

# The Sabbath Recorder

Daytonians again had the privilege of attending the meetings of the Florida Chain of Missionary Assemblies January 18 to 20. These assemblies are held annually in 22 cities or districts in Florida, and bring missionaries from many parts of the world to address the audiences. There were missionaries here from Africa, Japan, Arabia, Nepal, India, Philippines and British Guiana.

We are happy to have so many of our northern friends with us this winter, and many who do not spend the winter here, come for Sabbath services part of the time. We hope many more will visit us. Church services begin at 10 a.m. with Sabbath School following. Prayer meeting is at 7 p.m. on Sabbath eve. The church address is 145 First Ave.

Pastor Davis is again conducting services at Tampa on the first and third Sabbaths of the month. The services are held in the University Christian Church, corner of 58th St. and 122nd Ave. in Temple Terrace, (north-east corner of Tampa). Sabbath School is at 2:30 p.m. followed by a worship service at 3:30. All who may be in that area will be very welcome at these services. — Correspondent.

## Marriages

Ellis-Clarke.—Howard Franklin Ellis, Lt., U.S. Army, son of Mr. and Mrs. Delmar B. Ellis of Stephentown, N. Y., and Roberta Louise Clarke, daughter of the Rev. and Mrs. David S. Clarke of Alfred, N. Y., were united in marriage by the bride's father, January 29, 1966, in the Alfred Seventh Day Baptist Church.

## Obituaries

Gilson.—Rodney Edward, son of Darrel E. and Harriet Cottrell Gilson, was born at Miami, Fla., Oct. 27, 1945, and died January 15, 1966, at Clarksburg, W. Va., following the crash of an automobile in which he was a passenger.

The Gilson family lived in Maryland during most of Rodney's life. He was baptized and became a member of the Washington Seventh Day Baptist Church.

He spent three years in the United States Army, serving with the medical corps in Korea and Santo Domingo. In September, he entered Salem College as a freshman.

He is survived by his parents, two sisters, Darlene and Margaret, and three brothers,

Herbert, Victor and Paul. All are of Cedarville, N. J., except Paul, who is stationed at Camp Lejeune, N. C.

The memorial service was held at the Marlboro Seventh Day Baptist Church, where Rodney's grandfather, the Rev. Herbert L. Cottrell, served several years as pastor. The service was conducted by the Rev. Elizabeth F. Randolph and the Rev. J. Paul Green. Burial was in the Marlboro Church Cemetery.

— J. P. G.

Livingston.—Hattie Viola Price was born July 29, 1875, at Savannah, Ga., and died at Carraway, Fla., Sept. 24, 1965.

She was twice married, and is survived by five children: Lewis and Ernest Wells, Mrs. Florence Dwyer, Mrs. Bertie Vinson, and Mrs. Eva Hilliard; 8 grandchildren and 6 great-grandchildren; also one brother.

Baptized in youth in the Church of Christ, "Aunt Hetty" united with the Putnam County Seventh Day Baptist Church by testimony in October 1957, and has been a faithful member, although she was seldom able to attend services due to advanced age.

Graveside services at Bardin Cemetery were in charge of a Baptist pastor, John Strickland, assisted by Deacon Alfred L. Blix of the Putnam County church. — C. A. B.

Mead.—Mrs. C. Esther Hull was born April 2, 1887, in Red Cloud, Neb., and died Feb. 3, 1966, while visiting her son in Georgia.

She was a charter member of the reconstituted Seventh Day Baptist Church of Daytona Beach and was a loyal member and faithful attender until the time of her death.

She is survived by three sons: D. Eugene of Valdosta, Ga.; Norris E. of Port Orange, Fla.; and Henry W. of Holly Hill, Fla.; a daughter, Mrs. Curtis W. Snyder of Lancaster, Calif.; and two sisters, Mrs. Elsie Matthews and Miss Edna Hull, both of Daytona Beach.

Funeral services were conducted by her pastor, the Rev. S. Kenneth Davis and burial was in Bellevue Memorial Park, Daytona Beach.

— S. K. D.

Stevens.—Amelia Potter Fenner, daughter of Elisha Potter and Harriet Smith Fenner, was born at Five Corners, near Alfred, N. Y., Oct. 3, 1877, and died at St. James Mercy Hospital, Hornell, N. Y., Jan. 27, 1966.

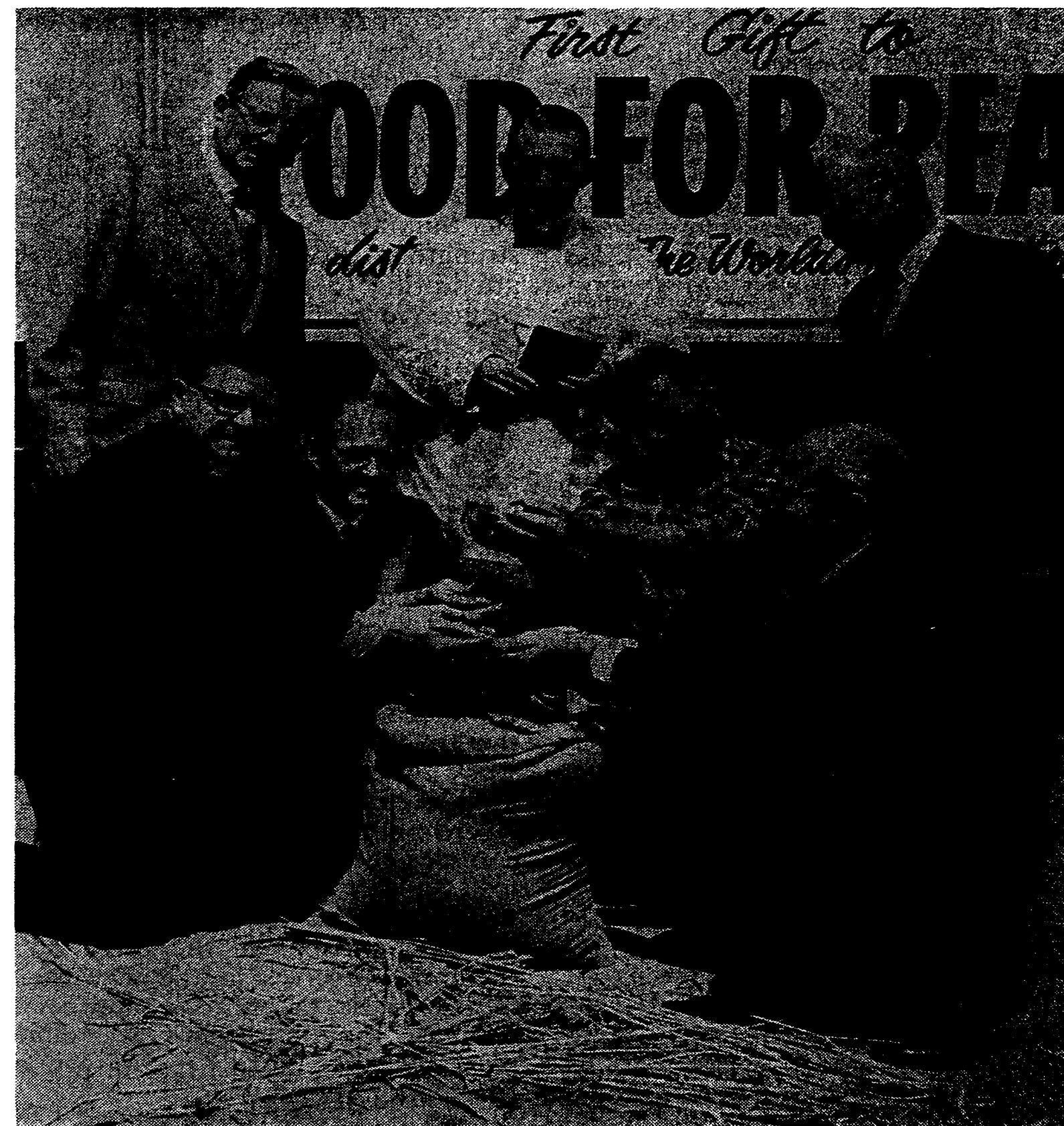
She joined the Alfred Seventh Day Baptist Church on June 3, 1910, by letter from the Alfred Station Seventh Day Baptist Church.

On December 14, 1909, she was united in marriage with Frank Winthrop Stevens of Alfred. Mr Stevens died in August 1955.

She is survived by one daughter, Hazel (Mrs. Kenneth Kane) of Mt. Morris, N. Y.; one son, Lyle G. Stevens of Dunsville, Va.; one brother, Edgar E. Fenner of Shinglehouse, Pa.; six grandchildren, and thirteen great-grandchildren.

Funeral and committal services were held at the Landon Funeral Home, Hornell, N. Y., Jan. 29, 1966, with the Rev. Hurley S. Warren, associate pastor of the Alfred Church, officiating. Burial will be in Alfred Rural Cemetery.

— H. S. W.



**What We Do for the Hungry We Do for Christ**  
**Then the King will say to those at his right hand, "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food . . ."**

# The Sabbath Recorder

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## Sabbath Foundations

There are two or three nationwide organizations that have as their purpose the preservation of the sanctity of Sunday either by promoting protective legislation or by persuading Sundaykeepers to improve their use of the day. This difference of emphasis between the major organizations is an important one as far as Sabbathkeepers are concerned. We have to watch carefully these legislative activities lest the majority should fail to recognize the rights of the minority and thereby sacrifice principle on the altar of expediency. On the other hand, most of us would say that the Sundaykeepers need and should be expected to have an organization of the other type — one that stresses the positive side of Sunday observance and tries to strengthen professed convictions without attempting to draw the government into protective and discriminating legislation.

A considerable amount of printed material from the Sunday League, an organization of the type just described, has come to hand. Much of it is well written and will do much to accomplish its purposes — more consistent church attendance and a better observance of the "sacred" day. To the person who has never really studied the Sabbath question it would seem wonderful. To the person who has studied the Sabbath and does not see any justification in the Bible for transferring the sacredness of the seventh day to the first day of the week the material also appears good — until it introduces the word Sunday — where Sabbath belongs. This almost unconscious transfer of Sabbath passages to a Sunday application makes us realize what a joy it is to get the full blessing of these portions of the Bible by taking them to ourselves in the way they were meant to be taken. We appreciate our Sabbath foundations as we guide our lives by His Word — not by a misapplication of it.

One little piece of literature has on one side a very interesting item by the beloved hymn writer Frances Ridley Havergal, "Twelve Reasons for Attending Church on a Wet Sunday." She points out the blessings and makes light

of the excuses. Her first reason is, "God has blessed the Lord's Day, and hallowed it, making no exceptions for hot, cold, or stormy days." Her tenth sentence reads, "My faith is to be shown by my self-denying Christian life, and not by the rise and fall of the barometer." We could benefit by her other suggestions, but how much more if they were strictly in accord with the Scripture. Number 12, for instance, is derived from Hebrews 4: 9 which speaks of the Sabbath rest in eternity. She says, "I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth."

The reverse side of this little tract prepared by the Lord's Day Observance Society of England and taken over by the Sunday League of Newark, N. J., is entitled "God's Word Says." It quotes three Scripture verses and one comment as follows:

"Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord."  
— Leviticus 26: 2.

"As his custom was, he went into the synagogue on the sabbath day."  
— Luke 4: 16.

"Not forsaking the assembling of ourselves together, as the manner of some is." — Hebrews 10: 25.

"The Lord Jesus went to church according to His habit — not according to the weather or His wardrobe, but according to the calendar and the clock."  
— James H. Snowden

## Who Says It Is Sin?

A good many Protestant leaders have been saying in the last few years that denominational division (lack of unity) is a sin. It is by no means a new thing to deplore the number of denominations, but everybody knows that this is not quite the same emphasis. Calling all lack of visible unity a sin is a bit different from pleading with like bodies that have split off from each other needlessly to try to get back together again. Taking their proof text from Christ's prayer in John 17 "that they all may be one" they

argue (by taking a pretty long step), that anything less than organic union of all churches is a sin. Accustomed as we have become to such words, we sometimes wonder if they have the ring of true confession or the knee-bending of really penitent praying. It sounds a little more like lofty, unrealistic idealism. However, we listen and wonder if we are doing all we should to promote better understanding and more co-operation among Protestant denominations.

Protestant leaders are not the only ones who are saying that lack of organic unity is sin. The Catholics are saying it too. The fact is that they have been saying it quite clearly since the days of Martin Luther. Somehow it sounds a little different when the same words are spoken by them. If we are made uncomfortable by Protestant leaders telling other Protestant leaders that they should confess the sin of preserving disunity, how much more uncomfortable or apprehensive we feel when Catholic leaders pick up the chant and remind us of our sin. It is like two quarreling people beginning to be reconciled to each other when a third party steps in and says, "You are both wrong and will not be right until you do it my way." Is the reluctance to be called a sinner by this third party unchristian? Not if our friends also were wrong in their application of this text.

Let us take a case. Among the papers that have recently come to the editor's desk is one entitled "Direction: Unity" (still in its first volume), which describes itself as a Biweekly Newsletter of Roman Catholic Ecumenical Activity published by the Bureau of Information of the National Catholic Welfare Conference, Washington, D.C. It is high-level stuff sent to Protestants for a purpose. Interesting? Yes. Informative? Yes. Revealing? Perhaps. In the issue of January 31 is an account of an address in Tokyo by the Rev. Thomas Stransky, C.S.P., an American stationed at the Vatican Secretariat for the promotion of Christian unity. He is quoted as saying, "Secondly, Christ wills that there should be but one witness through one 'family' to one



Gospel and to one world. Division is a scandal."

Who says it is a scandal or a sin that there is more than one church? Somehow it does make a difference who says it. If Protestants are saying it to themselves and Catholics are saying it to Protestants it may be on their part just another way of urging us all to come back into their fold. There is more than a suspicion that the ecumenism of Protestants and the ecumenism of Catholics are tending definitely toward becoming one and the same thing. Will this be utopia? Some of us still gravely doubt it. We are inclined to think that it would prove to be a far greater sin than that which we are now urged to whip ourselves for. In steering clear of fratricide shall we veer toward suicide? It could be the suicide of truth.

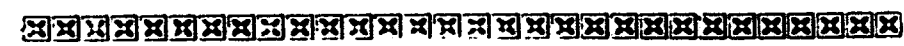
### There Is Unity

By Trevah R. Sutton

There is a unity among Christians even though there are those from within the church, as from the outside, whose cries are heard concerning a "divided church," the "sins of division," or other negative notes related to the church. In this world where doubts and skepticism are giving comfort to atheism and communism it is high time we Christians express the positive side of Christianity.

The world needs to know there is a unity of faith — the unity of belief that God exists and Christ is indeed God's Son and man's Savior. We evangelical Christians from within whatever branch of the faith to which we may belong need to declare our faith with positive voices supported by Christlike thoughts and deeds. Such unity gives the Christian his deepest experiences in the reality of the presence of God and Jesus Christ. In this unity our various denominational units of the church can best serve varying minds and personalities in the development of faith and service.

We should note how this unity is expressed in community crusades and co-operative programs. When Billy Graham was in El Paso a few years ago



### MEMORY TEXT

There remaineth therefore a rest to the people of God . . . Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

— Heb. 4: 9, 11.



churches from Baptists, Methodists, Disciples, Nazarene, and other bodies joined rank in an effort of united faith. This effort is reflected today in a stronger bond of faith in the community and deeper spiritual life in many of the churches — reflected in a deepened personal concern about other people.

Let us note the unity expressed in hymns and gospel songs contributed by many units of the church. For example, the Methodists sing "Majestic Sweetness" written by our own Samuel Stennett of England, and we Seventh Day Baptists sing hymns such as "Love Divine" penned by Charles Wesley, also of England, who with his brother John led a spiritual awakening resulting in the Methodist movement. Look about us and we see many other examples of unity among Christians.

We do have a unity of faith among Christians. It is a unity of Spirit with full freedom for various units of the church to worship, organize, and work as they separately or unitedly feel led of the Spirit of God. It is a unity that guards against conformity, authoritarianism, and disbelief. It is a unity within which we can share experiences and convictions in the spirit of love even as we may disagree.

### Year of the Bible

The annual budget of the American Bible Society, celebrating its 150th Anniversary in 1966, has grown from \$20,000 in 1816 to over seven million dollars for 1966. This amount will help meet the expense of translating, publishing, and distributing the 75 million copies of Scripture expected to be circulated during the Society's anniversary year.



### Statement of Christian Experience and Belief of the Rev. Nathan B. Thompson

Presented at the Council of Ordination on December 5, 1965,  
at Bowensville, Jamaica

I was born on the 23rd of December, 1933, in a thriving little village of Jackson Town, Trelawny, the seventh of a family of eight children. I was a sickly infant, I later learned, and it must have been this that helped to forge very tender bonds between my mother and myself. This was most fortunate for me, for I kept very close to her all during my childhood and thus learned many and varied lessons which might otherwise have been lost upon me. Although not a Seventh Day Baptist member, my mother possesses deep Christian convictions, and tried to instill right and godly habits in her children, presenting Jesus as Savior. The light at our family altar was always kept burning, and in memory I can still see her singing some of the dear old hymns. Her favorite was, "Where Is My Wandering Boy Tonight?" I grew up in the Anglican faith, and when in my teens I took active part as a Sunday School teacher. I studied my Bible and tried to live a good life, but I did not have that settled peace which only a born-again child of God can have. As a young man I did not engage myself in the popular vices of drinking, smoking, etc., but I still realized that something was lacking.

One Sunday morning during the preparations of my Sunday School lesson a conversation between my sister-in-law, a cousin of mine, and myself was entered into. This was about the validity of Job's story, Jonah and the whale, and such type of Bible stories. My sister-in-law expressed her doubts on such topics. She further mentioned lessons that were imparted to her in college which contradicted all such stories as myths and fables. Here I was struck — I found

myself faced with a crisis and this time it was my salvation. I could recall that the Scriptures speak of the last days in which men would turn the truth into a lie and saying there is no God. This caused me to make an analysis of myself by which I discovered that although I did not share her viewpoint I was yet a transgressor and rightly deserved equal punishment with my unbelieving sister-in-law. The first condemning thing was the Sabbath. This question became a sounding note which demanded attention. I was arrested. Upon this compulsion, I never went to church that Sunday and then decided to go the way of the cross.

It was through the preaching of Pastor C. S. Lyons that I came to a full realization of my dilemma. The question was before me: "I was not a Christian, not ready to meet Christ, what if I should die?" One Sunday night Pastor Lyons brought this situation into sharp focus, and then and there I made my decision to follow the Lord. This was in October 1952, and on Christmas Sunday of that year I was baptized by Pastor Lyons at Wakefield. Thus began my walk with God, and although I have been buffeted by the tempter, and many times my feet have well nigh slipped, yet I can truly say with the Psalmist David, "The Lord hath delivered me as a bird from the snare of the fowler," and "I will call upon His name as long as I live." My friends were somewhat surprised at my decision to follow Christ but their surprise soon turned to admiration when they saw that I was determined to seek higher things.

In 1953 I entered Crandall High School where I spent four years. During this period many and varied were the

challenges and experiences that presented themselves. The most was that of being a Christian minister. I was willing ever to follow the leading of the Lord but not too willing to be the man to lead. On graduating from Crandall I next received a year's training in the direction of leadership under the tutorship of Pastor Lawton. Four of us represented the student body: Pastor J. Anderson, Pastor J. Samuels, Brother B. Lewis, and myself. During this period I became more decided on being a spiritual leader. Next came the request of going out to different areas of the country for "practice preaching." I was assigned to Pastor Burke and during his year's supervision I derived many valuable helps from him as I observed his leadership. This, however, was not without another change. Pastor Lyons, my old Christian father, next became my supervisor. As I continue to serve in this gospel ministry, I cannot help comparing the examples of these Christian enthusiasts with my weak way of doing things; yet I hope that out of it all will come the blessing from God.

Changes continue to take place: I met Miss Mertel McDonald of Bartons, St. Elizabeth, and she consented to my proposals of being my wife. This vow was solemnized on the 20th of November, 1958. I do praise the Lord for her and count it a real blessing to have her continually. There are at present four children of the marriage — Donald, Diane, Douglas, and Dahlia. It is my desire that they too may be brought to know Christ as Savior. I had a period of two years, seven months in the St. Elizabeth circuit, serving as student pastor. I was next assigned to the Post Roads and Waterford churches, next to the St. Mary circuit of churches, a position I am still holding. Having received the call to ordination, my heart echoes the words of the centurion of old, "Lord, I am not worthy," but knowing that the Lord does not choose us because we are perfect but rather if we will yield ourselves to be used by Him, it is with mingled feeling, and a sense of deep reverence and gratitude, that I accept the new challenge to full and greater Christian service. I now

request the sincere prayers of all that I may be willing to give and not to count the cost: To fight and not to heed the wounds; To labor and not to seek rewards, save that which I hope to receive from the nail-scarred hand of my Master.

#### My Beliefs

**God:** God is the creator, sustainer, and supreme governor of the world, a spirit infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth. Though He is high and holy with "eyes that cannot look at sin," He loves the sinner and condescended to our low estate, sending Christ His Son to die on Calvary's cross to redeem us, and save us from the awful condemnation and punishment which were rightly ours because of man's first disobedience and its fruits. He is the Lord of history and directeth the affairs of men, setting up and putting down kings. The entire universe is His domain. He hath made all nations of one blood, and is no respecter of persons but accepteth true worshipers regardless of race, color or nationality. He hath revealed Himself to us through His Son by whom He will judge the world in righteousness. In Scriptures, God is sometimes referred to as Jehovah, the Holy One of Israel. The Psalmist says Holy and Reverend is His name. Because of personal convictions, I decline the title of Reverend, and if ordained wish to be called Pastor as in former times.

**Man:** Man was created by God in His own image, after His own likeness, and placed upon the earth to love, serve, honor, and obey God. In striking contrast to the other animals man has a never-dying soul, and will be called upon to give an account of Himself to his Maker on the Day of Judgment. Man is a rational being endowed with the power of choice, and guided by a conscience. It was by the misuse of this power of choice that sin entered the world and death also, but the infinite love of God bridged the gulf, and God's plan of salvation whereby we may be

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## The Church and Red China

By Leon M. Maltby

Those who were listening to the radio or reading the daily papers on February 23 caught such statements as this, "The church urges the admission of China to the United Nations." The statement was usually followed by a sentence to the effect that the General Board of the National Council of Churches, representing 40 million church members had on that day recommended the admission of Red China and the possible diplomatic recognition of the Chinese government by the United States.

Whether or not the headline writers were justified in giving the impression that the church as a whole had spoken or that this was the voice of 40 million Protestant and Eastern Orthodox Christians may be debatable. Nevertheless it is an impression that has been given and one that has been fostered by the NCC in spite of disclaimers attached to most of its controversial statements of the past few years. The General Board is the policy-making board of the NCC and its pronouncements are official. The only higher, more representative body is the General Assembly which meets every three years.

Some denominations have taken pains to point out that although they have representation on the General Board it cannot speak for them except when their conference, convention, or council of bishops has taken a similar stand. However, their numbers would be counted in making up the 40 million members of the thirty denominations in the NCC. As for this statement of February 23 being the voice of the church, it manifestly is not. Many of the major and some of the minor denominations are among the thirty, but the largest Protestant denomination (over 10 million) is not in the list, and everyone is aware that thirty makes only a small fraction of the total number of smaller national bodies. For example, there is only one Sabbathkeeping group in the NCC.

How does it come about that the General Board makes these statements

in the realm of U. S. government policy? The most obvious answer is that the majority of those in attendance have voted according to conscience in the matter. Denominational representatives probably have not been instructed by official action of the bodies they represent. Actually there is usually a rather lengthy process back of the vote, an opinion-molding procedure and a clearing of hurdles that has been going on in some cases for a number of years. In the present case it is noted that a number of subsidiary conferences sponsored by the NCC have made pronouncements from which the parent body has, up to the present, disassociated itself. Back in 1958 the World Order Study Conference made a similar proposal on China. The General Board at that time took no action. Another meeting of the World Order Conference held in St. Louis in December 1965 made the recommendation which has now been adopted and has become the official statement of the board.

Some commentators have called attention to the fact that the quorum requirement of the 270-member board is only fifty and that statements purporting to be the voice of 40 million can be made by just over half the quorum. In this case the vote was 90 to 3 in favor of the wide-ranging policy statement on China.

Another item of information about policy statements in general is that they do not spring full-flowered from the composite thinking of the conferences in which they seem to originate. Most of them are staff written to begin with and then discussed, possibly modified, and adopted. This procedure is, of course, to be expected. It is the way to expedite things. Why hire a staff and then expect nothing from them in the way of leadership and writing?

There are two philosophies of the function of the National Council and its General Board. One is to speak in behalf of its constituent bodies, giving them a united voice. The other is to

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**Summary of Services**

**Rendered in Jamaica**

**by Pastor Duane L. Davis**

Following a month (Jan. 6-Feb. 6) of strenuous but very satisfying "dedicated service" in Jamaica, the Rev. Duane L. Davis stopped in at Westerly, R. I., for a day of visiting and counseling with Missionary Board members while en route to his home at North Loup, Neb.

Leaving Kingston, Jamaica, airport Sunday noon, February 6, he arrived at the New York airport a few hours later and changed planes arriving at Westerly about 8 o'clock that evening. A special meeting of the Missionary Board was convened on Monday evening, February 7, and Pastor Davis continued on his way to North Loup early Tuesday morning, arriving there safely the same evening.

The Rev. Joe A. Samuels, corresponding secretary of the Jamaica Conference, had written concerning the warm welcome extended to Pastor Davis by many friends who recalled his first visit in 1961 when he served as exchange pastor during the Rev. Leon R. Lawton's furlough. Pastor Samuels wrote, "Gratitude must be expressed to his home church for permitting him to come to us again . . . It is hoped that this is the first of what may be called 'A Programme of Visiting Missionaries' to assist in the work here, being sponsored jointly by the American Missionary Board and the Jamaica Conference."

During 30 days (5 Sabbaths) spent in Jamaica the following services were rendered, under the direction of the Jamaica Conference Board: 14 sermons preached, 11 addresses given to church groups, 42 visits and calls recorded in personal homes, helping with dedication of new church property and ground-breaking ceremony at Niagara, and visiting 24 Seventh Day Baptist churches or branch-churches.

Pastor Davis was entertained in five Jamaica homes overnight, other nights in Mr. and Mrs. Courtland Davis' home.

Two one-day meetings were attended with the Seventh Day Baptist pastors and the Conference president. One all-day meeting was conducted for 10 prospective ministerial candidates. He attended and assisted with others in the organization of the Ebenezer Circuit at Blue Mountain — 3 days and 3 nights. He attended several other meetings, including the Day of Fasting and Prayer at Font Hill, and assisted in 2 church communions, 1 home communion, 2 baby blessings, and 1 wedding.

Pastor Davis spent several days in the Jamaica Conference office, assisting Corresponding Secretary Joe Samuels and discussing the work of the Jamaica churches with him. Visits and/or conferences were held with every pastor of the Jamaica Conference, the Conference officers, and several laymen of the denomination.

**Joys of Life at Makapwa**

By Supervisor F. Mazingah

Mercies of healing are experienced every day here. In spite of our hospital being small, still God is working miracles through the medicine and the services of our doctor, Dr. Victor Burdick. People in the villages have learned to know and to love our doctor, for he is always willing to go out whether it be day or night, to carry patients to our hospital.

Every morning and evening our patients are given the Word of God. Songs are taught to them, and they sing them with joy in spite of their sicknesses.

Every Sabbath afternoon special prayers for the patients are rendered by referring to individuals. The people asked to pray are always asked to focus their prayers especially on the patients, asking God's power of healing. So we believe that this is the source of all these miracles of healing.

The Station proposed a plan of training a driver, and by this time somebody is being trained so as to help us carry patients to Malamulo Hospital if necessary, but particularly to carry those who need the doctor's help to the hospital here at Makapwa.

Among our workers there seems to be good fellowship. Every morning before the day's duties are carried on, a prayer is offered asking for guidance, love, and protection from injury. Most of them seem to do the work with zeal and willingness. Most of the workers are present every day except for a few.

On one Wednesday, during the Wednesday prayer time some workers were willing to join themselves with a few people who were doing a self-help project on Pastor Mungoni's house. Windows, walls, and doors of the pastor's house were painted on a self-help project by the Makapwa Christians. On this day a wonderful practical example of love, fellowship, and oneness in the Lord's work was effectively and efficiently taught to our people by Mrs. Victor H. Burdick, who played a very active part in this self-help project. She showed the people how anxious and willing she was to participate in such projects, if our Christians would really learn to adopt the self-help spirit to become a part of their character, and even to teach it to their children. This she demonstrated not only by her enthusiastic participation in the work, but she also vividly taught our inexperienced people how to paint.

Yes, this is the most effective and most appealing method of teaching to us. Such kind of teachers even in school no doubt produce more efficient and capable students. We are not stationary and stagnant at Makapwa, but are going ahead in great joy and gladness.

The spirit of unity, respect, loyalty, love, and fellowship among our white and black workers for the Lord, not only brings a bright atmosphere at Makapwa, but also a great joy of love in the service of the Lord.

Many years ago, people from afar coming by train to the hospital, used to drop off at Sandama, and walk for a distance of two miles. But now the Malawi Railway's superintendent was asked to let the Pick Up Train stop at Makapwa. This was agreed and now we have the Pick Up Train stopping right at our Station. This is the easiest transport for sick people coming to Makapwa Hospital.

The road from Makapwa to the main road is being improved, so that sometime in the near future, buses will be coming to Makapwa, which will be very good. This will be a great joy to us and the community when this becomes a reality.

May God the Father, and the living source of love, peace, unity, respect, strength, and fellowship in His work, continue to care for us so that through men His name may be glorified.

**Mexico Visit Appreciated**

A letter from the Rev. Homer Martinez Gonzalez, leader of several Seventh Day Baptist groups in the area of Durango, Mexico, wrote to Plainfield shortly after the brief visit of President Marion Van Horn and Director of Evangelism Leon Lawton. He expressed the great appreciation of the people for the visit which came at the conclusion of the trip which started with visits to the churches in eastern states of Mexico that are under the leadership of Rev. Elias Camacho (see story on p. 9, Feb. 21 issue).

Mr. Martinez says, "They really worked during their stay here, visiting even the smaller villages where we have work . . . I must say that each one of their sermons was of great inspiration to our people. They learned to love them so much. On the other hand, we feel sorry that due to our limitations, our work still looks so small. But we have faith the Lord can help us more in the days to come."

The leader goes on to say that for economic reasons he feels that he must bring his family back to the United States for a time. He expressed confidence that during his absence the local leaders could carry on the work.

**Methodist Mission Giving**

In 1965 there was a slight increase in total mission giving of Methodists, a board official reported. But the per member giving per week averages less than 7 cents. Methodist missionary recruitment dropped somewhat in the last five years.

## Let Us Have Compassion

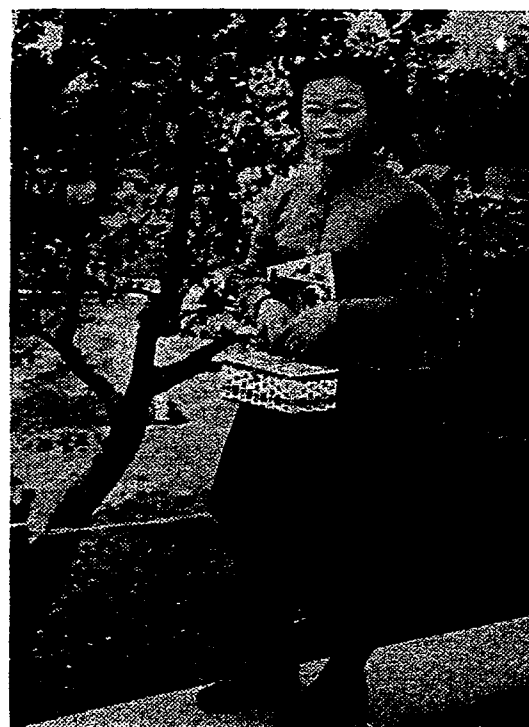
By Mrs. Charles Wheeler  
Nortonville, Kans.

A missionary visited our church many year ago and told thrilling stories of her Christian work with the Chinese people. She had a display of many Chinese articles, but the one I remembered best was a beautifully colored fan. This missionary was Rosa Palmborg. She was a woman with a vision and she had worked hard to make it come true. She impressed me greatly with her stories because they expressed a wonderful love for people and God. Her visit gave me the desire to be like her, but the years passed and the dream faded and became forgotten.

Four years ago as I was reading a magazine, a Korean child's picture caught my attention. The caption under the picture read: "Won't you love me and be my parents?" The article stated that only \$10 per month would feed and clothe this child. It was asking Christian American people to sponsor Korean children who had been left homeless and without parents. War, disease, and poverty had left Korea in despair. Children roamed the streets in dirty rags, begging for food and sleeping in doorways or any place they could find. They had no one to care for them, they ate like animals — if they ate at all. They were full of disease and hatred. The article brought back memories of Rosa Palmborg. Here at last was my opportunity to be like her, even though it would be in a very small way.

I wrote for material and stated that we would support a Korean child. What a happy day for us! The blessings we received from the warm letters of our Korean daughter were many. Her name was Nah Ae Joo and she lived in an orphanage run by Korean adults of Presbyterian faith. She attended public school and was learning about Jesus' love in church. Her letters were interesting for they told of her life at the orphanage, the climate, crops, and customs of Korea. She told of her desire to learn to play the piano that she might play for the children to sing hymns at church.

We sent money for lessons, but found no piano was available. She took lessons on the church organ and the minister gave her lessons two hours daily. The organ was the old type that one pumps with the feet, but Nah Ae Joo worked diligently and her dream of playing hymns was realized.



This is a typical letter we received from her.

"Dear Mom and Dad,

"I was so thrilled when I received lovely cards and pictures of my American family. I am very proud of them. Please give love to all.

"Through the correspondence, you and I can be closer though you are many miles away. Mom and Dad, to me, it is the most pleasant thing to get letter from you and to write to you. I feel your love and warm care through letters.

"I think I am the happiest child in the world for I have nice and kind parents like you. I know very well how much you love me and help me in sponsoring me.

"Well, I will close for this time. Mom and Dad, I am sure you will make me happy again with your love in letter. I pray for you always.

Your loving child,  
Nah Ae Joo."

The sponsoring of this Korean girl has made me wish that our denomination might have a Seventh Day Baptist orphanage in Korea. Here is a land that needs the knowledge and security of

Christ and His love. What an opportunity for the spreading of the gospel and the Sabbath truth. Why couldn't Seventh Day Baptists in America support such an orphanage and orphans? There are those in Korea that are striving to teach the Bible and the Sabbath. Perhaps we could work through them to make such a missionary project possible.

In Matthew 25:40 we are told, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We cannot all go to the missionary field, but this would give us the chance of being a missionary at home. Korea is a new field, a new endeavor in which Seventh Day Baptists could go forward for Christ.

Would you support such a plan? Would you sponsor a homeless child?

Perhaps this is only a dream, but I know that we as a denomination could make it come true. May we make it a project of prayer and then strive to do something about it. We who live in a land of plenty are so reluctant to share with those who have nothing.

Christ died for you, but all that He asks is that you live for Him.

### Statement of Belief

(continued from page 6)

redeemed was brought to fruition through Jesus Christ, His Son.

Man must accept the salvation God offers, and be saved or reject it and be eternally lost. There is no way of escape save through the blood of Jesus Christ. The task is laid upon "born-again" men to spread the Gospel of "repentance toward God and faith toward our Lord Jesus Christ" and to bring the lost into the fold of God, before the great and terrible Day of Judgment.

**Christ:** Christ was God incarnate in human form. He is the center of history and His coming was the central event of all history. The Old Testament sets the stage for it, the New Testament describes it. As a man He lived the most strangely beautiful life ever known, the kindest, gentlest, most patient and most

sympathetic man that ever lived. It is said of Him and of no other, that if all the deeds of kindness He did were written, the whole world would not contain the books.

He died on the cross to take away the sin of the world, to become the Redeemer of men. Then He rose from the dead, is alive now, not merely an historical character but a living person, the most important fact of history and the most vital force in our world today. Our eternal destiny is in His hand. Our acceptance or rejection of Him determines for each of us eternal glory or eternal ruin; heaven or hell.

**Angels:** Angels are a supernatural order, created by God. Scripture suggests angels are higher than men ("man made a little lower than the angels"). There are good and evil angels. All were created perfect, but Lucifer and his following, because of transgression, fell. The Bible says, "God spared not the angels that sinned . . . delivered them into chains of darkness." Good angels are ministering spirits to them which shall be heirs of salvation. They execute God's will, are given charge over His elect. According to Jesus' words, there seems to be an organized army of angels; He speaks of "twelve legions of angels." Sometimes angels are sent by God to execute punishment on His people or on the ungodly, e.g., plagues of Egypt; destruction of Sennacherib's army; pestilence sent by God when David numbered the people; or on missions of deliverance, e.g., Daniel said the Lord sent His angels and shut the lion's mouth. An angel opened the prison door for Peter. At the end of the world the angels will be the reapers. One archangel, Michael, is mentioned in the Bible. Man is not to worship angels. John was rebuked in his vision for attempting to do so. One writer says, "When we sing redemption's story the angels will fold their wings, for they have never felt the joy that our salvation brings."

**Holy Spirit:** The Holy Spirit is the third person of the Godhead, one in essence with God and Christ, referred



to as the Comforter, Spirit of truth. Jesus said, "If I go not, the Comforter cannot come." The Holy Spirit is recognized as God, the attributes of God are ascribed to Him, such as life, truth, holiness, omnipresence, omnipotence, omniscience. He does the works of God such as creation, regeneration, resurrection. The Holy Spirit receives honor due only to God. He is associated with God on a footing of equality both in the baptismal formula and apostolic benedictions. In the Old Testament, He is referred to as "the Spirit of the Lord," and "Angel of Jehovah." The Holy Spirit is inseparable from God and Christ as such. They are mystically fused into one Mighty Being. The Holy Spirit designates that distinction in virtue in which God is related to the Father and the Son and is sent by them to accomplish the work of renewing the ungodly and of sanctifying the Church. "He came sweet influence to impart, a gracious willing guest, where He can find one humble heart, wherein to rest."

"And every virtue we possess, and every victory won,

And every thought of holiness, are His alone."

My beliefs are those expressed in Seventh Day Baptist "Statement of Beliefs" along with the above mentioned, and, to add, I accept foot washing as a commandment from Christ which should be respected along with the Ten Commandments given to us.

### God Is Alive

The National Council of Churches has developed a series of TV spot announcements in color for nationwide distribution to carry into millions of homes the simple message that "God is alive, loving and caring for all people."

The spots were produced for the BFC by the Radio and Television Division of the United Presbyterian Church in the U.S.A. at a cost of \$41,000 including distribution. The total cost was assumed by the Presbyterians. The six spots will begin to appear in April.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

### Annual Division Meeting

It was the privilege of Secretary Zwiebel to participate in the annual meeting of the Division of Christian Education of the National Council of Churches in Christ in America in Louisville, February 13-18.

He was active in the workings of the Program Board of the Department of Educational Development, the Section on Administrative and Leadership, and the Section of the National Denominational Executives in Christian Education.

Service was rendered as chairman of the Memorials Committee of the Program Board, and as a member of the Nominating Committee of the Executives Section. The privilege of serving on the Nominating Committee of the Administration and Leadership Section had to be refused because of conflicting meetings of the two sections.

The Department of Educational Development is still in the throes of reorganization, but progress was made in building its work structure. Work that has been accomplished and proposals for future work were reviewed and proper action taken.

The sections dealt with the theme "The Person in a Technological Society." In the Administrative and Leadership Section, we listened to Mr. Harold Rodes, president of General Motors Institute, Mr. Ralph Helstein, president of the United Packinghouse Food, and Allied Workers, AFL-CIO, and the Rev. Myron B. Bloy, Jr., chaplain of the Massachusetts Institute of Technology. The first two spoke on the great advances in technology and how it influenced the minds and manners of administration and labor, while Mr. Bloy spoke of experiences on the MIT campus and the attitude of students in the technological society toward religion.

Table discussions under the direction of Dr. Campbell Crockett, dean of the Graduate School, University of Cincinnati, caused all of us to think of the direction that the church should take

in helping all who are caught up in cybernation, automation, and enforced leisure.

Dr. Helstein stated that education must be reshaped in a city like Chicago where in many instances the fourth generation is born on relief, where a model income is in the neighborhood of \$6,000. He reminded us of the day when if the boss patted you on the back, it was not to tell you what a fine guy you were, but to see if you were working hard enough to soak your shirt with sweat. He suggested that this is no longer so in many industries. Automation with computers doing so much of the work has brought this about. He said that the Christian principle of service to man should be the first aim of man and not productivity, and that cybernation can make this possible.

Dr. Rodes in speaking about the great advances in technology, stated that all professions have changed, and all of society must adjust — all education, including Christian education must modernize or go the way of all organic matter.

In speaking about the relationship of politics to life he stated that if trends continue Russia will become the greatest capitalistic republic on earth, and the United States will become the greatest socialistic nation. Christian teaching must deal with current trends, and exert a force for what we believe to be the better way.

To try to report on all of the speeches and business that transpired would weary our readers. I think it can best be explained that I receive the same feeling of awe, inspiration, and exhaustion that is received from attending our General Conference. To work on tasks common to all Christians, to experience the earnestness of the great leaders of the Division, to hear the cries for deliverance from the shackles of suspicion and stubbornness as we worshiped God together — these send us home to try harder than ever to bring all of mankind into the grand and glorious king-

dom of God. It is a rare privilege indeed to be a part of it.

It will be some time until the report of the annual meeting is off the press, but if there is anyone of our denomination who desires to read it when it comes, you may contact the secretary. We have copies of meetings of other years for loan, however, we must be sure to get them back.

### Young Reader's Bible

A new publication of the Revised Standard Version of the Bible has just been released by Cokesbury Press for young readers of the Holy Bible. Large in size, this Bible features helps to understanding the whole Bible. There is an introduction to each book immediately preceding the book. Most of the printed word is in type that is easy to read and is spaced so that the page does not look too black.

Each book is outlined with subject headings inserted into the text.

There are 8 full pages of beautifully colored maps.

Periods of Bible history, persons and events of Bible history, and the probable writing period of each book are arranged in time-lines.

There are more than 300 illustrations in two colors.

This Bible will make a magnificent gift to a young person, and may be used with profit by anyone. The page size is 8 x 11½. The Bible sells for \$5.95.

### Junior High Conference

We are pleased to announce that the director for Junior High Conference at General Conference is Mrs. Albyn (Virginia) Mackintosh. Mrs. Mackintosh is an active member in the Los Angeles Seventh Day Baptist Church. Our Junior High boys and girls are assured of a challenging and inspiring program at General Conference in August.

"When a man is rich, God gets a partner or the man loses his soul."

## ECUMENICAL NEWS

### WCC Pledges Famine Relief

An appeal to the member churches of the World Council of Churches made in the early part of the annual meeting of the Council's Central Committee February 8-17 in Geneva, Switzerland, brought immediate response from the churches.

Pledges totaled \$165,800 toward a goal of \$3 million for famine relief in India and \$50,000 in Africa.

Germany has pledged \$125,000 for India. Switzerland and New Zealand also will contribute funds, and Finland has pledged \$3,000 worth of dry milk for the Asian nation. Germany also plans to give \$12,500 for Africa.

### Four New Members for WCC

Applications for membership in the World Council of Churches from four churches in Europe, Africa, and South America were approved by the Council's Central Committee in annual session February 8-17, in Geneva, Switzerland.

Seeking full member status are the Orthodox Church of Czechoslovakia, with 400,000 members; the United Church of Zambia, with 30,000 members; the Malagasy Lutheran Church with 252,000 members, and The Episcopal Church of Brazil, with 40,000 members.

The World Council now has 214 member and eight associate member churches. "Associates" are those churches with a membership less than 10,000.

### WCC Theological Fund

Dr. C. H. Hwang of Taiwan has been named as associate director of the Theological Education Fund of the World Council of Churches.

Working from the London office of the T.E.F., Dr. Hwang will have oversight of the fund's services to theological schools in Hong Kong, Japan, Korea, Malaysia, the Philippines, Singapore, Taiwan, Thailand, and the Pacific. He will visit seminaries in these countries, confer with their staffs and help them develop higher standards in their preparation of an effective Christian ministry.

## The Church and Red China

(continued from page 7)

speak to the churches — to the conscience of all church people, to the government of the nation, and to the problems of the whole world. Sometimes it is not quite clear which philosophy of action is being used. It appears to this writer that at present much more emphasis is being placed on telling our own government at its various levels what it ought to do.

What does the individual, the local church, or the church body as a whole do if there is disapproval of the pronouncements coming from the General Board? Perhaps not much. Protests can be written; representation can be changed; membership can be re-evaluated, or the dissenters can hope that the pronouncement itself will not be given more consideration in government circles than is warranted. Of course the important thing for every Christian to consider is how much time he should personally give to matters of this kind in relation to his primary work of fulfilling the Great Commission of his Lord (Matt. 28: 19, 20).

### SABBATH SCHOOL LESSON

for March 19, 1966

#### Christian Involvement in Community Welfare

Daily Bible Readings

1. "Faith Without Works Is Dead" — James 2: 1-17.
2. A Spirit Endowed Ministry — Luke 4: 16-21.
3. Proof of the Messiah — Luke 7: 11-23.
4. "Let Love Be Genuine — Romans 12.
5. The First Christian Relief Committee — Acts 6: 1-6.
6. Personal and Family Responsibility — 1 Timothy 5: 1-16.
7. The Test of Love — 1 John 3: 11-18; 4: 17-21.

THE SABBATH RECORDER

## Accepts Call to Rhode Island

The Rev. S. Kenneth Davis, pastor of the Daytona Beach church and the Tampa branch, has effectively extended the service of the church to all of Florida and nearby states and has developed a directory with 193 entries, representing perhaps twice that number of people. It is now announced that he has accepted the call of the Pawcatuck Church at Westerly, R. I. The bulletin of the northern church informs its readers that he plans to move his goods in mid-July and begin his work there after Conference about the first of September. In the Westerly pastorate he will succeed the Rev. Earl Cruzan who has accepted a call to Milton, Wis., effective next July.

### NEWS FROM THE CHURCHES

ADAMS CENTER, N. Y. — Last fall several wedding anniversaries were celebrated by holding open house at the church. There was a 40th for Gerald and Delberta (Witter) Greene, and a 30th for pastor and Mrs. Delmer Van Horn, and a 50th for Mr. and Mrs. Gilbert Horton.

One of the highlights of the year was our Homecoming Sabbath, November 27. Gareth Greene of Binghamton was guest speaker of the morning with Arden Greene as soloist. After a fellowship dinner a skit depicting the early founding of one of our early Seventh Day Baptist churches was presented by the choir. Letters were read from nonresident members and many others who were former members or affiliates. A number who had not attended the home church for a long time were present and spoke briefly. An inspiring talk was given by Miss Connie Reed.

The first weekend in December our church sent laymen to De Ruyter in a pulpit exchange. The worship service was led by Mrs. Alfreda Shippee with Mrs. Gerald Greene giving the sermon, one written by her father, Rev. E. A. Witter, "What Think Ye of Christ?" The boys quartet of Adams Center church (Darwin Van Horn, Darwin Shippee, Robert Shippee, and Benny Roberts) sang.

March 7, 1966

Our Community Board of Christian Education planned a Candle-lighting Service held at our church on December 22 featuring two laymen from neighboring churches and their choirs for special music with our own very capable organist, Mary Ellen Reed, at the organ.

Our youth group took over the morning worship on February 5. Miss Ruth Ellis and the pastor spent much time assisting the three speakers with their sermons. This youth group, only six in number, is active and its members are developing beautifully under their leadership.

The Rev. Loyal F. Hurley, head of our Missionary Committee, arranged for the Rev. Paul Burdick to come to Adams Center on Sabbath, Feb. 12, bringing us the morning message. Everyone was glad to hear the message of this former pastor. Some old friends from the community joined with us after a fellowship supper to hear about the work in Malawi.

Due to so many of our Ladies Aid members working or ill we have not been able to function as we would like to; but with better health and better weather we hope to resume soon our activities.

We share our pastor with the Syracuse church every second Sabbath of the month. Our laymen try to have the service at home in his absence. It really is good for us to have to do this once in a while.

The church has called Mrs. DeChois Greene and Mrs. Gerald Greene to become deaconesses, their ordination services to be held at a later date.

We sorely miss the Albert Gilmores living in Plattsburgh and the Allan Gilmores in Jonesville. The moving of the Judson Greene family to Florida has also left a hole in our congregation. We will be happy to have our Florida vacationers back in the spring.

— Correspondent.

CRITES MOUNTAIN, W. VA.—Correspondence from Clifford Beebe, who has pastored the flock at the log cabin church on Crites Mountain tells that in his absence Ruth Sartin, a high school senior, has been trying to keep up



# The Sabbath Recorder

meetings in spite of severe weather, deep drifts, and some opposition. He reports that when the roads are open again his son Paul of Clarksburg, and Pastor Francis Saunders of Lost Creek hope to visit the group. Clifford and Clara Beebe are residing in the Carraway parsonage until April. Their address: R 1 Box 242, Palatka, Florida 32077.

**PUTNAM COUNTY, FLA.**—Although the Carraway church has been without a pastor services have been kept up by the deacons. The northern Florida location has some cold weather and the church building is without heat, so a few services have had to be cancelled. Attendance on February 12 was twelve.

**PLAINFIELD, N. J.**—Our Mission 66 program, "Involvement in Christian Service," was launched under the direction of our missionary, General Secretary Alton Wheeler, on the Sabbath of January 15 and 29 and February 5. Each morning worship service was followed by a fellowship dinner. At 1:30 brief devotions were led successively by Mrs. E. J. Parker, Mrs. Arthur Paquette, and Mrs. Alton Wheeler. Next came the Bible study workshop conducted by our missionary, who gave many valuable teaching suggestions resulting from his long experience in conducting evangelistic Bible studies in people's homes. These training sessions for witnessing also included much helpful background material and the use of visual aids. The home Bible studies should cover a period of three or more years to be most effective, he said, and should be conducted on an "each one teach one" basis.

Secretary Wheeler also led the group in evaluating our church's involvement in Christian service during the past year. The final session ended with a discussion of how the various committees could further implement the suggestions made at our planning session last September.

On January 29 we were fortunate to have Ronald Davis with us. He spoke to the Sabbath School on our work in British Guiana and also gave an interesting children's message in church on the same subject. On February 5 we had a number of visitors, including Mrs. George Main, Mr. and Mrs. Rex Ayers, Mr. and Mrs. Fred Ayers and family, and

the ministerial students, Rev. Leroy Bass, John Conrod, and Edward Sutton.

The Junior Christian Endeavor had a supper and party following their meeting February 12. The Youth Fellowship attended a Christian Endeavor basketball game and rally in the Avenel Presbyterian Church that evening. A former Rutgers football player was the speaker. —Correspondent.

**ASHAWAY, R. I.**—On the eve of December 11, the Christmas program was presented by the Sabbath School under the very capable direction of Miss Ruth Wheeler. This was well attended and thoroughly enjoyed by all.

January 2, our church held its annual meeting which was preceded by dinner. The same officers were re-elected. Reports of all committees were most gratifying.

On Sabbath of February 5, the morning worship service was in charge of the young people. Each one performed his assignment in a creditable manner; we are very proud of our group.

The Ladies' Aid Society is very active with various money-raising projects.

We are now engaged in special meetings held the last two weeks in February. The Rev. Alton L. Wheeler, general secretary, is conducting these.

—Correspondent.

## Marriages

**Severance-Hawley.**—Miss Peggy Hawley, daughter of Mr. and Mrs. Henry Hawley, of Arcadia, Neb., and C. Brice Severance, son of Deacon Cecil F. Severance of North Loup, Neb., were united in marriage at Arcadia, on January 30, 1966, by Pastor L. Wayne Babcock.

## Obituaries

**Davis.**—Mrs. Alice S. (93), daughter of Smith and Sarah Sayre Sheppard, was born in Lower Hopewell Township, N. J., and died after a brief illness, February 17, 1966. She was the widow of the late Harry C. Davis, a local farmer, who passed away in 1940. Surviving are: two sons, David S. and Percy C. Davis, both of Shiloh, N. J.; eight grandchildren; six great-grandchildren; also a sister, Mrs. Elizabeth S. Lewis, Paoli, Pa.

Mrs. Davis was a member of the Seventh Day Baptist Church of Shiloh, and was active until recent years.

Funeral services were conducted by her pastor, the Rev. Charles H. Bond, at the Shiloh church on Sunday, Feb. 20, with burial in the Shiloh Cemetery. —C. H. B.



## Conference in California

The 1966 Seventh Day Baptist General Conference meets on the campus of Redlands University in Southern California August 15-20. The adequate facilities of these buildings and grounds not far from our Riverside church should make many look forward with keen anticipation to this time of spiritual refreshing and participation in decisions for denominational growth at home and abroad.