

Something for Nothing — Almost

The story of the "Loaves and Fishes" has a modern twist at Meals for Millions Foundation in Los Angeles. From this nonprofit organization, more than 63 million "3¢ meals" of high-protein Multi-Purpose Food have been sent into 127 countries. Eighty per cent of these life-giving meals have been distributed by church-related agencies.

Popularly known as "MPF," this food was developed at the California Institute of Technology from soybean meal, fortified with minerals and vitamins. Each meal (2 oz.) provides proteins, minerals, and vitamins comparable to those in a quarter pound of beef, a baked potato, a dish of peas and a glass of milk. MPF is used in famine and disaster areas from Alaska to Ceylon — eaten either alone as porridge, or more frequently combined with native dishes such as tortilla batter in Mexico, uppuma and curries in India, Pin Cha Duk in Korea, or Slap-it-again bread among the Navajos. Dr. Albert Schweitzer of Lambarene and the late Dr. Tom Dooley in Laos have both testified to its efficacy.

Meals for Millions also encourages food-deficit areas to produce their own MPF from domestic resources heretofore unused for human food. India, Brazil, Japan, and Mexico are now producing their own MPF with the help of Meals for Millions. This people-to-people program has been made possible by the support of the American public and particularly of American churches. — Meals for Millions Foundation, 215 W. 7th St., Los Angeles 14, Calif.

Ashaway Church History

Members of the First Hopkinton Seventh Day Baptist Church at Ashaway, R. I., are anxious for more people to know the story of their church which celebrated its 250th anniversary in 1958. It is now the oldest active Seventh Day Baptist church in America. A beautifully printed booklet of considerable size depicting the history of the church has been prepared and is still available at fifty cents a copy. Interested people are urged to write to the treasurer, Mrs. Walter A. Saretzki, 52 High St., Westerly, R. I.

NEWS FROM THE CHURCHES

NORTONVILLE, KANS. — The second year of lay development began Sabbath morning January 14th as the pastor brought a message on "Qualifications for Lay Leadership" as given in Paul's letter to Titus.

Workshops were held January 14, 21, and 28 following a noon meal in the basement. On January 14 three workshops were held. Lloyd August met with the men, Edna Wheeler led the women's shop, and Juanita Wheeler talked to the young people. Sabbath, January 21, Winston Wheeler led a workshop on Church Finance. Marie Lippincott led the last workshop on Christian Education.

Early in January some new storm windows and doors were put on the parsonage. The barbecue chairman reports that the two calves purchased for this fall's barbecue already weigh about 600 lbs. each.

An OWM program was held Sabbath afternoon, February 25. We learned of some of our pioneer pastors, early beginnings of our churches here and abroad, information on active churches and those which were extinct. We learned that in 1910 we had 191 churches in the U. S. A. and 39 foreign. — Correspondent.

Obituaries

Greene.—Lester LaMont, son of Mack Greene, and the late Anna Chaffee, was born in Pine City, Minn., on March 17, 1904, and died March 2, 1961, at an Owatonna hospital after a few months' illness.

On March 17, 1925 he married Miss Helen Adelaide Mathews in Rochester, Minn. He became a member of the Dodge Center Seventh Day Baptist Church when a young man. As he grew older the Lord came to mean more to him and upon request he was baptized a second time. There are different memorials in the church which testify of his handiwork.

Surviving are his wife Helen; a daughter, Mrs. Arden (Sheila) Crane of Dodge Center; his father and stepmother, of Dodge Center; two brothers, Clare and Wallace, both of Dodge Center; five grandchildren, and a host of other relatives and friends.

Funeral services were conducted in the Dodge Center Seventh Day Baptist Church by his pastor, the Rev. Donald E. Richards, and the Rev. Kenneth Van Horn. Interment will be in the Dodge Center Cemetery.



The Sabbath Recorder

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INTRODUCING YOUR EDITOR

Rev. Albert N. Rogers is dean of the Alfred University School of Theology and president of the Seventh Day Baptist Historical Society, as well as professor of Practical Theology in Alfred University.

The middle initial is important since his father, Albert L., was a dairy farmer and his grandfather, Albert C., a physician and surgeon. Born on a farm near Brookfield, N. Y., he grew up in the Seventh Day Baptist Church there, the eldest of a family of six boys. He holds degrees from Milton College, Alfred University, and Yale University, and studied at the University of Wisconsin and at Syracuse University.

He has served the pastorates of three Seventh Day Baptist Churches: Waterford, Conn., New York City, and Alfred Station, N. Y., and was appointed to his present position in 1955. His wife, the former Janette Loofboro, grew up in Seventh Day Baptist parsonages, and both are active in the Alfred Seventh Day Baptist Church. Their two sons are serving in the Armed Forces and they have a daughter at home.

"Al" was president of the Seventh Day Baptist General Conference in 1944 and president of the Seventh Day Baptist Board of Christian Education 1945-54. His hobbies include choral music, farming, and carpentry.

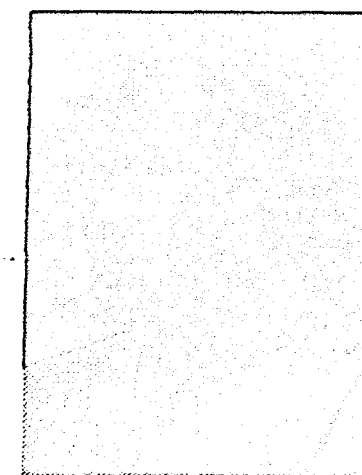
OUR PRAYER

O Thou who art the light of the minds that know Thee, the life of the souls that love Thee, and the strength of the wills that serve Thee, help us so to know Thee that we may truly love Thee, so to love Thee that we may fully serve Thee, whom to serve is perfect freedom; through Jesus Christ our Lord. Amen.

"FIRM FOUNDATIONS"

A sermon by Rev. Eugene N. Fatato

Text: "Everyone who heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock." — Matthew 7: 24.



A young man, thirty years of age, standing against the hillside boldly declared to His hearers that His words were deathless. Certainly it was not because He simply spoke them, but rather because in them He was declaring the ultimate truth for any and all generations.

What words! How they must have leaped from His lips. "Whoever hears and does them," we hear Him say, "shall build on rocks." All the while Jesus was speaking the Roman Army frowned upon Him and the Greek philosophers smiled. But where are these smiling contemporaries? It is ours to see that He had spiritual insight: that He spoke words of ultimate significance, and that His convictions have been projecting themselves through the lives of succeeding generations.

In the parable of the wise and foolish builders, Jesus describes the false disciples as men who cry, "Lord, Lord," to Him, but who bear no fruit. The language clearly implies that there are some who profess to be Christians, who acknowledge Jesus to be the Lord and pray to Him as Lord and praise Him as the Lord, who nevertheless have no part in Him. This confession, "Lord, Lord," is only symbolic of a sound creed and religious profession. It is as if to say that there are many who have an unhesitating belief in the doctrine of grace and God, who, nevertheless, are not true disciples of Jesus. Our Lord gives us to understand that the true disciple is one who not only cries, "Lord, Lord," but also does the will of his Father which is in heaven.

Having thus described the false and true disciples, Jesus goes on to remind us that there is a day coming when their characters

will be discovered and their judgment settled.

The Lord concludes this sermon with one of those exquisite parables whose pictorial beauty and spiritual insight, always remarkable, are in this case elevated into a strain of solemn grandeur and awful impressiveness. Of course that parable rises most naturally from the preceding warning with reference to the day of judgment. But equally, of course, it stands in close relation also to the whole discourse which it so fitly concludes. You see the foolish builder as the man who hears the words of the Lord and does them not, and who persuades himself that it is well because he cries, "Lord, Lord," or because he prophesies and does many wonderful works in the name of Christ. Nevertheless, Christ will one day utterly disown him, so that his house shall fall about him in a great and sorrowful ruin.

Or, on the other hand, you may gather up the whole teaching of the sermon, its introductory beatitudes, its profound laws of love, truth, faith, and sympathy, and say that the foolish builder is the man who has not entered in at the strait gate, thus clearly described and asserted to be the only way of life, and the only sure foundation on which our hopes can rest.

True religion is here likened to a man's own house. For, after all, everyone's real life is his home. We move amid many an outdoor scene, and meet there with all the varieties which give to our world its chequered lights and shadows. But, in comparison, these external things are very little to a man who can retire into the bosom of his family, and the welcome, and the smiles, and the affections of that sanctuary of the heart. So it is with true

religion. We may wander off the path but it is only when we return that we are able to find peace of mind.

Yes, the foundations of God stand sure, "though the earth be removed and the mountains be carried into the midst of the sea."

There are three great words, three great foundations of rock which stand unshaken amid all the upheavals and catastrophes that can invade our human lives. They have steadied and strengthened me in the time of trouble and grief. I would like to recommend them to you as the foundations that abide solid and sure in the wildest storm: "God is love" . . . "He knoweth our fame and remembereth that we are dust" . . . and this great word concerning Jesus, "the captain of their salvation," that He was made "perfect through sufferings."

"God is love" is the very foundation of the Christian faith. If everything else were to go and this remain we would be safe. Have you ever tried to think what it really means, that the eternal God is indeed the full and perfect example of love, and that as a loving father has compassion on all his children, so He has compassion on us? Did you ever hear Him gather up the tears and tenderness and passion of devotion which hung over your cradle and crowned your childhood with beauty and say, "As one whom his mother comforted so will I comfort you"?

Perhaps as some of you read this you are in such deep water that you wonder if God has forgotten you or if He is indifferent to what happens to you. The days of your youth may have slipped past or been scattered, life seems to be a back-breaking toil which does not have an ending. Each morning is nothing more than the renewal of the struggles of life. You wonder what God is doing that He does not help.

Dr. Joseph Parker, after the death of his wife when it seemed as if God had cast him off forever, wrote these words: "I almost became an atheist, for God had set His foot upon my prayers and treated my petitions with contempt. If I had seen a dog in such agony as mine, I would have felt pity for him and I would have

helped him in any way possible; and yet God spat at me and cast me out as an offense." Yet a few weeks later Dr. Parker stood in the pulpit and preached from the text, "God is love." When he closed his sermon he said to a brother in affliction: "I have dug a grave as deep as you, and I thought just as you are thinking today. I have a thousand strokes in one laceration, and I, brother in grief, say to you, 'God is love.'" He almost broke down in saying it and the vast congregation was in tears before he finished the three words, "God is love."

Yes, God is love even in the blackest tragedy. Look at Calvary. Don't you think He loved that lone Man dying on the cross, jeered by His foes? More than once He had told the world, "This is my beloved Son." Do you think God forgot to love Him in the hour of His need? The infinite love of God stood by the beloved Son even in the midst of tragedy, and today He stands by you if you will accept Him as your personal Savior and build upon the rock foundation.

The second stone we can build on is: "He knoweth our frame, he remembereth we are dust." He understands us better than we do ourselves. He knows just how much we can stand, and doesn't expect too much of us. He knows the weakness and frailty of all human beings and our very weakness appeals to His passion. Ian Maclaren puts it in these words, "God handles us tenderly, as mindful of the brittle material with which He has to deal." "The bruised reed he will not break, the burning flax he will not quench."

No man has a velvet cross, but the God who gives the cross knows the weight of it and the strength of the back that has to bear it. As one has said, "Our heart is very frail, and there are places where the road is very steep and lonely; but we have a wonderful God!"

And now I come to the third rock to which we can cling in the day of disaster, the great word which floods the problem of pain and suffering with heavenly light. Listen to it: "For it became him, for whom are all things, in bringing many sons into glory, to make the captain of their salvation perfect through sufferings." Perfect

through suffering! Who is he talking about? Jesus Christ the captain of our salvation, the Son of God, and redeemer of men — He was made perfect through suffering. Even He could attain the perfection of manhood and learn perfect obedience by the things which He suffered.

Surely if He, the sinless Christ, needs such an experience to complete His manhood, you and I could never hope to escape our share of pain and suffering to become children of God. There from Calvary and its brutal cross streams the light that pierced the mystery of pain. If you want the glory of human nature then you must be willing to pay the price.

Oh yes, we have a wonderful God, who can fashion the image of Christ out of such poor unpromising material as you and me, and make a cross of shame that glorious altar of the world's redemption.

I counsel you, in gray days when life seems an almost hopeless struggle and men's hearts fail them for fear, accept the Lord Jesus Christ as your Savior and build the home of your soul on these great foundations of rock:

The infinite love and compassion of God,

His intimate knowledge and understanding of you and your problem,

And the power of the cross to redeem and transfigure your life with the glory of God.

OUR COVER

Designed especially for this special Sabbath Recorder issue by Anne Randolph Triguba, our front cover conveys at once the hostility and bitterness of 17th-century England. It also portrays the saintliness of John James who could say to his executioners, "Behold, I am in your hands; do with me as it seemeth good and meet to you . . ." and then prayed for their forgiveness and for the love and unity of God's people. We still owe part of our freedom to him. Mrs. Triguba, who did the woodcut-style sketch, is the daughter of the Rev. Elmo F. Randolph, pastor of the Milton, Wis., Seventh Day Baptist Church, and makes her home in East Liverpool, Ohio. She is art editor of *The Beacon*, the Seventh Day Baptist Youth Fellowship publication.

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Note — Several of the foregoing titles were used by Rev. Kenneth E. Smith in his preparation of the featured article in this issue, "Why Did John James Die?" It will be apparent to any serious student that there is much variation among writers on this subject, both as to the facts reported and the conclusions drawn. We also commend to our readers an article entitled "Dissenters — Then and Now" by Rev. Everett T. Harris, appearing currently in the *Missionary Reporter*, 403 Washington Trust Bldg., Westerly, R. I., and a sketch by Rev. Oscar Burdick, "John James Martyr" to be published in the 3rd. Quarter 1961 *Helping Hand* and available from the Recorder Press, 510 Watchung Ave., Plainfield, N. J. Mr. Burdick has microfilm of other materials which are not available in this country and which he is willing to loan to those who have facilities for viewing it. Other materials may be seen in the library of the Seventh Day Baptist Historical Society. — Ed.

WHY DID JOHN JAMES DIE?

By Rev. Kenneth E. Smith

John James was a Seventh Day Baptist. In 1661 he died a cruel death on charges of treason. In 1961 we mark the tricentennial of his execution and, consequently, ask the question: "Why did John James die?" Was he a martyr for his faith as a Seventh Day Baptist or was he politically involved in activity against the king? Certainly a clear-cut answer cannot be given on the basis of the record available to us today.

What was the motivation of John James in this affair? Did he fall the victim of religious prejudice or prattling gossip? Or did he take an active role in a movement against King Charles II? The facts are hard to find and the meaning of the facts in the case are still obscure after three hundred years. Indeed, if the record was not distorted by friend and foe we should still like to go beyond the record.

Background History

Charles I had been beheaded in a wave of "liberty and equality" in 1649. The popular uprising was mixed with Puritan ideals, and dissension was the order of the day. During the administration of Cromwell the Established Church suffered as a tool of the Monarchy. Just as the despised Roman Catholics were symbolized by the term "popery" so was the Established Church of England symbolized by the ousted Monarchy. It was a time in which small sects rose to new status, and no group stood as strongly for a new order as the Baptists.

From the ranks of the Dissenters (and especially the Baptists) there arose a movement known as the Fifth Monarchy. Based upon a biblical literalism it proclaimed that Daniel's vision of the four beasts was about to be fulfilled. Assyria, Persia, Greece, and Rome were all overthrown and the way had been cleared for the everlasting Kingdom with Jesus as King, and His saints could see in the

English civil war the beginning of the end.

As early as 1615 the Particular Baptists had issued a Confession that "the magistrate is not to meddle with religion or matters of conscience, to force and compel men to this or that form of religion, for Christ only is the king and law-giver of the church and conscience." A similar Baptist statement is the Manchester Declaration of 1650: "We have not only proclaimed Jesus Christ the King of Saints, to be our king by profession, but desire to submit to him upon his own terms, and admit him to the exercise of his Royal Authority in our hearts."

Treason or Liberty?

This hardly sounds strange to us, nor would we consider it to be treason. Nevertheless, the literal interpretation during the Puritan reign made it clear that some Dissenters planned to give God more than a little help in getting rid of human kings. The saints tried to take matters into their own hands more than once. Indeed, it was the excesses of Fifth Monarchy anarchy that stimulated the popular reaction which resulted in the restoration of Charles II. During the twenty years prior to restoration "Baptists and Anabaptists" were the backbone of the parliamentary reforms and the Cromwellian army. In 1649 the Fifth Monarchy movement became strong enough to announce its intentions of establishing a church-parliament democracy. Cromwell rejected their demands when it became obvious that the Fifth Monarchy men regarded themselves as the very saints who should set up Christ's Kingdom. From that time until 1660 there were numerous uprisings and shouts in the streets of "Pull down Babylon!" and "Destroy the Beast!"

Fifth Monarchy men took part in all the changes of government which were bringing England nearer and nearer to

the return of the absolutism which was more than all else abhorrent to them, and they thus contributed no little toward bringing about what was to them the final catastrophe. (L. F. Brown, "The Political Activities of the Baptists and Fifth Monarchy Men in England During the Interregnum," 1912.)

After the death of Cromwell his government became increasingly ineffective and unpopular. Christ had not come and the Puritans were soon as intolerant of deviation as the monarch just removed. Anxious eyes turned to France and the young king in exile. The evils of the father were forgotten and the long years of relative peace were remembered.

Monarchy Restored

In a surprising popular reaction Charles the Second was restored without the constitutional guarantees for which hundreds had given their lives. On May 29th, 1660, the new king entered London as a conquering hero. At 30 years of age he was a dissolute spendthrift with all the old absolutist views of his father. Publicly he forgave almost everyone and promised religious freedom, but in his heart burned the fires of vengeance against those who killed his father.

Two events in January 1661 illustrate the impossible conflict of feeling that the Restoration had brought to England. On January 6-9 a revolt swept London, led by Thomas Venner and a group of Fifth Monarchy men. The royal army made short work of the rebellion and most of the participants were killed in action or executed. On January 30th, the anniversary of the death of Charles I, the bodies of Cromwell and other Puritan leaders were removed from their graves and hanged. The victory of the new king was almost complete. It was toward the close of that same year, 1661, that a silk weaver and preacher named John James was dragged through the streets on a sled. At Tyburne he was hanged by the neck, then drawn and quartered. We need to know the kind of a world in which he lived to understand the circumstances in which he died.

Religious Authoritarianism

Restoration meant a great deal more than the return of the king to power. It also involved the return of the episcopacy or the Established Church and the former close relationship between Church and Crown. During the years of parliamentary rule there had been more freedom for small sects and groups than would be permitted in the future. Anglican clergy went back to the parishes that had been taken over by Presbyterians. The Prayer Book was made compulsory in every church, chapel, and place of worship. Those who were not properly licensed to preach by the episcopacy were declared to be not preachers but fanatics and troublemakers. No book could be published without a license from the appropriate authority.

While these restrictions may seem severe to us today they were actually a part of the popular sentiment. On April 23, 1661, Charles was crowned and the coronation was hailed by thousands who had urged the death of his father. Parliament was a mere rubber stamp; indeed, the king was usually more tolerant than his parliament. New laws were passed so that the definition of treason was broadened, and "to affirm that the king was a heretic or a papist was an offence against the king's person." While the king returned the Established Church to its former privilege he spoke publicly of "religious toleration" and sought to convince his subjects that religious peace was to be the order of the day. Only one group could not be tolerated. The Venner uprising seems to have convinced Charles that the Fifth Monarchy men needed a lesson. Add to this backdrop a few related incidents and you have all the necessary ingredients for the tragic death of an obscure preacher.

Persecution of Sabbathkeepers

The small congregation of Seventh Day Baptists met together for what we would now call "an all-day meeting." It was three o'clock in the afternoon of October 19, 1661. Pastor John James was speaking on the text from 1 Corinthians 20 when

government agents entered the chapel and ordered him to be silent and to come down. James continued preaching and was ordered a second time to be silent and come down. At this James ceased preaching and replied that he would not come down unless he was forced. Consequently two men forcibly hauled him from the pulpit and led him to a tavern where certain magistrates had gathered.

Among the curious in the streets there were cries of "treason!" This was not the first time that James had been brought before the authorities but apparently, this time the charges were more serious. Two men, Tipler and Osburn, claimed to be witnesses to the seditious words of James. Evidently Tipler was a notorious character whose word could not be regarded but the corroboration by Osburn who was apparently in the meetinghouse was the deciding factor in the arrest. Witnesses later charged that Osburn had privately denied hearing the words of which James was accused, but the damage was done.

In the last analysis it appears that James' words at his hearing and trial were enough to convince the court of his guilt. When asked in the tavern "hearing" by the Lieutenant of the Tower if he held Fifth Monarchy principles James clearly admitted that he held such principles. The authorities "laughed and said now they had it from his own mouth."

John James Tried

It seems clear from the record preserved by the friends of James that there was mutual disdain between the defendant and the court. James heard the charges read and when asked how he would plead he replied that he would not plead without a copy of the charges to consider. He was told that in sedition cases no such privilege was granted. To that James replied that others so charged had been so privileged, but the court ruled that "if he would not plead, they would proceed against him as a person contemning the Court, and look upon him as a Mute." James pleaded "not guilty." When asked how he would be tried he replied, "By the Law of God." This annoyed the

court which informed the defendant that he would be tried by the "Law of God and the Law of the Land." It is clear that James did not intend to throw himself upon the mercy of the court and it seems likely that he held little hope of his acquittal.

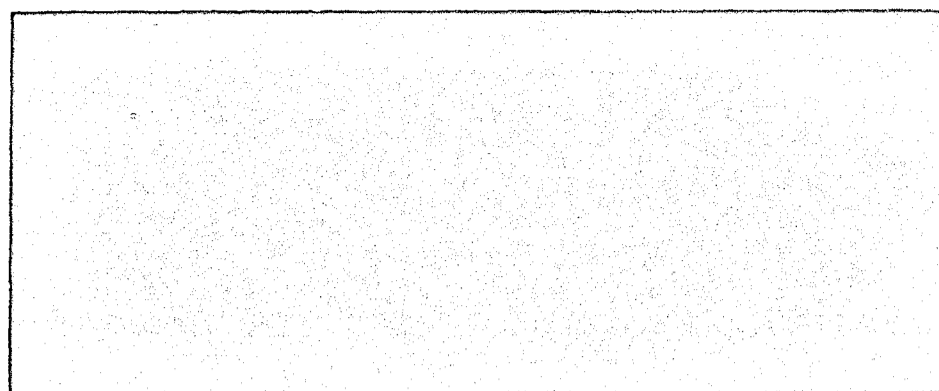
On the 29th of November, 1661, James was returned to the court for a continuation of the trial. A number of speeches were made by what appears to be a "packed" court lauding Charles II. The narrator describes the speech by Sir Joeffrey Palmer: "Then he observed that the beginning of our sorrows was by the seditious preaching of some discontented ministers in this Nation, and about this City. Then he told them how much care the law had taken for the preservation of his Majesties person and Government, and that it was as much treason in the heart as in the act, *Mens rea facit reum*. Then he did descant upon the words of the indictment and opened them and told the Jury, that according to the Law of England, they were Treason, for which he ought to dye, and then sate down."

Tipler testified that "he did most wonderfully adore Oliver Cromwell" and that James had said of the Fifth Monarchy, "When they had power again they should do the work most thorowly. . . ." Tipler's friend Osburn said that he heard "dangerous" words. When asked what they were he replied that James had said that "the Lord had a great work to do for his People, and that they were the People that must do it." Later when John James faced him Osburn could not swear that this was the man who had said the words. Four witnesses were called by the defendant who denied that he had said the things of which he was charged.

Defense on Scripture

In the course of the trial James made an excellent statement of denial, if we may trust the record. His denial developed into a sermon and soon the court heard from his lips the words that must have set them against him. James said that "the Lord Jesus Christ was King of

(Continued on page 18)



I have been reading a book with the above title by Henry Cook, published by the Carey Kingsgate Press, London, 1958. This book deals with Baptist "positions" as comprehensively as can be imagined considering the extreme independency of this denomination — from individual member through church to entire denomination.

The chief theme seems to be that Baptists look to the New Testament as their final authority in all matters of faith, and seek continually through study and research to draw closer to the truth that is to be found in this historic revelation of Jesus Christ.

In developing this theme the author brings out again and again that each individual must decide all matters for himself with the guidance of the Holy Spirit and with reference to his interpretation of the New Testament. It is this extreme application of liberty that brings us to the matter at hand: the relationship of church and state.

Historically, as brought out by the author, from the time of the early Church in New Testament history to the present, Christians have had to choose and strike a balance between the allegiance they owe the temporal or secular authorities and, especially for Baptists, the obligation they have to follow the dictates of their own consciences.

Separation of church and state is not by a solid wall, but through two interrelated spheres of activity. And although Baptists have a long reputation for "non-conformity" and their battles for freedom of the individual conscience are notable, they have not taken the attitude that government was bad or that the Christian should not have any connection with the secular authorities. Freedom is more than a negative element. Freedom is a challenge to

act, to help all who are not free to gain their freedom.

In his postscript the author makes this thought-provoking statement: "Baptists have a testimony that is at once firm and flexible; firm because it is grounded in New Testament revelation; and flexible, because free from the rigidities of any particular theological or ecclesiastical system and capable therefore of adaptation to widely varying conditions. Hence Baptists can, as they feel led, vary . . . can, in fact, do anything and everything that in the apostolic phrase (Acts 15: 28) seems good to the Holy Ghost and to themselves."

It becomes apparent that the Baptist position depends on two basic concepts. One, no organization or individual has the right to dictate how we may worship God, or that we must worship at all; and two, all our dealings for "evangelizing" must be by persuasion, not by resorting to coercion or use of civil laws. Each point of our thinking (and I include here the church-state question although it was only indirectly included in this book) must be checked against the teachings of the New Testament. It then depends on each of us individually to decide what our position is in the light of this historic revelation and the insight given us by the Holy Spirit.

Separation of church and state is a varying relationship, depending on the attitude of the people, the type of government, and the degree of individual liberty granted. Church and state are to be separated if a person's conscience is violated by external pressure, whether by law or by ecclesiastical decree; church and state co-operate in any area of influence (wherein no coercion is used) to improve the physical, mental, and spiritual condition of men.

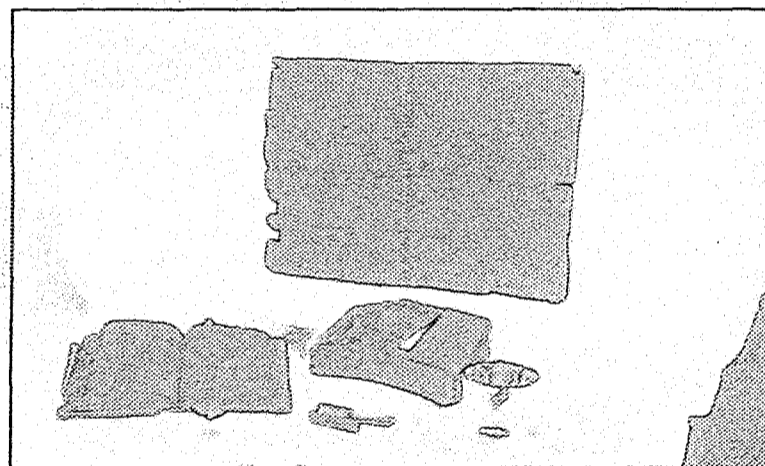
(This editorial deals with issues of great importance to every Seventh Day Baptist, and to the delegates of General Conference, come August, in particular. It is a part of the "Church & State Study" being conducted by Dr. Melvin G. Nida looking toward review of our policies regarding mission schools and government subsidy at Conference this summer. — A. N. R.)

KEEPSAKES OF A PEOPLE

By Barbara Warren Harris

Many of the articles treasured by the Seventh Day Baptist Historical Society began simply enough as necessary items in the households of early Sabbathkeepers. Understandably, these people never realized the future importance which would be attached to the objects they used day by day.

Among these items is the tiny jewel box pictured below with other mementos of the early history of the Newport (Rhode Island) church. The box belonged to Tacy Cooper Hubbard (Mrs. Samuel), and its cover bears the date 1650. Although it is worn smooth, it is easy to discern the diamond-shaped inlay of wood centered on the lid and the carefully mitered corners of the box.

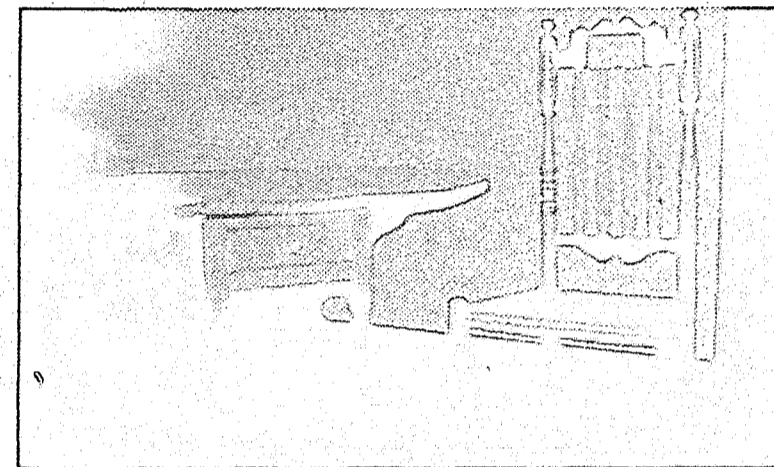


Newport mementos

Also pictured is the collection box used for a time by the Newport congregation, and the deed to the land on which the first meetinghouse stood which is dated 1706. At the right is a silver cup identical to the old in the Newport communion set which is still used when Seventh Day Baptists visit the old church. It bears the trademark of John Tanner, silversmith, who was a member of the Newport church and a benefactor of Brown University. The Bible shown at the left is a Cranmer New Testament (1549) which is thought by some to have been the property of John Rogers, the martyr, but which others believe belonged to Samuel Hubbard whose wife Tacy was the first Sabbath

convert in America and who was one of the founders of the Newport Seventh Day Baptist Church.

The wall opposite the entrance to the historical rooms is dominated by two seemingly utilitarian furnishings: an oak butterfly drop-leaf table and a ramrod-straight, high-backed, maple chair. The chair belonged to a leading elder of the



Butterfly table and Hiscox chair

Newport church between 1750 and 1773, the Rev. Thomas Hiscox. The society acquired the table through the will of Mrs. Loisanna Stanton, onetime preceptress of Alfred University. It had been a family heirloom. Both the table and chair have been beautifully restored.

Another interesting piece of furniture is the austere looking secretary of Thomas Bliss Stillman, brother of Charles Stillman who is credited with being the "father of the New Jersey school system." This secretary once held the valuable Sabbath library which the New York Sabbath Tract Society, fore-runner of the present New Jersey body, began to collect in the early 1840s. Among the titles in this collection is Nicholas Bounde's "The Doctrine of the Sabbath" printed in London in 1595 and Edward Stennett's "The Seventh Day is the sabbath of the Lord" published in 1664.

Two prized possessions of the Ephrata collection obtained from Dr. Julius Sachse are Peter Miller's lamp and hourglass,



Peter Miller's lamp and hourglass.

shown here with other items in the exhibit. Miller was the second leader of the Ephrata (Pennsylvania) society of German Seventh Day Baptists. Tradition relates the hours clocked by the timepiece as Peter Miller worked on his many translations by the muted light of his lamp.

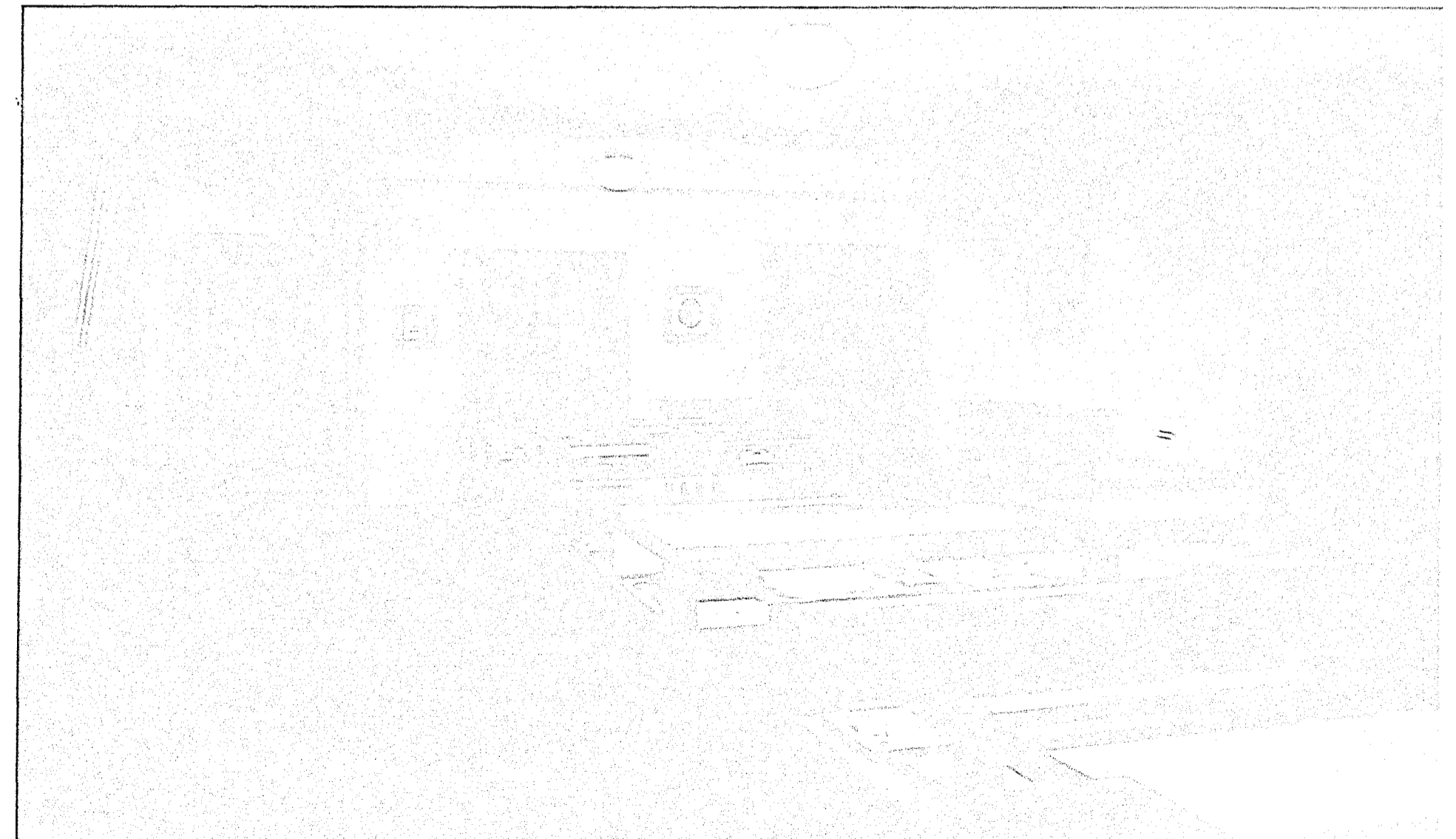
Peter Miller was outstanding for his knowledge of many languages, as well as for his personal integrity, and was chosen to carry on correspondence for the Continental Congress. Later he translated

the Declaration of Independence so that it could be printed on the Ephrata presses and sent overseas.

The bottle at the left of the lamp holds sulphur sticks made at the Ephrata Cloister and used in connection with flint and steel to make fire. The open book is a hymnal, the music score being written by hand at the bottom of each page which is beautifully illuminated in colors. This book is dated 1754. A portion of a peacock feather is placed on the open page since they were often used as book-marks and there is a resemblance between the feather and the designs.

Conrad Beissel, founder of the Ephrata community, is usually regarded as the principal leader of the choirs which used the unique and original music preserved in these hymn books. He believed strongly that purity of character was essential if one would sing God's praises, and composed in five and sometimes seven parts.

(Continued on page 23)



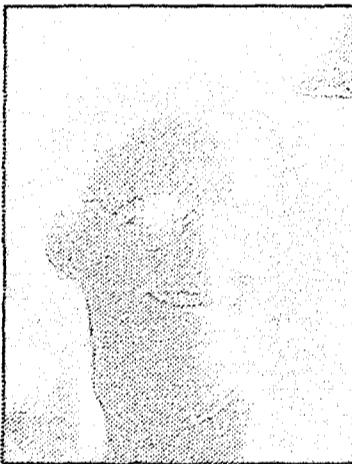
Cases of the Historical Society where "Keepsakes" are displayed at the Seventh Day Baptist Building. Thomas Bliss Stillman's secretary is seen against the further wall. Vault at right rear stores priceless local church records.



Leroy C. Bass—Wherever my parents lived they found a church which we attended on Sundays. At the age of twenty the Bible became a new and living Book to me, thrilling my heart with wonderful truths. Among them I learned the astounding fact that the Sabbath of all the Bible was not on Sunday, after all, but was on Saturday. Well, I changed my practice completely within two weeks. This was while I was overseas in the Army. To love Him is to follow Him in the light of truth.

Among Seventh Day Baptists I have found a purer concept of personal religious liberty: to believe and practice the truths of the Bible according to my conscience which is bound by the Scriptures and the indwelling presence of my Lord Jesus Christ. The warmth of welcome to their works plus this liberty have made it a genuine blessing to become a Seventh Day Baptist. — Paint Rock, Ala.

Ella K. (Mrs. Bert B.) Sheppard—I first became a Seventh Day Baptist because the Lord led my parents to settle in a Seventh Day Baptist community, where I came under the influence of a pastor who worked untiringly with the young people. That pastor was the Rev. James L. Skaggs. Through his leading I accepted Christ as my Savior and, to this day, I can recall the joy I experienced as I went down into the baptismal waters, something which at thirteen I couldn't quite understand. I had also accepted the Sabbath and so united with the Shiloh, N. J., Seventh Day Baptist Church. Through the years the Sabbath has become very dear to me. Many are the verses in the Bible which speak of Sabbath observance, but the most important to me is, "He blessed and sanctified it." What a difference that makes! Later He admonished us to "Remember . . . to keep it holy." — Bridgeton, N. J.



Dick Horwood—While in Salem College my interest in the Seventh Day Baptist denomination came about because of the satisfaction and firm beliefs that individuals expressed in this faith. I did not have this in my religion, nor could I state why I was of a different faith.

Rev. Clifford W. P. Hansen and others shared with me the basis of their religion. From this I found answers to many questions. That, in turn, caused me to become a Seventh Day Baptist. Now I have a living religion and one that I can stand behind because it has real meaning and satisfaction for me. It provides a real relationship to God and gives me an understanding of my responsibilities as a Christian.

I believe in the Sabbath as the day God meant for spiritual growth and for a day of rest. Though I did worship on Sunday I find that the Sabbath day, as I keep it, brings me closer to God. In this faith I find I am able to better serve God and my fellow man. — Farnham, N. Y.

Richard West—I was raised in a Christian home, attended church regularly, and joined the "First Day" Baptist Church when about twelve years old. During my attendance at Alfred University I married Jane, and attended the First Alfred Seventh Day Baptist Church. Jane was a member of this church at the time and I believed that families should worship together.

After returning from a period of service in the Navy, I decided to join the Alfred church because I respected Jane's strong religious convictions as well as the convictions of other friends of the church membership.

I pray that I may live in a manner that will encourage others to join this church. A biblical reference which I consider particularly pertinent is found in Paul's Letter to the Philippians (2: 3-4): "Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests but also to the interests of others." — Alfred, N. Y.

Donald E. Widman—I was a Mormon, my wife a Seventh Day Baptist, and our two children were reaching the age of decision. I wanted Christian unity in my family so we could serve the Lord together. I knew this difference in faith had to be reconciled. What day was the Lord's Day? This was mainly our only difference, because we both believed in baptism by immersion and Jesus Christ was our Lord and Savior.

To find this answer, I searched the Scripture diligently for this biblical truth and prayed to God for His guidance. The Lord heard my plea; He showed me through the Scriptures and beyond any doubt that the Lord's Day was the seventh day. He also gave me an overwhelming desire to join in Christian fellowship with the Seventh Day Baptist church and to work for the advancement of His Kingdom. This is why I am a Seventh Day Baptist. — Denver, Colo.

Helena Knox (Mrs. Simon) Aldrich—I became a Seventh Day Baptist for no theological convictions, family relationships, or because I had grown up in a small Sabbathkeeping community. I was baptized and joined the Denver Seventh Day Baptist Church because of their friendliness, their genuineness, and their sincere interest in my brothers, sister, and me as individuals.

My Christian instruction began not before I joined the church, but after. It was from these people that I learned of the love of God and the truth of the Sabbath. When I have occasion now to reflect and ask myself why, I see the answer quite plainly as the guiding of God. All I know, all I love, all I have ever become has been a direct result of my choice to join the church. The direction, I believe, came from God. — Almond, N. Y.



Richard C. Steele—Frequently I am asked, "Why are you a keeper of the seventh-day Sabbath?" I must give the proper answer. One must not rationalize in answering the question. The only source for a Christian is the Bible.

Exodus 20 tells us in verse 10: "But the seventh day is the sabbath of the Lord thy God." In Matthew 12: 12 Jesus explains that it is lawful to do good on the sabbath days. In Mark 2: 28 Jesus tells the Pharisees, "the Son of Man is Lord also of the sabbath." The seventh day is important as my Sabbath. As a Baptist I was immersed to be cleansed of my sins and give myself to Jesus as my Savior and my Shepherd. — Denver, Colo.

Mrs. Nettie West Brague—I was brought up to keep Sunday and belonged to another church. The folks on a neighboring farm were Seventh Day Baptists and never missed an opportunity to tell me that the seventh day was the Sabbath. It only irritated me. One day Mrs. Kenyon, my neighbor, gave me a tract with various quotations from the Bible on the Sabbath. I took it to my pastor, and as soon as he looked at it he said, "Nettie, that kind of stuff is the work of the devil. When it comes to me I open the stove and put it in." I thought he was narrow-minded.

Praying, I turned to the concordance and looked up every reference pertaining to the Sabbath and its setting. Mr. Brague and I studied this question together and were convinced that there was no change in the Fourth Commandment and no place where the first day was kept as a Sabbath. We made our decision and began to keep the seventh-day Sabbath.

We heard of Alfred, N. Y., as a Sabbatarian place, and moved to Alfred Station sixty-one years ago this month (March). Rev. Frank E. Peterson's first sermon at the Alfred Station Seventh Day Baptist Church was also our first here. In a short time he asked us to join the church, which we did, and we have never been sorry. — Alfred Station, N. Y.



Rev. Melvin G. Nida—I am, first of all, a Seventh Day Baptist by conviction. Closely coupled to this, however, is the fact that I am a Seventh Day Baptist by choice. As a Baptist I must also say that I am a Seventh Day Baptist by continuing conviction and by continuing choice. Let me explain.

My Christian career began in a little nondenominational chapel when I was of high-school age. There one Sunday night I chose to identify myself with a Christian fellowship and vowed that I would "follow Jesus." That was a choice — a good one — which was followed by the growing conviction that I wanted to dedicate myself absolutely to the Christian way in the ministry.

It was natural, then, when I became aware of the Sabbath through a friend that I should choose to observe it. It was several years before I found a Christian group with which I could conscientiously identify myself. When I found it I chose to become a Seventh Day Baptist. This has been followed by the growing conviction that I choose to be a Seventh Day Baptist. — Richburg, N. Y.

ATTEND THE SEVENTH DAY BAPTIST GENERAL CONFERENCE!

1961 Session — Amherst, Mass. — August 14-19

"PURE WATER"

A Children's Sermon

By S. Kenneth Davis

Old Uncle Barney bought a little farm just outside of town the other day and he was almost as excited about his farm as you were on your birthday. Uncle Barney walked 'round and 'round his farm noticing all the fine growing things God had given him to enjoy. Only one thing bothered Uncle Barney — the brook that was clear and pure the day he bought his farm had all at once become very muddy.

Well, Uncle Barney is not the kind of person to let bad things go on. He called the Water Department in town to find out what to do. The water man drove out to Uncle Barney's farm in a yellow truck. He told Uncle Barney the water was no good because it was muddy, but he didn't know what to do about it. He told Uncle Barney if he would move back to town, he would have pure water.

So Uncle Barney called the Board of Health to find out what to do. The Board of Health man drove out to Uncle Barney's farm in a green truck. He told Uncle Barney the water was no good because it was muddy, but he didn't know what to do about it. He told Uncle Barney he would put up signs that said, "UNSAFE FOR DRINKING." But Uncle Barney is not the kind of person to let bad things go on.

So Uncle Barney called the Department of Agriculture to get some experts. The experts drove out to Uncle Barney's farm in a blue truck. They told Uncle Barney the water was no good because it was muddy and they knew what to do about it. They looked at the water; they filtered the water; they tested the water. They worked and worked and worked. Late that day they told Uncle Barney all the things

he would need to make his stream clear and pure again — pipes and pumps, fuses and filters, chemicals and cords.

Poor Uncle Barney! He had spent all his money on his farm. He couldn't buy pipes and pumps. He couldn't buy fuses and filters. He couldn't even buy chemicals and cords. But Uncle Barney is not the kind of a person to let bad things go on.

So Uncle Barney called the man who sold him the farm. The man drove out to Uncle Barney's farm in a red truck. Uncle Barney told him what the water man had said and what the Board of Health man had said and what the experts had said.

"Wal," said the man who sold Uncle Barney the farm, "I reckon those fellers know their business all right, but when I wanted the stream to be clear and pure I jest went upstream a ways and chased the pigs outa the stream and off'n the banks and sure as shootin' the stream would clear up."

When Uncle Barney told us that we laughed and laughed, but Uncle Barney said he learned a lesson. He said when people's lives get all muddy, maybe they don't need an expert to straighten it out for them as much as they need to ask God to help them build fences to keep the pigs, the dirty thoughts, out of their lives. What do you think?

To him who loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father, to him be glory and dominion for ever and ever. Amen. Rev. 1: 5, 6 RSV.

SEVENTH DAY BAPTISTS IN SUNNY CALIFORNIA

By Maleta O. Curtis and Albert N. Rogers



Riverside Seventh Day Baptist Church

The lure and enchantment of faraway places, warm and friendly, becomes very real as one looks at the Los Angeles and Riverside Seventh Day Baptist Churches. By contrast with the traditional lines of eastern houses of worship they suggest the new functional spirit of contemporary church building. Perhaps they also suggest the spirit of the two congregations they were built to serve.

California, one of the fastest growing states in the country, had Seventh Day Baptists among the pioneers who dared to wrest a living from the desert at the beginning of the century. Some of these settled in Los Angeles. Others moved to Riverside after a short-lived agricultural experiment.

Riverside Builds

Meeting first in a schoolhouse, the Riverside congregation built its own church in 1904 and this was replaced with the present lovely structure at Fourteenth

and Lemon Streets in 1927. It is done in a modified mission style paying silent tribute to the first evangelists in the area, the Spanish padres. The main entrance leads into an ample foyer where there is a ready welcome for all who come for worship and Bible study.

Sabbath School and evening Bible studies are important in the church program, and every nook and corner of the building is used by one class or another. Recently the parsonage beside the church was taken over also for class and group use, the minister's family being moved to quarters a bit removed from the busy area.

Two features of the Riverside church building are eloquent to the passer-by concerning the peace and truth of the Gospel. The heavy green ivy-like vine almost covering the exterior speaks of the "leaves . . . for the healing of the nations," and does so more emphatically by contrast with the arid outlying areas beyond the reach of irrigation. By night

the lighted rose window tells the beauty of holiness and of the human love that prompted one to perpetuate the illumination in tribute to his late wife.

Inside the sanctuary a lighted cross, also a memorial tribute, hanging below the arches of the organ loft reminds Sabbath worshipers that Christ died "that they might have life, and that they might have it more abundantly."

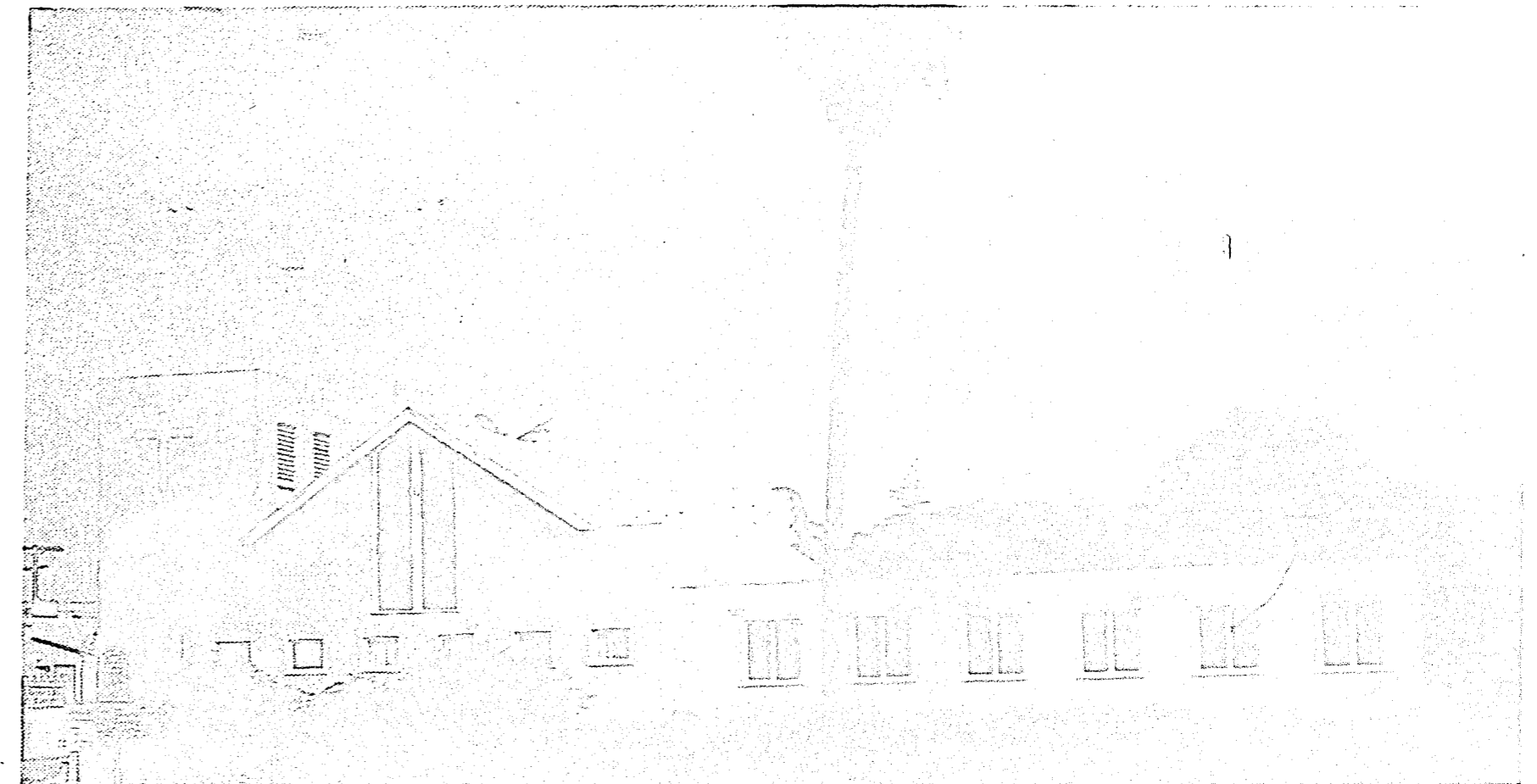
From this place missionaries have gone out to Argentina, Jamaica, China, and Nyasaland, and here also a number of ministers have been ordained to service in the homeland. A vital missionary-evangelistic program is carried on throughout the community, an important feature of which is the church's camp located

some miles away in the San Bernardino Mountains.

In thankfulness to God for the Riverside church the following lines were penned:

Here with the tinted rays of Thy Sabbath
morning light comes peace —
Joy lingers, courage is born, and hope sings.
Freed for a while from the fret and care
of daily toil,
In the solemn hush of Thy holy hour I
hear Thee speak.
Steadied and strengthened by this com-
munion sweet,
With lifted head I leave Thy temple doors,
To dare whate'er the day may bring me.
— Author Unknown.

Rev. Alton L. Wheeler, the pastor, can usually be found in the church office if he is not out visiting his flock.



Los Angeles Seventh Day Baptist Church

The Los Angeles Church

Built on a little knoll, the Los Angeles Seventh Day Baptist church looks down upon the busy street at 4976 North Figueroa Street. Ground was broken in 1951 and the church was dedicated about a year later, replacing the church building formerly used on West Forty-Second Street.

In sharp contrast to her sister church

in Riverside, the Los Angeles church has no ivy-covered walls. Her beauty lies in her long, low, crisp lines and the simplicity and openness of modern design. It is a modern church, reflecting a modern changing community.

On entering from the street up easy steps lined with shrubbery, one comes to a tract rack well stocked with Seventh Day Baptist literature. To one side is a

reading room where books and current reading matter are on display. This is an inquiring church.

Immediately upon entering the sanctuary, one senses the presence of God. There is a sense of joyous worship provided by the large sunny windows running the entire length of the room on both sides, and by the beautiful velvet hanging, highlighting the Bible on the communion table between the lectern and the pulpit. An organ is there to sound His praise.

Here, too, provisions are made for small group Bible study, both in the split-level side rooms and in the wing which extends from the main structure. In the generous court are trees and plants, beyond which lies the parking area. Along the sides of both sections of the building are wide porches with tables for open-air classes and for picnic dinners after services are over. Members of the church can tell you, if they are not too modest, that much of the planning and construction was done by their own hands. The whole church has a "lived-in" atmosphere.

The pastor of the Los Angeles Seventh Day Baptist Church is the Rev. Francis D. Saunders. His rounds are reminiscent of the circuit pastorates of another day and accelerated to the pace of twentieth-century living in this city which is nearly four times as large as the State of Rhode Island. Three missionaries from this church have gone to foreign service.

A Welcome to All

Service men on leave, members of eastern churches on vacation, and alumni or former students of the colleges related to the Seventh Day Baptist denomination are certain to find someone at these churches who at least knows someone they know! An individual or a family planning retirement might well consider locating close to one or the other. They stand ever open to any in need of the love of God.

For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ and individually members one of another. — Romans 12: 4, 5, RSV.

Why Did John James Die?

(Continued from page 8)

Nations, as well as King of Saints, and that the government of all Kingdoms did of right belong to him, and he quoted Rev. 11: 15, 'And the seventh angel sounded, and there were great voices in Heaven, saying, The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.'" At that point the Lord Chief Justice interrupted him and asked that the Act of Parliament be read. When it had been read James denied that it pertained to him. The court declared that it did.

The last words of John James to the jury were to admonish them as those that "lay a snare for him that reproveth in the Gate." The judge charged that such a statement was in fact an accusation against the parliament that had made the law.

Summary of Charges

In the summing up of the prosecution case Sir Heneage Finch said: "My Lord, and you Gentlemen of the Jury, be it known unto you, and to all that hear me this day, That the prisoner at the Bar is not arraigned for his Conscience or Religion, but for Treason and Rebellion, for horrid Treason and Rebellion, for spurning against the meekest King in the Earth." In speaking of those who used religion as a cloak for sedition Finch said, "They endeavor not only to destroy the Monarch, but Monarchy it Self; not only in England, but all the world over, this is the principle that they are of. . . . You will find if his blood be rightly and swiftly pursued, it may be a means of preventing the shedding of the blood of thousands, for the time to come. And withal did desire them to consider further, that the great trouble that this Nation had undergone for these 20 years last past, sprung from Pulpits, Conventicles, and seditious preaching, and therefore if these Causes were taken away, it might prevent such evil effects for the future."

When he was not permitted to speak again James said that they might just

as well have hanged him in Bullstake Alley without a pretext of a trial. After just fifteen minutes the Jury returned a verdict of guilty as charged.

Awaiting Execution

During the period between his sentencing and his execution James seems to have had a number of visitors so that sometimes his cell was full of his friends. We have a record of his words to them from one of his visitors. During this period he seems to have encouraged their Fifth Monarchy hopes. In one sermon he says, "These Scriptures are very clear to prove that Jesus Christ must have the Government." To those who say that Christ's Kingdom is not of this world James seeks to prove from Scripture that Christ's Kingdom is "an outward Kingdom." "He shall use his people in his hand as his Battle-ax and Weapon of War for bringing in the Kingdom of this World into subjection to Him."

James also acknowledges that this principle is the cause of his martyrdom. In his last speech at the place of execution he says, "Again, further, in respect of my Principle (as that for which I judge I am here this day to suffer) That I do own the Kingdom of our Lord Jesus Christ, (to wit) the visible Kingdom of Christ here on Earth, and I do desire to declare it humbly and in the fear of the Lord, that Jesus Christ the Son of God is King of all the Nations of the World. . . ." "It cannot be a spiritual Kingdom, the Text cannot be allegorical. . . ."

The primary direct sources of information in the case of John James are few and, since they are not objective accounts, the interpretation of historians varies widely. The older histories tend to regard the death of James as religious persecution under a guise of sedition. More recently, however, there seems to be a new look at what John James actually said in the reports of his friends. The Dictionary of National Biography in an otherwise sympathetic article refers to his preaching as fanatical and points out that he had been in previous trouble in Cromwell's time (when there was no king). Underwood (A History of the English Baptists,

1947) says flatly that James "openly preached sedition at Bullstake Alley, Whitechapel." According to the broad terms of the act of parliament (Regarding Preservation of the King's Person) the very words that James spoke in the courtroom could be so considered.

What This Means to Us

Since historians exhibit such remarkably different conclusions in the matter it would be presumptuous to suppose that we have arrived at anything like solid ground in this brief paper. Nevertheless one cannot resist the urge to draw up some tentative conclusions:

(a) John James died primarily because he was suspected of Fifth Monarchy sedition and the crown felt that a demonstration of severity was required.

(b) John James was a man of magnificent courage and absolute integrity. He believed completely in his stated principles and would not soften his position before those who could have acquitted him.

(c) John James was probably more suspect than other Fifth Monarchy preachers because his congregation met on Saturday (and might have been regarded as a political rally rather than a "true" church meeting) and he was a Baptist (which group seems to have been the most active of the religious agitators against the crown.)

(d) John James did not die in vain. A free pulpit, liberty of conscience and the separation of church and state have become basic principles among Baptists as well as among many other Protestants.

Let our concluding benediction be that of the narrator of John James' trial and execution: "If thou receive any Spiritual Advantage by his Experience and dying Breathings, give God the Glory. . . ."

(Author's Note: I am greatly indebted to a number of persons for assistance in the preparation of this article. In particular, the research of Rev. Oscar Burdick at Pacific School of Religion, Berkeley, Calif., has been invaluable, and his access to microfilm of rare sources has made this a fascinating study. However he is to be relieved of any responsibility for the conclusions I have drawn.)

Stubborn Faithfulness

By Helen Shaw Thorngate

All missionaries have one quality in common — stubbornness. Like many qualities of character it is at times a fault, at times a virtue. Miriam Shaw was stubborn. When convinced of the call of the Spirit she believed in following it "Where-so'er it leads me, cost what it may."

Miriam was born in 1902 in Plainfield, N. J., the youngest of four daughters of Rev. George B. and Nellie Burdick Shaw. While she was small the family moved to Nebraska where her father was pastor of the North Loup Seventh Day Baptist Church. Later he became pastor at Ashaway, R. I., where Miriam started high school which she continued at Yonkers, N. Y., and then went with the family to Salem, W. Va. She attended college at Salem, then at Milton, and was graduated in 1925, magna cum laude.

Mim taught English for a while, but she decided that her special place of service in the Kingdom lay in the field of nursing. Therefore she entered Nursing School at Battle Creek, Michigan. There she was active in the Student Volunteer Movement with its emphasis on total commitment to Christian service, and felt the call to help at Liuho Hospital outside Shanghai.

With the black band of an "R. N." firmly sewed on her white cap, Miriam finished her preparation for foreign service by studying at the Hartford School of Missions. In August 1930 she was recognized at the General Conference in Salem, W. Va., and soon sailed for China full of hope and plans for establishing a school of nursing at Grace Hospital, Liuho. There she was eagerly awaited. More training in Chinese language at Soochow was accomplished before she was ready to tackle this mission.

At Liuho

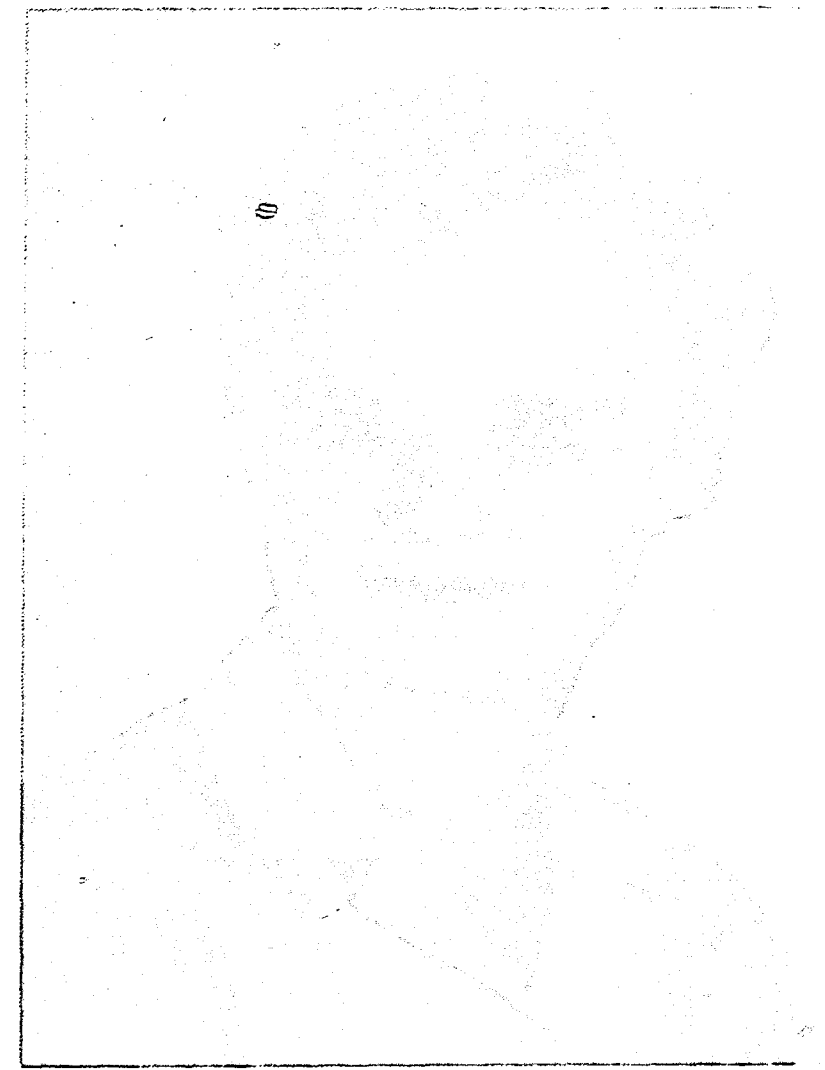
Now followed a decade of satisfying and varied endeavor in nursing, evan-

gelism, organization, education, adventures in international friendships, co-operation with the entire work of the mission, and especially with the Liuho workers Dr. Crandall, Dr. Palmborg, and the Thorn-gates. Many qualities of Miriam's character were here evident, notably her selflessness, common sense, willingness to accept direction and share responsibility with her Chinese co-workers. Her faith and her remarkable sense of humor kept her from being downed by discouragement, disappointments in people and events, frustrations of wars, and finances, and lack of staff that hindered smooth development of the nursing program at Grace Hospital.

Very rewarding to the head nurse were the records of fine nursing service made by that handful of raw country girls molded by her determination and later thrown into the war years. Miriam's interest in her students and her patients extended into their home situations and problems of Christian living. This did not end when they graduated, and they continued to be her family through visits or letters as long as it was possible to get letters through. A large part of her heart always remained in China.

When the Japanese-Chinese struggle in 1938 disrupted the hospital work at Liuho, Miriam threw herself with equal ardor into refugee work in Shanghai. Here she stubbornly endured long hours of cold, filth, and poor food in straw huts and bare warehouses while ministering to the unfortunate victims of war. As a result, she broke down with tuberculosis and was invalided home in 1939.

The two frustrating years in the New York State Tuberculosis Hospital as a patient were accomplished with Mim's usual stubborn patience. New friendships and much Christian witness were fruits of this experience. Then her dream for return to China was shattered by Pearl Harbor. She carried on nursing at Hornell,



Miriam Shaw, 1902-1958

N. Y., and at Alfred where she lived with her parents who increasingly depended on her as they grew more aged.

Service Still

When at last the war was over and the hospital at Liuho could begin rebuilding from its ruins, Miriam accepted her parents' care as her first consideration and was succeeded at Liuho by Miss Sarah Becker. As always, she met this final disappointment in respect to her life dream with grace and good humor, giving herself to caring for elderly people of Alfred who needed home nursing, and being a vital part of the village and church activities. She was chosen a deaconess of the First Alfred Church. She became interested in the blind in the county and was instrumental in the happy rehabilitation of one family in particular.

Miriam enjoyed young people and assisted in their religious organizations. A meeting room in the Alfred church has been fitted out and called the "Miriam Shaw Room." She was a member of the

Seventh Day Baptist Board of Christian Education and worked on the Sabbath Visitor staff. She put her fine mind to work on the Helping Hand with distinction.

In all she was a gay and understanding companion to her friends, an inspiration to her young nephews and nieces. Miriam lived each day with appreciative zest whether it was driving her car about the delightful country roads in New York state on her errands of mercy or bumping on a creaking wheelbarrow along narrow pathways between rice fields in China; whether it was Europe bound with friends on a luxury liner or sleeping on a hot steamy deck thick with humanity on a coastwise Chinese ship.

Greatness Passing By

One of Mim's mementos was a note of high appreciation from the "Oilers and Wipers" of the Pacific liner "President Hoover" on which she was a passenger when the ship was bombed off the coast of China. Amidst the pandemonium she assisted the ship's doctor do emergency surgery down in the hold to try to save the life of a wounded sailor, and dressed the wounds of others. The damaged ship was repaired and continued on its voyage to America and the missionary nurse was the darling of the crew.

In her final illness Miriam radiated courage to her fellow patients, nurses, and family as she greeted each pain-filled morning by stubbornly reciting, "This is the day the Lord has made, I will rejoice and be glad in it."

Miriam Shaw left earthly life from Monterey, California, in May 1958, and her ashes rest on the beautiful hillside at Alfred, New York.

The foregoing sketch is one of a series to appear in the July HELPING HAND. Adult Sabbath School lesson quarterly. Other sketches deal with outstanding Seventh Day Baptists of early days. This tribute is offered three years after Miriam's answering of the last call.

About Our Contributors

Rev. Kenneth E. Smith is pastor of the Seventh Day Baptist Church of Denver, Colo., and previously served the Albion and Milton Junction, Wis., Seventh Day Baptist Churches. At the conclusion of his formal education in Salem College, Alfred University School of Theology, and the Garrett Biblical Institute, he spent a year in graduate study at the University of Edinburgh. At present he is a member of the Commission of the Seventh Day Baptist General Conference, and is leading the congregation he serves in a building project.

Barbara Warren (Mrs. Everett T.) Harris is wife of the manager of The Recorder Press, which is the publishing agent for the American Sabbath Tract Society. Her college training was secured at Alfred University where her father, the Rev. Hurley S. Warren, is pastor of the Alfred Seventh Day Baptist Church. The article by her on "Keepsakes" was prepared with the help of Miss Evalois St. John of the Seventh Day Baptist Historical Society.

S. Kenneth Davis is a student at the Alfred University School of Theology and student pastor of the Alfred Seventh Day Baptist Church. Before committing himself to the ministry he taught in elementary grades in Plainfield, N. J., and Bristolville, Ohio. He recently accepted a call to the pastorate of the Daytona Beach, Fla., Seventh Day Baptist Church, effective at the end of the summer.

Helen S. (Mrs. George) Thorngate lives with her family at Monterey, Calif. Her husband was a missionary surgeon and in charge of the Grace Hospital, Liuho, (near Shanghai, China) until Americans were forced out.

Maleta Osborn, (Mrs. Gleason M.) Curtis has been an active member and, until recently, organist of the Riverside, Calif., Seventh Day Baptist Church. She and Mr. Curtis have three grown sons. The Rev. Alton L. Wheeler and the Rev. Francis D. Saunders were helpful in the preparation of her article on the California

churches. The Rev. Eugene N. Fatato is pastor of the Little Genesee, N. Y., and Hebron, Pa., Seventh Day Baptist Churches. Before entering the ministry he was engaged in a plumbing and contracting business with his father, Nicholas Fatato, at Schenectady, N. Y. He studied at Salem College and at the Alfred University School of Theology. Camp Harley, owned by the Seventh Day Baptist Western Association, and the youth program of the Association and of his churches, are his special interests.

Helena Knox (Mrs. Simon) Aldrich, who contributes to "Why I Am a Seventh Day Baptist," was formerly youth field worker for the Seventh Day Baptist Board of Christian Education. Rev. Melvin G. Nida is associate professor of Biblical Studies, and librarian of the Alfred University School of Theology. Leroy C. Bass is pastor of the Paint Rock, Ala., Seventh Day Baptist Church. Other contributors include Mrs. Nettie West Brague, housewife, and Mrs. Ella K. Sheppard, teacher, who are active in their local churches, Dick Horwood, a member of the Buffalo, N. Y., Seventh Day Baptist Fellowship, and Richard Steele and Donald E. Widman who are members of the Denver, Colo., Seventh Day Baptist Church.

"I am the light of the world; he who follows me will not walk in darkness but will have the light of life."

— John 8: 12, RSV.

"The sabbath was made for man, not man for the sabbath; so the Son of man is lord even of the sabbath." — Mark 2: 27, 28, RSV.

"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." — Luke 4: 18, 19, RSV.

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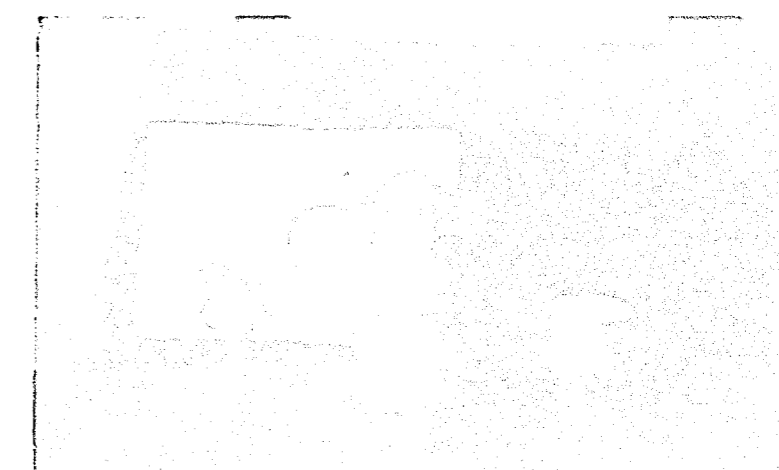
The Sabbath Recorder

This 24-page magazine is a special issue of the national sixteen-page weekly periodical published by the American Sabbath Tract Society for Seventh Day Bap-

tists and for all others who are interested. In addition to general, thought-stimulating articles such as found in this special issue, there are up-to-the-minute comments on current religious news. Missionary and church news are regularly featured in ways that only a weekly periodical can do. It provides the best means for keeping informed on the emphasis and work of Seventh Day Baptists.

Keepsakes of a People

(Continued from page 11)

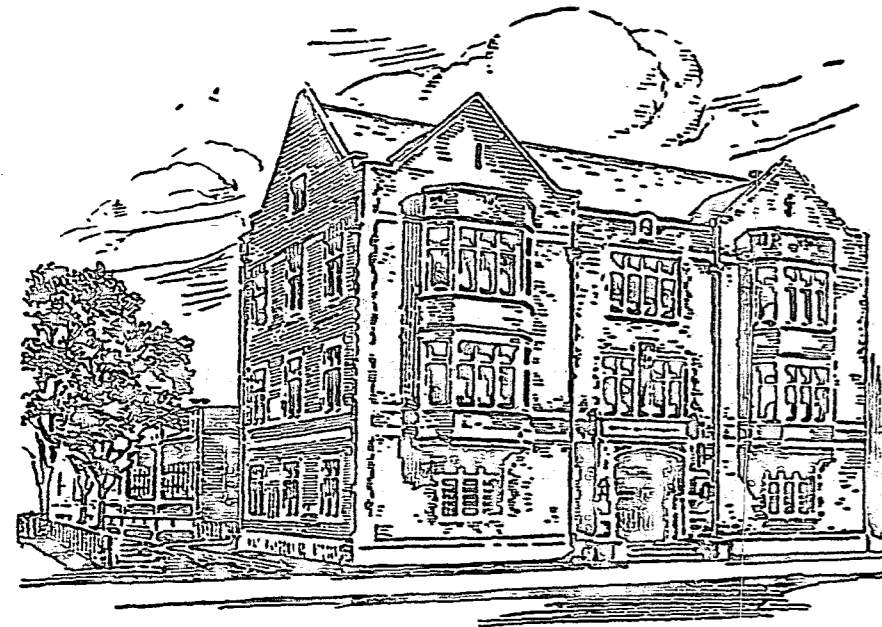


Waterford communion set

One of the most outstanding collections kept by the Historical Society lies outside the realm of household items. This is the assembly of fourteen communion sets, the ornate lined up with the simple in their common glass-enclosed case. Distinctive among these is the set of three pieces belonging to the Waterford, Conn., Seventh Day Baptist Church. It is pictured above with an early record book of the group. Meriting special attention also is the set given by the Piscataway church to the society at the time of the opening of the historical rooms years ago.

These mementos, secular and religious, breathe life into the history of Seventh Day Baptists, for it is through these exhibits that early generations step from the past into meaning for the present.

The Sabbath Recorder



A DIRECTORY OF SEVENTH DAY BAPTIST AGENCIES

Seventh Day Baptist Building
510 Watchung Ave., Plainfield, N. J.

SEVENTH DAY BAPTIST GENERAL CONFERENCE (U. S. A.) Organized, 1801
 President — Loren G. Osborn, 7 Oakwood Ave., Westerly, R. I.
 Executive Secretary — Mrs. R. T. Fetherston, 476 N. Washington Ave., Battle Creek, Mich. (After June 1, 1961, Harley D. Bond, 510 Watchung Ave., Plainfield, N. J.)
 Next Annual Session: August 14-19, 1961, at University of Massachusetts, Amherst, Mass. Information on area Association meetings available from Executive Secretary.

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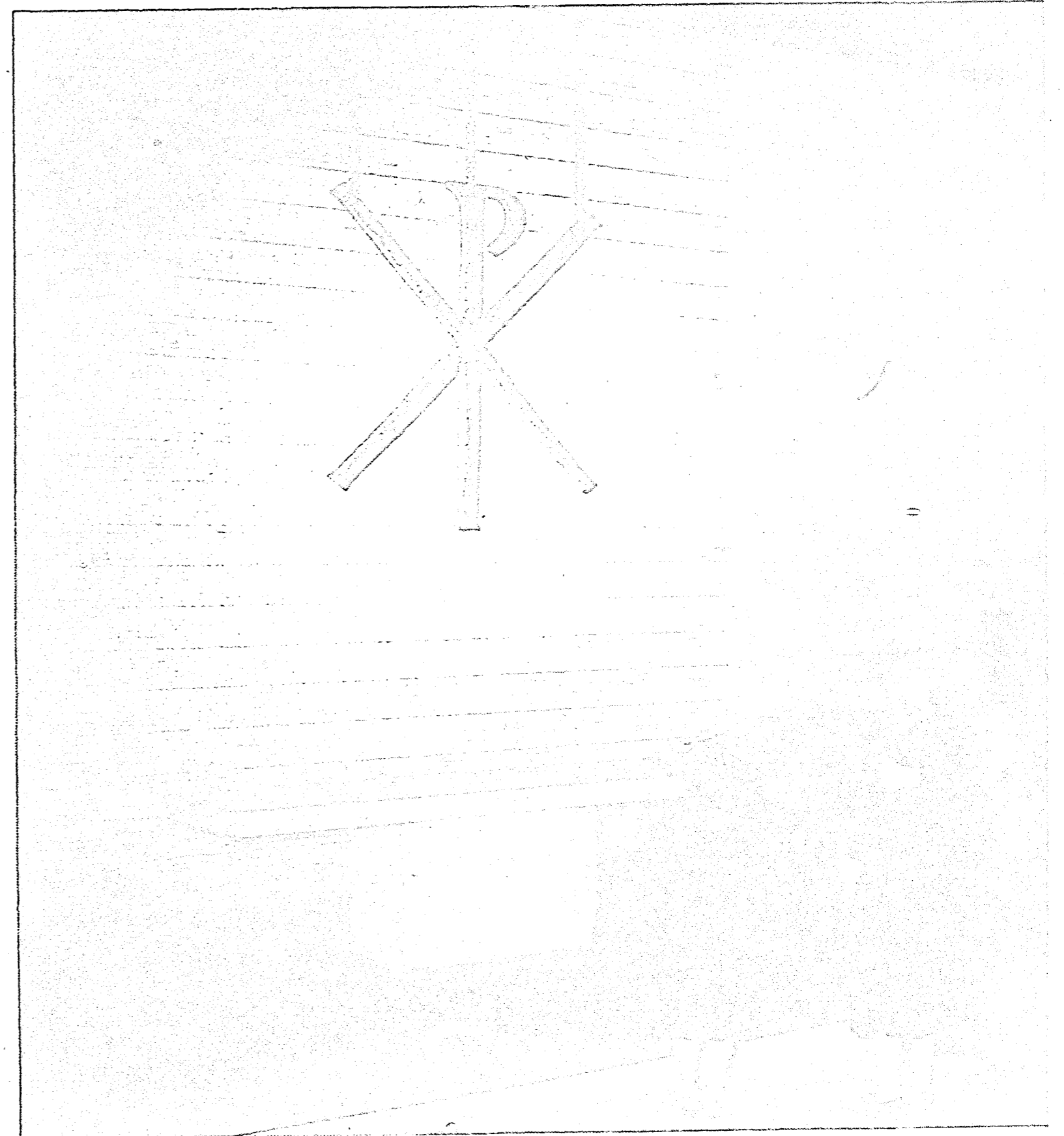
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Symbol of Christ at Protestant Center
 View of front of Interchurch Center Chapel
 dedicated April 27, 1961.