

Mississippi SBC Pastor Defends South On Race

By the Baptist Press

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

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

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

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

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

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

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

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

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

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

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

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

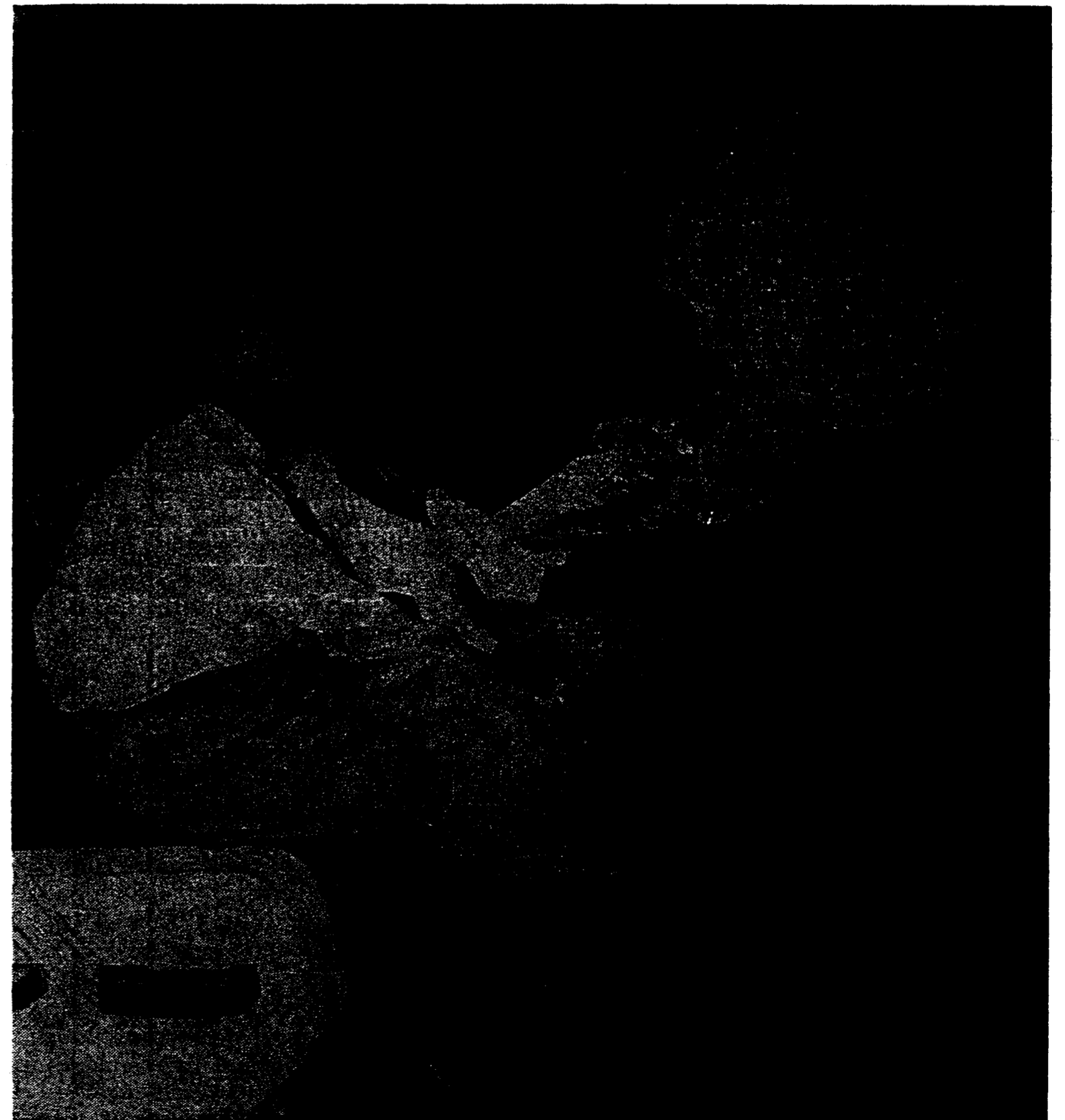
"Dr. Sullivan's unfortunate article represents a grievous moral gap and is a tragic misreading of contemporary Christian responsibility."

THE GREATEST WORK

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

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

The Sabbath Recorder



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Gone are the Days

We are all familiar with the melancholy strains of "Old Black Joe" beginning with "Gone are the days when my heart was young and gay." There is a tendency to worship the past or at least to think that the good old days were all good and not mixed with evil. With advancing years we sometimes look back upon the religious expression of our youth as so much better than the present. Evangelism of bygone days may have a sentimental attraction that is stronger than is justified by the changing conditions of this mid-century period. New methods may be called for, but not a new message.

There need be no regret that the passing of time forces evangelism to put on a new face under some circumstances. We must learn to meet the changing attitudes toward the gospel. However, many of those committed to finding better ways of communicating the gospel will not go along with the almost exultant statement describing a meeting of the NCC Commission on Evangelism:

"Gone are the days when the chief emphasis was on individual 'soul-saving' and winning large numbers to church membership. Emphasis on correct belief has given way to emphasis on being or embodying the gospel—proclaiming it by life as well as word—and quantitative goals have become more qualitative."

The account goes on to explain that the new evangelism is reflected in the resolution adopted by the commission:

"We rejoice in the assignment given to us in the structure of the National Council of Churches to provide leadership for the desegregation of the churches. Evangelism can proceed only on the basis of the authenticity of the church. The word and the deed must be brought together. Only on this basis can authentic evangelism emerge."

This idea of a social gospel, a social betterment program, taking the place of an emphasis on individual salvation is shortsighted. It lacks historical perspective. It is not new but something old that is just being revived. It was very prevalent some thirty to forty years ago. Have we so soon forgotten? Must this new generation of church planners learn again the hard way the bankruptcy of the social gospel when it supplants rather than sup-

plements an emphasis on individual salvation? Two world wars contributed to the death of the idea that society could lift itself by its bootstraps without the regeneration of the individuals comprising the society. Now one or two crying needs for social justice seem to be stampeding much of the church into that same dry gulch, that box canyon. When the church loses its primary mission of appealing to the individual soul, it loses much of the message of Christ and the inspired apostles. To be sure, we must as Christians be intensely concerned about the evils of our society in our day. But we must remind ourselves that we are attacking these problems from a position of personal faith, of assurance of our own salvation through Christ. Not all of the ills of the world will be cured by our programs of human betterment during our lifetime. Who is going to carry on after we are gone? It must be men and women of faith whom we have evangelized and trained. The social gospel will not produce the kind of Christians needed in the next generation to "put on the whole armor of God" and renew the battle against the forces of evil that ruin the individual's morals and corrupt society. At least, as a popular news analyst says, "This is one man's opinion."

Christian Service Corps

When Seventh Day Baptists launch their Summer Christian Service Corps with a number of volunteers it will be quite comparable to the pioneer work being done by some other Baptist groups that are much larger. The Southern Baptists have announced six volunteers ranging in age from 46 to 74 who will be the first appointees under the Christian Service Corps of the Southern Baptist Home Mission Board and will pay their own way to mission fields where they will serve without remuneration. This is a pilot project with the Baptists which will be expanded to short term service throughout the year. The corps is limited to volunteers who are (1) 35 years or older, (2) in good physical and mental health, (3) without hindering family responsibilities, and (4) with experience in church work.

JUNE 14, 1965

See the World in New York

A new line is being taken by the promoters of attendance at the World's Fair. The radio announcements stress the fact that here in one square mile one can visit most of the interesting countries of the world and can shop all over Africa and the Orient. They are right. There is much of the authentic culture of faraway lands right at our doorstep, with admission free to most of the attractions. If it is educational travel that one desires he can get it at the World's Fair—if he can single it out from all the carnival aspects of the exhibition. The same is true of religion and vital Christianity. It can be found at Flushing Meadows by those who want to find it.

But New York itself is a whole world wrapped up in five boroughs. This wide world only partially fused together in our metropolitan melting pot will continue to be available to the visitor long after the World's Fair pavilions are torn down and their treasures carried back to the countries of origin. Church planners and home missionaries have their eyes on this neglected area. The gospel can go to representatives of almost the whole world and great segments of other nationalities if adequate means can be found to reach the masses. Here every migration movement from Europe has left major segments. There are more Jews than in the State of Israel, more Negroes than in any southern city, and twice as many Puerto Ricans as in San Juan. When one rides the subways in Brooklyn and Manhattan, he may well speculate as to the national origin of most of the passengers in his car. He hardly expects to see more than a few native-born Anglo-Saxons. He is also impressed with the fact that they belong in New York as much as he and that their desires and hopes are much the same as his—except that most of them do not have the joy of salvation.

Yes, you can see the world in New York. By the grace of God and with the love of Christ in your heart you may be able to do something for the world that you see in New York.

Local Involvement Not Enough

Many young people and older folks who come into our churches by way of evangelism and without previous Seventh Day Baptist family connections show great promise. They are ready to work, to be involved in the program of the local church. The message of salvation and of the Sabbath came to them by way of one church or one pastor, and both the pastor and the new member have a tendency to think that everything is fine when there is this involvement. It is not necessarily so. The church is part of an Association and of the General Conference, both of which may seem foreign and relatively unnecessary to the convert. He needs instruction and involvement in the whole denominational program or his roots will be too shallow to stand the times of drought.

One time of testing that is hard for the new convert to meet is any shift of location. Circumstances often call for such a change of residence. Ideally the Seventh Day Baptist who has to move will try to locate near a church of like faith, but this ideal is not always possible and may not even be considered if the member has not come to feel that his local church is but one of a large family of churches with a united program of service. There is hardly a better way to get this feeling than to read consistently the denominational paper. It is not enough just to see that he gets a free six months' subscription provided by the denominational funds which subsidize the **Sabbath Recorder**. The local church leaders need to talk denominational things. They need to spend time with new members explaining to them why the **Sabbath Recorder** is important to them. To neglect this may be to lose promising members. They will grow more mature if they have something larger than the local church to which to tie their loyalty and affection.

What happens if a new member suddenly becomes a lone Sabbathkeeper? Of course the local church, if it is alert, will keep contact through the church bulletin. But this local tie may not be strong enough. Other local ties will develop.

MEMORY TEXT

And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?—Mark 4: 40, 41.

But if a denominational loyalty has been built up by helping the member to become dependent on our principal news medium he is much more likely to remain true to his convictions in that new community where there is no church of like faith.

If converts are worth that initial cost of love and labor they are worth the additional cost in the same coin to get them involved in the whole Sabbath and foreign mission cause. Let's not lose our members: let's talk to them about the larger work that is discussed regularly in our denominational weekly.

Church-State Problems in Administration of Poverty War Funds

Complaints that the anti-poverty crusade is "undermining separation of church and state by providing public subsidy for anti-poverty programs in church schools" are heard from all over the country, according to an article in the June issue of **Church and State**.

According to the story parochial schools and church-related colleges have been able in several instances to substantially augment their staffs.

One grant, the magazine reports, will make possible the employment of 183 persons during the regular school year in Evansville, Ind., and 62 through the summer. "Of these," the report reads, "138 and 21, respectively, were to work in Catholic schools."

The magazine reports that Father James Deneen, diocesan superintendent of Evansville schools, explained what a boon this would be to his schools. He is reported to have said that in one county only two parochial schools have a secretary on the staff.

Publicity Committee for 1965 Conference

As was announced last year at Conference, Alfred University will provide housing for 1965 Conference attendants, many of the facilities for business and committee meetings, and Alumni Hall for Sabbath day's large assembly.

Church facilities, under redecoration at present, offer the sanctuary for worship services and other rooms for various needs.

The village officers and businessmen are co-operating in providing needed services.

At the university, adults staying the week of Conference will receive board and room for \$42, including banquets, served in Ade Hall. Children under 12 years will receive the same accommodations at \$21. Infants and young children may be housed with the use of family bed and bedding at no extra cost.

Two different menus will be served each meal, so that diners will have two choices of meals throughout the Conference. Separate meals may be purchased at 50¢ for breakfast, \$1.50 for lunch, and \$2.00 for dinner. Children under 12 years will be served at half price. Rooms are \$3.00 per night, if persons come for only part of the week.

A Conference registration fee not exceeding \$2.00 will cover delegates' liability insurance and some of the additional costs of services provided by the host churches.

Attendants desiring to stay in private homes should make their own arrangements with friends in the Western Association churches. The Housing Committee will handle only assignments to university facilities.

Space and facilities will be provided for trailers and tent-trailers at a central place near the campus. Families with such travel accommodations who desire to park in a friend's yard should make arrangements directly with the host. Camp Harley Sutton, Western Association's camp some five miles from Alfred, is to be available after Young Adult Pre-Con closes Aug. 15.

Some motels and hotels are available a few miles from Alfred. Persons interested in such are urged to write the Alfred church office, c-o Rev. David Clarke.

"I Don't Believe in Hell"

Fred Jordan, radio and TV preacher and founder of Soul Clinic, has trained thousands of laymen in the art of conversational evangelism or soul-winning. In a copy of his 25-year-old paper **Voice of Christianity** he has an article on this subject, one portion of which discusses what to do when a person tries to sidetrack the conversation about Christ by introducing controversial issues. He tells the following story of how he dealt with one such person.

"I remember one night when I was talking to a man about Christ. I had not been talking with him very long when he said to me, 'I don't believe in hell.'

"At this point in our conversation I was trying to show him how Christ could save him from his sins, if he would only believe. I said to him, 'Fellow, I only have a one-track mind. It is hard for me to think on two subjects at the same time. I wonder if you would mind if I finished my thought, and when I am through, I will be glad to come back and explain what the Bible has to say about hell.'

"Of course my conversation went on for about an hour before I finished my thought about Christ, and we knelt and prayed. While we were on our knees, the same man, who had said he did not believe in hell, prayed the publican's prayer, and asked Christ to forgive him of his sins.

"After some final words of instruction, I turned to him and said, 'Fellow, let's take our Bible now and see what the Bible has to say about hell.'

"'Oh,' he said, 'You don't have to discuss it now. I believe in hell, because I am not going there. I have just accepted Christ as my Savior.'"

SABBATH SCHOOL LESSON

for June 26, 1965

Seeds of Disunity

Lesson Scripture: 1 Kings 9: 15, 20-21;

10: 21-22; 11: 3-4



Joao F. Soren
The Man
Who Will Preside
in Miami

By C. E. Bryant

Joao Filson Soren, a Brazilian pastor, will preside over the 11th Baptist World Congress in Miami Beach, June 25-30.

He is the first person from outside Europe and North America to head the Baptist World Alliance, a fellowship of more than 23 million Baptists. But of his ability, the late BWA Secretary Arnold T. Ohrn wrote following his election in 1960: "Dr. Soren is a man of vision, evangelistic zeal, and extraordinary eloquence. He presides with charm and dignity over the largest audiences."

Dr. Soren—the name is pronounced So-REN, and Joao is the equivalent of the English John—has been pastor of the First Baptist Church in bustling Rio de Janeiro for 30 years.

He is not a large person, physically. He would have trouble watching a parade over the heads of a crowd. But he is an intense man. Sincerity, dedication, and conviction show on his face. A heart-deep smile comes spontaneously when he meets fellow Baptists from any part of the world.

Brazilian Baptists have five times elected him president of the Brazilian Baptist Convention. Though Rio de Janeiro is a predominantly Catholic city, the population respects Dr. Soren as a religious leader and as a civic leader who is concerned with human rights and the welfare of the city's teeming masses.

Dr. Soren speaks a variety of languages with ease and accuracy. He interpreted Portuguese into English and English into Portuguese during the 10th Baptist World Congress in Rio in 1960. His interpretation of Evangelist Billy Graham's address to 180,000 people in Maracana Stadium on Sunday afternoon, July 3, 1960, was so magnificently done—complete with enthusiasm and gestures

—that one editor declared that Soren, the interpreter, outpreached Graham, the preacher!

That Sunday afternoon in Maracana Stadium, attended by one of the largest crowds in Rio history and telecast and broadcast in wide areas of Brazil, is still producing evangelistic fruit. Dr. Soren recently reported that converts joining his church almost every Sunday are still directly traceable to that Maracana Stadium experience of five years ago. And in these five years, the membership in Brazilian Baptist churches has increased from 175,000 to 213,000—a growth of 38,000, or 22 per cent!

Wherever he has traveled during his years in the BWA presidency, he has promulgated this spirit of fellowship combined with a warm and almost impatient evangelistic fervor.

And on world Christian fellowship he has said:

"The consciousness of being children of a loving Father creates in Christians the realization of the universal brotherhood of all men and makes us aware of our responsibility for the welfare of our neighbor...our brothers in every land, irrespective of the language they speak or the color of their skin."

Such is the spirit of the Christian conviction of Joao Filson Soren, president of the Baptist World Alliance.

—Baptist World.

Speak to Moral Lostness

It has become incredibly easy for responsible people to rationalize away accepted standards of morality as unessential and irrelevant. Wanton acts of crime, drunkenness, and sexual exploitation and abuse are flippantly tolerated and comfortably minimized as necessarily characteristic of a culture in transition. Basic rights like freedom of action and speech have been made into license for defamy and filth. The people of Christ, through the church, must speak meaningfully to the moral lostness of this age.

—Council of Bishops of the Methodist Church.

South Jersey Church
Is Host to Eastern Association

From Sabbath eve, May 21, to Sunday noon, May 23, the Shiloh church was host to the Eastern Association of Seventh Day Baptist churches in a series of meetings for inspiration and business that held the attention of a large number of visiting and local delegates. The church was well prepared for the seventy or more visitors who stayed in the homes of members and many more came for the Sabbath services only. The Hospitality Committee did its work well as did the Ladies Benevolent Society which served good meals efficiently on Sabbath and Sunday at the church and at the camp. It was a joy to see the church auditorium completely redecorated and relighted. The new lighting fixtures were not only beautiful but much more adequate, contributing to the joy of worship.

The Eastern Association is one of the largest of nine, taking in all the churches of New England and New Jersey and including two in eastern New York. Moreover it encompasses all the area of our oldest churches, the denominational building, and the personnel for several boards and agencies. However, for all the ministers and churches involved, it is not necessarily one of the most active Associations. The age of a church sometimes tempers the ardor of its outreach.

Perhaps seldom in an Association meeting has there been a better theme or one that was referred to more frequently by the speakers. "What Manner of Love" was drawn from 1 John 3:1, "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God..."

Two beautiful anthems, "The Tender Love a Father Has," and "The Ninety and Nine" sung by the Shiloh choir, directed by Mrs. Charles Harris, gave spiritual quality to the Friday evening service. The Rev. Earl Cruzan stirred our thoughts with the message "God's Love for Us." The covenant meeting, led by the Rev. Neal Mills, allowed many to share their Christian experiences. Among the testimonies was one by a young mother who had recently become glowingly aware

of the love of God and was giving her first testimony in such a group.

On Sabbath morning it was possible to seat all the adults comfortably for the service by conducting a junior church at the same hour. This took out 75 children between 3 and 12 years. The nursery accommodated 15. The remaining 270 heard a sermon by the Rev. Edgar Wheeler of Ashaway, R. I., on "Our Love Toward God." The morning offering of \$187.73 was designated for Our World Mission. The work of the Association is cared for by an assessment on the churches of one dollar per member (double that of previous years).

The church was again well filled in the afternoon when the main feature was a panel led by Executive Secretary Harley D. Bond on "What Manner of Love in Interdenominational Fellowship." Secretary L. M. Maltby applied this to fellow Baptists; Secretary E. T. Harris to Missions; Dean Victor Skaggs to Christian Education; and C. H. Dickinson, chairman of the Council on Ecumenical Relations, to World Fellowship. A question period followed.

Late in the afternoon the ladies of Eastern Association met for reports and for laying plans for future activities and projects. Mrs. Elden Hitchner presided and Mrs. Bert Cruzan was secretary. Following the supper, Mrs. Bert Sheppard presented the program "An Angel's Point of View," assisted by Mrs. Judson Harris and Miss Florence Bowden.

While the ladies were thus occupied the men and children enjoyed supper and fellowship at Jersey Oaks Camp.

Another panel, a bit unusual, was featured in the evening. Under the leadership of J. Paul Green, pastor of the Marlboro church, four speakers of widely differing backgrounds from the South Jersey area were brought to the platform to make the delegates more fully aware of what it means to love our fellowmen. A Japanese pastor, Cornelius Iida, told how the Japanese came to Seabrook Farms from relocation centers during World War II and how thankful they were to later become a part of the greater Bridge-

(continued on page 14)

Involvement of the Convert in the Life of the Church

By Rev. Francis Saunders

(continued from last week)

Why not put greater stress on the covenant relationship as we bring new converts into the church? Most of our churches have covenants, and in many, the signing of the covenant is part of the procedure in joining the church. Yet I know of those who have become members, not even realizing that a church covenant existed. Most of these covenants spell out certain responsibilities which one assumes when becoming a member, and in most cases, a careful going over of these obligations will help the convert to understand the implications of church membership, and will enable him to more quickly and efficiently involve himself in the fellowship.

A procedure which was very helpful in the last church which I had the privilege of serving was for the members to join the converts in the reading of the covenant at the time of the reception of new members into the church. This accomplished a triple purpose: (1) It reminded established members of their own covenant responsibilities in the work of the church; (2) It instilled the importance of becoming members of the church in the minds of those being received; (3) It promoted a feeling of close fellowship for the entire body. Usually there was a renewal of effort in the various areas of service as a result of reviewing covenant responsibilities.

We will assume that every convert coming into our churches has been instructed in the matters of doctrine and belief. With the pastor he has gone over his own relationship to Christ, the claims of the Savior on his life, the various areas of doctrinal belief and practice and has found himself in "substantial agreement with the church in these matters. Let us now assist him in his search for the practical application of his new-found experience in the ministry of the kingdom of Christ. Robert E. Coleman sug-

gests that "whatever method of follow-up the church adopts, it must have as its basis a personal guardian concern for those entrusted to its care."¹⁵ This guardian concern is one of the reasons for having a "covenant relationship" into which members may enter. That this is true is indicated by such terms as "to watch over each other in love," and "to pray for one another, and for the glory of the church," phrases lifted out of the covenants of two of our churches. These are typical of the concern which is characteristic of most all covenants. Let us then give greater diligence to our "covenant relationship" as we begin the process of involving the convert in the life of the church.

One area of failure in the church which bears upon the problem of involvement is that of a verbal witness. W. Carter Johnson points out a singular contrast between the early Christians and those of our day as he comments on the testimony of Peter and John before the high priests, "We cannot but speak." Johnson says, "How different this is from the way in which so many Christians face the world today: 'Speak for Christ?' they say, 'We can't speak.' This is far more than a difference of word. It indicates a basic difference in the life! Could it be that we are no longer gripped by the great facts and implications of the gospel as these are revealed to us in the Scriptures?"¹⁶

Too long have we been satisfied with the philosophy expressed in the chorus: "What you are speaks so loud that the world can't hear what you say." The chorus ends, "They'll judge by your life alone." The trouble with this concept, as good as it may sound, is that it affords excuse for a "non-witnessing follower,"

¹⁵ Coleman, *ibid.*, p. 41.

¹⁶ Johnson, *The Church that Triumphs, Christianity Today*, April 10, 1961.

which according to Trueblood is a contradiction in terms. Paul expressed a basic principle when he wrote to the Corinthians (quoting from the Scripture), "I believed, therefore have I spoken, we believe, therefore we speak" (2 Cor. 4: 13). How else can the child of God communicate the convictions of his Christian experience except through verbal expression?

One great obstacle we have to surmount is the "apologetic mood" of the church of our day. We have no trouble conversationally, except when it comes to matters pertaining to our faith. Listen to the talk of your people when they do not realize you are listening, and you will note that almost every topic is acceptable except religion. The weather, politics, sports, the movies, etc., but not religion. Oh, once in a while it may creep in, but only in a passing, unenthusiastic tone. Trueblood says the following concerning our vocation as ministers: "The deep harm of such a specialized ministry — so different from anything which existed in the beginning of Christianity — has not consisted in the witness which clergymen have made, but in the freedom from witnessing which others have felt as a consequence of the very existence of the clergy."¹⁷

The minister is expected to witness! That's his job! But how about the layman? How about the new convert? If it is true, as Marcel says, that "conversion is the act by which man is called to be a witness,"¹⁸ then we must come up with some workable plan to encourage the new convert to say with the man born blind, "One thing I know." Not only so, we must somehow overcome the "apologetic mood" that seems to dominate the sparse witness of our existing membership, so that the church may be not only a "redeemed" but also a "redemptive" fellowship. This will be accomplished only through a consistent testimony issuing from the life and the conversation of

¹⁷ Trueblood, *ibid.*, p. 59.

¹⁸ Gabriel Marcel, *The Mystery of Being*, Pt. II, p. 133.

¹⁹ Sanford, *the Helping Hand*, 1st quarter 1963, p. 40.

the members who truly belong to the body of Christ.

A plan of visitation evangelism is certainly important in the work of the church, and may be a big asset in our effort to involve the convert, but here again care must be taken not to expect the new convert to be able to serve as a mature Christian. Don Sanford in the *Helping Hand* suggests, "It may be a mistake for so many of our churches to give intensive training in a pastor's class preparing for membership and the public confession of Jesus, and then assume that they are ready for full Christian service. Each church should have a continuing program in discipleship. Our Sabbath School should be filled with those who have made confession of Christ and want to know more about Him and the work that He has left for us. Confession is the first step; it is not the whole journey."¹⁹ Let's learn this lesson!

(to be continued)

UN Church Center

The new Church Center for the UN will become a focal point for thousands of church people visiting New York and the World's Fair this summer.

Located across UN Plaza from the United Nations Assembly Hall and Secretariat, the Church Center has set aside Thursdays during the months of June, July, and August as "Churchmen's Days at the UN," when special programs for out-of-town visitors will be held.

Church groups and their friends may make advance reservations by writing G. Widdrington, co-ordinator of the special program, Church Center for the UN, 777 United Nations Plaza, New York, N. Y., 10017.

In the two years of its existence, the 12-story Church Center for the UN has become a hub of activities in behalf of the churches' program for world peace and understanding. In a typical week, more than 1,200 church people participate in scheduled conferences, while hundreds more visit the Center in search of information and study.

Returning Missionaries

Rev. and Mrs. David Pearson and children, Deborah and Joanna, are expected to arrive at Kennedy International Airport in New York on Thursday afternoon, June 17, coming from Rome on Alitalia Flight #632 at 3:10 p.m. Those who may want to join the welcoming party of our returning missionaries may meet each other at the International Arrivals Building at the airport.

The Secretary Visits Pastor Tyrrell

It was a privilege and joy for Secretary Everett Harris to visit overnight in the home of the Rev. and Mrs. Joseph A. Tyrrell at Parika on the east bank of the Essequibo River, during his brief stay in British Guiana, April 5-18, 1965. He was with them over Sabbath day, April 10, and was invited to speak to the group assembled for Sabbath worship at the Peter's Memorial Seventh Day Baptist Church. He spoke later at the Dartmouth Seventh Day Baptist Church at Dartmouth village, across on the other side of the Essequibo River.

It is hard for us to imagine the Christian brethren of our country rousing out at four o'clock in the morning, walking a half mile to the church through darkness and then joining in a prayer service until the sun comes up in the morning. To do this in the company of Pastor and Mrs. Tyrrell and many others who joined us as we walked along the darkened street was a spiritually rich experience for the Missionary Board secretary. It reminded him of Easter Sunrise Services attended in the States. This particular service was a part of a Week of Prayer for the "Beginning of Months" described in Exodus 12 and 13 and held annually in the Parika and Dartmouth churches.

The Rev. Joseph Tyrrell is the only ordained national Seventh Day Baptist pastor in British Guiana at the present time. His report of services rendered indicates a busy, active pastorate in the Peter's Memorial and Dartmouth churches.

Deacon Scipio leads the Sabbath services at Dartmouth whenever it is not possible for Pastor Tyrrell to be present. Deacon Scipio's report also shows an active program of services with regular morning worship services, Sabbath School, Christian Endeavor meetings, and cottage prayer meetings being held at Dartmouth.

Mrs. Mae Fraser is the talented leader of a large teen-age Christian Endeavor group at the Dartmouth church. At a midweek service on Wednesday evening, April 14, with 75 to 80 persons in attendance the young people presented an inspiring program of songs and recitations. As a part of this program the secretary was presented a beautiful shield-shaped, gold necktie pin. It had been personalized by engraved initials. The secretary chose as the subject of the evening sermon, "Jesus Christ, Our Very Personal Savior."

Returning to Georgetown for the Sabbath weekend, the secretary spoke at Albouystown and as part of the Sabbath service at Kitty. A very delightful "high tea" was served in his honor on the night after Sabbath. Under the directing hand of Mrs. Leland Davis this was a happy occasion. The secretary returned to the States on Sunday, April 18, and because the Pan American plane was delayed he had an opportunity to visit again with Pastor and Mrs. Tyrrell and their son, Jacob, and with Pastor Leland Davis.

It was a heartwarming experience to meet again many of the members and friends of Pastor Tyrrell's family at Parika. The granddaughter and her husband, Mr. and Mrs. Thorne, now have three children. As the youngest little girl came to sit beside the secretary during Sabbath School hour and put her hand trustingly in his, the secretary knew he loved these people with a deep and lasting love. And he prayed fervently that the Seventh Day Baptists of the States would never fail these brethren, in showing forth the love of Christ that binds us together and to Him. He would take this opportunity to express his thanks to both Pastor and Mrs. Tyrrell and to Pastor and Mrs. Leland Davis for their gracious hospitality during his visit in British Guiana.

Pastor Otrain Manan of Malawi Writes to Secretary Harris

(Pastor Manan will be recalled as CoWoCo delegate of the Malawi Seventh Day Baptist Churches attending Conference at Salem, W. Va., last August. He is presently the pastor of the Chikanda Seventh Day Baptist Church located a few miles from Makapwa.)

I have been at Makapwa Mission for the Pastors Refresher Course from March 2 to 29. What nice English classes we had with Pastor Paul Burdick and others. Oh, Pastor, we had a very wonderful time of fellowship and much discussions all through our course. The course was really a blessing to both students and teachers. The students wished the course would be extended to another month. At the close of our course we had heartfelt testimonies from both students and teachers. What a nice time it was when God's servants were rededicating their souls to their Master for His sake!

Before going back from the mission to my new place, I stayed for some days for Executive Committee. Our committee took us approximately four days this time for we had many items on our agenda for discussions. But we praise the Lord that everything went on well.

One of the items which needed long time for discussion and deep consideration was to find a place for establishing our Ministerial Training School with an aim not to have it at the Mission any more if and whenever possible. It was prayerfully agreed that the school be established in Blantyre Town. The establishment of the school in town would have many advantages, some of which would be the following: missionaries living at Makapwa would find it easy to send their children to European Town Schools, for children would stay with missionary teacher of the ministerial school while attending their school. The missionary teacher would also find it easy to send his children to town school if he had any children.

It was thought that Pastor O. B. Manan would be used very much at the Ministerial Training School in town for he would be a national teacher who would help the missionary teacher in various

ways. He could also continue his work as a conference treasurer there. The students would be provided with opportunity for practical work and to observe services of big churches in town, or observe the teaching in ministerial training schools of other denominations, or attend the lectures by guest tutors who would be locally invited to our school once in a while to lecture.

The aim behind this whole new idea is to open the way for Seventh Day Baptist evangelism to enter into the town and afterwards, God willing, to establish a church there.

After visiting my family at the new place, I went back to Makapwa to teach church polity to the pastors in the refresher course for two weeks as I was asked to do so by the Executive Committee in the last meeting. Does that sound a little bit strange? This is how sometimes we do in Africa — what little knowledge one might have, he has to share it with others. So what knowledge I got from Plainfield Ministerial Education Center of Seventh Day Baptists last summer, I had to share with others. So for the last two weeks of April I taught the pastors the church polity and had little time for discussion on Seventh Day Baptist beliefs.

I arrived here from the hospital on Tuesday (May 18). This sickness may hinder me from undertaking my two months' trip I planned to undertake in June and July this year. I was to visit the churches to explain more of CoWoCo to the brethren so as to get them to understand the subject better before meeting for Conference in August, at which time action will be taken on the same issue. There were also other reasons for my visiting the churches. Help me to pray that my health be restored.

We cannot come to the miracles of Christ until we come to the miracle of Christ Himself... Nobody but disciples ever saw the Risen Christ. Nobody but believers will ever be prepared to believe that He could ever do the impossible.

—David A. Redding in *The Miracles of Christ* (Fleming H. Revell Company).

Camp Holston

These are the dates for Camp Holston, Battle Creek, Mich.

Senior Camp — June 13-20

Intermediate Camp — June 20-27

Junior Camp — July 4-11

Primary Camp — July 11-13.

Manual for Church Libraries

A brief and simple guide for many routines and practices for church libraries has been written by Charlotte Newton. The guide sketches the duties of the library committee, the librarian, the borrowers; tells how to arrange and mark the collection; and gives samples of a great variety of card forms. There is a list of supplies that are required for the operation. This book may help church librarians confronted with excess books in the church closets. Copies are available for 50¢. Order your **Church Library Manual** by Charlotte Newton, from Miss Newton, 892 Prince Ave., Athens, Ga.

Church Camping

(The following was part of an inspirational program at the close of the Region IV Convention of the American Camping Association at Gatlinburg, Tenn.)

"These Things We Believe —

We believe in boys and girls, not some of them, but all of them.

We believe in their right to an understanding of their own place in the mature community of which they are a part.

We believe in their right to acquire skills and tools for living in the out-of-doors as part of their heritage as descendants of pioneers, to swim, to fish, to manage a canoe, to climb, to build, to cook, to worship.

We believe in their right of discovery and adventure in nature's world, and their right to pit their strength against the barriers nature erects and the mysteries she presents, and to their right in a sense of achievement.

We believe in their right to fun, and

to a creative expression of themselves in handicrafts, in music, and in drama. We believe in their right to friendly comradeship with someone older, likewise adventuring in the out-of-doors. We believe in their need of a healing found in the wild, wide open spaces. We believe in their unfolding response to the warm earth, the friendly stars, the music of streams, the unknown life of the hidden places, great trees, sunsets, and storms.

We believe in all these pathways for them, and for us, to God, and that their language is universal."

Share Your Camping Experiences

During this summer's camping among Seventh Day Baptists, we know there will be many incidents and experiences that should be shared with all our people. Write them down and send them to Rex Zwiebel, Box 115, Alfred Station, N. Y., for publication in the **Sabbath Recorder**, the **Sabbath Visitor for Boys and Girls**, or the **Beacon**.

We need items of interest, especially those that will inspire us all to greater efforts as Christian laborers in God's kingdom.

Southern Baptists to Join North American Baptist Fellowship

At the Convention at Dallas, Tex., the Southern Baptists by secret ballot of 4,911 to 2,401 voted to join the proposed North American Baptist Fellowship. The move was significant because at Atlantic City last year the Convention surprised its leaders by voting against membership in this body of the Baptist World Alliance (to which the SBC belongs). A committee studied the matter during the year and recommended joining. Southern Baptists would like to see the name changed from fellowship to committee. This would have to be agreed on by the other Conventions. The action at Dallas will bring the Fellowship into being since the constitution requires five denominations. The American Baptist Convention, the Seventh Day Baptist General Conference, the Baptist Federation of Canada, and the National Baptist Convention of Mexico had already voted to participate.

Ordination of Deacon at Brookfield

By Ruth C. Palmer, Clerk

An ordination service for Clayton Calvin Whitford as deacon was held at the 2nd Brookfield, N. Y., Seventh Day Baptist Church on Sabbath afternoon, May 15, 1965, with Rev. C. Rex Burdick, pastor of the Verona church, in charge of the service.

Ruth C. Palmer, clerk, read the call to Ordination by the church, followed by the reading of the list of delegates from the Adams Center, Brookfield 1st, Brookfield 2nd, De Ruyter, Verona, and Syracuse churches.

An ordination council was organized with Dr. Warren Brannon, moderator, and Ruth Palmer, clerk.

The statement of the candidate was given by Clayton Calvin Whitford, who spoke of his high regard for members of the diaconate, and many of the older members of the church who influenced his Christian life. Both of his parents were of Christian background. The Rev. Herbert Polan, the first pastor he could remember, was followed by the Revs. Jay Crofoot, Marion Van Horn, Addison Appel, and supply pastors, Rev. Howard Waddell and the present Rev. Herbert Levoy. Christian Endeavor and Sabbath School made an impression by the memory verses learned. Calvin was baptized at the age of 12 by Pastor Polan. He spoke of his belief in God as the supreme power over all, His Son Jesus, who was crucified and rose again to show the purpose of life and eternal life hereafter. The Holy Bible was inspired by God as a book of truth and guidance.

Action was taken by the council, by which the candidate was accepted unanimously.

The Rev. Charles Swing, pastor of the De Ruyter church, gave the charge to the candidate. He stressed being faithful to vows and promises made and keeping the vision of this very important day always before him. He noted that the apostle Paul emphasized being a friend in Christ. Devotion, study, and prayer, he said, are the way of life to follow.

"Keep the Sabbath holy and above all, trust God," he charged.

The Rev. Delmer Van Horn, pastor of the Adams Center church, gave the charge to the church. He related the purpose of the church as given in the Seventh Day Baptist Manual of Procedure. The church is more than an organization. A new deacon should not be limited to serving the ordinances of the Lord's Supper and assisting with baptism. "Uphold him as he seeks to carry on the work the Lord leads him to do," he charged.

The consecrating prayer was by the Rev. Herbert Levoy, with the laying on of hands by the ordained ministers present.

Benediction was by the Rev. Leon Lawton.

Nellie M. Bivins, 1892-1965

(A Pastoral Tribute and Prayer)

Perhaps there is no one who could be taken from the Marlboro church and the wider community whose loss we will feel more keenly than Nellie Bivins. We have never known anyone who devoted herself so faithfully to the cheer and comfort of the sick — at hospitals, nursing homes, and the County Home. With her cheery way and the little gifts she always carried, she brought bright moments into many a lonesome life. She was truly an angel of mercy.

There is no better way we can honor her memory than by following her example. There are few of us who could not find time and opportunity to bring faith and encouragement and cheer into the lives of others. There are some of us, not tied down by work or family or ill health, who, if we will but tear ourselves away from our easy chairs and our TV sets, can have just as wide and fruitful a ministry as our sister has had. I believe that God is calling us today to such a ministry, as we gather to praise God for Nellie Bivins and to honor her memory. "Follow, then, the way of love" (1 Cor. 14: 1).

We thank Thee in this hour for the name of Nellie Bivins, and for the rich experiences we have enjoyed with her in her many-sided career. Thou art chiefly to be praised for her integrity, her goodness

and kindness, for these she learned from Thee or from others who had known Thee. We thank Thee, too, for her humor, her devotion to Thee, her love for people and animals, her cheerful helpfulness to all who were in need. Glory be to Thee, O Lord, who art the giver of all good gifts!

Lest we be short-sighted, grant us grace, O God, to pray for the advancement of Thy kingdom through those good causes which our sister supported with her time and means. Enable us to honor her by our service to the common good, to the sick and the needy, and to Thy Church.

We pray Thee to bear up her family—children, grandchildren and relatives—and her wider family—the many who feel the ties of affection and love, many whom she knew as brothers and sisters in Christ.

Eastern Association

(continued from page 7)

ton community. Comments from the floor cited the remarkable record their young people had made in school. The Rev. Karl Kiisk, of Estonian origin, told a story of ministry to his and other people of European stock. A Negro school principal, Thomas Lane, did a splendid job of interpreting the Negro point of view and the desire to do their full part for their country and to promote the basic love of one's fellowman. The Rev. Thomas Hilton said that he represented the WASPs (White Anglo-Saxon Protestants). They, too, have a task before them of giving more than they have previously given of love.

The business meeting of the Association was ably conducted with the local merchant, William Richardson, in the president's chair. There was some confusion about inter-association delegates due to the fact that Association was held in the fall last year and earlier in the spring than usual. For the same reason some of the outreach work voted last fall had not yet been carried out. A new budget was presented which calls for evangelism and help to weaker churches. There was difference of opinion on the

question of holding Association regularly in the fall instead of in the spring. The decision was to accept the invitation of the Pawcatuck church with the next meeting to be held in May at the discretion of the new Executive Committee. Mrs. Donald Lewis of the church at Westerly was elected president and Mrs. Loren G. Osborn of the same church as corresponding secretary. New members were named to three standing committees. At the close of the meeting attention was called to the fact that General Conference was due to meet again within the Eastern Association in 1969. The president was asked to name a committee for preliminary consideration of a suitable site. He named Leon M. Maltby, Loren G. Osborn, and Bert B. Sheppard.

Hope for Baptist Unity

When the American Baptist Convention met in San Francisco in its 58th annual meeting May 19-23 the Rev. Wayne Dehoney, president of the Southern Baptist Convention, was present as a fraternal delegate. The presidents of the two major Baptist denominations, Harnish and Dehoney joined in a statement expressing hope for greater unity and co-operation among the 25 Baptist bodies in North America.

American Baptist NCC Support

Since 1948 the American Baptist Convention, troubled with pastors and churches not wishing to support the National Council of Churches, has made direct distribution to the NCC only from funds designated for that purpose. See ABC Yearbook 1964-65, p. 28.

A new organization called "American Baptist Laymen for Independence" reaffirms loyalty to the American Baptist Convention and affirms its "distress and concern about our affiliations with the National Council of Churches and the World Council of Churches" claiming that they are contrary to the independence of the local church and that because so many of the laymen are against affiliation the Convention has "lost hundreds of its churches, thousands of members, and millions of dollars."

"Experiment in Christian Endeavor"

(This story of an unusual type of race relations involving the Little Genesee, N.Y., Youth Fellowship was told at the Sabbath eve meeting of the Western Association at Hebron, Pa., on May 14 as reported by Fawzia Drake in the Richburg Inspirer.)

Pastor Saunders' roommate of last year at the Colgate-Rochester Divinity School, Mr. David Malone, is the assistant pastor of a Presbyterian Church in Rochester. Mr. Malone and his wife are the only white people in the entire church. The Little Genesee Youth Fellowship began making plans to invite Mr. Malone's youth fellowship down. The "Experiment in Christian Endeavor" as the Little Genesee group called it was April 2, 3, and 4.

To prepare themselves for this weekend the Little Genesee Youth Fellowship had an open discussion among themselves. Questions were asked such as: "Would there be any prejudices?" "What would the adults of the community think?" "What would be the outcome?" and "How will we react?" Time brought favorable answers to all of these questions. When the Rochester group arrived no one noticed any prejudices. Within a half hour all doubts disappeared. Within two hours there was one group of teenagers thoroughly enjoying themselves.

While going from one house to another during a progressive supper two of the Presbyterian boys were overheard saying, "Gee, I don't want to go back tomorrow." The second replied, "Who's going back? I'm staying!"

This was a very rewarding weekend but there was still another. April 23, 24, and 25 found the Little Genesee group in Rochester. They toured the city, went to the airport, had a special Sabbath service for them, and in the case of three individuals had six meals in one day. Their experiences were summed up as being beneficial, worth while, and only a small step toward understanding our colored brother. "Accept and appreciate our colored people" is the advice of the Little Genesee Youth Fellowship.

I would like to quote one of the Little Genesee Y. F. members. "If more people

in the U.S. could have the chance of meeting and talking to some kids like these kids, I think most of the prejudice there is against the Negroes would disappear."

Oh, by the way, these kids came from the Third Ward where all the riots and trouble were last summer.

You can love your neighbor.

NEWS FROM THE CHURCHES

SHILOH, N. J.—The church concluded twenty-four successive years of broadcasting over Station WSNJ in Bridgeton on May 28, 1965. The broadcast will begin its twenty-fifth year in September. The program began under the pastorate of the Rev. Lester G. Osborn. The name and nature of the broadcast has changed somewhat during the years, but it has always been a voice over the air of the Shiloh church, financed through the budget of the local congregation.

DENVER, COLO.—Dr. E. Keith Davis presented a summary of "Conversations with American Baptists" at the quarterly meeting of the Boulder and Denver churches on Sabbath, May 22. He spoke of advantages which might come from a closer relation between the two denominations including a wider witness to Sabbath blessings. The American Baptist Convention meeting in San Francisco prevented two Baptist ministers from accepting invitations to appear on the program.

The Boulder congregation joined in the Sabbath morning service at Denver due to its being without a pastor at present. The Madrigal Singers of Casey Junior High School, Boulder, presented a delightful hour's program following a family-style dinner served under the direction of Mrs. Margaret Davis, Mrs. Nedra Shepard, and Mrs. Jeanette Thorngate. Gary G. Cox directs both the Madrigal group and the Denver choir.

Our regular correspondent, Mrs. Mildred Jeffrey, is attending the 50th anniversary of her graduation from Alfred University.

—Albert N. Rogers, Pastor.

Accessions

Denver, Colo.

By letter:
Berta Lea (Mrs. Robert, Jr.) Duncan.

Salem, W. Va.

By letter:
Carol Whichello
Brian Rogers
Carol (Mrs. Brian) Rogers
Michael Hildebrand
S. Thomas Bond

Births

Ott.—A son, Troy Levi, to Albert and Ruth (Robinette) Ott of Salemville, Pa., on May 3, 1965.

Rogers.—A daughter, Jenni Suzanne, was born to Keith M. and Donna Rogers at Denver, Colo., May 22, 1965.

White.—A daughter, Catherine Jean, was born to Robert D. and Donna White May 17, 1965, in Denver, Colo.

Obituaries

Batson.—Martha Wade, daughter of Andrew and Sallie Bee Wade, was born Aug. 2, 1879, in Ritchie County, W. Va., and died March 29, 1965, in Fishersville, Va.

She was married to Charles H. Batson, who died August 16, 1955. Surviving are: three sons, Eldred H. of Parkersburg, W. Va.; Claren H. of Fishersville, Va.; and O. Seager of Charleston, W. Va.; one brother, Espie Wade of Harpster, O.; four sisters, Mrs. Maude Kisner and Mrs. Bertha Rogers, of Parkersburg, W. Va.; Mrs. Carl Beckner of Smithville, W. Va.; and Mrs. Edith Hall of Weston, W. Va.; 7 grandchildren and 7 great-grandchildren. She was preceded in death by a son, Gerald, in 1935, and by two infant sons, one brother and one sister.

Mrs. Batson was an active member of the Salem Seventh Day Baptist Church, of the Salem College Auxiliary and the Salem WCTU. Memorial services were conducted by her pastor, the Rev. Clifford W. P. Hansen from the Salem church, and interment was in the Pine Grove Cemetery at Berea, W. Va.

— C. W. P. H.

Bivins.—Nellie Millard, daughter of Herman and Carrie Millard, was born Oct. 30, 1892, at Shiloh, N. J., and died May 18, 1965.

Her childhood was spent in New Market, N. J. On Feb. 24, 1915, she was united in marriage to Joseph Bivins, a schoolteacher and farmer. They made their home in the vicinity of Bridgeton, N. J., and were active members of the Marlboro Seventh Day Baptist Church. Her husband passed away Aug. 31, 1959. Mrs. Bivins was widely known and loved for her

deep Christian faith, her work in church and community service and her attention to the needs of the sick.

She is survived by a son, Dr. James A. Bivins, Carrollton, Georgia; four daughters: Eunice (Mrs. Norman) Rife, Woodville, Ohio; Betty (Mrs. Edwin) Dillon, Painted Post, N. Y.; Virginia (Mrs. Fred) Ayars, Landsdale, Pa.; Barbara (Mrs. Ray) Froding, Philadelphia, Pa.; and sixteen grandchildren.

Memorial services were conducted May 21, 1965, at Garrison's Funeral Home, Bridgeton, N. J., by Pastor J. Paul Green, with burial at the Marlboro church cemetery. — J. P. G.

Brissey.—A. G. Thurman, son of the late George W. and Parmelia Van Horn Brissey, was born Jan. 19, 1889, in Ritchie County, W. Va., and died March 26, 1965, following a long illness, in Weston, W. Va.

Mr. Brissey was married Sept. 5, 1917, to Goldie Davis, who survives. Also surviving are: two sons, Howell Eugene, Springfield, Va., and Richard Davis, Charlotte, N. C.; two brothers, John, Long Beach, Calif., and Grover S., Laurel, Md.; one sister, Mrs. Elsie Mae Robinson, Middlebourne; and 6 grandchildren. One son, Edwin Neil, was declared missing in action in World War II. Mr. Brissey was also preceded in death by one granddaughter, two sisters and six brothers.

Mr. Brissey was a member of the Salem Seventh Day Baptist Church in which he served as a deacon for more than forty years. He began his long career as a schoolteacher in Ritchie County, W. Va., while still in his teens. He taught in the Salem Jr. High and High School for 35 years. He was a veteran of World War I, and was an active member of the American Legion, the Masonic Lodge, and the Kiwanis Club.

Memorial services were held in Salem on March 29, with the Rev. Clifford W. P. Hansen, the Rev. Leslie Welch, and the Rev. Francis Saunders officiating. Interment was in the K. of P. Memorial Park, Salem, W. Va.,

— C. W. P. H.

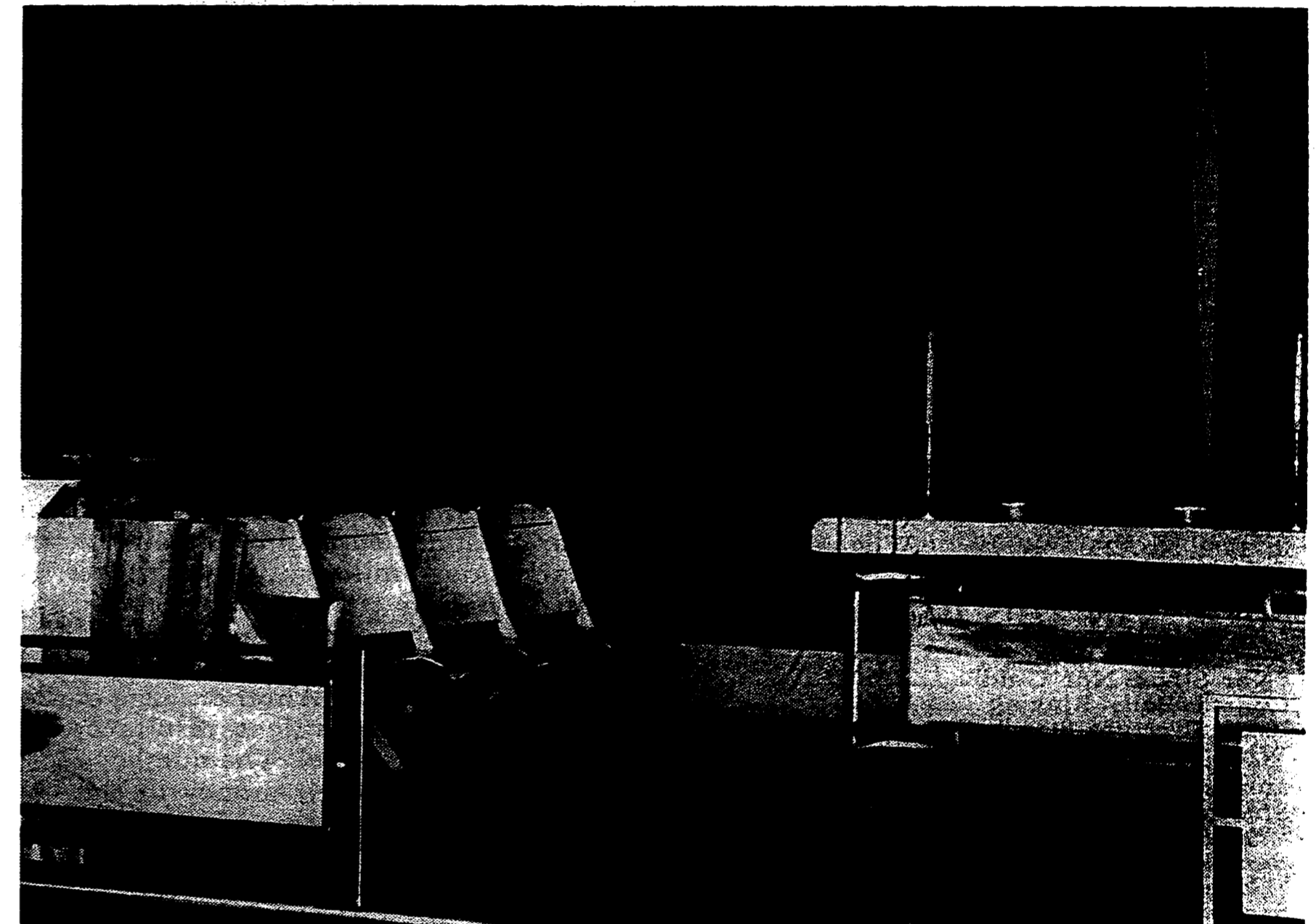
Wicker.—Ivan L., was born in Norton, Kan., Feb. 23, 1883, and died in Holton March 16, 1965, after a brief illness.

Mr. Wicker was a retired school custodian. He had been baptized and become a member of the Nortonville church only a year before his death.

He is survived by his wife, Lottie; two daughters, Mrs. Allison D. Hill, Springfield, Ill., Mrs. Don E. Nicholson, Godfrey, Ill., three sons, Lauren E. of Holyoke, Colo., Ivan D. of Seattle, Wash., and Keith V. of Independence, Mo. Also surviving are a sister, Miss Maude Wicker, Norton, and a brother, Fay, of Scott City.

The funeral was held in Holton at the Mercer Funeral Home and burial was in the Holton Cemetery. — L. C. B.

The Sabbath Recorder



They Wrought for the Sanctuary

The Denver congregation has not yet been able to build their permanent church edifice; they started, like Israel of old with a "tabernacle." But to beautify their temporary sanctuary the people gave materials and dedicated their time and talents to produce the results partially pictured here and described in this issue. There is a close parallel with Exodus 35 and 36 where the people provided all that was needed and more. "Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded" (Ex. 36: 1). When church members contribute their best for the sanctuary it is a constant reminder to them and to others to worship the Lord "in the beauty of holiness" and to devote their best also to the service of the Lord on the highways and byways of everyday business.