

The Sabbath Recorder

Deaths in Ministers' Families

The death of Mrs. James L. Skaggs on November 19 brought sorrow to her husband, a retired minister, and called two other ministers' families, Charles and Margaret (Skaggs) Bond and Victor Skaggs to the funeral at Milton.

The passing of the grandfather of Herbert Saunders of Little Genesee, N. Y., and the father of Pastor Francis Saunders of Los Angeles on November 11 called these pastors to Boulder for farewell services.

Obituary notices will appear in an early issue.

Bible Reading Thanksgiving to Christmas

The American Bible Society for its twentieth observance of Worldwide Bible Reading from Thanksgiving to Christmas suggests the following short passages, which are printed from week to week for the convenience of subscribers who do not receive the book-mark references from the local church.

Sunday, Dec. 15 — 2 Peter 1: 16-21
Monday, Dec. 16 — Hebrews 4: 11-16
Tuesday, Dec. 17 — 1 Thess. 1: 10-10
Wednesday, Dec. 18 — James 1: 19-27
Thursday, Dec. 19 — 1 John 1: 1-10
Friday, Dec. 20 — John 1: 1-18
Sabbath, Dec. 21 — Matthew 1: 18-25

Obituaries

Kelley.—Gertrude, daughter of A. G. and Carlotta Watson Kelley, was born July 23, 1875, at Berea, W. Va., and died Oct. 2, 1963, at a nursing home in Fairmont, W. Va., following an extended illness.

Preceded in death by three brothers and three sisters, Miss Kelley is survived by one sister, Mrs. C. B. Collons, Fairmont, with whom she had made her home for some time previous to entering the nursing home. She was a lifelong member of the Ritchie Seventh Day Baptist Church, Berea.

Services were held at the First Baptist Church, Fairmont, with Dr. Edward Dreisinger officiating. Interment was in the Woodlawn Cemetery. — L. A. W.

Hayhurst.—Mrs. Della Gay, daughter of Joseph and Sarah Ann Cottrill Sullivan, was born March 1, 1880, in Harrison County, W. Va., and died at the Britton Nursing Home, Oct. 16, 1963.

Widow of Mack Hayhurst, she is survived by three sisters, Mrs. Nora Newlin of St. Al-

bans; Mrs. Rella Sullivan of Salem; and Mrs. Metta Garey of Berea; one brother, Thomas L. Sullivan of Pullman Rt.; two grandchildren, and six great grandchildren. Her only daughter, Mrs. Jessie Brake, died in the Berea flood of 1950.

In early youth she was baptized by the Rev. L. D. Seager and joined the Ritchie Seventh Day Baptist Church. Her pastor, Rev. Leslie Welch, conducted the farewell services at Pennsboro. Interment was in the Masonic Cemetery there. — L. A. W.

Smith.—George W., son of George W. and Ellen Howe Smith, was born at Nile, N. Y., Oct. 16, 1873, and died in the Florida Nursing Home, Tampa, Fla., Aug. 27, 1963.

His late wife, Grace Burdick Smith, died in January, 1961. He and his family moved from Friendship, N. Y., to Alfred in 1918, when he became superintendent of the New York State Farm, in which capacity he served until his retirement. In 1947, Mr. and Mrs. Smith moved to Tampa, Fla., to make their home. He has been an associate member of the Seventh Day Baptist Church, Alfred, N. Y., since Dec. 11, 1926.

He is survived by two sons: Leon B. of New Cumberland, Pa., and Richard W. of Tampa, Fla.; two daughters: Mrs. Henry Harrington of Syracuse, N. Y., and Miss Bernadine Smith, of Poughkeepsie, N. Y.; seven grandchildren and eight great-grandchildren.

Funeral services were held at the Davis Funeral Home in Friendship, N. Y., with Rev. Albert H. Schott of the Friendship Methodist Church, officiating. Burial was in Mt. Hope Cemetery, Friendship. — H. S. W.

Whitford.—Ruth Adelle Rogers, daughter of Albertus C. and Alice Ennis Rogers, was born in Farina, Ill., July 16, 1886, and died at a nursing home in Ft. Pierce, Fla., June 12, 1963.

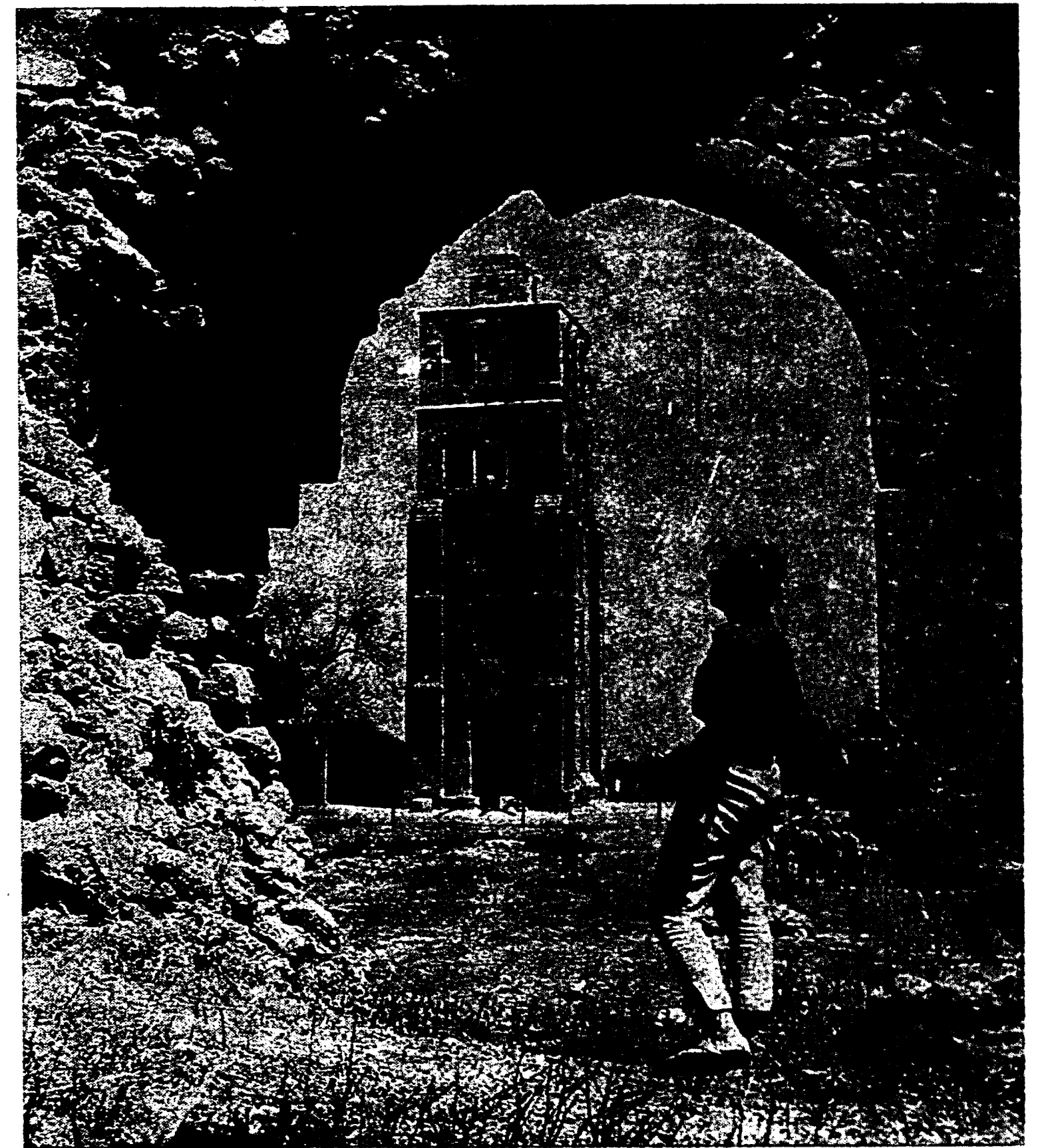
As a child, she was baptized and joined the Farina, Ill., Seventh Day Baptist Church. She transferred by letter to the Alfred, N. Y., church March 5, 1904, soon after coming with her family to the village.

She was graduated from Alfred University in 1909, taught in the elementary school ten years, and later served as secretary to President Boothe C. Davis of Alfred University and assistant to the treasurer for 14 years.

On Dec. 27, 1938, she was united in marriage with Dr. Alfred E. Whitford. Upon Dr. Whitford's retirement from Alfred University in 1952, they went to Ft. Pierce to make their home. He died there in 1957.

Mrs. Whitford is survived by two stepchildren, Dr. Albert E. Whitford of Lick Observatory, Mount Hamilton, Calif., and Mrs. Dorothy Whitford Lerdahl of Madison, Wis.; by seven stepgrandchildren; and by a nephew, Robert B. Rogers of Phoenix, Ariz.

Memorial services were held at the Seventh Day Baptist Church, Milton, Wis., June 21, 1963, with the Rev. Elmo F. Randolph, pastor of the church, officiating. Burial was in Milton. — H. S. W.



The Middle Ages Ramle Tower framed in the more ancient arch near Tel Aviv, Israel, recalls the footsteps of Jesus in the land of the Bible.

The Sabbath Recorder

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Legalism of Pharisees Dwarfed by Sunday Laws

The Pharisees in their minute and seemingly oppressive Sabbath rules have been fair game for modern sharpshooters of both the Sundaykeeping and Sabbathkeeping variety. Those who oppose the observance of the seventh day frequently argue that any who attempt to keep it are inconsistent if they do not stone people for picking up sticks on the Sabbath or if they do not follow every detail of observance that prevailed in the days of the Pharisees. Sabbathkeepers, at least those of the Seventh Day Baptist variety, have been just as anxious to disavow any similarity between their attitude toward the day and that of the strict legalists who condemned Jesus for letting His disciples rub out kernels of wheat for food on the Sabbath or who questioned Him about speaking words of healing on the sacred day. With some glee they point to the innumerable rules that guided the Jews and from which they claim to be free.

Legalism, it would seem, is extremely unpopular throughout all Christendom in these days. And well it may be, if we mean by legalism attempting to find salvation by the works of the law. Some churches have been quite open to the charge that salvation could be earned by doing or by giving. That was the question that started the Protestant Reformation under Luther. In more recent days some Protestants have carried grace to the point of antinomianism, denying that we are responsible to obey even the Ten Commandments. These well-meaning folks have been especially harsh on some Sabbathkeeping groups, accusing them of legalism and implying that anyone who keeps the Fourth Commandment is an Old Testament Christian and has departed from grace.

If all this were true, then it would be logical to expect the observers of the seventh day to prepare and enforce a set of rules as intricate as those which have come down through non-biblical Jewish history and are adhered to by a percentage of the followers of orthodox rabbis. Where does one find such a list of laws governing the day of worship? Nowhere among the oldest Sabbathkeeping denomination, that is sure.

Let us look around and see where legalism as applied to the day of worship is found. It is on the statute books of our states; it is in the "blue laws." These laws were promulgated not by Sabbatarians for the biblical day of worship but by people who wanted to enforce rest or restrict business on the non-biblical first day of the week. Not all of the laws are strictly religious but that is the way they started out. They were designed to make all people conform to the rest day of the majority.

We cannot take space to go into examples of this modern legalism, the intricacies of which surpass anything the Pharisees put forth. Just for a sample, we note that in New York the law allows fruit but not vegetables to be sold on Sunday, and it took a court case to decide about tomatoes. In New Jersey socks designed for sports wear may be sold, but not those designed for other wear. Plastic for storm windows cannot be sold in the hardware department but can be sold in the hardware department. And so it goes. A New York Times article commenting on our strange "blue law" legalism points out in the state blue law list there are 19,914 specific restrictions for Sabbath-breaking. How does this compare with the ancient Jewish regulations that we have been wont to ridicule?

One of the authorities on Judaism in the first centuries of the Christian era is George Foot Moore, who has written a three-volume work on that subject. He points out that there were thirty-nine principal species of work that were forbidden in the Mishnah to be performed on the Sabbath. He records that two rabbis, Johanan and Simeon ben Lakish, spent three and a half years searching through the Mishnah to catalog the Sabbath laws derived from the thirty-nine kinds of work proscribed. They are said to have discovered a total of 1,521. He observes the striking disproportion between the multitudinous rules of Sabbath observance and their biblical authority. It is, he says, like "mountains hanging from a hair, for they are very little Bible and a great many rules." He might not have made such a remark if he was aware of the 19,914 Sunday restrictions now on statute books of New York.

The eminent scholar comments on the ancient Sabbath rules thus:

All these are specifications of a general rule which might be formulated thus: All ordinary agricultural, industrial, and domestic work is forbidden, unless it is, by its nature or in the circumstances of the case, necessary, i.e., such that it could not have been done the day before or be put off to the following day without serious consequences (Vol. II, p. 30).

Dr. Moore brings this chapter on Sabbath observance to a close with the following thoughtful words:

"The use of the Sabbath for the worship of God in the study of the revelation of His character and His will for man gave it a positive religious value in comparison with which its negative aspects become wholly subsidiary . . . It is a stupendous error to concentrate attention on the micrologic casuistry of external restrictions or relaxations ignoring the real significance of the day for religion itself."

The obvious moral of this story is that the churchmen and lawmakers of the twentieth century have little occasion to point a finger at the past or make fun of the simple principles of Sabbath observance followed by modern Sabbatarians, people who do not attempt to legislate for non-members and who attempt to interpret the Sabbath as Jesus interpreted it.

Fruits of the Spirit

Several very widely circulated interdenominational journals and quite a few national denominational magazines have carried major articles on speaking in tongues within the past six months. Our journal has not yet attempted to discuss fully this so-called manifestation of the Spirit which has jumped the bounds of the numerous pentecostal groups and has been espoused to a certain extent by Presbyterians, Episcopalians, Lutherans, Baptists and others. There have been in our pages book reviews on the subject and reports of messages advocating a greater dependence on the Holy Spirit. It is hoped that in the near future a brief article will appear that will take up certain aspects of the present-day manifestation of speaking in tongues.

Kenneth Morse, editor of the national magazine of the Church of the Brethren,

who sees little of this manifestation in his own church, points out that the Apostle Paul on four occasions makes lists of spiritual gifts. In two of the lists speaking in tongues is not mentioned. In the other two it is definitely given a secondary place or near the bottom of the list. The question thus quite naturally can be asked as to why most of the modern advocates count this gift alone as the sign that they have received the Holy Spirit in a measure denied to others. To be sure, some who claim the gift of tongues also claim other gifts, but the evidence for these other gifts, based on this one as a sign, is not widely accepted.

The modern church in many instances has lost its evangelistic power; it often resembles a religious club having ingenious but less than spiritual methods for growth in membership. Leaders and people alike seem to lack the deep commitment to Christ which evidences itself in effectively witnessing to His saving power. How do we recover the lost urgency of our mission? Is it by this widely sought and highly acclaimed manifestation of an ecstatic gift that produces unintelligible sounds?

Church growth figures can be made to sound quite convincing, for the pentecostal churches are growing faster than any other and are having greater success on certain mission fields like Latin America. A word of caution, however, is in order. Rapid growth is not necessarily a sign of a more complete grasp of truth. Jehovah's Witnesses have also made a fantastic growth — which, we are sure, is not an indication that they have more truth than others. We can say with certainty that if we would yield ourselves more fully to the leadership of the Spirit in the study and proclaiming of the truth of the Word we would see more results in our local churches. But it does not necessarily follow that the power for witnessing is limited to those who claim to have had the experience of ecstatic tongues.

Mr. Morse leaves his readers with the wise statement that the moving of the Holy Spirit in the hearts of men is best observed not by looking for signs, but by

looking for the fruits of the Spirit which are listed in Galatians 5: 22, 23. These fruits are contrasted with the "works of the flesh" and they are evident in the lives of those who allow themselves to be continually filled with the Spirit. What we need is to live in the Spirit and to walk in the Spirit (Gal. 5: 25).

EDITORIAL NOTES

Expressing Christian Love

It was inevitable that a great wave of sympathy for the widow of the President should sweep the country, especially since there was practically nothing on radio and television for four days that did not relate to this tragic death. (The magnitude of world concern, however, could hardly have been predicted). It was also to be expected that the widow of the inconspicuous policeman wantonly slain in the apprehension of the assassin would not go unnoticed. The contributions to the family are now expected to pass \$100,000 swelled by one gift of \$25,000 an amateur photographer received for his picture sequence of the assassination. Many, many others gave small amounts out of the kindness of their hearts.

An expression of deeper Christian love has also come to light. The minister of a Reformed Church in Plainfield, N. J., remembered the third widow in this multiple tragedy, the Russian widow of the slain assassin. In the name of his church he contributed \$100 to the widow of Lee H. Oswald. What others have done along this line is not known at the time of this writing. The spirit prompting this gift is highly commendable. It makes us humble as we analyze our own attitudes in relation to this tragedy and our profession of Christian love. Love not only casts out fear; it casts out hate.

"The Communists have put more people behind the hammer and sickle in 40 years than Christians have put behind the Cross in 2,000. How is this possible when Jesus Christ provided the greatest impetus to change society?" — Bob Pierce.

Observations of an Oldster about Church Growth

Archie Wing of Ozona, Florida, who describes himself as being in his waning years, had occasion to commend a series of historical articles that ran recently in this journal. It had not previously occurred to him, he says, to write to the *Sabbath Recorder* about articles he especially appreciated. With this thought in mind he spent a whole evening reading again the back numbers and thinking about them. One article in particular stimulated his thought. It was one which showed a decline in church membership during the past half century. Like others, Mr. Wing tried to reason why this had been so and what might be done to insure a more steady growth of our denomination in the future. Here are some of his thoughts, slightly edited.

Reared in the small central New York village of De Ruyter, Mr. Wing had occasion to observe that churches in many small farming communities where it was relatively easy to keep the Sabbath have almost died out as people were attracted by industry to cities where men were not able to determine their own working schedule as easily. Even if they did maintain a loyalty to their Sabbath convictions they often failed to impart them to the next generation in their Sundaykeeping environment.

During this century, the Florida resident notes, Seventh Day Baptists have failed to let the light of the Sabbath shine enough so that average people know of our existence. He is happy to notice a change within the past few years. He calls attention to the good work of publicity by some of our churches at county and state fairs and sees value in our becoming better known in large Baptist circles. It puts us "before the public and lets the world know who we are and at the same time makes us more acceptable to other people."

Our correspondent goes on to say in his opinion we have not been aggressive enough, that "no war, no battle has ever been won by being constantly on the defensive." "We must speak up," he affirms, "with words that meant something."

He recalls that in his youth there was some attempt to instruct the young folks on why their families kept the Sabbath rather than Sunday. There were occasional sermons on it, but neither the young folks nor the older ones "knew the true answers to all the questions put to us by Sunday people as to why we kept the Sabbath." He goes on to say, "I believe this situation has improved some as more tracts and reasons are given out so that now, after all these years, I am beginning to educate myself as a Seventh Day Baptist."

A suggestion for better Sabbath defense and promotion is suggested. Our teenagers could be better instructed in the fact that Christians kept the Sabbath in the first centuries until Sunday laws were started by Constantine and the Roman Church began to claim authority. "I know," he says, "that the argument has been used by many Sabbathkeepers through the years but not with enough knowledge backed up by history to become convincing."

Mr. Wing states his conviction that Sunday is not really kept because Christ rose on that day, as so many contend, but because the Roman Catholic Church has decreed that it should be kept. Thus Protestants are not going back to the Bible to determine their religious observances but are taking Sunday observance from the Catholic Church. We should be able to convince them, he believes, that this is a very poor foundation. He adds, "If First-day Protestants can be made aware of the fact that they are only following the Catholic Church in keeping Sunday, then they may take a second look at their position."

In suggesting a more thorough teaching of history to our young people this elderly gentleman realizes that such a procedure entails much hard work. He believes, however, that the lessons of history are interesting and are easily kept in memory through life. If we really want to grow we must work at it. "A lot of money will have to be spent to put ourselves before the world. We cannot hide ourselves under a bushel any longer and expect to survive."

"TRANSITION IN NYASALAND"

(Continued from last week)

Dr. Victor Burdick has stated that the future of medical work at Makapwa is made uncertain because government has not yet given assurance of continuing assistance during 1964. Federal grants will have to be continued or else this phase of mission work will have to be supported by OWM giving. Up to the present time no OWM funds have been used in carrying on medical work. Assistance in this field of service has come only from special gifts. The present operating budget of the medical unit at Makapwa calls for a little over \$10,000 a year. This amount has been received in the past from government grants and medical fees from patients. Dr. Victor Burdick has turned back into the fund the substantial government refund on his salary. He asks no credit for this but the fact should be noted. If government grants for medical services are not forthcoming in 1964, some adjustments in the budget will be necessary. Perhaps government grants to the schools may help to carry a part of the burden, just as medical grants have given assistance to the over-all mission work in the past.

After consulting Mr. Wills of the Lilley, Wills and Co., lawyer firm, a formal application to government officials was made requesting an exchange of property which would provide a few acres of land in the nearer vicinity of the main buildings of Makapwa Mission Station. That piece of mission property that lies to the north at a distance of two to three miles from the mission station was offered to government. At the suggestion of Mr. Wills, we did not specify the number of acres to be received from this exchange. We wrote, "The amount of land requested we leave to the good judgment of government but we would express the hope that it would be sufficient for medical expansion plans, i.e., hospital buildings, staff housing and staff gardens." A rough sketch of the property was prepared and sent to government officials, and the general location of property desired was included in the request. Copies of our letters and of the sketch

with demarkation of boundaries was also supplied to Mr. Wills who has consented to serve as our legal counsel and will press our case as skillfully as he can.

It will be of interest to note that Mr. Wills was successful in obtaining for the Seventh Day Baptist Missionary Society a lease for eleven years and three months on the acre of land on which the Makapwa Seventh Day Baptist Church building now stands. This was accomplished while I was present in his office, with Rev. David Pearson signing in behalf of the Missionary Society. A letter requesting clarification of the Missionary Board's title to Makapwa Mission property was sent to government officials but no answer has been received.

Another phase of activity centered around efforts to secure a supply of water from a driven well. Mr. Conforzi, head of a drilling company in Blantyre, who had formerly made a bid to drill for water and whose plans to move equipment to the station had been stopped while we considered the matter of clarifying our deed to the property, now refused to come and do this work. His reason was that the road to Makapwa was too rough. There is no doubt but what this is true — the road is terribly rough and hilly but it is no worse now than when he first agreed to do the job — so his real reason is unknown. We did not press him to take the job but rather we looked up another man named Fitzgerald to see if he could bring his equipment and drill for water. He agreed to come and look over the road and make an estimate as to cost. A recent letter from Pastor David Pearson states that Mr. Fitzgerald did come to Makapwa, looked over the land, and agreed to bring his drilling equipment and begin work when satisfactory arrangements could be made. His estimate of cost of drilling and pipe lining was 400 pounds (or about \$1,120). It would appear that funds will be available for building a reservoir and laying water lines to the Makapwa buildings. Since the well and reservoir are expected to be on the high ground, the water will be supplied by gravity feed. We trust that in terms of improved health and sanitation at Makapwa the effort to

secure a source of pure water will prove very worth while.

The climax of the secretary's visit to Makapwa came on Sabbath day of the Nyasaland Seventh Day Baptist Conference. It was stated that 890 persons were in attendance at the Sabbath morning service. The secretary was honored to be asked to speak. Dr. Victor Burdick led the worship service and Pastor Otrain B. Manan served as interpreter. Rev. David Pearson brought a heart-warming Gospel message in the afternoon, after which all were invited to attend baptismal services at the pool in the Tuchila River below the Pearson home. There were thirty-eight persons baptized on this occasion and then welcomed into the church.

At the closing service of Conference the secretary was asked to say a few words of farewell, which he tried to do, pledging that the Seventh Day Baptists of America would undertake to be equally considerate and thoughtful of Pastor Otrain Manan, if God grants that he may come to America in August 1964, as they had been of his every need and comfort during his visit with them. The service closed with the singing of that old familiar hymn, "God be with you 'til we meet again."

Letter From British Guiana

A letter from the Rev. Leland E. Davis dated November 17 informs that he and the family are all well and that his sons are preparing for tests as the end of the school term draws near.

The second series of Bible studies has been started at the Berry's Memorial Church on Wakenaam Island with good attendance and interest. Pastor Davis writes, "Brother Gittens had 24 persons present for his first session in the Second Bible Course at Wakenaam. I want to be there on November 27 and award the diplomas for this second course. He also had 3 decisions for Christ. We hope to have baptism there at Conference time."

The Bona Ventura Seventh Day Baptist Church, located on the Pomeroon River about 80 miles from Georgetown, has given tentative approval to the dismissal

MEMORY TEXT

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. Malachi 4: 1, 2.

of their former pastor, Mr. A. Trotman. Pastor Davis writes, "Now that the way seems clear, I plan to spend next Sabbath and Sunday (November 23 and 24) in the Pomeroon (area), returning by way of Dartmouth for a Monday night meeting and Wakenaam on Tuesday, returning home on Wednesday morning November 27, for Gertrude's (Mrs. Davis') birthday."

150 Per Cent Americans

By a prominent Southwesterner, identity withheld

Oft time I fancy as I spy
That I excel the FBI.
Right now I'm making little lists
Of folks I think are Communists.
I have no proof on anyone,
And yet these lists are loads of fun.
All friends of foreign aid I think
Must be set down as rather pink.
A little pinker, not far off,
I list perforce the college prof.
And pinker yet the college crowd
That lauds the Bill of Rights out loud.
U.N. supporters, as I've said,
Are also, ipso facto, red.
Redder still on my red list
Are all the integrationists.
And so you will not misconstrue,
I must include the pastors, too.
Just for good measure, in my labors,
I list a few of my good neighbors.
Thus I rejoice that loyalty
Abides alone in you and me.
But, before my work is through,
You may, my friend, be listed too.
— CWA News by permission.

Observations on the Death of the President

By Rev. Victor W. Skaggs

A man is dead!
 A widow weeps.
 Two small children are fatherless.
 A nation mourns its fallen President.
 A world trembles.
 Heads of state hasten to express their sorrow.
 Because of an assassin's bullet
 a man is dead.

A man is dead!
 A widow weeps.
 Three children are fatherless.
 A city mourns its fallen officer.
 A defender of law and order has given his life.
 Because of an assassin's bullet
 a man is dead.

A man is dead!
 A widow weeps.
 Two children are fatherless.
 A body lies unmourned, surrounded by hate.
 Because of an assassin's bullet
 an assassin is dead.

This is the tragedy of our day that wipes out the thought of differences in politics and religion and unites us not only as citizens of the United States but also as members of the human race.

A man is dead!

But there is another tragedy far deeper and more decisive in world affairs. It is the tragedy that there are those in the world and in our nation who believe that the opposition should be silenced by whatever means are available. There are those who believe that the future of the nation and the world depends on the elimination of those who oppose them. These are the hands that hold the assassin's guns. Our greatest tragedy is that we have not yet learned that problems in human affairs are not solved by violence, that a bullet — whether from the gun of an assassin of a President or from the gun of an assassin of an assassin — solves nothing.

We may fully trust that God in whose hands the affairs of nations rest can use even the tragedy of this day for the benefit of mankind, but we may also trust that as we appropriate the lesson of this day the way may be opened for the accomplishment of the dream of our lamented President, the dream of a world justly at peace

A man is dead!
 An assassin's bullet struck him down.
 A widow weeps.
 A nation mourns.

It mourns:

a president slain;
 a complacent view of itself
 broken;
 its failure to effectively
 proclaim the freedoms of
 which it is so proud.
 It mourns that it is torn inwardly by
 divisions that find expression in
 violent deeds.

Yes, a nation mourns!

A world trembles.
 A new impetus is given to the search to discover
 the ways of peace with justice among the nations.
 May God forgive us.
 A man is dead!

Filmstrips Available

Annual elections in churches and Sabbath Schools bring new people into positions of local leadership in the fall months. There may be some who are not aware of the filmstrip catalog previously sent to all churches by the American Sabbath Tract Society. If your church is not taking full advantage of the wide selection of filmstrips for young and old as listed in the catalog or added later this is a reminder of this rent-free service.

There may still be time to schedule one of the many programs relating to the birth of Christ, although second and third choices should be given.

Two new filmstrips produced by the American Bible Society for young people and adults will be found to be instructive and helpful at any time. "God's Word for a New Age" tells the story of the translation and distribution work of the Bible Society throughout America and the world (forty-one frames in color). The second is called "Women and the Bible." Its purpose is to show the need that women have for the Bible and the very active part that women play in introducing the Bible to all parts of the world; to understand the aims of the American Bible Society in translation, distribution and use; to develop a new appreciation for the value of the Bible (fifty-three frames in color).

Gift Subscriptions

A personal gift of a year's subscription to the Sabbath Recorder is a wonderful idea for many who are wondering what to give for Christmas. If you want to give for the joy of giving the editor or the subscription department could suggest a few names of people who really cannot well afford to subscribe. Some people would be most happy to have the Recorder firsthand instead of second or thirdhand and several weeks late. Remember that the price is only \$4.00 in this country. It may be given to servicemen for \$1.00 or to students for the same price per academic year. The time is short. Send your gifts now.

Church Attendance

Some of our churches are definitely moving forward in attendance according to figures on their November church bulletins. Notable among these are Riverside, Calif., and Shiloh, N. J. There were 160 in attendance at Riverside on November 16 besides 20 in the nursery. The next week, even with the pastor away on a visitation trip the count was 172 and 21. At Shiloh for the same two Sabbaths the attendance was 197 and 204, with Sabbath School running 203 and 174. Their pastor also was away on November 23.

Vatican Council Briefly Discusses Liberty

What many Protestants went to Rome for was to hear what the bishops would say about such touchy subjects as religious liberty. Although this session will probably not get into a full discussion of the subject it has been agreed to attach that subject to the end of the schema on unity so that it could come up for discussion this year.

W. Barry Garrett, experienced news reporter on the staff of the Baptist Joint Committee on Public Affairs, was sent to Rome to pick up the news that was of special interest to all the co-operating Baptist bodies (including now Seventh Day Baptists). Of the frequent reports sent back for editors the one dated November 22 at Washington is of special interest because of this religious liberty question. It apparently was not easy to get this subject on the agenda. It was presented by a bishop from Belgium.

Bishop Emile-Joseph De Smedt, Bruges, Belgium, in making his presentation, said that "this would be an eloquent proof to the entire world of the fruitfulness of the council's efforts." He indicated that every effort would be put forth to have the proposal voted on before adjournment on December 4. However, many here consider this possibility to be unlikely.

De Smedt said that religious liberty is being considered by the council as "the result of numerous requests by council fathers and others." A newsman asked at the U. S. Bishops press panel who the "others" are. It was explained that practically the whole world wanted a real expression of Roman Catholic attitude toward religious liberty.

The bishop from Belgium explained that the council takes up its discussion of religious liberty:

"1. For the sake of truth, because the church has always taught this principle as part of the truth entrusted to her by Christ;

"2. Because of the need of defense, since the church cannot be silent when atheistic materialism is depriving almost half the world of religious liberty;

"3. Because of the need of peaceful cohabitation, since all men of all religious beliefs, as well as those without any, must live together in one human society and the church must show the way in the light of truth; and

"4. For ecumenical considerations, in view of the fact that many non-Catholics hold the church in aversion and suspect her of Machiavellianism for allegedly demanding religious freedom when she is in a minority and ignoring it when she gets control."

In positive terms, the bishop continued, religious freedom means the right to free exercise of religion according to the dictates of conscience. He said that "the schema asserts unequivocally that all men who follow their conscience have a natural right to true and genuine religious liberty."

The most questioned part of the bishop's speech was his assertion that religious liberty "must be regulated in view of the common good and by this common good can at times be subjected to modification and control."

There was not unanimous agreement by the members of the U. S. Bishops press panel as to just what the "common good" includes and how this principle applies. It was pointed out by one member of the panel that this term is ambiguous and needs clarifying.

Bishop De Smedt said in his speech that Catholic doctrine had always contained the principle of religious liberty and that it had developed in varying ways under differing historical circumstances. He said that "the teaching of the church on this topic reached its culminating point in John XXIII's 'Pacem in Terris' whose teaching is faithfully reflected in the present chapter."

In his encyclical Pope John XXIII had said, "Every human being has the right to honor God according to the dictates of an upright (or sincere) conscience, and therefore the right to worship God privately and publicly."

The answer to the question if the principle of religious liberty applied to those who profess the doctrine of atheism was,

"Yes, if the person is acting with a sincere conscience."

A report that caused concern by some attending the U. S. Bishops press panel was the position of Catholic theologians in Spain. It was stated that they were ready to accept the doctrine of religious liberty with two possible exceptions.

The first was in the case of a country where religion is so intertwined with the culture and the government that divergent religious practices would appear to be subversive. The second was in the case of a nation where the people are extremely ignorant and undeveloped, like children in a home. In such a case, full religious liberty would not be beneficial, according to the report on the Spanish theologians.

NOTE—The business sessions of the Council closed without taking up religious liberty, thereby postponing action on the proposed statement until the third session begins next fall. Reason given for not following the request of Pope Paul VI to take action at this time included the fear (expressed mostly by Italian bishops, but by some American) that to allow freedom of conscience is to encourage Catholics to become atheists and Communists. Milton Bracker in the New York Times recalls that after Pope John XXIII set forth his "Pacem in Terris" he was severely criticized by authors and the rightest press of Italy as being virtually a Communist. It may be assumed that a religious liberty pronouncement blocked at this session will have hard sledding at the next session.

The Ten Commandments as Found in the New Testament

By Mrs. T. Smith*

"Do we make void the law through faith? God forbid: Yea, we establish the law" (Rom. 3: 31). (Comp. Ex. 20: 1-17; Deut. 5: 6-21; Matt. 5: 17f.)

Here are the Ten Commandments as found in the New Testament:

(1) "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4: 10).

(2) "Little children, keep yourself from idols" (1 John 5: 21). "For as much then as we are the offspring of God, we ought

* The identity of Mrs. Smith is not known. Her material and the editor's note are taken from *The Eternal Gospel Herald* published by Alfred Kube, a Sabbathkeeper of Warrimoo, Australia.

not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17: 29).

(3) ". . . that the name of God and his doctrine be not blasphemed" (1 Tim. 6: 1).

(4) "The sabbath was made for man, and not man for the sabbath. Therefore the Son of Man is Lord also of the sabbath" (Mark 2: 27, 28). "For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works . . . For he that is entered into his rest, he hath ceased from his own works, as God did from his" (Heb. 4: 4, 10). "For by him were all things created, that are in heaven, and that are in earth" (Col. 1: 16).

(5) "Honor thy father and mother; which is the first commandment with promise; that it may be well with thee and thou mayest live long on the earth" (Eph. 6: 2, 3; Matt. 19: 19).

(6) "Thou shalt not kill (in Hebrew: murder)" (Rom. 13: 9).

(7) "Thou shalt not commit adultery" (Matt. 19: 18).

(8) "Thou shalt not steal" (Rom. 13: 9; Matt. 19: 18).

(9) "Thou shalt not bear false witness" (Rom. 13: 9).

(10) "Thou shalt not covet" (Rom. 7: 7).

"Wherefore the law is holy, and the commandment holy, and just, and good" (Rom. 7: 12).

Editor's Note: We are grateful to the author for this short study. It shows us that the will of God is eternal and unchangeable in both the Old and the New Testament. And Jesus Christ our Lord came not to change the law but to fulfil it, and even to magnify it by His own divine example and explanation (Matt. 5: 17-32). When we accept Christ as our personal Savior and He becomes our real life, then we delight in keeping all the commandments of God, for they are written by God on our hearts and minds (Heb. 8: 10-12; Rev. 14: 12).

But those who, for instance, reject the seventh-day Sabbath of the Fourth Commandment, and those who make images of Jesus Christ and of Mary His mother and bow unto them and serve them, will be without excuse before the judgment seat of the Lamb of God on the great day.

So let us all fear God and keep His perfect law in the power of the Holy Spirit that we may be worthy to enter the Kingdom of Christ.

Help Wanted in Peace Project

Has the United Nations neglected one great force for peace that could be rallied? The Methodist Ministerial Association of Lancaster County, Pa., thinks much more might be accomplished if there was within the United Nations an official Religious Consultative Group, for this would center the attention on seeking peace along religious lines. The effort to persuade the Ambassadors to the UN of the value and feasibility of appointing such a group has not yet met with much success.

There is another project for peace to which this group of ministers calls all Christians, a project which the Seventh Day Baptist Planning Committee thought might well be given publicity — prayer on Christmas day in every Christian home for those under the domination of communism. Here is the way they state this call for help.

"The greatest stumbling block at the moment to a religious approach to peace is communism. Our Lord instructed us that we should 'love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you.' Communism fits this description on every count. Therefore, it is proposed that, on Christmas Day, when Christians around the world worship the One born to be the Prince of Peace, every church set aside in its worship service a period of five minutes or more for specific prayers for those under the domination of communism, whether leaders of the movement, adherents to its practices, or those under the political control of this atheistic organization, and that each church ask its individual members to include a similar period of prayer in their personal and family worship on Christmas Day."

Jamaica, W. I. — Down here Monday (date of issue) is really Recorder day. It is seldom that it does not come in the afternoon mail . . . The Recorder gets read from cover to cover the day it arrives. Must admit that I still start with the back page. It is our closest link with denominational things back home.

The world seeks to use the church as a means to a "more important" end. How serious is this encroachment on the purpose of the church?

Church-World Tension

By Ross Coggins*

Churches are clearly "useful" to many forces in society.

The Texas State AFL-CIO, for example, distributed a "Labor Sunday Message for Baptist Churches" with the request that it be "read in the churches" on Labor Sunday.

Similar efforts have been made by management.

The National Association of Manufacturers, through its Clergy-Industry Relations Department, publishes a monthly newsletter featuring news from the religious world subtly interspersed with conservative economic philosophy.

Numerous other examples could be cited to reveal society's efforts to use the churches. "Soil Conservation Sunday" is observed, complete with a suggested sermon from the federal Soil Conservation Service. The National Safety Council urges pastors to preach sermons on safety. Various social service projects are promoted through bulletin inserts.

Community charity drives, civil defense programs, anti-Communist organizations, citizens councils, temperance movements, Boy Scouts and Girl Scouts — all these have used some church facilities.

What principles should guide co-operative ventures between the church and the culture in which it exists and to which it bears its witness?

The basic concern here is the church's relationship to society. The gospel must be preached in specific cultural situations; the problem is to ascertain the will of God concerning the approach.

Throughout Christian history, the relationship between believers and the world has been a continuing problem.

The early church experienced considerable tension with society because of the

*This article is condensed from material sent to editors by Baptist Press, written by Ross Coggins, associate secretary of the Southern Baptist Christian Life Commission.

single-mindedness of the early disciples in declaring the judgment of God on the world's values. Obeying God rather than men, the early Christians never expected all men to speak well of them.

This tension with the world was redemptive in nature. The disciples' purpose was not just to be an unpopular irritant in society, but to be used of God to transform mankind. It was by their rigid and radical refusal to conform to the world that the first believers transformed their world.

The Roman emperor Constantine was one of the earliest to recognize the propaganda potential of Christianity. Weary of the long history of persecuting Christians, the wily emperor embraced Christianity and sought to use the church for his own purposes. He succeeded remarkably, and the Dark Ages followed.

Throughout church history, other forces having sought to give the impression of divine sanction on their causes by using the churches. Kings asserted their "divine right" to rule and received their crowns from bishops. Henry VIII sought to use the church to justify his divorce and remarriage.

In contemporary American life, vested interests have tried to use the churches to lend sanction to an oppressive status quo in race relations or to propagate a particular economic theory. A magazine called *Christian Economics* seems to equate a conservative economic view with the will of God!

The modern politician is prone to use the church to gain votes, the salesman or professional man to use the church for "prospects" and the humanitarian to use the church for needed support.

A fundamental conclusion is that every church should continually re-examine its relationship to the society in which its witness is given. Is that redemptive tension mentioned earlier a reality?

The basic problem is not inserts in the church bulletin, Girl Scouts in the church basement, or sermons on safety in the church worship service. The larger consideration is whether the world looks as the church of Jesus Christ as a means to some "more important" end.

In a day when religion is popular but Christianity subversive, believers need to remember that the goal of the church is the will of God on earth as it is in heaven. This is infinitely more than promoting worthy causes or even defending "the American way of life."

Though it can never fully succeed in accomplishing it in history, the church seeks to create a society which approximates the divine ideal. To allow the church of the living God to be used for anything less is to be guilty of blasphemy.

Fences

By Jared Van Horn*

One of Carl Sandburg's early poems has made a lasting impression on me. It reads like this:

Now the stone house on the lake front
is finished and the workmen
are beginning the fence.
The palings are made of iron bars
with steel points that can stab the life
out of any man who falls on them.
As a fence, it is a masterpiece, and will shut off
the rabble and all vagabonds and hungry
men and all wandering children
looking for a place to play.
Passing through the bars and over
the steel points will go nothing except
Death and the Rain and To-morrow.

Have you ever taken a close look at a fence? A close look at both sides of a fence? A fence around a square of property many times is a practical piece of construction. Fences shut out bad things and keep in the good things. They shut out pests that might get into the garden and they can keep in children playing in the yard, youngsters that might wander off and become lost.

But all too often, fences we build around ourselves shut out the good and lock in

*"Jerry" Van Horn of Westerly, R. I., a student at Milton College and radio announcer at Janesville, Wis., gave this talk at the youth program of the quarterly meeting of the Southern Wisconsin Seventh Day Baptist Churches, Sabbath eve, October 25. Mr. Van Horn is a grandson of the late Rev. H. C. Van Horn, former editor of the Sabbath Recorder, and Abbie Van Horn.

everything we have to give. We shut out the needs of others, we shut out happiness, and at the same time we lock in an outgoing spirit, selfless giving, and genuine concern for others.

The paradox of this type of fence is that the only things that force themselves in through the otherwise impregnable railings are unhappiness and grief. No matter how high or strong we make them, our fences will not keep these pests out.

It's not too hard to destroy these fences we build, to let out what we can give of ourselves, and to let in good influences. How do we accomplish this? Pull up those rotten fenceposts of selfishness, anger, prejudice, doubt. Let your goodness pour out and mingle with those who are spiritually starving.

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel" — or behind a fence — "but on a candlestick; and it giveth light unto all that are in the house.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven" (Matt. 5: 14-16).

Social Welfare Issues

Social welfare work in America is characterized by an emphasis on the individual and his needs; and the western European approach on the other hand is administrative and seeks to establish security through social legislation, while the eastern European approach is to endeavor to bring about an economic change by changing the structure of society.

The above analysis was put before the NCC Department of Social Welfare on October 30, in an address by Dr. Ellen Winston, U. S. commissioner of welfare, Department of Health, Education and Welfare. She advocated better training for welfare workers in America and said that the key to successful welfare programs lies in "service as the practical expression of Judeo-Christian principles that must be revitalized if we are to reduce the problems of dependency, family break-down, delinquency, and other social ills."

LET'S THINK IT OVER

Due Process

"We realize instinctively that evil in this world cannot be excused or overlooked. A penalty must be paid by someone for each crime committed, or our society and our civilization will fall apart. Yet we speed rather than delay the moment of disintegration every time we take the law into our own hands. . . .

"Our attempts to curb excesses of our leaders do not always succeed, even as we do not always apprehend the outlaw; but there is a God in heaven, who delays His intervention because no one of us is guiltless, and the developing of our patience, faith and loyalty to Him is precious in His sight."—Gerald C. Bond, editorial in Sulphur Springs (Ark.) Beacon.

"Merchants of Miracles"

Speaking at a luncheon during the Christian Booksellers Association attended by nearly 500 publishers and store owners, Dr. Hershel H. Hobbs saluted them as "merchants of miracles" who are "teachers of truth to a generation which has been victimized by falsehood and half-truths."

The pastor of The First Baptist Church, Oklahoma City, urged the publishers and dealers to continue to be "liberators of those who are bound in the chains of ignorance."

Noted German Theologian Urges Better Sermon Preparation

A noted theologian from Germany, Helmut Thielicke of Hamburg, speaking at a chapel service at Southwestern Baptist Seminary, Fort Worth, demonstrated to students a new type of sermon which he called a "teaching sermon." He affirms that this new type of preaching is needed in our present secularized society where audiences may be assumed to know little or nothing about the Gospel.

He told the students that preaching is the most intellectual work they do. He listed six steps to sermon preparation — exegete the text, think and rethink the text, bring theological consideration to the text, search for illustrations, build a card file, and then find words so the theoretical background will not be recognized.



Bible Reading

Chief Justice Earl Warren, left, of the U.S. Supreme Court accepts at his home the 20th anniversary poster for the Worldwide Bible Reading program, sponsored by the American Bible Society. Mr. Everett Smith, the Society's President, makes the presentation as Mrs. Warren looks on.

The American Bible Society for its twentieth observance of Worldwide Bible Reading from Thanksgiving to Christmas suggests the following short passages, which are printed from week to week for the convenience of subscribers who do not receive the book-mark references from the local church.

Sunday, Dec. 22 — Luke 1:5-25

Monday, Dec. 23 — Luke 1: 26-38

Tuesday, Dec. 24 — Luke 1: 39-56

Wednesday, Dec. 25 — Luke 2: 8-20

For the last six days of the year, these passages are recommended.

Thursday, Dec. 26 — Matthew 2: 2-12

Friday, Dec. 27 — Matthew 2: 13-23

Sabbath, Dec. 28 — Luke 2: 21-35

Sunday, Dec. 29 — Luke 2: 39-52

Monday, Dec. 30 — John 8: 48-59

Tuesday, Dec. 31 — Revelation 22: 12-21

If we attempt to build a nation with no reference to religion, then Plymouth Rock may yet become a memorial to the light that failed . . .

—Dr. Joseph R. Sizoo.

NEWS FROM THE CHURCHES

NORTONVILLE, KAN.—With the joy and blessings gained from our centennial celebration still fresh in our hearts, the church returns to the normal movement of activities rededicated in spirit.

The adult and high school classes are finding this quarter's **Helping Hand** very appropriate as once again the editor brings to mind that the Bible is the Book of all time and also the book of the hour.

Several of our young people are attending colleges or continuing their education in other schools. Miss Ilene McCoy is a freshman at Highland College, Highland, Kan.; Kent Wheeler is a sophomore at Northwestern Missouri State University, Maryville; and John Wheeler resigned his commission at the Naval Academy and is also a freshman at Northwestern. Carol Wheeler is a senior nursing student at Bethany Hospital School of Nursing, Kansas City, Kansas.

Our Senior Christian Endeavor Group journeyed to the Jefferson County Memorial Hospital and Hospital Annex, Winchester, Kansas, in September for a Gospel Songfest.

Quarterly Communion was observed October 5 at the close of morning worship services. Quarterly business meeting followed night after Sabbath.

Pastor Bass with the help of Deacon Winston Wheeler has been recording regular worship services each Sabbath to carry to our shut-ins.

The exterior of our church has a new look with new porch and steps at the front entrance and new steps and walk at the back. Entrance at the front can now be made from the north as well as the west. Much time and labor was donated by men of the church.

The church moves into the holiday season with plans for Lord's Acre Sabbath, a Christmas Cantata, and Christmas Vespers.

SABBATH SCHOOL LESSON

for December 21, 1963

Born to Make Men Free

Lesson Scripture: Gal. 3: 26 thru 4: 11.

The Sabbath Recorder

Freedom in Washington

There was a time when freedom was dearly bought in Washington and religious liberty could not be taken for granted. A little story coming from the time just before our nation began illustrates this and reminds us of the yeoman work of pioneers who saw the religious liberty issue clearly.

Jeremiah Moore, a farmer turned preacher, was arrested in 1773 for preaching in the streets of Alexandria, just across the Potomac from what was later to become Washington. At his trial for preaching without a permit, the judge said: "You shall lie in jail until you rot."

Moore was defended by Patrick Henry, who obtained his freedom when he passionately addressed the jury: "... Gentlemen, a man is in prison for preaching the gospel of the Son of God."

Moore founded the First Baptist Church of Washington in 1802 and the First Baptist Church of Alexandria in 1803.

Accessions

Kansas City, Mo.

By testimony:

Mrs. Evelyn Bell

Obituaries

Brooks.—Mary Elizabeth Smith, daughter of Edwin Ray and Leila Kentfield Smith, was born March 22, 1902, in Amherst, Mass., and died at Uncas-on-Thames, Conn., Nov. 17, 1963.

She was married to Albert H. Brooks of Waterford, Conn., Sept. 1, 1927. She was a member of the Waterford Seventh Day Baptist Church and served as deaconess. She was a member and an officer of the local and county WCTU.

Surviving are her husband and a daughter, Mrs. Eleanor Skelly of Albany, N. Y., and also a granddaughter.

Funeral services were held at the church, November 20, by her pastor, assisted by the Rev. Edith Northrop. Burial was in the local cemetery. — P.S.B.

Clarke.—George Maxson, son of Harley Curtis and Ida M. Clarke, was born at Brookfield, N. Y., February 28, 1883, and died in Plainfield, N. J., September 13, 1963.

He lived in Plainfield for 50 years, conducting a real estate and insurance business. He was a member of the Plainfield Seventh Day Baptist Church of Christ, and served many years as a trustee.

Mr. Clarke contributed to the welfare of the denomination as a member of the Board of Trustees of the Seventh Day Baptist Memorial Fund. At the time of his death he had served longer than any other trustee, since 1927.

On December 16, 1916, he was married to Virginia Metcalfe, who survives. Four children also survive: Gordon R., North Plainfield; Robert H., Flemington; Hartwell D., Stratford; and Mrs. Frank Kuhar, Hampton, all of New Jersey. A brother Wallace lives in Utica, N. Y.

Funeral services were conducted from the Runyon Funeral Home, Plainfield, by the Rev. C. Harmon Dickinson, pastor. Interment was in nearby Hillside Cemetery. — C.H.D.

Jacox.—Ruby Mae Franklin, daughter of William L. and Ida Covey Franklin, was born Dec. 8, 1888, in Howard, N. Y., and died at St. James Mercy Hospital, Hornell, N. Y., Nov. 9, 1963.

A graduate of Potsdam Normal School, she taught school for a time. On Dec. 25, 1912, she was united in marriage with John W. Jacox of Alfred, where they have made their home for the past forty-five years.

To this union were born one son and four daughters: Dr. Ralph Franklin Jacox of Rochester, N. Y.; Mrs. Marion J. Minnick of Alfred; Betty (Mrs. Glenn) Alty Crafts of Snyder, N. Y.; Jean (Mrs. Kenneth H.) Burdick of Cleveland, Ohio; and Norma (Mrs. Harry R.) Stoneham of Rochester, all of whom, with her husband, survive her. She is also survived by two sisters and one brother: Mrs. Frank Curtis of Potsdam; Mrs. William Bradner of Greenwich, Conn.; and Benjamin S. Franklin of Sanfordville, N. Y., besides seventeen grandchildren.

Mrs. Jacox was active in community civic, educational, cultural, and religious organizations. She was a member of the First Seventh Day Baptist Church of Alfred, having joined on May 4, 1919.

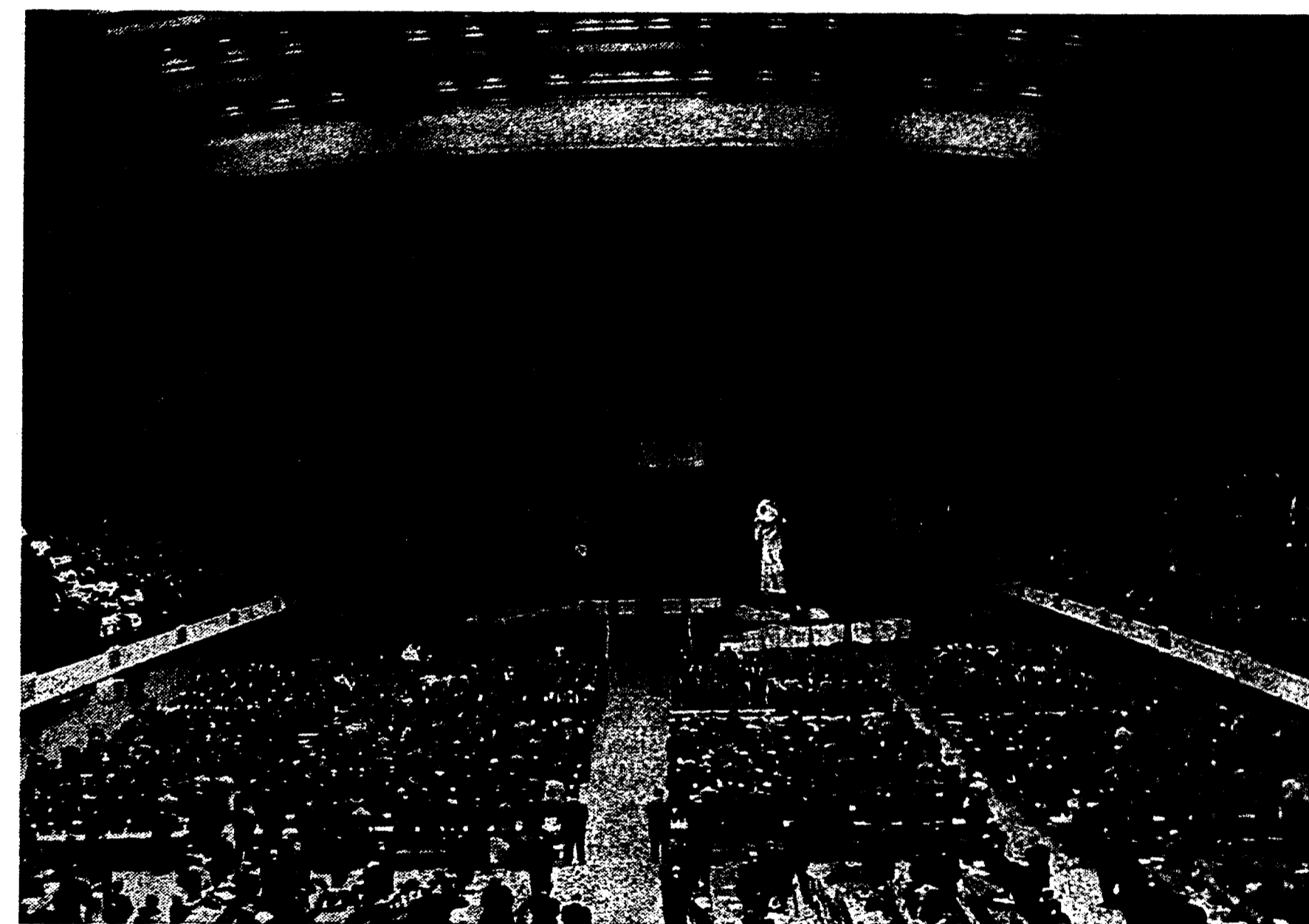
Funeral services were held at the Seventh Day Baptist Church in Alfred, with her pastor, the Rev. David S. Clarke, and former pastor, the Rev. Hurley S. Warren, officiating. Burial was in Alfred Rural Cemetery. — H.S.W.

Langworthy.—Lena Brundage, daughter of Lucien and Clarinda Parshall Brundage, was born July 18, 1877, in Greenwood, N. Y., and died October 5, 1963, at Plainfield, N. J.

She was married to Deacon Franklin A. Langworthy over 62 years ago, on August 7, 1901. She joined the Plainfield Seventh Day Baptist Church of Christ in 1909. For twenty years she was assistant to the editor of the Sabbath Recorder. She will be remembered as a devoted Christian deeply concerned about the needs of others, as well as a faithful and loving wife.

Mrs. Langworthy is survived by her husband and a number of nieces and nephews.

Farewell services were conducted from the Memorial Funeral Home in Plainfield by her pastor, the Rev. C. Harmon Dickinson, and at graveside the next day by the Rev. Hurley S. Warren in the Alfred Rural Cemetery, Alfred, N. Y. — C.H.D.



GENERAL ASSEMBLY OF NATIONAL COUNCIL

This is the way the Triennial Assembly of the National Council of Churches looked on the opening night, December 1, at Philadelphia just after the processional in which the representatives of thirty-one denominations marched into the Municipal Auditorium to begin their worship experiences and to undertake the work that had been outlined for the week. In the following days denominational delegations sat at assigned tables in alphabetical order. In the area reserved for Seventh Day Baptists several of the neighboring denominations had very little representation. Stories of the Assembly, its actions and the responsibilities of our representatives will be found in this and later issues.