**Accessions**

Alfred, N. Y.

By Baptism:  
Stephan Crandall  
William Jaccys  
Audrey Reynolds  
Christine Snyder  
Gerald Snyder

By Testimony:  
Leroy Hoff

By Letter:  
Mr. and Mrs. Lawrence Leach  
Mr. and Mrs. Darrel Hoofbro  
Susan Hoofbro  
Linda Hoofbro  
Warren Hoofbro  
Neal Hoofbro

Milton, Wis.

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 3, 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 Baptist Church, at the age of 14 she professed her faith in Christ and was baptized at Day Church of God, at the age of 14 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. After her marriage, she transferred her membership to the Marlboro Seventh Day Baptist Church.

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 the love of the out-of-doors 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 Shiloh 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, Ohio; and Mrs. Christine Jiannotti, Shiloh; nine grandchildren, one great-grandson, and a sister, Mrs. Naomi Dilks, Bridgeton.

Funeral services were conducted by her pastor, the Rev. E. F. R. Peck, and held at the Freeman Funeral Home with burial in the Overlook Cemetery, Bridgeton.

—C. H. B.

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**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.
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 whom the Lord had not known of God. By some twentieth-century definitions much of their work would be called proselytizing; 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 by rebirth. At other times evangelism has swept the 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 apathy and curtailment of missionary outreach while at the same time a day when some denominations are doubling their membership by redefining articles 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 popularity, but the question is how are we having in promoting the cause at the present moment. It is helpful, however, to determine whether or not there are some generally unrecognized reasons for lack of success. Have certain attitudes been built up which interfere with whatever attempts we may make to examine whether or not there are some generally unrecognized reasons for lack of success.

The quoting of the above figures does not prove by 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 of evangelical 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. Some will probably say that they have redefined evangelism to avoid any possible association with proselytizing and that they have redirected their love to social concerns with emphasis on considering others. 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 others who we should not try to evangelize them. The same would be true for other religions that ostensibly give recognition to the 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 that faithfulness of 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 aid per member than do those affiliated with the WCC."
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 they receive.

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 out of world markets, and when so much of the world has that kind of poverty need to learn again the lessons of self-sufficiency.

In the lap of luxury than to say that we hover on the poverty line and must have a socialist 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 led by different ministers. The second afternoontime period from 4:00 to 5:15 is an open discussion class: “Sharing of concerns, expectations, problems.”

The evening services are Bible studies open to the public—a follow-up to some extent of the missioner 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 Bruce to a decision to be a pinch-hitter for an evangelist.

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—not 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 services.

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.

“I don’t care for the idea that in order to do well in baseball you’ve got to be a faith-filled Christian,” he explained-until he signed with the Dodgers after he had completed an outstanding season with Oklahoma City.

“His batting average was .350, and he wanted to be a pinch-hitter for an evangelist,” says the 27-year-old native of Oklahoma City.

His baseball career was cut short by a hand injury, but 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 services.

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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.”

THE SABBATH RECORDER
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 complex and far gone-down world 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 milksoopish attitude toward and belief in the relativities of norms and standards. There is a cry for freedom of all kinds in the name of Christ! The only one qualified to impart these standards and absolutes, (which is really an exaltation of self above God), but this kind of code will not prepare anyone for the return of Jesus Christ. 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 it. 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 self-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 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 can feel the power of this to beswore by Him as a Christian and come and set 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 and bend down 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 He communicate somehow. After I speak with Christ I somehow feel clean and all good and warm inside. I can’t see how I can live without 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 I 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 do the same 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 I am moving in that direction, then it is missing the point and ought to be changed." —The Sunday Guardian
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 to continue to hold these brethren in the faith in our prayers. It is still our confidence 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 the house suitable for two families. It is a wide covered porch that went across the south and down each side to doors opening into a sort of dispensary for various purposes.

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, the girls were sleeping on the third floor there.

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 the corresponding secretary, Joe A. Samuels, 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 buildings within 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 report of the corresponding secretary 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. 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 of the Conference will have to work with a copy of the new conditions anticipated that Bro. L. Smith by then will obtain his pastor's recommendation.

THE SABBATH RECORDER

MAY 2, 1966
Worker coming here, it was voted that we accept this extended courtesy, but request the board to make the selection for 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 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 Know the Will of God," "Victory Over Self," "Communicating Your Faith," and "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 any 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 41: "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 with our profession 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. It is power to be long 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 Salemville, Pa.)

What is life, what's its purpose? What's its goal, what's its end? Can you tell me? Or where man will have been? Is it breathing and conforming; Is it to test man's religious faith? Or where man will have been? 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., at 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 desire that it would not otherwise know, it encourages us to try even harder to make the weekly visit of the denominational paper meaningful to home and society. 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 "Department to renew," says, "It does keep us in touch." She goes on to express gratitude that her husband "wants all others; it is 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 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."

A word from two theological seminaries challenges 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 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.

THE SABBATH RECORDER

MAY 2, 1966
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 are to be in 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 work. A room that could 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.

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 coloring, cutting, pasting, 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 find interest 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.

Younger ones can do most of the work in any of the crafts listed in the curriculum—find Armilda Keiser’s “Here’s How and When” and Elizabeth Allstrom’s “Let’s Play a Story” helpful resources.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

WHERE THERE IS NO THEOLOGY

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, 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 Denver Kiwanis Children’s division and sponsored by Pat White.

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., noon at Hillcrest in our Nortonville church. The closing fellowship circle was held following a business session.

Officers for next year include Florence Bond, president; Davis 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 union. Some months ago the New York State Baptist Convention voted unanimously to recommend that the denomination accept the invitation voted unanimously to recommend that the denomination accept the invitation to engage in conversation with other Christian bodies upon authorization of 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 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, the Rochester pastor, said that the meeting gave us an opportunity to raise troublesome questions because many of us think that 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 in action. The action of the General Council stigmatizes American Baptists and suggests that they prefer to cling to their denomination rather than explore avenues 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.”

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 of 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 May meeting of the General Council.

MAY 2, 1966
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 and served it as deacon ever faithful in counsel and devotion from his ordination in 1930 until his death, and

It is hereby resolved that the SDB message, therefore be it, that in the world of God's people, where we have planned to serve Him, we have known joy and fellowship; that in 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, of the Seventh Day Baptist 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 prayers, 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 Rodriguez reported on 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.

SABBATH SCHOOL LESSON

A Priest Saves a Nation
Lesson Scripture: 2 Kings 11: 4, 9-12, 17-19; 12: 2; 2 Chron. 24: 15-16.

THE SABBATH RECORDER

FLORIDA BAPTIST CHURCH ADMITS NEGRO MEMBERS

Two Negro ladies who presented themselves as members, "at the Tangelo Seventh Day Baptist Church in Orlando, Fla., on Easter Sunday, have been accepted as members by unanimous vote of the church's elders.

The church's pastor, R. L. Jones, said it was the first time a Southern Baptist church in his area of the state had admitted Negro members, "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 five years ago were hard-core segregationists 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.

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 other meetings for the purpose of furthering the work of the church.

One happy occasion on March 13 was a 50th Anniversary surprise party given for O. B. and Lucille Bond. Actually the date was January 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. 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 and 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 younger men to work and lay the work here as He would wish us to do.

PLAINFIELD, N. J.—Our annual meeting was held Sunday, April 7, 1966. The treasurer reported that about $4,600 had been raised for OWM. The Sabbath School gave $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 library with books for 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.