

Accessions

Alfred, N. Y.

By Baptism:
Stephen Crandall
William Jacox
Audrey Reid
Christine Snyder
Gerald Snyder

Milton, Wis.

By Testimony:
Leroy Hoff

By Letter:
Mr. and Mrs. Lawrence Leach
Mr. and Mrs. Carroll Loofboro
Susan Loofboro
Linda Loofboro
Warren Loofboro
Neal Loofboro

North Loup, Neb.

By Baptism:
Norma P. Davis (Mrs. Rolland)

Obituaries

Ayars.—Lavinia A. Munro, daughter of Charles and Laura Leach Munro, was born May 21, 1888, at Jasper, Ark., and died April 5, 1966, at her home at Marlboro, Cumberland County, N. J. She was a deaconess in the Marlboro church.

The daughter of a minister of the Seventh Day Church of God, at the age of 14 she professed her faith in Christ and was baptized at Gentry, Ark., by Elder James Hurley. She completed her education at the Seventh Day Baptist School at Fouke, where she lived in the home of the Rev. and Mrs. G. H. F. Randolph. She taught school in Fouke and other neighboring communities.

At Fouke she became acquainted with Mr. and Mrs. Luther Davis, who had gone from Shiloh, N. J., to that mission field to teach in the school. After the Davises returned to New Jersey, they invited "Vinie" to come and work for them. She lived with them at their farm home from 1916 until her marriage. She transferred her membership to the Marlboro Seventh Day Baptist Church.

On July 31, 1918, she married Albert C. Ayars of Marlboro. Together they spent the next 48 years, living on various farms in the vicinity of Marlboro and in their own home near the church.

In 1944 her deep Christian faith and loyal service to her Lord and church were recognized by the Marlboro congregation as they elected her to the office of deaconess. Her faithful service as a spiritual leader continued to the time of her death. Her special interests were in children and in temperance work. She was highly respected in both church and community.

Surviving in addition to her husband are five sisters: Mrs. William Compary of Fresno, Calif., Mrs. Larry Maguire of Monroe, Ore., Mrs. Milton Rodebough of Orange City, Fla., Mrs.

Edward Rankin of Marlboro, and Mrs. Otto Lydy of Marcola, Ore.; three brothers: Charles H. Munro of Oregon City, Ore., the Rev. Horace Munro of Stanberry, Mo., and Lee L. Munro of Pratt, Kan.; two daughters: Mrs. Norman Davis of Quinton, N. J., and Mrs. Paul Amaranto of Marlboro; three sons: Fred of Lansdale, Pa., Herbert of Fort Devens, Mass., and Howard of Cincinnati, Ohio; 15 grandchildren and 7 great-grandchildren. She was preceded in death by two children, Charles and Elizabeth, who died in childhood.

The memorial service was held from the church with the Rev. J. Paul Green officiating. Burial was in the Marlboro Church Cemetery.

Cartwright.—John C., son of Jonathan and Martha Jane Putnam Cartwright, was born at Cartwright (now New Auburn), Wis., Aug. 31, 1879, and died April 1, 1966, at Community Hospital, Edgerton, Wis., following a brief illness.

John's grandfather, David Warren Cartwright, was a first settler in the town that is now New Auburn; was the author of the book "Western Wild Animals," and was a trustee of Milton College for several years.

On October 13, 1900, John was married to Elizabeth Tarpley in Milton, Wis. They observed their 65th anniversary in Milton last year.

A talented stonemason by trade, Mr. Cartwright helped lay the stone for the Milton Seventh Day Baptist Church. In the years before his retirement he worked for the Burdick Corporation in Milton. He was appreciated by a host of friends for his love of the outdoors and his unusual talent as a painter of nature.

Surviving him are: his wife; two daughters, Mrs. Bettina Allen and Mrs. Patricia Applegate, both of Milton; and five grandchildren. A son and a daughter preceded him in death.

The funeral service was conducted by his pastor. Interment was in the Milton cemetery.

—E. F. R.

Peck.—Mrs. Ellen M., daughter of the late William and Naomi Garrison Maxwell, was born in Bridgeton, N. J., May 22, 1903, and died in her home at Shiloh, N. J., April 2, 1966, after several months of failing health.

She was the wife of Robert E. Peck, a local plumber. They made their home in Shiloh for 33 years.

Mrs. Peck was an active member of the Seventh Day Baptist Church in Shiloh, and was a former teacher in the Sabbath School.

In addition to her husband, she is survived by two daughters, Mrs. Mildred West, Fairton, and Mrs. Christine Jiannotti, Shiloh; two sons, George, St. Petersburg Beach, Fla., and Ralph, Shiloh; nine grandchildren, one great-grandson, and a sister, Mrs. Naomi Dilks, Bridgeton.

Funeral services were conducted by her pastor, the Rev. Charles H. Bond, at the Freitag Funeral Home with burial in the Overlook Cemetery, Bridgeton.

—C. H. B.

The Sabbath Recorder



Shiloh Junior High Visits Plainfield

From early Sabbath morning, April 23, through the breakfast hour on Sunday nine members of the Junior High youth group of Shiloh, N. J., enjoyed a pilgrimage to the Plainfield church and the Seventh Day Baptist Building, a trip arranged by their sponsor, Miss Ethel Wilson, of Philadelphia. They are shown here after making a tour of the Historical Society and other rooms of the headquarters building. With them are eight members of a similar age group of the Plainfield church besides Pastor Dickinson and Ronnie Bond (driver) from Shiloh. For several it was the first visit to the denominational building. Their tour also included three meetings, recreation, and some dedicated service preparing 3,900 envelopes for a budget mailing to Seventh Day Baptist families. Miss Wilson announces that she is going to take five of the 9th graders to Conference at Redlands, Calif., in August.

The Sabbath Recorder

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Editorials:

Fostering Missionary Zeal 2
Poverty or Plenty 3

Features:

"Entrusted with the Gospel" 4
Senators' Catcher Says Job
only "Avocation" 5
Is There a Christian Absolute in
the Realm of Morals? 6
Why Am I a Christian? 7
Extraordinary Living for Ordinary Men 10
Questions of a Youth 10
Reader Response 11
Youth News 12
Some Baptists Want Union 13
Lines from Uncle Dave 14
Resolution of Thanksgiving 14

Missions:

Picture of Grace High School for Girls 8
Jamaica Conference Board 9

Christian Education:

Hints for Vacation Church School in
a Small Church 12

News from the Churches 15

Accessions.— Marriages.— Births.—

Obituaries Back Cover

Fostering Missionary Zeal

The Christian Church at its best has always been a missionary church. This was particularly true at the beginning when the great evangelistic commission of the risen Lord kept ringing in the ears of the apostles and their first converts. They felt a burden for the lost sheep of Israel and for the gentiles who knew not God. By some twentieth-century definitions much of their work would be called proselyting; they called it evangelization, spreading the good news.

There have been times in the history of the Christian Church when the fires of missionary zeal burned low, when the church was expected to grow without evangelism, by birth rather than rebirth. At other times evangelism has swept the Protestant church like a mighty wave. The present situation can be described as spotty, not a tidal wave nor wind-swept prairie fire but both a strong wave and a hot fire in limited areas. It is a day of apostasy and curtailment of missionary outreach while at the same time a day when some denominations are doubling their membership in a few years and a day when the most successful evangelist of all time sees no flagging of interest in his public preaching services.

The question that every church and denomination must face is: Where do we stand in relation to evangelism and missionary zeal? It would not be accurate or fair to judge the rightness of a cause by the measure of success its members are having in promoting the cause at the present moment. It is helpful, however, to use whatever criteria are available to determine whether or not there are some generally unrecognized reasons for lack of success. Have certain attitudes been fostered which undermine or erode the zeal which formerly characterized the adherents of the cause?

If it is granted that Christ intended all of His followers to be actively engaged in His program of evangelism, His missionary enterprise, the question naturally arises as to why relatively few of us are doing it. Not all who are thus failing are willing to admit that their love has grown cold. If they can correctly analyze themselves they would probably say that they have redefined evangelism to avoid any

possible association with proselyting and that they have redirected their love to social concerns without emphasis on conversion. In other words, many pay lip service to the cause of evangelism but in effect say that there is nobody to evangelize. A very high percentage of Americans are now counted as being within the church. We are making common cause with Catholics and, to a growing degree, with Jews, and therefore we should not try to evangelize them. The same would be true for other religions that ostensibly give recognition to a Supreme Being. Even the pagans in our midst affirm that they believe in God. The question of evangelism and missions becomes, then, not so much a question of whether we should go but whither, to whom—if nobody really needs the gospel.

An article in **Signs of the Times** by B. B. Beach on the decline in evangelism contains the following sentences:

"The trend toward reduced conversions is to be expected as the attention of more and more church members is focused on appreciation for other faiths and corporate church unions rather than upon individual conversion. The emphasis is on group dialogue rather than on personal decision with resulting commitment to God's will. In this connection it is perhaps not surprising to note that Protestant churches in the United States that are not members of the World Council of Churches supply almost two and a half times more foreign missionaries per member than do these affiliated with the WCC."

The quoting of the above figures does not prove beyond reasonable doubt that there is a cause-and-effect relationship between membership in ecumenical bodies that are more and more stressing broad-based church union and the low ebb evangelistic zeal among us. On the other hand, such figures may suggest that we may be drifting into types of work and areas of emphasis that are not productive of the greatest possible number of souls saved and lives enriched. Let us foster missionary zeal—not just co-operation, church union, or general social progress.

MAY 2, 1966

MEMORY TEXT

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! John 19: 26-27a.

Poverty or Plenty

It is hard to keep one's thinking balanced when bombarded on one side with statements about the problem of poverty and on the other with the problem of plenty. How are we to steer a straight course between these shipwreck rocks?

The American Federation of Labor devotes almost all of the April issue of **Federationist** to the problem of poverty, leading off with the statement by George Meany that the No. 1 domestic problem in America today is poverty. He contends that the place to start in eliminating poverty in the present decade is with a higher minimum wage law. Other articles in the journal redefine poverty to show that we have not made enough progress in our efforts to eliminate it. The poverty line has been set at \$3,130 per year. This is declared by Mollie Orshansky, researcher for the Social Security Administration to be too low a figure because people with incomes of around \$4,000 are on the "hover line" of poverty and could face disaster with only one illness, one accident, or one recession. Thus there are, according to her, 50 million Americans (22 million of them children) on the hover line of poverty instead of the much lower figure that has been used.

By the time one finishes reading a series of such articles he may feel so sorry for America that he is likely to forget the rest of the world and to pledge his best efforts to providing economic security to the "poor" of America. Then perchance he picks up another paper, this one a National Council release on foreign affairs. Judge Frank M. Coffin of Portland, Me., a former congressman, is quoted as saying, "If present trends continue, the growth rate of U.S. per capita income will be 30 times that of developing nations by the year 2000." One of

the reasons for this spread is declared to be that present policies make the rich nations richer and the poor nations poorer. An example cited by the judge is that hard loans at high rates of interest and short periods of repayment result in poorer nations repaying the rich nations more than received.

What does one do about such conflicting reports about poverty and plenty? In the first place, the Christian must not listen too attentively to the cries of labor unions about unemployment and low wages at a time when almost everybody has much more real earning power than ever before, when we are pricing ourselves out of world markets, and when so much of the world has that kind of poverty which is not figured at \$4,000 per year but is starvation, nakedness, and despair. It is far more correct to say that we live in the lap of luxury than to say that we hover on the poverty line and must have a socialist state to cure our ills. Christians need to learn again the lessons of self-denial and to volunteer their services for a missionary program that gives people something to live for and then something to live with.

Sabbath Rally Day

Are your plans well laid for a meaningful observance of Sabbath Rally Day? In addition to what is planned for the local church services, Sabbath School, and youth groups, there could be an observance by those who are lone Sabbathkeepers or for other reasons cannot attend services. Do something special in the way of reading, meditation, or inviting in friends for a Bible study on the Sabbath. Many people, more than we sometimes think, are interested in the Sabbath question in this year of 1966.

Special Issue Next Week

The May special issue in color (green cover) under the capable editorship of Linda Bingham Hays is now in process of publication and will replace the regular issue next week (May 9). Additional copies may still be ordered at 15 cents each, 10 for \$1.00, 100 for \$8.50, while the supply lasts.

"Entrusted with the Gospel"

Theme of
Western Area Pastors
Spiritual Retreat

North Loup, Neb., May 3-9

This is not the year for a nationwide ministers conference for Seventh Day Baptist leaders. There was such a meeting in Battle Creek in May of 1965. The new plan is for area spiritual retreats for pastors sponsored by the Missionary Society and worked out largely by Rev. Leon R. Lawton, director of evangelism from Planning Committee proposals. The first such retreat includes pastors, ministers, retired pastors, licentiates in the area of the North-Central, Southwestern, Mid-Continent, and Pacific Coast Associations—with provision made for the attendance of one minister from Mexico. It was expected that twelve to fifteen ministers would be present.

When this issue reaches some of the homes this spiritual retreat at North Loup will already be in session. Prayers offered for the success of the venture will be appropriate and effective in the experience of those seriously studying courses together and discussing their evangelistic mission.

Each morning there are two classes besides devotions and a worship period. From 9:00 - 10:10 the ministers have a class on "Evangelism—Motive, Message and Method." It involves advance study of a resource book **Evangelism and Contemporary Issues**. The second class of the morning, led by General Secretary Alton L. Wheeler, runs from 11:00 - 12:15 under the heading "Our United Witness." Another serious study session is scheduled for early afternoon, 2:00-3:15. It is a study and discussion of the challenging book **Master Plan of Evangelism**—a study of how the Master trained His disciples to be evangelists. This class is led by different ministers. The second afternoon period from 4:00 - 5:15 is an open discussion class: "Sharing of concerns, experiences, problems."

The evening sessions are Bible studies open to the public—a follow-up to some extent of the missionary program at the

North Loup church which was conducted just prior to the retreat by the Rev. Leon R. Lawton.

As can be seen from the schedule this spiritual retreat is not a minister's vacation or fellowship meeting but a study session that hopefully will result in a much more effective ministry. Two other retreats in the East are scheduled for next fall.

Senators' Catcher Says Job Only "Avocation"

By Adon Taft,

Religion Editor for **Miami Herald**

Watching the 1963 World Series on television on a Sunday afternoon led Mike Brumley to change jobs.

Oh, he's still the catcher for the Washington Senators, who signed Mike after he had completed an outstanding record in the minor leagues with Dodger farm clubs. But "everyone who's been born again, saved by the blood of Christ—his full-time vocation is being an evangelist," explains the 27-year-old native of Oklahoma City. "His job is just an avocation." So three weeks after making his decision to trust in Jesus Christ as Savior and Lord, Mike began speaking in churches and finally started preaching for revival campaigns.

The young Baptist athlete has preached in 15 revivals since the end of baseball season last October, and more than 1,000 persons made decisions for Christ in those meetings.

Mike firmly believes that he is a better baseball player because he is a Christian. "If you emphasize your vocation, you can't help but be better in your avocation," insists the stocky athlete who made four all-star teams in four leagues in four years. He was named to the major league rookie all-star team in 1964. He wants to do well in baseball because a top athlete's words of faith are listened to by a lot of folks—particularly kids—who may not listen to the same message from someone else.

James McGinlay, a former baseball player, was the evangelist for revival services in an Oklahoma City Baptist church where Brumley had made one of

his rare appearances at a worship service the Sunday morning of that World Series game. The evangelist had lunch with him and together they watched the ball game on TV with McGinlay presenting the claims of Christ in the time found for chatting between the action.

And it was another ballplayer, outfielder Don Demeter of the Detroit Tigers, who got Mike started speaking in church. About three weeks after his conversion, Mike spotted Demeter at the Exchange Avenue Baptist Church in Oklahoma City where Don was in charge of a youth group. When Demeter heard what had happened to Brumley, the Detroit star asked Mike to give his testimony to the young people.

From that time on, Mike was in demand until another former athlete who is a Methodist minister asked Brumley to pinch-hit for an evangelist who could not make a scheduled revival campaign.

"Before I thought, I said 'yes,'" recalled Brumley. "Then I realized I couldn't give my testimony every night, but would have to preach." He sweated it briefly, but when 14 people were "saved" during the revival, he felt God was assuring him that this was his calling. Shortly after that, Brumley preached a three-day, weekend revival in Lubbock, Tex., for McGinlay and there were 156 professions of faith in Christ. "That clinched it," said Mike, who, when he's in Washington, D. C., during the season, is a member of the Metropolitan Baptist Church where R. B. Culbreth, is pastor.

Mike started playing baseball when he was seven years old and was a star by the time he was junior in high school. He went to Oklahoma University on a football scholarship—"I was probably a better fullback than I was a baseball player," he explained—until he signed with the Dodgers.

He had never been interested in church. In fact, he recalled, he was considered quite a "swinger" because he went all out for a good time until he came to know Christ.

Most ball players aren't as wild as he was, Mike feels, "And I don't stand in judgment on my teammates now, but I try to stand as an example for them."

Is There a Christian Absolute In the Realm of Morals?

By Leroy Bass

A young man 22 years old, David J. Miller, publicly burned his draft card in New York because he protested the U. S. role in Vietnam and contended that the Selective Service draft was immoral. When asked what servicemen in Vietnam might be thinking of protest demonstrations, Miller replied, according to the newspaper: "They probably think bad thoughts and I'm sorry that they do. They are in a very difficult position. I sympathize with them but I have to do what is right."

This is just to relate one incident in this world that is full of upside-down values in just about every area of life—in the political world, in the business world, and the social and moral world. Too many make their own judgment the criterion for what kind of behavior is right and what is wrong.

The age we live in is dominated by the milksoppish attitude toward and belief in the relativity of norms and standards. There is a cry for freedom of all kinds in the land: freedom from the old laws of morality in order to have moral license, freedom to teach disbelief in the Bible, or undermine its message and authority, freedom to disrupt society and the American way of life by demonstrations, marches, howls, and the breaking "of just laws" in order to force one's way upon our government; and ironically, much of this is in the name of Christ! A recent speaker spoke powerfully when he said: "The cry for freedom may now be our own time bomb." He went on to compare the iniquity that is today sweeping America as being worse than that of ancient Sodom and Gomorrah. The speaker was Dr. W. W. Adams, on the occasion of the 40th Anniversary of Eastern Baptist Seminary's celebration last October.

It seems clear to me that with the loss in America of the absoluteness of the authority of the Holy Bible in society several severe consequences have come to curse this great country. These are gross immorality, increase in crime, secular-

ism, and insecurity of all kinds. This spells an inner, moral deterioration in spite of our fantastic technological and scientific achievements in this 20th century. A hidden death is leaping at America, for we are "dancing over the trap doors of hell." When Solomon wrote: "There is a way that seemeth right unto a man, but the end thereof are the ways of death," he was not writing about those who desire that God should make the rules.

There is a crying need for a national and an international set of absolutes. And the only one qualified to impart these is God, our Creator, and He has already given these. God's absolutes are His rules for us to live by. They are the laws of life, the laws of our being, and when we violate these laws we suffer "dyingness" for it physically, psychologically, and spiritually, not only as persons, but as a nation. I call this "dyingness" because it doesn't come all at once. The moral fibre of our inner being is eaten away gradually and this will ultimately lead to death, character death, spiritual death, and physical death. Man in sin has always been estranged from God, but only once before has evil in the world so arisen to exalt man and defy God, and that was the pre-flood world of Noah's time.

There is a Christian absolute in the realm of morals, but this absolute is not made by Christians; it is made by God whom Christians worship. Many of the best minds of the world for many generations have testified to the superiority of the Ten Commandments given by God to man through the ancient Hebrews. Our criterion of judgment is in the Bible, not our own ideas of what is moral and immoral. Like the desire of David Miller, the Christian must do "what is right." However, what is right and what is wrong is completely regulated by our Creator and Sovereign Lord. We are free to accept God's code of conduct for us or we may invent our own, which is a popular pastime today. One way leads to life, the "more abundant life" here in this present time and followed by an immortal life bestowed by God at the return of Jesus Christ. Or, on the other hand, we may do as many are doing, invent our own

standards and absolutes, (which is really an exaltation of self above God), but this kind of code will not prepare anyone for eternity with God. This second choice becomes sin!

Jesus Christ has told us that we are to be "the salt of the earth." And right after saying this He added:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy (or do away with the law), but to fulfill" (that is, He came to live out the law and testify to its worthiness, its perfection and enduring qualities, its goodness and holiness, and also its perpetuity.) Parenthesis mine.

To be very certain He was understood the Lord also added: "Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Here then, is presented to all mankind the absoluteness of the Ten Commandment law of God. It is to be believed, taught, and obeyed, not in our own weakness but in the divinely given strength of the Lord God which He freely imparts to all who will call upon Him. Praise be unto our holy God! Believers and receivers then become the leaven of society and "the salt of the earth," sharing, praying for and encouraging others to turn from man-made relative standards to the absolutes given by God.

Why Am I a Christian?

(A youth talk at Salemville, Pa.)

Being a Christian starts first in the home and then the church.

One of the big reasons why I publicly professed Christ as my Savior was because I wanted to prove to the world how much I loved my Christ and to prove to Him how much I loved Him.

In God and Christ I've found a solid rock, something that I can turn to when I need help. I know they are always with me. Sometimes when the world's confusion gets too much and I can no longer speak to my Christ, I go away somewhere by myself. This may sound a little odd but I often come to this church and come up on the platform to this picture of Christ which hangs here. I can see the

pain in His face which He suffered for me, and yet I go astray and He has to come find me and bring me back to the fold. I find it easy to be with Christ here. When I'm alone I can pour my heart out to Him and although He doesn't talk to me like a human being does we communicate somehow. After I speak with Christ I somehow feel clean and all good and warm inside. I don't see how men can say there is no Christ. Whom do they turn to for help?

Another place I go to find Christ is the mountain. I go to a certain spot where I can see the whole cove (Morrisons Cove, which includes miles of farmland and the village of Salemville). It's really beautiful. Many people don't bother to look at the things God has given us. In this age everyone is in a rush and no one stops to look at the small bud, the new calf, the mighty mountain; or maybe people look at these things but they don't really think about God in connection with them.

Have you ever heard the angels sing?

I have.

Have you ever touched the wild bird's wing?

I have.

Have you ever seen the heavenly King?

I have.

These words I say you can't believe
These things of which I talk you can't
conceive

And yet you too, these experiences can
hold

If like Christ your lives you mold.

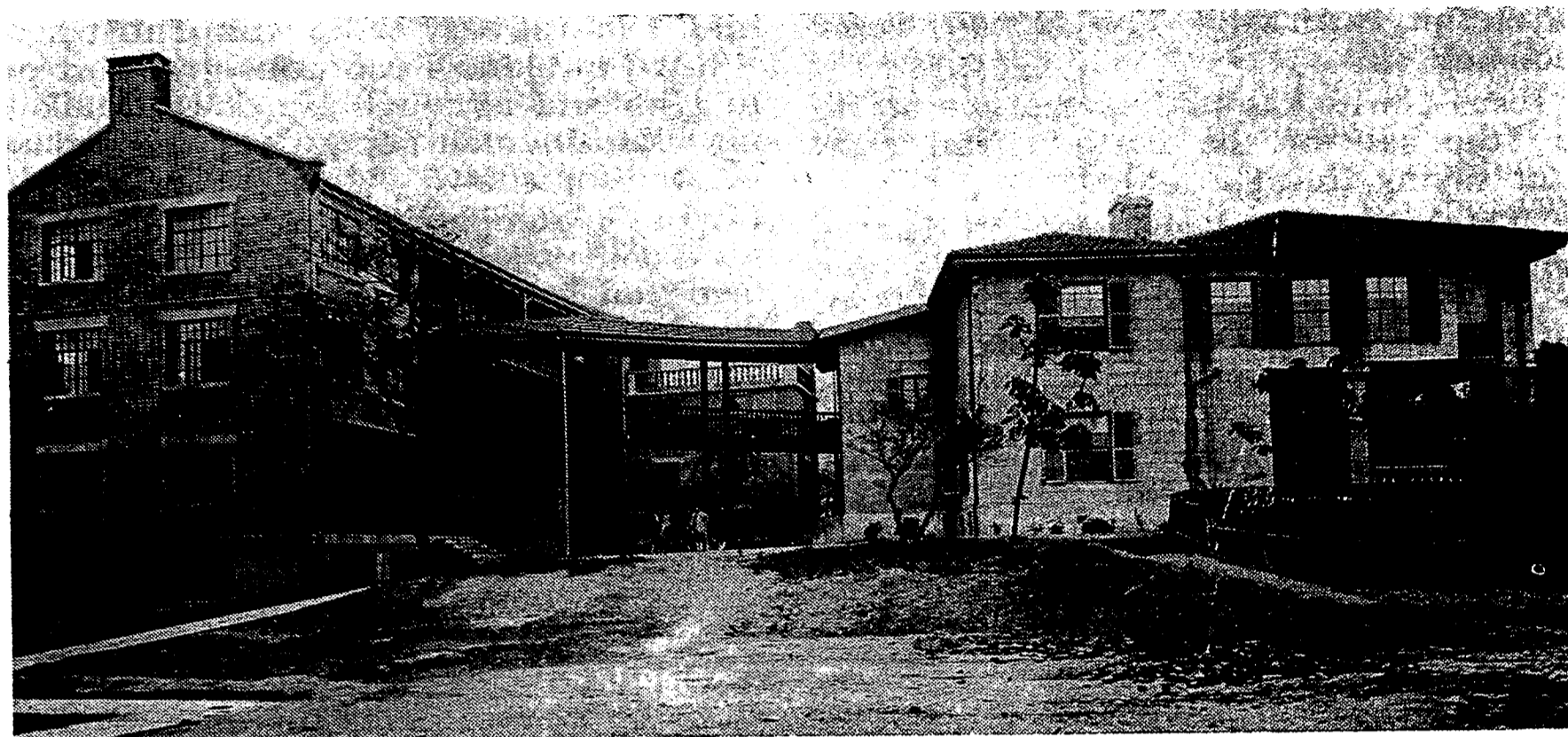
I know if I have Christ in my heart my life will shine and others will see this light and want the light too, but they can only find this light in Christ. The only way we'll find new lives for Christ is if we let this light come through. I'm going to shine for my Christ as a Christian. Are you?

—Name withheld.

"I judge everything that the Church does by asking myself whether this particular activity is going to introduce people to Christ. If it is not moving in that direction, then it is missing the point and ought to be changed."

—The Sunday Guardian

Picture of Grace High School for Girls



A picture of Grace High School for Girls located in Shanghai, China, as the building looked soon after it was constructed in 1929-30 has come recently from Miss Mabel West. Miss West has many happy memories associated with this building and the teaching work that centered there.

No official word has been received from our Chinese Seventh Day Baptist brethren since the doors closed to our missionaries around 1949-50. It will be recalled that Principal T. M. Chang visited in this country in 1947 attending General Conference at Westerly that year. It is well for us to be reminded occasionally to continue to hold these brethren in the faith in our prayers. It is still our confident expectation that one day our fellowship in Christ will be restored.

Miss West has written concerning this picture as follows:

This was taken from the west on the school ground probably near the front of the former Crofoot house. At the right you see the house built by the Carpenter-Wardner group as I understand it, but added to by Rev. D. H. Davis to make the house suitable for two families. It is or was alike on each side with a very wide covered porch that went across the south and down each side to doors opening into the respective offices (?) of each family or group. That which you see on the west opened into a sort of dispensary and office or study for Miss Burdick when I went there (1920). The school used it later and the room next for offices when I left. Above were sleeping rooms.

You see the Girl's School as built in 1929-30 with dormitory at the top, but

all classrooms by 1949. The Jessie Carpenter Kindergarten Building is to the south and connected by a bridge because girls were sleeping on the third floor there.

The bridge you see leading to the classrooms was built so that teachers and girls could come across to consult Anna at night if necessary. But by the time I left and before Anna died, teachers slept in the upper back west room. Our first real bathroom was in the part built on at the rear second floor. Our kitchen had been removed (1929) and a new one built adjoining the house on the east. Here in the cement could be seen the bullet holes of Japanese guns put there in 1937.

The girl's dining room, both rooms and kitchen were in the basement floor and around to the east on that level. The latter building had rooms above for

a teacher and the woman, Mrs. Dzau, who supervised the cooking department.

Eventually the Wests lived upstairs using the room above the kitchen that we used first, and three large rooms for living room and bedrooms. I taught from my wheelchair on the wide front porch as long as I could.

Enough history and reminiscing. Excuse one who remembers with pleasure and sadness the last years in that house.

Jamaica Conference Board

A meeting of the Seventh Day Baptist Jamaica Conference Board members was reported in the Corresponding Secretary's Circular as received from Conference Secretary Joe A. Samuels. This circular, the February-March 1966 issue, carried many items of inspiration, interest, and information. At this time only a few such items will be noted, quoting directly from the circular:

The second meeting of the Conference Board, for this Conference year, convened at 27 Charles St. on March 13, 1966. The meeting began with 14 delegates representing 9 churches, the president and vice-president, the asst. recording secretary, Pastors S. A. Thompson, N. B. Thompson, C. S. Lyons, A. A. Black, J. A. Anderson, J. A. Samuels and the treasurer, Bro. B. A. Samuels, and several visitors in attendance.

A letter of greeting coming from Pastor Duane Davis was read and accepted. It was voted that a reply be sent to him. We rejoice for every remembrance of him and his wonderful visit to us. Our many sweet memories of him linger with us and shall continue to linger for a long time.

The report of Conference president, Vernon Burke, was read and accepted. He was commended for presenting a comprehensive report. In his report the president appealed to the delegates to impress the members of their respective churches to support the plans of Conference. He mentioned the Centralized Building Fund, and said all churches which now have funds in hand for building should send in their money to the fund immediately so that the building

program of the Conference could get started.

The report of the corresponding secretary, Joe A. Samuels, was read and accepted. There was no report from the Board of Christian Education and this drew a lot of comments from the meeting. It was pointed out that the board was not functioning as it ought to, and it should be made to function, more so since it is the duty of the Education Committee, a subcommittee of the board, to plan for the setting up of a ministerial training center, which it is hoped will come into being by the end of this year.

The corresponding secretary reported that there were 10 young men who came to the meeting held for prospective candidates of the ministry, held while Pastor Davis was in the Island. Of these, it is anticipated that Bro. J. Roberts, A. Chambers, Dea. V. Smith, who have been recommended by their pastors, will be available for training. It is also hoped that Bro. L. Smith by then will obtain his pastor's recommendation.

If these plans are to become a reality in the near future the Board of Christian Education must get into operation. The president assured the meeting that he would undertake to see that this was done.

Planning Commission reported that in keeping with the action of last Conference that an interview be conducted for the registration of ministers for continued employment with the Conference as of August 1 this year, such interview was held at the Conference office on February 13, 1966. Previous to the interview, all pastors were issued notice of the meeting along with a copy of the new conditions under which they will serve for their study before attending the interview. Of the present pastors serving the Conference, five registered for continued employment.

The Executive Committee report was read and accepted. Attached to this report was a letter of requests to be sent to the American Missionary Board for more assistance to the work here. In reply to the request from the Missionary Board that we send them a list of names of American personnel, from which a selection could be made for the next Dedicated

Worker coming here, it was voted that we accept this extended courtesy, but request the board to make the selection for us as they know the individuals there better than we do and also know of our needs.

Extraordinary Living for Ordinary Men

(a book review)

Sam Shoemaker, writer of 26 books and pamphlets, is accounted one of the most outstanding American churchmen of the 20th century. Some of us did not really learn to appreciate his remarkable writing until some of the best of his work appeared after his death in the 1965 Zondervan book **Extraordinary Living for Ordinary Men**.

The person who does not find this book challenging, uplifting, and spiritually rich would have to be something other than an "ordinary man" wanting to live at a higher level. I found myself wanting to remember something from almost every page. Some of the 15 chapters are appropriately titled: "The Romance of Real Religion," "How to Find Faith," "How to Know the Will of God," "Victory Over Self," "Communicating Your Faith," and "Can Our Kind of Church Change Our Kind of World?"

On page 44 we read: "Don't pray to escape trouble. Don't pray to be comfortable in your emotions. Pray to do the will of God in every situation. Nothing else is worth praying for."

In a chapter on "God and Peace" Shoemaker observes, "Individual life is cheap where Christ has not come; it is cheap where He has been and is no more" (p. 64).

There is a little self-analyzing comment on page 91: "Unbelief is not the opposite of faith; self-centeredness is—being centered in self rather than in God." A few pages later the author observes, "The way to deal with sin is not to try to hate sin more, but to love Christ more."

Shoemaker very neatly points up the necessity of witnessing:

"I cannot, by being good, tell men of Jesus' atoning death and Resurrection,

nor of my faith in His divinity. The emphasis is too much on me, and too little on Him. Our lives must be made as consistent as we can make them with our faith, but our faith, if we are Christians, is vastly greater than our lives. That is why the 'word' of witness is so important. And that is why it is so important that the simplest of Christians know their faith, know some theology, and can give witness to what they believe about Jesus."

In his chapter on power he brings many of us face to face with our shortcomings in these words: "Power is not points of view. When our religion has been a long time with us, without the grace of renewal, when it has got stale and gone to seed, it continues on in viewpoints. It was born in power; it lives on in mere attitudes."

Questions of a Youth

(From Salemsville, Pa.)

What is life, what's its purpose?
What's its goal, what's its end?
Can you tell me of its good,
Or where man will have been?

Is it breathing and conforming;
Is it to test man's religious faith?
Will it end in universal brotherhood,
As the Christian Bible saith?

Will it bring about man's perfection,
Or will it bring man his destruction?
If the former, it has been worthwhile—
If the latter, what's been its function?

(Questions of a high school senior boy)

Annual Meeting Seventh Day Baptist Historical Society

The Annual Corporate Meeting of the Seventh Day Baptist Historical Society will be held Sunday, May 15, 1966, at 2:00 p.m. in the Seventh Day Baptist Building, 510 Watchung Avenue, Plainfield, N. J. All those interested in the work of the Society are invited to attend.

Albert N. Rogers, President,
Frederik J. Bakker, Secretary.

Reader Response

When people take the trouble to write in and say how much the **Sabbath Recorder** means to them or how much they depend on it for things they would not otherwise know, it encourages us to try even harder to make the weekly visit of the denominational paper meaningful to home and office. Sometimes there are long gaps between such letters or any kind of letters other than those that send in material or ask to have a subscription renewed. At other times a whole flock of letters comes within a few weeks. This seems to be one of those times.

From a young woman in the Midwest comes word that the **Sabbath Recorder** is the only religious magazine coming to their home that is read from cover to cover.

A non-member in New Jersey who, for a layman, has a large religious library and numerous magazines says that he has let others come and go but through the years has always kept up his subscription to this one.

Another lone Sabbathkeeper, asking our subscription department to renew, says, "It does keep us in touch." She goes on to express gratitude that her husband "wants it as much as I. We read it from cover to cover, friends."

Another reader from Minnesota offers to pay \$10.00 for a subscription hoping that all others would do the same so that the **Sabbath Recorder** could be "larger and more interesting like it used to be."

A lady in a rest home in Central New York who says that somebody subscribed for her, suggests discontinuing: "I am not a Seventh Day Baptist; do not get my own magazines read."

Word from two theological seminaries on the West Coast indicated appreciation. One librarian writes, "We hasten to express our appreciation for this courtesy. It has made your publication available to our entire seminary family of both students and faculty. I'm sure that our whole Christian outreach has been enriched by it."

Editors of denominational and inter-denominational publications sometimes pick up articles from our paper and oc-

asionally comment on the content of the **Recorder**.

Stanley Lowell, editor of **Church and State** writes: "I am most grateful for the **Church and State** reprint which appears in the February 21 issue of the **Sabbath Recorder**. It is always good to have your publication circulating among our staff and to know that you are still on the job."

Stuart P. Garver, executive director of Christ's Mission and editor of **Christian Heritage** in a letter offering an article, notes that the work of an editor is sometimes a lonely job and that he appreciates letters of encouragement. He adds in a P.S. "Your magazine arrived with the reference to our work. Thanks a million."

From a Baptist publication in the South responding to a request for permission to use an article on the Women's Page came a note from the editor of **Royal Service** saying that Mr. Knight (editor of **Home Missions**) sent along the **Sabbath Recorder**. She was highly pleased to read for the first time an article by Theo Sommerkamp on Baptist worship in Yugoslavia. She had not yet seen it in any Baptist paper.

A communication from the **Eternal Gospel Herald** of Australia again expressed appreciation for our generosity in extending exchange privileges to that little Sabbathkeepers' publication.

From Korea and Burma as well as our regularly supported mission fields come words of appreciation for gift subscriptions. Some of our European readers challenge us by the care with which they study our more thoughtful articles and particularly the news of missionary work.

Our paper, like any other, fills the need best when it has a variety of articles from many interested subscribers. Ours is a united work promoting a great cause. Readers with messages laid on their hearts for the good of all subscribers are invited to submit clearly written material for consideration.—Editor.

Our faith is not in a proposition, but in a person.

—George Schweitzer,
Prof., U. of Tenn.

Hints for Vacation Church School In a Small Church

Space—It is important that smaller children have at least a corner of their own where they can move about. If two classes must use one room, then try to seat them so they will not see each other. Teachers should plan programs so one will not be making noise while the other is at worship. Singing should be scheduled at different time periods.

Make a room for small children by turning the back pews to form a square, or use the piano for a divider—a curtain on the back makes a place to hang pictures. Portable dividers (screens) also may be used.

Provide a rug or mats of magazines covered with oilcloth for little children to sit on. If there are no tables, use lap boards or the front pews.

If you have a shady yard, borrow ideas from day camps and conduct as much of the program as possible out-of-doors.

Use the out-of-doors for one class or let classes take turns using the room and yard. Maybe a neighbor would lend a room or a garage, especially in case of inclement weather.

Choice of Text— Use age-group text which seems best suited to the needs of both ages if the teachers keep in mind the limitations of the younger children. For instance if the primary text is used with combined primary and pre-school, the pupil's book is too difficult for the pre-schooler, and will therefore be used as a source book by the teacher. Adaptations to the needs and capabilities is the key word here.

Activities—Texts give a choice of activities. Small children can do most of the easier handwork, especially finger painting, painting and pasting. Freehand drawing and clay modeling can be substituted where needed.

Older pupils will find interest in reports on subjects related to text. They also like to make cookies and play games from other lands. They like to act as a choir and learn hymns in the pupil's books. Make a world resources map or

models of homes in other lands. Use dramatizations—help them compose a drama using a Bible parable or event.

Teachers in small churches will find Armilda Keiser's **Here's How and When** and Elizabeth Allstrom's **Let's Play a Story** helpful resources.

Lesson Materials — Use co-operative series or Judson. These take time in preparation, and imagination to adapt for use, but will pay good dividends in quality and effectiveness of education.

—Selected and Adapted.

Youth News

Denver Is Host to Youth Retreat

Sixty-two young Seventh Day Baptists and their counselors joined in the "Young People's Rally Song" to begin and close the spring retreat of the Mid-Continent Association Youth Fellowship held at the Denver Seventh Day Baptist Church April 8-10.

Shirley Crosby, president, welcomed the retreaters at the Sabbath eve fellowship service and hospitality was offered by Denver church families as arranged by Pat White. Dorothy Hastings acted as treasurer, and Richard Thorngate and Robert White transportation committee.

Following the Sabbath morning service in which the Denver church choir sang Faure's "Requiem" under the direction of Gary G. Cox, Boulder public school music supervisor, the young people were guests at a congregational potluck dinner. On Sabbath afternoon they visited an interracial Protestant mission and the Episcopal cathedral in Denver.

Duane D. Davis, Boulder deacon, acted as master of ceremonies at the traditional retreat banquet served by the mothers of the Denver YF members. Incidental music was furnished by Sheila Davis and Pat White with their guitars, and "Pastor Paul" Osborn of Kansas City spoke on "What Does God Want of You?" The retreat group then saw the cinerama film "The Greatest Story Ever Told," having been introduced to it earlier in the program by Daryl White, Denver deacon.

Little sleep was enjoyed the night after Sabbath as the group gathered at 3:30 a.m. Sunday to attend the Easter Sunrise service sponsored by the Denver Area Council of Churches in the Red Rocks outdoor theater, part of an estimated 9,000 congregation. Breakfast was then enjoyed at the Kenneth Crosby home on Lookout Mt. including mountain trout donated by Jack Mitchell of Rifle, Colo., nonresident member of our Nortonville church. The closing fellowship circle was held following a business session.

Officers for next year include Florence Bond, president; Mavis Wheeler, vice-president; Cathy MacAlexander, secretary; and Bill Prentice, treasurer, all of eastern Kansas since it is expected to hold the 1967 retreat jointly with the Nortonville and Kansas City churches. The largest delegation of 24 came from North Loup, Neb., with "Pastor Duane" Davis in a chartered bus.

—Correspondent.

Some Baptists Want Union

A group of American Baptist pastors in the Syracuse-Rochester-Buffalo area met in Rochester March 10 to discuss what their next move might be in the matter of church union. Some months ago the New York State Baptist Convention voted unanimously to recommend that the denomination accept the invitation to become a full participating member of the Consultation on Church Union, which is working toward the union of several diverse bodies under the Blake-Pike proposal.

The General Board of the American Baptist Convention later took decisive action (37-2) not to become a participating member but to continue on an observer-consultant basis. The meeting of the New York pastors (35 present) was called unofficially to discuss what could be done next by those who favored an ecumenical church. The pastors wanted to be loyal to the convention but did not want Baptists to be left behind in church union talks.

Dr. Frank Johnson, associate general secretary for administration, came from

Valley Forge to explain to the pastors the reasons for the General Board action and what the convention was planning for the future. He pointed out, among other things, that there was so much opposition to church union that full participation in the Consultation would probably split the denomination. He expressed the feeling that it would be unethical to join in the planning process while holding grave reservations about becoming a participant in the proposed new church.

"The ABC staff member also said that a recommendation is before the General Council requesting that steps be taken to create a Commission on Christian Unity, the purpose of which will be: (1) to promote a wide study of the meaning of Christian Unity for American Baptists; (2) to engage in conversation with other Christian bodies upon authorization by the General Council; and (3) to explore upon authorization of the ABC such steps as may be involved in formulating a plan of union with other bodies, subject to final ratification by the ABC. This recommendation will be brought up for discussion and action at the May meeting of the General Council."

Several of the pastors freely stated that although they were loyal to the denomination the Rochester meeting was a genuine protest. Rev. George W. Hill, a Rochester pastor stated: "The meeting gave us an opportunity to raise troublesome questions because many of us think that the vote of the General Council means that the ABC has turned a corner and is moving away from the mainstream of Protestantism. We were simply raising very earnest questions about how churches that are committed in principle and in faith to the ecumenical cause can now continue to express our commitment to the larger Christian cause. The action of the General Council stigmatizes American Baptists and suggests that they prefer to cling to their denomination rather than explore possibilities of cooperative Christianity. I think that in the long run this is not the wave of the future but the wave of the past and that it is going to hurt in the recruiting of new members."

Lines from Uncle Dave

Fellers were all workin' on the roof of the meetin' house last Sunday. Kind of a work-day, the trustees called it. We used to call them "First-day bees" when I was a young'un, but most Sabbathkeepers use the common days of the week now-a-days. Always appreciate it though, when people don't use any other name for God's Sabbath than Sabbath Day, don't you?

Well, anyways, I was sayin' we were all up there on the roof and several of the younger fellers was helpin' by handin' up shingles and so on. Along about the middle of the afternoon, a couple of men had to leave on account of fixin' a little fence at home. Several of the younger boys began to talk about cuttin' a few corners and gettin' done as quick as we could. Didn't figger we needed to be quite so particular about the job we were doin', and that would give a little time for them to go swimmin' before chores. I didn't blame them any, but it sure pleased me when Brother Johnson spoke up and said, "Boys, we might cut some corners and slight a little of this work, if the Lord had been a shoemaker or somethin' else when He was here on earth. But since our Lord was a carpenter, and that's my trade, I just can't bring myself to do anything less than my very best. And if we're workin' on His house then we better do this job just as careful as possible, don't you agree?" And, you know, they all did, really. Seemed like the work went easier the rest of the day.

That was about as good a sermon as we hear in church, wasn't it? And it set me to thinkin' about the Conference theme, "I Have a Stewardship." Guess doin' all we do to be fit for the Lord's eyes would be one definition of stewardship, wouldn't it?

SABBATH SCHOOL LESSON

for May 14, 1966

A Priest Saves a Nation

Lesson Scripture: 2 Kings 11: 4, 9-12, 17-19; 12: 2; 2 Chron. 24: 15-16.

RESOLUTION OF THANKSGIVING

Whereas on April 12, 1966 our brother Orsen Davis was called to join the Church triumphant, and

Whereas Orsen Davis was one of the Seventh Day Baptists who, moving to Colorado in the twenties, felt it God's will that a Seventh Day Baptist Church should be organized here and served it as deacon ever faithful in counsel and devotion from his ordination in 1930 until his death, and

Whereas Orsen Davis gave generously and sacrificially to secure the first house of worship for our church on Kalamath St., in supervising the construction of our Fellowship Hall, in establishing Rocky Mt. Camp, in improvements at his home church at North Loup, Neb., and at the churches in Riverside, Calif., and Los Angeles, Calif., and at Pacific Pines Camp, and also provided for a substantial bequest to the Denver sanctuary building fund, therefore be it

Resolved that we record hereby our profound thanksgiving to Almighty God for this life lived among us, requesting the publication of this resolution in the **Sabbath Recorder** and providing copies of the same for his family.

Adopted April 19, 1966 by the Advisory Board, Denver Seventh Day Baptist Church. Albert N. Rogers, Pastor.

Century-Old Farina Church

Illinois is not a populous state as far as Seventh Day Baptists are concerned. Some of the churches once organized did not continue. The Southern Illinois church at Farina did continue and has come to its one hundredth year.

On April 9 there was a hundredth anniversary service. Pastorless since last fall, the church asked Pastor Carlos McSparin of the Old Stone Fort Seventh Day Baptist Church, Stonefort, Ill., to have charge of the service. The two churches have shared pastoral services frequently in previous years. The Sabbath morning worship was concluded with a Communion service. Following the anniversary service all those present were invited to a carry-in dinner at the Parish House.

Florida Baptist Church Admits Negro Members

Two Negro ladies who presented themselves for membership at the Tangelo Baptist Church in Orlando, Fla., on Easter Sunday, have been accepted as members by unanimous vote of the church.

The church's pastor, R. L. Jones, said it was the first time a Southern Baptist church in his area of the setate had admitted Negro members, "and as far as I know, a first for the state."

Jones said that the two new Negro members, Mrs. Carrie Seale and Mrs. Doris Toomer, had been attending the church for three months.

"They joined our church because our folks have shown a Christian attitude," he said. "It was a joy to see folks who a year ago were hard-core segregationists to go forward and welcome these people."

There was no opposition; not even any discussion during the church's regular business session during which time the church traditionally acts on all membership requests. —BP

NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA.—The past few weeks have been busy ones in the church here. Besides our regular services and business meetings, we have had two of our "Structure Study" workshops, and others are scheduled for the near future.

One happy occasion on March 13 was a 50th Anniversary surprise party given for O. B. and Lucille Bond. Actually the date is June 14, but since they will not be in Florida then, an earlier date was chosen in order to give our northern friends a chance to participate. After appropriate remarks by Dr. Ruth Rogers and a reply from O. B., flash bulbs flashed and many good wishes were expressed as O. B. and Lucille carved the cake and reminisced of fifty refreshing and refining years.

It has been a rare treat to have so many friends from the north with us this winter. Besides those who made this their winter home, there have been many others who planned their winter trips so

as to spend at least one Sabbath with us. Our guest register shows visitors from eight different states as well as from various locations in Florida. We greatly appreciate the help and inspiration they have given us.

We regret our pastor's resignation. We shall miss the Davises greatly, but our love and prayers will be with them as they take up their new work. We shall pray, too, that God will give us courage and wisdom to carry on the work here as He would wish us to do.

At the Church Aid Society meeting on April 13 we tried in a small way to express our appreciation to Pastor and Mrs. Davis (Kenneth and Jean) for the inspiration we have received from them during the past five years. Dr. Ruth Rogers, representing the ladies of the church, read an original poem, "A toast to a young woman named Jean," and presented her with a fancy apron, largely covered with patches, each patch concealing a gift of money. Then O. B. Bond, with appropriate remarks and short poems, presented a gift to Pastor Ken from the men of the church.

The regular business meeting of the Church Aid Society was held as usual, followed by a study of the 1965 Yearbook. Pastor Ken told of the business of Conference; Leona Jeffrey reported on the work of the Women's Society; Lucille Bond for the Board of Christian Education; Ruby Babcock for the Missionary Society; and Winfield Randolph for the Tract Society. The study was good, and we realize that there is much more we can learn from the Yearbook about these and other denominational boards and committees. —Correspondent.

PLAINFIELD, N. J.—Our annual meeting was held Sunday, April 3. The treasurer reported that about \$4,600 had been raised for OWM. The Sabbath School had given \$89 to OWM and \$79 to the work of Homer Martinez Gonzalez in Mexico. The Women's Society had given \$300 to OWM and had furnished the **Recorder** to three local libraries and a Korean pastor. The Christian Education Committee was planning to have

Secretary Rex Zwiebel in Plainfield soon to work toward a unified Sabbath School curriculum. The Youth Fellowship was planning to entertain the Shiloh Junior-High Youth Fellowship April 23-24.

The Fellowship Committee had served dinners and refreshments thirteen times during the year. That evening they helped the Youth Fellowship serve a delicious veal dinner, which netted nearly \$33 for their growing Pre-Con fund. The evening devotions were led by the Junior C. E.

The following officers were elected: Charles North, trustee; Mrs. Leon Maltby, moderator; Mrs. L. H. North, clerk; L. H. North treasurer; Mrs. Henry Poulin, assistant treasurer; Ronald Maltby, head usher. Arthur Paquette, Jr., is chairman of the Young People's Committee, which consists of all student members of the church. A new welcoming committee was formed with Mrs. Thomas Curtis as chairman. A budget of \$13,145 was adopted.

On March 12 a fellowship dinner was followed by a workshop on the contents of the **Yearbook**, led by Pastor Dickinson. Various reports were summarized by Charles North, the Rev. Leon Maltby, and the Rev. Victor Skaggs. Another dinner April 16 preceded a study of denominational organization. Background material was presented by Pastor Dickinson, the Rev. Victor Skaggs, Frederik Bakker, and the Rev. Leon Maltby, and discussion followed.

—Correspondent.

Accessions

Los Angeles, Calif.

By Baptism:

Lynn Ashcraft	July, 1965
Eric Maxson	" "
Randy Blaeholder	Aug., 1965

By Letter:

Mynor G. Soper	July, 1965
Marian C. Soper	" "
Ruth Soper	" "
Leland Bond	" "
Dorothy Bond	" "
Louise Hudlow	Jan., 1966
Rebecca Hudlow	" "
Arlie Davis	" "
Sara Conaway	" "
Edith Davis	" "

Associate Member:

Beth Burdick

April, 1966

YEAR OF THE BIBLE

The new Bible House at Broadway and 61st Street, which was dedicated Palm Sunday, April 3, will be the fifth home of the American Bible Society since its founding here 150 years ago. Special celebrations will include an anniversary service on May 11 in City Hall where the ABS was born.

Marriages

Fansler-Gray.—Robert Fansler, son of Mr. and Mrs. Delmer Fansler of Pennsville, N. J., and Marietta Gray, daughter of Mr. and Mrs. Don Gray, Milton, Wis., were united in marriage March 5, 1966, in the Park Bible Memorial Church, Pennsville, N. J., by the Rev. Charles H. Bond, pastor of the bride.

Births

Martinez.—A son, Hiram, to Rev. and Mrs. Martinez at 921 S. 4th Street, Edinburg, Tex. (temporary) on April 9, 1966.

Reid.—A son Darren Lee, born to Mr. and Mrs. Berwyn Reid, at Alfred, N. Y., on March 28, 1966.

Obituaries

Davis.—Orsen E., of Wheat Ridge, Colo., and Riverside, Calif., died at his Riverside home April 12, 1966. He was a charter member of the Denver Seventh Day Baptist Church and its deacon from 1930 until his death.

Born at North Loup, Neb., Dec. 1, 1887, he was the son of Harrison and Eliza J. Davis. His older brother was Rev. H. Eugene Davis whom he greatly admired. On July 12, 1908, he was married to Maude P. Davis of North Loup; and to them were born three sons, Dr. E. Keith Davis, Wheat Ridge; Will L. Davis, Grand Junction, Colo.; and James A. Davis, deceased. The family moved to Denver in 1926 establishing a construction business. Following the death of his first wife he married Mrs. Bessie Babcock of Riverside May 5, 1964.

Keenly interested in denominational affairs, Orsen Davis was chairman of the Vocational Committee of General Conference for several years. He frequently employed men who wanted to keep the Sabbath. In 1960 he supervised the building of the Denver church's Fellowship Hall, and in his retirement donated much time to construction of a wing on the Los Angeles Seventh Day Baptist Church and to improvements at the Riverside church and at Pacific Pines Camp.

The funeral was held at his church in Denver, a memorial service being held at the same hour at the Riverside Seventh Day Baptist Church. Survivors include his widow, two sons, and five grandchildren. Burial was at Crown Hill Cemetery, Denver.

—A. N. R.