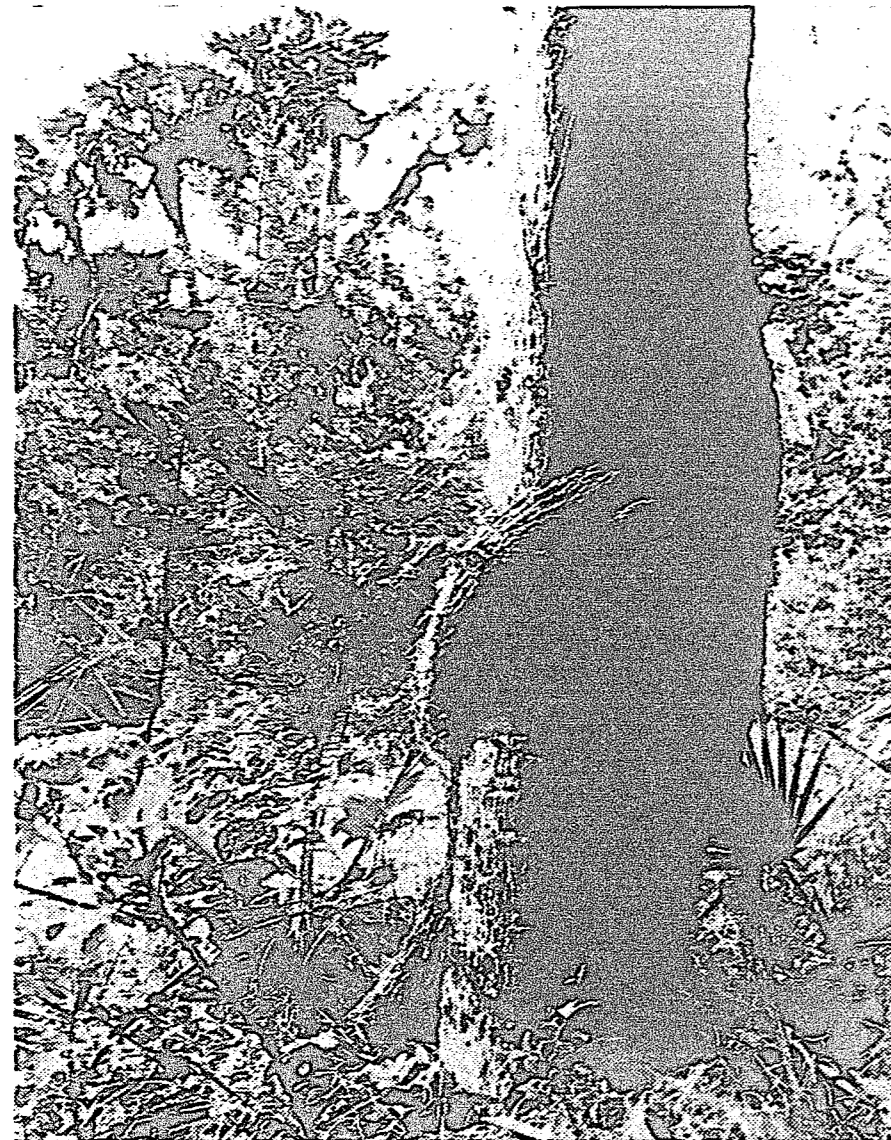


The Sabbath Recorder

Unequally Yoked Together

Strange things can be observed in nature, things that appear to have come about by chance. Take, for instance, two very different kinds of trees that appear to be married and "living happily ever after."



In the early morning sunlight and shadow of this natural growth along the tidewater banks of the Halifax River near Port Orange, Florida, the trunks of the straight palm tree and the live oak are so merged as to be indistinguishable in the snapshot. Yet they are two trees growing from the same soil. We do not

attempt to explain how half of the oak got wrapped around the palm and probably could not now stand alone without its support. It must have been an early union — a child marriage.

There are a good many lives that are happily bound together when physical characteristics might make the happiness of such close associations improbable. People, like trees, come from the same common clay and are more alike than different. The Bible does not tell us that like must seek like in the natural realm. We look to our friends and mates to provide what we lack. One complements the other for meaningful relationships. The Bible does caution believers not to be unequally yoked with unbelievers. How widely that is to be applied is still an open question. It has sometimes been used as a cover up for attitudes that are not Christian. The Scripture prohibits us from making common cause with unbelief and thus losing our purity and our witness. Where to draw the line is a matter for earnest prayer. When we have prayed, we will, like our Lord, mingle with unbelievers and other sinners to show them the love of God reflected in us. Such association strengthens rather than destroys our faith.

Women's Lib

Jesus Christ was one of the first proponents of liberating women, although he probably wouldn't adhere to the bitterness of the Women's Liberation movement today, a woman attorney from Wichita, Kans., told the students and faculty at Golden Gate Baptist Theological Seminary.



It Is Bible School Time

Happy is the child who learns to find and read the Bible stories in her own Bible. The smiling girl in the center of this picture is perhaps being led in Vacation Bible School to find the Ten Commandments in Exodus 20 and to memorize this great passage. Are all of our children being taught to love the Lord?

The Sabbath Recorder

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Tempered by Experience

The church is perhaps the one organization of society which both instills noble ideals in youth and gives youth a place to express itself in constructive ways. Some other units of society put ideas into its mind which may or may not be closely related to Bible standards. Some others give chances for expression in a context that is less than Christian. Youth usually can find a good outlet for its energy and its new ideas within the framework of the church program. Sometimes, however, there is frustration because the church holds back. How to bridge the generation gap while keeping the church true to the Great Commission is not always easy.

The unrest of youths, according to C. DeWitt Matthews in a current Baptist weekly, "stems largely from their shocked realization that adult profession far out-runs actual accomplishments." The reason for their shock is their lack of experience. Young people, he says, "overlook the gap that has always existed between ideals held and ideals realized. Most youths are understandably idealistic. But too many of them want instantaneous dream fulfillment, not long, hard years of struggling to make their dreams come true."

This particular gap should not take many years to close. By their early twenties young people who are honest with themselves realize that they too have come short of the ideals they have championed, perhaps not as far short as their elders, but painfully short just the same.

There is still something to be said for experience if it can be said in the right way. One of the benefits of experience is that it can teach patience with impatient youth. Otherwise the generation gap would be marked with sharper lines. Those who are older ought to be thankful that the present student generation is thinking and criticizing at the points where "the establishment" has been too slow in reaching Christian goals. On the other hand, students ought to try to remember that they are only students. They lack the wisdom of maturity, which possibly will come to them earlier than to their fathers. For the most part, the young are better at leveling discerning

criticisms than at providing workable solutions. They will eventually learn that the problems are more complex than at first imagined and that solutions are formulated only after hard thinking, repeated experimentation, and the long process of trial and error.

Some churches insist on having the youngest possible pastors so as to appeal to the youth. Generally speaking, the young pastor who has the full course of preparation (three years of seminary after graduation from college) is old enough to have mixed in a certain amount of experience with his studies. He has had the wise counsel of faculty members in connection with problems faced in his practical field work in more than one church. Even with all this training the youthful pastor will soon wish he had more experience for handling the complex crises and for preparing helpful sermons.

Youthful outbursts against social evils and social taboos need to be tempered with the experience of those who have seen a little more of life. As the tempering of metal makes it stronger, so the sparkling ideas of youth may produce something too breakable or too soft if not tempered with the experience of earnest and loving deacons and elders.

Freedom of Religion

One of the attributes of Christians that needs to be cultivated is seeing the best in everybody. We know that in the eyes of God the souls of the Communists in Russia are precious. He loves them and we ought also to be concerned for the welfare of their souls and bodies though we, in loyalty to God, must abhor their atheist-based system. It sometimes seems that the Soviet leaders would rather we would accept their system than to accept them. They want world public opinion to favor them. For that reason they claim that they grant freedom of religion and treat all of their citizens fairly.

The best test of religious liberty in the Soviet Union at the present time is their treatment of the Jews. This has been very much in world news recently because of the conviction of a number of

Zionists who were alleged to have plotted to hijack a plane and escape the country. Anti-Semitism has numerous other manifestations that need to be taken into account before we give the Kremlin a clean slate in this matter. It may be Christian to look for the best and try to build on it no matter how small it is, but it is not Christian to be blind to reality or to claim things are better than they are.

Aaron Vergelis, editor *Sovietish Heimland*, Moscow, and therefore functionary of the Soviet State, had a column in the *New York Times* recently in which he insisted that Jewish religion and culture are flourishing in the USSR. In answer to that denial of anti-Semitism, Will Maslow, executive director of the American Jewish Congress submits these facts:

"Some 160,000 Jewish students attended the Soviet Union's Jewish schools in 1937; today there is not a single classroom in the Soviet Union where Jewish culture and history are taught. In 1956 there were 450 synagogues in the USSR; in 1969 the number of synagogues had declined to 55. In all of the Soviet Union there are only three functioning rabbis, two of them more than 75 years old. The last Hebrew Bible was printed in the Soviet Union in 1917. There were 117 Yiddish books published in the USSR in 1947 and 1948. During 1960-68 only eight Yiddish books were published.

"Not only is there a determined effort to destroy Jewish religious and cultural life in the USSR, but discrimination against Jews in almost all aspects of Soviet life is notorious. There were 47 Jewish members of the Supreme Soviet in 1937. There are only four today. In 1939, 10.8 percent of the Central Committee of the Soviet Communist Party were Jewish. Today there is only one Jewish member. Jews are denied access to Soviet military academies and to training schools for diplomats and suffer from a quota system in the elite Soviet Universities."

Could it be true that this great reduction in synagogues, rabbis, and Jewish schools is due to the Jews becoming assimilated and no longer caring about their religion and culture? The rise of

the state of Israel in this same period and the general tenacity of the Jewish people all over the world would make this answer unlikely.

The propaganda and the hardships have undoubtedly made many drop their Jewishness, like the editor mentioned above. On the other hand, there were 80,000 Soviet Jewish families who had the courage even after this long repression (perhaps because of it) to risk their jobs and their lives by applying for emigration. The number desiring to leave may be much larger than the number asking to leave. This would seem to indicate that freedom of religion for Jews in the Soviet Union is not the same as in our country, to put it mildly.

Mr. Maslow suggests that one way to find out whether or not the Jews have religious liberty would be for the USSR to announce that all who wish to emigrate may do so. Such an announcement is not likely to be made.

Christians cannot condone the anti-Semitic actions of the Soviet Union.

A Good Listener

A sermon is not usually more than twenty-five minutes in length. Preachers are more accustomed to delivering sermons than to listening or being the object of the preaching. One preacher down in New Orleans listened attentively to a twenty-five minute sermon directed at him by the sentencing judge of the U. S. District Court at the conclusion of a lengthy trial. He could afford to listen, for the judge though admonishing him was letting him off with a three-year suspended sentence instead of a prison term for his part in a church bond mail fraud case. Three other defendants were given two or four year terms.

The church, not without the pastor's leadership, had sold between 1961 and 1965 nearly \$12 million worth of bonds "for church construction," though many were issued to pay the interest on those already sold, with no hope of redeeming them. Whether or not the minister and those identified as operators of Southland Church Funds, Inc., intended to enrich themselves at the expense of good

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The select group of young people who volunteered for summer dedicated service, have been receiving training, and are looking forward to their meaningful assignments.

2) The other qualified leaders who are helping in various churches during the summer months.

3) The leading of the Lord for any who may be considering extended dedicated service in this country or in other lands.

4) The will of the Lord for those SDBWF delegates who are as yet uncertain about travel expense or the value of their presence at Westerly in August.

old people who were persuaded to invest in the bonds, it was an illegal, immoral enterprise with which the law caught up. After severely reprimanding the pastor for his part, the judge continued. "You are a powerful preacher, and you have the ability to lead people to God, and for that reason and for that reason only I am going to give you a second chance."

Temptation is never far away from church members and church leaders. The Scripture says, "The love of money is the root of all evil." Coupled with this temptation is the love of greatness. This pastor, according to the lecture by the judge, had "a terrific ego," which was probably what got him into trouble. Why does Baptist Press spread out, instead of hiding, this dirty linen in a page and a half of copy for state papers to pick up? Probably to help all of us remember how frail we are and to remind us in the words of the Scripture: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

The Church

How is this for a description of the church? "The place God has chosen to shake hands with men through Jesus Christ."

—Akbar Abdul - Haqq. Ph.D.

THE SABBATH RECORDER

Conference Publicity

A Look at the Campus

The site chosen for General Conference in 1971, while located in the heart of Colonial New England, bears no resemblance to the traditional Americana that one might expect to find here. The campus of the University of Massachusetts is, like many of its counterparts in other areas, ultramodern, efficient, and in many cases starkly utilitarian. This doesn't mean that it is not attractive, but at this time it is in the throes of expansion with construction work in progress in several areas.

The Campus Center in which the auditorium for general sessions is located, and where the committee rooms, offices, nursery, and other such facilities are conveniently situated, is a massive masterpiece of contemporary masonry. It is nearly a skyscraper by local standards. In addition to housing General Conference activities there will be numerous other affairs being carried on at the same time. Most of these will be student-oriented as summer school and allied programs will be involving hundreds of young people on the campus.

Ideally Seventh Day Baptists expect a General Conference to be an exclusive arrangement where they are isolated from other people, groups and outside concerns. This can still be the case at Amherst, although not in the physical sense. But holding the national assembly on an active campus can present another experience for Seventh Day Baptists this year. This can be an experience of involvement, of association, of increasing awareness that as a group, this denomination is not, and should not be, an exclusive, withdrawn organization. This will be a chance to mingle with many persons, who in some cases may seem to have only common membership in the human race as a mutual point of reference.

Plan to attend General Conference, become involved in it and its activities, and learn to relate to the contemporary scene as Seventh Day Baptists seek the "responsibility of maturity."

SDBWF

Hosting of SDBWF at Westerly

The official representatives to the Seventh Day Baptist World Federation meeting at the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., from Tuesday to Sunday, August 3-8, will be provided accommodations in the Westerly-Ashaway area by the host committee, of which Mr. and Mrs. Elston Van Horn are co-chairmen.

All others attending the meetings, as visitors and observers, are expected to arrange for their own lodging, meals and transportation. As a convenience to them a partial listing of inns, rooming houses and motels in the area follows:

Within walking distance of church: (Listed in order of recommendation) All prices quoted are by the day unless otherwise noted:

Elm Tree Inn—Area code 203-599-5721. Private bath — singles \$8.50 — doubles \$15.00.

Roger Williams Inn—596-4181. Per week, \$15.00, shared bath.

Alba Inn—596-9139. Per week, single \$12.00. Shared bath.

Bond Hotel—(listing but not recommending) — 596-9378. Single \$7.35. Double \$12.50 per day with shared bath.

Transportation needed for: Blue Star Motel 596-2891. No singles. Twin doubles \$18 per day for two, or four \$22 per day, private baths; Franklin Gardens Motel—596-2705, comparable to above; Pine Lodge—1 cottage, double and single \$70 per week.

Editorial Freedom

Editorial freedom means more than the position of the editorial page. It includes every article in every column, every picture, the placement of material and the assignment of space. It involves what is left out as well as what is put in.

While it is not the personal desire of the editor to make such immense value judgments, it is pragmatically inescapable. Someone has to do it, and the buck stops on the editor's desk. (From an article in Western Recorder by R. Gene Puckett, editor, The Maryland Baptist).

Guyana News

President George L. Bowen of the Guyana Seventh Day Baptist Conference has recently shared with us several items of information.

The Conference Executive Council met May 2 at Dartmouth church. One of the main items on the agenda was the delegates' travel expenses to the Seventh Day Baptist World Federation. Brother Bowen writes: "I am happy to report that the response was satisfactory. They have brought in half of the required amount and promised to bring in the remainder on June 27 when we meet at Parika. The entire church is involved in this exercise, the Sabbath School, the C. E. and the Women's Society. The churches have caught the vision and they are working along nicely."

The churches in Guyana are continuing their witness and outreach as he shares with us the following news: "Dartmouth has started a work at an outpost halfway between Adventure and Dartmouth, that is about 14 to 16 miles away. We in Kitty (Georgetown) are planning new mission outreach on the East Bank (of the Demerara). Please pray for us here in Guyana."

"For two months now every Wednesday night Jacob Tyrrell is teaching 'Methods of Bible Study.' The response from the believers is very encouraging. I want to thank you for the tracts sent me, especially the one on stewardship. This assisted me greatly with my stewardship promotion programs this month in all our churches."

The regular camping program is continuing in Guyana with Brother George Bowen as the director and Brother Jacob Tyrrell as the assistant director. This is called Camp Mainstay and will be held from August 30 - September 6 for those aged 12 to 21. Brother Bowen writes, "My camp program is coming along nicely too. I have booked the camp site. I am in possession of the campers' workbooks and from each church there is a reasonable number of campers, a marked improvement in some areas. The church work plus camp is getting a bit heavy

now, but I am praying to the Lord for enough strength for the task. May God bless and keep you as we work for Him while it is day."

The flyer announcing Camp Mainstay with a camp registration form includes the following information: "A deposit of \$5 must be made by the 30th of March, the balance of \$7 must be paid by the 1st of August. Let us make this a Christ-honoring camp, meet old friends and make new ones. Bring besides your personal things, a Bible, notebook, torch (flashlight) and a smile. There will be game-time, rest-time, longer planning-time, and a new and exciting feature at camp this year that everyone will enjoy. Do you wish to save for camp? Then ask about the camper's penny bank."

The Guyanese brethren are also looking forward to the return of Pastor Bass and his family.

Let us uphold our missionaries, the Besses, as they prepare for their return to the field and again enter into this work on our behalf. Let us also praise the Lord for the way our brethren in Guyana have very ably carried on the witness and work during their absence while on furlough.

How Jesus Christ
Came into My Life

Personal testimony of Roy Brummel, age 22, of Georgetown, Guyana, submitted by Missionary Leroy Bass.

A few years ago I was almost an atheist. Christians would ask me to go to church with them to worship. But who was this Christ whom they worshipped? This unseen man meant nothing to me. Several times as I stood on my bridge or by my window I laughed at those going to church. They were only fooling themselves, I believed, pretending to be righteous and good.

My grandfather was one of these supposed Christians. Often he and members of his church tormented me about what they called the bad things which I did in the sight of God. I would retort by asking:

"Who is God? Who made Him? Why would He allow me to do wrong things if He disliked it?"

Nothing was wrong as far as I was concerned. It was only these silly people with their God-notions who thought that I should not fight, go dancing, and have many girls. My grandfather made weekly visits to our home, and I would either hide myself, or tell him and his followers flatly that I was not prepared to listen to trash. Why couldn't they talk about parties and girls, cricket and volleyball or running instead? This God-talk bored and annoyed me.

What annoyed me most of all was that these people who were after my "soul" would at the end of every meeting in our house, fall on their knees praying for my conversion. They were so presumptuous as to ask me to kneel with them. I knelt but shut my heart against what they called the "working of the Spirit." I took part in those prayer sessions to mock them, to get them discouraged, and to let them see they could not convert me. At the end of each prayer session, I rose triumphantly from my knees with the joy of a secret victory inside me.

My grandfather tried lending me books, but I was particular about my choice. For example, I refused the *Holy Bible* but accepted *Happiness for Husbands and Wives* because the latter mattered to me. I expected to be a husband some day.

Then, one night, later on (this was a few years ago), a friend and I decided to attend a meeting at a Brethren Church. The preacher, a short, fiery man, preached on "Disobedience." He stopped halfway through his message to tell the story of a youth who gambled and drank alcoholic beverages. He was the leader of a gang. He fought, he cursed and blasphemed and was notorious. He happened to hear the Word of God somewhere, and was greatly moved by the message and decided that he would renounce his wicked ways.

That night the rest of his gang went to their leader and found him in a different spirit. He told them of his experience and that he decided to follow God. The boys just laughed at him and mocked at him scornfully, until finally he decided to go with his boys for one last night, and it was the last night

indeed. His friends left him and he shortly followed, heading for the popular night club in his car. A little way out on the road he crashed into a lorry and died instantly.

The preacher ended this story emphasizing that this young man had died without accepting Jesus Christ as his personal Savior. He died without the hope of eternal life.

The preacher's message with this story took effect on me. I renounced my past sins and bowing my head I asked God to pardon me. At the end of the sermon the minister appealed to those whose hearts had been touched to go forward to the altar. I sat as if benumbed thinking hard about my decision. Then I quickly walked to the altar joining those who were already there bowing in reverence. The minister prayed and we prayed short prayers, too.

When I arose from my knees this time, I felt a different kind of victory. Jesus Christ had won something, even me—Roy Brummel. And I experienced a deep joy in belonging to Him.

Note: Roy Brummel is an active member of the Christian Endeavor Young People's Society of the Georgetown Seventh Day Baptist Church, and was program chairman of the society one year. — L. C. B.

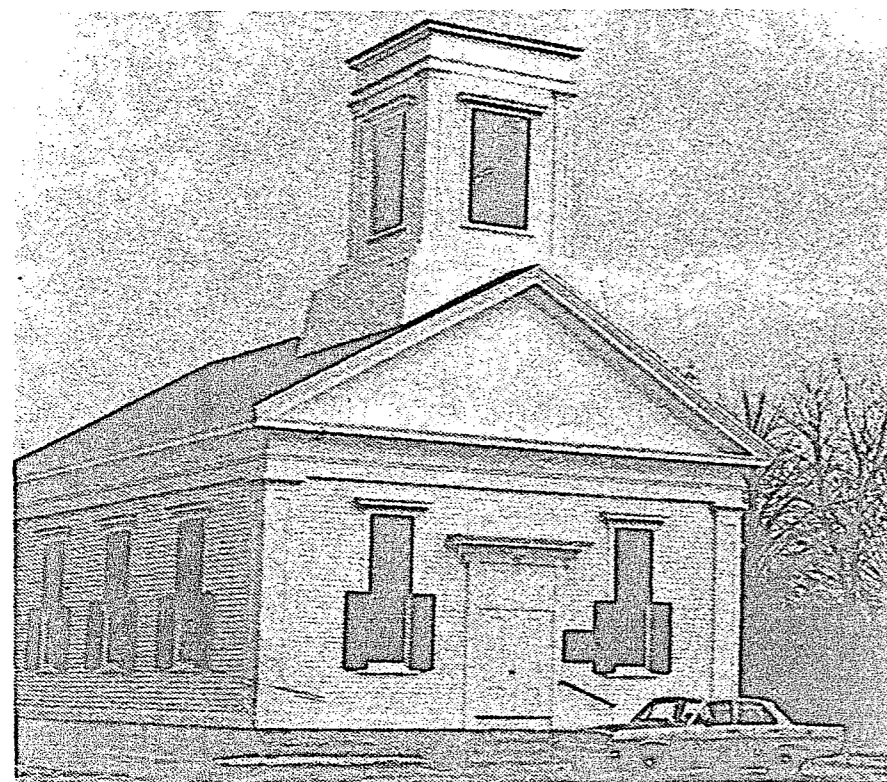
Pass It On

Our denominational journal may not be very big, but it is often read with appreciation by some big people and passed on. For example, Everett Graffam, head of a worldwide interdenominational relief organization in Washington, D. C., noted our editorial comment and brief quotation from the convocation address of a college president in the March 27 issue. He took the trouble to pass the copy on to Dr. Robert A. Cook, president of King's College, who in turn took the trouble to write an appreciative note.

The moral of the story is that if you find something valuable or that might be of special interest to a friend, pass it on. Such thoughtfulness is good and good for the cause to which we are all committed. The bigger the people, the more thoughtful — or is that part of what makes them big?

The Waterford, Conn.
Seventh Day Baptist Church
By Dale E. Rood, pastor

The Waterford church has had a long history though it never has been a really strong church. The building is located in an out-of-the-way spot not at a crossroads where people would be apt to pass



through. Yet it would be wrong to say that the church has failed in its mission or that it has no real purpose in existing. It would be wrong to judge influence and importance on size alone.

The church presently has a membership of thirty, but there is an interesting feature about this of which many pastors and pillars of churches may be envious: attendance at Sabbath morning worship quite often exceeds the church membership. Further, attendance at Sabbath Eve meetings is often greater than one third of the membership count. But let us move on from figures to matters of greater import.

A study of John's Gospel is currently being carried on in the Sabbath Eve meetings. The materials are being prepared by the pastor. These consist of an outline, title, theme verse, brief commentary, and questions for each chapter. During the first portion of each meeting, the pastor talks on the particular chapter for that week. Then the group divides into two discussion groups with leaders

who have the questions that have been prepared for that chapter. The groups discuss the Scripture more from a practical standpoint of applying or understanding it than trying to dig out all the insights possible from it. It is hoped that the questions help guide them in this direction. Then each group closes with a season of prayer. So far this is working out very well. It is providing a Scriptural basis for people to talk about things which are important to them in everyday life, and it apparently has stirred up a good deal of interest.

There are very few young adults in the Waterford church (although there are a number of older folks who think young), but there are a number of youth. There is a developing youth program for these. The youth have no regular weekly youth meetings and of their own choice have not formed into any organization but have remained strictly a youth fellowship. Youth functions take place irregularly but roughly once a month. These have included a Halloween party, singing for some of the older folks at Thanksgiving time, a beach-kite flying party, discussions, etc. A closer fellowship with the youth of the other New England Seventh Day Baptist churches is being encouraged. Waterford youth have participated in functions at Ashaway on several occasions. The church had been without a choir for several years. But now there is a choir and it has a large percentage of teen-agers in it. The choir practice on Thursday night has come to be a time to which they look forward.

There is a ladies' aid in the church. It has no formal name: it is just called ladies' aid. Though the group is organized on a rather informal basis, this does not stop the women from making quilts to sell and carrying on other projects. The money made they then use to pay the church's electric bill and to give to special projects. But perhaps more than this, ladies' aid provides a special time of

fellowship to which many of the women look forward.

The church performs one rather unusual mission: it makes its church building available to a Presbyterian congregation that meets there on Sundays. The people of the two churches are finding a growing fellowship together, and are cooperating together on a number of occasions, particularly at Christmas and at Easter.

Perhaps the most significant thing about the church right now is that they have a pastor. This is quite remarkable from both the church's viewpoint and from the pastor's. Even before he had received a call from Waterford, he had the feeling that the church he would be serving after he finished seminary would be the Waterford church. And the people of the church called on faith that they would be able to make a parsonage available for him when he came. Somehow the events surrounding the coming of the pastor have convinced all anew as to the reality of the Lord and that He does truly have a hand in the affairs of men. A few months before the pastor came one family who had been attending church had decided to move. They were at that time in an apartment a short distance from the church and would be moving to another house in Waterford. The move would take place about a month and a half before the pastor would be wanting to move in. Thus a place for a parsonage became available, and the church was able to take advantage of it. The parsonage-apartment is ideally located at a very beautiful spot within sight of the ocean. Praise God for His provision.

Now the summer is drawing near. This will be the pastor's first summer in Waterford, and he is indeed looking forward to it. Summer is the busy season for the church because it is located near the shore and several make summer homes here. This summer a Bible school is being planned, and, in cooperation with the other New England Seventh Day Baptist churches, a camp program. And this summer looks to be partic-

ularly busy—with the Seventh Day Baptist World Federation meetings not too far away in Westerly, R. I.; with Conference; and with the 300th anniversary celebration of Seventh Day Baptists in America.

Awakening Racial Conscience

Baptist churches of the deep South are changing in their attitude toward accepting Negroes into membership. The story of the First Baptist Church of Birmingham can be considered tragic or hopeful, depending on the way one looks at it. It is sad to note that a big church was split over the racial issue but hopeful in that there were 300 members who walked out "in moral protest" after two Negroes were denied membership and the pastor and youth director had resigned. This could not have happened a few years ago.

As a matter of fact, a majority of the church voted to accept Mrs. Winefred Bryant and her eleven-year-old daughter Twila. But the bylaws of the church required a two-thirds majority on any contested action after the deacons had reviewed the action.

Dr. Byrn Williamson, a prominent physician and staunch supporter of foreign missions, led the walk-out reading a statement to the pastor, "Many of the church members feel as you do, that we have no moral right to deny membership to these Christians solely because they are black." The pastor apologized to the prospective members after ruling the motion to accept them lacked the necessary two-thirds majority. He reminded the church that he had told them he would not be the pastor of a racist church.

The Two Killers

Heart disease and cancer for the eleventh straight year took more lives than any other causes among the ministers, church staff members, and denominational employees of the Southern Baptist Convention. There is no claim that these diseases are necessarily more common to church workers than to others.

THE JESUS MOVEMENT

What Is It, and Why?

By the Baptist Press

"HAL-lay-lu-ya, hal-LAY-lu-ya, Hal-lay-LOOO-ya."

Arms around each other's shoulders, they sway to the soulful, rhythmic chorus. Back and forth they sway, their voices ebbing and flowing.

Beside you, a girl almost whispers: "Wow, man, Jesus is really heavy."

Turned on, the crowd is celebrating the crystalline beauty of a new discovery: Jesus. The young people have found him—suddenly, unexpectedly, breathtakingly. Jesus is theirs. He is where it's at.

"Wow. Jesus loves you. It's out of sight. Oh, wow! Praise the Lord."

Their faces glow. Their eyes sparkle. Their cheeks flush with the passion of their new belief.

For three to four hours, they sing, pray and study the Bible. They hold hands, interlock arms, move with the music. They raise their hands high, as if to reach heaven.

A rock group plays. It is hard rock; but pure, unadulterated, undiluted gospel in content.

The music, itself, is a key factor in the movement, for the movement rides the crest of the guitar's sound wave, pushed and pulled by the pandemonium of youth . . . to who knows where?

It is a religious phenomenon, striking suddenly with a mysterious, charismatic simplicity. And it scares you, because you can't understand it or explain it away. It stomps out rationality.

One manifestation, you could account for; even two, perhaps. But look at those kids grooving on Jesus in Long Beach, Calif. Look at the tears running down the faces of those Oklahoma youngsters; those crowds jabbing their "one-way" fingers skyward in Tennessee and the hot, clasped hands of those teen-agers in North Carolina.

The Jesus movement is sweeping the country, from the Pacific to the Atlantic. It's real. So real you run out of adjectives. It's bright, dizzying, exciting, unnerving, vibrant, puzzling, ecstatic, even frighteningly simplistic.

It is unorganized, free-wheeling, unstructured dynamite. A non-movement led by non-leaders. Ask the kids who started it, and they reply seriously: "The Holy Spirit." And who leads it? "Jesus Christ," they reply.

For lack of a better word, the "movement" is raging across the nation like a wind-driven brush fire, jumping any obstacle to break out in dozens of forms and dozens of places.

A "Jesus Festival" in Evansville, Ind., draws thousands. Young people pour into revival meetings in Texas, Oklahoma, New Mexico, Ohio, Kentucky, Florida. Thousands are baptized dramatically in the Pacific Ocean. "Jesus freaks" roam the streets "rapping" about Jesus with everyone they meet. High school students take their Bibles to school and avidly read the Scriptures at every spare moment.

They are intensely evangelistic, highly legalistic. They believe the Bible word-for-word, literally. They are pietistic. Many have received "the baptism of the spirit." And they are convinced Jesus is coming again, *soon!*

During the first half of 1971, Jesus was "where it is at, man," among the youth of the nation. Drugs are out, Jesus is in!

Discarded is the drug culture in which minds were left dizzying with psychedelic hangovers. Discarded is the try anything craze that sent them scurrying after any thrill, from sex to satanism. Gone is the gut-deep emptiness. The search is over: Jesus is the answer.

Arthur Blessitt, a mod dresser with long hair, is considered by some to be one of the "leaders" of the Jesus movement. With his nationwide walk across the country last year pulling a cross, and recent visit to Belfast, Northern Ireland, Blessitt is certainly one of the most well-known participants in the movement. Yet few of those within it classify him either as a "leader" or even with being within the movement itself.

Most observers agree, however, that there is no real "leader." Duane Peterson, editor of the Hollywood Free Paper ((260,000 circulation) which serves as a connecting link between "Jesus" groups

MEMORY TEXT

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35).

in California, denies that he is "the leader."

"The only leader is Jesus Christ," Peterson declares.

In a widely quoted article carried by the Wall Street Journal, Professor Robert S. Ellwood, a religion teacher at the University of Southern California, espoused some theories on why kids were "turning on to Jesus" so readily. He said the direction of religion among youth in the late 1960's was toward Eastern mysticism. The "expansion of consciousness" offered by Zen and Krishna cults both complemented and replaced the "mind blowing" of LSD and other drugs.

"But drugs and meditation didn't deliver what they promised," observed Ellwood. Now the kids are focusing on Jesus, feeling they are reaching some kind of infinity consciousness but without drugs or meditation.

Like most explanations, Ellwood's is only partially true, and it best fits the West Coast characteristics of the Jesus movement.

Others have pointed out, however, that "turning on to Jesus" is really just another form of psychological escape. God is now their existential cop-out, instead of drugs. Still another has called the Jesus movement sheer "mass hysteria."

Whatever it is, and whyever it is happening, one thing is sure. The Jesus movement is real. It's alive — vibrating, pulsating, ebbing and flowing across the nation. Where it is going, no one knows.

It's big, and getting bigger. And it's going to shake some people before it's through. Maybe you . . .

Look for another article on the Jesus Movement: "Love Is Its Theme; Evangelism Its Response."

OWM

Looking Back and Ahead

or

Time To Talk Turkey Again!

In view of the fact that about 45 percent of Our World Mission is budgeted for salaries it is necessary to make decisions regarding the next year's budget before we have completely finished this year. For, if we can't employ people next year because of low income, it would be unfair not to give them time to seek other employment.

Here are the facts. Total payroll, including executives, secretarial, consultants, missionary pastors, and field workers at home and abroad, comes to over \$125,000 annually. For each of these workers the cost of living goes up each year, especially in the metropolitan areas. The Missionary Society has requests from several other home field churches for salary assistance as soon as pastoral leadership can be found. All of these factors tend to increase budget demands.

Now, where could we cut? We could tell the overseas workers to cut off all support of national workers, but with our attempts to get them to do the job it would be foolish to ask that. We could tell the home field churches, "Sorry, no more money to work in your area!" But who wants to decide which areas do not need full-time leadership? We could fire a few secretaries, the girls who do the filing and letter writing, etc. But that would make it necessary for the executives to do this work themselves, and that's about as sensible as buying a large Caterpillar tractor to cultivate your garden patch! We could lay off an executive or two, but which one would you be able to replace with volunteer help?

It seems quite obvious that unless Our World Mission is raised in full, cuts in our work and witness for Christ will have to be made. We already have scores of people working at sacrificial rates. How about the rest of us sacrificing for them?

Try the World OUT

"Try the World OUT" is the newest cooperative venture in camping and outdoor education materials for Protestant churches. This new teaching - learning guide will prove useful, we believe, to most Seventh Day Baptist situations. Written by Britten and Bone for the Cooperative Press, the Teacher's Guide is an invaluable resource on the philosophy of outdoor Christian education as well as specific help in planning camps, Vacation Church Schools, conferences, and retreats.

A filmstrip and two plastic records in the Leader's Guide provide a provocative starter for staff training.

The camper's guidebooks are helpful for a well-rounded learning of God's world as it speaks to us while we're outdoors in small groups.

Another help in trying the world out in junior age camping experiences is the completely revised work of LaDonna Bogardus, the "dean" of leaders in junior camping. "Outdoor Living" is the title of a 4-part set for leaders and campers which includes Bible studies, songs, discussions, crafts, camping skills, cooking, nature study. The teacher's guide is a paperback (foldover staple binding) with rich resources. The camper's materials are in several formats — cards, 4-page fill-out folders, suggestion kits, games.

Excellent Bible study guides, in both content and methods, come from these guides for older elementary Christian education in the outdoor classrooms that summer provides. And now that all-year outdoor education is being used in colder climates as well as warmer parts of the world these guides are even more useful.

Part of the set includes "Discovery Guides" which lead youngsters in awareness of the variety of human and natural resources in their community. A fill-out sheet for each student provides an outline for personal interviews or research, and an appreciative review of the world he lives in.

Camping Together as Christians by John and Ruth Ensign is the third re-

source which we're recommending for camp leader's use. Published by John Knox Press for the Cooperative Publication Association, this guide deals with junior high camping especially, but many of the program and counseling sections are useful in all ages of camp activity.

Especially helpful for all ages in outdoor Christian education might be the sections on Bible resources classified in such a series as:

1—An experience in the redeemed and redeeming community—in worship, the covenant between God and His people, early Christian community.

2—Campers finding themselves in relation to others—love and the Christian community, working together.

3—Handling difficulties in a Christ-like manner—learning to handle difficulty and conflict, living with people who are different.

4—Serving others in the larger world community.

Personal stories, as well as passage titles and hymns related to the subjects comprise these Bible resource suggestions.

Christian Endeavor to Honor

Vonda Kay at Convention

Vonda Kay Van Dyke, former Miss America, will receive the thirteenth International Youth's Distinguished Service Citation at the 51st International Christian Endeavor Convention in St. Louis, Missouri, July 5-9, according to Charles W. Barner, general secretary of the International Society of Christian Endeavor.

Miss America of 1965 is well-known as speaker and singer for youth rallies and crusades as well as a recording artist and popular guest star on television and radio. A beautiful girl with talent, intelligence, dedication to work, personal charm, and religious convictions, Vonda Kay is a crusader for Christ. She clearly reflects her faith and vitality in the three books she has authored, "That Girl in

SABBATH SCHOOL LESSON

for June 26, 1971

UTILIZING THE TALENTS GOD GIVES

Lesson Scripture: Joshua 1:1-9

Your Mirror," "Dear Vonda Kay," and "Reach Up," just released in April.

Openly joyous about her Christian convictions, she has turned to composing and singing religious music. She says, "It is my faith that brings me that sense of joy, the kind of happiness that can swing me right out of this world. I can understand why King David, who has to be one of the most popular lyric writers of all times (the Psalms have been solid international hits for 3,000 years), used the line, 'Make a joyful noise' unto God, in seven of his songs."

Vonda Kay through her writing offers solid counsel to young people on living, loving, and planning for the future. With faith as her bulwark, this remarkable young woman has been able to match her 1965 Miss America title with steady growth year by year.

Good Logic on School Aid

At the end of May the New York State Legislature was trying to close for the season. Before it was a parochial school aid bill sponsored by the governor which would give another \$33 million to nonpublic schools in addition to the \$56 million given under the Mandated Services Act of 1970.

PEARL (the committee for Public Education and Religious Liberty) composed of thirty civic, religious and educational groups has been trying to persuade the Legislature not to vote this money.

The state constitution still bars "direct or indirect" aid to parochial schools, PEARL stated, adding:

"If this constitutional provision means anything, it is that money raised by taxation may not be given to institutions established for the purpose of propagating religion. That is just what the bill would do. It is admittedly designed to keep such institutions alive.

"It is particularly ironic to read in the press that provisions requiring schools receiving aid to submit fiscal and other data have been dropped because such requirements might violate the constitutional principle of separation of church and state."

The Leading of the Lord

Felt at Little Rock

Pastor Kenneth Van Horn of the Little Rock, Ark., Seventh Day Baptist Church tells the story on tape of how the Lord led their congregation in securing a new church building. From that taped account we draw some of the highlights of how it worked out.

The Little Rock church up until recently was located at 801 Polk St. in an inadequate building which seemed to be the best they could get when the church was organized. The congregation has now moved into a very adequate, fully equipped church building at 4801 West 11th St. It was definitely the leading of the Lord all the way, from February until the present, says the pastor.

There were plans to add to the old building as the only way to make it do. Then in February through some Child Evangelism friends the pastor heard of a church that for some reason was "going out of business." Negotiations, they found, had been started to dispose of the building, but when the representative learned that Seventh Day Baptists interested in child evangelism might want to buy it, he said, "Any who are interested in child evangelism work, those are the people I want to talk to. Consider yourselves the first choice."

Several members of the church went to look at it on a gloomy day. Although all utilities had been turned off the leaders were much impressed. Asked what would remain in the building if it were sold, the representative said, "Except for two or three small items, everything that is in it stays." It was fully equipped with all necessary furniture, hymn books, communion set, heating and cooling units a beautiful baptistry (which was contemplated for the old building), public address system, three pianos, etc. The church easily seats 150 adults — not too large and not too small. The building was appraised at \$70,000 and they were willing to sell it for \$30,000. By borrowing and transferring funds the church made the purchase and moved in on April 3 for the first service. This, the

pastor felt, was remarkable speed for such a transaction. "Personally, I have felt all the time that we were following the Lord's leading to do this," said Pastor Van Horn. He went on to say, "It's going to put our faith to the test, but as someone has said, 'An indebted church is a working church.' It is possible that we are going to get to be a real working church."

Moving to a new location has opened up a whole new series of opportunities. The pastor has moved also to a rent-free house belonging to his son at 9423 McDonald Drive, an area where there are many children. A neighboring family has accepted the Sabbath and is faithfully attending church. A Bible club is again being conducted in the location of the old church. Thus the church holds onto old friends, makes new friends in two new locations, and serves Seventh Day Baptists in a wide area around the large city of Little Rock.

Kansas City Church Announces Expansion Drive

Young student pastor, Ken Chroniger, makes bold the call for help, not so much financial as the area of dedicated personnel. He addresses a letter to *Sabbath Recorder* readers (dated in May) in which he uses the hard sell rather than the soft sell on any and all who might feel led to volunteer services. He wants it to be taken personally. Help! Help! Help! We need help!

Presently the Kansas City Seventh Day Baptist Church is in a drive to expand. How? By winning souls to Jesus Christ by teaching our Sabbath truth, by leading converts to believer's baptism, and by establishing strong, local, autonomous churches throughout our Midwest area.

But we need you in person. Why? For instance, at the present time our junior high, high school, and college classes are combined. With teachers who would be willing to visit in homes, search out and find new prospects, as well as prepare vital and meaningful lessons, we could have three growing classes. We are now

preparing for vacation Bible school which (we hope) will be both our largest and our longest. Our visitation program already shows forty-eight pupils between grades nursery and sixth who will attend our two week school. We pray for soul-winning, child-concerned teachers and assistants.

Yes, we need people, people to visit prospects, to follow up, to organize continuing Bible clubs, young people's groups, to volunteer and go on gospel teams into surrounding areas witnessing, plus many other tasks. In short, we need help, but we want qualified help:

1. Persons who are Christians — born again having had a personal experience with Jesus the Christ.

2. Persons who are Sabbathkeepers willing to be Sabbathkeepers not only in name but practice.

3. Persons who hold the Bible to be God's word and the guide for faith and practice.

4. Persons who have a mind to work, a heart to love with and hands surrendered to the will of the Lord.

Won't you help? If you can't, at least pray that the Lord will raise up laborers for the fields ripe already unto harvest.

Seventh Day Baptist GENERAL CONFERENCE August 8-14, 1971

University of Massachusetts
Campus Center
Amherst, Massachusetts

Registration \$11.00
(Under 12 — \$1.50)

Room (double occupancy) \$ 2.50

Room (single occupancy) \$ 3.50

Your own linens and blankets required
Meals — individual option:
snack bars, coffee shop, cafeteria

Register now. Plan to arrive in time for Sunday evening reception at Newman Center honoring Federation representatives from abroad.

NEWS FROM THE CHURCHES

BERLIN, N. Y.— It was reported recently that the Berlin church would be without a pastor upon the retirement of the Rev. Paul Maxson in July. (See story of his ministry in the May 22 issue.) Not every church has a long waiting period before securing a new pastor. It is reported that the Rev. C. Rex Burdick of Riverside has accepted a call to serve this eastern New York church beginning in early fall. Mrs. Burdick (formerly Joyce Sholtz of Oneida, N. Y.) had been a public school teacher in New York State for quite a number of years.

DODGE CENTER, MINN.— May 14-16 was Semiannual Meeting at Dodge Center, Minn. This is an established fellowship between Dodge Center and New Auburn, Wis. This time, however, we had a special program. Sabbath afternoon we held an installation ceremony for our new pastor.

The Rev. John Camenga and the Rev. Gordon Oliver (of New Auburn) gave talks on the weekend theme which was, "The Responsibility of Christian Maturity."

The weekend was concluded with a business meeting on Sunday.

We are all very happy and thankful for Pastor Camenga and his family for coming to Dodge Center.

—Correspondent

MILTON, WIS.—Our church was host to the May Fellowship Day Breakfast held May 7 by the Milton-Lima area unit of Church Women United. "Enlarge the Place of Your Tent, Focus on the Family in a New Era" was the theme for the program, which was attended by approximately sixty-five people from eight churches, including Milton and Milton Junction Seventh Day Baptist churches.

Miss Marjorie Burdick was re-elected president of the group. An offering taken during the meeting is to be used by the local unit for state dues, help for migrant workers, Indian scholarships, Fellowship Fund, and local Dial-A-Devotion.

—Correspondent

Obituaries

AURAND.— Elizabeth D. Hoekstra, was born Sept. 26, 1896, in Battle Creek, Mich., and died May 27, 1971, at Leila Hospital in Battle Creek.

She was married to Charles H. Aurand, June 27, 1918. She attended Western Michigan University and became a substitute teacher in the Battle Creek and Lakeview, Michigan, schools. She was active in church work.

She is survived by her husband; four sons, DeWitt of Tucson, Ariz., Harold of Columbus, O., Dr. Charles, Jr. of Youngstown, O., and James of Columbus, O.; a daughter, Mrs. Harlan (Marguerite) Tiefenthal of Western Springs, Ill.; 21 grandchildren and one great-grandchild; two brothers, Harold and Egmond Hoekstra of Washington, D. C., and a sister, Mrs. Frisia Raum, also of Washington.

Services were held Sabbath afternoon, May 29, at the Seventh Day Baptist Church with her pastor, the Rev. S. Kenneth Davis, officiating. The service was composed largely of thoughts and clippings that Bessie had written or inserted into her Bible.

Burial was in the Memorial Park Cemetery.
—S. K. D.

BAKKER.— Garrelt F., son of Frederik J. and Afien Smit Bakker, was born in the Province of Groningen, the Netherlands, April 10, 1877, and died at Daytona Beach, Fla., March 23, 1871.

He immigrated to Alfred, N. Y., in 1893 where he worked and attended school. He was graduated from Alfred University in 1911. He taught in high schools in New York and Ohio until his retirement in 1946.

On Aug. 20, 1918, he married Melva Canfield of Friendship, N. Y., to which union one son, Welcome Harold, was born. Melva died Jan. 16, 1926.

In July 1927 Mr. Bakker married Janie Whitford Cornwall of Adams Center, N. Y. Their permanent home was in Adams Center; their winter residence in Daytona Beach. Janie died Jan. 22, 1966. Mr. Bakker was active in the Seventh Day Baptist churches of both places.

Surviving are his son of Holland, Mich., and two grandsons. Funeral services were conducted by the Rev. L. G. Gifford, supply pastor at Adams Center, with burial in Union Cemetery.
—M. C. V. H.

SMITH.— Robert Jennings, son of Eugene A. and Lola Davis Smith, was born in Josephs Mills, W. Va., and died in a private plane crash near Basye, Va., March 17, 1971.

He married Janet Van Horn, daughter of the Rev. and Mrs. Marion Van Horn, April 24, 1963, at Lost Creek, W. Va. He was graduated from Salem College the next year. At the time of his death he was employed as an air traffic controller for the government at Leesburg, Va.

Funeral services and burial were at Josephs Mills.
—M. C. V. H.

The Sabbath Recorder

Prayer Thought

Fastest Safety Signal in the World

Electronic signals travel exceedingly fast in computers but apparently not all the same speed. The claim is made for Sperry Rand's electronic UNIVAC 1108 that it can recover stored data faster than anything else on earth. The impulses going through this giant brain to bring the answer to the question asked travel at the rate of 696 million miles per hour. At that rate of speed the answer should be on its way very, very soon. Such speed is so far beyond anything we know of that we rightly say it is incomprehensible.

We had to wait until this late date in history to develop a machine that could send impulses at 696 million miles an hour. But when we stop to think, this is not so strange. Believers in God have known about the amazing hearing and answering power of God for thousands of years, perhaps even from the day when Adam first talked to his Maker.

A verse of Scripture comes to mind that is familiar to most of us and was suggested as a memory text in the *Sabbath Recorder* of June 13, 1966. In Isaiah 65:24 we read the promise: "And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear." Now that may be poetic rather than technical language, but the truth expressed there ought to mean more to us in the light of man's recent achievement in UNIVAC 1108. We don't have to wait for God to hear our sincere requests. There are times when the answer is on the way before the prayer is voiced. How wonderful it is to know that while we are yet framing the

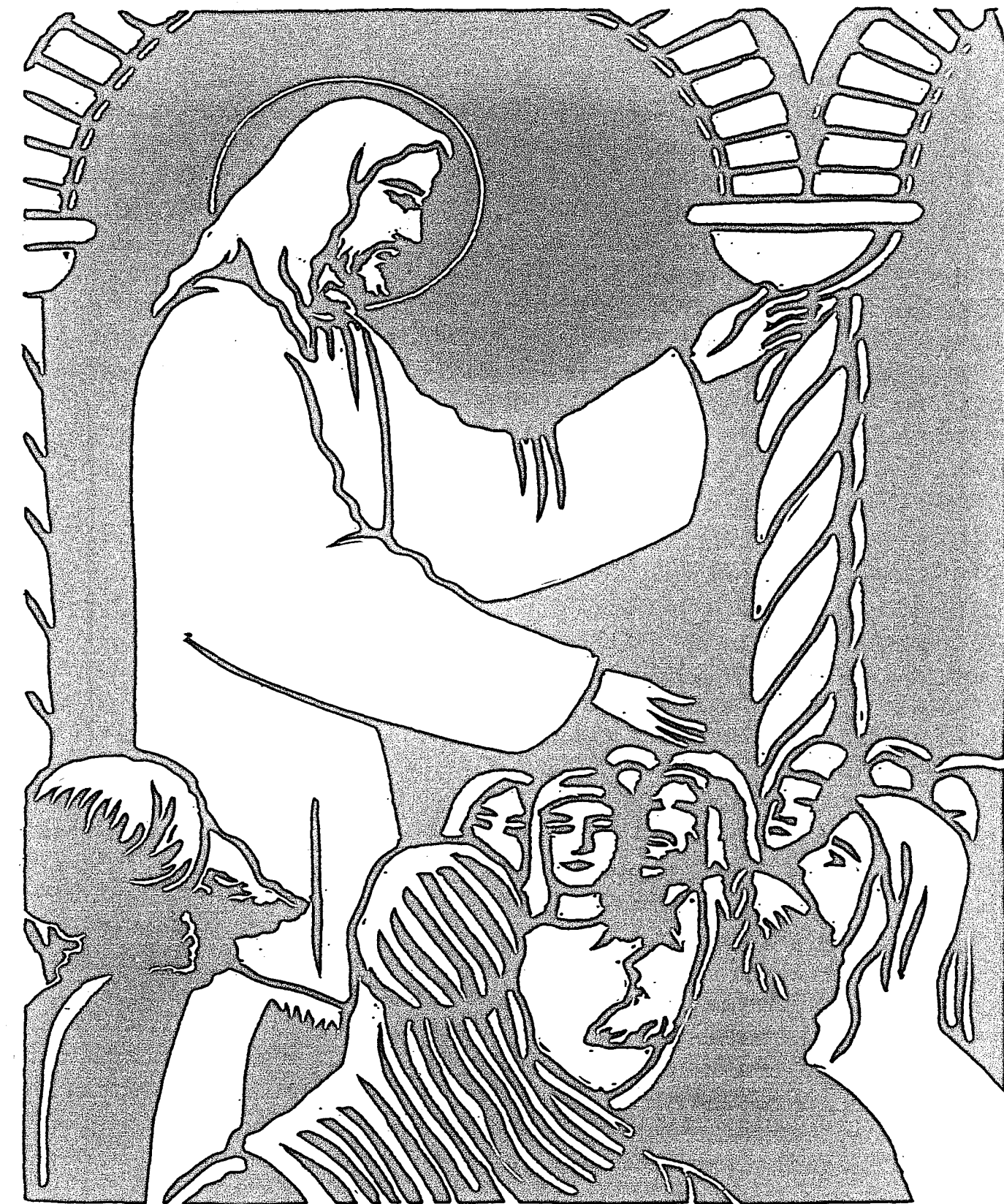
words of our petitions God has completed the unfinished sentence and is ready at that instant to set things in motion to give us the answer we need.

Man puts a timer on his computer or figures out the miles per hour by which impulses can be made to recover recorded data. God is not limited by any such speeds. He knows the thoughts and intents of the heart before the lips utter them. If answers to our prayers seem sometimes delayed it is not because God did not hear. He sometimes has to work through humans, whose wills are not yielded to His.

Sabbath Recorder Goes to South Africa

Recorder subscriptions do come in. New subscribers are not as numerous as we would wish, but some of them are very heartening to those who like to see our literature spread around the world. A subscription has recently come from a previously unknown man living in Port Elizabeth, South Africa. The contact is not entirely new, for he has been in touch with Job Duma Oliphant, long-time leader of Seventh Day Baptist work there, who occasionally writes to the American Sabbath Tract Society. In fact, Brother Oliphant had suggested that he subscribe to the *Sabbath Recorder*.

Readers in this country may find their denominational weekly meaning more to them when they recall that native leaders in faraway countries are encouraging their friends to gather up enough money to subscribe. People in Europe, Africa, India, Burma, Korea, Brazil, Mexico, Guyana, Jamaica, and Canada do not take our paper for granted (though some get it free); they read it carefully and thus challenge us to make it valuable.



Jesus Teaching in the Temple

We cannot sit at the feet of Jesus in the temple as so many did in the days of His flesh, but we can still sit at His feet as we study the Bible, for faithful disciples with memories sharpened by the Holy Spirit preserved His teaching for us. May we take heed.