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, in 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 guerrilla warfare—infilating 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.

The Sabbath Recorder

Obituaries

Gamble.—Hazel Virginia, daughter of William Lee and Hannah Stillman Gamble, was born April 30, 1901, at Alfred, N. Y., and died in Mahlenberg 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 21 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. Titzworth 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 March 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 the late Mrs. Annie F. (Blough) Stillman, Oct. 14, 1902.

Survivors include his widow, and children, Glen, New Orleans, La.; Mrs. Lucille Dossen, Biloxi; Ralph, Memphis, Tenn.; and Alfred, Theodore, Ala.; two sisters, Mrs. B. J. Mills and Mrs. Margaret Eggers, Hammond, La.; two brothers, Benjamin, Carlsbad, Calif., and Arthur, North Loup, Neb.; six great-grandchildren and six great-grandchildren. Services were held at Bradford O'Keefe Funeral Home with burial in the Charles F. White Cemetery.

(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.
Thoughts on Merger

Our General Conference now has a long-range standing committee with the title Committee to Conduct Ecumenical Conversations. It has been delibera
tive 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 meetings have been too infrequent to get the voice of our churches before proceeding further. The American Baptists recently 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, would be 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 for-mer, etc., and "formulate a basis on which General Conference can make intelligent decision on these matters." This portion of the recommendation was deleted and the remaining states: "To this end we urge the agencies to prepare for our committee statements of the problems and possibilities and forms of meetings 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 itineration. No material will be sent out soon, indicating what the boards and agencies have discovered or concluded in regard to the possibilities of merging. It appears as if a unification will come from conversations with the announced objectives.

A few individuals have expressed themselves in Recorder articles, and it 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 delibera
tively to any reasonable dis
cussion of the matter of closer co-opera
tion or merger with any other denomina
tion, it being understood that Conference is only discussing the possible fruit
fulness of continuing conversations.

The present writer sees a point that may be worthy of consideration. We as a people have been too busy to be involved in any 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 interdenomina
tional co-operation, inter-faith confer-
ences. We have fought and battled for 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 conferences and programs.

More recently we have become increas
ingly active in the larger aspects of Baptist work. We have felt and have been the leader in the Baptist World Alliance, the Baptist Jubilee Advance, and the New North American Baptist Fellowship that is still in its formative stage. In the past with the 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 con

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 field of manh. It appears as if a unification will come from conversations with the announced objectives.

We are quite familiar with a trite saying that 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 many years away. Elbert Forster 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 was a moment of near death, some particularly close call in highway

JUNE 7, 1965

When Life Begins

Just one little thought, expressed in a new way, can start us thinking. We are quite familiar with a trite saying that 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 many years away. Elbert Forster 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 was a moment of near death, some particularly close call in highway

JUNE 7, 1965
traffic, some illness, or being called to the funeral of someone younger than yourself. Does in 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 life in its temporary and external self, 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 soul 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 joy 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

Pals 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 26, was delighted with 'Pals 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 agree one hundred percent with the thesis of the writer under heading of 'Letters to the Editor'."

—Salt Lake City, Utah.

MEMORY TEXT

Then shall the King say unto them on his right hand, Come, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I am an hungered, 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.

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 NAB 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 cause being a lack of interest.

Those involved in family life are wondering why the father is not force them to attend church. An answer to halting the rise in dropouts is total ministry to each level of family involvement. Parents must be interested in their children, not force them to attend church.

"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 interested 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

JUNE 7, 1965
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 of 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." In the broadest sense, a convert is a person who has accepted any doctrine, philosophy, or practice of our church which is different from what they previously 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 because of a particular doctrine, 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 at changing lives. While we may agree that the mission of the church should be aimed at changing lives, we must realize that in our first step as we strive to involve the convert in the life of the church is to provide 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 major world war is over." 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.

Six Webster's Seventh New Collegiate Dictionary.
7 Coleman, The Master Plan, p. 41.
8 Shafer, ibid.

THE SABBATH RECORDER

JUNE 7, 1965
Paul, in his first letter to the Corinthians, deals with the matter thoroughly. We should bear in mind that Peter 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 13 gives us a list of the different gifts: in verse 10 we read, "diverse 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 interpreting himself by the words of praise to love, Peter continues his admonition in chapter 14. In verse 1 f. he translates 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 in an accurate 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: 35; Acts 2: 3; Rev. 5: 9 and 17: 13). 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 tongues as we? In both these cases the word "language" as well as the word "tongue" is the translation of the Greek dialekto. a word familiar to us.

Mter the Greek glossa, a word that means current languages.

"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 Mountain West.

Services began on Friday evening with a vespers. Mrs. Alton Wheeler planned the Sabbath eve service of meditation, Scripture, speaking in 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 tongue.

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. iashon) Gen. 10: 5; 13: 15; 24: 4; 25: 29; 39: 15; 12: Isa. 28: 11, 33: 19, 66: 18; Jer. 5: 15; Dan. 1: 4; Zech. 8: 23. Hebrew Amram is once translated "Syrian language" (2 Kings 19: 14) another time "Syrian tongue" (Era 4: 7).

My conclusion therefore is that we do not find any basis in the Bible for understanding 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?"
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 has been 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 (estimated at $2,100) 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 cargo shelf.

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 $30). Actual transfer of possession will take place at Georgetown between the Rev. R. N. Coolidge, missionary of the Church of God, and Pastor Letitia Davis.

We are deeply thankful that this longed-for means of transportation has been provided and made possible within the limited means at our disposal. Realizing how much this will mean to our missionaries in enlarging their opportunities for service as well as adding to their comfort and health we would use this means of expressing our appreciation 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)

It appeared to be in excellent condition, accessories had been added for reading, insulation of roof and side panels, and lights. This will be particularly helpful to us when our missionary visits the churches outside of the city and stays for several days.

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. We had a very long trip from a long visit to the country. We had our annual spiritual retreat at Maiden Hall April 15-18. Immediately after the full class in Personal Evangelism on the closing Sunday of the retreat, I had to rush over to the Higgins 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 town 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 upon His people in my church during those nightly meetings. I will be going back to baptize them sometime in June.

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, Marjorie, our oldest child, and three friends of Higgins 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 which was the first time in the three years since I have had the 1955 Volkswagen Kombi that I had such an experience. I knew before that my 1955 Kombi was being worked to the end of her days but had not really been able to do anything about it. It was not easy for Joyce and Marjorie to report to school three and a half hours late.

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 1955 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" by 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. A plan would need careful planning. Perhaps a health clinic would be the way to begin. The Missionary Board accepted the idea as a formal resolution. It is now entitled with the idea 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 medical personnel will need in Malawi may soon have to be replaced. Miss Joan Clement has requested that we consider her release in the near future because of her parents' health. She will probably be able to come to our mission field for one last fling before her retirement. She has been a valuable servant to us for many years and we have enjoyed her association.

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 and 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 to become its pastor. 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 Levy, who has ministered to the First and Second Brookfield (N. Y.) churches for several years and who 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 without a pastor.

The Independence (N. Y.) church lists Rev. Phillip Hollembach 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
Hold 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 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, Fredrik J. Bakker, who is also chairman of the Supervisory Committee (charged with publishing house matters), took charge of the meeting. There were 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 thoughts to the discussion, which was continuing. The committees were anxious to get authorization for printing another tract in the present outlook of the Sabbath Recorder. The committee was putting some suggestions into effect.

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

Dedicated Workers

Anybody who will be able to work in Vacation Church School or camps is urged to write immediately to Rex Zwibel, Box 113, 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 Central Association. Tim Looney will work at Crites Mountain in West Virginia.

CHRISTIAN EDUCATION — Sec. Rex S. Zwibel

Statement of Objective for the Christian Education of Children

The objective for Christian education is the development of awareness 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 Keynote?"; "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.

A Reminder

Youth Pre-Con Retreat. Directors, Mr. and Mrs. E. T. Harris, Jr.; at Lisle Conference Grounds, Lisle, N. Y., near Binghamton, N. Y., August 11-13, 1965. Fee $23.00.

Young Adult Pre-Con Retreat. Director, the Rev. Charles H. Bond; at Camp Harley, Alfred Station, N. Y.; August 11-13, 1965. Fee $13.00.

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

WOMEN'S WORK — Mrs. Lawrence W. Morden

May Fellowship Day Meditation

By Mrs. Lee Farley, of North Lorp, 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 and legislation which will more adequately provide for the aged, the orphans, and the handicapped. Vocational education is being stressed, and in other connected problems are being explored. I'm sure that we would disagree among ourselves as to the feasibility 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 (with God's help) been as good as He through Christ has given us? Moffatt's translation of 2 Timothy 2:15 reads: "Do your best to let God see that you are a sound worker 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 task that is given, as efficient stewards of God's varied grace."

THE SABBATH RECORDER

JUNE 7, 1965
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 for new legislation which would strengthen and protect the free exercise of religion in public life. Another resolution called for the reduction of quotas, the elimination of quotas, and the establishment of a biennial meeting of representatives of all denominations on a rotating basis. The resolution was adopted by a vote of 2,274 to 1,720.

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 the reduction of quotas, the elimination of quotas, and the establishment of a biennial meeting of representatives of all denominations on a rotating basis.

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, president of the Baptist World Alliance, has made careful plans for all the music. The theme song which 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 evening 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 overture, "What is Man?" The University of Miami Symphony Orchestra and a chorus of 250 professional voices will be featured.

Christian Example of Youth

Last December, when I was still a student at the University of Wisconsin, a troubled student came to my office. Let's call her "Susan"—a first-year student—coming in to talk about her life. She had committed her life to Jesus Christ. That morning, she was in church singing with the choir, and her voice was heard by a student who was experiencing the same problem. She encouraged her to talk about it. 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.

Susan spent half of her Christmas vacation with 7,000 Inter-Varsity students at the National Council of Churches. The NCC acts for the purpose of maintaining such a chaplaincy. The NCC acts for the purpose of maintaining such a chaplaincy.

Frustration of Mission Claimed

The "fact" of a divided church has distorted the witness of the Christian Church, and has "frustrated" its mission, Mississippi 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.

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 Dr. Theodore O. Wrede, 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 is 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. . . . Negros 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 cliches 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.

SOMETHING NEW IN BIBLES AND DISTRIBUTION
As a result of "Penzoil" 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.