

The Sabbath Recorder

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.

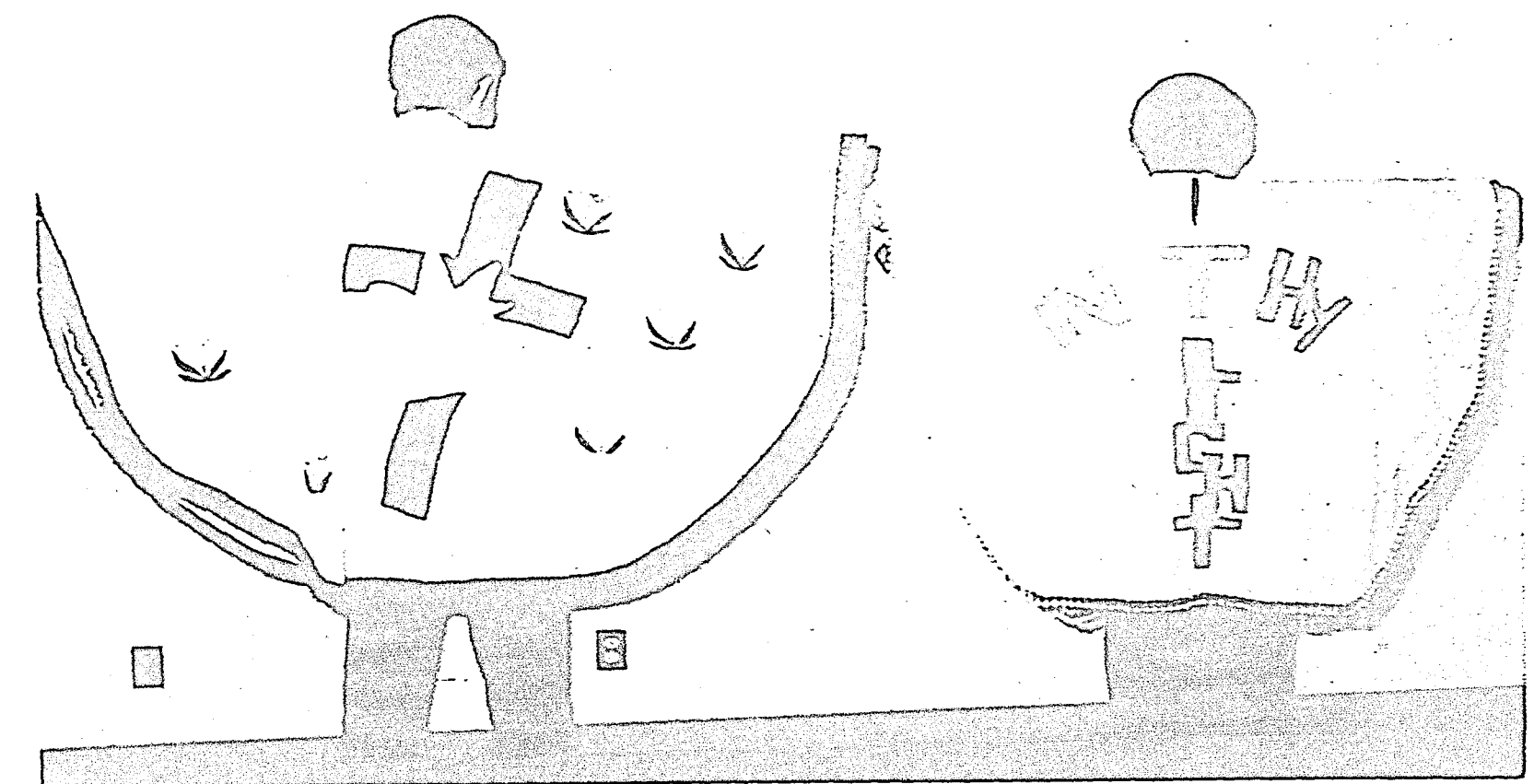
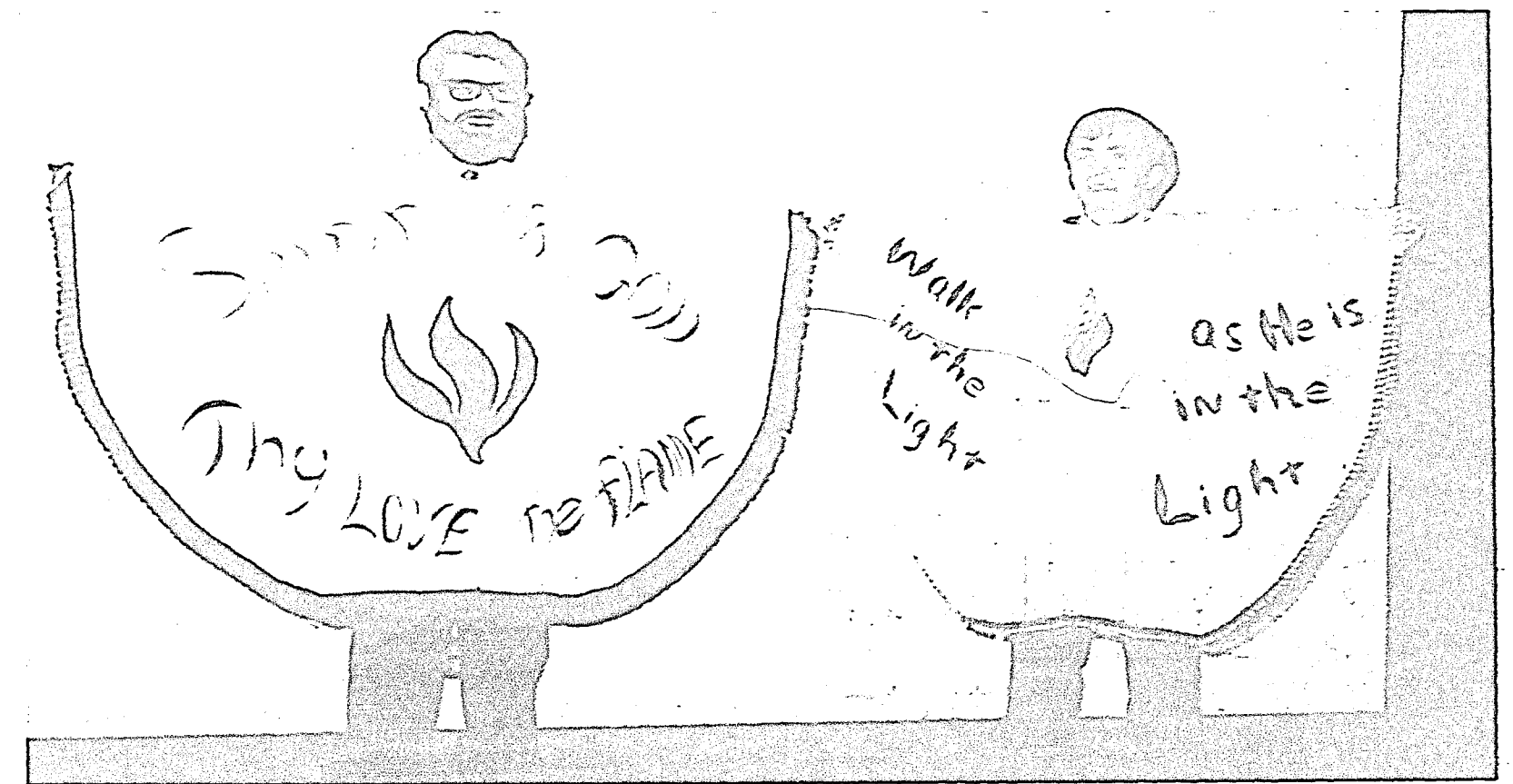
100 Largest Sunday Schools

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.



Special Robes for Worship Leaders

Although Seventh Day Baptist ministers are not much given to wearing robes in the pulpit, there was reason for the two worship leaders at Conference, Herbert Saunders and Glen Warner, to wear these message-bearing robes.

The Sabbath Recorder

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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 without alteration. They maintain that 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 back into the 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 nondenominational 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 nondenominational 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 divide the population along religious 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 theologies."

Chaplains and other religious leaders praying in public have consciously tried to avoid phrases such as "in Jesus' name" in order not to offend non-Christians, but there is, as the Jewish leadership says, some question as to whether a prayer is really 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. Most Christian leaders 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 not-very-strong Peter would strengthen? They might have been the other disciples who would be in need of strengthening. More likely the Lord had reference to the future ministry of Peter "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 Israel.

Down through the year 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 according to the flesh" 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 ninety 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. Here are 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 them our brothers in a broad sense. Do we take to heart these words 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, Mass., 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 stronger stand on the moral issues involved.

The current issue, full of interesting

material on alcoholism, carries pictures of two prominent people cooperating in the program. One is of 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 about one habit with their actions in regard to other habits. The above observations are not aimed at the inconsistencies of others but at our own. We are called as Christians to be reformers—with clean hands.

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 again in June, addressing the College of Cardinals, urged that Jerusalem "be protected by a special status, guar-

MEMORY TEXT

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one (John 17:20, 21a).

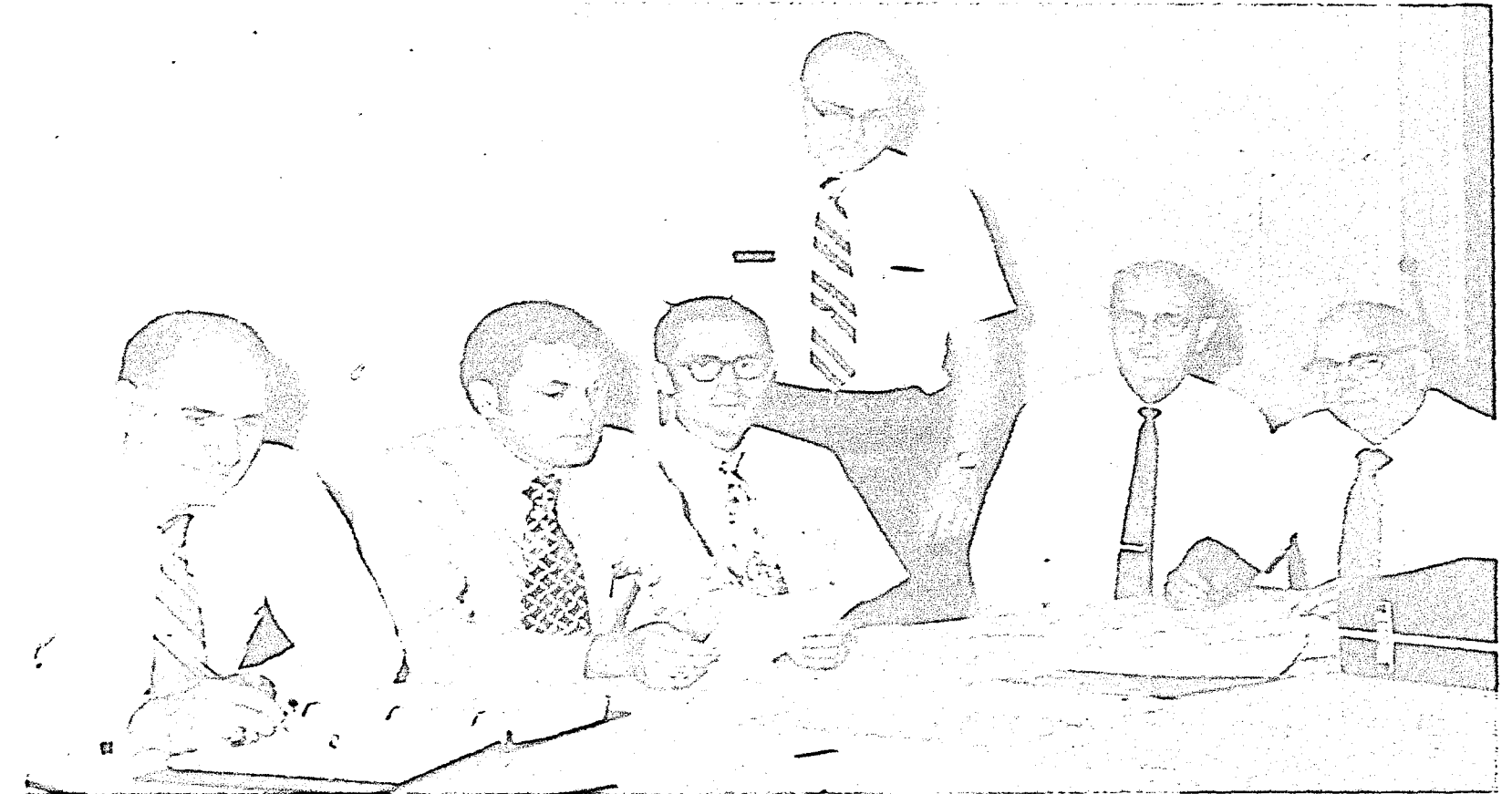
anted by an international legal safeguard."

Not all Catholic organizations agree with the official voice at Rome. On September 10 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 today menaced 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.

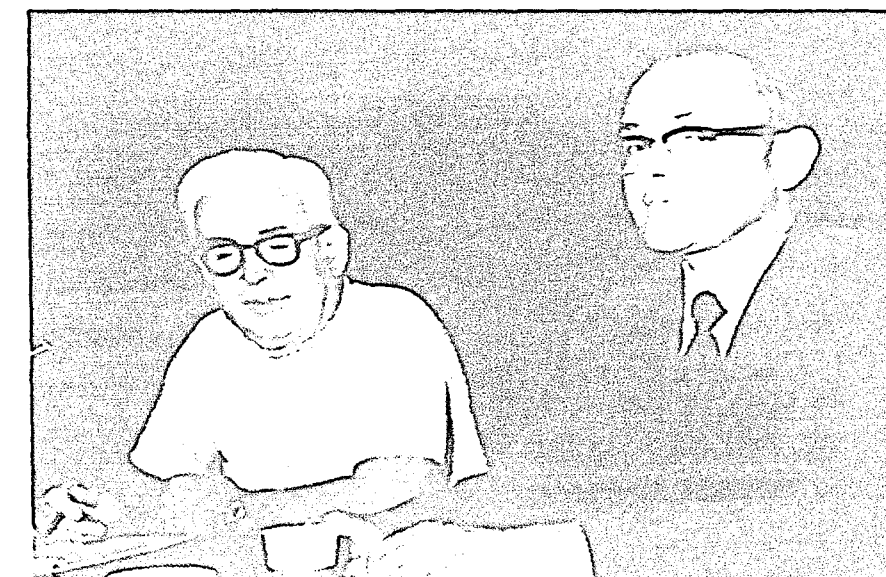
New Commission at Work



When General Conference ended on August 14 the new Commission held an organization session and began to map out the work of this interim decision-making body for the coming year. Pictured here are, left to right, Alton L. Wheeler, secretary; Edward J. Horsley, (new) first vice-president of Conference; J. Paul Green (new); Paul B. Osborn, Conference president; Francis D. Saunders (chairman); Stephen Thorngate (past president).

Old Secretary — New President

The Conference photographer, Arthur Brayman, took well over 200 pictures at the August meetings. They tell stories that need but a few words to bring the



events back into focus. Here we see the jovial Ernest Bond sitting at his recording secretary table during a business session. Mr. Bond, who is giving up the secretarial office after many years of efficient service is perhaps best remembered for his use of the available micro-

phone and his remarks on the business at hand or reported in his minutes.

With Mr. Bond in this snapshot is Paul B. Osborn who frequently needed a microphone to make some comments about the budget. Now that he has been elected president another member of the Commission will take over the responsibility of promoting the OWM budget.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) A renewed determination on the part of all members to contribute faithfully and generously to Our World Mission.
- 2) More faith to believe that the Lord will provide a way through the problems that we commit to Him.
- 3) The courage to put first things first realizing that "all these things shall be added" unto us.

Music Leadership Appreciated



General Conference of 1971 was, more than usual, a music participation week. There was, of course, the Conference choir gathering up the best singers who were in attendance. More than that, under the skillful leadership of Miss Lois Wells of Los Angeles, the congregation rehearsed and sang as a great choir for the 300th anniversary celebration at the end of the week. It was a rewarding experience.

As a surprise feature on the closing evening Miss Wells was presented with a corsage in appreciation of her dedicated service. With a little encouragement from his father, former president Edgar Wheeler, little Ernest Wheeler handed her the box of flowers to the enjoyment of all. This picture, with some of the thankful choir showing in the background, preserves the memory of the occasion. Some of the music that became so meaningful is available for church use from the office in Plainfield.

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.

SONGS 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 with the order to cover postage plus ten cents per copy. Please do not ask to be billed later. Send requests to the American Sabbath Tract Society, P. O. Box 868, Plainfield, N. J. 07061.

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 Eggebroten*

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 tricentennial 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 knickers and young women in bonnets and heirloom dresses reenacted their forebears' separation from Newport, Rhode Island. Baptists over the issue of the Sabbath. 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

* Miss Eggebroten's first acquaintance with Seventh Day Baptists was when she was assigned to cover our Conference by E. Russell Chandler, news editor of *Christianity Today*. This copyrighted article appearing Sept. 10 is used by permission.

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 Explo '72 program and the Key '73 campaign. SDB young people are enthusiastic about evangelism, says SDB evangelist Mynor 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-dead 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 tricentennial, 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 of the past, admonition for the present 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 in the present life. According to Paul, as many as be perfect have the vision of a faraway goal. Christian perfection, according to this criterion, is that stage of life which realized most intensely its imperfection. When a man thinks he is perfect, and complete, he is a great distance from perfection" (Hastings' *Great Texts* on Philippians).

May I suggest that, following our celebration, the next step must be with backs to the past. "Forgetting those things which are behind." Not that the past is unimportant, but that it is past. It must have been a wise man who said, "Poor is that man who has no memory." True forgetfulness calls for fine memory, the cultivation of new ideas, new rela-

tions, and new involvements. So, however blessed the memories of the past may be, they are still past and belong to the past, and must not be allowed to get in the way of present consecrated effort. George MacDonald has one of his characters say to another, "Let bygones be bygones." "Deed no," is the reply, "What's the use of bygones but to learn from them how to meet bycomes?" So with ourselves, may we learn of our "bygones" how to meet our "bycomes." May we view our great men gone with admiration. What patience, what courage, what zeal, what self-denying love, what readiness to suffer, what enthusiasm to live, what willingness to die; and as we view, may the memories be stepping-stones to consistent service for our Lord and Master.

Further, may I say that following our celebration the next step is to be a people with a face to the future. "Stretching forward to the things that are before." The philosopher Goethe 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.

And again, I would say that following our celebration the next step is to be a people with power for the present. "I press on to the mark." The future is determined to a great extent by present activity. It was definite, strenuous effort on the part of Paul that made him able to say, "For me to live is Christ!" And again, "This one thing I do!" The same apostle admonishes us: "Work out your own salvation with fear and trembling."

One look behind; but not for idle dreaming;
Hope beckons on to heights that greet the sky;
While voices speak of time's brief hours re-
deeming.

To nerve the heart for toil and victory.

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 mor-
row,

His strength'ning 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 of Jerusalem 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 mass 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 in-

igenous religion.

Yet the holy places of Jerusalem have been a constant attraction for Christian pilgrims, he continued, and their protection and maintenance have been 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.

SABBATH SCHOOL LESSON

for October 30, 1971

GOD JUDGES NATIONS

Lesson Scripture: Hab. 1:5-13; 2:6-8.

Designated Giving

In seeking to raise Our World Mission budgets each year much 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 or 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 dramatically, that we either receive more in undesignated 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 established some years ago to pay salaries in case of emergency 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 regular support of Our World Mission undesignated, we are seeking designated gifts for the support of Evangelist Mynor Soper. We would like to make this a special goal during the month of November, seeking no less than \$1,000 in designated gifts for his support. Evan-

gelist 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 will represent 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 ways 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. 14754.

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 help you understand how your designated 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. James Johnson of 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 had written on September 24, "Last night the School Board met to review the contract I had prepared by an attorney. It is an improvement over the copy that Mr. Johnson gave me as it relates to the liability involved while the building is being erected." Then, in letter dated Septem-

ber 28, Mr. Crandall wrote, "Mr. Johnson came in today and signed the contract."

The contract calls for a payment of \$3,500 (Jamaica currency or \$3,865 U.S. currency) to be paid "at commencement of construction." A check in amount of \$3,865 has gone to Mr. Crandall so that work can begin at once.

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 "when 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 will come more slowly. Why not speak to a friend who has not yet given, encouraging him to join with you in reaching the goal and meeting this vital need.

Principal 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 A and 4. 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."

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. Maltby

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. Both of these are very common, though not universal, in the Jesus movement.

Some of the churches in the heart of the movement are strongly Pentecostal; others claim they are not. Bethel Tabernacle at Redondo Beach, Calif., has had a constant revival seven nights a week for three years and claims nearly 4,000 drug users have been cured after accepting Christ. Speaking with tongues (glossalalia) is strongly emphasized by the youth in their four-hour prayer meetings. But at Calvary Chapel, a nondenominational church at Costa Mesa, a Los Angeles suburb, which sponsors about fifty Christian communes, they do not stress glossalalia, according to the pastor, Chuck Smith. Following regular services they do invite young people to stay for an "afterglow" service where they are encouraged to pray for "the baptism of the Holy Spirit." The pastor says, "We're totally opposed to Pentecostalism; we believe the greatest manifestation of the Holy Spirit is love."

Some observers fear that the movement many break apart over the question 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 break apart over speaking or not speaking in tongues.

Some of the "Jesus People" have a strong emphasis on the soon coming of Christ. This is by no 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 but an exciting event. When is He coming? "Maybe tomorrow. Perhaps this year. Hopefully in this generation." Many of the young people believe it so strongly that it shows in their actions, their attitudes toward social issues and financial problems. This is in startling contrast with the social consciousness of modern youth who are not a part of the Jesus movement and have been pressuring the main-line Protestant denominations to get into social action.

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 help in evangelistic 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. Social ills 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 a way out of 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 much the same as 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. —BP

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. —EBPS

Parochial Defeated

In a statement analyzing the legislative situation in the states in regard to tax support of parochial schools, the research staff 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 pledge to bring 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 composed of blacks and of those 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 exultation. 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

Riverview the first weekend in September. Plans were made for a program of worship, study and service.

Sabbath School promotion, conducted by Superintendent John Williams, was held early in September.

The fall reception for teachers of the North Loup-Scotia schools was held at our church September 20 with Pastor Skaggs as master of ceremonies. People of the community, teachers, and administrators were present.

Some of our members are continuing their education in higher institutions of learning. Kerry Fuller is a senior at Milton College. At the University of Nebraska in Lincoln are Bernard Keown, a senior; Colleen Keown, a junior; Terry Keown, a freshman; Janice Williams, a freshman; Maris Cox Gregg, a sophomore; Ivan Soper, a sophomore, and Earl Soper, a freshman. At Kearney State College are Lynne Skaggs, a freshman; Jerry Van Horn, a sophomore; Theresa Clement, a freshman; and Mrs. Don Clement, a senior. Allen Swanson is attending Central Nebraska Technical College at Hastings.

A project this fall is to help with the funds for new classroom space at Crandall High School in Jamaica.

One of our members, Robert Fuller, is still hospitalized after a serious car accident last spring. He is in the service and his address is: Irwin Army Hospital, Ward 2B, Fort Riley, Kans. 66442.

The Mexico filmstrip was shown at the close of Sabbath School, September 18. All have been interesting and enlightening.

Pastor and Mrs. Skaggs, Lynne and Pat, Cheryl Abel and Dawn Soper announced their plan to attend the ordination of Pastor Glen Warner at Denver the weekend of October 2.

—Correspondent

MARLBORO, N. J.— Fourteen people attended Conference from Marlboro at Amherst, Mass. The taped sermon of the Rev. Herbert Saunders delivered at Conference was played during one of our Sabbath Day services. Conference reports have been given.

The Rev. Vincent R. Smith from

Jamaica spoke on August 21.

Marlboro helped with refreshments at the migrant service held in the Cohansey Baptist Church.

Rally Day was observed under the direction of Mrs. Don Richards with the advancing of classes and Dale Thorngate from the Washington, D. C., church as speaker. A fellowship dinner followed.

Our church picnic sponsored by the Young Adult Sabbath School Class was held September 5 at 5 p.m. with a large attendance; it was really a "Fun Nite."

Ten tables have been purchased by the Ladies Aid, Helping Hand Class, and the Sabbath School.

The Junior and Senior C. E. groups meet each Sabbath at 3 p.m.

Our new Conference president, the Rev. Paul Osborn, was our guest Friday, September 24. Conference plans were discussed for our next meeting in Denver, Colorado in 1972.

—Correspondent

LOS ANGELES, CALIF.— A new adult class, as yet unnamed, tentatively called Co-Weds, brings the number of Sabbath School classes to eleven. There was a dedication service for new teachers on October 2 when they assumed office.

The Christian Education Committee recently voted \$400 from our Sabbath School Fund to go for the new addition for the Crandall High School Building in Kingston, Jamaica.

—Church Bulletin

Seventh Day Baptists at 300, Still Alive

(Continued from page 7)

everyone assembled was performed on the Sabbath as a celebration before God, the "audience." 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 three more centuries remains to be seen, but meanwhile the "search" is on. And with the Holy Spirit out front, says Wheeler, the SDBs are optimistic.

OUR WORLD MISSION

OWM Budget Receipts for September 1971

| | Treasurer's | | Boards' | | | Treasurer's | | Boards' | |
|--------------------|-------------|----------|-----------|--------|--------------------|-------------|-------------|------------|--------|
| | September | 9 mos. | September | 9 mos. | | September | 9 mos. | September | 9 mos. |
| Adams Ctr NY ..\$ | | 876.14 | 10.00 | | Milton Jct WI .. | 93.90 | 882.60 | 25.00 | |
| Albion WI | 210.11 | 628.15 | 25.00 | | Monterey CA | | 100.00 | | |
| Alfred NY | 545.05 | 4,511.20 | 182.00 | | New Auburn WI .. | | 800.56 | 96.61 | |
| Alfred Sta NY .. | 63.70 | 1,928.85 | 30.00 | | New Milton WV .. | 50.00 | 577.35 | | |
| Ashaway RI | 315.14 | 2,743.54 | 164.00 | | New Orleans LA .. | 5.00 | 25.00 | 5.00 | |
| Assns & Groups | | 679.53 | 764.88 | | North Loup NB.. | 400.00 | 2,675.65 | 45.00 | |
| Battle Creek MI .. | 367.97 | 4,606.65 | 312.00 | | Nortonville KS .. | 361.56 | 2,790.90 | 241.00 | |
| Bay Area CA | | 490.00 | 31.20 | | Ohio Fellowship.. | 20.00 | 230.00 | 250.00 | |
| Berea WV | 35.00 | 377.29 | 21.82 | | Paint Rock AL .. | 62.80 | 437.80 | 30.00 | |
| Berlin NY | 146.25 | 1,559.61 | 266.00 | | Plainfield NJ ... | | 4,771.28 | 482.90 | |
| Boulder CO | 374.76 | 1,227.20 | 107.00 | | Putnam Cnty FL.. | | 70.00 | | |
| Brookfield NY .. | 97.50 | 682.67 | 95.00 | | Richburg NY | 76.00 | 1,238.74 | 31.00 | |
| Buffalo NY | 50.00 | 660.00 | | | Riverside CA | 534.50 | 5,898.31 | 100.00 | |
| Chicago IL | | 1,367.50 | 21.00 | | Roanoke WV | | 35.00 | | |
| Daytona Beach FL | 143.75 | 1,189.05 | 10.00 | | Rockville RI | 36.00 | 262.50 | 11.00 | |
| Denver CO | | 2,480.08 | 112.00 | | Salem WV | | 2,142.30 | 182.00 | |
| De Ruyter NY .. | 126.00 | 430.00 | 10.00 | | Salemville PA | 81.00 | 728.46 | 35.00 | |
| Dodge Ctr MN .. | 275.52 | 2,035.80 | 50.00 | | Schenectady NY .. | | 95.00 | 20.00 | |
| Farina IL | 43.25 | 250.75 | 10.00 | | Seattle WA | | 219.00 | 106.15 | |
| Fouke AR | | 70.00 | 10.00 | | Shiloh NJ | 1,493.29 | 7,591.02 | 261.00 | |
| Hammond LA | | | | | Stonefort IL | | 160.00 | 31.00 | |
| Hebron PA | 70.00 | 851.65 | 35.00 | | Syracuse NY | 103.75 | 153.75 | | |
| Hopkinton RI .. | | 175.00 | 121.00 | | Texasarkana AR .. | | 40.00 | | |
| Houston TX | | 163.60 | 5.00 | | Verona NY | 155.00 | 1,801.32 | 71.00 | |
| Independence NY | 24.75 | 329.25 | 51.00 | | Walworth WI .. | 285.00 | 1,510.35 | | |
| Individuals | | 1,302.26 | 160.30 | | Washington DC.. | | 1,292.75 | 166.00 | |
| Irvington NJ .. | 300.00 | 1,775.00 | 25.00 | | Washington | | | | |
| Jackson Ctr OH .. | | 400.00 | | | People's DC | | | 10.00 | |
| Kansas City MO | 140.00 | 620.00 | 10.00 | | Waterford CT | 194.11 | 2,022.47 | 150.00 | |
| Leonardsville NY | 60.00 | 477.77 | | | Westerly RI | | 3,691.00 | 263.00 | |
| Little Genesee NY | 134.08 | 1,418.04 | 25.00 | | White Cloud MI .. | | 660.30 | 20.00 | |
| Little Rock AR .. | | 258.64 | 10.00 | | | | | | |
| Los Angeles CA .. | 350.00 | 4,774.56 | 192.00 | | Totals | \$9,699.10 | \$98,918.41 | \$6,112.96 | |
| Lost Creek WV .. | 300.00 | 1,575.00 | 36.00 | | Non-Budget | 683.00 | | | |
| Marlboro NJ | 541.50 | 3,604.64 | 65.00 | | | | | | |
| Metairie LA | 150.00 | 150.00 | | | Total | | | | |
| Milton WI | 882.92 | 9,345.58 | 513.00 | | To Disburse | \$10,382.10 | | | |

SEPTEMBER DISBURSEMENTS

| | |
|--------------------------------------|-------------|
| Board of Christian Education | \$ 797.95 |
| Historical Society | 6.28 |
| Ministerial Education | 552.91 |
| Ministerial Retirement | 364.30 |
| Missionary Society | 4,773.27 |
| Tract Society | 1,133.75 |
| Trustees of General Conference | 62.83 |
| Women's Society | 106.81 |
| World Fellowship & Service | 267.34 |
| General Conference | 2,276.66 |
| SDB World Federation | 40.00 |
| | <hr/> |
| | \$10,382.10 |

SUMMARY

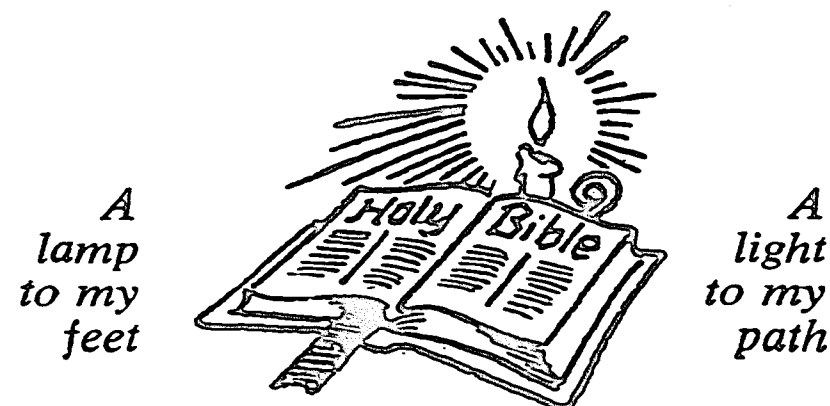
| | |
|-----------------------------------|--------------|
| 1971 Budget | \$147,770.00 |
| Receipts 9 months: | |
| OWM Treasurer | \$98,918.41 |
| Boards | 6,112.96 |
| | <hr/> |
| | 105,031.37 |
| To be raised by December 31, 1971 | \$ 42,738.63 |
| Needed per month | \$ 14,246.21 |
| Percentage of year elapsed | 75% |
| Percentage of budget raised | 71.7% |
| Nine months: | |
| Due | \$110,827.49 |
| Raised | 105,031.37 |
| Arrears | 5,796.12 |

Gordon Sanford
OWM Treasurer

The Sabbath Recorder

DAILY BIBLE READINGS

For November 1971



God Sustains His Creation

- 1—Mon. God's Providential Care. Psa. 104:19-35
- 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
- 6—Sabbath. Sabbath for "Ecology." Lev. 25:1-12

God Establishes Moral Order

- 7—Sun. Reverence for God. Ex. 20:1-12
- 8—Mon. Reverence for Persons Under God.. Ex. 20:13-21
- 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 - 6:10
- 12—Fri. God Upholds Goodness. Psa. 62 and 75
- 13—Sabbath. Christ's Sabbath Deepens Morality. John 5:1-18

God Conquers Evil

- 14—Sun. The Love of God in Christ. Rom. 5:1-11
- 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. 4:1-18
- 18—Thur. Hope Beyond This Life. 2 Cor. 5:1-17
- 19—Fri. Final Victory. Rev. 7:9-17; Rom. 8:31-39
- 20—Sabbath. Better than Morality. Luke 6:1-11

God Brings the World to Fulfillment

- 21—Sun. A Prospect of Peace. Mic. 4:1-13
- 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

- 28—Sun. Witness to the World. Isa. 43:1-13
- 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.

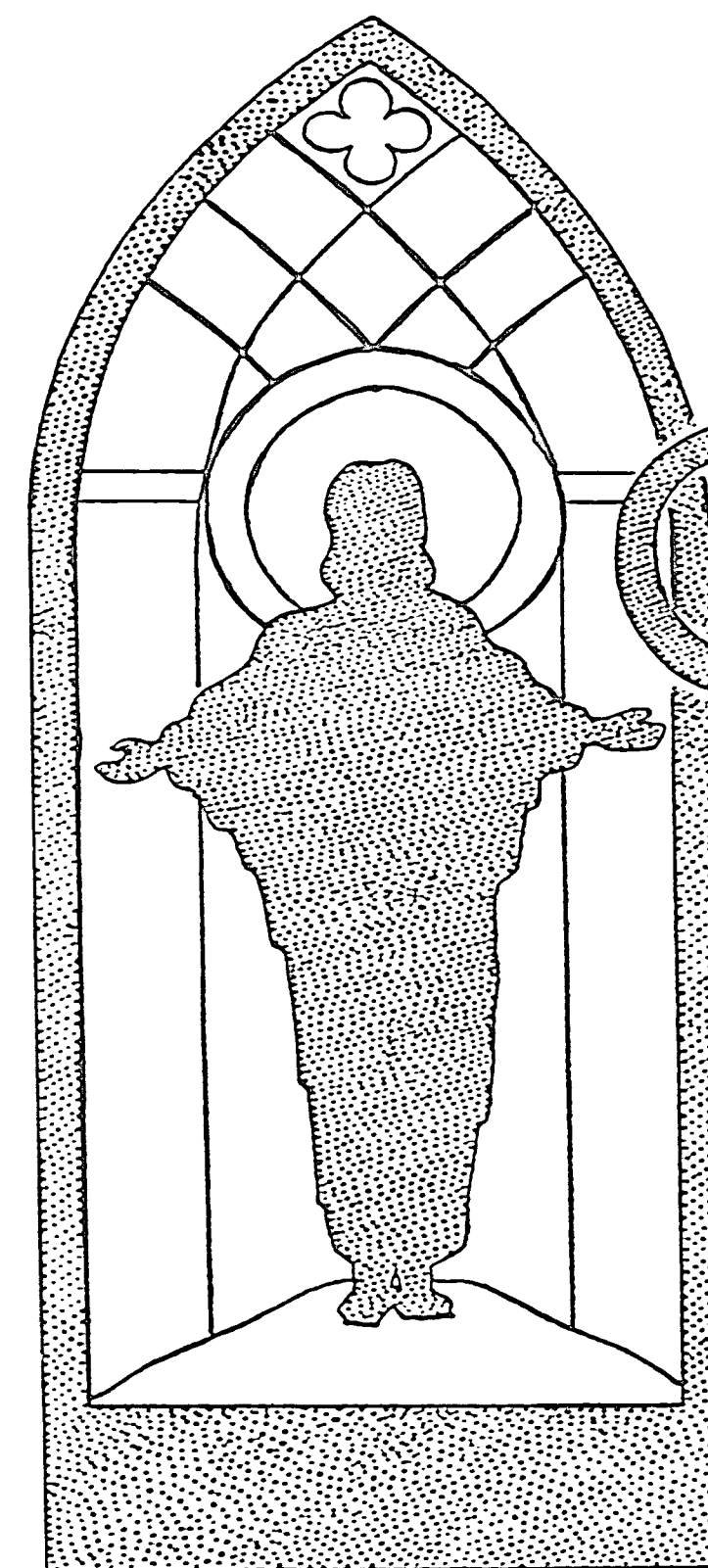
Donor gifts to the American Bible Society made possible the distribution of 132,152,756 Scriptures in the United States and elsewhere during 1970. More copies of Scripture were distributed in the United States last year than anywhere else in the world. Distribution in this country by the American Bible 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



To The
Glory
of
God

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.