: "The use of alcoholic beverages is a serious threat to the health, happiness and welfare of many people and to the stability of families and communities." Both reports emphasize the need for alcohol education and professional help for problem drinkers in a medical-social rather than a legal-criminal basis. For its part, the North Conway study, "Alcohol and the American Churches," recommends the formation in churches of alcohol concern committees which could coordinate information on legal, medical and rehabilitation services. It also called for the education of children and youth "to the fact that there is an honest individual choice between moderate drinking and abstinence and that there are responsible advocates of each." The Commission's report asks the American people "to move toward modifying the types of drinking which are abhorring and unacceptable" and states that "all agencies should provide services to problem drinkers."
Without exception, the truly Christian experience has its beginning with a new birth. Nothing less than the encounter noted from Jesus’ imperative, “Ye must be born again.”

That this is true is evidenced by the fact of many changed attitudes and changed lives, all the way from radically remolded character to changes which are almost imperceptible, yet definitely present. The drunkard, who by the power of the Christian experience, becomes a stable, useful member of society, gives testimony to the new birth; and the child of Christian parents, who through consistent parental teaching comes to a moment of decision, experiences it no less. But, as with the child of natural birth, so also with the spiritual, the moment of birth is only the beginning. The art of living is in the learning; and the application of lessons learned leads down the lane to maturity.

Where there is no exerted effort, there can be no growth, and where there is no desire to learn there can be no honest effort. So it is that the child of God, from the time of spiritual conception throughout his Christian life, is striving toward Christian maturity, which has been most adequately expressed by the Apostle Paul who prayed that we “might all come unto the stature of the fulness of Christ—that we might grow up unto Him in all things” (Eph. 4:13-15). By virtue of our relationship to Jesus, who is “the Christ, the Son of the living God” (Matt. 16:16), we either are or are not children of God and members of His family. This relationship of belonging to the family of God is the product of a vital, yet simple faith, such as expressed by Jesus when He said, “Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven” (Matt. 19:14). Likewise, taking a little child as an object lesson, He said, “Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven” (Matt. 18:3).

At a time when Protestant Christendom is recalling her Reformation hour, it is fitting that we look at our churches and at our own selves, and see if we can discern any marks of maturity. It may well be said that the Protestant Reformation was in itself a sort of new birth for the Christian church. Now after 450 years of Protestant Christian existence, can we find marks of maturity which testify to spiritual growth? The following definition comes from R. Benjamin Garrison in his sermon entitled “From Security to Maturity”:

“To become mature is to become in growth, in development, and in fact, what was intended but only potential in the beginning.”

Carl F. H. Henry in an editorial in the October 27 issue of Christianity Today suggests that the Reformation has lost its momentum. Then he goes on to say:

“its enduring principles have been abandoned by a vast sector of Protestantism. Even worse, some Protestant leaders would like to move the clock back to what they pray did exist. Reformation theology had for its formal and material principles the two-fold belief of ‘sola scriptura’ (the Bible alone), and ‘sola fide’ (faith alone). In the struggle with Rome, it must be remembered, the Reformers and the Roman Catholics did not dispute the absolute necessity for an authoritative Bible and saving faith. The battle was fought over the question whether Scripture alone and faith alone were sufficient. The Romans added tradition to the works to faith. Today, however, the struggle is not over works added to faith and tradition added to Scripture; the question now is whether there is any infallible Word, and room for Biblical faith—with or without works.”

If what he says is true, and debate in theological circles seems to bear it out, then there may be some serious doubt whether or not Protestant churches have really attained unto a noticeable degree of spiritual maturity. To suggest that the use of the word “spiritual” in speaking of the church’s maturity is to take it out of the world, and cause it to be irrelevant to the point the finger of guilt at Jesus Christ and His clear statements concerning the church and the Christian. “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I say unto thee, ye must be born again,” (John 3:6, 7). When he answered in regard to this great confession, he said, “Flesh and blood hath not revealed it unto thee, but My Father which is in heaven upon this rock I will build my church, and the gates of hell shall not prevail against it” (Matt. 16:17, 18). It may be that one of the reasons for our failure to become mature Christians is that we have attempted to separate our process of growth from our spiritual conception. The present condition of the Protestant movement can only be evaluated in the light of the condition in which we find the bodies which are a part of the movement. Likewise, the concept of the denominations involved must be evaluated in the light of constituent churches, and the condition of the local church in the light of individual members. By the analysis of the marks of maturity must be seen in your life and in mine, if they are to be seen at all. May we proceed now, to examine certain marks of maturity within the experiences of Christian service in which we are engaged as members of the Body of our Lord, which is the Church.

To make a profession of faith in God, even in the name of Jesus Christ, is not necessarily a mark of maturity. There are countless Christian circles who have never advanced beyond the ABC’s of Christian learning. It was one such person recently that Paul was speaking when he wrote to the Corinthians: “And I, brethren, could not speak to you as unto spiritual, but unto carnal. For although ye have the Spirit of Christ, yet are ye fallen in other respects, even as unto carnal children. For out of the same seed springeth both the fig tree and the olive tree.” (1 Cor. 3:1, 2). He then goes on to point out that “envies, strife and divisions are marks of carnality, not of spirituality. Those who have been spiritually born should be spiritually alive; and we are always disturbed over any child whose body continues to grow, but whose mind is stagnated in childhood. This should be as vitally true with respect to the spiritual child of God as it is to the physical child of man.

So we reiterate, to make a profession of faith in God is not necessarily a mark of maturity. Yet it is also true that maturity cannot be attained apart from the basic principles characteristic of the spiritual birth. To christen is a spiritual birth is a spiritual organization, and that her task has to do with faith, truth and righteousness is not to say that her mission is our need. On the contrary, among the world’s greatest needs today are the proclamation of faith, the teachine of truth, and the promotion of righteousness. One of the marks of maturity that we should be searching for in our personal lives and consequently in the great Christian movement of which we are a part, is a true, vital, living faith in God. The Reforma­tion expressed this faith as the sole means of salvation, and this is the experience of our own Christian birth. Look to your own life, look to your own church and see if there is evidence of this mark of maturity.

We give assent to the following in our Statement of Belief.

“We believe that the Bible is the inspired record of God’s will for man, of

(Continued on page 14)
Amazing Results of Preaching

Evangelistic preaching still brings results, and sometimes in the most unlikely situations, under the handicap of an interpreter. Such seems to have been the case in the brief Tokyo Crusade of the Billy Graham team. Christians are scarce in the Far East, and Tokyo is no exception. Tokyo, to put it mildly, is not the easiest place for mass evangelism.

There are only 15,000 professing Christians among 11,000,000 in Tokyo, the world's largest city. The Japanese people, moreover, are highly sophisticated, especially in Tokyo.

What results in attendance and in conversions could be expected in a ten-day crusade or on the final cold, windy day when the meeting was held in a baseball park? This was Mr. Graham's first campaign in this part of the world. At the final afternoon meeting there were more than twice as many people in attendance as there were Christians in the city.

By actual count there were 2,175 inquirers who came forward and stood 30-40 deep along the base line from first to third base. The majority were college-age young people who wanted to know how to be saved. The message had been entitled “The End of the World” a subject that educated youth could appreciate even though they had come through an interpreter. In a country like Japan when people make decisions for Christ they are, for the most part, first-time decisions.

Billy Graham had this to say at the conclusion of the sermon and of the Crusade:

“This is the most significant Crusade we have ever conducted in any place in the world, considering only 15,000 Christians in Tokyo. This Crusade indicates to me that regardless of race, nationality or language, man is the same in the whole world over and that someone Jesus Christ meets man's deepest needs."

The Crusade was not marred by any anti-American or anti-Vietnam war demonstrations. It was earlier that zealous students would disrupt the meetings because the evangelist is an American.

“I found that Americans are very popular with the Japanese people, and I was surprised that practically nobody even mentioned the Vietnam war to me when I was here," added Mr. Graham. He said that he agreed with the former U. S. Ambassador Edwin O. Reischauer, that what happens in Japan will influence the Orient more than any other nation and that America should maintain close ties with Japan at any cost.

“This is the sunrise of a new day for the Christian Church in Japan," said Rev. Kaira, Hatori, a well-known national radio preacher and Crusade leader.

“Our churches will never be the same again,” added Rev. Dr. Shuichi Matsushita, president of the Baptist World Alliance.

The total number of inquirers for the ten-day meeting was 15,854 with 191,950 persons hearing the evangelist.

L. M. M.

Is it better to know the future?

Reflections on God's Plan

By Hollis S. Howard*

Various personal matters have delayed us from establishing a Seventh Day Baptist church here. I am not displeased by the delays, however, as they may well be used by the Lord to make arrangements of which we will become aware at some future time. Reflection upon what little we know of Paul's life will acquaint one with the strange avenues chosen by God to accomplish His purposes. And reflection upon one's own life shows the wisdom of a God who keeps the future unknown; we'd surely refuse to face the future if we knew what held far in the distance.

Had I known that I would be asked to help with the human part of establishing a church, would I have entered the baptismal tank? Had the question been put to me, "Will you accept a piece of the work?" I'd probably have answered, "Yes, Lord, but just a small helping, thank you." Now the picture becomes clearer. I wasn't asked, I was told; but, as usual, in cryptic symbolism.

The pastor prayed after the immersion, as is his custom, thanking God for the chance to present another to Him. Then he departed from his usual prayer outline to ask God's particular help for me. This thought raised a quick question in my mind. "Why me? Why should I need any particular help?" The idea that Dallas needed another Baptist church would have appeared preposterous at that time. Anyhow, such matters were handled by the mission board, or somebody.

To Be Commended

Quite frequently letters come to the subscription desk containing twice the amount needed for a renewal. The subscriber asks that the Sabbath Recorder be sent to a friend in the local church who does not get the denominational paper. Some others send money for three or four people. It is not that they have extra money and want to give gifts; rather that they think the Recorder will help their friends in their spiritual life and tie them closer to the church and denomination. Such a practice is to be commended.

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THE SABBATH RECORDER

It has since come to my attention that the authors who wrote about the fields while we were conducting our crusade are now identifying our leaders with their denominations. We have never had any ambition to be anything except Seventh Day Baptists, and I am quite willing to be identified with the crusade, no matter what anyone else is identifying himself with. I am not an outcast, I am a crusader. May I never become so conceited as to believe I know it all, or, perhaps worse, that I am the only mouthpiece God has in use!

*Mr. and Mrs. Howard are new Sabbathkeepers of Dallas, Tex., who have been reading Seventh Day Baptist books and literature for the past few months and are now subscribing to the Recorder. They have a two junior age children and a new daughter. They ask for our prayers.

NOVEMBER 27, 1967
Christmas Giving Suggestions

Christmas will soon be here and some of our churches, Sabbath Schools and Aid Societies may again remember our missionaries with a special gift. This is a fine. We will be glad to channel the gift some who have been giving in other years but who are now retired. It is good to be remembered and it is good for us to share in Christ’s name with those who carry or have carried His banner of love.

It may not be out of place to mention a few other ways through which we might give. For instance, a gift of $10 a month will help on board and lodging costs of some student at Crandall High School who has come to Kingston, Jamaica, from a rural church and has found no relative in the city who could help him. Former Principal Courtland Davis has written that he could very well have some help with his dental work. For this reason, some toothpaste that tastes good, fruitcake, Kool-aid, etc., might be sent. Former Principal Courtland Davis has written of his need for a faucet for the sink, an electric fan, a bookcase, etc. The booklet may be used in the home as our secretary sensed particular needs there. The booklet may be used in the home as our secretary sensed particular needs there.

Released Workers in 1968

Those in attendance at the last General Conference will recall a commendation in the report of the Conference Committee on Foreign Missions Interests which stated, “We commend the Missionary Society for its forward look in sending a gift to announce the release of our first workers in Jamaica. This was in consequence of the decision reached by the library’s trustees at their meeting on March 16, 1967, that the library would take over the finances of the seminary. It was made possible by the generous offer of the seminary to underwrite certain expenses to be a part of the library’s financial support. It is maintained as a part of the library’s administration as an accomplished fact and to mention some of its implications which may affect our readers.

The Missionary Research Library will continue indefinitely as a corporate entity with its own trustees and organization and with certain prescribed functions. A few months after the revision of the temporary charter which it obtained in 1961. An agreement has now been made between the library and the seminary to continue to contribute toward the cost of publishing the list of Christian and other interested individuals of the Seventh Day Adventists. the World World Federation, Pastor Joe A. Samuels of Jamaica, corresponding secretary of the Jamaica Conference, in cooperation with the Missionary Research Library, has been working together to prepare suggested prayers, meditations, hymns and Bible readings for each day of the week. These are gathered in a booklet under the theme Fishers of Men.

From the introduction of the booklet we read, “We will be appreciative of the church members, individuals of the Seventh Day Baptist World Federation are encouraged to join in this prayer time together. The booklet may be used in the home if no public meeting is arranged by the local church. This is only a humble attempt to call attention to those truths that are held by all Christians and those that we believe and practice in faith around the world.”

Due to lateness in receiving manuscript at the Publishing House, the Planning Committee deems it wise to mail out the Week of Prayer booklets in quantity this year (1967) the administration of the Missionary Research Library of the Division of Overseas Ministries, NCC, was assumed by Union Theological Seminary of New York City with which it has been closely related for many years. This was in consequence of the decision reached by the library’s trustees at their meeting on March 16, 1967, that the library would take over the finances of the seminary. It was made possible by the generous offer of the seminary to underwrite certain expenses to be a part of the library’s financial support. It is maintained as a part of the library’s administration as an accomplished fact and to mention some of its implications which may affect our readers.

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**Youth Field Worker Fund**

The fund is off to a good start. During the past year the youth of the Milton Seventh Day Baptist Church have been soliciting money from local SDYBF units to build a Youth Field Worker Fund. At the end of the year of solicitation, which took place in the months of October and November, the fund had been sent in for this project as well as $200 for dedicated work of last year.

We doff our hats to the Milton group. The Youth Work Committee is still trying to secure the services of a youth field worker. Conference action in this regard has slowed up progress, but we will have matters in true perspective soon.

Our young people are urged to put an amount in this year's budget for the Youth Field Worker Fund. Watch for further announcement.

**Jamaican Campers**

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education has given its approval of a plan sent in by Miss Jinx Kuehn of the Pawcatuck Sabbath School. Miss Kuehn writes: "Our Sabbath School is planning to help support a Crandall High School (Jamaica) student in attending a Seventh Day Baptist camp in Jamaica. It costs about $10 per camper to participate in the camp down there. Could each SDYBF church help sponsor a camper for next year?"

If your Youth Fellowship would like to sponsor a camper send your contribution to the Rev. Everett T. Harris, 401 Washington Trust Bldg., Westerly, R. I. 02891. Camp was cancelled this year because the prospective campers did not have the resources.

**Get Your Lesson Annual**

The International Lesson Annual for 1968 may now be purchased from the Seventh Day Baptist Board of Christian Education. Students and teachers in our Sabbath schools can find this book to be of great help in studying the lessons in the Helping Hand. The price is up this year, so we have to charge $2.85 a copy.

The Annual is edited by Dr. Horace Weaver of the Methodist Board of Education, and he has writers contributing to the study from several communions.

Send your order today to the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, N. Y. 14803.

**Dedicated Workers**

Persons of any age who would like to work in Vacation Church Schools or Seventh Day Baptist camps during the summer of 1968 through the Dedicated Service Plan of our denomination are urged to apply now by writing to General Secretary A. L. Wheeler, 510 Watchung Ave., Plainfield, N. J. 07061.

Those who apply before December 15, 1967, have the best chance of being used. Don't delay any longer. Write today!

**God in My Day**

A new book of meditations came off the press on November 6, 1967. It is titled, *God in My Day,* and it is planned for the SDBYF Worker Fund.

Dr. Asquith takes the true meaning of the Christian message—the inestimable worth of a person no matter how humble or obscure he occupies on earth—in the very heart of daily living.

You may order it from your bookstore. It would make a fine gift for a family this Christmas (Costs $2.95).

**Protestant Relief in Vietnam**

Vietnam Christian Service will receive at least $400,000 from Church World Service in 1968. This contribution is planned for the benefit of the underprivileged Vietnamese refugees. There are 104 VNCS staff members—their work is implied in the word Protestant and the remainder are American and European Protestants.

**Yoked in Mission with Christ**

*Seminary Meeting of Northern Wisconsin and Minnesota Churches*  

By Suzanne Pederson

Where does a moment, an hour, a day take us? Into a deeper and richer experience with our God, whom we find through the living, breathing temple of our hearts?

This was the experience of approximately 200 people in northern Wisconsin—76th-11th grade students—October 6-8. The New Auburn Seventh Day Baptist Church had called the regular Semi­annual Meeting of the Northern Wisconsin and Minnesota Churches and, because of the planned ordination of its pastor, extended the invitation to members of the Central Association. This includes Albi­on, Milton Junction, Walworth, Milton, Stonestor, and Farina. There were representatives present from all except Farina and Walworth. There were also representatives present from the Northern Association.

The theme for the weekend, "Yoked in Mission with Christ," was chosen in advance. It was designed to help, and social services to Vietnamese refugees. There are 104 VNCS staff members—their work is implied in the word Protestant and the remainder are American and European Protestants.

The opening service was Sabbath Eve, October 6. Rev. Earl Cruzan of Milton was guest speaker. His message was "Our Mission—Scripture background was Acts 1:1-14 and 2:46, 47. His presentation of inspired thoughts and the power of this portion of Scripture, which is vital for us in this day, opened our hearts and minds to the challenge that is ours in bearing the yoke with God in our task of helping the Vietnamese to Christ preparing the disciples for the receiving of the Holy Ghost, and we likewise in this service were prepared for the deep, spiritual Presence that was ours throughout the weekend.

On Sabbath morning a light and lovely rain was falling, speaking in a sense of the nearness of God and descending as a heavenly blessing upon the day, which in the beginning God hallowed, and on the lives of those gathered to worship Him and witness the holy ordination of a young man called into the ministry of Jesus Christ.

The New Auburn church was filled to overflowing as Dean Harris led in the worship service. Rev. Carlos McSparron preached the morning sermon entitled, "Bend Your Necks." He stressed the importance of our keeping before God and the need for mankind to confess his sins and believe in the saving power of our Lord and Savior, Jesus Christ.

There is always the need for the body of man to be sustained by food in addition to spiritual food. Both kinds were in abundance. The women of the New Auburn church provided delicious and adequate meals for all our guests. This provides fellowship, too, and a deepening of relationships with friends in Christ.

The afternoon service was given over to the examination and ordination of our pastor. Following this, in the spirit of humility and joy, the communion was united in a Communion service. Rev. Earl Cruzan and Pastor Wayne Babcock officiated.

Guests were entertained in the homes of the New Auburn people during the supper hour.

The evening service began at 7:30 p.m. with a sinerspiration led by J. Paul Weaver of the Methodist Board of Education, and the people never tire of singing. It was a joyous occasion.
The evening message was given by Pastor Wayne Babcock of Dodge Center. The topic was "The Need of A Purpose." As earlier stated, Pastor Babcock emphasized the importance in this invitation Christ gives to each of us. "Come unto Me!" He pointed out that the reason God sent His Son is summed up in these three verses—calling us from the world unto Him. In there is everlasting fellowship with our Creator God. What a privilege it is to be yoked with Christ.

It seems appropriate to mention, even though it was not an official part of the program, that during a free hour on Sabbath a group of youth and others who were interested gathered for a brief ceremony where seven people were pinned with tiny gold yokes. In doing so they accepted the responsibility and privilege of a minimum discipline in the areas of prayer, Bible reading, worship, tithing, time, work, and study. The tiny yoke is only an outward sign of an inward commitment to follow the way of Jesus Christ. The purpose of the tiny yoke is to invite questions from inquisitive people, opening doors for personal testimony and witness. In times like these people need a Savior!

The Semiannual Business Meeting convened at 10:00 Sunday morning and ended at noon. Dinner was served by the women of the church and guests made preparations to return to their homes. The warmth and inspiration of previous hours seemed a glowing part of everyone.

Later in the evening, as I sat before the log fire, enjoying a warm, cozy fire, like the log, must be set a- light and the heat generated within, God produces in us the warmth and coziness and comfort of its warmth and light. Jesus Christ is the Light of the world and the Holy Spirit is the flame on the altar of our hearts. We are the vessel of God. We need more warmth and the light needed to draw others to Him. Let all of us as Christians, as Seventh Day Baptists, draw closer together and become living, glowing fires for the cause of Christ.

A Tourist Guide
Youth Visit Plainfield

There is a little folder published within the year and available from the American Sabbath Tract Society entitled, "A Tourist Guide to Seventh Day Baptist Historical Sites." The cover has a drawing of the denominational building and publishing house at Plainfield. The folder lists the historical museum in the three-story headquarters building and also describes briefly the Ephrata Cloisters, the Milton House, and the Newport Church.

On Friday afternoon, October 20, a carload of young people, part of the Sabbath School class of Lyle Sutton of Alfred Station, N.Y., arrived at Plainfield. The evening message was given by Pastor Babcock of Dodge Center. His sermon title was: "Yoked for a Purpose." He reminded us of the statement of the Lord and Savior, Jesus Christ: "I desire not, that they should be taken out of the world, but that ye should keep them from the evil." (Jn. 17:15). An obedience which He makes as delightful as it is binding, an obedience which He inspires, a purpose which in very truth, is less a consequence of our salvation than it is a part of this very salvation, and, like all the rest, a free gift!

Southeastern Association Youth Have Weekend at Lost Creek

The Southeastern Association Youth Fellowship met with the Y.F. of Lost Creek, W. Va., as hosts, October 20-22. The young people from Southeastern Associations Youth from Washington, D. C., Salem and Lost Creek, plus special guests from Westerly, R. I. I enjoyed a weekend of fellowship and inspiration planned by the Lost Creek young people.

A chili supper was the first event of the retreat, followed by Sabbath Eve services led by the Lost Creek Y.F. Pastor Saunders spoke to the group at the worship service on Sabbath morning.

The afternoon meeting was a special service featuring three lay persons who spoke to the young people concerning their respective occupations, relating them to their Christian faith. Guest speakers were Rev. and Mrs. Van Horn, a teacher from Salem, Mrs. Carolyn Bartlett, a bank clerk from Lost Creek, and Mr. Ernest Bond, a salesman from Galena, Ohio.

The business meeting following the afternoon session elected the following officers for the coming year: Miss Sylvia Studer, President; Miss Jessie Curry, vice-president; and Miss Linda Bond, secretary-treasurer. Miss Studer is from Salem and both Jessie and Linda from Lost Creek.

A picnic was held at Waters Smith Park, after which the youth hiked back to the church, a distance of about seven miles. The accommodations of the retreat was closed with a fellowship circle.—F. D. S.
Marks of Maturity

(Continued from page 5)

which Jesus Christ is the supreme inter-
preter; and that it is our final authority in
matters of faith and conduct.

Such mental assent, however, is not
necessarily a mark of maturity. There are
those who, although they in whose wor-
ship the book have never learned
Peter's lesson to "grow in the grace, and
knowledge of our Lord and Savior, Jesus
Christ" (2 Pet. 3:18). They have failed to
take heed to Paul's admonition to "study
to show thyself approved unto God," a
workman that needeth not to be ashamed
of the word of God" (2 Tim. 2:15). They
have never felt the probing thrust of the "sword
of the Spirit, which is the word of God"
(Eph. 6:17). Nor have they experienced
of God, there must be a searching of the
of God, and to increase
iterate, a mental acceptance of the Bible
of the lessons learned. So again we re-
mark of maturity.

Yet, again, it is also true that maturity
can be discerned, not only on the surface,
but in the very essence of its character.

To be mature Christians is not to for-
sake the elementary truths of grace and
redemption, which are a part of our
new birth experience, but to build upon
them with determination and faith with
which God will bring it to pass. More
and more we will find it so, that in the
church and in the world, the "Scripture
is given by inspiration of God, and is
profitable for doctrine, for reproof, for
correction, for instruction in righteous-
ness, that the man of God may be per-
fect, thoroughly furnished unto all good
works" (2 Tim. 3:16, 17). Then we will
truly be able to come "unto the measure of
the stature of the fulness of Christ" (Eph.
4:15, 13). The marks of maturity will be evident in
our personal lives, in the local church, and in our Christian witness in
the world community.

TITTING THOUGHT

If a man will trust his wife with his
name, his honor, and his children but not
trust her with his money, it is easy to
judge which is to him the most precious
of his possessions. If I were willing to put
into God's keeping my heart and soul
life and love of faith, it is because we are not
viewing His words in the context of our
immediate need, namely, that "the truly
Christian experience has just begun
in you. They have to understand
that the Kingdom of Heaven is spiritual, it
is not of this world." In the sense that it is
"within us," it must be related to the
situation at hand, and relevant to the
experiences of daily life. The trend of the
contemporary church toward humanism
is not necessarily a mark of maturity,
especially if the effort calls for scrapping
our faith in God, denying the authority
of the Scripture, or becoming indifferent
toward the will of God. Let's face it!
Jesus Christ is the supreme inter-
preter and it is faithful to be relevant to the needs of men in our
twentieth century world, the blame
cannot be put at the throne of God, or at
the foot of the cross, or upon the fallacy
of the Scripture, but upon the fact
that you and I have failed to consecrate
ourselves to Christ—to teach effectively—
across the decades and to love compassion-
ately.

Persons who pray at home pray in
church and church attendance
thrive on family devotions.

—The Upper Room.

NOVEMBER 27, 1967

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Coming Convention of Inter-Varsity at Urbana

The last great missionary convention of the Inter-Varsity Christian Fellowship (IVCF) was held at Urbana, Ill., during Christmas vacation in 1964. It is time for another at the same place this year, December 27-31. Seventh Day Baptists had an active worker at the convention three years ago. She felt as one expressed it, when the bus-loads of students, (thousands of them) physically exhausted but spiritually renewed, pulled away from the University of Illinois, "Seeing God work in the lives of students is the best Christmas present I ever had."

Similar experiences are expected this year—if a full quota of students find it possible to attend. Some need scholarships, which IVCF hopes to offer.

Inter-Varsity's aims are the convention's aims: to introduce students to Jesus Christ as Savior and Lord, to help them become disciples and Christian leaders and find their places in the world mission of the Church.

Previous missionary conventions have resulted in students' catching the missionary vision and volunteering for the far-flung fields where they now serve.

Accessions

By Testimony:
- BREA, W. VA.
  Mrs. Nora Newlon

By Baptism:
- METAIRIE, LA.
  Miss Joyce Lee Hays
  Mrs. Irene Hartman Alvarez

Births

Bond.—A daughter, Camille Cathleen, to Clifford and Carol (Wheeler) Bond of Kansas City, Mo., October 13, 1967.