

The Sabbath Recorder

NEWS FROM THE CHURCHES

VERONA, N. Y. — Following the regular meeting of the Ladies Society with Mrs. Rex Burdick on March 30, a former pastor, Lester Osborn, and Mrs. Osborn presented a display of their shellcraft and ceramic wares for sale in the social rooms of the church, generously donating the profit of the sale to the Aid.

A church Family Social was held the evening after the Sabbath, April 1. Group singing was led by the Sabbath School chorister, Brandon Crandall. A guest family gave several musical selections, and film cartoons were shown for the children. Those having birthdays the same month were seated together, with appropriate table decorations and a hostess for each table. Open House was held for Mr. and Mrs. Allen Lennon in honor of their 50th Wedding Anniversary on February 12, and for Mr. and Mrs. Kenneth Van Dreason for their 25th Anniversary on April 1. Each was held at the home and arranged by their children.

Nine members of our Youth Fellowship with Pastor Rex Burdick joined others of the Association at De Ruyter on Sabbath afternoon, April 15. Rev. Addison Appel of Leonardsville was speaker. The young folks enjoyed a hayride after supper.

The Mother and Daughter banquet served by the men, was held at the church May 13. Joyce Sholtz was song leader and Mrs. John Williams toastmistress. The toast to mothers was given by Barbara Crandall, and the toast to daughters by Zilla Vierow. Carnations were presented to: the oldest grandmother, Florence Stukey; the youngest grandmother, Viola Van Dreason; the newest mother, Louise Thompson; the mother with the most daughters, Marie Davis; the one with the most granddaughters, Marian Sholtz; the youngest daughter, Amy Sweredink; the one with the most grandmothers, Wendy Warner.

Our ladies served a Mother and Daughter banquet in our church for the Calvary Methodist Church of Rome May 17. About 30 of our women attended the "Secret Pal" banquet May 4 at Silver City Inn in Sherrill.

Pastor Rex Burdick with his family attended the 150th Anniversary of the founding of the Marlboro Church of which he was formerly pastor. He gave the

Sabbath morning message on May 6. In the absence of Pastor Burdick the morning worship was conducted by David Crandall.

The recently elected officers of our Ladies Society are: Mrs. Alden Vierow, president; Mrs. Maurice Warner, vice-president; Mrs. Stanley Warner, secretary; Mrs. Floyd Sholtz, treasurer; Mrs. Claude Sholtz, keyworker.

Glen Warner, a student at Salem College, has gone to Los Angeles to be assistant pastor for the summer.

Miss Joyce Sholtz is assisting at camps of other churches this summer, two of which are Camp Harley of Western Association and Camp Holston at Battle Creek. — Correspondent.

Marriages

Fatato-Seibert.—David Fatato, son of Mr. and Mrs. Frank Fatato, and Miss Alice Seibert were married on June 7, 1961, at Elizabeth City, N. C.

Lindermuth-Kilts.—Miss Caroline Kilts, daughter of Mrs. Helen Kilts, was married to William Lindermuth at the Schenectady Seventh Day Baptist Church on May 28, 1961, by the Rev. Eugene Fatato, with Pastor Lester G. Osborn assisting.

Tucker-Campbell.—Lillian Gray Campbell and Harry Tucker of Janesville, Wis., were married at the Little Brown Church in the Vale, Nashua, Iowa, on June 27, 1961, the Rev. Mr. Fox officiating.

Obituaries

Hayes.—Maude E., daughter of Alvin and Mary Crowner Rogers, was born November 27, 1877, in Amity, N. Y., and died at Jones Memorial Hospital, Wellsville, N. Y., June 26, 1961.

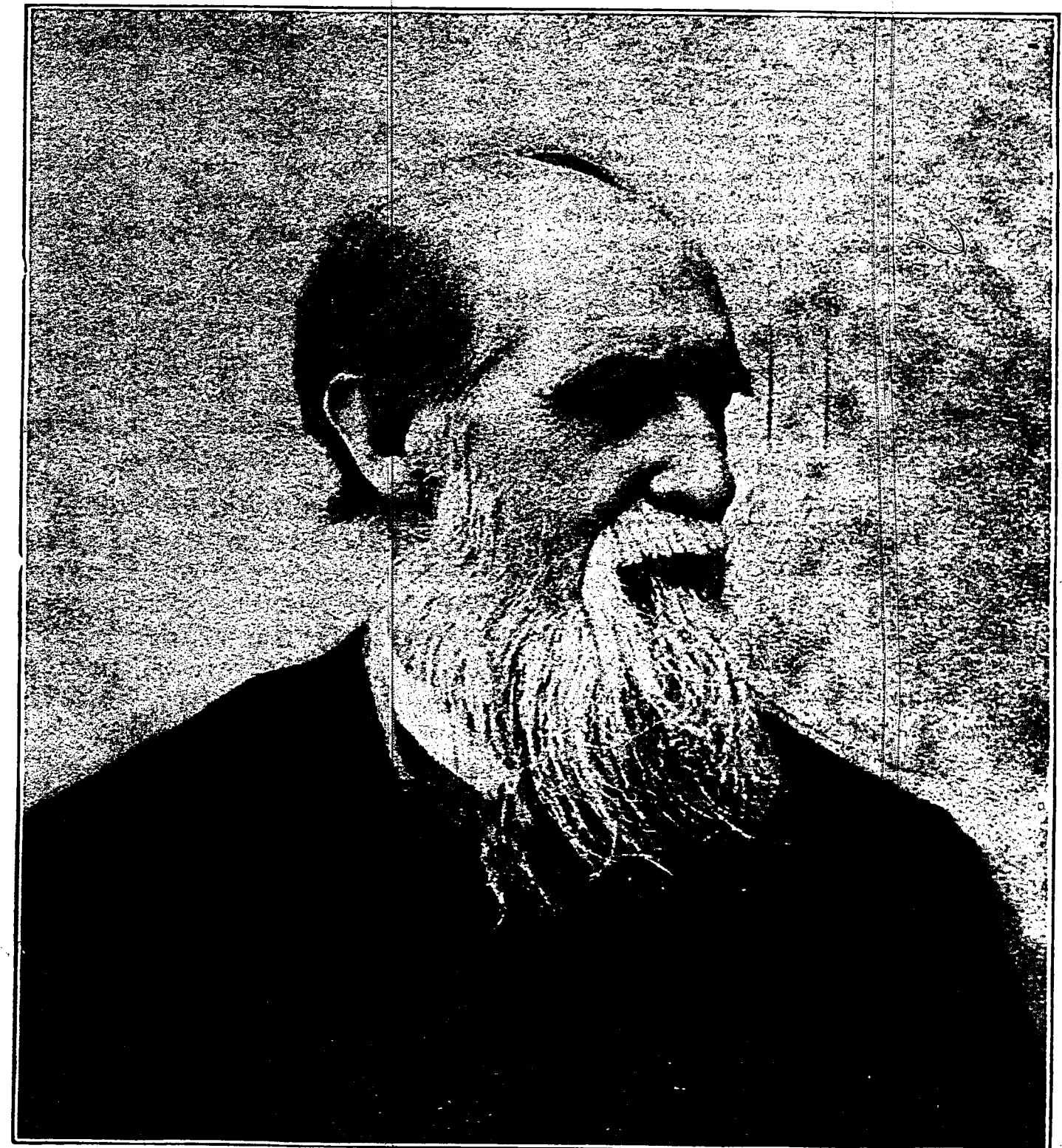
In 1914 she was united in marriage with Elmer S. Hayes, who died in 1937.

Mrs. Hayes was a faithful member of the Scio, N. Y., Seventh Day Baptist Church until it disbanded, having lived in Scio most of her life. She attended the church at Alfred Station, and later the one at Alfred as long as health permitted. She was a charter member of the Genesee Valley Grange.

She is survived by one brother, Lewis Rogers, of Scio; four nieces: Lois Maybee, Mary Pendleton, and Florence Merriam, all of Scio; and Ruth McQueen of Allentown, N. Y.; and two nephews, Paul Fuller of Scio, and Roy Rogers of Citrus Heights, Calif.

Memorial services were conducted at the Mulholland Funeral Home, Wellsville, with the Rev. Hurley S. Warren, officiating. Interment was in Fairlawn Cemetery, Scio.

— H. S. W.



DR. WILLIAM MEADE JONES, A GREAT MAN OF YESTERDAY

See page 16

The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration
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Research for the Soul

It was a cartoon by Jack Hamm that caught the imagination with the thought that in our modern life many of us have forgotten the most important research — research for the soul. He pictured doctors with their test tubes engaged in research for the body. He portrayed another expert with listening devices and electronic equipment doing research for the mind. Then in bold print was a thoughtful man holding an open Bible. He was doing the most important research — research for the soul. His attention was centered for the moment on Psalm 19: 7, "The law of the Lord is perfect, converting the soul."

The Bible, properly studied, is sure to lay bare the soul of the student, for its whole message is to the soul of man. It speaks much about the soul as well as to it. The word is found 475 times in the King James Version. To examine those references would involve many hours of profitable research, and such an exercise is not to be scoffed at. Jesus voiced the importance of it when He said, "What shall it profit a man if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16: 26).

Is it possible that widely recognized psychiatrists are returning to the Christian teaching referred to above? Probably some have never gotten away from it but certainly the tendency has been that way. Dr. Ian Stevenson, professor of neurology and psychiatry and chairman of that department at the School of Medicine of the University of Virginia, is quoted in an Associated Press article as follows: "There is some evidence that part of the human organism survives physical death." He goes on to explain that he is not referring to any organic part of the body, but "to what was called the soul in the 19th Century." It may be noted that he speaks as if soul is not an accepted term in the 20th Century. Apparently he is devoting much of his time to research on what might be called the soul. His words are cautious, perhaps because he is on the moot question of recollection of some previous existence. On that he should be very cautious. He mentions one case of a woman under hypnosis who speaks a Swedish dialect that was spoken in a

previous century, but the case has not been investigated.

Where parapsychology and psychiatry know little, Christ speaks with boldness. As the agent of creation (Col. 1: 16-19) He knew what was created and for what purpose. He speaks with authority on life after death, explicitly promising believers a home in heaven. His own resurrection is attested "by many infallible proofs" (Acts 1: 3).

The doctors proceed in their research in the strictly scientific realm, as perhaps they should when they speak of what they have found out concerning the chemistry and the functioning of body and mind. But doctors are people like the rest of us, stemming from a creative act of God — a God who may find it difficult but not impossible to communicate with man and reveal the nature of man's own being.

Doctors, lawyers, and everybody else will live after death and will appear before the judgment seat of Christ. At that day many of us may wish we had engaged in more research for the soul — from the textbook on the soul, the Bible.

Plight of Protestants In Spain

To say that what happens in Spain could happen here could be questioned, but the plight of Protestant churches in Spain should be told again and again until the pressure of world opinion brings a change.

In February of 1961 the Bishop of Madrid published a letter in an official church organ, *Ecclesia*, in which he deplored the lack of union of the churches. His meaning was made clear by this statement: "We must deal without any human consideration against Protestants when these try to spread their error and heresies because, after all, true ecumenism means only to return to Rome."

The facts (probably related to the bishop's letter) are that conditions under which the evangelical movement must live in Spain are worsening.

Early in June police confiscated 5,000 pieces of evangelical literature in a print shop. The printer and Jose Grau, official representative of *Ediciones Evangelicas*

MEMORY TEXT

And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. Luke 20: 25.

Europeans which supplies the Spanish Protestant churches are awaiting trial. They are accused of writing and printing "clandestine literature" for use of the evangelical churches. The oppressive measures are in the name of civil law rather than religious oppression but the Protestants claim that this is only to cover up the fierce intolerance of the Roman Catholic Church in Spain.

W. Stanley Mooneyhan, director of information for N. A. E., tells how civil law and the church work in a vicious circle:

"The question of literature is an example. Every piece of evangelical literature is guilty of not having passed the official censorship. But in reality it is impossible for Protestant publications to pass this censorship. Several attempts have been made by evangelical writers or publishers to get their books approved, but in each case they were told that the Catholic ecclesiastical authorization is needed. Catholic church officials will not grant this permission on the excuse that it is a civil authority that is needed. And so the discriminatory cycle never ends.

"Another example relates to evangelical magazines. The law says that every magazine, Protestant periodicals included, must have a licensed journalist as a director. But to become a licensed journalist it is necessary to attend the official journalism school which demands that the candidate profess the Catholic religion.

"There is a strange paradox in the evangelical work in Spain. The government allows a limited number of churches to legally remain open but at the same time refuses to let these authorized churches have their indispensable tools such as literature. Or as one Spanish pastor comments, 'We are allowed to live, but not to eat.'

"Contrary to official Catholic propaganda, the Spanish people in general are not hostile to the Protestant movement. Many sympathize with the evangelicals

and criticize the injustices which are committed against them. This is true even among the 17 percent counted by the bishops as practicing Catholics.

"The conclusion is that it is the Catholic hierarchy which prefers persecution to competition. One official told some evangelicals, 'If there were religious freedom, you would give too much work to the priest. Your wings grow too fast and so from time to time they need to be cut off.'"

The Christian Church In East Germany

(Based on an address by Lutheran Bishop Johannes Lilje, Hanover, Germany.)

Most Protestants cannot put themselves in the place of the Russian Orthodox church members in the Soviet Union because that church, its ritual, and its government are so foreign to them. The problems of the Protestants in East Germany are more understandable because the country has been predominantly Lutheran and we constantly associate with Lutherans in this country. We need a voice from Germany to tell us the seriousness of the problems faced by Evangelical (Protestant) churches in the Russian-dominated portion of Germany.

Perhaps there has been a tendency to forget that Christianity is being increasingly restricted in East Germany. The church as a body is denied any opportunity to speak, said Bishop Lilje, who went on to describe his country as a battlefield. His estimate of the situation as reported in a release from WCC should cause Christians of whatever denomination to pray for friends, relatives, and fellow Christians who face severe testings.

"Two groups of the population are at present under heavy pressure from the government: the farmers, who are forced into collectivization, and the pastors, who are having to face the possibility that the system of religious instruction in the schools may break down."

The free farmer whose family has in many cases been working on the same land for generations is in danger of liquidation, he said. Enforcement of collectivization

is contrived by subtle methods of intimidation and isolation, the bishop charged.

The pastor's dilemma, he continued, is no less grave. Children are not allowed to receive religious instruction until two hours after regular classes have ended. "In practice, it is not possible for the pastors to give any reasonable amount of religious instruction on this basis."

The pastors are further handicapped, Bishop Lilje said, by the new Communist ceremonies which seek to replace the Christian baptism, confirmation, marriage, and funeral rites. Especially important is the "Youth Dedication" ceremony, the substitute for confirmation. "In some parts of the country there has been a 90% to 20% drop in those undergoing confirmation," he stated.

The problem of "Authority" in East Germany today has become one of vital importance, he maintained. "A man must to some extent obey the government. The alternative would be revolution. The question is how far can the East German government be regarded as authority in the biblical sense (Romans 13)?"

"The majority feel that the Christian can accept a government of that type only in that sense in which every government must be considered an instrument of God's will, that is as a guardian of public order and the safety and well-being of the population. The line must be drawn however very clearly as soon as the government makes demands which the Christian conscience cannot accept.

"There is no room for non-committal thinking," the bishop warned. "We in the West are exposed to the same extent as our brethren of the East. We must not underestimate the test to which Christianity is now being put. The Christian task today is the rethinking of our message and the way we present it. We must make a renewed attempt to overcome spiritual weakness by a new obedience to the Word and will of God."

SABBATH SCHOOL LESSON

for August 5, 1961

Dorcas: Faith Translated into Service
Lesson Scripture: Acts 9: 36-43

THE SABBATH RECORDER

President's Message

Special Notice About Procedures at General Conference

Since time is short and several questions have arisen regarding procedures of reporting, conducting business, and announcing programs during the sessions of General Conference, several announcements are in order.

First, I would request each service leader or individual responsible for a specific part of the Conference program to provide mimeographed or other form of bulletins for the congregation to follow. If the service is simple announcements from the platform should be sufficient, but others that require audience participation or notes for their enlightenment should be printed and distributed at the proper time.

Second, Reports of boards, committees, and other agencies that are to be referred to Conference committees for consideration will be reviewed briefly (not to exceed 15 minutes at the most) to give the delegates in attendance a glimpse of the highlights of what the committee will be working on. These reports are in the regular business meetings and are not a part of the presentation by boards and agencies having Conference program responsibilities.

Third, All business will be conducted in as simple a manner as possible, and remarks will be kept short to allow all who wish the floor an opportunity to speak to any motion or action.

Fourth, Business meetings, committee meetings, and worship and inspirational services will begin on time. It is expected that all delegates will exercise every courtesy to those participating in the programs by taking their seats on time and by keeping the conversation and confusion around the doorways and hallways to a minimum. Ushers will be on hand to inform latecomers of the proper time to enter and to assist them in being seated promptly. The doors will be closed during worship services and interruptions for entering the hall will be discouraged

while speakers, leaders, or musicians are on stage.

It is hoped that these simple procedures will eliminate much of the confusion and lack of attention that often accompanies our Conference sessions.

Sabbath Tract in Korean

A letter came recently to the office of the secretary of the American Sabbath Tract Society which was unusually interesting. It was from a new Sabbathkeeping leader in Kimpo, Korea. One of the enclosures was a duplicated copy of one of our tracts, "Was Paul Wrong?" in the Korean language. There was enough English on it to tell part of the story of how it came to be reproduced, but how it got to Korea is a question still to be answered.

Nearly five years ago 2,000 copies of this tract were ordered from the publishing house with a special imprint in addition to that of our own Tract Society by Arthur Schoephlin, founder and sponsor of a Sabbathkeeping mission in Brooklyn, N. Y., a man who has brought quite a number of interesting people into contact with Seventh Day Baptists. Somehow at least one copy reached Kimpo, Korea. It is evident that the man who reproduced this material has distributed other Bible studies in the same way. The notations on the margins in English indicate that the importance of the seventh-day Sabbath is a relatively new thing to him. He writes on our tract, "Please pray for us to spread this kind of truth in Korea, Southeast Asia."

August Sabbath Recorder Dates

Two issues are always omitted on alternate weeks in August. This year the omitted dates will be August 7 and 21. Copies of the August 14 issue will be available for distribution at General Conference. The August 28 issue will be able to carry some of the first reports of Conference to all subscribers. If you know of a family not now receiving the denominational paper, why not help them to start getting the news and pictures now?

MARTYRDOM OF JOHN JAMES

By Rev. James McGeachy*

This year 1961 is of special interest to Seventh Day Baptists, and indeed to all other observers of the seventh-day Sabbath, because during it the Mill Yard Church in London and our churches throughout the world are having special services to commemorate the death of John James, the first pastor of the church of whom we have any record, 300 years ago, at the hands of King Charles II, under whom, in 1660, the monarchy was restored in England after the republican rule of Oliver Cromwell, who had put Charles I to death in 1649.

It is fitting that the story of John James should be recalled in as much detail as possible. It is recorded in all the standard histories of the Baptists, for the Baptists, with other Independents (now known as Congregationalists), had been the main supporters of Cromwell, and consequently suffered most in the persecution of all Dissenters, which broke out after the Restoration of the Monarchy in spite of royal promises of toleration. There is no doubt, however, that extremists brought much of the trouble on their own heads, and unfortunately on more moderate dissenters as well.

Among the thoughts which had been the inspiration of many of Cromwell's supporters, and of the soldiers in his army, was the teaching of the Fifth Monarchy Movement, which believed that following the passing of the four great monarchies of prophecy, Babylon, Medo-Persia, Greece, and Rome would come the setting up of the Fifth Monarchy, the Kingdom of Christ. The Dissenters largely believed that the time had come and that they were the instruments for its establishment on the earth, the saints to whom the Kingdom was to be given according to Dan. 2 and 7.

Some believed that the Kingdom was to be set up by force while the more moder-

ate ones simply preached about it. Among the former was Thomas Venner, an Independent, who on January 7th, 1661, led a party of fifty armed followers from his meetinghouse, after a stirring sermon about the establishment of the Fifth Monarchy, with the intention of overthrowing the government of Charles II and setting up the Kingdom of Christ. Naturally these enthusiasts were soon overcome, and Venner was hanged outside his meetinghouse on January 19th. This ridiculous affair gave the Royalists the excuse they wanted to come down heavily on the Dissenters, and their public meetings were prohibited, in spite of the fact that the Baptists disclaimed responsibility for Venner and his insurrection.

The Seventh Day Baptists of that time being interested in prophecy sympathized with the expectation of the soon coming of the Kingdom of God, and with the general idea of the Fifth Monarchists, but belonged to the more moderate section of the movement.

John James was a silk weaver of humble origin who had to work hard at his trade to maintain a large family, who nevertheless became the pastor of a congregation of about forty which met at a chapel in Bullstake Alley, which was off the Whitechapel Road. According to a photograph in *Seventh Day Baptists in Europe and America*, page 78, Bullstake Alley was situated at 58 Whitechapel Road. Here John James preached every Sabbath to this little band of Sabbathkeepers.

Unfortunately, his fervor made him many enemies, and these laid complaints about him before the authorities and accused him of preaching against the king. The chief accuser was a man named Tipler, a journeyman pipemaker, who said he heard these seditious utterances while working at his trade. Tipler, however, was a notoriously bad character, and the magistrate refused his testimony till others corroborated it. A watch was kept on the chapel, and finally on the afternoon of Saturday, October 19, 1661, the chapel was entered and John James dragged from his pulpit. An oath of allegiance was required of the members of his congregation. Before the magistrate John James admitted his sympathy with the Fifth

Monarchy idea. Among the minor accusations was that he had a lodger in his house who annoyed the neighborhood by practicing on a war trumpet, so it was argued that Pastor James was perfecting his skill on the instrument for the day of insurrection. The result was that John James was committed to Newgate Prison, which was on the site now occupied by the Central Criminal Court, commonly called the Old Bailey, in Newgate Street, not far from St. Paul's Cathedral.

At his trial he was charged with "preaching maliciously and traitorously against the life and safety of our sovereign Lord the king, and against the peace and government of the whole realm." The lieutenant of the Tower of London read the accusations before his congregation, and asked how they could listen to such doctrines. They all replied that "they had never heard such words, as they shall answer it before the Lord, and they durst not lie."

The trial took place in Westminster Hall, near Westminster Abbey.

In spite of the lack of real evidence to support the charges the verdict went against him, and he was condemned to be hanged, drawn, and quartered. This was pronounced on November 20th.

The Newgate Prison of those days had an unsavory reputation for the dreadfully unsanitary conditions which prevailed and the immoral character of most of its inmates. Many godly men of all persuasions were imprisoned there and had to endure these conditions.

Mrs. James, his wife, tried to appeal to King Charles to save her husband's life. When she placed the petition in his hand the king simply said, "Mr. James — he is a sweet gentleman," and shut the door behind him. Next day she made another attempt to get a reply from the monarch, but he said "He is a rogue, and should be hanged."

On the last Sabbath of his life it is recorded that he addressed a small company of friends in the yard of the prison, and denounced the rule of earthly tyrants, including even Oliver Cromwell.

The prison attendants treated him shamefully, stealing his clothes and de-

manding sums of money. On the day before his execution the hangman visited him and asked for £20 to treat him favorably at the execution, and finally reduced it to £5, but even that sum John James could not afford and had to depend on the mercy of this unworthy wretch.

In spite of periods of despondency the faith of John James was triumphant at the end. On the last evening of his life he said to his friends exultantly, "I sup with you tonight, but you would be glad to sup with me tomorrow."

Next day, Wednesday, November 26th, 1661, he was dragged on a hurdle to Tyburn, near Marble Arch, through the mud and water of the ill-paved streets, and there at the place of execution he confessed his faith as a baptized believer holding fast to the Commandments of God, and the ordinances and appointments of Jesus Christ, and the principles laid down in Heb. 6: 1, 2.

He exhorted his followers to continue their meetings, whatever the risks, reminding them of the faithful martyrs of old.

One of his friends called out "This is a happy day," and he replied, "I bless the Lord, it is so." When all was ready he lifted up his hands and exclaimed, "Father, into Thy hands I commit my spirit."

The sheriff and the hangman were so impressed that they made sure he was dead before they cut his body down and quartered it, which was a mercy often withheld from other victims. His head was taken and placed on London Bridge, and then to Whitechapel, where it was stuck on a pole outside his meeting place at Bullstake Alley. His quarters were exposed on the four gates of the City of London nearest to his chapel, Aldgate, Bishopsgate, Moorgate, and Aldersgate.

So died this courageous man of God. At his trial, when asked if he had anything to say why the death penalty should not be pronounced he answered, "As for me, behold I am in your hands; do with me as it seemeth good and meet to you. But know ye for certain that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof."

* Reprinted from the *Sabbath Observer* of April, 1961. This article is used at this time because of the anniversary at the Mill Yard Church on July 22. Parts of this material have not been expressed with the same clarity in previous articles on this subject.

Precious in the sight of the Lord is the death of His saints. He that toucheth you touchest the apple of mine eye."

When he heard his sentence he said, "Blessed be God: whom man hath condemned, God hath justified."

The warning he gave was surely fulfilled in the judgments which fell a few years later on the City of London, with the Great Plague of 1665, and the Great Fire of 1666 which destroyed the old city and old St. Paul's Cathedral. Those who witnessed the great conflagration may well have been reminded of the picture of Babylon's destruction in Revelation 18, and remembered the words of John James.

It was during the pastorate of John Savage, who died in 1726, that the congregation at Bullstake Alley removed to Mill Yard, and so the present Seventh Day Baptist Church in London, now meeting in the Upper Holloway Baptist Church, rejoices in its long history of over 300 years, and thanks God for the courage and faith of its first pastor John James. Someone once said that the blood of John James would perpetuate the Seventh Day Baptist denomination for a thousand years. We may well believe that it is one reason why God has not allowed this small congregation to die out, although it has often been on the verge of doing so, but has raised up pastors from generation to generation to insure its survival to continue to bear witness to the Gospel of Christ and the Commandments of God, including the Fourth, which requires the observance of the seventh day as the Sabbath, and to see many other churches established overseas bearing witness to the same truths, and to hand them on to other denominations such as the Seventh day Adventists, the Church of God, and many other groups of Sabbatarians.

A Note by the Author of the Above Article (dated July 11)

Last Thursday I spent about six hours in the British Museum Library reading up the account of the Trial of John James, and what he said while in prison. I took a lot of notes, especially on his account of the sermon he was giving when it was interrupted by his sudden arrest. He says he had not gone into

his subject very far when this happened, so he completed it to those who visited him. It was a plain, simple exhortation on 1 Cor. 6: 20, and certainly nothing seditious. Later he gives an account of his views and reasons for believing in the Fifth Kingdom, as he calls it, and gives quite a good exposition of Scripture showing that Christ has been promised that the Kingdoms of this world will eventually become His. The only part of his exposition which might be held to support the charges against him was in his use of Isa. 41: 14-16 and Jer. 51: 20, 21 to prove that the Lord would use His people as His battle-axe and weapons of war for the overthrow of the nations, and to set up His Kingdom. They are a called and chosen remnant, and he closes by exhorting his hearers to seek the qualifications of this remnant (Rev. 14: 3-5).

He reasons very well from the Scriptures and, having read the whole account, I feel that Seventh Day Baptists have every reason to be proud of John James, and am quite convinced of his innocence, which he protested on the scaffold, and in his last prayer, in which he prayed for those who witnessed against him and for his executioner, and he also said he had no hard feelings even against his judges who condemned him. He had asked God to pardon them. In his last speech on the scaffold he ended by exhorting his hearers to seek Jesus Christ, saying none were too old or too wicked to accept Him.

— James McGeachy.

Learning to Be Missionaries

A new experimental program in missionary orientation under interdenominational auspices has begun at Stony Point, N. Y. Thirty-one missionary candidates are in preparation for careers in 13 countries of Asia, Africa, and Latin America. The program is operated under a board of managers representing the Church of the Brethren, Congregational Christian Churches, Evangelical and Reformed Church, Reformed Church in America, Evangelical United Brethren Church, Methodist Church, and United Presbyterian Church in the USA. A laboratory approach to learning is being implemented, and conditions are to simulate as closely as possible the situations missionaries will face in their work overseas.

— W. W. Reid.

MISSIONS — Sec. Everett T. Harris

Third Year of Seventh Day Baptist Advance

The theme of the third year Advance Program for Seventh Day Baptists is "Mission to the Unchurched." The American Baptist workbook for their third year of the Baptist Jubilee Advance has been adapted and is expected to be used by Seventh Day Baptists as our "Local Church Guide for Study and Action" during 1961-62. The program will be launched during General Conference at Amherst in August, 1961.

During the first and second years of the Seventh Day Baptist Advance our churches have been asked to emphasize lay development, encouraging the laity to take a more active part in planning, in leadership, and in service.

We have sought to strengthen the faith and convictions of our people through "Depth Bible Studies" and study of Seventh Day Baptist beliefs. We have sought to improve the organizational structure of our churches through workshop discussions and consequent church actions.

This may all seem to have been self-centered and selfish. But it need not be so if we now launch wholeheartedly into our third year emphasis of "Mission to the Unchurched." This will be an effort to put to use for others the renewed spiritual life that has come to us as a people.

We will then be ready to move forward into the fourth year of the Program for Advance emphasizing "Mission to the Social Frontiers." As we profit by the experiences of the third year emphasis, we will be better prepared to focus on the crucial community issues as the next area of life upon which we will hope to bring our witness for Christ, our Lord.

Shepherding Pastor Reports

Items gleaned from the quarter's report and recent letters of Shepherding Pastor Marion Van Horn are as follows:

"The Fouke church entertained Southwestern Association June 8-11. Camp MILES was held June 12-18. The Fouke church held evangelistic meetings April

15-22 with Pastor Leland Davis as the speaker. It observed Annual Communion on April 1. The Texarkana church had baptism and reception of members and a service for dedication of babies in April. Also a service for the 4th anniversary of the organization of the church was held on the eve of April 1."

Vacation Bible School closed in Fouke on July 8th. Bible School was scheduled to begin in Texarkana on Monday, the 17th of July.

Pastor Van Horn had plans to visit the Houston Fellowship the middle of July, returning in time for the Vacation Bible School at Texarkana.

The shepherding pastor and family will be moving to Texarkana, Ark., early in the fall, having accepted the unanimous call of that church to serve as their pastor. Brother Van Horn will also continue to serve as shepherding pastor on the Southwest field, being jointly supported in his work by the Texarkana church, the Houston Fellowship, and the Missionary Board.

Conference Entertainment Information

We will anticipate that most of our people attending General Conference at Amherst Mass., from August 14-19 will be housed in the dormitories at the University. There have been some inquiries in regard to the possibility of finding camping facilities within driving range of Amherst. There are camping facilities at D.A.R. Reservation near Goshen, Mass. This is about 23 miles from Amherst, just off Route 9, north and west of Amherst. There is cold running water, public toilet facilities, and wood is available at 25 cents per bushel. Cost is \$1.00 per night for each campsite. Campsites are generally available. There are also a few campsites at Mt. Tom, off Route 5, just south of Holyoke. No charge for camping, but the gates to the reservation close at 9 each evening, after which time there is neither access to nor from the reservation except for emergencies. If other facilities are located, information will be published immediately. — Earl Cruzan, chairman of the Eastern Association Conference Committee.



Can We Afford Not to Worship?

By Edgar F. Wheeler, Ashaway, R. I.

"Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10: 25).

In his book entitled "Questions People Ask About Religion," W. E. Sangster quotes this one among many others: "Does God really require that we worship Him?" In his reply, Mr. Sangster tells of an experience during the first week of his army service in which he failed to address a sergeant-major as "Sir." That petty officer angrily reminded the recruit of his high rank and demanded that he be addressed as "Sir." The author comments that many people mistakenly think of God as a colossal "sergeant-major," demanding worship for the sheer satisfaction of humiliating mankind and exalting Himself, that He is quick to punish those who do not so worship, and that He is very touchy about the amount of adoration He receives.

The writer concludes that Christians worship because they must.

They have seen God in Jesus Christ. They are convinced that the great Being who made the universe (and is far too great to be fully understood) can yet be "sensed," known, spoken to, and loved.

The more His wonder breaks on their minds, the more do Christians worship Him — so remote, yet so accessible, so holy, so merciful, so wise and yet so loving. Adoration leaps out of their hearts because it will. It would be as reasonable to expect any honest lover to choke back the expression of his love. If any man feels no impulse to worship, it can be only because he has caught no glimpse of the living God.

How revealing is a man's attitude toward this matter of worship! If one is not moved by gratitude and love to express his love and devotion and reverence toward God, he reveals himself to be cold toward God, spiritually insensitive, animal-like in his nature. The failure of so many professing Christians to feel the inner compulsion to worship regularly, the thoughtlessness with which they will exchange the Sabbath as a time for worship

for pleasure or material gain, is a disturbing revelation of absence of a personal experience of salvation through Jesus Christ or else of spiritual shallowness.

For the Christian, the question, "Does God require that we worship Him?" might be reversed: "Can we afford not to worship God?" The appropriateness of this question will be apparent when the benefits accruing from true worship are considered.

I

Worship Is Primary in Keeping "In Touch" With God

Do you remember what Jesus said about the nature of eternal life? "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent" (John 17: 3). It is not, He declared, characterized primarily by duration alone. Its real quality is that it consists of an intimate acquaintance with God the Father and His Son the Lord Jesus Christ. It is a life in which God is real and vital, a life of harmony and peace with Him and therefore with others.

The believer as one who has found this essence of life knows that his true and abiding happiness and well-being rest upon the maintaining of a close walk with God. He therefore turns to God in worship, separating himself temporarily from the distraction of mundane things in order that he may consciously express his love to God and find communion with Him.

Of course, it may be said that the Christian should express his love to God continually in his daily living. A very real expression of love in marriage is the willing acceptance and faithful carrying out of those duties that come with making and keeping a home. And yet expressions of affection and little acts of thoughtful-

ness are essential, too, in maintaining close ties. Likewise, there is a need in the Christian's relationship to his Lord for those regular times in which he gives his attention solely to the expression of reverence and the seeking of stronger bonds of faith and love. In our heavenly Father's wisdom, He gave us the Sabbath for this express purpose.

In the sixth chapter of Isaiah is recorded the prophet's account of his vision of God's glory. It was not as he went about his high calling of prophesying that he received the vision, but when he went into the temple of the Lord. Then he saw "the Lord sitting upon a throne, high and lifted up."

It is when we lay aside everything else that claims our attention and reverently seek communion with God that our spiritual senses become acute and we catch a clear glimpse of God and His will for us. The psalmist, speaking for God, gave this formula for becoming keenly aware of Him: "Be still, and know that I am God" (Psalm 46: 10).

II

The Revitalizing of Spiritual Purpose and the Deepening of Insight and Understanding

How easy it is to become spiritually fatigued! We must be constantly withstanding the stresses of life, and are continually barraged by those things which appeal to our lower natures. Unrelaxing discipline is needed to maintain the spiritual life. Daily we move among those who scheme and defraud, observe corruption in business and politics. Injustice, selfishness, immorality, and compromise are prevalent. Many times we are tempted to think that these evils must be inevitable and incurable. The godless and those without scruples appear to get along as well or better than Christians who live consistently by our Lord's principles.

Doubtless most of us would agree that the psalmist spoke for a multitude of godly people when he penned the seventy-third Psalm: "But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked . . . They are not in trouble as

other men; . . . Verily, I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. When I thought to know this it was too painful for me" (verses 2, 3, 5, 13, 14, 16).

This man of God had become despondent over what he saw of sin and injustice, as well as with his own spiritual struggle. He had about lost his equilibrium. His purpose to obey the Lord had been dimmed, and he wondered if righteousness paid. Have you ever asked that question of whether it paid to do right, at least inwardly? Have you not discovered yourself worn down spiritually, letting down on ideals, losing clear sight of God's way?

See, then, where the psalmist got his feet on the ground again. The answer to his need came, "When I went into the sanctuary of God; then understood I their end" (verse 17). True understanding returned and he was fortified to face life again.

How many times have you found that the coming of the Sabbath and your going to the house of God for worship has renewed your spirit, strengthened your resolves to be true to Christ, and sent you on your way rejoicing in the Lord? This can be so. And, on the other hand, how tragic it is to see those who ignore the privilege of worship and its benefits, blindly drifting away from the high ideals they once held, and finally from the faith.

In a great cathedral at Milan, Italy, two statues stand out among the thousands that adorn the structure. One is of young David holding up the head of Goliath, and the other is Moses smiting the rock at Rephidim, with the water gushing out of the rock for a thirsty multitude. An observer comments that these two figures seem to be symbols of the opportunity, the blessing, and the power of worship and of a relationship to the house of God. David slaying the giant in the name of the Lord stands for victory over temptation, and the water gushing out of the rock stands for the satisfaction of the highest instincts and aspirations.

III

The Strength to Meet the Temptations of Life

On the towers of many medieval churches there were placed hideous gargoyles. Though the architectural reason for these monstrosities is a mystery, it is possible that they symbolize the power of worship and faith in Christ to cast out the evil spirit from the hearts of men. Certainly there is no doubt that worship and prayer in the church subdue passion and cast out evil spirits. Many who have entered the doors of the church did so with evil purposes in their hearts, or were about to yield to a temptation which would have been fatal; but they left the church changed, emancipated, and delivered.

Has this experience ever been yours: A young person assailed by temptations and about to leave the path of virtue and purity; a student about to be overwhelmed by the pressures of unbelief in college; a businessman on the verge of compromising integrity under the pressure of difficult times; someone stung by injustice or unkindness, with the heart set upon vengeance? And we could multiply the list to include all ages and walks of life, and the whole gamut of temptations and trials that plague the human race — all of them subdued, their intended victims made victorious and made strong in rededication to their Lord Jesus Christ. Have you shared this experience? It is your privilege.

We have by no means exhausted the list of benefits resulting from worshiping in faith. We have scarcely more than touched upon them, for they are without number. But we have seen enough to ask very pointedly: Can the Christian afford not to worship? Can the Christian life long exist in the abnormal condition of stifling the expression of love and devotion to Christ? Can the Christian filled with the love of Christ and fellow believers bear the loneliness of being without fellowship with other believers? Can the joys, the victory and accomplishments of the Christian life be long maintained without the nourishment of these benefits?

We take the words of Hebrews 10: 25 to be wise counsel from our heavenly

Father: "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."

How we who have been infected with the fever of desperately seeking pleasure and material profit need to learn again that we are never so much alive as when we are motionless before God. For here we renew our ties with Him; here we renew our understanding of real values; here we gain insights into life and duty; here we learn how to live for true happiness that endures forever. Like the artisan who takes time to prepare his tools before going about his work, the Christian enters the sanctuary to worship so that he may depart to serve.

These words of a familiar hymn express the need and goal for true worship:

O let me feel Thee near me;
The world is ever near;
I see the sights that dazzle,
The tempting sounds I hear:
My foes are ever near me,
Around me and within;
But, Jesus, draw Thou nearer,
And shield my soul from sin.

And if you do not know the joy of a faith in God which calls forth praise to Him, won't you come to Him through Jesus Christ who gave Himself that He might redeem us to God? (Titus 2: 14; Rev. 5: 9). Then you will say with all God's people: "O come, let us worship and bow down; let us kneel before the Lord our maker" (Psalm 95: 6).

Little Red Schoolhouse

We have a tendency to forget the small while looking at the big. Rev. Dr. John B. Howes, professor of rural church at Wesley Theological Seminary, Washington, D. C., calls attention to the fact that there are still 23,965 one-room schools in the United States. He points it out in making a request for a change in the regulations which bar small schools from participating in the Federal school lunch program. Manifestly the 400,000 children in these schools would tend to be more needy than others. He believes that they could use the surplus food since 97% of them have electricity and could have hot plates.

General Conference at Amherst Information for Delegates

As you arrive at Amherst on August 13th or later during Conference week, drive to the campus of the University of Massachusetts and watch for signs directing you to the headquarters for registering for Conference. Registration will be set up in Crabtree House which is one of the dormitories that we will be occupying. You may pick up your registration there any time after 1 o'clock on Sunday afternoon. If you are using public transportation, make Springfield your general destination. There are frequent buses from Springfield to Amherst.

Sunday night's lodging is included in your full Conference registration; although the first meal to be served will be Monday morning breakfast. The cafeteria in the Student Union Building will be open for those who desire to obtain their evening meal there.

Rooms are equipped for only two persons to a room. No cots are allowed, although a sleeping bag could be rolled out on the floor for small children. Pillows are furnished. Each one must provide his own linens and blanket. If you have preference for a roommate you may indicate that preference on your registration form and such preferences will be honored as far as possible.

There is ample parking space to the rear of the auditorium and also adjacent to the dormitories.

Persons who for health reasons should not climb stairs should so indicate on their registration forms or, if registrations have been sent, should send a note to Mr. Durgin to that effect.

Parents planning to use the nursery should have their own sheets for baby beds. The young people will come to Amherst from Pre-Con on Sunday afternoon to register and get room assignments. A bowling party is being planned for them in the evening.

We hope to welcome many of you at Amherst from August 13-19. — Rev. Earl Cruzan, chairman of the Eastern Association Conference Committee.

America's Way In Church, State, and Society

Melvin G. Nida, Chairman,
The Commission Committee on
Church-State Relations.

The above heading is the title of a book written by Joseph M. Dawson (New York: The Macmillan Co., n. d.) and reviewed by the Rev. Everett T. Harris in a study of church-state relations that is now available to Seventh Day Baptists. In concluding the review, Mr. Harris writes the following paragraphs.

Seventh Day Baptists have a threefold allegiance:

(1) As loyal members of the church, we have a responsibility to see that Seventh Day Baptist religious values and doctrines are taught to Seventh Day Baptist children. This we believe may be done through preaching and teaching of church, Sabbath School, Vacation Bible School, and other ways in the church, leaving the public school to provide those relatively non-controversial values and learnings necessary to American citizenship.

(2) As a citizen in the state we have a responsibility of supporting and defending and improving the public schools where the great majority of all children are being educated for peace and world citizenship.

(3) As an individual, in society, you and I have the responsibility to do what we can to build intercultural understanding and to work constructively for good will and tolerance among all faiths. We have both the freedom and responsibility to take a stand in behalf of these values and practices in which we believe.

The early experiences of Seventh Day Baptists in the field of operating our own schools (DeRuyter Institute, Union Academy at Shiloh, Hopkinton Academy at Ashaway, Fouke School in Arkansas) have led us to believe that Seventh Day Baptists have not the means to support our own schools. There has also been a tendency to send our children to the best schools available without regard to our own denominational schools. These early academies served their purpose in their day, meeting the educational needs of the

people until supplanted by public tax-supported schools.

On mission fields today we may well accept government aid toward doing a needful work so long as its acceptance does not compromise our witness or make us subservient to government.

If government tries to enforce objectionable rules and regulations upon a mission school, there is no reason why the school may not decline aid and carry on as best it can without government aid.

We can expect that in due time government tax-supported schools will supplant mission schools as has been the case in this country.

All the Kings and Queens

Could a book be written on "All the Kings and Queens of the Bible," and could it be interesting? Such a volume (260 large pages) has been written by that remarkable author, Herbert Lockyer, who can bring to such a supposedly dry subject great freshness and warmth. It will be acclaimed by teachers and students as having equal value with his previous works of comparable size such as **All the Men of the Bible**, and **All the Prayers of the Bible**. He has written three others of similar titles.

The treatment of each character occupies less than a page in most cases. What he says sparkles with interest and abounds with information. He divides the kings into categories rather than taking them up book by book. The introductory material, popularly written, gives a clear picture. There are headings for short sections like this: "Prophetic Kings in Bible History," and "Symbolic Kings in Bible History." The reader will get acquainted with many whose names he had forgotten and others not even named.

Part Two, "Bible Queens" is necessarily shorter (40 pages) but the arrangement into categories makes the few gentile, Jewish, and symbolic queens stand out in interesting array. The book, like the others mentioned, is published by Zondervan's in Grand Rapids and should be available in most religious book stores at \$3.95. — L. M. M.

LET'S THINK IT OVER

World Refugee Problem Continues

A statement issued by the Federal Catholic Immigration Committee in Australia says that, "not unreasonably, someone might question the continuance of a world migration and refugee problem when, in the past year, so much was undertaken as a special endeavor of World Refugee Year.

"Nevertheless, with all this credited as a result of World Refugee Year, now ended, there still remains a refugee and migration problem embracing millions of human souls who look to the international community for understanding and care.

"Refugee Year has ended, but not the refugee problem; it remains, wide flung in its dimensions, and irresistible in its plea to the human family for understanding, goodwill and practical help. And, in considering the refugee and his plight, it calls for little imagination to appreciate that his present condition of homelessness is a tragedy which, in the present, might encompass any number of people and countries. Has it not to be admitted that scarcely any country anywhere today may claim for its people that they are living in complete security, that they will continue undisturbed and that, finally, they will be laid to rest in their homeland? This homelessness of the refugee is a chapter in the history of mechanization and secularisation of human life; its origin is in man's perversion of God's order and defiance of God's way of life for him; its growth may be retarded only by a wider recognition of God's order and man's moral responsibility towards God and consequently, towards God's creatures. Thus, it is that the condition of the refugee provides for all an impressive lesson."

— U. N. H. C. R. Reference Service.

Texas Board Interprets Church-State Separation

Texas Baptist colleges and universities were told at a Dallas conference to stop borrowing money from the Federal government in a comprehensive statement interpreting specific church-state separation issues ranging from postal privileges to direct grants.

Government loans, ruled the 191-mem-

ber Texas Baptist executive board, violate moral, spiritual, and constitutional aspects of the church-state separation principle.

The action marks an abrupt change in policy for the Baptist General Convention of Texas and deals a severe blow to building plans for nine Texas Baptist schools.

In interpreting application of the principle, the board said that it did not consider as a violation of church-state separation (1) loans or grants to college students, (2) research grants in which the government contracts for the services of individuals on the staffs of religious organizations, (3) reduced postal rates for church groups, (4) tax exemptions for church contributions, (5) property made available at its actual valuation through urban renewal programs, (6) government reimbursement for hospital treatment, and (7) government employment of chaplains in the armed services.

Final action on the ten resolutions will be taken by the Baptist General Convention of Texas meeting in Austin, Nov. 7-10. — Jim Newton, Baptist Press staff writer.

Note: Baptists in other areas of the South have not all accepted the reasoning of the Texas convention.

The Church in Revolution

(Thoughts from an address before the Division of Christian Education, NCC, at St. Louis, Mo., Feb. 15, 1961 — a news release.)

"Saving souls is shoved aside in behalf of organization and co-operation in accomplishing the church's tasks," declared Dr. W. Clark Ellzey, chairman, Department of Marriage and the Home, Stephens College, Columbia, Mo.

"Preaching is no longer theologically centered and indoctrination concerned. Instead, it is oriented to the year's program of the church. The spiritual has given way to a secular emphasis."

Dr. Ellzey cited that the revolution has inundated Puritanism, swamped legalism, and wet down pretty thoroughly the fences of sectarianism.

Bible-centered homes and foreign missions have been replaced by a world mission to the needs of the people. Church and state may be separated as organiza-

tions, but they are joined by motive and action in this enterprise, Dr. Ellzey feels.

Christian Concern for Suicides

In Canada, the Salvation Army has established an anti-suicide bureau in light of the fact that ten times as many lives are taken by suicide as by tuberculosis in the country. Telephone directories in Toronto will soon publish a new listing — "suicide," under which despairing persons will be able to obtain sympathetic help at any hour of the day or night. A similar service also will be provided in Winnipeg, Montreal, and Vancouver.

EPS, Geneva.

NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA. — Our attendance has remained better than average for the summer thus far, thanks to visitors nearly every week. We were pleased to have the Clarence Rogers family with us for two Sabbaths, and their special music during worship services was much appreciated.

The church has purchased a parsonage, relative to the pastor's coming. We are looking forward to his leadership and the time is passing swiftly. The women of the church have set a date to clean the parsonage, so it will be all ready for the Davises' arrival around September 1. The Men's Fellowship met on July 8, and tentative plans for welcoming the pastor and his family were discussed. A picnic was also planned for August.

During August, when our supply pastor is on vacation, the worship service each Sabbath will be in charge of lay leadership.

A Golden Anniversary was observed after Sabbath services on June 17. Friends and relatives of Mr. and Mrs. Earl D. Burdick gathered in the Social Hall for a covered-dish luncheon. A special anniversary cake was presented the couple. Recognition (a cake) was also given Mr. and Mrs. O. B. Bond, who had observed their 45th a few days before. We are thankful for these people in our midst, and for their many years of consecrated service.

Special guests at morning worship on July 8 were two Jamaica brethren from

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Pastor Thompson's denomination (Disciples of Christ). They brought greetings from their country and though they are of a different denomination, we are all "one body in Christ." One of them lives in Kingston and a young man from his church attends our own Crandall High School. — Correspondent.

NORTH LOUP, NEB. — Pastor David Clarke and family arrived in North Loup the latter part of June and spent several days getting settled in their new home. Paul Hummel brought their household goods and took Pastor Soper's goods when he returned to Boulder.

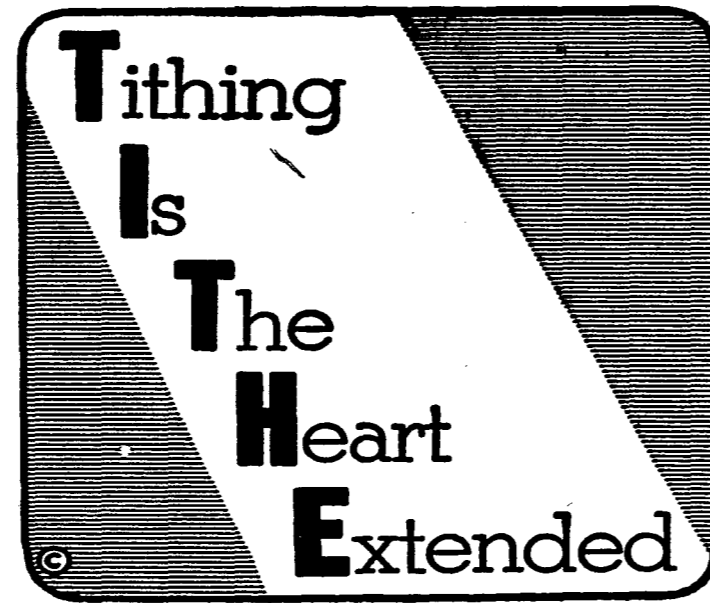
Rev. Mr. Zimmerman of the Ord Presbyterian Church was guest speaker on July 1, when the Clarke family were welcomed into membership in the church. In the evening of July 8 a social and pound party were held for Pastor Clarke and family. The Rev. Leon Lawton and family had arrived during the week and were guests in the home of Mrs. Lawton's parents, Mr. and Mrs. Riley Brannon. During the evening he showed colored slides and told of their work in Jamaica. Later in the week, Mr. and Mrs. Lawton went on to California where they spent a short time with Mrs. Lawton's sister, Mrs. Jack Hunt and family. They planned to return to North Loup and then go to General Conference in Amherst, Mass.

On July 11, the North Loup church bus with about a dozen campers and sponsors, Pastor Clarke, and Mrs. Vernon Williams, left for Rocky Mountain Camp.

The annual church meeting was held July 9. Several items of interest were discussed and election of officers was held. — Correspondent.

OUR COVER

At the time of honoring the memory of John James the Martyr of London we do well to mention Dr. William Meade Jones, a learned American minister who served the Mill Yard Church as pastor from 1872-1895. In *Seventh Day Baptists in Europe and America* his name appears on 43 pages (from p. 39-1379). A notable historian, scholar, missionary to Palestine, Sabbath reform writer, he is remembered for his remarkable chart of the week showing the position of the Sabbath in 160 ancient and modern languages.



Obituaries

Piersall.—Audra Lamb Waters, daughter of Mr. and Mrs. Le Roy Lamb, was born at Hamilton, N. Y., July 13, 1895, and died at her home in Sherrill, N. Y., on July 9, 1961.

She was a member of the First Methodist Church, Oneida, and of the Ladies Aid Society of the Verona Seventh Day Baptist Church.

Survivors include her husband, Marin Piersall; four sons: Rodney, Donald, and Glen Waters, all of Oneida, and Myron Waters of the U. S. Air Force; four daughters: Burdean (Mrs. Clair Shea) of Munnsville, Dorothy (Mrs. Maurice Warner) and Marie (Mrs. Kenneth Davis) of Verona, and Alecia (Mrs. Robert Cochran) of Roswell, N. M.; a brother, Lawrence Lamb of Hamilton; and twenty-nine grandchildren.

Funeral services were conducted by Pastor C. Rex Burdick from the Campbell-Dean Home for Funerals in Oneida and burial was in the Woodlawn Cemetery at Hamilton. — C.R.B.

Williams.—Henry Angelo Williams, son of Leander and Abigail Fuller Williams, was born October 8, 1876, at Orleans, Neb. and died July 3, 1961, at the Ord Hospital following several months of ill health.

When he was quite young, the family moved to North Loup, Neb. where he later joined the Seventh Day Baptist church. On March 14, 1899, he was united in marriage with Bertha Rood. To them were born two sons, Melvin of North Loup and LeRoss of Kearney, Neb., and one daughter, Beth (Mrs. Cecil Severance). In March 1961 they celebrated their 62nd Wedding Anniversary.

Mr. Williams spent most of his life farming near North Loup, except for nine years at Gentry, Ark. He is survived by his wife; 2 sons; a sister, Mrs. Matie Stillman; and a brother, Bert; 14 grandchildren and 4 great-grandchildren. His daughter Beth preceded him in death.

Farewell services were conducted at the Seventh Day Baptist church, by the Rev. David Clarke, and interment was in Hillside Cemetery. — D. S. C.

"Instead of the Thorn - - -"



**"The desert shall rejoice
and blossom as the rose . . .
Behold your God shall come; . . .
He will come and save you . . .
in the wilderness waters shall break
out, and streams in the desert."**

— Isaiah 35.

FROM CACTUS TO SABRA

The American Christian Palestine Committee, which furnished the photo of prickly pears dotting the spiny, thick leaves of the familiar desert cactus, calls attention to what might well be considered fulfillment of prophecy in the Holy Land. No longer is the prickly cactus the symbolic sentinel of wasteland in Palestine. Israel is green again, growing all the vegetables and fruits needed for a population of two million and shipping ten million cases of citrus fruit to other countries.

The native-born Israeli calls himself "sabrah," the Hebrew name for prickly pear. The name probably is meant to signify an inner sweetness under an exterior that is dangerous to touch. Not until the Messiah is more generally accepted will the last verse of Isaiah 35 be truly fulfilled:

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."