The Back Side of the Moon

It has now been possible to photograph the back side of the moon, which is never seen from the earth. The craters seen here have not yet been named. Interest in this unknown land is at a high pitch. Would that men in general were as interested in that better land where Christ is preparing a place for those who love Him.

—Margaret E. La Mont

The Song of the Morning Stars

Recently I have read comment on the Scripture statement, "The morning stars sang together," to the effect that this is merely an expression of poetry. As a teen-ager, I was taught in school that there is no motion which does not produce sound. True, we may not hear the sound. Our ears are tuned to sounds within a limited range. Had our Creator so chosen, He might have given us ears that would detect the tinkling footsteps of a fly tip-toeing across the ceiling above our heads, ears that would be able to hear and endure the mighty "music of the spheres." I say "music" advisedly, for to me it is inconceivable that the motion of the spheres should produce a vast disharmony. As to their motion, all scientists are agreed that not only is our earth moving but the planets and the stars are moving also.

—Margaret E. La Mont

Radio Preachers Scheduled for U. S. Congress on Evangelism

Two of North America's best known radio preachers and evangelists have been named to give the opening and closing messages of the U. S. Congress on Evangelism in Minneapolis, Minn., next September 8-13.

They are Dr. Oswald C. J. Hoffmann, St. Louis, Missouri, speaker on the Lutheran Hour, and Evangelist Billy Graham, Montreat, North Carolina, the voice of the Hour of Decision.

Dr. Hoffmann will deliver the keynote message on Monday evening, September 8, in the 8,000 seat Minneapolis Auditorium, where the conclave will be held. Graham will conclude the congress on Saturday noon.

The two men, in addition to accepting the speaking responsibilities, have committed themselves to other responsibilities in behalf of the Congress. Dr. Hoffmann is serving as chairman of the National Committee of 55 and Graham has agreed to serve as honorary chairman of the congress.

Both men were major speakers at the 1966 World Congress on Evangelism in Berlin, Germany, which congress inspired the gathering in Minneapolis.

Visit Denominational Headquarters at Plainfield

Not since 1938 has the Seventh Day Baptist General Conference met in Plainfield, N. J., or within an hour’s drive, as it is this year at Nyack Missionary College. One of the places to visit before or after Conference and one of the recommended tours on the afternoon off is the headquarters building and publishing house. If you have not visited the building this year you have not seen it as it is. Offices have been rearranged and refurnished. The three main floors, plus basement and attic, are in full use, with more personnel than could be imagined a few years ago when there was talk of trying to sell. See the place where plans are made and things are done for the growing Seventh Day Baptist cause!
Successful or Faithful?

We live in an age of success stories. Men are judged by their peaks of success. There is a tendency to evaluate our churches and our personal ministry in terms of annual or other short-term success in membership growth. To fail to be concerned with success in our evangelistic work dooms us to failure at the outset. We must have a goal effective in witnessing, for our efforts will be less than our capabilities. As churches we are currently enrolled in the Crusade of the Americas. We should look for results rather than formation of numbers. To have something less than success in mind makes a mockery of our professional Christian witnessing program.

Having reflected on this much on success let us look at the other side. Success is not always properly measured by numbers counted at the end of a given time. An evangelist in Tokyo may have 1,000 attentive listeners throughout a two week campaign. Another missionary may labor for fifty years in Egypt before winning seventy-five converts from Islam to Christi­anism. Someone may have more than 100 consecrated articles published, up to ten fewer copies of the issue in which an article appears. Perhaps the Sabbath Recorder does not receive as many subscriptions as the Minneapolis Star. Someone has not looked enough at the Great Commission calls the followers of Christ to be faithful, not necessarily successful, but faithful to the Scriptures. The rewards spoken of by Jesus in His parable are to the “good and faithful servant.” If success comes into the picture it will be determined by the Lord of all the world. The Bible indicates that success is not to be reckoned by worldly standards but may be spoken of as succeeding in being faithful witnessing.

For us to put the emphasis on faith­fulness rather than success is not to be excused for a low level of effort or lack of results. Results in witnessing is far more arduous than we sometimes think. When we honestly evaluate our faithfulness we are humbled by the possibilities, pray for more grace, and vow to do better.

Again it is possible to exalt faithfulness to the point of self-righteousness and lack of concern for effectiveness. For example, early one Sunday morning, I worked at all afternoon to ride my bicycle through the business district of Riverside, Calif. There was that week in the city a convention of Jehovah’s Witnesses. There were several pairs of them on every block “faithfully witnessing” to people who weren’t there. Our commission to be faithful witnesses might well be stated in terms of our lifetime or to the end of the world. "It will be during our watching, and it will be to our advantage that we have been watched," says Jehovah. "his service." When we are sensitive (another word for love), we will make our witnessing relevant to the person and the situation and use the correct effective methods. After that we will trust the promises of fruitfulness and will let God judge the successfulness.

Vocational Problems

Most of us are not close enough to big business or our country’s educацион system to evaluate the vocational problems. Obviously the problems vary according to the viewpoint; it makes a difference whether you are a young person looking for a job or an executive searching for suitable workers.

One side of the picture comes from E. Hornsby Wasson, chairman of the board of Pacific Telephone and Telegraph Co. In a public relations publication he points out the difficulties of getting enough young employees who meet mini­mum educational standards. California’s largest employer, PT & T needs to hire 25,000 new people each year to make up for those lost and to meet the increasing demands for its services. He says that only about 600 of these will have college degrees. A total of 250,000 per year will be interviewed to get 25,000. Someone qualified young men may choose to work somewhere else and some will be turned down by the interviewers for various reasons, but 50,000 will fail to meet the company’s very low­est requirements.

Mr. Wasson states that 50,000 young people, most of whom are high school graduates, will not be able to pass an eighth grade arithmetic or English test. They will be unaware of the basic ele­ments of personal hygiene. They will be ignorant of the importance of getting to work on time, or of getting to work at all if they don’t feel like it. He says that it is the company’s policy to hire and to train about 5,000 such young people. By giving them remedial reading and some other short-term subjects they can become acceptable employees.

If one company finds 45,000 young people each year who are unfit for meaningful work it is an indication that we have vocational and educational prob­lems. If we are not properly preparing the young people to fit into society in which they do not seem to fit. If the educational system of California, which is one of the best in the nation, fails to reach a large number of the youth who pass through its gates, what must the picture be for the country as a whole? Presumably the failure of the educators is largely a failure to motivate, to instill a desire to learn and to succeed.

Business, in some cases, can pick up and train many of them simply because when looking for work they see the economic necessity of meeting basic educational standards. Thus one possible solution of vocational problems is probably the cooperation between business and the school system in equipping students for employment.

All of this comes home to Christian parents, to pastors and other church leaders. Of the large numbers of children and youth who pass regularly through the doors of the church and “graduate” from the Sunday school, too many who go out into life as spiritual illiterates. We are aware that we have failed to bring them the motivation that comes when a young life is truly committed to Christ. It is not enough to lament the fact that we have failed to motivate so many of our church young people; we must do something about it. We must try harder.

Part of the reason for failure is that young folks do not always choose right when they have been shown the right way. On the other hand, we have to search our hearts to see whether or not there is a noticeable gap between our example and precept. This we can do something about. We can also put more love (including discipline) into the training of our children.
Musing Slam Opening Doors

Who would open the door to a friend and then slam it in his face? None of us. But if you saw doors opening for the spread of the gospel, if you knew how eager to know more about the Sabbath, would you slam those doors? Well, no, of course not. It looks as if many Seventh Day Baptists have been doing exactly that last month. The figures for denominational giving printed on page 15 of this issue are very, very low in comparison with the need. This means the closing of doors that were opening.

A month ago the treasurer of our World Mission, after adding up the May contributions, of $9,500, noted that to meet our budget needs it would require over $15,000 per month through September. The June figures show only $6,700. Now we need $17,000 per month. At a time when we ought to be answering in a substantial way the new calls that are coming to us from around the world we are bringing in insufficient money to meet the salaries of those we have promised to support, people who want to give full time to the service of the Lord at home and abroad. "Brethren, these things ought not so to be," said James in relation to saying one thing and doing another (Jas. 3:10). The weightier matters of the law, said Jesus, are judgment, mercy and faith. We cannot be absolved from doing these by meticulous care in tithing our smallest sources of income, but neither are we to leave off tithing because society needs to see evidences of judgment, mercy and faith. We cannot be absolved from doing these by meticulous care in tithing our smallest sources of income, but neither are we to leave off tithing because society needs to see evidences of judgment, mercy and faith. "These ought ye to have done, and not to leave the other undone" (Mat. 23:23).

If we fail in our goals for giving (which are far below the title of all our people) we cannot claim that we are giving proper attention to judgment, mercy and faith. When the people of the world need these so desperately, we are slamming the door in their faces if we do not take up our profession with enthusiasm.

The calls for the message entrusted to us are the opportunities knocking at our doors. If we do not show love by systematic or sacrificial giving God will take our opportunities away from us. We may be like the Philadelphia church of which Christ said, "Behold I have set before thee an open door, and no man can shut it . . . ." (Rev. 3:8).

August Issues of the RECORDER

There has been a change in plans for the two issues of the Sabbath Recorder next month. It is now hoped that we can omit the two middle-of-the-month numbers (Aug. 11 and 18) and print issues dated Aug. 4 and 25.

Last year we omitted the last two weeks in order to give all the print shop personnel two consecutive weeks of vacation. This year we are giving subscribers practically a double issue with gold cover just before Conference and are hoping to be able to bring some of the news of Conference to our readers a week earlier than usual.

Those who keep files of the Sabbath Recorder for binding or other purposes are asked to take notice of the August schedule.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1. Safety for those traveling to Conference and the experiences with people along the way.
2. Conservation of the mountain-top experiences of children and youth who have been in our church camps throughout the year for four persons. No cooking is allowed in any dorm, however. There will be a refrigerator in each dorm for keeping such items as medicine and baby formula. No cooking is allowed in any dorm, however.
3. Strength and guidance for leaders and campers in Guyana.
4. The stay-at-homes — the vast majority of our people — who bear the responsibilities of our churches during August when some of the leaders are away.
5. Pastors and student pastors about to begin work in new assignments.

THE SABBATH RECORDER

JULY 21, 1969

BIBLE READING FOR AUGUST

Isaiah, Micah, Nahum, Zephaniah, Habakkuk, Jeremiah, Lamentations

The Jewish people lived in their promised land as two kingdoms (Judah and Israel) for two hundred years (930-721 B.C.). They were often threatened by neighboring nations — Egypt and Edom to the south, Syria to the north, and Assyria and Babylon to the northeast. From 745 B.C. Assyria's campaigns of conquest terrorized the other nations.

Isaiah and Micah were prophets in Judah and her capital city, Jerusalem, in the latter half of the eighth century B.C. They saw in their lifetimes Assyria's captivity of Israel, and her unsuccessful invasion of Jerusalem (Is. 36-37; 2 Kings 18-19). Both prophets warned of God's future judgment on Judah for idolatry and alliances with heathen nations.

Notice that in the prophetic books the title "Israel" often means not just the northern kingdom, but the whole Jewish people or nation.

During King Josiah's reign in Judah (621-609 B.C.), the prophet Zephaniah denounced idolatry and the prophet Jerem­iah preached repentance. King Josiah tried to turn Judah from pagan worship (2 Chron. 33-35), but his reforms were only temporary.

The Assyrian Empire had been waning, and in 612 B.C. the wealthy palace city, Nineveh, fell to the Babylonians and the city was later destroyed. The wide­spread of the river washed away part of the city walls, as foretold by the prophet

MEMORY TEXT

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. Isaiah 42:1

An Open Letter from Conference Registration Committee

Dear Fellow Conference-goer,

I have just returned from Nyack where I toured the college dorms and asked many questions. I'd like to pass on a few bits of information that might help you decide what to bring to Conference. Sleeping is threatened by the college later in the year. You will get two sheets, a pillow, pillowcase, two towels and one blanket. If you think you will need more blankets, please bring your own. New York weather is unpredictable. The rooms are not air-conditioned as nights are usually cool. However, if you wish to bring an electric fan you may.

Ping pong tables are available, but if you wish to use them, please provide your own balls and paddles.

There is a laundry service for each dorm. Washers are 25 cents and dryers 10 cents.

There will be an ironing board in each dorm for keeping such items as medicine and baby formula. No cooking is allowed in any dorm, however.

Plan to have a $2.00 deposit for room keys, which you will get back when you return the key. You don't need to take a key if you don't wish to lock your room.

About half of the dormitory rooms have two beds in them. The rest have beds for four persons. The four persons are not allowed to move beds from one room to another, so to get the type of room you want, please register early.

There are about 400 beds altogether. If we have an unusually large Conference, this may not be enough space to house everyone — another good reason to register early.

Please don't forget to send the registration fee along with money for your board and room. Everyone except Sabbath Day visitors who do not plan to stay overnight must pay this, and several of you have omitted it.

If you have any further questions, I'll be happy to answer them. But if you see postage costs down, I would appreciate a self-addressed stamped envelope, please.

Seeking to be "Sensitive in His Service,"

Ruth Ellis, registration chairman

Berlin, N. Y. 12022
Naum. His description was so vivid that we can almost hear the noise of Nineveh's fall and the silence of her desolate land.

After Assyria's decline, the dominating power was Babylon. Isaiah, Micah, Jeremiah and Habakkuk prophesied the Chaldean (Babylonian) attack on Judah. During Jeremiah's lifetime, in 597, Judah's King Jehoiachin was taken captive to Babylon. Among other captives were Daniel and his companions, who rose to prominence at the Babylonian court, yet remained loyal to God. In 586 Judah's last king, Zedekiah, was captured and Jerusalem was burned. Most of the survivors were deported to Babylon; the remainder soon fled to Egypt, taking Jeremiah. (Read Jer. 52.) Lamentations expresses sorrow over the tragic fall of Jerusalem.

The material in the book of Jeremiah is not all arranged chronologically. Among his predictions was the fall of Nineveh, which was mentioned three times in the apocryphal book of the New Testament.

—Helen Ruth Green

Foreign Affairs Director

Named by WCC

A prominent South American lawyer, Mr. Leopoldo Juan Niüis, 39, has accepted the invitation of the World Council of Churches to serve as director of the Commission of the Churches on International Affairs. Mr. Niüis succeeds Dr. O. Frederick Nolde of New York who was the Commission's director from 1946 until his retirement in December 1968.

An active worker in the ecumenical movement, he has held senior positions in the United Evangelical Lutheran Church in Buenos Aires, the World Student Christian Federation and was Student Christian Movement chairman in Argentina.

THREE STARS

Most people will readily agree that Jesus Christ is the Son of God and that He is a reality of some sort in their lives and thinking. They know who He is. It is also safe to say that, in view of the troubled world of today, the majority of people do not know Him in a personal way. They will accept the gift without the Giver of all good gifts.

Our personal acquaintance with Jesus Christ must be a vivid reality to miss the mark which God has set for us. Jesus must be such a reality in us that others will know that we are His and He is ours. In one instance mentioned in the Bible other people could tell that His followers had been with Him and He with them.

A hymn asks, "Can the world see Jesus in me?" This is a question we should ask ourselves regularly. We ought to make regular appraisals of our personal relationship to Him. We must know Him in such a way that He is manifested in our lives.

One of the main objectives of St. Paul was that he would continually know Him. It is this personal knowledge that builds the foundation of the more abundant life and which uses for its stones a faith which is being continually released. No greater words can be uttered than these, "I know Him."

Lord Jesus, Thou art my friend who sticketh closer than a brother.

COUNTING STARS

Was Abraham the first Hebrew astronomer? Gen. 15:7 says God called on Abraham to count the stars if he could. He couldn't. We may be a little ahead of him in this, but not much; we can't count them either. It ought to produce in us the same faith in the promise of God that characterized Abraham. His faith is mentioned three times in an epistle to Christians (Heb. 11).

THREE COUNTING STARS

The Christian habit of love is the example of faith, charity and purity in living lives that are clearly true. God's divine authority comes from above and not from the "hatchet of hate." So why should any preacher fly off the handle to hurt? The moral of this little thought needs retelling and relearning times. If love has nothing to do with obedience, how can we be sure about the teachings of the Sabbath, pray tell me, friends? The invitation is love for grace and the standards are God's laws, brethren.

It is reasonable to believe some things about Jesus which we cannot now believe would be very foolish to believe. It would be ridiculous to imagine that people keep the commandments as true as our Lord. John says, "The law came through Moses, but grace and truth through Jesus Christ." This "old right-hand" (the writer likes to call himself this) clearly wants to register his writings as the "word of truth." That comes by love, and which uses for its stones a faith which is being continually released.

—The Sabbath Recorder
FISHERS OF MEN

Equipped for the Job

By Rev. Herbert E. Saunders

"When Jesus was walking along the shore of the Lake of Galilee, he saw two brothers, Simon, who is called Peter, and his brother Andrew, casting a net into the lake, for they were fishermen. 'Follow me,' he said to them, 'and I will make you fishermen who catch men.' There and then they left their nets and became his followers.

The incredible story of the capture of the hearts and lives of the "Big Fisherman," his brother Andrew and their friends, James and John, stands at the heart of the glorious message of the Gospel of Jesus Christ. Here on the shores of an unpredictable sea, amid the smell of commercial fisheries, lived four men, themselves unpredictable, whose lives were strangely warmed by the presence of a quiet carpenter from Nazareth. They must have been searching for something, these fishermen — something of value and worth and meaning. They had lived long years into their fishermen's eyes He caught a glimpse of greatness, and called them forth without hesitation to the greatest task to which a man can be privileged to commit himself. Here were capable, hard working, intelligent men. Here were men who knew the responsibility of life, and felt something of the travail a man must undergo to meet the challenge of the Lord. A new Christian must be reeled into the Church - must find in the fellowship of those who know Christ a fellowship of those who know Christ a description of "soul fishing"? I believe we have in our hands the finest equipment available for saving men's lives. I believe that we are equipped with every tool necessary if a fisherman is to be successful.

But what has all this to do with being "fishers of men"? Where does this description fit in with the description of "soul fishing"? I believe we have in our hands the finest equipment available for saving men's lives. I believe that we are equipped with every tool necessary if a fisherman is to be successful. After all, the message of Jesus' call is for every man — we are talking about evangelism, about being called forth into the world to give men something they desperately need, and we must learn to use the equipment that God has placed in our hands to be useful. A new Christian must be reeled into the Church — must find in the fellowship of those who know Christ a description of "soul fishing"?

We have a rod — a tool necessary if a fisherman is to be successful. Attached to a rod — a piece of equipment, that is essential if one is to easily bring the fish to shore, should of course a fish be caught, and that is the reel, an intricate little instrument that is designed to let out the line into the water and bring it back, hopefully without entangling it. Attached to the reel is another piece of equipment, that is essential for a successful fishing trip, the small weight used to stabilize the line so that it doesn't move too much or rise to the surface too soon. Attached to this is the sinker — a small weight used to stabilize the line so that it doesn't move too much or rise to the surface too soon.

The time has come for us who call ourselves Christians to make the Church of

(Continued on page 12)
Missions—Everett T. Harris

Seventh Day Baptist Week of Prayer

The churches are again encouraged to make plans to participate in the Seventh Day Baptist Week of Prayer, to be held the first full week in January, January 4-10, 1970. The Rev. Otra A. Manan of Blantyre, Malawi, has agreed to write the material for this observance, assisted by the Rev. David C. Pearson.

The General Conference office at Plainfield, N. J., will handle orders for copies of the Week of Prayer pamphlets. It is expected that sample copies will be sent out to the churches as soon as they are available. Because of the increased number of orders for booklets in 1968 it seems wise to print 3,000 copies for distribution this year.

Why take part in this Week of Prayer? Because there is great power in united prayer. When the disciples met in an upper room for prayer, the Spirit of God was released in an unusual way. Whenever groups of Christians meet for the specific purpose of prayer, God is given a greater opportunity to carry out His will. Those who gather for prayer are strengthened and inspired in the knowledge that they are a part of a worldwide fellowship of prayer.

It is urged that this special Week of Prayer be brought into the church calendar with sincere determination for full observance by all our Seventh Day Baptist churches around the world.

Pastor O. Manan has written that the theme of the Week of Prayer will be “Peace from God” and will be centered around a scriptural passage found in Ephesians 2: 14: “For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.”

The outline for developing the theme will be as follows: (1) Peace, God’s Plan for Man; (2) Peace Destroyed by Sin; (3) Peace Restored; (4) Peace Maintained; (5) Peacemaking, the Christian’s Task—Man to Man; (6) Peacemaking, the Christian’s Task—Man to God; (7) Prince of Peace, Jesus Christ.
Fishers of Men

(Continued from page 9)

Jesus Christ wished us to be — a dynamic vital magnetic force in the life of contemporary man. But it will never become such unless we make some dramatic changes and give our approval to a revival of new life in the Church. Each one of us bears this responsibility. Only you can make the Church what it ought to be.

Attached to the reel is the line, guided to the water by the rod, and this line is the Sabbath. Here is the symbol of our creation and recreation. Here is the weekly reminder that we are God's children, kept in His care, and will never be deserted. Here, as we share in the unique experience of a time set apart for both ourselves and God, we come face to face with what it means to live a spiritual life. I am convinced that the Sabbath is at the very heart of spiritual Christianity, and without it man can never be the kind of person God intended him to be. It is not inconsequential. It is vitally important.

But our faith in the Sabbath must be strong. Our line cannot break every time someone tugs at it. The Sabbath, if it is to be successful, must be a dynamic force in our faith. It must be a blessing to us. It must be an asset not a detriment. But for too many Seventh Day Baptists the Sabbath is a weak line. It is either beset with cumbersome restrictions or it is corroded by laxity. It is time we began to believe in the Sabbath — with all that there is in us, realizing that as Seventh Day Baptists this is the lifestyle of our unique existence as a people. It can become a tool which will make us successful “fishers of men” if we will only let it.

Attached to this line, keeping it taut and straight, is our singer — prayer. It is prayer that holds everything in place. It is prayer that keeps us from fluctuating so that we are incapable of being a witness to others. It is prayer that makes us confident in our faith and stabilizes life for us thus making it attractive for others. Time spent in prayer quiets our nerves and calms our anxieties. Without prayer the waters of the world may move us in all directions, making others reject what we have.

What the world is looking for today is the answer to anxieties and fears. It is an answer to the perplexing problems of life lived in the twentieth century. We as Christians are called upon to be a stabilizing force to the calm and serenity that comes when one knows God — and we can only be such if we keep the communication lines open to Him. Prayer isn't a “spiritual ambulance” to call upon in a case of emergency — that only adds to the frustration. Prayer is a constant communication, by word and by being factor in calm or heavy waters. If we would be “fishers of men” we must stabilize ourselves through prayer.

Attached to the end of the line is the heart of our message, the hook — Jesus Christ. Whatever else is done or said, the gospel is that Jesus Christ is the Savior of the world. A hook never would have been called to be “fishers of men.” Here is our most important piece of equipment — our Lord, Jesus Christ, crucified, risen, and living. It is He who catches people — not we. It is to Christ they must be attached, not to us sitting on the bank waiting.

My friends, how many of us today are confident in the power of what I call this “hook”? Perhaps many of us are. But there are those who need to have an experience with Jesus Christ — who need to be “hooked” on Him. And whether we like it or not, we are the ones who are called upon to give Christ to them. The primary responsibility of the Christian saved through Jesus Christ, is to witness to His love and power. We can believe in the Bible and the Church, keep the Sabbath, and pray, but if we do not offer Christ, then all else is lost. Everything else is simply a means for getting Christ where He belongs — into the world of men. Without the Church, without the Sabbath, or prayer we make lousy fishermen but without Christ we are no fishermen at all. We need, in our church a new awareness of Christ and what He can do. We need a new evangelistic outreach — equipped to handle the needs of the modern world. If we would be equipped to be “fishers of men” we must have Christ and Him alone attached to our line, and when someone strikes this precious hook, they experience a newness of life “in Him.

We need the other things we mentioned — the bait, patience, and skill. The need for bait is obvious. We need to search for ways to attract people to Christ, and different things attract different people. We need to offer hope for a world in need. We need to give love to a world filled with hate. We need to pray for peace in a world torn by war and tragedy. We need to offer answers to those who are searching for meaning. The time has come for us to stop resting on our established forms of ritual and practice, and try to make the Christian faith inviting and equipped to handle twentieth century problems. Thank God some churches are finding new methods of outreach and evangelism. Would that we could commit ourselves to do more.

But let us also be patient. We don’t catch fish on a string, but with patience. We must be aware that one is not a Christian if he hasn’t been caught “fishers of men.” The time has come for us to stop resting on our one-to-one basis. We can commit ourselves to do more.

The question today, that is being asked of you and me, is this: Have I responded to God’s call, and have I become a successful “fisher of men”? What is my effectiveness as I sit on the bank fishing for men? The answer lies in our response today to the message that has been entrusted to us, and our commitment to skillfully use the equipment given to us by the Father in heaven.

Adult Oriented

Kenneth L. Chafin may be right when he speaks from the position of professor in one of the nation’s largest theological seminaries: “Today our churches must become more adult-oriented and provide opportunities for the study of the Bible and its application to life on a deeper adult level.
Clearly To Follow
(Continued from page 7)

because of truth,” and yours truly is set to declare the “Whole Counsel of God. We believe of course, God will save all of His “elect,” for they follow in word and work. Yes the Lord will bless richly those who keep their minds and their hearts open toward Him.

“We hold these truths to be self-evident, that all men are created equal. In maintaining that love privileges belong to all mankind, let no man break the laws of the land, for he that keepeth the laws of God’s love hath no need to break the laws of the land. Again, I refer to the God-given rights of love. Christ said, you have heard it said of them of old time, “Thou shalt not kill; But I say unto you, that whosoever is angry with his brother shall be in danger of the judgment.” Again He said, “Ye have heard that it was said by them of old time, ‘You shall not commit adultery. But I say unto you, that whoever looketh on a woman to lust after is condemned.”

Many years ago I heard the story of a faithful Son, who did keep all the commandments of His Father. But, in my ministry I have never met another boy that I thought was doing that job like Jesus Christ.

The law of service was made plain to all good and clear understanding. Something about His love for our re-discovering. Something about His love is as fresh as the air sweeping over the living waters of truth.

God still lives in this beautiful plan to clearly follow. Today much of His love has been forgotten. Still daily we are not sightseeing His old trails of truth or His lovely rest on the Sabbath. What are most people doing on the first day or on the seventh day? Some are picknick­ ing, some are fishing and some are doing anything but sleeping through the pleasure of God’s season of truth.

I love to tell of Jesus and His love for me, and when the roll is called, I pray that this “old righthander’s” name will be bright and fair to see. Writing for God is so near to my heart and clearly if you will follow, clearly you shall see.

"I knew that what he said was true Beyond the faintest doubt, But was amazed to hear him say, That he had left Alpha out.”

Unto all people — I only try to think of you as my friends — this is a basic principle of this writer’s life. I do not write for profit or the second thoughts of sermonizing or criticizing. My lines clearly follow with love written by faith by "God’s divine plan.”

The Sabbath "and not love faith unfeigned” (1 Tim. 1:5). Clearly if any reader has the answer and I am wrong, please do send me the text, as I have searched the Scriptures clearly.

JUNE DISBURSEMENTS

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<td>Trustees of Gen. Conf.</td>
<td>33.46</td>
</tr>
<tr>
<td>Women’s Society</td>
<td>142.52</td>
</tr>
<tr>
<td>World Fellowship &amp; Service</td>
<td>168.30</td>
</tr>
<tr>
<td>S. D. B. General Conference</td>
<td>1,708.35</td>
</tr>
<tr>
<td>S. D. B. World Federation</td>
<td>60.00</td>
</tr>
</tbody>
</table>

Total Disbursements: $6,885.10

SUMMARY

1968-1969 Budget: $137,570.00

Receipts for 9 months: OWM Treasurer $7,783.45

Boards: 5,770.20

84,501.65

Amount due in 3 months: $3,008.35

Needed per month: 17,680.45

Percentage of year elapsed: 75.06%

Percentage of Budget raised: 61.42%

Gordon L. Sanford

OWM Treasurer

June 30, 1969
Seventh Day Baptists Win Respect in Minnesota

On the weekend of June 15 the village of Dodge Center, Minn., celebrated its centennial with the festivities and contests characteristic of such celebrations, with beards and bonnets harking back to pioneer days. The Star Record comments on the time of beginning thus:

Because the population of Dodge Center has a large percentage of Seventh Day people the celebration was scheduled to be held after their weekly Sabbath. Many of the town's early settlers were members of the Seventh Day Baptist faith organized the first church in Dodge Center in 1859. The Seventh-day Adventist church was moved here from Concord a few years later. Community affairs are traditionally planned to respect the religious beliefs of these groups and thus the dates for the centennial events were set for Saturday night, June 14, and Sunday, Monday, and Tuesday, June 15, 16, and 17.

On Sunday night there was a talent show for youth of various ages. Of the seven entries five had Seventh Day Baptist teen-age in them. The trio and octet from the church were the winning groups, it is reported. They took part in the festivities after the Sabbath when they could with good conscience participate.

Veterans of All Ages

The church has a ministry to veterans. It is a broad ministry spanning a wide range of ages. Did you know that there are 30,000 veterans of Vietnam who are under 20 years of age and that the total number of Vietnam veterans (average age 26) is 2,760,000? Are you aware that in the upper age bracket there are 7,000 surviving veterans of the Spanish-American War with an average age of 89.9 years? Next below them are 1,705,000 World War I men averaging 74.3 years. The majority of veterans are from World War II. There are 14,660,000 of them with an average age of 49.3 years —still in the prime of life. The total number of veterans from all wars is 26,656,000, according to a news release from VA. The church has plenty to work on or, should we say, plenty to work with? If one were to visit VA hospitals only be would have a distorted view of the men who have seen military service. It is probable that, on the whole, former military men are better church members and more purposeful in their Christian commitment than the average man.