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... 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 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.

JUNE 14, 1965

The Sabbath Recorder

SOMETHING NEW IN BIBLES AND DISTRIBUTION
As a result of "Penzolt" 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.
The Sabbath Recorder

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." These are inspiring words 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 on the glorious expression of our youth as so much better than the present. Evangelism of bygone days may have a sentimental attraction that 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:

"These 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."

It seems to go without saying 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 achievement of the goal. 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 short-sighted. It lacks historical perspective. It is not only old but that is just being revived. It was very prevalent some thirty to forty years ago. Have we so soon forgotten? Mission work through the organization of church planners learn again the hard way the bankruptcy of the social gospel when it supplants rather than supplements an emphasis on individual salvation? Two world wars contributed to the death of the idea that society could lift its countenance without the regeneration of the individuals comprising the society. Now one or two crying needs for social justice seem to be stumped 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 reason for 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 and that of others. Not all 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 our generation. "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 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 Baptist Corps which will be expanded to short term service throughout the year. The corps is limited to volunteers (1) 60 years or older, (2) in good physical and mental health, (3) without hindering family responsibilities, and (4) with experience in church work.

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 many 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 here in our midst. It is our chance to experience the free to most of the attractions. If it is educational travel that one desires to find in the World's Fair, if he can single it out from all the carnal 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 metropolis. 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 communities of our nation. New methods may be used by those who want to find salvation.
Local Involvement Not Enough

Many young people and older folks who come into our churches by way of evangelism and without previous denominational paper. It is not enough just to have something larger than the local church to which to tie their loyalty and keep contact through the church bulletin. They will grow more mature if they have a ten­dency to spend time with new members ex­tending 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 come to feel that his local church is but one of a large family of churches with a united program of service. There is a great difference between this feeling than to read consistently the denominational paper. It is not enough just to have a paper a free six-month 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 create hard-core non-­member believers. They will grow more 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 him 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? Fear not, only believe. Mark 4:40, 41.

Publicity Committee for 1965 Conference

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

Church facilities, under recreation at present as a shelter 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 $2.50 for dinner. For children under 12 no charge 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. Attendees desiring to stay in private homes should make their own arrange­ments with friends in the Western As­sociation churches. The Housing Com­mittee will make 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 accommodations may also 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 campus. Reservations in­sured in such cases 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 you start 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 God 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 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, said, '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

Seed 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 BW A Secretary Arnold T. Ohnm wrote following his election in 1960: "Dr. Soren is a man of vision, evangelistic zeal, and extraordi­
nary eloquence. He presides with.

Wherever he has traveled during his years in the BWA presidency, he has pro­
mulgated this spirit of fellowship com­

— 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 the interpreter of

his church almost every Sunday are still
directly traceable to that Maracana Sta­
dium 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!

And on world Christian fellowship he has

said:

"The consciousness of being children of

the Father creates in Christians the

realization of the universal brother­

hood 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, presi­
dent of the Baptist World Alliance. — Baptist World

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 meet­
ings for inspiration and business that

held the attention of a large number of

visiting and local delegates. The church

was so magnificently done that one edi­
tor declared that one editor declared that

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crowds in Rio history and telecast and

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Brazilian Baptist churches has increased
from 175,000 to 213,000 — a growth of

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Wherever he has traveled during his

years in the BWA presidency, he has pro­
mulgated this spirit of fellowship com­

bined with a warm and almost impatient

evangelistic fervor.

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dent of the Baptist World Alliance. — Baptist World

It has become incredibly easy for re­
sponsible people to rationalize away ac­
cepted standards of morality as unessen­
tial and irrelevant. Wanton acts of crime,
drunkennes, and sexual exploitation and

abuse are flippantly tolerated and com­
fortably minimized as necessarily charac­
teristic 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.

— Council of Bishops of

the Methodist Church.

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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: (3) It promoted a feeling of membership, for those who have become members.

Most of these covenants exist. Most of these covenants existed. Most of these covenants will enable 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 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 suggests 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." 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 Matt. 18:20 and 1 Thess. 5:17.

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 difficult it is for the members of the church in the minds of those being received, to 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?"

Too long have we been satisfied with the philosophy expressed in the chorus: "What you don't know, 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,"

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 believe, 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 conversational, 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 most trivial topics come up in a while it may creep in, but only in a passing, unenthusiastic tone. Trueblood says the following concerning our voca­ tion 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 members of the clergy being made, but in the freedom from witnessing which others have felt as a consequence of the very existence of the clergy." 14

The minister is expected to witness! That's his job! But how about the layman? How about the layman? How about the convert? How about the convert? If it is true, as Marcel says, that "conversion is the act by which a man is called to be a witness," then we must come up with some workable plan to encourage the convert to say the man born blind, "O God, I know." Not only so, we must somehow overcome the "apologetic mood" that seems to dominate the speech of those among us, 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, uncompromising witness issuing from the life and the conversation of 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't forget in the Helping Hand suggestions, "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 the faith which has been left for us. Confession is the first step; it is not the whole journey." 15 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 scheduled 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 Church Center program, 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.

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Returning to Georgetown for the Sabbath weekend, the secretary spoke at Albouystown. It was a delightful service at Kitty. A very delightful “high tea” was served in his honor on the night after Sabbath. Under the directing hand of Pastor and Mrs. Davis, it was a good service at 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. It was interesting to sit beside the secretary during Sabbath School hour and put her hand trustingly in his, the secretary knew he loved these children. As the children sang with me and he prayed fervently that the Seventh Day Baptists of the States would never leave 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.

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The Secretary Visits Pastor Tyrrell

The Secretary

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Returning to Georgetown for the Sabbath weekend, the secretary spoke at Albouystown. It was a delightful service at Kitty. A very delightful “high tea” was served in his honor on the night after Sabbath. Under the directing hand of Pastor and Mrs. Davis, it was a good service at 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. It was interesting to sit beside the secretary during Sabbath School hour and put her hand trustingly in his, the secretary knew he loved these children. As the children sang with me and he prayed fervently that the Seventh Day Baptists of the States would never leave 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.

It was delightful to be reminded how much Pastor and Mrs. Leland Davis for their gracious hospitality during his visit in British Guiana.
We believe in their right of discovery.

Church Camping

(Excerpt from Charlotte Newton's Manual of Church Camping)

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 board of trustees, and 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 $0.50. Order from Rex Zwiebel, Box 115, Alfred Station, N.Y., or from Miss Newton, 892 Prince Ave., Athens, Ga.

Churches

We believe in their right to acquire supplies that are required for the operation. 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 Visitor for Boys and Girls, or for the Beacon.

We need stories 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 cast a ballot of 4,201 to 2,401 to vote to join the proposed North American Baptist Fellowship. We believe this is significant for the 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 Visitor for Boys and Girls, or for the Beacon.

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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 comradship 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 the importance of the warm earth, the friendly stars, the music of streams, the unknown life of the hidden places, great trees, sunsets, and storms.

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and kindliness, for these she learned from Thee or from others who had known Thee. We thank Thee, too, for her humor, her descriptive power, her love for people, her appreciation of the beauty of flowers, the birds, 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 district supported with the 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)
tion community. Comments from the floor cited the remarkable record their young people had made in school. The Rev. Karl Kink, 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 knowledge. 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 even larger outreach 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 appointed to the committee. At the close of the meeting attention was called to the fact that General Conference was due to meet again within the Eastern Association. 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 on its 58th annual meeting May 19-23 the Rev. Wayne Dehoney, president of the Southern Baptist Convention, was present as a fraternal delegate. The president of 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 pp. 28.

A new organization called “American Baptist Laymen for Independence” reaffirms loyalty to the American Baptist Convention and expresses concern about our affiliations with the National Council of Church 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., Negro Fellowship, was told at the State C.E. convention of the Western Association at Herkimer by Mr. Malone who is pastored by Fawzia Drake in the Richburg Inspector.)

Pastor Saunders’ roommate of last year at the Colgate-Churchtown Divinity School, Mr. David Malone, is the assistant pastor of the 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 to make them think.” This 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 Baptist boys were overheard saying something, “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 for the Little Genesee, N.Y., group. 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 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 "Christian Fellowship" 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 delightful hour's program following a delightful hour's program following a delightful hour's program following a delightful hour's program following a delightful hour's program following a delightful hour's program following a delightful hour's program following a satisfactory 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.

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Accessions

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

Salem, W. Va.

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

Births


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 Richmond County, Va., and died March 29, 1965, in Fishersville, Va.

She was married to Charles H. Batson, who died Aug. 8, 1955, leaving five children: Charles, Marion, Florence, Martha and John W. Batson.


She was preceded in death by her son, Gerald, in 1935, and by two infant sons, one brother and one sister.

Mrs. Batson was an active member of the Seventh Day Baptist Church, of the Marlboro church only a year before her death.

Mr. Wade, was married to Charles H. Batson, who died Aug. 12, 1955, leaving five children: Charles, Marion, Florence, Martha and John W. Batson.


She was preceded in death by her son, Gerald, in 1935, and by two infant sons, one brother and one sister.

Mrs. Batson was an active member of the Seventh Day Baptist Church, of the Marlboro church cemetery. - J. E. W.