

The Sabbath Recorder

The Autonomy of the Local Church

How far does our historic emphasis upon true autonomy of the local church do justice to such a New Testament expression as "the Body of Christ" interpreted in the wider and more comprehensive sense?

The Theological Status of Associations and Conventions

While all Baptists wish to retain the prerogatives of the local church in matters of self-government and control of its internal affairs, others are not happy to regard wider groupings of local churches, such as associations, unions, and conventions as having their justification only in expediency and practical necessities. Such co-operative action by local churches in a wider fellowship would be regarded by these Baptists as being a legitimate and further expression of the nature of the body of Christ. Indeed, a significant minority might want to speak of the church in this wider manifestation in addition to its application to the local church. Some Baptists feel strongly that our fear of delegating authority and of indirect democracy is seriously impeding the more effective unity of action among Baptists for which, in their opinion, the present situation calls.

(To be continued)

Denver Clergy Issue

"Statement Of Conscience"

Members of the clergy representing many faiths recently issued a "Statement of Conscience" and called upon each citizen in Denver, Colo., "to join with us in this pledge."

"We are determined to make the quest for racial harmony a matter of personal involvement," said the statement. "Misunderstandings and grievances must be talked out 'openly, sincerely and calmly.'"

The statement concluded: "United as men and women of many faiths and races, we reaffirm that we must bridge the chasms of separation; surmount the barriers of suspicion, fear, and prejudice that divide us; heal ancient wounds of ignorance, insensitivity, and division; build a strong community, home by home, neighborhood by neighborhood; and achieve the fulfillment of the moral principle that all men are free and equal under God."

—Religious Newsweekly.

Accessions

Kansas City, Mo.

By Baptism:
Sandra Huffman

Shiloh, N. J.

By Baptism:
Lois Etta Dickinson
Wilmina Kathleen Rainear
Marjorie Rice
Marie Rice
Lawrence Hoover Harris
Robert Furniss
Edward Vincent Page
Linda Lourae (Mrs. Harry) Lupton
Lyle Edgar Shreves

By Letter:

Lucile E. (Mrs. Thomas) Ewing
Thomas W. Ewing
Reine B. (Mrs. Harry) Hannan
Sylvia B. (Mrs. Lyle) Shreves
Margaret L. (Mrs. David) Sheppard
David T. Sheppard, Sr.
David Sheppard, Jr.
Erwin Sheppard
Thomas L. Sheppard

Marriages

Petch-Sanchez.—Mrs. Margery Laverne Gabrielson Sanchez and Robert L. Petch were united in marriage on March 21, 1964, in Berkeley, Calif. The ceremony was performed by their pastor, the Rev. Oscar Burdick.

Obituaries

Babcock.—Robert Luther, son of Benjamin T. and Mariah (Ayers) Babcock, was born in Humbolt, Neb., March 14, 1883, and was called to rest on the Sabbath morning of his 81st birthday, March 14, 1964, in Riverside, Calif.

In 1895, Robert came with his parents to California and settled in the community of Colony Heights near Lakeview, in Riverside County. About five years later the family moved to Riverside.

On December 28, 1914, he was married to Miss Bessie Sweet of Riverside. In 1920 they moved to a farm near Blythe, Calif., where they lived for 26 years, returning to Riverside in 1946. Robert was baptized and became a member of the Riverside Seventh Day Baptist Church in 1947 where he continued as a faithful attendant, a generous contributor of time, strength, and money.

He is survived by his wife; an adopted daughter, Anne (Mrs. Jack Elmer) of Riverside; one sister, Mrs. Bessie Herbert of Riverside; three nephews and two nieces and three grandchildren.

Funeral services were conducted by his pastor, Alton L. Wheeler, and he was laid to rest in the Montecito Memorial Park Cemetery near Loma Linda, Calif. — A.L.W.

TEACHINGS

MISSIONS

LIBRARY

Preview of the \$60,000 Baptist Booth in the Protestant Pavilion of the New York World's Fair which opens April 22.

The crowds will circulate through the booth looking at the displays, listening to the explanations by telephone and asking questions of the attendants who will be trained to give information and will take requests for additional literature. The center desk will be occupied by Seventh Day Baptists the last half of June.

The Sabbath Recorder

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Member of the Associated Church Press

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The Church a Meeting House

The concept of the church as a meeting house is as old as American history and goes back to New Testament times. Sometimes we wonder, however, if the average congregation is fully aware of the significance of the term. In pioneer days when the church was the first and only public building it was a meeting place at times for gatherings that were not religious — although in those days religion pervaded all of life more than it does in modern communities. Churches would not have been built first if a town hall or a dance hall was felt to be a primary need. No, the meeting house is, as always, a place for a special kind of meeting.

Whom do you expect to meet at church? Old friends and new friends, to be sure. Do we sometimes forget that we go to church to meet God and to bow our heads in the presence of the Savior? We like our comfortable pews and the warm fellowship of Christian friends after the service. Do we like equally well to ponder on what it means to meet God in the prayer time or sermon time? People testify that attending church gives them a comfortable feeling — well-being and peace. This is good to a point. What is it that makes us comfortable, the fact that we have taken time from our "busy" schedule to attend services, or is it the tone of voice of the pastor and the content of his sermon? Could our local church be characterized as the "Cult of the Comfortable"? If so, pastor and people have missed the real significance of the meeting place. The important thing is that we meet God at church. This can never be quite comfortable. No matter how religious we are, the difference between the holiness of God and the sinfulness of man makes such a meeting a humbling experience. If the pastoral prayer and sermon fail to make us aware of this we have come with dull ears or the pastor has failed. Take the case of Isaiah in the temple catching a glimpse of God and crying out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips . . ."

It is possible that our present generation, with its strong emphasis on worship services and the devices of music and ritual aimed at engendering proper moods

for worship has failed by making things too smooth and easy. Worship may be reduced to a feeling that lacks definite thought content — like young couples sitting in a field of daisies. Our leaders may forget that many of their good people come to church completely unprepared for real worship because lack of Bible reading and weak messages on past Sabbaths have failed to impress upon them the fact that God hates sin — and loves sinners.

It is true that the Bible teaches believers to "come boldly to the throne of grace." This does not mean that every churchgoer can approach God in the morning service with boldness. This is possible only as we fully recognize that it is only by grace that we can stand before Him petitioning for ourselves and interceding for others.

There are many ways that we can make the church a meeting place with God. We can prepare our hearts ahead of time for experiences similar to that of Isaiah. We can let the pastor know that we are willing to face our shortcomings and be made uncomfortable by a fearless proclaiming of the Word of God with its application to our time.

It is easy to stay away from church, as so many do to their own hurt. It may be too easy to go, and meet only people, not Christ. Worshipers who find Christ at church come back regularly, not spasmodically.

Breaking Barriers in Birmingham

Birmingham, Alabama, has its racial barriers. Some irresponsible citizens have attempted to maintain them with deeds of violence that have shocked the nation.

Recently something happened in that city that may do more to foster harmony than anything that could be done by federal law enforcement agencies or by the various churches of the city working separately. Evangelist Billy Graham came to town for a one-day crusade. The story of his preaching there was reported by United Press and other news agencies. Your editor read it in a copy of the Raleigh Times of March 30, thoughtfully

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handed to him by a stranger in Fayetteville, North Carolina.

The evangelist engaged Legion Field, a football stadium, for the service which was advertised as an integrated meeting. There were 35,000 people in attendance. Mayor Albert Boutwell said the one-day crusade gave the city "a chance to show its good side." Just to be sure that the bad side would not show itself in acts of violence the entire police force of 300 was on duty. There was no racial trouble, possibly because of the presence of police but more probably because of the good will of the people under the influence of the Holy Spirit.

The arrangements were unique for a city in the deep South. A 3,500-voice choir composed of whites and Negroes from 700 churches led the singing. There were some 1,000 ushers of both races equipped with walkie-talkie radios to seat the crowds in the stands. Mr. Graham in his Easter sermon preached on the meaning of the death of Christ to an audience that was more than fifty per cent Negro. He made no direct reference to the series of unsolved bombings but pointed out that our problems are, according to the Bible, deeper than social or educational. We are inflicted, he said, with heart trouble. Many apparently sought help for that kind of trouble — the evil that proceeds from the heart. The news dispatch states that the thousands who responded to the call at the close of the message covered nearly half of the football field.

The evangelist had stated that this day was "a great historic occasion in Birmingham; a moment we'll never forget." His words may well prove to be true. This type of program, in contrast with other public demonstrations or actions by elected and appointed officials, gets to the root of the problem; it generates Christian love on a large scale. This will break the racial barriers in all the Birmingham. We can hope that all true Christians will work in ways like this to prove untrue of this city the words of the gripping poem,

"When Jesus came to Birmingham,
They merely passed Him by,
They didn't touch a hair of Him,
They only let Him die."

Missionary Giving

Missionaries on the field should not be forgotten by those of us who have remained behind to enjoy an adequate income and comfortable living. This has been said so many times and in so many ways that it hardly seems necessary to say it again. However, it does need to be said because our protesting that we do remember these foreign representatives of ours sounds a little hollow even in our own ears. How much of the time do we remember them, and with how much of our money? The fact of the matter is that these missionaries remember us much better than we do them. They think of us with a concern that causes them to give money for the spiritual up-building of relatives and friends back home.

Missionaries are probably the best givers of any church members anywhere. I do not include in this statement the giving of time and self-sacrificing service to the people in their area of activity. They tithe and more than tithe their income. They see the needs in other fields besides their own and contribute to some of those needs even while devoting most of their energy to building up the work that lies close at hand.

A recent letter from a Seventh Day Baptist missionary on a foreign field contained a check to cover several subscriptions to the *Sabbath Recorder*. These were to be sent to relatives in this country who might be helped by regularly reading our denominational journal — a periodical that contains frequent news of all our mission fields.

We at home need to be reminded that missionary giving is a two-way street. The same Holy Spirit who prompts us to give liberally to overseas work impresses upon our missionaries the need of some of us who are at home. They request our prayers for them and at the same time let us know that we are in their prayers. This is the way the Spirit leads; are we willing to be led?

The Church must go native in everything except faith and morals.

—Father Kilmer Myers
in *Light the Dark Streets*

MEMORY TEXT

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Romans 6: 4.

KNOWING GOD

By Rev. Paul B. Osborn

How can I hope to know God? Men have struggled for years and have failed to come up with a satisfactory definition. No wonder Paul exclaims, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Rom. 11: 33).

A careful examination of human religions will show that they have one thing in common. They are mere men trying to understand the Godhead, finite mentality trying to describe the infinite. Religion is man seeking God, and in the process finding "gods." Christianity is not religion as such, but is God seeking man, "For the Son of man is come to seek and to save that which was lost" (Luke 19: 10).

Without Christ we must be agnostics (know-nothings) for "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him" (John 1: 18). While religions search throughout the world for Him, we find that "God . . . hath in these last days spoken unto us by his Son . . ." (Heb. 1: 2).

The conclusions of religions are many times excellent except for one vital point. The Apostle Paul would describe them as "Having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3: 5). Christ, who "was in the beginning with God" (John 1: 2), is left out, and thus God's revelation of Himself is spurned.

How can I know God? Jesus says, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also" (John 14: 6-7).
Christ Is The Answer!

Speaking in tongues
is more widespread today
than in any period of church history

Are We Missing Something?

By Lester G. Osborn, Schenectady, N. Y.

We wonder, are we missing something? What about the ministry of the Holy Spirit in the believer?

Recently there has been quite a furor about "tongues-speaking." What for years was associated with Pentecostalism is now in some of the old-line denominations, both laymen and pastors claiming the experience. It is in our colleges and universities. Some have called it the "Charismatic Revival" and the "New Pentecost."

Attitudes toward speaking in tongues are many and far apart. They range all the way from scorn to the claim that this is the only evidence of the possession of the Holy Spirit. One says it is just a psychological phenomenon-emotion "running riot"; another claims that it is a deep spiritual experience.

Many questions come to the mind concerning "tongues." Are they languages not known to hearer and speaker, or are they ecstatic utterances? Certainly on the Day of Pentecost they were intelligible languages, for they were understood by men of many nations and dialects. How many spoke in tongues on that occasion? The account says "they." Does this refer to the 120, or just the 12 apostles? Probably it makes little difference, though some claim it was given just to the twelve to authenticate their apostleship; while some, to prove that this phenomenon is for all believers today, say it was the whole group. Were "tongues" just temporary? Did they and the other gifts of the Spirit cease with the "that which is perfect" revelation — the completed New Testament; or are they for today as well as for the New Testament church? These are just some of the questions asked.

It is not the purpose in this article to try to prove or disprove the authenticity of the present tongues movement, though it is hard to discuss a subject without one's own bent being revealed. What we want

to do is to suggest some things to be considered.

Our chief objection is to the insistence of some that every believer must have this experience. Many claim that "if you haven't spoken in tongues, you don't have the Holy Spirit." One person remarked, "Then I must have spoken in tongues, for I know I have the Spirit." Another said, "Then I don't have the Spirit, for I have never spoken in tongues, and so I'm not a Christian, for 'if any man have not the Spirit of Christ, he is none of his.'" Isn't that rather a severe judgment?

For another thing, why pick "tongues" as the test, and not some of the other gifts of the Spirit? In listing the gifts Paul puts tongues last, and in his treatment of the various gifts, minimizes their importance. Perhaps we should note in passing that "tongues-speaking" is not limited to Christianity. It is found in some of the pagan religions, too.

One of the questions which concerns us is the source of tongues-speaking this side of the New Testament. Naturally those who claim to have had this experience attribute it to the Holy Spirit. It would seem that in some cases this is not true, for some who have carefully investigated the phenomenon have reported that the speaker was actually cursing Jesus, and that others speaking in tongues have denied that Jesus Christ came in the flesh. These examples at least seem to find their source in Satan. Not impossible, for Satan counterfeits every truth of Christianity.

Two incidents stand out in our own experience. Years ago, following a series of revival meetings in a church in what was then the edge of Long Beach, Calif., a little mission was started. It did an effective work for the Lord until "tongues" came into the group. It was not long before the group broke up and the mission was closed. In a neighboring church in western New York seven men banded to-

gether as a Gospel team. They gave a fine witness for the Lord. They got into homes where a pastor could not. They were winning souls to Christ. Then "tongues-speaking" came into that church. Within weeks the work of that Gospel team was stopped. Was this the work of the Holy Spirit?

Those who hold that tongues-speaking is neither from the Holy Spirit nor from Satan, say that it is of the flesh — purely psychological and emotional. There is something spectacular in the experience that appeals to the natural man. The flesh craves physical sensations. One who has "spoken in tongues" feels superior to others who have not. He has a feeling of attainment in his spiritual life. Others hear his testimony, and conclude that there is a lack in their own Christian life, so they "tarry," pray fervently, even agonize for the experience. It seems that the criterion is the experience of someone else, not "What saith the Scripture?" This is a grave error.

The Bible teaches that the Holy Spirit chooses which gift to give to whom, "dividing to every man severally as he will" (1 Cor. 12: 11). It is evident that all do not have the same gift, and should not expect it. Someone has said: "Do not envy one who has a gift you lack; do not despise one who lacks the gift you have."

Are we missing something? Is it possible that we have allowed the unscriptural teaching, the vagaries and fantastic claims, and the mistaken insistence of some of the "tongues" people to cause us to shun the study of the person and work of the Holy Spirit, and not give Him the place He is intended to have in our conduct and in the things of life and service?

We say, "We believe in the Holy Spirit," but do we really? It is an article in our Statement of Belief, but do we make Him the center of our lives? Yes, we believe the doctrine, but what about our experience? Is this, perhaps, the reason that the Pentecostal groups are among the fastest growing of all the Christian sects? People feel a lack in their exper-

ience, and see a passive inactivity in their churches. They seem to see the opposite in the Pentecostal churches, and decide that these people have what they want.

So much for "tongues-speaking." The work of the Holy Spirit in the believer is a subject on which the Bible has much to say. We need to study it for our own profit. Perhaps we have been missing something.

Editors Challenged on Civil Rights Issue

The combined circulation of America's Protestant press is more than 20 million. Many of these publications are official journals whose editorial policy depends on denominational policy. We believe that most denominations represented by these magazines have declared themselves on the race question. Therefore, as a co-worker, we appeal to them to take immediate and unequivocal action in alerting American Protestants to the precarious situation of the Civil Rights Bill. We ask them to use their front pages to appeal to the conscience of their readers and to encourage all efforts aimed at the passage of this legislation. We ask them to do this even if it means disrupting issues planned long in advance, even if it means a last-minute change, even if it constitutes an editorial risk. We believe that a concerted effort of the religious press is a potentially crucial ingredient in a strategy of neighbor-love in our society today.

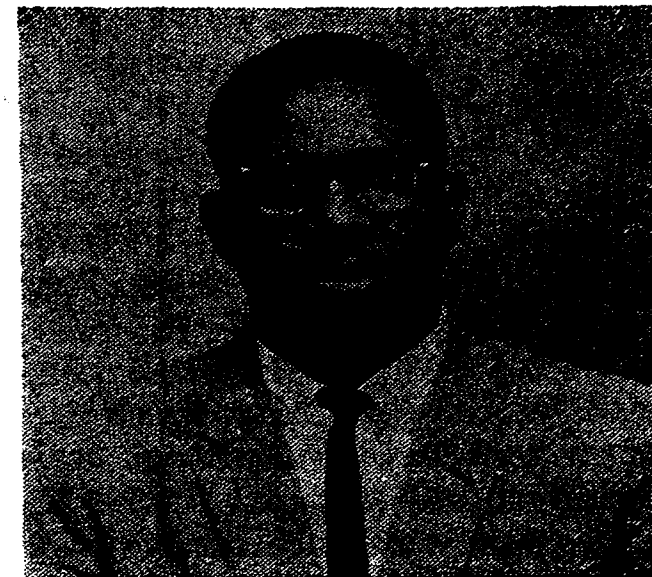
Much has been written to suggest that the Protestant press tends to be lukewarm and compromising when faced with great issues. But we submit that now is the time when the Protestant press can contradict this assertion with unprecedented deeds of editorial courage. We recognize that many Protestant journals have consistently fought the battle for crystallizing these efforts. If such action is currently planned by the Protestant press, well and good. If not, we hope it will be.

Stephen C. Rose, representing Chicago City Missionary Society editor, *Renewal*.

MISSIONS — Sec. Everett T. Harris

Delegates to World Consultation Meetings at Salem, W. Va., August 12-16, 1964

(Sixth in a series of biographical sketches of official delegates and alternate representatives from Seventh Day Baptist Conferences abroad.)



Rev. Joe A. Samuels
Jamaica, W. I.

Rev. Joe A. Samuels of Jamaica, W. I., was born February 26, 1936. He was graduated from Crandall High School in 1956. Brother Samuels entered the Christian ministry in 1957 and after preliminary theological training offered by mission leaders, served as resident pastor of the Font Hill Seventh Day Baptist Church for one year. He was married to Joyce Vassell in 1959 and they have three children. He entered Jamaica Theological Seminary in 1960 and was graduated in July, 1963. He was ordained a Seventh Day Baptist minister in 1961. He served as president of the Young People's Board, 1955-61; president of Board of Christian Education, 1959-60; elected president of Jamaica Seventh Day Baptist Conference, 1961, the youngest minister to hold this post. During the current year Mr. Samuels is Corresponding Secretary of the Conference. He is a regular member of "Mills' Melodiers." Pastor Samuels now serves the St. Thomas Circuit of Seventh Day Baptist Churches (Bath, Thornton, Font Hill, Sunning Hill Mission).

Pastor Samuels has been selected by the Jamaica Seventh Day Baptist Conference to serve as their delegate at the World Consultation of Seventh Day Baptist Con-

ferences at Salem, W. Va., in August. The Jamaica Conference also approved Brother N. Harley as "advisor" at the Consultation meetings and Brother B. Lewis as "an alternate to both delegate and advisor." The Rev. and Mrs. Grover Brissey of Laurel, Md., will act as hosts of the Jamaica delegation during Consultation and General Conference meetings.

Through arrangements made by Secretary Leon M. Maltby, Pastor Samuels will make an earlier trip to this country, arriving May 20 and probably staying until June 4. He will attend the Baptist Jubilee Advance meetings at Atlantic City, N. J., May 22-24, 1964. On Sabbath morning, May 23, Brother Samuels is to represent Seventh Day Baptists of the world as he addresses those gathered at Convention Hall in Atlantic City on the Baptist Jubilee Advance program titled "Results of Mission Work Around the World: Representatives of Continents."

Nyasaland Mission Events

Plans are progressing for Miss Sarah Becker to return to this country early in August 1964. At that time she will have completed a term of service as missionary nurse at Makapwa Mission, Nyasaland, of four years and nine months.

Miss Becker will be accompanied by Pastor Otrain B. Manan who will be coming to attend the Consultation meetings at Salem Conference as the representative of the Nyasaland Seventh Day Baptist Churches. Their plane reservations are made so that they are scheduled to arrive in New York on Sunday, August 2.

Encouraging words have been received from Rev. David Pearson in letter of March 17, concerning the work. He has written: "The Makapwa situation seems good these days. This should ease your minds somewhat in the U.S.A. . . . The new Malawi government is still supplying (financial) assistance, as was done before for medical work. Makapwa's school is being assisted for the greater part but not completely."

Within recent weeks the local African pastor at Makapwa was subjected to some embarrassing investigations by a witch

doctor and some of his followers, which visit was vigorously protested by mission leaders. Pastor Pearson now writes, "The chief of our area today strongly reprimanded the lesser chief of our area for his part in bringing the witch doctor to Makapwa for his investigations. He told him he can be a chief no more."

Dr. and Mrs. Victor Burdick plan to go to Lake Nyasa for a rest-vacation for a few days in early April. Dr. Burdick writes that consideration is being given to installing a radio-telephone system which would connect Makapwa and Malamulo (Adventist) Mission stations. It is understood that Malamulo has an outlet to Blantyre, the nearest large city.

Slide Sets Available for Loan

British Guiana

A set of 26 slides and accompanying script, as prepared by Missionary Leland E. Davis, has been received recently and is available for loan to the churches. These slides show views of our mission family, of the Georgetown Fellowship, and of Seventh Day Baptist church groups in British Guiana. Two older sets of 40 and 26 slides respectively may be ordered separately or all may be ordered together.

Jamaica

A set of 65 slides with accompanying script, as prepared by the Rev. Leon R. Lawton in 1961, is available for loan. This set offers an excellent opportunity to see and hear about the beautiful country and interesting people of Jamaica, with special emphasis upon Seventh Day Baptists on the Island.

Nyasaland

A set of 60 slides and accompanying script is available for loan to churches, showing pictures taken by Secretary E. T. Harris as he visited the Nyasaland Mission Field in June and July, 1963, visiting Seventh Day Baptist brethren of Holland, England, and Germany en route.

SABBATH SCHOOL LESSON

for April 25, 1964

The Christian Loves His Neighbor

Lesson Scripture: 1 John 4: 16
through 5: 3.

ECUMENICAL NEWS

BWA Makes Plans for Eleventh World Congress

The Administrative Committee of the Baptist World Congress met at Atlantic City, N. J., early in March for general discussion and to lay plans for the eleventh World Congress of Baptists. These Congresses are held every five years. The next one will be on American soil at Miami Beach June 25-30, 1965. The last one was at Rio de Janeiro in June of 1960.

A basic program outline presented by the Rev. Theodore F. Adams, past president of BWA, was approved. Speakers from all over the world were suggested.

Conrad Willard of Miami, chairman of local arrangements committees, said that 6,500 hotel rooms ranging from \$5 to \$8 per night per person already have been arranged in 55 of the resort area's 400 hotels. Congress sessions will be held in Miami Beach Convention Hall and at the Orange Bowl in Miami. Railroad and bus lines are offering special excursion rates.

With the Congress so much more accessible than previous ones it is expected that Seventh Day Baptists will be well represented. The March meeting of the Administrative Committee set in motion certain proposals to make the Alliance organization more representative of Baptists around the world. In addition to the 78 member conventions and unions there are numerous other conventions eligible for membership in a total of 115 countries. One proposal calls for constitutional changes to increase the representation of world Baptists on the Executive Committee which now has only 31 of the 78 member unions represented on it. These and other questions will undoubtedly be ready for action at the June 1965 meeting at Miami.

The Baptist World, monthly publication of the Baptist World Alliance, is printing a series of study papers designed to acquaint Baptists of the world with issues to be discussed at the 11th Baptist World Congress. The first set of materials is based on work of the BWA Commission on Religious Liberty and Human Rights and is printed in the March issue.

Disagreements and Differences Among Baptists

A paper to be discussed by a panel of Baptists and Seventh Day Baptists at Atlantic City, May 23.
(Continued from last week)

Baptism and Church Membership

Important differences appear in regard to Believers' Baptism and its relation to church membership. Some churches limit membership to immersed believers only (closed membership); others admit membership on profession of faith and leave the question of baptism to the conscience of the believer (open membership). In recent years a mediating position has been adopted where Christians from other denominations, not baptized as believers, are admitted to a more active membership but are not generally given the privileges of voting for the call of a minister or of acting as a delegate to associations or conventions. This practice, often described as associate membership, is found in some churches in both the United States and Canada.

In addition, there are many Baptists who refuse to regard as valid a baptism administered by other than what they consider a New Testament church (alien baptism). Others feel equally strongly that the presence of genuine faith and the reality of the new birth should be the only measurement of a true baptism, even when the baptism is performed in a non-Baptist church.

While it is fair to say that almost all Baptists today regard immersion as the New Testament mode of baptism, some hesitate to make the mode a theological absolute on the ground that the spiritual realities to which believers' baptism testifies are more important than the symbolic form.

Closely connected with this question is that of attendance at the Lord's Supper. Many closed membership churches practice closed communion, i.e., they admit to the Lord's Supper only immersed believers. Others observe "open" communion, i.e., they invite all who accept Jesus as Lord and Savior to participate, leaving it to the individual conscience to accept or refuse the invitation thus given.

Separation of Church and State

Baptists are unanimous in declaring that the state must not exercise direct control over the church, interfere with its free self-government under Christ, or bring legal pressure to bear upon the individual in matters of religious faith and practice. In practice, however, Baptists in different parts of the world interpret the application of this principle in varying ways. The crucial questions are as follows:

1. How far should Baptist churches and Baptist individuals accept tax concessions and other benefits from a state which is friendly to the Christian religion and desires to support it?
2. Does the separation of church and state mean the complete elimination from state-controlled public schools of all forms of religious worship and instruction?
3. Can Baptists support the teaching of religion in state schools by ministers, whether Baptists or clergymen of other denominations? (This has special relevance to the Canadian situation).
4. How much and what kind of state financial aid can be offered to and received by church-related schools?

The Ecumenical Movement

This is perhaps one of the most serious of all recent differences of opinion among Baptists. Lack of knowledge and strong emotional reactions make difficult a patient and fair study of the problem, and call for immediate consideration. While Baptists have a form of ecumenicity in the Baptist World Alliance, some feel that this is not enough and that Baptists cannot refuse to consider their relationship to other Christian bodies. The main points at issue would appear to be the following:

1. Does closer co-operation with other Christian bodies mean the acceptance of local comity arrangements which would restrict our freedom to make the Baptist witness wherever the spirit of God leads us so to do?

2. Must membership of the World Council of Churches lead to the organic union of all existing churches with the consequent disappearance of Baptists as a separate denomination and the danger of an eventual super-church which would be a threat to religious liberty? To this some Baptists would say "yes." Others would maintain that the constitution of the World Council of Churches safeguards the full freedom of the participating churches; they suggest that the precise nature of Christian unity has yet to be agreed upon, and that the danger of a super-church is increased by the absence from such theological discussions of those who have been historically committed to religious liberty. The basic theological difference would seem to be between those who make the Baptist view of the church normative and those who believe that Baptists form one part of the universal church. This means a readiness on the part of Baptists to acknowledge that other denominations are also parts of the one universal church and that loyalty to Christ demands our willingness to seek a more adequate expression of the unity which is already ours in Christ.

3. Some Baptists have accepted the charge of "modernism" or "liberalism" levelled in some quarters against the World Council of Churches. Others reply that since every kind of church tradition and every shade of theological opinion is represented in the Council, the imposition of such a label is both unfair and untrue to the facts of the case. Since there is much diversity of theological views even among Baptists themselves, the same condition is certainly to be expected in a body as large as the World Council of Churches. Baptists generally, whatever their differences in this matter, would agree that the World Council of Churches is not above criticism, that Christian unity is primarily a matter of the spirit and not of organization only, and that unity, however defined, must not be purchased at the expense of truth or by the sacrifice of convictions honestly and sincerely held.

The Christian Gospel in Relation to Social Problems

Differences among individual Baptists can be classified as follows:

Social Justice

Some put the stress upon the responsibility to evangelize individuals only; others upon the application of Christian principles to political and economic life. Some would attempt to combine both, seeing evangelism as the total witness of the Christian's life in all of his relationships in society.

Race Problems

Some Baptists would be willing to concede complete equality of opportunity to all peoples regardless of color, nationality, or creed; some are not willing to do so.

War and Peace

Baptists from the 17th century onwards have always had in their ranks those who maintain a strictly pacifist position and refuse to bear arms for religious reasons. Others, while deploring war and admitting its evils, believe that under certain circumstances the Christian may be left with no alternative but to use force, even if this should mean nuclear weapons.

Worship and Evangelism

It should be also noted that there are significant differences of emphasis among Baptists in their manner of conducting public worship. Some would stress the freedom of the Spirit and the informal nature of worship; others believe that the reality of the Spirit's presence is not incompatible with a more formal and liturgical form of service. Some incline more to what has been called "mass evangelism," while others prefer the various forms of personal evangelism through Christian education and individual witness. Some churches regularly give a call to public decision as part of the act of worship; for others this is not a customary practice and is reserved for special occasions. These factors result in differences of spirit and atmosphere from one local church to another and even between geographical areas and countries. These matters are not occasions of serious difference among us. Nevertheless they may well be noted in this connection.

Seventh Day Baptist Youth Fellowship Aims

The "Aims" as printed in the *Seventh Day Baptist Youth Fellowship, A Manual for Discussion*, came under discussion at the last meeting of the Youth Work Committee of the board. Some thought they were ambiguous. Possibly it is time that they be revised. We will be happy to receive comments for improving our aims. Any Seventh Day Baptist has a right to criticize them. Any Youth Fellowship should be interested in having them worded so that they present a challenge to each member to do his best for the building of the Kingdom. We suggest that the present "Aims" be used as a basis for a discussion of each Youth Fellowship. Tabulate the results of your discussion and send them to the chairman of the Youth Work Committee, Rev. David Clarke, Alfred, N. Y. Here are the present "Aims" as printed in the manual:

1. To seek after the "truth that makes you free," and to follow it wherever it leads.
2. To emphasize the necessity of a personal relationship with God through Jesus Christ, and to encourage growth in the Christian faith.
3. To strengthen belief in the Bible Sabbath, and to learn ways of using it to the glory of God.
4. To create interest in a discipline that will foster Christian witnessing in all avenues of life.
5. To promote evangelistic endeavor.
6. To plan meetings that will challenge members to a greater participation in the church program.
7. To develop intelligent participation in church, community, and world affairs.
8. To develop Christian friendliness and to encourage participation in all the activities of the Seventh Day Baptist Youth Fellowship.

Other items from the March 29 meeting of the Youth Work Committee include the following:

Mrs. Harold Bakker and Mrs. E. J. Lowther have assumed the responsibility of securing facilities for the youth banquet at General Conference.

Everett T. Harris, Jr., was approved as the advisor for the National SDBYF officers.

Action was taken to secure a nominating committee for next year's National SDBYF officers. Presumably they will be

nominated from the area in which General Conference will be held in 1965. Lyle Sutton agreed to convene the committee.

A tentative schedule of youth activities at General Conference as presented by Miss Leola Welch, president of the National SDBYF, was discussed. There will be further correspondence in regard to this.

Miss Linda Bingham was present at this meeting, and many ideas pertaining to her work and that of her successor were discussed.

The Youth Work Committee is very grateful for the magnificent work initiated by Miss Bingham, and wishes her the best of God's blessings as she retires as our Youth Field Worker and enters her new work.

Camp Dates, 1964

(We will be happy to publish the dates of all SDB Camps. Send them to the board office.)

Pacific Pines, Crestline, California —
Intermediate Camp, June 21-28, grades 7-9; fee: \$13.50

Primary Camp, June 28-July 1, grades 1-3; fee: \$6.50

Senior Camp, July 1-5, grades 10 and up; fee: \$7.50

Junior Camp, July 5-12, grades 4-6; fee: \$13.50.

Camp Harley, Alfred Station, N. Y. —
Junior Camp, July 5-12, Rev. David Clarke, director; fee: \$12 for single camper, \$10 for each if there are more than one from a family

Senior Camp, July 12-19, Pastor Herbert Saunders, director; fee same as for Junior Camp

Primary Camps, July 20-25.

At the present time there are few Africans qualified by training and experience to move into positions of authority. However, shouldn't the Church follow the example of Jesus and give responsibility a little before the people are ready for it — trusting the Holy Spirit to provide the necessary wisdom?

Ralph E. Dodge, in
The Unpopular Missionary
(Fleming H. Revell Company).

Family Sabbathkeeping Where There Is No Church

By Helen Thorngate

We are past middle age. If we could again have our family growing up about us, what would we do differently? Asking ourselves this would be a silly game, unless somehow our gropings and fumbings have produced something that might be useful for young families setting out on the Christian adventure.

To begin with, we would expect the church or Sabbath School to supplement rather than supplant family religious training. As Seventh Day Baptists removed from the stimulation and companionship of worshiping with others of like faith we would make better use of the splendor of the Sabbath. Where others have a building to worship in, we have a DAY to worship in — the quiet of dusk, the beauty of sky and sun and rain, always waiting at the end of a busy week. The ideal family Sabbath should begin with a hush and end with a bang. We would make a great deal of Sabbath eve, trying to reserve it for the family to relax from worldly concerns, business or school or housework, singing together, laughing together, playing and praying together. We would invite others to our circle — but only on the family terms. We would try to make the Sabbath a delight while welcoming only activities which are compatible with spiritual awareness. It should be a day with a difference — special clothes, the best china and silver, out-of-the-ordinary food. For the small ones, different toys, even though the toy itself has no significance. Reading should be encouraged, aloud when possible. Radio and television would be used sparingly for music and programs which would not distract from the spiritual tone of the day, or which give relaxed enjoyment.

We would have a regular time for more or less formal worship in which all could take some part if only learning to sit quietly or passing out hymn books (important to have plenty, and plenty of Bibles) or reciting a Psalm. We would

try to have some regular program of Bible study appropriate to the ages involved. We would have the children understand and share in our giving to missions, church and community needs. We would have games which involved knowledge of mission fields, churches, pastors, Seventh Day Baptist history.

We would make more effort to effect an understanding of the beauty and necessity of the Sabbath, its difference in origin and authority from Sunday, and the importance of reserving this bit of sacred time as much as possible for activities having spiritual value. Then we would expect every member of the family to decide what, for him, is compatible with spiritual awareness and growth.

We would be more careful to have some bit of daily worship when all the family was together, the daily readings from the *Helping Hand* or a brief thought from some book at breakfast time. We would expect to talk of religious ideas in matter-of-fact conversation so that everyday simple piety would be natural and unaffected. We would, as parents, expect God to give us direction and spend more time in private prayer listening for it.

We would try not to be upset when ideas alien to our own opinions were espoused, or insist that every "i" should be dotted and every "t" crossed as we have done it — while standing up staunchly for our own conclusions.

We would try to relate Christianity to the stresses and strains and opportunities outside the home. We would try to help the young ones develop a conscious Christian scale of values. We would see that our training in the Christian way of life found outlets in community service, in Scouts, or Bluebirds, in PTA, in Service Clubs, Red Cross, Neighborhood Clubs. There are dozens of niches in every community crying for devoted, unselfish Christian service. We would still feel that for Seventh Day Baptists as lone Sabbathkeepers it is important that the churches in the community feel our interest and co-operation without allowing ourselves to become involved to any great extent in their denominational organizations and projects.

World's Fair Visitors

Many of our readers are probably making plans to visit the New York World's Fair this spring or summer as part of a vacation trip. Such a trip is likely to involve a weekend. It also involves housing, transportation, and other problems. Not everyone living at a distance is aware of the advantages of making Plainfield, N. J., a headquarters for daily excursions to the fair. This city is so close to New York that it is a very convenient place to park your car. Public transportation by bus and train is available as often as every half hour until late at night. Thousands use it daily to get to and from their work. Plainfield and Highway 22, which skirts North Plainfield, now have greatly enlarged motel and hotel accommodations. The church people of our city will be glad to be of any possible assistance to people of like faith in making suggestions about housing and transportation.

For Seventh Day Baptists there are two things that should not be overlooked in making a trip to New York — the church located at Fifth and Central in Plainfield, and the denominational building just a few blocks away in the center of the city just across the street from the City Hall. The church building is unique among church buildings both inside and out. The friendliness and cordiality of the congregation is not surpassed anywhere in the denomination. A Sabbath spent here can be a Sabbath well spent. The pastor, C. Harmon Dickinson, of 511 Central Avenue, will be glad to give recognition to visitors. The Worship Committee would like to know in advance of ministers and leaders who might plan to be in this area sometime during August when the pastor is on vacation.

The Seventh Day Baptist Building, spoken of as the most beautiful public building in Plainfield, is an attraction for all who appreciate the history and present work of our people. Tours of the building and the modern publishing house can be arranged. By summer the new ministerial training center on the second floor will be organized and open for visitors under the direction of the Rev. Victor W. Skaggs. The museum and historical li-

brary, supervised by Miss Evalois St. John, helps people to honor the faith and works of those who have left valuable writings and the proverbial "footprints on the sands of time." Facilities for research are available for those who desire them.

Come to Plainfield. Give it priority in your plans. You will find it rewarding to visit the church and building in our headquarters city. — L.M.M.

Biblical Hebron to Be Excavated

Princeton Theological Seminary, the University of Southern California, Luther Theological Seminary (St. Paul, Minn.), Southwestern Baptist Theological Seminary, and Virginia Theological Seminary will be associated in the first archaeological expedition to Hebron, the first capital city of biblical King David. Dr. Philip C. Hammond, professor at Princeton Seminary, will direct the expedition, which will begin its excavation work on July 15 and continue through Sept. 15. Representing Luther Seminary will be Dr. Robert H. Boyd, professor of Old Testament, with special interest in the areas of language, history, and exegesis. Biblical Hebron is the traditional burial place of the patriarchs of Israel. The opening of the site, never before excavated, marks one of the most important archaeological projects ever undertaken in the Holy Land, according to Dr. Hammond. Now known as El-Khalil, the ancient city has played a strategic role in the history of the area from very early times. Almost certainly occupied before the era of the biblical patriarchs, Hebron rose to a second period of importance during the seven and one-half-year reign of David, and was a major holy place in the time of Herod the Great. During the reign of Hadrian, Hebron became a leading market town, and during the time of the Crusades it was an important fortress of the Latin Kingdom. Falling to Muslim control, Hebron continued to be revered as a major holy place of Islam, and the village continued as an important agricultural center. In addition to the associating institutions, support for the expedition will come from foundations and other sources.

—W. W. Reid

Young People and Moral Courage

Walter E. Isenhour

To be highly moral is perhaps the next thing to being deeply spiritual. However, it is possible to be highly moral without being spiritual; but it is not possible to be spiritual without being moral. Both should have the leading place in the life of every man. To be deeply spiritual, one must have great moral courage. The enemy of one's life sorely and tremendously tempts people along moral lines. If he can break down one's morals he has access more easily to the soul, or the inner spiritual life.

One must continually guard his morals if he would keep his spirituality. Even if one is not spiritual he should cherish his clean morals as a pearl of priceless value, and then seek to reach the higher realm of spirituality.

To most of us the meaning of morals is that of clean living, having a good name and character, virtuous, honest, truthful, a high state of manhood and womanhood, splendid conduct and good behavior.

It means more to have moral courage than we can express fully in words. . . .

It indeed takes great moral courage to withstand the temptations of the devil at all times in life, but more particularly in the days of youth when one's life is in the formative and molding period. We are conscious that to fail here may mean to fail in future years; but to succeed here may mean to succeed in future years.

The morally courageous youth will have to go against the downward trend of the world. There will be those about him who drift with the tide; who fall for the things the devil tempts them with. . . .

God's grace is sufficient. While the devil is powerful, God is all-powerful. God wants heroes, not cowards. However, He can take a cowardly youth who will yield himself fully to Him and make a moral and spiritual hero out of him. Likewise, He can take a youth who is fully consecrated to Him and make a burning and shining light of him for the world to look upon, maybe with wonderment.

Dear youth, you don't have to yield to defeatism. Blot this out of your vocabulary. If sometimes you have to stand alone to stand right — STAND. If you fully trust God remember that He is there. Put your faith in Him at all times and under all circumstances.

Let me advise you to breathe an earnest prayer in the ever-hearing ears of God. He will sustain you.

Yes, be courageous. Scale the heights and ascend to the peaks of noble manhood and womanhood, usefulness, success, and to the honor and glory of God. It's your privilege, therefore use it and save yourself from a million regrets, and let God bring to you an eternity of blessedness and rejoicing.

ITEMS OF INTEREST

Baptist Joint Committee Urges Defeat of "Prayer" Amendment

The Baptist Joint Committee on Public Affairs, meeting at Atlantic City, N. J., March 5-6, urged defeat of any amendment to the U. S. Constitution that would reinstate the reading of prayers or the Bible in public schools.

"Some political leaders may make appeals for the establishment of religious acts through legalized means to arouse public sentiment," the Baptist Joint Committee on Public Affairs stated at the close of a two-day conference here. "This we regard to be in bad taste as a violation of the principle of the separation of church and state. This is the basic principle of the Constitution of the United States that 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.'"

"The committee reaffirms its conviction that laws and regulations prescribing prayers or devotional exercises do not contribute to a free exercise of religion and should not be encouraged."

Conversely, the committee appeals to Baptists everywhere to inform themselves regarding the fundamental principles of freedom and to help create a social order in which people of all religions or of no religion have equal treatment.

The committee represents eight Baptist bodies: the Southern Baptist Convention, the American Baptist Convention, the Baptist General Conference, the North American Baptist General Conference, the National Baptist Convention of America, the Baptist Federation of Canada, the National Baptist Convention of the U. S. A., Inc., and the Seventh Day Baptist General Conference.

Seventh Day Baptists were represented at this meeting of the committee by Harley D. Bond, executive secretary.

Alaska Relief Pledged by NCC

The total resources of the Protestant and Orthodox churches have been placed at the disposal of the American Red Cross for disaster relief in earthquake-stricken Alaska by the National Council of Churches. Airlifts of clothing, blankets and other emergency supplies are being planned. Churches in hard hit areas will serve as shelters and food distribution centers. Trained relief workers and volunteers from the churches and their agencies are now being recruited on a standby basis. The Council's offer of aid was accepted with gratitude by the Red Cross. Three units of the National Council of Churches — Church World Service, the Division of Home Missions and the Department of Social Welfare — will co-ordinate the churches' emergency assistance.

YOUTH NEWS

MILTON, WIS. — Sixteen young people representing the College-Age Youth Fellowship of the Milton Seventh Day Baptist Church went to Chicago on March 21 to conduct a Sabbath morning worship service for members of the Chicago church. Members of the group participating were: Doris Bond, Galena, Ohio; Grace Parragh, Chicago; Steve Saunders, Los Angeles; Janet Turpin, Englewood, Colo.; Jean White, Denver; Gary Hess, Beloit, Wis.; Jerry Van Horn, Westerly; Brandon Crandall, Al Crouch, Bruce Lippincott, Frank Neils, Ruth Ann Nelson, Donna Ochs, Dale Rood, Judy Van Horn, and Rollie Williams, Milton. Mr. and Mrs. Leland Skaggs went as sponsors.

—Ruth Ann Nelson,
youth reporter.

Conference Delegates Reminded of West Virginia Attractions

By Greta F. Randolph, Publicity Chairman

General Conference is a time for renewal of friendships, inspiration, and re-dedication to Christian service. This year we would suggest that you deliberately plan to make it a time of personal and family re-creation through travel.

Few places can offer more natural beauty than the mountains and valleys of West Virginia; the state has 115 mountain peaks higher than 4,000 feet. Here rise the headwaters of the Potomac and the Ohio. Here also, one will find plant life ranging from that found in the subtropics to that found in the sub-arctic. Persons from all over the world visit the tundra found at Dolly Sods in the Eastern Mountains ninety miles from Salem.

Most persons recognize West Virginia as the bituminous coal bin of the nation; few perhaps realize that it is one of the world's major chemical centers. The state also produces much of the nation's glass. Four of the state's six leading handmade glass plants are less than a two-hour drive from Salem.

Not only does West Virginia offer beauty and variety, but within a day's drive from Salem are many of the major historic and tourist centers of the eastern United States: Washington; Williamsburg, the restored Colonial Capital of Virginia; Jefferson's home at Monticello; and New York City.

Your Conference Travel Committee hopes that you will plan your Conference visit not only for renewal of friendships, inspiration, and re-dedication, but for re-creation as well. Further articles will cover places of interest in detail. If you desire West Virginia travel information, please send your name and address to Mr. Harold Bakker, Salem, W. Va. As names are received, packets will be mailed free of charge directly from the Tourist Division of the West Virginia State Department of Commerce.

"The smoothest running families are those that believe in teen work."

— Old Timer

The Sabbath Recorder

NEWS FROM THE CHURCHES

DAYTONA BEACH. — Thanks to loyal support of members and a host of friends from the northern climes, the Daytona Beach church scored well on our Conference president's suggested church attendance emphasis month. We set two new attendance records — 86 on March 7 and 87 on March 28. It was also the first time that attendance for a month had averaged in the 80's.

This is the first March we have had services in the Tampa area. All year we have been setting records there. We didn't have a service there on the 28th so it is hard to tell what the "Easter crowd" might have been, but attendance the Sabbath before, March 21, was 29. Undoubtedly our good attendance that day was due in no small measure to the fact that we had a guest preacher, Rev. Leon M. Maltby, secretary of the Tract Society and editor of the Sabbath Recorder, who was also a former pastor of many of our South Jersey migratory flock.

—SDB Sentinel of the Sunshine State.

HAMMOND, LA. — Pastor C. Fred Kirtland feels that there has been much improvement in the work and life of the church — a foundation on which another pastor can build. He announces that he has accepted a call from the Paint Rock, Ala., church and will be leaving Hammond to take up the new work immediately after the Diamond Jubilee observance of the church in connection with the Southwestern Association. The effective date of his resignation is June 23.

Births

Pircey.—A daughter, Heidi Jean, to Larry and Jacki Pircey (the former Jacki Inabnit), of Auburn, Washington, on March 1, 1964.

Obituaries

Crabtree.—Lizzie Parish (Westmoreland) was born Sept. 26, 1890, and passed away at her home Feb. 12, 1964.

Survivors are her husband James; two daughters, Mrs. J. E. Fielding of Fouke and Mrs. Lawson Smith of Dallas, Tex.; a sister, Mrs. Dovie Crabtree of Fouke; six grandchildren and three great-grandchildren.

Miss Lizzie was a faithful member of the Fouke Seventh Day Baptist Church as well as a member of the Pisgah Baptist Church.

Funeral services were held at the Pisgah Baptist Church with its pastor officiating and

Pastor Beebe of the Fouke Seventh Day Baptist Church assisting. Interment was in the Pisgah cemetery. —P.V.B.

Harris.—Mrs. Elisha (Epsie Jones) was born Sept. 27, 1881, and died Feb. 9, 1964. She was a lifetime resident of Miller County, Ark.

She has been a member of the Fouke Seventh Day Baptist Church since 1913, and was a faithful Sabbathkeeper till her death. In recent years, due to illness when she could not attend weekly services she still remained a faithful witness and was a joy and a thrill to all those she visited with.

She is survived by six sons: Norman, Milton, and Wesley of Fouke, and George, Woodrow, and Robert of Leesville, La.; two daughters, Mrs. Margaret Pruitt and Mrs. Josephine Teer of Fouke; three brothers, I. R. Jones and J. M. B. Jones, Jr., of Fouke, and C. P. Jones of Riverside, Calif.; a sister, Mrs. Ona Davis of Henderson, Tex.

Funeral services were held Feb. 11 at the Assembly of God Church of Fouke. Officiating at the service was her pastor, Paul V. Beebe of the Fouke Seventh Day Baptist Church, assisted by Pastor Carson of the Fouke Assembly of God. Interment was in the Jonesville cemetery. —P.V.B.

Van Horn.—Edna Estelle Rood, daughter of George B. and Virginia Saxton Rood, was born June 28, 1871, at Dakota, Wis., and died March 22, 1964, at Knapp Memorial Hospital at Weslaco, Tex.

Before she was a year old, her family, with others, emigrated by covered wagon to establish the Seventh Day Baptist colony of North Loup, Neb. Here she was educated, and in 1892 was married to Jay Van Horn. They celebrated their 67th wedding anniversary before his death in 1960.

In 1920, because of his health, Jay and Stella Van Horn joined another pioneer movement, going with a few other Seventh Day Baptist families to the Rio Grande Valley of south Texas, where they were largely responsible for the organization, in 1926, of the Edinburg Seventh Day Baptist Church, of which he served as deacon and chorister, and she as clerk, for many years. Their former farm home, moved into town and remodeled, is the present church building.

Mrs. Van Horn was a loyal Christian, with an abiding faith in her Savior, and a deep sense of loyalty to her church. She could never tolerate compromise between right and wrong.

Since Mr. Van Horn's death, being nearly blind and deaf, she resided in an old folks' home at Weslaco, Texas, where she welcomed visits from the church people on Sabbath afternoons.

She is survived by her youngest son, Everett, of Lincoln, Neb.; nine grandchildren; a number of great-grandchildren; and one sister, Mrs. D. N. (Tacy) Inglis of Milton, Wis. Two sons, Dale and Ross, preceded her in death.

Farewell services were conducted at the Edinburg church, by her pastor, Clifford A. Beebe. Interment was in Valley Memorial Gardens, McAllen, Texas.—C. A. B.

^I
Thou shalt have no other gods before me.

^{II}
Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me and keep my commandments.

^{III}
Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

^{IV}
Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor

thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

^V
Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

^{VI}
Thou shalt not kill.

^{VII}
Thou shalt not commit adultery.

^{VIII}
Thou shalt not steal.

^{IX}
Thou shalt not bear false witness against thy neighbour.

^X
Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

If ye love me, keep my commandments