Let Your Church So Shine
By Clarence T. White

When a person travels across the country he sees many signs advertising business and recreation. Sometimes he sees religious signs and church locations. I always look to see if any of them say Seventh Day Baptist.

In planning my trips I always figure ahead of time where I will be on Sabbath Day. Sometimes when there is no Seventh Day Baptist church I worship with other seventh-day churches and always end up introducing our church to inquisitive persons. Some churches are easy to find while some seem to be hidden.

I felt very proud as we approached North Loup, Nebr., last year. As we entered the city limits there was a sign introducing the North Loup Seventh Day Baptist Church.

Because the day was Friday and we wanted to prepare what we had for Sabbath we located a Laundromat to wash clothes. While waiting for our clothes to wash I screened the literature rack and found some Seventh Day Baptist tracts.

Yes, even a stranger not looking for a Seventh Day Baptist church in that city could easily be led to the Lord and be curious about the Sabbath.

I also traveled to many other towns where I knew there should be a Seventh Day Baptist church and a sign of any type indicating that a church existed. Some of these churches have been hidden for years and are only a few blocks off a main highway where thousands travel daily.

I have also noticed how many of our churches miss a great opportunity to witness when they are located very close to a freeway where millions travel weekly. If there was only a sign for the motorists to read and think about as they travel bumper to bumper, how many more we could reach for Christ and the Sabbath.

Let your church so shine (with a sign) before men that they may see your good works and glorify your Father which is in heaven.

100 Largest Sunday Schools

Christian Life Magazine has compiled a list of the 100 largest Sunday Schools in America and their average attendance. Seventy-two of the one hundred are listed as “Baptist.”

The statistical summary included thirty-three Southern Baptist churches, twenty-three Baptist Bible Fellowship churches, nine Independent Baptist churches, one American Baptist church, two Baptist General Conference churches, two Conservative Baptist churches, and one Free Will Baptist church.

Of the 100 largest none had an attendance of less than 1,000. Akron Baptist Bible Fellowship Church with 5,801 as average attendance is the largest. First Baptist of Dallas is second with 5,520. It has a church membership of over 15,000.

One might ask if there is a close relationship between the fact that Southern Baptists have 33 of the 100 largest Sunday Schools and can claim to be the largest denomination (over 11 million) in America.
More About the Prayer Amendment

Some good people are rejoicing that a discharge petition has brought the public school prayer amendment out of committee and onto the floor of the House where it may come to a vote in November. Other people are deeply concerned and are trying to persuade Congressmen to vote against the amendment.

The opponents point out that this is an amendment to the Bill of Rights, which has stood the test of 200 years. Christians, in general, want the amendment to go into the public school system, but without amendments. They maintain these broadly stated rights are basic and that once you start amending them in one direction the door is open for other limitations of human rights to be voted in.

The proposed amendment states: "Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through expenditure of public funds, to participate in non-denominational prayer."

It sounds harmless enough, but its intent is to put school sponsored prayer of a certain kind in another religious public school, which the Supreme Court has ruled is unconstitutional. The key words are seen to be "to participate in non-denominational prayer." The idea is that non-denominational prayer could be recited by all students, as was done in New York and other states prior to the Court ruling.

The American Jewish Congress through its policy-making national Governing Council passed a resolution on September 28 warning of the dangers of the proposed amendment. Interestingly, it challenged the substance of the amendment in these words: "No prayer can be made non-denominational without robbing it of all meaning." It continued, "The effect of the amendment would be to trivialize religion and destroy the function of prayer as a sacred communication."

"On the other hand, any effort to give public prayers real meaning would displace the proliferation of lines. Diversity of religious belief is necessarily reflected in diversity of belief in the matter of prayer."

"Any prayer that truly represents the theology of one religious sect will necessarily conflict with other doctrines." The religious leaders praying in public have consciously tried to avoid phrases such as "in Jesus' name" in order not to offend non-Christian Americans. The Jewish leadership says, some question as to whether a prayer is truly an honest communication with God if it is not in the broader sense denominational. In other words, a Jew must pray a Jewish prayer and a Christian must pray from his background a Christian prayer. It is not entirely a matter of the words used or avoided.

However, it is not a question of whether prayer can be offered by educated adults in Congress, in colleges or at political gatherings. It is a question of our children and our desire to protect them in their immature impressionable years. Christians, in general, want the support of the public school in preserving the form and habit of prayer. Others object to majority rule in matters of religion. The opponents as well as Jewish leaders agree with the Supreme Court ruling and oppose government sponsored prayer in the schools.

Strengthen Thy Brethren

There is a verse of Scripture from the words of Christ which must have been very hard for Peter to accept at the time, but which meant much to him later and often has special meaning to us. Jesus, commenting on Peter's weakness and forthcoming denial, said, "And when thou art converted, strengthen thy brethren" (Luke 22:32).

Who were these brethren whom the priest Conversion would strengthen? They might have been the other disciples who would be in need of strengthening. More likely the Lord had reference to the forthcoming denial. "To the circumcision," since Peter's work in distinction from Paul's Gentile ministry was primarily to the Jews. His brethren were the children of the Stockbrethren.

Down through the years the people who have had the greatest burden for Israel have been those who have been converted from Judaism to Christianity. Not only do they have more love for their brethren, but they feel that they have a better understanding of their way of thinking and can be more effective.

"Strengthen thy brethren" has other applications. The story of the Rev. James O'Connor illustrates this forcibly. He, like Peter, was a disciple—a Catholic priest. He was converted nineteen years ago at an evangelical church in Cincinnati, Ohio. The motto of his life was to become this verse of Scripture, "When thou art converted, strengthen thy brethren." His brethren were the Catholics, especially the priests. He was the founder of Christ's Mission which has had as a major activity extending material and spiritual help to Roman Catholic priests who have left the priesthood.

According to the Catholic Church itself there is expectation that 20,000 priests will leave the priesthood in the next five years. The number has been increasing in recent years. It is a good many brethren who need strengthening. After living a protected life in the church many are not prepared for life outside. Temptations that they knew not of sometimes lead to shipwreck.

Each of us may have a certain cultural connection with other people that makes us our brothers in a broad sense. We relate to these "brethren" of Christ and reach out to those with whom we have a natural affinity.

Reformers with Clean Hands

One of the publications regularly received at the editor's office is from the North Conway Institute, a well-known organization specializing in temperance and alcohol studies and dealing to some extent with the drug problem. Though doing much of its work at North Conway, N. H., it is a national organization with a long list of well-dispersed clerical and medical vice-presidents. Its work is well recognized, but has been questioned by some for not taking a stand on the moral issues involved.

The current issue, full of interesting material, received on October 23, 1971.
material on alcoholism, carries pictures of two prominent people cooperating in the program. One is a minister in clerical garb with pipe in hand. The other is of the coordinator of health and welfare strategy of the Board of National Missions of the United Presbyterian Church, U. S. A. He is pictured with cigarette in hand during a coffee break at an NCI alcohol conference.

Now the use of tobacco is primarily a personal matter and is not specifically mentioned in Scripture, as drunkenness is. However, there has been so much discovered recently about the health hazards of smoking that a high percentage of the doctors of the country have kicked the habit. Organizations have sprung up and books have been written to help people lengthen and sweeten their lives by cutting out cigarettes. Some believe that this cause is fully as important as temperance or alcoholic rehabilitation.

Although perfection is not to be found in reformers and not all see bad habits from the same perspective we naturally hope that reformers are striving for consistency and are fortifying their words as temperance or alcoholic rehabilitation.

Jewish Control of Jerusalem

The internationalization of Jerusalem has emerged as a major issue in Vatican and Christian circles at a time when Jewish control seems to be working well as far as the preservation and accessibility of the holy places of all faiths is concerned.

Pope Paul VI earlier this year caused some consternation among Israelis when he apparently came out for internationalization. In May, Osservatore Romano, the official Vatican publication, spoke the same thing when mentioning "Judaization of Jerusalem at the expense of the non-Jewish population." The Pope, in June, addressing the College of Cardinals, urged that Jerusalem be protected by a special status, guaranteed by an international legal safeguard.

Not all Catholic organizations agree with the official voice at Rome. On September 17 the National Coalition of Nuns meeting in Atlanta called for a continuation of Jerusalem under Jewish control. The Executive Council of the 2000-member body opposed "any possible internationalization of the Holy City." The Coalition of American Nuns is organized to study, speak, and work for social justice. They supported their bold difference in part with this statement, "Further, Israel has rebuilt Jerusalem, pouring into it millions of dollars and more especially, untold human resources. Jerusalem is now available to all faiths and never before have the holy places been so protected and maintained."

The Pope took his stand after three Jordanian bishops appealed to him claiming that the minority communities in Jerusalem "feel ignored, marred in their existence and development by a policy which seems to aim at their slow suffocation." The official Catholic position may be influenced by the fact that most of the Christians in that area of the Middle East are Arabs, not Jews. Most of the Christians are also Catholics rather than Protestants.

A Jewish background paper notes that Israel in 1948 accepted the United Nations plan for partitioning Palestine which included internationalization of Jerusalem. The Arabs rejected it and occupied the Old City denying Jewish access to their holy places from then until the Six Day War of 1967. Since June of 1967 the separating walls have come down and the city is probably more open than it could be under international control. The nuns have scored a good point.
Music Leadership Appreciated

Faithful Organist

Jean B. Lewis, the organist of the Riverside, California, church, is shown here presiding at the Conference organ. Organist and choir director who had worked together at Seventh Day Baptist church gatherings on the Pacific Coast made a fine supporting team for outstanding music that comes back in happy memory to all who were uplifted by it.

SING FOR YOUTH

A third edition of Songs for Youth has just been prepared under the auspices of the Publications Committee of the Tract Board. There are now nearly 500 copies available. The second edition of 500 was soon exhausted. Since this large collection of popular choruses is offered at less than cost it is suggested that churches and individuals send sufficient money and choir director who had worked together at Seventh Day Baptist church gatherings on the Pacific Coast made a fine supporting team for outstanding music that comes back in happy memory to all who were uplifted by it.

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No Instant Evangelism

At an evangelism conference organized and led by black ministers Kenneth L. Chafin, top Southern Baptist evangelism leader said, "You can't have instant evangelism like you have instant potatoes. You have to prepare for evangelism in the future with solid spiritual foundations now."

SEVENTH DAY BAPTISTS AT 300, STILL ALIVE

By Anne Eggibroten

Three-hundred-year anniversaries are rare in a nation just approaching its own 200th birthday, so America's Seventh Day Baptists really had something to shout about at their tricennial celebration last month on the University of Massachusetts campus at Amherst. The birthday party was largely a family vacation affair for the 500 who gathered at the 159th annual SDB General Conference to relive their denomination's founding in 1671 and trace their subsequent history.

Many of the 5,300 SDBs are one big family, with recurring last names and shared ancestry. The sixty-six churches across the country are concentrated in the northeast.

Historical plays, vignettes, dialogues, and lectures took the place of the usual inspirational and devotional meetings, though time was allowed for denominational housekeeping.

For many, the high point of the week was a pilgrimage to Newport, where the second SDB meetinghouse, built in 1729, still stands. In the small white sanctuary adorned only by two tablets of the Ten Commandments, young men in white wigs and young women in bonnets and heirloom dresses reenacted their forebears' separation from Newport, Rhode Island, Baptists over the issue of Sabbath-keeping. Other scenes dramatized the role of SDBs in the founding of Brown University and in the American Revolution.

For a small denomination with a unique doctrinal stance, the SDBs have been remarkably active in ecumenical affairs. The group is a charter member of the National Council of Churches, the World Council of Churches, and the Baptist World Alliance. One SDB leader, the Reverend Alton Wheeler, is on the

120-member WCC Central Committee, and he is a vice-president at large of the NCC, where eight fellow SDBs are part of the General Board or General Assembly.

The SDBs are also active in evangelistic endeavors, including participation in the upcoming Campus Crusade for Christ Expo '72 program and the Key '73 campaign. SDB young people are enthusiastic about evangelism, says SDB evangelist Myron Soper.

American SDBs are outnumbered by their foreign-mission converts abroad. Of these 7,500, 4,000 are in Malawi, Jamaica is another focal point of mission work, and with the emigration of Jamaicans to England the long-lived SDB movement in that country has been resurrected.

Overseas growth prompted formation of the SDB World Federation, which held its first meeting in Westerly, Rhode Island, prior to the Amherst meetings. Twenty-one delegates, mostly black, from nine of the twelve foreign conferences attended, selecting target areas for mission expansion.

Since early days SDBs have adhered to traditional Baptist doctrine. Their difference is that they observe the Sabbath on Saturday and hold to the perpetuity of the Ten Commandments, though without the legalism associated with most Sabbath-keeping groups.

The Sabbath remains important, as the Reverend Paul Osborn of Nortonville, Kansas, president for 1971-72, explains: "If it does make a difference, we ought to proclaim it; if not, join the [other] Baptists."

American SDB membership has steadily declined from a peak of 10,000 early this century. Urbanization and increased mobility are probably the major reasons for the loss in the largely rural-based denomination, according to Wheeler.

To mark the tricennial, a special choral-dramatic production involving (Continued on page 14)
The Next Step

A Condensed Sermon

By Rev. Francis D. Saunders

One thing I do, forgetting those things that are behind, and stretching forward to the things which are before. I press on toward the goal unto the prize of the high calling of God in Christ Jesus (Phil. 3:13, 14).

Conference 1971 will long be remembered in the minds and hearts of many Seventh Day Baptists as "The Celebration" — the celebration of an amazing 300th year birthday. We have viewed the past with justifiable pride. We have listened to the voices of denominational accomplishment. We have viewed in retrospect martyrs like John James, who have died for the faith. We have listened to voices in vignette crying out of the past. We have participated in memories' pleasures, and been blessed in our pleasures. We have listened to prophecy out accomplishment. We have viewed in and hope for the future.

In our celebration is it possible that we may have come to think that we have attained?

"There are those who define Christian perfection as though we are perfectly carved into our final beauty and already dwell in perfect holiness. Such a conception must of necessity lead to self-complacency, and close the vision of a higher goal to be attained. To nerve the heart for toil and victory.

And again, I would say that following our celebration the next step is to be a people with a face to the future. "Stretching forward to the things which are before." The philosopher Groethe has said, "One great truth for us all is not that the past is sullied, but that the future is unsullied." Only opportunity lies ahead! Only open doors of service! Only verdant fields to cast the seed. There is a goal which is to be like Christ! Unselfish! Loving! Obedient! There is a prize which is to be forever in His presence, as His friend.

One look behind; it may be one of sorrow, O'er broken vows and duties left undone; But wait my soul, on God; then with each morrow His strengthening grace receive thy race to run.

So on the eve of our celebration, let us forget those things which are behind, and stretch forward to those things which are before, and press on . . . . . looking unto Jesus the author and finisher of our faith" (Heb. 12:2).}

Jerusalem for the Jews

There is difference of opinion as to how rightful a claim the Jews have to Jerusalem which has been administered as a united city by Israel since 1967.

On July 28 the Near East Subcommittee of the House Committee on Foreign Affairs conducted a hearing on one aspect of the Jerusalem question. Witnesses were called from three faiths to testify before the committee on the importance to the three faiths, Christianity, Judaism, and Islam. The hearing was described by Michael H. Van Dusen as "a preliminary probe which should lead to a series of hearings in the future on different aspects of the whole Arab-Israeli conflict."

Rabbi Tanenbaum speaking in a private capacity rather than as National Director of Interreligious Affairs of the American Jewish Committee drew distinctions between what Jerusalem means to the three faiths that have a religious interest in its holy places.

In distinction from the deep spiritual and emotional ties that bind the Jewish people to the whole city of Jerusalem, Rabbi Tanenbaum asserted, the interest of Christians and Muslims derives chiefly from the fact that events of importance to these two faiths occurred in specific locations within the city.

Christians as a group have never expressed any messianic desire to return to the original land of their religion, he pointed out. Rather, they have built up nation states in many parts of the world where Christianity is now accepted as the indigenous religion.

Yet the holy places of Jerusalem have been a constant attraction for Christian pilgrims, he continued, and their protection and maintenance have been of religious political interest to Christian powers at many periods in history.

Rabbi Tanenbaum cited a recent statement of Professor George Williams of Harvard University who said that Christian interest in the Holy Land "involves religiously solely the question of free access to the holy places and the security and stability of the Christian populations in Jerusalem and in Israel."

"Once these interests are satisfied," Professor Williams had declared, "Christians go beyond their religious competence and enter into the realm of politics in which they have no standing as ecclesiastical bodies."

Turning to the Muslim religion, Rabbi Tanenbaum stated that its relation to Jerusalem was totally different from that of either Judaism or Christianity.

He said: "Jerusalem and the surrounding land is not the homeland of Islam in the sense that it is the birthplace of both Judaism and Christianity. Although the Muslims' third holiest shrine stands in Jerusalem, the homeland of Islam is Arabia."

The Israeli government is cooperating actively with the Christian and Muslim authorities to devise plans for some form of autonomous control over the holy places by appropriate Christian and Muslim institutions.

—The Christian community in Israel has become the most stable and flourishing of any Christian community in the Middle East.

In his conclusion, Rabbi Tanenbaum expressed the hope that Christians, Muslims, and Jews will contribute to the depolarization of tensions in the Middle East.

THE SABBATH RECORDER

for October 30, 1971

GOD JUDGES NATIONS

Designated Giving

In seeking to raise Our World Mission budgets each year, emphasis is given on support by individuals and churches on an undesignated basis. The majority of the funds needed are approved by General Conference in the annual budget in this way. There are, however, individuals and groups who prefer to give their gifts designated for certain persons or programs. This has always been true in the budget of the Missionary Society.

Because in recent years the emphasis has been away from designated giving to undesignated giving, your society has played down designated gifts. Such contributions still continue to be received and approximately twenty percent of our annual budget is in anticipation of designated gifts. It is in this area that giving has fallen off quite drastically during the last two years. In 1970 the operating budget of your society anticipated in designated gifts was over $28,000. Just over $11,000 was received and only thirty-nine percent of the total. In 1971 the operating budget seeks $24,000 in designated gifts. In the first six months of the budget year only twenty-six percent of this total has been received.

It is therefore imperative, if our work is to continue and not be cut back drastically, that we either receive more in designated giving through OWM or the support of the designated amount be increased. Because of the lack of support in designated giving in 1970 and 1971 your society has month after month spent more money than it has received until the fund has been seriously depleted. Without a substantial increase in support this fund will be no longer available within a few months.

Therefore, while we are urging continued support of Our World Mission undesignated, we are seeking designated gifts for the support of Evangelist Mynor Soper. We would like to make it clear that during the month of November, seeking no less than $1,000 in designated gifts for his support. Evangelist Soper works on a project basis and in the months of October and November has scheduled meetings at Milton, Wis.; Richburg, N. Y.; Salem, W. Va.; and Boulder, Colo. In addition, he represents Seventh Day Baptists on the Central Committee of Key '73 at St. Louis, Mo., October 25, 26. While his estimated per diem and travel expenses exceed our designated giving goal, your gifts designated in support of Evangelist Mynor Soper will go a long way in making his ministry to these churches possible.

In November please designate your special gifts in support of Mynor Soper through OWM. Place them in the offering at your church or send them directly to OWM treasurer, Gordon L. Sanford, Rt. 1, Little Genesee, N. Y. 14108.

At this time of year individuals and churches are looking ahead to the Christmas season and to the end of the tax year. In doing so many are thinking of giving special support to various sections of the work of the Lord. In another issue of the Sabbath Recorder we are going to be helping you understand why gifts for missions can support the work of your society in specific ways. Several such items will be set forth and all will be encouraged to support these through their designated giving in a special Christmas offering effort for missions.

Progress on Classroom Building Project

The building contract has been signed and the first payment made on the new classroom at Crandall High School, Kingston, Jamaica. Mr. Richard Tydixon is the builder. He has agreed to construct a classroom building on the premises of the owners at 29 Charles St. Kingston according to the plans and specifications laid out in an approved plan.

Principal Wayne Crandall has also written:

"The enrollment stands at 150 (an all time high) and we are really filled to capacity in every room except Forms C and D. The man who was teaching math for the person who broke his leg quit very suddenly and the Lord provided a better one bright and early the following morning. Praise be to the Lord! We keep very busy but it is reassuring to see how we are getting students and we feel the level of instruction is much better this year."

October 23, 1971

Mr. Crandall quoted, “Mr. Johnson came in today and signed the contract.”

The contract calls for a payment of $3,500 (Jamaican currency) or $3,865 U.S. currency to be made to "The Baptists of the St. James 1837 Church." It may be noted that the contract calls for completion of the building project "within 120 days after the signing of this contract." This means that the new classroom should be ready for use by Feb. 1, 1972, about the time of the beginning of the next semester.

Many generous contributions have been received so that over half the total amount needed is at hand. The contract calls for another payment of $2,500 (Jamaican currency) to be made whenever the building is halfway completed in the estimation of both the owners and the contractor and then a final payment of $1,400 (Jamaican currency) will be required upon completion of the project.

Continued effort must be made as the many who have already given represent the "first fruits." The remaining amount with some more sizable gifts not yet received will be given to a friend who has not yet given, encouraging him to join with you in reaching the goal and meeting this vital need.

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Key '73

The first stated objective of Key '73 is "to confront every person in North America more fully and more forcefully with the gospel of Jesus Christ.”

Christian Youth Showing the Way

by Leon M. Malby

It is impossible to lump all Christian youth together and say that they all want the same things. We should note, however, that large numbers of youth are coming to Christ through the Jesus movement and that they are showing us a way that is different from the humanist, science worshipping youth attitude that we have been getting used to.

The Jesus movement has not come up with an essentially new concept of what it means to be a Christian. It is just that they have brought to light a reality of experience along Bible lines that was well-nigh forgotten. Since there are so many of them and they are so enthusiastic, we must endeavor to appreciate their zeal and keep up with their development.

There are two things that young people under the influence of the church have not gone for to any great extent in recent years, speaking in tongues and an emphasis on the Second Coming of Christ. But at Calvary Chapel, a nondenominational church at Costa Mesa, a Los Angeles suburb which sponsors about fifty Christian communes, they do not stress glossolalia, according to the pastor, Chuck Smith. Following regular services they invite participants to attend an "afterglow" service where they are encouraged to pray for "the baptism of the Holy Spirit." The pastor says, "We're trying to do an ecological thing. We believe the greatest manifestation of the Holy Spirit is love.

Some observers fear that the movement is too broad and that the quality of speaking in tongues because those who have this manifestation are often critical
of those who do not. Others say that this will not happen because the Jesus movement is not sufficiently organized or united to bring about speaking or not speaking in tongues.

Some of the “Jesus People” have a strong emphasis on the soon coming of Christ. This means a new thing for several denominations have been preaching this for 100 years or more. What is new is that so many young people after finding a new faith in Christ are now ordering their lives according to their belief that Jesus is coming again very soon. It is to them not a dreaded year. Hopefully in this generation. Many of the young people believe it so strongly that it's in socially, politically and economically. Is it in order that the world may believe.

Youth are becoming involved in that part of theology called eschatology (last things). They are buying the idea: “Don’t worry about the mess the world is in socially, politically and economically. Jesus is coming soon. Those things won't be important then.” Not only are they buying it but are preaching it. Their emphasis is not on judgment and hell, but on sharing the message “Jesus loves you.”

Some young people have dropped out of college to hide themselves in work because they think the time is short.

It isn’t too strange that so many are taking an interest in last things and looking forward to the return of Christ with joy. A Baptist Press writer puts it this way:

“For the last decade, youth have witnessed the decay of society. It has not been a pretty sight, the drugs, demons, witchcraft, poverty, alienation, riots, killing, assassinations, war, meaninglessness, impersonalization, hypocrisy, discrimination, pollution, and on and on. Socialills sent many of them on a frantic search for meaning through Buddhism, astrology, witchcraft, Eastern religions, and mind-expanding drugs.

“They found it all empty. Now they have discovered Jesus, and say He is the only way. And they desperately want Him to come again and take them out of all this mess the world is in, and give them the ultimate rapture of heaven and all its bliss.”

Can it be said then that the Jesus movement insofar as it emphasizes the soon coming of Christ is just another search for the ultimate answer to the complexity of today’s society? Those who have observed it closely do not think so. They will strike a balance, as the church has done, between a strong eschatological hope and the need to enter into the stream of life and the problems that surround us.

We can rejoice that faith is coming on strong and that purity of life is replacing the loose living that was running like wild fire among the youth a year or two ago. There is hope yet!

ECUMENICAL NEWS

Visible Unity

The World Council of Churches is keeping in mind and strengthening its goal of “visible unity.” That term is understood to mean a visible union of the organic union of all churches.

The 135-member theological commission which includes nine Roman Catholics held a 12-day meeting in Louvain, Belgium in August to discuss “The Unity of the Church — The Unity of Mankind.” It was to update the function and purpose of the WCC at the request of the policy-making Central Committee. It defined the new first function and purpose as, “To call churches to the goal of visible unity in one faith and in one eucharistic fellowship, expressed in worship and in common life in Christ and to advance towards that unity in order that the world may believe.”

It is understood that this proposed revision, if accepted by the churches, will not become operative until the Council's next world assembly scheduled for 1975.

There may be real question as to whether all of the 252-member churches in ninety countries will accept the first part of this goal.

The commission, according to a WCC release, is going to work for the next three years on the relation of the church to other religions.

WCC Criticized

Eugene Carson Blake, general secretary of the World Council, speaking at a meeting of the Faith and Order Commission of the World Council in Belgium, noted that both critics and friends of the ecumenical movement allege that the Council has departed from traditional faith in God and the unity of the church toward a preoccupation with programs of ethical action.

Dutch Baptists gave a firm “No” at their 1970 annual assembly to the proposal that they should become guest members of the National Council of Churches in the Netherlands. The vote was 94 against, 59 for the proposal. Delegates expressed clearly their objections to any connection with the council.

Several opponents said they had “very disappointing experiences at local level in ecumenical work.”

Guest membership would have enabled Dutch Baptists to take part in council discussions, without allowing them to vote.

Parochial Defeated

In a statement analyzing the legislative situation in the states in regard to tax support of parochial schools, the National Council of Americans United reported as of mid-May:

Parochial has been definitely defeated in ten states and can be considered dead for this year. These states are Arizona, Colorado, Indiana, Kansas, Missouri, Montana, New Mexico, North Dakota, South Dakota, and Michigan.

Parochial has been approved in Maryland, Vermont, and Georgia.

Commenting on the parochial outlook, Glenn L. Archer, executive director of Americans United said: “It is distressing to see any state set aside our American tradition in church-state matters by initiating tax support for church institutions. We protest because these dubious laws under constitutional challenge as soon as feasible.

In the Wake of Attica

In the wake of Attica some questions arise that will not down. Why is so large a percentage of those in our penal institutions imprisoned for drug offenses of a foreign origin? Does the crowded condition of our cities have anything to do with it? Why do those consigned to prison return to us unregenerated?

Why are those who burn their draft cards in protest against an illegal and atrocious war—why are they incarcerated along with rapists and murderers? Is our nation doing, in the name of war, a far greater evil than has been done by those awaiting death in the cells of San Quentin?

What, indeed, are the most important things that face us as a nation and as a denomination?

—Paul S. Burdick

NEWS FROM THE CHURCHES

NORTH LOUP, NEBR.—The worship services on Sabbath mornings during the absence of Pastor Victor Skaggs in August were in charge of Bernard Keown and Elery King. One of those by Bernard was entitled “We Worship Our God.”

The various phases in which we worship were shown with silence, prayer, Scripture, listening, participation, song, giving, asking, surrender and exaltation. Meditation and music helped carry out the thought. The music consisted of an anthem, duet, quartets and solos.

Pastor Skaggs brought some of Conference back to us by adapting some of the services into our worship.

Pop Corn Days found everyone at work. This celebration with free popcorn draws people from far and near. Our church stand provided food and was a busy place. Our church float won first place in the church division of the parade. The title was “Love Is Trust, Worship, Service, Sharing.”

The young folks had a retreat at Camp...
SERVENTH DAY BAPTISTS AT 300, STILL ALIVE
(Continued from page 7)
everyone assembled was performed on
the Sabbath as a celebration before God. 
"Salvation Society," one hymn caught the
prevailing spirit:
Three hundred years have come
and gone;
God of our fathers, lead us on
Beyond the search for moon and space
To greater search for peace and grace.
Whether the SDB family can survive
more than three centuries remains to be seen,
but meanwhile the "search" is on. And
with the Holy Spirit out front, says
Wheeler, the SDBs are optimistic.

Jamaica spoke on August 21.
Marlboro helped with refreshments at
the migrant service held in the Cohaneys
Baptist Church.
Rally Day was observed under the
direction of Pastor Glen Warner at Denver
Sabbath School, September 20.
Plans were made for a program of
education. Kerry Fuller is a senior at Mil-
town; Colleen Keown, a junior; Terry
Soper, a freshman; and Mrs. Don Clement, a
freshman; Jerry King, a sophomore; and
Ivan Soper, a sophomore, and Earl Soper,
and in the service
Ward 2B, Fort Riley, Kans. 66442.

Seven Day Baptists at 300, Still Alive

THE SABBATH RECORDER

Our Mission: World

Chairman of the Board of Christian
Education

THE SABBATH RECORDER

Our World Mission

OWM Budget Receipts for September 1971

Treasure's
September 9 mos. 9 mos.
Adams Cir NY $822.57 $1,350.65 $1,328.40 $2,638.40
Alston WY 210.11 268.15 25.00 25.00
Alfred NY 545.05 4,511.20 182.00 182.00
Alfred Sta NY 63.70 1,928.85 30.00 30.00
Ashway RI 315.14 2,743.54 164.00 164.00
Assns & Groups 1,267.12 1,500.00 125.00 125.00
Battle Creek MI 367.97 4,600.65 312.00 312.00
Bay Area CA 490.00 490.00 51.20 51.20
Berea WV 35.00 357.29 21.82 21.82
Berlin NY 146.25 1,559.51 266.00 266.00
Bozeman CO 374.76 2,227.10 107.00 107.00
Brownfield KY 97.50 582.67 95.00 95.00
Buffalo NY 50.00 1,600.00
Chicago IL 1,034.25 1,000.00 21.00 21.00
Dayton Beach FL 143.75 1,189.05 10.00 10.00
Denver CO 2,480.08 112.00 200.00 200.00
De Ruyster NY 126.00 430.00 10.00 10.00
Doct Grp MN 275.52 2,050.80 50.00 50.00
Farina IL 43.25 250.75 10.00 10.00
Fouke AR 70.00 10.00
Hammond LA 3,000.00 3,000.00
Hebron PA 70.00 851.65 35.00 35.00
Hoppstown RI 175.00 321.00 10.00 10.00
Houston TX 105.00 163.60 5.00 5.00
Independence NY 24.75 225.25 51.00 51.00
Individuals 1,302.26 160.30
Irvington NJ 300.00 1,775.00 25.00 25.00
Jr Church OH 400.00
Kansas City MO 140.00 620.00 10.00 10.00
Lebardeys NY 110.00 677.77
Little Genesey NY 134.08 784.35 10.00 10.00
Little Rock AR 3,888.00 258.64 10.00 10.00
Los Altos CA 350.00 4,774.56 102.00 102.00
Lost Creek WV 300.00 1,557.00 36.00 36.00
Marlboro NJ 541.50 3,004.64 65.00 65.00
Matenop LA 150.00 150.00
Milton WI 882.52 9,345.58 513.00 513.00

SUMMARY
1971 Budget
$147,770.00
Receipts 9 mos.
OWM Treasurer $98,918.41
Boards 6,112.96
103,051.37
To be raised by December 31, 1971 $42,738.63
Needed per month $14,246.21
Percentage of year elapsed 75.7%
Percentage of budget raised 71.7%
Nine months:
Due $101,827.49
Raised 105,031.37
Arrears 5,296.12

Gordon Sanford
OWM Treasurer
DAILY BIBLE READINGS
For November 1971

A lamp to my feet
A light to my path

God Sustains His Creation
1—Mon. God's Providential Care. Psa. 104:19-25
2—Tues. Shepherd of His Sheep. Psa. 95
3—Wed. Lord of the Universe. Psa. 74
4—Thur. Thanks for God's Bounty. Psa. 65
5—Fri. God, the Creator. Job 38:1-21

God Establishes Moral Order
7—Sun. Reverence for God. Ex. 20:1-12
9—Tues. God Will Judge All Men. Rom. 2:1-16
10—Wed. All Men Need Redemption in Christ. Rom. 3:8-26
11—Thur. Keeping on Faithfully. Gal. 5:16-26
12—Fri. God Upholds Goodness. Psa. 62 and 75

God Conquers Evil
15—Mon. Abundance of Grace. Rom. 5:12-21
16—Tues. From Death to Life. Rom. 6:1-14
17—Wed. The Gospel Light Sustains Confidence. 2 Cor. 4:7-18
18—Thur. Hope Beyond This Life. 2 Cor. 5:1-17
19—Fri. Final Victory. Rev. 7:9-17; Rom. 8:31-39

God Brings the World to Fulfillment
22—Mon. The Fatherhood of God. Rom. 8:1-17
23—Tues. The Hope of Coming Glory. Rom. 8:18-30
24—Wed. A Time of Glad Reunion. 1 Thess. 4:13-18
25—Thur. The Day of the Lord. 1 Thess. 5:1-11
26—Fri. Christ's Full Victory. Rev. 11:15-12:10
27—Sabbath. Fulfilling the Order of Law. Matt. 5:14-26

Luke Tells the Good News
29—Mon. Agent of a Life-giving Covenant. Mal. 3:1-12
30—Tues. Telling and Living the Good News. Lk. 1:1-4; 4:16-21

Scripture Distribution Breaks Record
A new record has been set by the United Bible Societies in the number of Scriptures distributed throughout the world in a single year. Worldwide distribution by the fellowship of fifty national Bible Societies reached a total of 173,478,568 Scriptures in 1970, according to the annual report released by the Board of Managers of the American Bible Society at the society's annual meeting May 13.

The new record represents an increase of 28,177,702 over the previous year.
Donor gifts to the American Bible Society made possible the distribution of 132,152,756 Scriptures in the United States and elsewhere during 1970. More copies of Scripture were distributed in this country by the American Bible Society accounted for 99,595,467 of the world total.

Such distribution depends on contributions.

Subscription Comment
The folks who do not have The Sabbath Recorder sure miss so much. I read it from cover to cover and save it to look over again to see what I missed.
—from Los Angeles

Illustrating Our 1972 Conference Theme
All of our church work must show forth Christ, keeping Him and His will at the center "to the glory of God." Perhaps there are artists among us who would like to submit other theme designs for future covers.