

The Sabbath Recorder

More Involvement Urged

The final session of the 23rd Annual Convention of the National Association of Evangelicals (April 27-29), was addressed by Dr. Richard C. Halverson, pastor of the Fourth Presbyterian Church, Washington, D. C., and associate executive director of International Christian Leadership, the organization which sponsors the annual Presidential Prayer Breakfast.

Speaking on "The Church that Penetrates Society," Dr. Halverson said, "The church is not so much like an army marching with banners flying — but more like a small task force engaged in guerilla warfare — infiltrating and penetrating every structure of society.

Forty-two denominations and conferences, plus churches from 31 other denominations, comprise the membership of the National Association of Evangelicals. In the approximately 29,000 congregations united with NAE, total membership exceeds two million, with another eight million served through its commissions and affiliated agencies.

Obituaries

Gamble.—Hazel Virginia, daughter of William Lee and Hannah Stillman Gamble, was born April 30, 1901, at Alfred, N. Y., and died in Muhlenberg Hospital, Plainfield, N. J., March 2, 1965.

Miss Gamble was graduated from Alfred University in 1923 with an A.B. degree, magna cum laude. Her pastor, the Rev. William L. Burdick, administered baptism in 1914 and she joined the Alfred church, where her grandfather, the Rev. James Lee Gamble, was a former pastor.

She came to Plainfield in 1923, transferred her membership, and worked for Recorder Press for 25 years, mainly as a proofreader. She continued to serve as editor of the Seventh Day Baptist Yearbook until last year.

From early childhood Miss Gamble suffered from crippling arthritis which became progressively worse through the years. When forced to give up regular employment she moved to the Villa Maria home in North Plainfield where she spent the remaining 16 years of life. She was one of those rare Christian saints who refuse to be overcome by the infirmities of life and resolutely affirmed the goodness of God in the midst of constant annoying trials.

The memorial service was conducted by her pastor, the Rev. C. Harmon Dickinson, in the church. The mortal remains were interred in the Alfred Cemetery on March 29. — C. H. D.

Greene.—A. Mildred, daughter of Halsey Baker and Sarah A. Titsworth Greene, was born June 15, 1882, and died at Eden Park Nursing Home in Troy, N. Y., April 30, 1965.

Mildred joined the Berlin Seventh Day Baptist Church in May 1895. She took her letter to the Plainfield, N. J., church in 1902 where she was active in the work of the church. She worked for many years as secretary to Henry M. Maxson, superintendent of the Plainfield public schools. Upon her retirement she brought her letter back to Berlin on April 5, 1947. In January of 1948 she was elected deaconess and was very active in the church work until her death.

In the absence of her pastor, the Rev. Paul Maxson, the Rev. Lester G. Osborn, pastor of the Schenectady church, conducted services at the Charles F. White Funeral Home in Berlin. Interment was in the Seventh Day Baptist Cemetery in Berlin. — P. L. M.

Stillman.—J. Lavern, son of Joseph F. and Ada C. (Burdick) Stillman, was born at Nortonville, Kan., Dec. 5, 1873, and died Dec. 7, 1964, at Biloxi, Miss., where he had been a resident for 40 years.

He was a retired carpenter and cabinetmaker. For several years he was maintenance man for USO. He became a member of the Nortonville Seventh Day Baptist Church and after moving to Gentry, Ark., with his father's family in 1901, he became a constituent member of the Gentry church. He was married to Addie Carpenter, October 14, 1902.

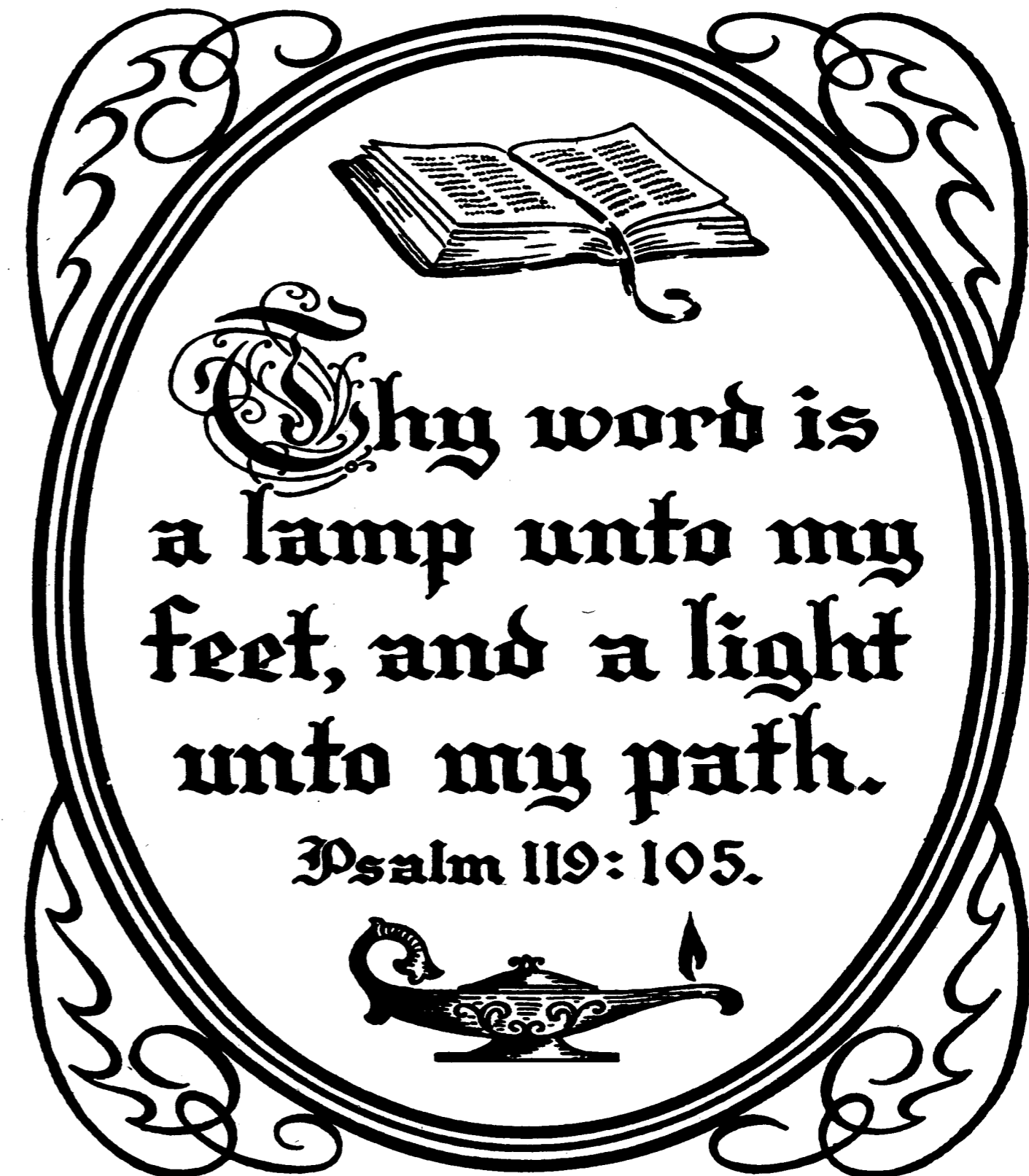
Survivors include his widow, and children, Glen, New Orleans, La.; Mrs. Lucille Dossett, Biloxi; Ralph, Memphis, Tenn.; and Alfred, Theodore, Ala.; two sisters, Mrs. R. J. Mills and Mrs. Margaret Eggers, Hammond, La.; two brothers, Benjamin, Carlsbad, Calif., and Arthur, North Loup, Neb.; six grandchildren and six great-grandchildren. Services were held at Bradford O'Keefe Funeral Home, conducted by Chaplain N. B. Saucier. Burial was in Souther Memorial Park.

(Submitted by Duane L. Davis, at request of pastor Earl DeLand of Hammond, and Deacon Arthur Stillman of North Loup.)

Wolfe.—Minnie D., daughter of Charles and Nancy Rice Shriner, was born near New Enterprise, Pa., March 6, 1879, and died March 15, 1965, following an extended illness.

Her husband, Charles Wolfe, died July 5, 1938. She was a resident of Salemville until her recent hospitalization and was a faithful member and deaconess of the Salemville Seventh Day Baptist Church (English). She was able to participate in the communion service in January.

Mrs. Wolfe is survived by a foster daughter, Hazel, and by several nieces and nephews. A daughter, Huldah, preceded her in death. Funeral services were held from the German Seventh Day Baptist church conducted by the Rev. Charles Graffins with interment in the Salemville Cemetery.— Mary Blough.



The Sabbath Recorder

First Issue June 13, 1844
 A Magazine for Christian Enlightenment and Inspiration
 Member of the Associated Church Press
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Terms of Subscription
 Per Year \$4.00 Single Copies 10 cents

Special rates for students, retired Seventh Day Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J. JUNE 7, 1965
 Vol. 178, No. 23 Whole No. 6,147

IN THIS ISSUE

Editorials:	
Thoughts on Merger	2
When Life Begins	3
Features:	
Letters to the Editor	4
Teen Dropouts a Serious Problem	5
Involvement of the Convert in the Life of the Church	6
Speaking with Tongues	8
Pacific Coast Association Annual Meeting	9
Ministerial Changes	11
Tract Board Holds Special Meeting	12
Involvement Is Key Word of NAE Convention	14
Baptist World Congress	14
Items of Interest	15
Mississippi SBC Pastor Defends South on Race	Back Cover
Missions:	
A Mission Car for British Guiana	10
Jamaica Mission News	10
A Growing Need for Workers in Specialized Fields of Service	11
Christian Education:	
Statement of Objective for the Christian Education of Children	12
Camp Magazine. — Dedicated Workers	12
A Reminder	13
Women's Work:	
May Fellowship Day Meditation	13

Thoughts on Merger

Our General Conference now has a long-range standing committee with the title Committee to Conduct Ecumenical Conversations. It was set up in response to a proposal by the American Baptist Convention that the two denominations enter into conversations with a view to merger. Up to the present time there has not been a full-scale meeting of the two committees, the reason being that our committee and the Commission wanted to get the voice of our churches before proceeding further. The American Baptists readily accepted the three principles our leaders said we could not compromise. Our Yearbook reports (p. 73): "The American Baptists gave assurance that, in their opinion, mutual benefits would be derived, mutual liberties guaranteed, mutual differences respected, and that the barriers which now divide us are not insurmountable."

Commission recommended last year that the above mentioned committee lead the churches and agencies in a year's study of the possible forms of merger, etc., and "formulate a basis on which General Conference can make intelligent decision on these matters." This portion of the recommendation was deleted and what remained states: "To this end we urge the agencies to prepare for our committee statements of the problems and possibilities and forms of merger with the corresponding American Baptist agencies."

The Ecumenical Conversations Committee has been active through the year, providing informational material in regard to the American Baptists and urging the local churches to hold seminars to discuss the fraternal conversations. Further material will be sent out soon, indicating what the boards and agencies have discovered or concluded in regard to the matter. It appears that few of the agencies have yet found time to make a definitive study of the constitutional and other problems involved or of the wide range of possible benefits that might come from conversations with the announced objectives.

A few individuals have expressed themselves in Recorder articles. No one has yet attempted to gather up the whole subject. Perhaps the time has not yet come for that. It may be more fitting to

take up one or two points at a time, noting that they are individual judgments rather than official. The columns of the Recorder are open to any reasonable discussion of the matter of closer co-operation or merger with any other denomination, it being understood that Conference is now only discussing the possible fruitfulness of continuing conversations.

The present writer sees a point that may be worthy of consideration. We as a people have prided ourselves in our ecumenical outlook. This is by no means new but the term describing it is relatively new in our publications. Many of our people for the past half century and more have taken interest in interdenominational co-operation, inter-faith conferences, and relief agencies. We have borne our distinctive witness in these affairs and have felt that we were in them not for what we could get, but what we could give. Through programs sponsored by national and world councils of churches we have made some small financial and larger thought contributions to great causes of missions, brotherhood, and peace.

More recently we have become increasingly active in the larger aspects of Baptist work. We have felt and have been made to feel welcome in the Baptist World Alliance, the Baptist Jubilee Advance, and the new North American Baptist Fellowship that is still in its formative state. In the midst of this wider recognition, this close fellowship with six other Baptist bodies for the past five years and the very large family of Baptist conventions of the world, comes a proposal to consider merging with just one of these conventions.

The question arises as to whether or not this would be a step forward in our much prized ecumenical outlook. The world would see one less denomination in the list of Protestant churches if a union was consummated. There may be those outside our group who would think this to be a step forward. Could we think so? Now we deal with all the other Baptist groups as equals. We have pleasant fellowship, association, and interdenominational affiliation with all, not just one. Perhaps this would not be all lost after an organic affiliation with American Bap-

tists, but certainly much of it would be. Our name and our distinctive witness would not be effectively heard in the larger family of Baptists if we became in effect a Sabbathkeeping branch of one Baptist Convention to the exclusion of others. Now we feel that we can draw from and contribute to all independent and all other Baptist denominations.

Similarly, we have the notable distinction of not experiencing a denominational division as a result of the Civil War. We are one rather than two and our growing edge sometimes seems to be more in the South than in the North. There is little likelihood that the American and the Southern Baptists will merge or that the former will establish many churches in the South. Would an alignment with the northern body and its distinctive mores have a tendency to cause our southern churches to feel more separated from us in faith and practice? Perhaps not, but it is something to consider.

Would it not be better for the cause of ecumenicity for us to put more emphasis on a wide Baptist fellowship rather than a narrow one?

When Life Begins

Just one little thought, expressed in a new way, can start us thinking. We are quite familiar with a trite saying which people approaching middle age like to quote, "Life begins at 40." It is true enough that much of life is just beginning to open up at that age for most people, perhaps not for the professional athlete nor for those who think in terms of youthful pleasures. The business man or the scholar knows full well that his most productive years and the zenith of his career are still ahead at twoscore years. Elbert Forester in the Atlanta (Ga.) Suburban Reporter takes issue with the old saying when he remarks, "Well, actually, life begins when we realize just how soon it ends."

Can you tell in your own experience when you began to realize how soon life ends or may come to its end? Perhaps it came at some moment of near death, some particularly close call in highway

traffic, some illness, or being called to the funeral of someone younger than yourself. Does life begin for the soldier on the battlefield when he becomes aware that death can drop from the air, erupt at his feet, or cut him down in zinging crossfire? Perhaps not always. But the love of life becomes real at such a time and makes him put forth every effort to draw on all the resources of his training in order to survive while accomplishing the mission of the day.

This is no morbid, defeatist attitude that counts life as beginning when you realize how soon it will end. It is motivation. It brings out the best or the worst that is in you. To the libertine bent on extracting every drop of sweet pleasure from the tainted honeycomb of life, it may motivate him to indulge in sensual sin or drive him to the forgetfulness of reality in recourse to narcotics. If life is short, live it up, he may say. But to the one whose sail is set to tack against the wind and to follow the footsteps of his Lord, life takes on a new meaning. Its brevity drives him to a zeal for service and a fulness of joy. He finds new meaning in the words of Christ, "I am come that they might have life, and that they might have it more abundantly" (John 10: 10).

Whatever our circumstances, our prospect of longevity, the Bible opens to us the joys of temporal and eternal life, of fulness and completeness. We know that from the new birth on we are truly alive.

LETTERS TO THE EDITOR

Palms and Flamingos

"I find the issues increasingly interesting and helpful. I enjoy your editorials, even if I don't always agree, and in the issue of April 26, was delighted with 'Palms and Flamingos' relative to the cover picture."

—Salt Lake City, Utah.

"Would like to say that I think the article 'Responsibility to Christ' by Louise Hudlow in the Sabbath Recorder of March 22 very good, and also agree one hundred percent with the remarks of the writer under heading of 'Letters to the Editor'

MEMORY TEXT

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I am ahungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: . . .

—Matt. 25: 34, 35.

from Birmingham, Ala., in April 19 issue of the Recorder.

—Mrs. O. M. Gelleff,
"Mill Yard" Church, London.

NOTE. The Birmingham letter said, "I cannot see how you can even begin to think of merging with another church. You can be sure they would not accept the Sabbath. It would be a very, very sad thing for the Seventh Day Baptists to disappear after preserving the Sabbath for hundred of years. Rather, I would like to see the Seventh Day Baptists go forth with renewed faith. . . ."

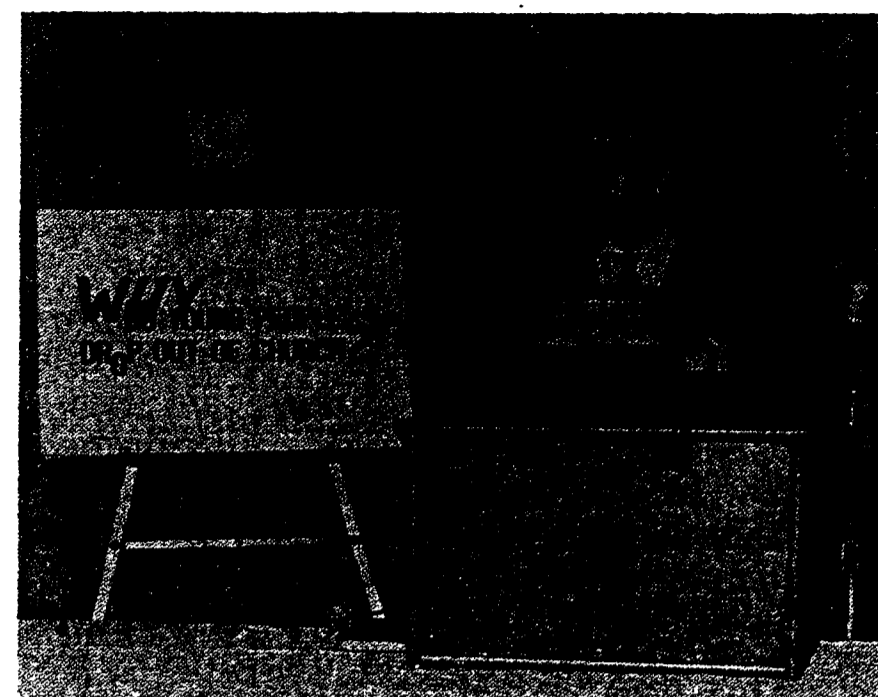
A California reader (who is not renewing her subscription) protests: "It greatly saddens us to see the Seventh Day Baptists supporting and sanctioning subversive characters, organizations and soft-on-communism groups; to see the support of President Johnson and his pro-communism, ultra-liberal government."

The letter went into detail upholding the John Birch Society and wondering why our paper criticized Senator Goldwater and the John Birch Society. (The reference was to an item quoting the position of the two candidates on aid to parochial schools and a news item which noted the newly organized Council for Civic Responsibility — a National Council-sponsored group to combat the extreme right organizations.)

Pickets Called Off

From October 29, 1964 to May 13 pickets of the Typographical Union marched outside the American Baptist headquarters at Valley Forge, Pa. The difficulty, which inconvenienced the Board of Education and Publication was a jurisdictional dispute, finally settled to the satisfaction of both parties by Federal mediation on May 13.

Teen Dropouts a Serious Problem



The serious youth "leakage problem" existing in evangelical churches today calls for well-considered measures to stop it, says Dr. Roy Zuck, executive director of Scripture Press Foundation. He reported to the NAE Convention that a recent survey conducted by the National Sunday School Association showed one of every six teens in evangelical churches is a dropout.

The survey was conducted in 604 churches representing 25 denominations and 42 states. Questionnaires were filled in by dropouts and their pastors. The answers revealed the following facts: 60% of the dropouts come from Sunday Schools with attendance of 150 or less; 50% were from suburban churches; 56% said they were Christians; the average previous church attendance of dropouts was nine years; 50% of the dropouts started attending church regularly in their pre-school years; and 14 to 18 is the key dropout area with the most common age 16.

"We readily admit our results may be inconclusive," said Dr. Zuck. "We have over 300 replies. Results might have been different with, say, 3,000. But a similar survey among Lutheran churches produced much the same results. I feel the trends are worth noting."

The dropouts were those who had quit all church activities and not just certain portions. Why do they quit? The kids listed 21 reasons. The pastors listed about

17. The following are the top four as listed by the dropouts with the pastors' ranking in brackets:

1. Not enough youth activities in church (12)
2. The adults are inconsistent in their lives and not interested in the kids (4)
3. Church is boring (13)
4. Lack of parental co-operation (1).

"I think it's interesting to note the apparent lack of rapport between the pastors and the kids," said Dr. Zuck. "The kids blame the church and the people and the pastors blame the kids and the parents. It shows a real need for self-analysis in both sides."

What do the teens want? The answer seems to be more activity and total church involvement; acceptance by peers and adults; and answers to their basic problems from God's Word. The teens blamed many things for their lack of interest. They said the sermons were uninteresting and often irrelevant; the services were, surprisingly, too informal; the people were unfriendly; the Sunday school teachers didn't know their material; and the activities were usually poorly planned.

"We find that young people from dedicated Christian homes tend not to drop out," said Dr. Zuck. "A major contributing factor to dropouts is when the father or both parents fail to attend. An answer to halting the rise in dropouts is total family involvement. Parents must be concerned and encourage their children, not force them to attend church."

"The young people of today seem to be echoing the old saying, 'Use me or lose me.' They say, 'I'm here but you're not getting through to me.' Adults must take interest, not fake interest. We need youth leaders who understand teens, are interested in them, and have time for them."

SABBATH SCHOOL LESSON

for June 19, 1965

Consecrate Life to God

Lesson Scripture: 1 Kings 9: 1-9

Involvement of the Convert in the Life of the Church

By Rev. Francis Saunders
(continued from last week)

What Is a Convert?

May we now turn more directly to the assignment at hand, namely the convert. Webster defines a convert as "a person who has been converted, as from a sinful to a pious life, or from one opinion, creed, etc., to another."⁶ In the broadest sense, a convert is a person who has accepted any doctrine, philosophy, or practice of our church which is different from that which he formerly embraced.

Some are drawn to us by our Baptist polity with its freedom of individual conscience, others by the scriptural authority of our Sabbath doctrine, and others by the mode of baptism which we practice. Some are converts of "expediency," drawn to us by no particular doctrinal belief or religious conviction, but rather because they "married in," or were drawn by other human ties or relationships. Then there are those, of course, though not as many as we would like to see, who through repentance have entered into a living relationship with the Lord for the first time. These are men who stand before us as "healed men," manifesting the power of Christ in their changed and changing lives. While we may agree that the mission of the church should be aimed toward making converts in this latter sense, yet it is not for us to say that the other types of converts are unimportant, or that we have a lesser responsibility as far as their involvement in the church is concerned.

For the sake of the effectiveness of the total program of the church, we must seek by all means to involve every person in the life of the fellowship of which he has become a part. We need to seek to understand why he has taken the step he has, and then to make him feel that he has an opportunity in and a responsibility to the church, the body of Christ.

Robert E. Coleman charges that "most of the evangelistic efforts of the church

begin with the multitudes under the assumption that the church is qualified to conserve what good is done. The result is our spectacular emphasis on numbers of converts, candidates for baptism, and more members for the church, with little or no genuine concern manifested toward the establishment of these souls in the love and power of God, let alone the preservation and continuation of the work."⁷ While we all agree that, ideally, the church should be so qualified, yet we must admit that practically, she has been unable to be just that.

Thus it becomes clearly evident that we must give more specialized attention to each individual convert, to the manner and depth of his conversion, to the obvious fact that there was a need in his life which he felt we might be able to supply, and then to strive to channel his talents in such a way that his need is supplied, and he is made to feel that he is contributing something vital to the work of the organization, and especially to the kingdom of God.

Floyd Doud Shafer put it rather pointedly when he said, "Provide people their one, last opportunity to quit majoring in minor distinctions and become the one mind and heart of Christ before a macerated world."⁸ The only real hope we have of getting these converts and all of our charges vitally involved is to find some way of impressing upon them the priority of the claims of the kingdom of God, and encouraging them to adopt the principle of Christ in "seeking first the kingdom of God and his righteousness" (Matt. 6:33). In our materialistic world, it is difficult indeed to elevate our

⁶ Webster's Seventh New Collegiate Dictionary.

⁷ Coleman, *The Master Plan*, p. 41.

⁸ Shafer, *ibid.*

allegiance above mundane, monetary matters to a plane where the spiritual takes precedence. However this is exactly what has taken place in the lives of all who have had any significant involvement in the kingdom of God, and this is what must take place in every life which would be of vital service to Him. Take those early church leaders, trained in the school of the Master Himself. For the second time they forsook their fishing nets, "tarried in Jerusalem" (Acts 1:4), became endued with power from on high, then went forth to "turn the world upside down" (Acts 17:6). They became really involved because they had the heart and mind of Christ.

W. Carter Johnson speaks of "the marvel of the grace of God and the Glory of the church—that common men can talk with God, and common men can be filled with His Spirit."⁹ It was because of this infilling that Peter and John could stand boldly in the face of the danger they had once fled and declare, "We cannot but speak the things that we have seen and heard" (Acts 4:20). They were involved, and their involvement issued in a seeking of the Kingdom which took priority over all else in their lives.

The conversion of Saul and his enlistment in the work of Jesus is a case in point. Because he became so thoroughly involved, he left an indelible impression on the church, and his words ring with singular impact upon our ears. "The love of Christ constraineth us" (2 Cor. 5:14). "I am determined not to know anything among you save Jesus Christ" (1 Cor. 2:2). "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me" (Gal. 2:20). Is it true that "we do not for the most part, expect to find the

⁹ Johnson, "The Church That Triumphs," *Christianity Today*, April 10, 1961.

¹⁰ Trueblood, *ibid.*, p. 17.

¹¹ Huxley (quoted by Carl H. Toelke) "All the Way with Jesus," *Concordia Pulpit*, 1963, p. 42.

¹² Toelke, *Concordia Pulpit*, 1963, p. 42.

¹³ Kristo, "The Coming of Light," *Concordia Pulpit*, 1963, p. 53.

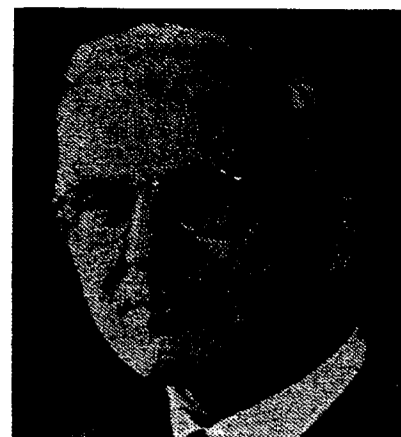
¹⁴ Shafer, "Come Back, O Church, Come Back," *Christianity Today*, April 13, 1962.

gospel centered in a burning conviction which will make men and women change occupations, go to the ends of the earth, alter the practices of government, redirect culture, and remake civilization?"¹⁰ Perhaps our failure to involve our converts in the life of the church is due to the fact that our expectations are, in fact, just that low. We are content to allow them to "major in minor distinctions."

We seem to soft-pedal the fact that Jesus' conception of discipleship was one that demanded complete allegiance to Himself. Listen to His demands: "If any man would come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24). "Whosoever loveth father or mother more than me is not worthy of me" (Matt. 10:37). It is certainly true that to be a Christian in any vibrant sense is to surrender everything to Him. "It doesn't take much of a man to be a Christian," said Thomas Huxley, "but it takes all there is of him."¹¹ This conception of following Christ puts all other interests in their proper secondary place, and we understand what Carl Toelke meant when he said, "Total commitment means that our Christianity must be more than one of life's optional little extras."¹²

As we look at the congregations we are serving, most of us will admit that in too many cases the individual members are prone to view their allegiance to Christ in this uninvolved way. Never has anyone made such demanding claims on the lives of men as has Christ, and it is deplorable that so many church members have rationalized His claims, and been so consistent in putting His kingdom second to their own pleasures and pursuits. Arne P. Kristo warns, "We cannot afford the luxury of indolent Christians. We cannot afford the luxury of lazy congregations."¹³ It seems to me that our first step as we strive to involve the convert in the life of the church is to project this "Kingdom first" concept into the very fibre of his experience." Floyd Doud Shafer contends that we must "assert that those purchased by His blood and pardoned by His life must be patriots to His purpose."¹⁴

(to be continued)



Speaking with Tongues

By G. Zijlstra,
Rotterdam, Holland

Being asked some time ago to give a lecture on this subject, I set myself to study the Bible in order to find out, if we may find therein, good reasons for maintaining that speaking with tongues has to be understood as "spiritual language" or "utterance of unarticulated words and/or incoherent sentences" as practiced in Pentecostal circles.

As the Pentecostal groups will base themselves on the things that happened at Pentecost, we first turn to Acts, where we find (2: 4) that they "began to speak with other tongues," and (2: 11), "we do hear them speak in our tongues." In both cases the word "tongue" is the translation of the Greek *glossa*.

The word *glossa* is used 50 times, everywhere translated in the English Authorized Version by "tongue." The word has different meanings (see Mark 7: 33; Acts 2: 3; Rev. 5: 9 and 17: 15).

In Acts 2: 6 we find, "that every man heard them speak in his own language," and in 2: 8, "how hear we every man speak in our own tongue?" In both these cases the word "language" as well as the word "tongue" is the translation of the Greek *dialektos*, a word familiar to us. Obviously the words *glossa* and *dialektos* are synonymous and should be understood as meaning current languages.

Remarkable it is that Peter does not even mention this "speaking in tongues" when he quotes Joel (v. 17): "your sons and daughters shall prophesy," and (v. 18): "I will pour out of my spirit, and they shall prophesy." We may conclude, that Peter judged prophecy to be a more important gift of the Spirit than speaking in tongues, like Paul, too, did.

Paul, in his first letter to the Corinthians, deals with the matter thoroughly. We should bear in mind that this letter is a string of answers to questions and of admonitions against evils. While in the E.A.V. we find "tongue" everywhere, the Dutch Authorized Version has everywhere "(vreemde) taal" equivalent to "foreign language" in English.

Chapter 12 gives a list of the different gifts: in verse 10 we read, "divers kinds of tongues, to another, the interpretation of tongues." In v. 28 we find that the gift of tongues was given to some and in vs. 11 and 30 that this gift too was not given to all, as the Pentecost people are taught.

After interrupting himself by the words of praise to love, Paul continues his admonition in chapter 14. In verse 1 f. he emphasizes that prophecy is of much greater profit to the church than in speaking in (unknown) tongues (i.e., foreign languages). If there is one who speaks in an (unknown) tongue (v. 28), let there also be one who interprets, otherwise let him be silent. Truly, "except he interpret" (v. 5) and "that he may interpret" (v. 13) is a literal translation of the Greek, but in regard of 12: 10 and 14: 28 "except there is one who interprets" will most probably be a more accurate translation. What meaning, moreover, would it have that one who has spoken in an unknown tongue would afterwards be his own interpreter?

What would be the profit to the church (v. 6), when I was speaking in tongues to you? Paul asks. His understanding (v. 14) would be fruitless. An unlearned man (Gr. *idiotes*, that is, an ignorant man; no expert) would not be able to say Amen. Moffatt's translation "outsider" (v. 16) is therefore absolutely false and tendentious.

In all these places it is clear that Paul nowhere meant utterance of unarticulated sounds. This is apparent when he gives a demonstration of his arguments (v. 21), quoting the law (Deut. 28: 49): "The Lord shall bring a nation whose tongue thou shalt not understand." A foreign language, a current language, is meant.

That the words tongue and language in the E.A.V. are synonyms may be derived

also from the following places in the Old Testament: (Heb. *lashon*) Gen. 10: 5; Deut. 28: 49; Neh. 13: 24; Esther 3: 12; Isa. 28: 11, 33: 19, 66: 18; Jer. 5: 15; Dan. 1: 4; Zech. 8: 23. Heb. *Aramith* is once translated "Syrian language" (2 Kings 18: 26), another time "Syrian tongue" (Ezra 4: 7).

My conclusion therefore is that we do not find any basis in the Bible for understanding speaking with tongues as meaning the utterance of unarticulated sounds. In our days we might think of speaking German, Dutch, Spanish, etc.

Why then is the word tongue used in the E. A. V.? Better ask the translators! But don't we also like to use figurative language in our daily speech? Does not tongue sound more beautiful than the simple "language?"

Pacific Coast Association Annual Meeting

By the corresponding secretary

"Launch Out into the Deep" was the general theme chosen for the annual meeting of the Pacific Coast Association which met in Riverside, Calif., April 23, 24, and 25. Churches represented in addition to Riverside were Bay Area, Los Angeles, and the Monterey Fellowship.

Services began on Friday evening with a vesper. Mrs. Alton Wheeler planned the Sabbath eve service of meditation, Scripture, and special music around the theme, "Christ by the Sea." Pastor Wheeler of the host church brought the evening message, "The World's Curious Quest for Christ."

On Sabbath morning the Sabbath School preceded the church service. Classes were provided for children of each grade level and adults separated into three large groups for lesson study. The sanctuary was nearly filled to capacity as families reassembled for the worship service. A male quartet sang, "Launch Out into the Deep" and the choir, under the direction of Mrs. Orvis Chapman, sang an arrangement of "Onward, Christian Soldiers." Pastor Theodore Hibbard, co-pastor of the Bay Area church, brought a sermonette to the children of the con-

gregation. Our director of evangelism, Leon Lawton, spoke to us on the Association theme. Pastor Lawton had been on the Pacific Coast during the month of April evaluating the possibilities of expanding the work of Seventh Day Baptists in this area. Therefore, it was particularly appropriate that he should bring a message challenging us to "Launch Out into the Deep."

After a hymn of consecration, worshippers joined in fellowship at the noon meal served by the Mary Martha Society. After the lunch hour, there was time for rest and quiet worship in the sanctuary as we listened to organ meditations with our guest, Ben Herbert, at the organ.

The afternoon service began with a spirited singing of gospel hymns led by Miss Lois Wells of Los Angeles. Glenn Warner, assistant pastor of the Riverside church, was devotional leader. A panel discussion followed on "Dedicated Service" under the leadership of Pastors Lawton and Wheeler.

In the evening a fine dramatic presentation of "The Rock" carried out the theme of the evening, a phrase from Luke 5: 11, "They forsook all and followed him." A period of fellowship for the adults followed with group singing and viewing of recent slides from mission fields in Malawi and Jamaica. The young people enjoyed playing basketball at a nearby gym and a social hour.

On Sunday morning before the services for the day, the Youth Fellowship Breakfast was served in Redlands Park. The morning devotional service was led by Dr. and Mrs. George Thorngate of Monterey and centered around the theme, "Fear not; thou shalt catch men." During the group discussion period, Pastor Wheeler "In Retrospect" reviewed the efforts for outreach and evangelism which have been made in past years by the Pacific Coast Association and Pastor Lawton "In Prospect" explored the possibilities of expanding our witness in the future.

Our annual business meeting of the Association and election of officers was presided over by George Barber, the president.

A Mission Car For British Guiana

It was greatly hoped last year to be able to provide a more satisfactory mission car for use of our missionaries in British Guiana but plans did not materialize. An amount was included in the 1964 budget of the Missionary Board but that budget was not fully raised, as far as designated gifts were concerned. The mission car project had to wait and Pastor and Mrs. Davis continued to use the little Volkswagen secured soon after their arrival at Georgetown in 1962.

But now at last our hopes and dreams have come true and a 1963 Volkswagen Van (purchased new in 1964) has been secured for use on the British Guiana mission field. This van will seat 10 to 12 passengers quite comfortably, with space to spare. Seats may be removed if desired and the van may be used for sleeping quarters. This will be particularly helpful when our missionary visits the churches outside the city of Georgetown and plans to stay for several days.

The van was purchased at a reduced price from the Missionary Board of the Church of God. Their reason for selling was that it was no longer needed in their work under changed personnel in British Guiana and they preferred that the van remain in missionary service. Secretary Harris accompanied Pastor Davis as he looked over and tried out the car. It appeared to be in excellent condition, having been driven 13,600 miles. Several accessories had been added, such as back-up light, insulation of roof and side panels, and an overhead fan.

Arrangements for the purchase of the van were made and completed in this country at a cost of \$2,100, minus amount to be realized from sale of present mission car (estimated at \$550). Actual transfer of possession will take place at Georgetown between the Rev. R. N. Coolidge, missionary of the Church of God, and Pastor Leland E. Davis.

We are deeply thankful that this longed-for means of transportation has been provided and made possible within the lim-

ited means at our disposal. Realizing how much this will mean to our missionaries in enlarging their opportunity for service as well as adding to their comfort and health we would use this means of expressing our thanks to God and to all those whose gifts to Our World Mission have made this possible.

Jamaica Mission News

(Taken from letter from Pastor Joe A. Samuels, corresponding secretary of Jamaica Seventh Day Baptist Conference)

We are still faced with many many problems on the field but we are not despondent. Rather we are applying ourselves and the little we have to keep the work going. I have just returned from a long visit to the country. We had our annual spiritual retreat at Maiden Hall April 15-18. Immediately after my final class in Personal Evangelism on the closing Sunday of the retreat, I had to rush over to the Higgin Town church where a two-week evangelistic campaign was being conducted. (This church is one of the recently added ones to my original circuit of churches in St. Thomas. The distance between the church and the eastern end of the circuit is 110 miles. I go back and forth to keep things going.) One week was already gone and I was there for the final eight days. It was eight full days of rich spiritual blessings. The meetings were well attended and the response each night was very good. The result is 25 candidates for baptism and four couples to be married. I just praise the Lord for the outpouring of His Spirit on His people and upon His servant during those nights of meetings. I will be going back to baptize them sometime in June.

As I left that Sunday night my heart grieved me to realize how much those young converts need following up and spiritual guidance if they are to continue with the Lord. But I had to go back home. My wife, Joyce, must teach school at Crandall High next morning and I had to be back to the office. Joyce, Marlene, our oldest child, and I, along with three friends of Higgin Town, left for Kingston at 11:30 p.m., a journey of 65

miles. We had engine trouble all the way and did not get home until 4:00 a.m. Monday morning. It was the first time in the three years since I have had my Volkswagen Kombi that I had such an experience. I knew before that my 1955 Kombi was coming to the end of her days but had not really been able to do anything about it. It was not easy for Joyce to report to school three and a half hours later for classes. As you no doubt know, the Conference has been struggling for finances some time now, and has not been able to pay travel for the past three months. With my "55 Kombi" needing replacement, and the Conference Transportation Fund depleted, I am much concerned.

A Growing Need for Workers in Specialized Fields of Service

There is a growing need on Seventh Day Baptist mission fields for dedicated workers in such professions as doctors, nurses, and teachers. The request of the African pastors to send "a teacher of pastors" has been given consideration by the Missionary Board and a call has been issued to certain pastors considered able to qualify.

At the April 25 meeting of the Missionary Board the secretary, having recently returned from British Guiana, recommended that we set as a long-range goal the beginning of a medical center in Georgetown. Such a plan would need careful planning. Perhaps a health clinic would be the way to begin. The Missionary Board accepted the idea as a forward looking goal, realizing that we do not now have the personnel or the funds immediately available.

It has been on the minds and hearts of many of the Missionary Board leaders that present personnel in medical work in Malawi may soon have to be replaced. Miss Joan Clement has requested that we consider her release in the near future because of the illness of her parents.

The Missionary Board voted the following resolution: "Resolved that inasmuch as a definite need for a medical clinic

in Georgetown, British Guiana, has become apparent and extension of Malawi medical work is already underway, the secretary be directed to make a special effort to interest individuals with existing medical, nursing, and teaching education and experience in this challenging Seventh Day Baptist work and to counsel with young people to take appropriate educational training to qualify for employment by this Society as soon as ready, all in accordance with program being currently planned by the Missionary Board."

Ministerial Changes

The Alfred Station (N. Y.) church, currently being served on an interim basis by the Rev. Hurley S. Warren (retired), has called the Rev. Ernest K. Bee of the Richburg (N. Y.) church. He is expected to assume his new pastorate about September 1.

Glen Warner (seminary student) who has been assistant pastor at Riverside, Calif., will be taking clinical training in the East this summer in connection with his seminary work.

It is reported that John Camenga, college student, who worked with the Shiloh, N. J., church last summer, has accepted a call for similar work with the Los Angeles church this summer.

The Rev. Herbert Levoy, who has ministered to the First and Second Brookfield (N. Y.) churches for several years and has attended Associations and Conferences (though not a member of our denomination) has announced his intention to retire early this summer. This leaves the two churches temporarily pastorless.

The Independence (N. Y.) church lists Rev. Phillip Hollembeck as its present pastor. He also serves the Christian Temple at Wellsville. He was the Sabbath morning speaker of the Western Association at Alfred, May 15.

Battle Creek announces a reception on June 12 for Wayne Babcock who will be the summer assistant to the pastor. Mr. Babcock is preparing for the ministry in response to a call he felt after many years in another occupation.

Tract Board Holds Special Meeting

When the Board of Trustees of the American Sabbath Tract Society concluded its quarterly meeting March 14, it was decided to call a special meeting for May 23, at Shiloh, N. J. The time was opportune because most of the members would already be gathered together for the Eastern Association scheduled to adjourn at noon. It was felt that such a meeting would give more opportunity to discuss the publishing house situation as it developed and allow for other business to be considered that ought not to wait until the July 11 meeting.

In the interim the president of the board, Charles F. Harris, had tendered his resignation from the office (not from the board) because of a mild heart condition. The first vice-president, Frederick J. Bakker, who is also chairman of the Supervisory Committee (charged with publishing house matters), took charge of the meeting of the May 23 with about twenty members and five visitors present.

The Advisory Committee had matters to report, especially on follow-up action growing out of the **Sabbath Recorder** survey. It indicated that a number of conclusions were being studied and that the editor was putting some suggestions into effect.

The Publications Committee, anxious to get authorization for printing another tract in the Spanish language (translation already done) brought in a recommendation for printing "What Church Membership Implies" for use in Mexico. The board took favorable action.

The members of the Supervisory Committee who were present were asked to speak on the present outlook of the publishing house. Other board members were then invited to add information or thoughts to the discussion, which was open, frank, and thoughtful. The action finally taken may be described as authorizing continuing study by the Supervisory Committee. The committee was commended for struggling with problems which do not have an easy solution. Some hope was expressed that the business outlook would soon improve.

Statement of Objective for the Christian Education of Children

The objective for Christian education is that all persons be aware of God through His self-disclosure,

especially His redeeming love as revealed in Jesus Christ,
and that they respond in faith and love —

to the end that they may

1. know who they are and what their human situation means,
2. grow as sons of God rooted in the Christian community,
3. live in the Spirit of God in every relationship,
4. fulfill their common discipleship in the world,
5. and abide in the Christian hope.

—N. Y. State Council of Churches.

Camp Magazine

A camp magazine, **Camps and Conferences**, has just been brought to our attention. Sample article titles from the May 1965 issue are: "The Counselor: Camp Keynoter"; "Cultivate Proper Sanitation During Camp-Outs," "Menus for Stick Cookery," "Simplify Camp Feeding with Paper Products," and "Along the Trail."

Every camp director will find help in this magazine. It is published 7 times a year and is copyrighted by Christian Life Publications. Subscription costs \$4.00 per year. Write to **Camps and Conferences**, Gunderson Drive and Schmale Rd, Wheaton, Ill. 60187.

Dedicated Workers

Anyone who will be able to work in Vacation Church School or camps is urged to write immediately to Rex Zwiebel, Box 115, Alfred Station, N. Y. We have two calls and have no one to fill them.

Partial information calls for Nancy Burdick to work in Shiloh and Jersey Oaks Camp in June and July and Martha Babcock to work in the North Central Association. Tim Looney will work at Crites Mountain in West Virginia.

A Reminder

Youth Pre-Con Retreat. Directors, Mr. and Mrs. E. T. Harris, Jr.; at Lisle Conference Grounds, Lisle, N. Y., near Binghamton; August 11-15, 1965. Fee \$23.00.

Young Adult Pre-Con Retreat. Director, the Rev. Charles H. Bond; at Camp Harley, Alfred Station, N. Y.; August 11-15, 1965. Fee \$13.00.

Junior High Pre-Con Retreat. Director, Pastor Herbert Saunders at Little Genesee, N. Y.; August 13-15, 1965. Fee to be set.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

May Fellowship Day Meditation

By Mrs. Lee Farley, of North Loup, Neb.
(submitted by the pastor)

The theme of today's meeting has to do with poverty as opposed to plenty. The resources of our country are great and we are told that by the year 2000, it would be scientifically possible to have a world without want. We all know that many things are being done toward that end. The government has initiated an extensive anti-poverty program; labor unions are demanding higher wages for employees; welfare agencies are asking legislation which will more adequately provide for the aged, the orphans, and the handicapped. Vocational education is being stressed, and many other connected problems are being explored. I'm sure that we would disagree among ourselves as to the advisability and the methods of accomplishing some of these projects. What is the church's place?

The early church appointed deacons and deaconesses to minister to widows, orphans, and the needy. Has the present-day church washed its hands of the whole problem except as it contributes funds to charitable organizations and sends out missionaries to better living conditions? I feel there is need for education bearing on the causes of poverty, that this education should begin when children are very young, and that the Christian home and the church are the places for it because Christian attitudes and principles are basic. Work, thrift, responsibility, and service should be stressed. We need to emphasize both the necessity and dignity

of work. Then comes the satisfaction in that which is well done. Somewhere along the way we seem to have acquired the idea that work is only drudgery, that the pursuit of worldly pleasure is more important and satisfying than needful work. We read, "Wealth gotten by vanity shall be diminished but he that gathereth by labor shall increase" (Prov. 13: 11). "He becometh poor that dealeth with a slack hand but the hand of the diligent maketh rich" (Prov. 10: 4). "Let him that stole steal no more but rather let him labor working with his hands the thing which is good that he may give to him that needeth." (Eph. 4: 28).

What is poverty? Of course, it is lack of the necessities of life. According to the government definition so far as incomes are concerned it is under \$3,000 per year. Many of us might fall in that class but I'm sure we have the necessities and many of the luxuries. True, we cannot buy Cadillacs or yachts or many other things we may momentarily wish for, but is that poverty? Only if we are spiritually poor. Education in thrift (wise spending), teaching youth to rightly judge values, to enjoy the many things which do not involve great cost, that keeping up with the Joneses is not essential to happiness, could help cure many causes of poverty.

Then there is individual responsibility. Many people seem to feel the world owes them a living when truly we need to stress the idea that the only reason the individual is here is to contribute to the best of his ability. Man is God's workman. Only through man (with God's help) does the world's work prosper. Moffatt's translation of 2 Timothy 2: 15 reads: "Do your utmost to let God see that you are a sound workman with no need to be ashamed of the way you handle the word of truth."

Finally, we need emphasis on the service each one should give, which actually is the greatest of life's satisfactions. Of course, the service must be done with God's help and in the spirit of love which He through Christ has given us. Moffatt's translation of 1 Peter 4: 10 says, "You must serve one another each with the talent he has received, as efficient stewards of God's varied grace."

Involvement Is Key Word of NAE Convention at Minneapolis

The 23rd annual convention of the National Association of Evangelicals, April 27-28, drew more than 1,000 leaders and laymen of Protestant churches and organizations for approximately 65 workshop sessions and major meetings at Minneapolis, Minn.

Significant resolutions adopted by the convention included a call for the control of obscenity and a ban on a U.S. or presidential envoy to the Vatican. The body deplored violent means to achieve or to prevent achievement of civil rights. Delegates recognized workers have a responsibility to share the costs of services secured for them by union negotiation, but asserted in no case should a worker be compelled to pay any part of dues to be used by the union for political or other activities not directly related to negotiations with management. They also affirmed the public school's duty to recognize the essential place of the Judeo-Christian tradition in the American heritage and called for freedom for Christian teachers to teach from a Christian viewpoint.

Delegates spoke out against federal aid to private education, whether to the school directly or to the student, and stood strongly for new legislation which would strengthen and protect the free exercise of religion in public life. Another resolution called for positive action by families, legislators, and evangelical Christendom to restore a biblical morality to the American society. They also commended the government for "every evidence of resistance to Communist efforts to extend its enslavement of free men." Other resolutions supported the national origins quota system, a cessation of tax-supported transportation for parochial school students and effective measures to assure freedom of the air waves.

Fort Wayne Bible College President Jared F. Gerig will continue to serve as president of NAE for the second year of his two-year term. Distinguished educator Dr. Stephen W. Paine, president of Houghton (N. Y.) College, was named "Layman of the Year." The premiere

showing of the new NAE film, "Anything Can Happen," put evangelicals to the severest possible scrutiny in a probe of attitudes and actions of American church members today to launch a major program thrust.

Baptist World Congress

C. E. Bryant, editor of *The Baptist World* says of the forthcoming Congress at Miami Beach June 25-30: "It will be a time of fellowship... It will be a time if witnessing... It will be a time of re-dedication...."

"Thousands of people will be in Miami Beach for the meetings. The program itself lists 233 speakers from more than 50 nations. But the size of the gathering is of secondary importance. The spiritual nature of the people who gather, the spiritual tone of the program, the spiritual dedication of those who plan for the future is of greatest significance. For with the proper motivations, the Congress of Baptists at Miami Beach can launch a greater day for the fulfillment of the great Commission."

Among the speakers, for the first time at such a congress, there will be several Seventh Day Baptists.

Music in Miami

When the 11th Baptist World Congress meets in Miami Beach June 25-30 the singing promises to be wonderful. Dr. W. Hines Sims, respected editor of Baptist hymn books, has made careful plans for all the music. The theme song will be "All Hail the Power of Jesus' Name" which will be published in the 38-song hymn book with three tunes, each popular in a different section of the world.

The Baptist World Alliance has issued a call for 5,000 singers and 250 bandsmen to perform in the Miami Orange Bowl each of four evenings during the Baptist World Congress.

Musical highlight of the week will come on Tuesday evening, when the Congress moves back into the Miami Beach Convention Hall, with presentation of an oratorio, "What is Man?" The University of Miami symphony orchestra and a

chorus of 250 professional voices will be featured.

College and other choirs will be presented in special numbers throughout the congress program, Dr. Sims said. A concert of American spirituals will be presented Saturday night using a choir built around 1,000 Negro voices from South Florida churches.

The congress, which meets at five-year intervals, is expected to draw representatives from 70 or more countries. Crowds at the evening sessions in the Orange Bowl may run as high as 50,000 or more, congress planners said. Evangelist Billy Graham will speak at two of the four night sessions.

ITEMS OF INTEREST

Christian Example of Youth

Last December, when I was still a professor at the University of Wisconsin, a troubled student came to my office. Let's call her "Susan"—a first-semester student, homesick, falling behind in her studies, thoroughly discouraged, and ready to withdraw from school. But she was a real Christian, albeit a rather young one, and wanted the Lord Jesus to sustain her and be honored by her life. We talked at length about the Lord's faithfulness in hard places.

Susan spent half of her Christmas vacation with 7,000 Inter-Varsity students and friends attending the 7th Inter-Varsity Missionary Convention at the University of Illinois. The Lord refreshed and encouraged her there. Later, back at U.W., Susan's roommate returned from her vacation at home and reported that she had committed her life to Jesus Christ. Slightly overwhelmed by such a pronouncement, Susan asked what had made her decide to do that. The roommate said that a major factor had been Susan's life. "My life!" Susan responded. "What has there been about my life that would make you want to be a Christian? I've been thoroughly depressed and discouraged."

The answer: "I observed the way you suffered."

John W. Alexander, new general director of Inter-Varsity.

Minister in Moscow

Since 1962 there has been a Protestant minister in Moscow (the only non-Russian Protestant clergyman in the whole Soviet Union). He is a chaplain for the American diplomatic colony in Moscow which now numbers about 250 persons. Arrangements were made for this chaplaincy, which also serves the 10,000 English-speaking visitors who annually stop at Moscow, by the National Council of Churches. The NCC acts in behalf of four denominations that pay the cost of maintaining such a chaplaincy. The co-operating bodies are: United Presbyterian Church in the U.S.A., Lutheran Church in America, Protestant Episcopal Church, and American Baptist. Ministers serving in Moscow are chosen from these denominations on a rotating basis. The first change takes place in May when the Rev. Donald V. Roberts, United Presbyterian, comes home and the Rev. James L. Barkenquast, Lutheran, replaces him for a three-year term.

Dr. Edwin Espy, NCC general secretary, says, "The ministry of able, dedicated clergyman such as Mr. Roberts and Mr. Barkenquast is warmly welcomed by many Americans living there. It also constitutes a meaningful evangelical presence for others in that city."

Frustration of Mission Claimed

The "fact" of a divided church has distorted the witness of the Christian Church and has "frustrated" its mission, Methodist Bishop James K. Matthews told the program board of the National Council of Churches' new Division of Christian Unity at its first meeting in early February.

Bishop Matthews is chairman of the new division which was formally established when the Council's restructured organization became effective Jan. 1.

The new Division of Christian Unity will focus on three major "dimensions": theological elements in Christian unity; unity at the local level; and a united lay witness, according to Mrs. Theodore O. Wedel, NCC associate general secretary for Christian unity and executive of the division.

Mississippi SBC Pastor Defends South On Race

By the Baptist Press

A Southern Baptist Convention minister in Tylertown, Miss., 34-year-old Clayton Sullivan, has written a two-page article in the April 10 issue of *Saturday Evening Post* entitled "Integration Could Destroy Rural Mississippi."

The article is part of the *Post's* "Speaking Out" series about which it says, "One measure of a democracy's strength is the freedom of its citizens to speak out—to dissent from the popular view. Although the editors often disagree with the opinions expressed in *Speaking Out*, they dedicate the series to that freedom."

Sullivan, described by the *Post* as a doctor's degree graduate of Southern Baptist Theological Seminary, Louisville, and student at three other schools, includes this in his defense of racial segregation in Mississippi:

"What can be done to ease racial tension in the rural South and to improve the lot of southern Negroes? . . .

"First of all, the incredible complexity of the Negro problem in the rural South must be recognized. . . . Second, the utter hopelessness of the Negro's economic future in the rural South must be recognized. . . . If the Negro is going to be saved, he will be saved in the metropolitan areas of this country which offer jobs in factories and offices.

"Finally, a program of cultural and economic rehabilitation must be inaugurated for those Negroes who remain in the rural South. . . . Negroes as individuals will not be redeemed until the Negro community does something that will win for it the admiration of the world. In the rural South the door is wide open for Negroes to demonstrate their ability to accomplish something admirable. . . .

"And, parenthetically, may I suggest that in the current controversy at least some sympathy be extended to us southern whites, whose lot it is to live among the rural Negroes?"

In its editorial in the same issue, the *Post* repeats Sullivan's statement, "In the rural South, segregation is a social necessity, a device to stave off cultural disintegration." The *Post* editors go on to say, however, "And, as Doctor Sullivan knows,

whites everywhere must take a great part of the responsibility for the obstacles that keep Negroes from full citizenship."

Because of the Baptist minister's statements on segregation, the executive secretary of the SBC Christian Life Commission in Nashville wrote to the editors of *Post*. In his letter, Foy Valentine said:

"As a Southern Baptist, I am deeply troubled by Dr. Clayton Sullivan's unblushing defense of racial segregation. Strangely and unaccountably absent from the statement is the real acceptance of any white Christian responsibility for the wretched conditions prevailing among Negroes. The same old, tired, worn clichés about Negro inferiority are repeated without the redeeming elements of Christian humility, Christian repentance, and Christian self-sacrifice. Without these the racial situation is indeed hopeless.

"A vast and growing number of Southern Baptists . . . are basically opposed to the oppressive and vicious system of racial segregation, not because of the Supreme Court's ruling, or the Civil Rights Law, but because it is a sin against God almighty, because it is an offense to the Christian gospel. . . .

"Dr. Sullivan's unfortunate article represents a grievous moral gap and is a tragic misreading of contemporary Christian responsibility."

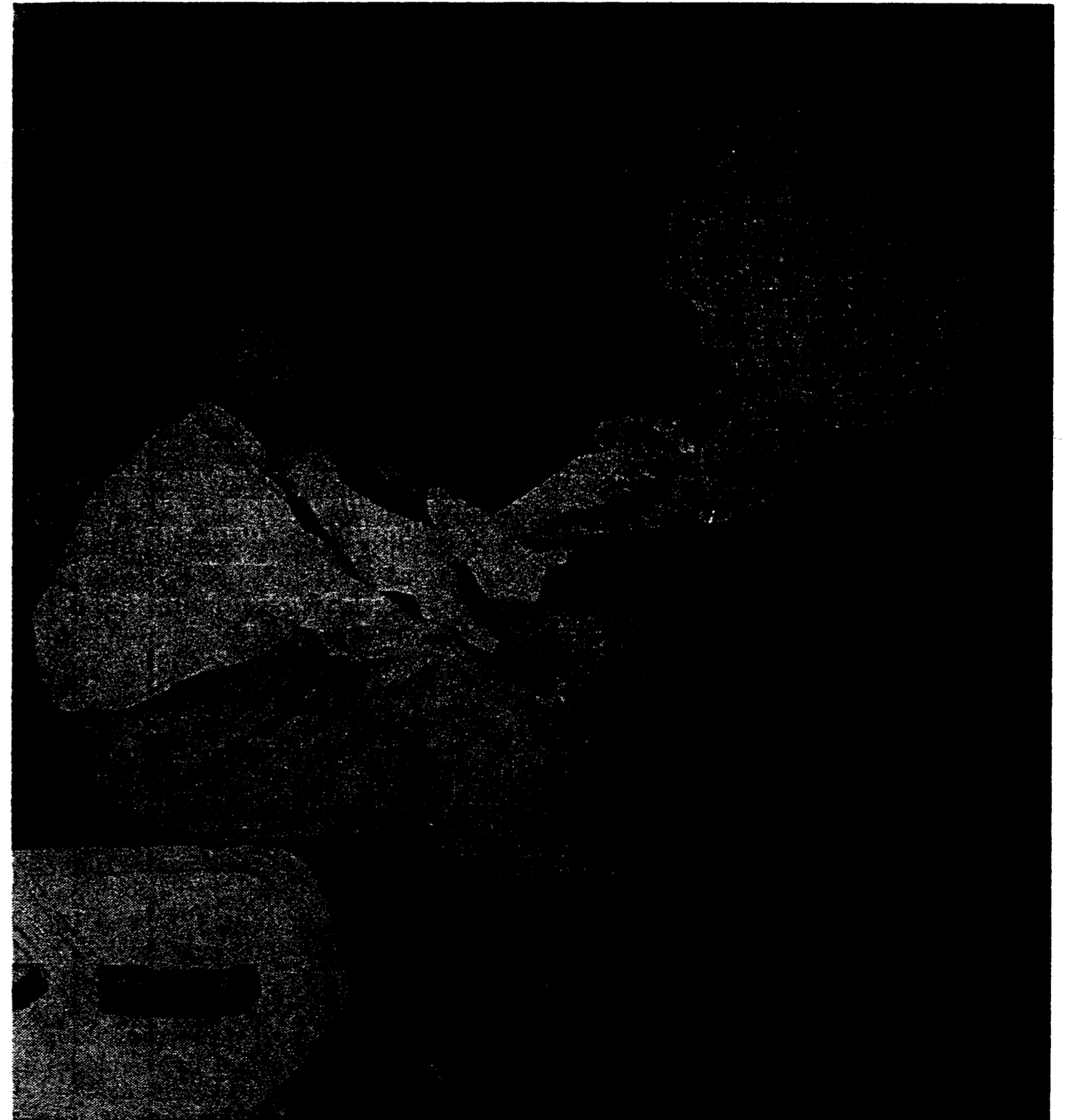
THE GREATEST WORK

He built a house; time laid it in the dust;
He wrote a book; its title now forgot;
He ruled a city, but his name is not
On any table graven or where rust
Can gather from disuse, or marble bust.
He took a child from out a wretched cot,
Who on the state dishonor might have
brought,
And reared him to the Christian's hope
and trust.

The boy, to manhood grown, became a
light
To many souls, and preached for human
need
The wondrous love of the Omnipotent.
The work has multiplied like stars at
night
When darkness deepens; every noble deed
Lasts longer than a granite monument.

—Author unknown.

The Sabbath Recorder



American Bible Society photo

SOMETHING NEW IN BIBLES AND DISTRIBUTION

As a result of "Penzotti" institutes in Latin America, laymen are able to create a strong interest in the Bible where none existed before. The new picture editions make the work easier.