

The Sabbath Recorder

The climax of the summer work, stage three, is planned as a series of revival or evangelistic services early in August. As details develop they will be publicized, but you can begin to look forward to inspired preaching, special music and a time for personal consecration and rededication to the Lord.

In re-entry, the SCSC teams will return to New York state for two days of debriefing and evaluation at Camp Harley, Aug. 9-11. They will then join other young people for the Pre-Con retreats and General Conference sessions to be held at Alfred, New York.

Accessions

Hebron, Pa.

By Baptism:
Karl Kenyon

Little Genesee, N. Y.

By Baptism:
Kathy Traver
Kim Kuhn

Obituaries

Holbert.—Freda Ford Randolph, daughter of the late Edgar and Minnie Ford Randolph, was born in Salem, W. Va., August 16, 1897, and died in a Wilmington, Del., hospital, March 29, 1965.

Surviving are: her husband, Homer C. Holbert; two daughters, Mrs. Earl (Margaret) Lawson, Framingham, Mass., and Mrs. Charles (Jane) Reed, Lewes, Del.; and four grandchildren. Mrs. Holbert was a member of the Salem Seventh Day Baptist Church, and taught school for a number of years. Funeral services were held in Clarksburg, W. Va., by the Rev. Clifford W. P. Hansen, and burial was in the Bridgeport, W. Va., cemetery.—C. W. P. H.

Lewis.—David S., son of Robert S. Lewis and Mrs. Lena Lewis Moline, was born May 31, 1942, in Boise, Idaho, and died in the Beloit Memorial Hospital May 6, 1965, of injuries received earlier that morning in an automobile accident.

David had served four years in the Air Force. He was married to Betty Gald July 6, 1964, in Viroqua, Wis. He was employed by Sundstrand Corp., Rockford, Ill.

Surviving are: his wife; a daughter, Brenda; his father of Atlanta, Ga.; his mother, Mrs. John Moline, of Boise, Idaho; three brothers, Robert Jr., Merced, Calif., Timothy, Atlanta, Ga., and Michael F., Boise, Idaho; and grandparents, Mr. and Mrs. Sim Farrow, Middletown, Idaho, and Mrs. Dolly Lewis Appel, Stonefort, Ill.

The funeral service was conducted by the Rev. A. Addison Appel in the Chilson Funeral Home, Beloit, Wis. Interment was in Boise, Idaho.—A. A. A.

Prentice.—Miriam Delia (Monroe), daughter of Mr. and Mrs. Orvan Monroe, was born at Edwardsville, Ill., June 12, 1877, and died May 29, 1965, at the Jefferson County Memorial Hospital, Winchester, Kan.

She was married to Asa Prentice Jan. 1, 1903, in Whiting, Kan., and shortly thereafter joined the Seventh Day Baptist Church of North Loup, Neb., not far from where they made their home. In 1920 they moved to Kansas, farming in several communities. They brought their letters to the Nortonville church.

She attended Manhattan State College, Manhattan, Kan.

To the marriage were born four children. Surviving are: her husband; two daughters; Mrs. Otto Premauer of Oskaloosa and Mrs. Loyal Todd of Ft. Atkinson, Wis.; a son, William of Leavenworth; a sister, Mrs. Anna Stevens of Fargo, N. D.; seven grandchildren; and four great-grandchildren. A daughter, Pearl Carr, died in 1954.

The funeral service was conducted by Pastor Leroy Bass from the church. Interment was in the Nortonville Cemetery.—L. C. B.

Thompson.—Stella Harriett Davis, daughter of Edgar and Jane Mearns Davis, was born June 21, 1868, at Lost Creek, W. Va., and died May 2, 1965, at her home in Shinnston, W. Va.

She was married to Cyrus W. Thompson who died in 1924. Survivors include one daughter, Mrs. Carl (Eva) McDonald of Bridgeport, W. Va.; 6 grandchildren, and 12 great-grandchildren. One daughter, Mrs. Lucretia Bond, died in 1963. Two brothers and one sister are also deceased. Mrs. Thompson was a member of the Salem Seventh Day Baptist Church. Funeral services were held in Shinnston, and burial was in the Shinnston Masonic Cemetery, the Rev. Clifford W. P. Hansen and the Rev. Earl Sidler officiating.—C. W. P. H.

Vincent.—Floyd C., eldest son of Joseph G. and Artilda Garlock Vincent, was born July 28, 1879, in the Rock River district north of Milton Junction, Wis., and died June 1, 1965, in an Albion, Mich., hospital.

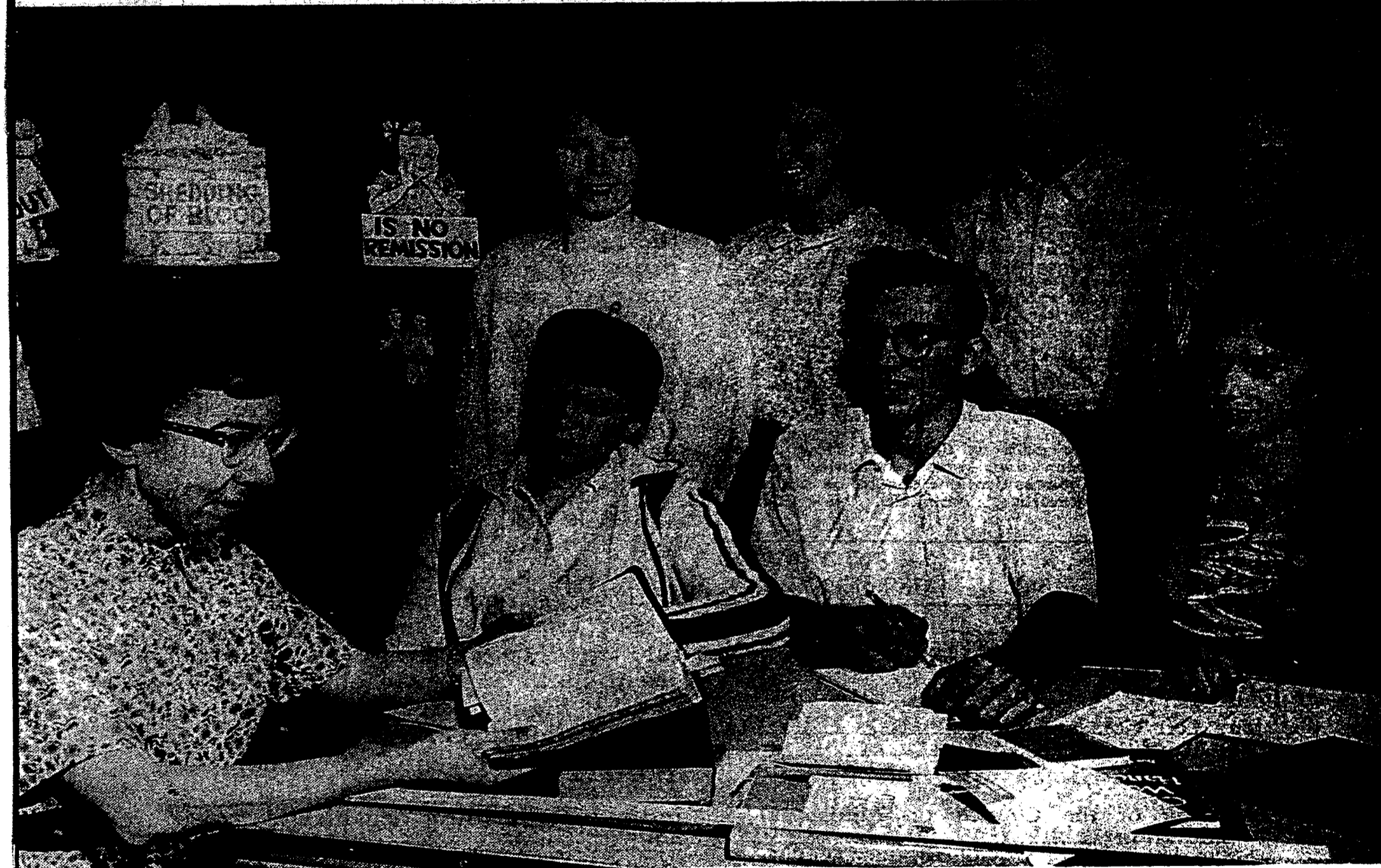
He was married to Mignon Whitford Nov. 29, 1905. They farmed in the Rock River district until his retirement in 1948. He continued with his specialty of growing melons until 1960. Mrs. Vincent died June 17, 1960. Since that time he has made his home with his daughter, Mrs. Paul G. Kaase, at Milton.

He was a lifelong Seventh Day Baptist, transferring his membership from the Rock River church to Milton Junction in 1912.

Surviving are: two daughters, Mrs. Paul (Beulah) Kaase, and Mrs. Harold (Doris) Baker, Lansing, Mich.; three grandsons; 11 great-grandchildren; three brothers, Charley, Minneapolis, Minn., and Lawrence and Ezra, Chippewa Falls, Wis.

Funeral services were conducted at the Milton Junction church by his pastor, the Rev. A. Addison Appel assisted by the Rev. John F. Randolph. Burial was in the Milton Cemetery.

—A. A. A.



Summer Christian Service Corps Training Session at Battle Creek for First Team

Left to Right — front:

Helen Ruth Green, Milton, Wis. (teacher), Phyllis Payne, Dodge Center, Minn., Russell Johnson, Kansas City, Mo., Irene Bond, Nortonville, Kan.

Left to Right — back:

Suzanne Jones, Battle Creek, Mich., Althea Greene, Berlin, N. Y., Robert Babcock, North Loup (Norfolk) Nebr., Nancy Cruzan, Westerly, R. I.

See stories of SCSC p. 5 in the June 21 issue and p. 15 of June 28 issue.

The Sabbath Recorder

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Far Left Comes Alive

For the past six months and more church people have been given increasing doses of anti extreme-right literature both in the secular and religious press. The rightists had been influencing so many people prior to the last general election that the left-leaners both outside and inside the church started a counter-campaign to discredit them. This was probably necessary in some cases, for some of the rightists had attacked social programs as vehemently as communism and had rather indiscriminately labeled individuals and inter-church organizations as pro-communist when there was little evidence to back it up.

On the other hand, the defense or the counterattack by political and ecclesiastical liberals was often done in bad spirit and without clear, logical thinking. One of the tactics was to ridicule the people who professed to see socialism as a stepping stone to communism. They claimed that all the danger was from the far right rather than the far left and that many who professed to be fighting the encroachment of communism were actually aiding and abetting it by creating a climate of distrust.

The general situation has now changed and it is the part of wisdom to recognize that fact and get up to date with our comments and our actions. The astute analysts are reminding us that the danger is not from the far right but from the far left. For authority on this we call attention to an article on the front page of the highly respected weekly journal *The National Observer* on the rebirth of the far left entitled, "They Seek a Revolution." There is a long list of radical individuals heading organizations that are attracting thousands of followers bent on creating a revolution. They do not claim to be communists, but in many cases to have left the communists far behind. For instance, a member of the Student Nonviolent Co-ordinating Committee is quoted: "Man, the communists, they're empty, man, empty. They've got the same stale ideas, the same bureaucracy. . . . When he gets mixed up with us, a commie dies and a person develops. They're not subverting us, we're subverting them."

These new radicals are not born of poverty but from the frustration of middle-

class mores. Paul Potter, president of Students for a Democratic Society, says, "Our disaffection comes from all that society has to offer — and feeling shallow." The leaders of these far left groups, though differing on many things, are united in the belief that grave flaws exist in American society, flaws which cannot be corrected with "radical reforms." What is needed, they say, is revolution. Mr. Kissinger of the rapidly growing S.D.S. says, for instance, that the President's war on poverty is a phony because its dose is minuscule. What we need to do is to divide up the total income; then there would be enough for all. Asked if he isn't a Marxist, he laughs it off as an outmoded joke, contending that his group is far beyond that. The group has 70 full-time staff members working for an "interracial movement of the poor." It expects to use 300 students this summer, many of whom will be actively opposing U.S. foreign policy.

Another organization of some power is the DuBois Club named for the founder of NAACP who became a communist at 93. This group with 44 chapters and over 2,000 members is "Marxist oriented" according to its leader, Terence Hallinan, who says it is no wonder that J. Edgar Hoover calls these clubs communist inspired. The ties with the party are very close although they avoid the label when associating themselves with popular movements. Hallinan told the staff writer for the *National Observer*, "There were DuBois Club members marching in Selma, but we didn't carry labels. Can you imagine what the white supremacists and Red-baiters would have done to the cause down there if a banner-carrying Socialists had shown up?"

Other fast-growing communist groups, like Progressive Labor, round out the picture of danger to America from the far left, in comparison with which the alleged danger from the far right, now largely dissipated, is but an anthill — without the ants.

Of what value is the above information about revolutionary groups? All of us, especially the students among us, are somewhat susceptible to the propaganda of these affluent radicals whose real aims

may not be outwardly apparent. The above facts may help us to keep our balance. On the other hand, if we are accounted as leaders in the church we want to be up to date in our evaluation of the situation in our society, not barking up the wrong tree after following a cold trail. Let's not keep re-echoing the church noise against the rightists when these new far left, godless movements are sweeping the country.

No Time to Read!

How often we hear people say that they haven't time enough to read; they are too busy, or they are slow readers and therefore do little of it. They but vaguely realize what new vistas would be opened up before them if they could read more rapidly. The ability to read (not scan nor skim) is an achievement which few of us have taken the trouble to master and most of us could master. We would probably read great quantities of current or classic literature if we could get past the discouragement of slow reading. What happiness could be ours, what vitality in our social and professional contacts if we knew more because we were constantly reading more!

Does this sound like an advertisement for a rapid reading course? If so, no apologies; I ought to work on one myself. Why not get the advice of a qualified person and make a life investment of effort along with a small amount of cash to increase your reading comprehension and speed? It will pay off a thousand times in satisfaction. We shouldn't say we are too busy for something like this; the really busy people who need to read rapidly are too busy not to.

It reminds me of the time when some of us were scraping paint off the church pews preparatory to refinishing them and thought we were doing quite well to do one seat per hour. Then we started to compete with each other and with the clock. Soon we were scraping the wood clean and white in fifteen minutes and stopping twice in that time to sharpen our tools. It pays to sharpen the tools of perception.

MEMORY TEXT

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me: John 5: 39

One company gives an unconditional guarantee that their program will double your reading capacity or it will cost you nothing. They are undoubtedly safe, for the improvement should be much more than they guarantee. They claim that President Kennedy used their method and was able to read 1,200 words per minute. Probably no single course stands far above others. Like some other desirable achievements it is a matter of a few basic principles plus practice — with a little supervision.

What if you should develop a capacity half that of President Kennedy? What would that do to your Sabbath afternoon with the **Sabbath Recorder**? Estimating that there are nearly 6,000 words in an issue that has no pictures it would take such a reader just ten minutes to read it all. Would that make you dissatisfied with what you had read? No, it would enable you to read many other good things, especially the Good Book. As a matter of fact, the Bible is one of the best for practicing rapid reading. Its lines are short, and whole verses can be seen as a unit. Furthermore, much of it is familiar. It is surprising how much more a verse means when you fix your eyes on it and see it as a whole. Try it and make your own rapid reading course.

Church Dropouts Top Wartime Battle Losses

"Southern Baptist churches lose more church members from active service every year than American armed forces lost in battle in all the wars of this century," a Baptist Sunday School Board official told religious educators of the denomination.

"One important approach is to offer proper orientation for all new church members," said Earl Waldrup. During an orientation period the new member would be taught good churchmanship.

Meeting of the Council on Ministerial Education

By Rev. Victor W. Skaggs

The Seventh Day Baptist Council on Ministerial Education met in Plainfield, New Jersey, at the Seventh Day Baptist Building, June 21, 22. The members gave the two days to consideration of the program of ministerial education as it has been developed thus far, the future of the program, and the problems confronting the denomination in this area of service.

The Council reviewed the two courses prepared by the Dean of the Center for use in the summer institutes for theological students. These courses provide for intensive study of denominational matters. Plans for additional courses and plans for a variety of other activities for training leadership in the churches were discussed. After extensive discussion action was taken on the applications of seven students for aid in theological education for the school year 1965-66. The doubling of the number of students actively pursuing theological education in one year is very encouraging even though some special circumstances contribute to the situation. A budget was adopted for the Conference year 1965-66 in keeping with the demands made by the enrollment of students. This budget will be forwarded to the Commission and General Conference for approval. Items referred to the Council by General Conference were discussed, and items from the report of the World Consultation of Delegates from Seventh Day Baptist Conferences relating to the work of the Council received attention. Action regarding the meaning of and the procedure for licensing persons to preach was recorded and will be recommended to General Conference.

The Council noted that the shortage of pastors in the pulpits of our churches is critical. The number of students preparing for the ministry or planning to prepare for the ministry is encouraging, but the need will continue for some time. The Council urges the churches and all Seventh Day Baptists to encourage young men of ability, whose lives demonstrate

NCC Acts to End World Hunger

By Rev. C. Harmon Dickinson

The June 3-4 meeting of the General Board of the National Council of the Churches of Christ held in Riverside Church, New York City, was attended by two Seventh Day Baptists, Rev. David S. Clarke and Rev. C. Harmon Dickinson.

In the report of the General Secretary, Dr. R. H. Edwin Espy dealt with the role of the National Council in discharging its responsibilities to the age-old issues of the relation of the church to the world. He illustrated the work of the Council as being involved in three forms of ministry suggested by New Testament words: "1) **kerygma**, the proclamation of the good news concerning the nature of life in the world as God has created and redeemed it; 2) **diakonia**, the acts of service and healing and reconciliation which, in the name of Christ, can turn human brokenness into oneness and health; 3) **koinonia**, the showing forth in actual earthly life of the new society in Christ."

Dr. Espy reminded the members that the churches participating in the NCC "are committed in concept and practice to vigorous witness and service in the life of the world, and are prepared in varying degrees to take a stand on social issues even though they may be controversial."

In a resolution on world hunger, the General Board expressed concern for the two billion persons (two thirds of the world's population) who live in areas of nutritional deficiency. An estimated half of these, one billion human beings, suffer daily or recurrent crippling hunger. The explosive population growth, in contrast with generally slow increases in agricultural production, points toward more widespread human suffering from hunger in the years ahead. For Christians the mandate to our conscience is to take action to relieve the huge toll of human

devotion to the cause of Christ, to consider seriously and with prayer the call of God and of his church to the gospel ministry.

misery and suffering resulting from hunger. Yet the situation of need is so vast that Christians cannot meet the problems alone. The time has fully come, said the statement, when the peoples and governments of the world must, together, take sides for man against the pain and death caused by an inadequate food supply for so many people.

The resolution calls on the United States Government "to take the initiative promptly, in co-operation with other governments and international agencies, for international action which will move toward making freedom from hunger a reality." It also asks that there be a shift of the "present emphasis in U.S. domestic farm policy from one of restriction and surplus disposal to one of utilization of agriculture productive capacity, increasingly directed toward world nutritional needs."

The Council "urges the members of the churches to volunteer and give of themselves in preparation and service for the manifold tasks involved in eliminating hunger with a sense of Christian commitment in fulfilling one of the moral obligations laid upon the Christian community today."

One Man, One Vote

A policy statement on "Equal Representation is a Right of Citizenship" was adopted after considerable discussion with 77 for, 16 against, and seven abstaining. The refusal of many legislatures to reapportion themselves according to the shifting of population has caused the General Board to conclude that many of the causes of civil rights and liberties long supported by the Council are at stake in the question of equal representation. The statement affirms the "basic Christian conviction that one of the fundamental rights of citizenship is the right of every citizen to representation substantially equal to that of other citizens, regardless of where he lives or what may be his wealth or learning."

Opposition to the statement centered around the feeling that there could rightfully be other forms of representation than on a strictly population basis. Others

felt that this was an issue that the people should decide, that it was not sufficiently a moral question for the Council to be involved, but largely a political matter. Supporters felt the statement a necessary step to prevent certain politicians from having a means to deny a large segment of people the right to vote.

On Military Involvement

Resolutions on Vietnam and the Dominican Republic were hotly debated over the question of whether the Council has essential information to suggest a change of government policy in these two areas of crisis. But the resolution on Vietnam makes only a minimal request that our government reappraise: "1) the policy of emphasizing our determination to resist Communist aggression by bombing North Vietnam; and 2) the danger of further escalation of the war by continuing to increase the buildup of our armed forces in South Vietnam."

The resolution on the Dominican Republic questions our government's unilateral military action there, and calls upon the churches of the U.S. to grasp this situation as an urgent incentive to seek a deeper understanding of Latin America and the needs among her people.

Religion in the Schools

A message was presented in "Christian Responsibilities for Education through the Week." The Supreme Court, at the time Bible reading and prayers as devotional exercises in the public schools were declared unconstitutional, recognized some forms of religious teaching as valid. In June 1963, the Court said through Justice Brennan's concurring opinion, "The holding of the Court today plainly does not foreclose teaching about the Holy Scriptures or about the differences between religious sects in classes in literature or history. Indeed, whether or not the Bible is involved, it would be impossible to teach meaningfully many subjects in the social sciences or the humanities without some mention of religion. To what extent, and what points in the curriculum religious materials should be cited, are matters which the courts ought to entrust largely

to the experienced officials who superintend our nation's public schools." All religious bodies should welcome and encourage this opportunity for the public schools to deal with religion, declared the message.

Leisure Time

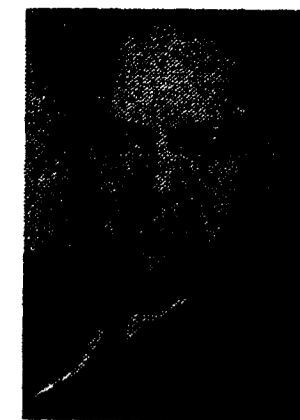
A proposed policy statement on "Christian Concern and Responsibility for Economic Life in a Rapidly Changing Technological Society" was presented but will not be acted upon until the December meeting. Seventh Day Baptists are interested in this document for the consideration of "the creative use of increasing blocks of leisure" and its relation to meaningful Sabbath observance. Communications for improving the statement can be sent in until September 15.

"Supreme Being" Broadened

Limits of the "Supreme Being" test applying to conscientious objectors to military service have been broadened by a unanimous decision of the U. S. Supreme Court. The court ruled that the Universal Military Training Act does not restrict exemption from service to those objectors whose stand is based on "the orthodox belief in God." It held that a 1948 amendment to the act using the term "Supreme Being" rather than "God" clarified the meaning of religious training and belief so as "to embrace all religions and to exclude essentially political, sociological or philosophical views." The test of belief then, it said, is "whether a given belief that is sincere and meaningful occupies a place in the life of its possessor parallel to that filled by the orthodox belief in God of one who clearly qualifies for the exemption. Where such beliefs have parallel positions in the lives of their respective holders we cannot say that one is 'in a relation to a Supreme Being' and the other is not."

—W. W. Reid.

An increase in distribution of Scriptures to more than 75 million copies annually and construction of a new Bible House are major objectives of the American Bible Society for 1966 in observance of its 150th Anniversary.



"The Truth that Makes Men Free"

By Herschel H. Hobbs*

Portions of the Keynote Address at the Baptist World Congress at Miami Beach June 25

"And ye shall know the truth, and the truth shall make you free"—John 8: 32.

These words were spoken in the atmosphere of military and political bondage. Wherever one turned in Jerusalem he saw Roman soldiers, Roman standards, and Roman rulers—symbols of injustice and of man's inhumanity to man—constant reminders that the Jewish people were a subject people. Yet in their hearts there still burned the sacred flame of freedom. Indeed, their concept of the Messiah was that of a mighty conqueror who would lead them to victory over the enemies, and establish an earthly kingdom wherein they with Him would rule the world.

Therefore, while their nation, yes, their own bodies, might be in political bondage, they held that their spirits were still free. For this reason they said, "We... were never in bondage to any man." We never were, are not now, and never will be in bondage to any man. So they asked, "How sayest thou, Ye shall be made free?" (John 8: 33).

However, they made the same mistake that is so widespread today. They failed to discern between a true and a false freedom. Charles Kingsley makes this distinction for us. "There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought." In other words, there is the false freedom from outward restraint, and there is the true freedom from inward bondage.

* The Rev. Dr. Herschel H. Hobbs is pastor of the First Baptist Church of Oklahoma City, Okla. He was president of the Southern Baptist Convention (USA) 1961-63 and has been preacher on the Baptist Hour radio program, heard on 515 stations, since 1958. His numerous books are available from Baker Book House, Grand Rapids.

Jesus took note of this distinction when He said, "Whosoever committeth sin is the servant (slave) of sin" (John 8: 34). You may be free from the outward restraint of political, social, or economic bondage, and yet be in the chains of inward bondage, the bondage of sin. Anything which tends to degrade the dignity of man, whether it be within himself or be extended to other men is sin. And until a man is free from the inner bondage of sin, he will never be free indeed.

It was to this end that Jesus said, "And ye shall know the truth, and the truth shall make you free." So as we consider these words, let us note the identification of truth, the revelation of truth, and the operation of truth.

Identification of Truth

In the first place, let us consider the identification of truth. "What is truth?" asked Pilate, the cynic. This was not only the question of a man; it was the inquiry of an age. It was an age which had deified wisdom, only to learn that the world by wisdom did not come to know God. And in its failure it had come into a spiritual blind alley of confusion and frustration. It was an age much like our own, which daily bows down before the altar of intellectualism, and then rises to find that it is standing on the steep precipice from which civilization threatens to plunge into the suicide of oblivion.

This age also is asking, "What is truth?" It is asking not so much in cynicism but in desperation. It has inquired at the gates of knowledge, "What is truth?" However, Knowledge answers, "I only

(continued on page 11)

Missionary Board Confers With Rev. and Mrs. David Pearson

A special meeting of the Board of Managers of the Missionary Society was held on the night after Sabbath June 19, 1965, to confer with Rev. and Mrs. David Pearson, returned missionaries from Malawi, Africa. Rev. Harold R. Crandall presided and called on Secretary Everett Harris to make introductory remarks.

The secretary recalled that Pastor Pearson has now completed two terms of missionary service in Malawi, Africa, serving as head of the mission. The Pearsons began service in September 1954. They took studies at Gordon Seminary during a year of furlough in 1959-1960. They are currently considering the call of the board to a third term of service, to serve this time as "a teacher of pastors" or director of Christian Education.

Mr. and Mrs. Pearson told of the progress of the work of Christ in Malawi. They have been making an extensive tour of the churches and encouraging our brethren in the faith just before their departure, as it is not yet settled as to whether or not they will return.

Much of the time and thought of the special board meeting centered around a proposal to establish a ministerial training center in the city of Blantyre, about 40 miles north of Makapwa. A portion of the minutes of Malawi Seventh Day Baptist Executive Committee meeting held in April 1965 was read to the board, as follows: "It was discussed and agreed that the Ministerial Training School should be transferred from Makapwa Mission and be established in Blantyre Town. The establishing of this school in town would have several advantages... there would be a chance to visit some of the ministerial schools of other denominations or sometimes to be taught by guest tutors; there would be provided an opportunity for much practical work—city witnessing, distribution of tracts, etc. . . ." It was brought out that the children of our missionaries could attend European schools in Blantyre. Also the hope was expressed that eventually a Seventh Day

Baptist Church might be built up in the former capital city.

Proposals for financing the plan to establish a ministerial training center in Blantyre were discussed. A proposed budget for carrying out the plan has been prepared by our Makapwa Mission leaders and was referred to the Board's Budget Committee for study.

Expressions of appreciation for the services of the Pearsons during the past two terms and of our hopes for the future were offered by several present. At the vote of the board, President Harold R. Crandall appointed Loren Osborn and Secretary Harris to set down these expressions in the form of a resolution. It is as follows:

"In view of the two terms of sacrificial service given by Rev. David Pearson and his wife in the employ of the Missionary Board in Malawi, Africa, and because of the great value his experience and maturing judgment have in this work:

"Be it resolved that we express our deepest appreciation to him, to Mrs. Pearson, and to the children, for their contribution to the spread of the gospel message and the Seventh Day Baptist witness;

"And be it further resolved that we reaffirm to him and his family a call to a third term of service with the Central Africa Conference, Malawi, Africa, in the Makapwa Mission, and in the capacity of director of Christian Education and Ministerial Training, or such other area of service as may be mutually agreed upon by the Missionary Board and the Executive Committee of the Central Africa Conference."

The Pearsons left Westerly on Sunday, June 20, for a short visit with Mr. Pearson's parents at Amsterdam, N. Y. It is expected that they will drive later in the week to Paint Rock, Alabama, to visit with Mrs. Pearson's father and mother, Mr. and Mrs. Robert L. Butler, Sr., Woodville, Ala. Correspondence may reach them at the above address until just preceding Conference at Alfred. Mr. and Mrs. Pearson have consented to speak on the Missionary Board's program on Sabbath afternoon of Conference.

Dr. Victor Burdick Writes

A letter from Dr. and Mrs. Victor Burdick dated June 15, 1965, tells of their feeling both sadness and joy because of the departure of the Pearsons for America—"Sorrow for us and joy for the Pearsons."

They write concerning the work which the Rev. David Pearson will be turning over to them: "Actually David's work will be divided three ways, between Pastor Mungoni, Mr. Mazingah, and myself (Dr. Burdick). Mr. Mazingah will carry the title of Mission Superintendent. The whole plan is to me an exciting experiment as a step toward indigenization. . . ."

They report that Dr. Burdick's father, the Rev. Paul Burdick, is keeping busy. He has been helping with mission bookkeeping. Dr. Burdick writes, "Along with a raise in medical fees I have started a whole new system of keeping track of drugs and medical fees, which seems less work for the medical staff but more for the doctor." Pastor Burdick has been given briefings on general bookkeeping so as to help while Dr. Burdick goes on a three week's trip to the Northern and Central Association churches in July.

The letter concludes, "We are planning on a two month's course during August and September for young men interested in Bible study for its own sake, although from that group we would probably select those who would later be enrolled in Ministerial training school. David is investigating possibilities in Blantyre for buying or renting, in view of the proposed Blantyre Center of work, to major in biblical studies. He'll present his findings to the board when he arrives home, for their consideration."

Christian Endeavor Honors Roy Rogers and Dale Evans

Roy Rogers and Dale Evans, king and queen of the cowboys, will receive the eleventh International Youth's Distinguished Service Citation at the 48th International Christian Endeavor Convention in Dallas, Texas, July 6-10, according to Harold E. Westerhoff, general secretary

of the International Society of Christian Endeavor.

Dale Evans will be present to receive the citation for herself and her husband. The award will be presented at the evening mass meeting on Friday, July 9, by Dr. Daniel A. Poling, honorary president of the World's Christian Endeavor Union. Roy Rogers and Dale Evans will not only be the first notables from the entertainment world to receive this honor, but will also be the first team. Previous citation recipients include Admiral Richard E. Byrd, Herbert C. Hoover, Harold E. Stassen, Dr. Daniel A. Poling, Mrs. Helen Lyon Jones, Theodore R. McKeldin, Walter H. Judd, Richard M. Nixon, Dr. Billy Graham, and Dr. George K. Schweitzer.

Despite the material gains from their combined success in entertainment and in business, Roy and Dale have continued to lead truly Christian lives. They are active members in the Church of the Canyon, Canoga Park, California, and in the Hollywood Christian Group. Roy and Dale have made this Christian testimony their creed:

"We believe John 3:16: 'For God so loved the world, he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.' We have both accepted the Lord Jesus Christ as our personal Savior. We love Him, try to follow Him in our daily lives, and are bringing our children up under His guidance. To us, Jesus Christ is truly 'the light of the world.'"

Married December 31, 1947, Roy and Dale have raised an international family. Three of the youngsters (total of nine) still are at home. They are Roy, Jr. (Dusty), Roy's natural child; John David (Sandy), adopted from Hope Cottage in Texas; and Dodie, adopted Indian girl. Dodie will accompany Dale at the Dallas Convention.

SABBATH SCHOOL LESSON for July 17, 1965

Christians Grow Through Conflict
Lesson Scripture: Romans 7:13 through 8:2

Endeavorer of the Year

Joyce Mae Gregory of Cleveland, Ohio, has been named 1965 Endeavorer of the Year by the International Society of Christian Endeavor, according to announcement made by Harold E. Westerhoff, general secretary.

For her achievement Joyce received an all-expense paid trip (to a maximum of \$150) to the 48th International Christian Endeavor Convention in Dallas, Texas, July 6-10.

Mary E. Adams of Columbus, Ohio; David K. DeWitte of Kalamazoo, Michigan; and Lawrence L. Hanby of Mesquite, Texas, were runners-up in the competition. All three will receive free hotel and meals and registration at the convention.

Young people were nominated by Christian Endeavor societies, unions, or adult groups. Each nominee was required to have passed his 12th birthday but not have reached his 22nd birthday by February 28, 1965, and to be an active member of a Christian Endeavor society. The nomination form called for information on the nominee's local Christian Endeavor, church, denominational, interdenominational, and community activities.

The Endeavorer of the Year selection was inaugurated in 1961 to recognize an outstanding young person annually and to encourage youth in their Christian witness.

Joyce Mae Gregory, the 1965 Endeavorer of the Year, is 17 years old. She is secretary of the Senior High Society of Miles Avenue Church of Christ, Cleveland. Last year she was president of this group, which joined with the Adult Society to nominate her for this honor. She sings in the Chancel Choir and is accompanist for the Youth Choir. For four years she has served as music director for the church's daily vacation Bible school. Her minister, Charles F. Russell, calls her "a vibrant witness, servant, and example in the church."

In the wider work of Christian Endeavor Joyce has attended state and international conventions.

At Garfield Senior High School, where Joyce finished her junior year, she was on the honor roll. Following high school Joyce plans to study at Milligan College, preparing for church service as a youth director.

Mary E. Adams, a secretary for the Ohio State Department of Education, is president of the Senior High Society of Brown Road Community Church, Columbus. She celebrated her 19th birthday May 1 and was elected president of the Franklin County Christian Endeavor Union (which nominated her) on May 2. Mary sings in the youth and adult choirs of her church, serves as Sunday school secretary, and teaches at vacation Bible school.

David K. DeWitte, senior at Loy Norris High School, was nominated by the Senior High Society of First Reformed Church, Kalamazoo. David is currently society president, sings in the choir, and is on the church newspaper staff and softball team. He is youth representative on the Michigan Union board and led a Christian citizenship conference at the Spring Conclave. Last fall he helped fight a local liquor-by-the-glass issue.

This is the third straight year that Lawrence L. Hanby, of Texas has won runner-up honors. He is 17 years old. As president of the Dallas District Christian Endeavor Union, which nominated him, he is assisting in preparation for the Dallas Convention this July. He is Texas Christian Endeavor Union secretary and has taken part in many state and international activities.

The International Society of Christian Endeavor, which includes thousands of societies in Protestant churches in North America, has its headquarters at 1221 East Broad Street, Columbus, Ohio.

Bibles for Colleges

The new Campus Ministry begun by the American Bible Society in 1964 to reach 4,000,000 collegians marked a return to direct activity in Scripture distribution on college campuses. More than 150 years ago, local Bible societies were organized — at Princeton University in 1813, Dartmouth and Union Colleges in 1815.

"The Truth That Makes Men Free"

(continued from page 7)

know in part. But I cannot lead you to the knowledge of the truth." It has knocked on the door of brute power, asking, "What is truth?" And Power answers, "I know destruction, but I do not know truth." It has plumbed the depths and soared to the heights of economic prosperity, crying, "What is truth?" But Prosperity only replies, "Vanity of vanities, all is vanity and vexation of spirit."

So in desperation this age looks with imploring eyes to those who claim to deal in things of the spirit. And it is asking us, "What is truth?" What shall we answer? Do we have the answer? And if we have the answer, can we give it in such terms that men shall understand and heed?

We open the Bible. There we point this desperate age to the words, "And ye shall know the truth, and the truth shall make you free." Then we run our finger down the page to companion words which say, "If the Son therefore shall make you free, ye shall be free indeed." And so we say to this desperate, bewildered age, "So you want to know truth? Truth is He who said, 'I am the way, the truth, and the life: no man cometh unto the Father, but by me'" (John 14:6).

Therefore, it is through Christ, and Christ alone, that this age shall find the answer to its question, "What is truth?" Or come to know God, and to know Him as Father. For no other has said, yea, can say, "I and the Father are one" (John 10:30). Or "He that hath seen me hath seen the Father" (John 14:9).

Revelation of Truth

In the second place, let us note the revelation of truth. The phrase "the revelation of truth" is a repetition of the same idea. . . . The Greek word rendered "truth" means literally "that which is uncovered" or a revelation. Therefore, when we read in John 1:14 that Jesus Christ was "full of grace and truth," it is another way of saying that He is the full revelation of God's full grace.

God revealed His Godhood or power through Nature (Rom. 1:20). He revealed His righteousness through Law (Ex. 20:1-17). He revealed His grace through Jesus Christ. . . . When God revealed His law He did so through a man. But when He revealed His grace and truth He became Man.

Of interest is the fact that after the first chapter John's Gospel does not use the word "grace." But "truth" is one of its keywords. John was writing to an age which was asking, "What is truth?" And so, in a peculiar way, he speaks to our age upon whose lips is the same question. And what is the purpose of his writing? He gives it in John 20:31: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." As we work back through the pages of this Gospel we come finally to the Prologue, which is in essence the gospel in embryo. And here we see Jesus Christ as God's supreme revelation of Himself as Truth.

First, Christ is the truth about ultimate reality. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Like Genesis, John does not date the "beginning." Should science prove beyond a shadow of doubt that the universe is trillions of years old, John says that before that, "in the beginning Christ always was, Christ always was equal with God, and Christ always was God Himself."

Here, then, is eternal essential Being. Here is Ultimate Reality. Let men delve into the mysteries of origins. Let them device their theories. Let them sift out of the chaff their tiny kernels of truth. Each kernel will be a light to guide them to reality. But finite man by finite wisdom can never discover Infinite Truth or Ultimate Reality. He can know it not through research but through revelation. God has revealed this truth, this reality through the outward manifestation of His Logos, His Word, in the person of Christ who eternally was/is God Himself. And man shall never know Ultimate Reality until he knows it in Christ.

Second, Christ is the truth about the natural universe. "All things were made

by him; and without him was not any thing made that was made" (John 1:3). Notice the shift from the eternal "was" to the temporal "was made," "became," or "came into being."

At a point in antiquity "God said, Let there be" or "come into being." And the universe came into being. He created the universe from atoms to solar systems!

The Apostle Paul echoes this same truth. In Colossians 1:16 he says, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." Christ is the Source, Agent, and Goal of the universe!

But Paul says more. "And he is before any single part of the universe, and the universe as a whole in him holds together" (Col. 1:17, author's translation). The greater man's knowledge of the universe becomes, the greater Christ appears.

It was a revolutionary event when Galileo proved that the earth revolves about the sun. Since that time men have believed not in a geocentric but in a heliocentric universe. However, modern knowledge has outmoded that belief. For what men once called the universe we now know to be only one solar system. According to one astronomer there are twelve quadrillion (12 followed by 15 zeroes) solar systems. Physics itself pays indirect tribute to Christ. According to a physicist in Los Alamos, New Mexico, the atom is the most unstable element known to physics. They call the power which holds the atom together the "Colossian Force," deriving the name from Colossians 1:17. When we recall that there are about 100 billion stars in our galaxy stretching over a distance of 500 quadrillion miles, we can only exclaim, "How great is Christ!"

Third, Christ is the true about life. "Whence came life?" asks Science. John says, "In him was life, and the life was the light of men" (John 1:4). Christ is the power which creates and sustains both the animal principle of life and the spiritual essence of life. "The life was the light of men." It would be just

as true to say that "the light was the life of men."

Back of this universe, therefore, is more than blind chance or mechanical operation. There is a supreme Intelligence which Sir James Jeans calls a Great Mathematician. Of interest is the fact that when science split the atom, it began not with a hammer and chisel but with a mathematical equation. It adapted itself to the supreme Intelligence which is basic in the universe.

But of even greater importance to us is the fact that this "light was the life of man." Man made in the image of God was lighted by this spiritual light and life. When man cast his lot with darkness, he passed into the bondage of sin. But remembering the light, man longs to be free. An eagle in a cage beats his wings against iron bars, because it remembers that it was made to bathe its plumage in the thunder's home. Likewise, man strains at the bonds which enslave him, knowing that God intends that he should stand erect in the freedom and dignity in which God made him. But since man in his weakness is unable to wrest himself from bondage, we see God's greatest revelation of Himself in both grace and truth.

Fourth, Christ is the truth about God's redeeming purpose. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). This eternal Word, who was eternally God Himself, became flesh! We are wont to say that Jesus of Nazareth was God. And so He was. But an even more thrilling truth is that God became Jesus of Nazareth!

God, who eternally is, became what He had not been before. He "became" flesh, that in terms of man's own understanding He might reveal Himself as grace and truth. He "dwelt among us"; He pitched His tent or tabernacle of flesh among us. For thirty-three years the Shekinah Glory tabernacled among us in the person of Jesus Christ. So that "he that hath seen" Jesus "hath seen the Father." What we see Jesus doing we see God doing.

The Operation of Truth

In the third place, let us consider the operation of truth. "Ye shall know the truth, and the truth shall make you free" (John 8:32). Second only to "truth" in this verse is the word "know." It means to know by experience. To know ultimate truth is to know ultimate freedom. Ye shall know (or experience) the truth, and the truth shall liberate you." Christ, who is Truth, can liberate you only as you come to know Him in the experiential knowledge of regeneration. You and I know this experience.

And this is why the risen Lord is still saying to us, "All power (authority) is given unto me in heaven and in earth. Go ye therefore, and teach (disciple) all nations..." (Matt. 28:18-19). For it is only as we proclaim the truth, that it shall make men free. God hath committed unto us the word of reconciliation.

This is "according to (God's) eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:11). It is His purpose not only to reconcile men unto Himself but to reconcile them to one another.

The purpose of God will not be completed without the faithfulness of succeeding generations of His people. We are privileged to preach this gospel of freedom in the most challenging age in history up to this moment. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (12:1-2).

Yes, He is seated at the right hand of God, expecting, until His enemies shall become the footstool of His feet. He is expecting us to declare unto men the truth that makes men free. And He will not say, "It is enough," until the redeemed of all ages shall sing, "Worthy is the Lamb." "For thou wast slain, and hast redeemed us to God by thy blood out

of every kindred, and tongue, and people, and nation" (Rev. 5:12, 9).

From every kindred, tongue, people, and nation, we have come to spend a few days together in spiritual fellowship which is like to that above.

LET'S THINK IT OVER

Religious Issue Raised In Right-to-Work Laws

Conscientious objectors to compulsory labor union membership are raising a religious freedom issue in the proposed repeal of Section 14(b) of the Taft-Hartley Act.

Section 14(b) permits state "right-to-work" laws barring union shops. A right-to-work law prohibits compulsory union membership as a requirement for holding a job. Repeal of 14(b) would make it possible for states to enact compulsory union membership laws.

Some minority groups, on religious grounds, are opposed to their members joining labor unions. If compulsory labor union membership laws are enacted, this would force conscientious objectors either to violate their conscience in order to hold a job or to be forced out of work if they follow their conscience, according to the protest being launched.

The Seventh-day Adventists, certain Mennonite groups, the Plymouth Brethren, the Old German Baptist Brethren and others feel that they will be discriminated against if Section 14(b) is repealed without a conscientious objection exception being included in the Taft-Hartley law.

One proposed exemption clause being pushed by these groups would provide: "No person who, by reason of religious training and belief, is conscientiously opposed to being a member of or supporting a labor organization shall be required to do so as a condition to his employment or continuance thereof with any employer."

According to the protest, the conscientious objectors are willing to pay a fee to some government agency equivalent to labor union fees in order to demonstrate that they do not want the advantages of collective bargaining without paying the cost.

A Bridge for Church Building

Thoughts from the Philippines

By Gordon Swanson*

How to close the gap between sowing the seed in a new town and seeing the establishment of a church? That question plagued us for two years. Filipinos have religion without power. Close-knit family and group ties make it difficult for an individual to make a decision. Our desire was to bring a number of souls to new birth at once, thus spread out persecution, provide a nucleus for a church, and use the natural desire to identify with a group.

Tent evangelism meets this special need; teaching the Word progressively over a long enough time for men to make an intelligent decision in large enough numbers to see a church formed at once.

Preparation. We sow the seed over a broad area to sense where the Spirit is working. Distributing tracts house-to-house several times, makes us known and trusted. Our prayer constituency at home is alerted. A town is ready when people say, "Their teachings are good."

Program. We use young pastors, workers, church elders as team members. From the outset we look for converts from every level of society. The campaign is conducted with dignity, following an overall plan. No part of the program lasts longer than 15 minutes, hence the need for a team. All aspects of the program are correlated into one message impact for each night. Evangelistic teaching is used instead of preaching in a six-week campaign. Basic truths of God, creation, sin, redemption, are taught at first. Next we present truths bringing consciousness of sin, Christ's offer of salvation, and how to appropriate it. The last weeks we present Christ—the answer to life's problems and the urgency of receiving Him.

Approach. We draw the net slowly so those ready to accept Christ will, but

* Taken from *Far Eastern Gospel Crusader*, the public relations organ of the Far East Gospel Crusade which grew out of World War II and has had remarkable growth in the Philippines, Okinawa and Japan.

the rest of the town will not have to reject Him. Any who want to be saved, stay when the meeting is dismissed and are counselled personally. They find neighbors have already taken the same stand. On closing night we announce, "These have personally accepted Christ as Savior."

Followup. Nightly Bible classes are held for two or three weeks after the campaign for those who have come to Christ. Meeting immediately as a group, gives new converts a sense of belonging to each other; they begin to think of mutual needs; there is a feeling of interdependence rather than dependence upon a missionary or worker.

The Church. We began tent evangelism with a church as our goal. Rewarding? Yes, and this bridge builds witnessing Christians as well as churches.

The Master Plan of Evangelism

(a book review)

Church leaders look into various new books of evangelism hoping to find a method that will put their people to work more effectively in this main business of the church. Among the many good books there are few as challenging and as potentially successful as the 164-page paperback of Dr. Robert E. Coleman, head of the Department of Evangelism at Asbury Seminary, Wilmore, Ky., which department published a limited edition of the book in 1963. It is a simply written, but profound book which ought to challenge the leadership of any church. It will stimulate pastors and leaders to really try the Master's plan of evangelism as set forth by this man who has steeped himself in the four Gospels to discover it.

In a word, Dr. Coleman's contention is that Jesus had a well-ordered strategy for successful evangelism from which He never deviated. His plan was to carefully train disciples, who would in turn train others. This method of beginning with the small group rather than the masses should be the methods today, he maintains. Stated so simply, it sounds little different from what others, like A. B. Bruce in *The Training of the Twelve*, have written. The development is different. It is brief;

it is convincing; it is relevant. It reads rapidly, just a few hours if one does not stop to look up the profusion of applicable Bible references or read all of the rich footnotes that embellish one third of the pages.

To list the eight guiding principles of the Master's plan which provide the chapter structure is not enough but may be about all we can take space for. The evangelistic strategy of Christ for His disciples was one of: Selection, Association, Consecration, Impartation, Demonstration, Delegation, Supervision, and Reproduction. The author discovers and expounds the why and the how of the Master plan.

"Why did Jesus deliberately concentrate His life upon comparatively so few people? Had He not come to save the world?" asks the author. "The answer to this question focuses at once the real purpose of His plan for evangelism. Jesus was not trying to impress the crowd, but to usher in a Kingdom. This meant that he needed men who could lead the multitudes" (p. 39). We might well wonder if His selection was good. One thing can be said, He chose teachable men. Our evangelistic program has bogged down on nearly every front, perhaps because we have not taken the trouble to select and constantly train disciples. Jesus selected men and then stayed with them—so on through the above mentioned elements of training. He did not require His disciples to be smart; He did expect them to be loyal; obedient, consecrated. He did not run after the large number who left Him (John 6: 66) and try to get them back on the membership roll; He further concentrated on those who said, "To whom shall we go; thou hast the words of eternal life." His whole ministry could be described as demonstration. His classes were always in session, never dismissed. There was also delegation, trying out the lessons learned, and supervision. Dr. Coleman has a concluding chapter "The Master and Your Plan" from which we quote one sentence, "Better to give a year or so to one or two men who learn what it means to conquer for Christ than to spend a life with a congregation just keeping the program going" (p. 151).

Navigator Overseas Training Corps

This summer The Navigators launch a bold, new program for training young men in evangelism and discipleship. Twenty-five college men from across the U.S. have been selected to form the Overseas Training Corps. Late in June they will travel to Europe and the Middle East to team with overseas Navigator staff and nationals from eight countries for evangelistic thrusts and advanced training.

Observing the work among collegians while in the States last year, Europe Director Doug Sparks saw the potential of a program where Americans and young men of other countries would be trained side by side. Now the Overseas Training Corps brings this to reality.

In Europe 18 of the Americans will join 40 Scandinavians for two weeks in Norway, seeking to win men to Christ through personal and group evangelism. They will also devote time daily to training sessions in discipleship. In August they will join some 60 British and Europeans in Holland for a two-week session in training and evangelism similar to the one in Norway. In between the two training sessions, the Americans will assist in simultaneous Navigator conferences in Denmark, England, and Holland.

For 32 years The Navigators have trained men... in the service... on the college campus... in every walk of life. The organization's objective is to help fulfill the Great Commission through the development of a corps of men and women trained to recruit others to the cause of Christ. The Overseas Training Corps is one more means of fulfilling this commitment.

Scriptures in Indian Languages

Holy Scriptures have been translated by the American Bible Society since 1816 into the following American Indian nations: Apache, Arapahoe, Cherokee, Cheyenne, Choctaw, Comanche, Dakota, Delaware, Eskimo Barrow, Eskimo Kuskokwim, Hopi, Iroquois, Keres, Mohawk, Muskogee, Navajo, Nez Perces, Ojibwa, Seneca, Winnebago.

The Sabbath Recorder

ITEMS OF INTEREST

Seminary Helps Burned Churches

A \$766 contribution has been received at Jackson, Miss., from Southern Baptist Theological Seminary, Louisville, to help the Committee of Concern rebuild burned Negro churches in Mississippi.

W. P. Davis, Jackson, a staff member of the Mississippi Baptist Convention and chairman of the committee, said this is the first donation to come from any of the Southern Baptist Convention's six seminaries.

Keith Parker, Southern Seminary student who is chairman of the welfare and social action committee at the school, sent the \$766 with a note that both students and faculty gave the money.

The Committee of Concern, an inter-faith group of Negro and white church leaders, both clergymen and laymen, has received about \$92,000 in gifts to help rebuild the churches. Of this \$78,000 has been used and 13 churches have been rebuilt thus far. Twenty-one of the 38 burned have been aided. — B. P.

Radio-TV Commission

The Radio and Television Commission of the Southern Baptist Convention has expanded its program to the point that it is now the largest religious broadcasting production agency in the world. It ranks third only to Radio Free Europe and the Voice of America in the number of broadcasts and hours put out annually in the free world.

Today, the Radio-TV Commission produces 22 radio programs, and one television series each week. Last year, the commission prepared and distributed 79,984 programs for broadcast.

At the close of the 1965 convention in Dallas on June 2 a \$720,000 Communications Center, nearing completion, was dedicated at Fort Worth.

Catholics Now Free to Talk

Vatican Council II has done little in terms of specific achievements, but one good effect is the spirit of candor it has created among its own people, according to C. Stanley Lowell. He states, "The Council has stimulated a new spirit of openness and candor among the rank and file of the Roman Catholic Church." He

calls this a "collateral effect which may have far-reaching reverberations." He adds, "Catholics are saying things which even a decade ago they would not have dared to say. There are instances in both the secular and religious press almost every day."

"Rome has always suffered because its tight authoritarianism virtually eliminated the possibility of self-criticism," the editorial reads. "Now, suddenly, it is there."

"Talk does not always lead to action," the editorial concludes, "but sometimes it does."

Two Churches for One

The farmer's aim is to make two blades of grass grow where one grew before. The same is not true in church planning, but it often happens. At Wichita, Kan., in 1960, the members of First Baptist Church voted 1,145 to 294 to withdraw from local and national ties with the American Baptist Convention. It was in protest of the American Convention's affiliation with the National Council of Churches.

The minority group favoring continued connection with the American Baptist Convention won its court fight to retain the 2½-million-dollar property of First Baptist Church after two years of legal battling. The majority then pulled out and formed the Metropolitan Baptist Church. They built a 15-story tower church in downtown Wichita at a cost of \$2 million into which they have recently moved. Metropolitan Baptist Church has voted to affiliate with the Southern Baptist Convention at all levels.

Church-State Problem

How reassuring it would be if all the church-state problems could be solved in one week like the one that a Baptist preacher faced at Clarksville, Tex. Cecil Sutley of Arkadelphia, Ark., had been asked to supply the pulpit at Clarksville. At the hour of worship there was no preacher. About the same time the visiting pastor showed up at a place where he wasn't expected, Clarksville, Ark. Right church. Wrong state. Too much church-state separation.

— B. P.

Roll Call of the Nations

One of the several highlights of the Baptist World Congress was termed the roll call of the nations. In a ceremony at the Orange Bowl in Miami just prior to an evangelistic sermon by Billy Graham representatives of about 77 nations formed a line across the field to be greeted personally by the president of the Baptist World Alliance. As the roll was called the representative stepped to the microphone and repeated in his native tongue the theme of the Congress, "Ye shall know the truth, and the truth shall make you free." People from more nations than at Pentecost heard a portion of the gospel "in their own tongue wherein they were born." Here was a symbol of unity.