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 Barbara Tucker-Campbell. Lillian Gray Campbell 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.

Marriages

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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. She was a faithful member of the Calvary Methodist Church of Rome May 1. 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.

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Mrs. Hayes was a faithful member of the Calvary Methodist Church until she 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 Merriman, 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.
The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. LEON J. MALSTY, Editor

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Christian Education: Rev. E. Zwibel, B.A., B.D.

Features:

Second class postage will be

PLAINFIELD, N. J., July 24, 1961
Vol. 171, No. 4 Whole No. 5,954

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IN THIS ISSUE

Research for the Soul

It was a cartoon by Jack Hamm that caught the imagination with the thought that in modern life, we may 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 represents the most important research — research for the soul. His attention was centered for the moment on Psalms 171:4, which 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. He said that God would speak for the soul.

The question of what was called the soul in the 19th Century must be dealt with without the discriminatory cycle never ends. The facts (probably related to the

Philt 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 could happen here. Whether or not this is the case 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 they try to spread their error and heresies because after the same 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...
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 second is the Catholic hierarchy which prefers persecution to competition. One official told some evangelical leaders that 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 Christians cannot put themselves in the place of the Russian Orthodox church members in the Soviet Union because their church, as its ritual, and its government are so foreign to them. The problems of the Christians 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 these Christians are 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 tests.

"Two groups of the population are at present under heavy pressure from the government: those 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 a real sense (Romans 13)?"

"The majority feel that the authentic 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 disposed 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 messianic 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."
MARTYRDOM OF JOHN JAMES

By Rev. James McGeathy

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 on Bullstake Alley, one of the many churches throughout the world are having special services to commemorate the death of John James, the first pastor of the church of which in 1661, 300 years ago, at the hands of King Charles II, under whom, in 1660, the monachry 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, for it is in the standard histories of the Baptists, for the Baptists, with other Independents (now known as Congregationalists), had been the main supporters of Cromwell, and subsequently 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 possibility of John James ever coming to power by force while the more moderate 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. Nevertheless, these enthusiasts were soon overcome, and Venner was hanged outside his meetinghouse on January 19th. This ridiculous affair gave the Royalists the wrong idea of coming to town 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 sympathised with the expectation 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, He was John James — he could not afford and had to depend on the immoral character of most Sabbathkeepers.

Unfortunately, his fervor made him many enemies, and these laid complaints against 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 heretical utterances while working at his trade. He blackmailed John James, 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. As an act of violence, he 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 in 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. The Newgate Prison was situated at 58 Whitechapel Road, not far from St. Paul's Cathedral.

At his trial he was charged with preaching maliciously and traitorously a design of 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 the 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 dare 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 risks, relative to the filthy 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 rogue;" and shut the door behind him. Next day she made another attempt to get a reply from the monarch, but his reply was, "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. After announcing the rule of earthly tyrants, including even Oliver Cromwell, the prison attendants treated him shamefully, stealing his clothes and demanding sums of money. On the day before his execution the hangman visited him and asked for £20 to treat him favorably, so it was reduced to £5, but even that sum John James could not afford and had to depend on the mercy of his worthy warder.

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

Next day, Wednesday, November 26th, 1661, he was hanged on a bundle 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 to "Father, into Thy hands I commit my spirit."

The sheriff and the hangman were so impressed that they made him, before they cut his body in pieces, sit 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 accused if he had any thing 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 the city, and upon the inhabitants thereof.

THE SABBATH RECORDER

JULY 24, 1961
Precious in the sight of the Lord is the death of His saints. He that toucheth you toucheth the apple of His eye."

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

The warnings he gave were 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, over 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 pastorates 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 and, having read the whole account, I feel we can 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 and condemned him. He said it was God to pardon them. In his last speech on the scaffold he ended by exhorting his hearers to seek the qualifications of this remnant (Rev. 14: 3-5).

Learning to Be Missionaries
A new experimental program in missionary orientation has begun at Stony Point, N. Y. Thirty-one missionary candidates are in preparation for careers in 13 cities of Asia, Africa, and Latin America. The program is operated under a board of managers representing the Church of the Brethren, Church of Christian Churches, Evangelical and Reformed Church, Reformed Church, American Board of Commissioners for Missions, and United Presbyterian Church. A laboratory approach to learning is being implemented, and conditions are to simulate as closely as is 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 at our 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, leading and serving.

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 in a position to focus on the crucial community issues as the next area of life upon which we hope to bring our witness for Christ, our Lord.

Shepherding Pastor Reports
Items gleaned from the quarterly report and recent letters of Shepherding Pastor Marion Van Horn are as follows:

The Fouke church entertained Southwestern Association members of the 811. 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 church is one of our foci in 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 recently regarding the finding of camping facilities within driving range of Amherst. There are camping facilities in the area near Amherst, which are some 25 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 sites 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.

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 an account of the Trial of John James, and what he said while in prison. I took a lot of notes, especially 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 plain simple but he had 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 Kingsdoms of this world will eventually become His. The only part of his exposition which might be objected 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 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 exhorted his hearers to seek the qualifications of this remnant (Rev. 14: 3-5).

— James McGeechy

THE SABBATH RECORDER

JULY 24, 1961
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 God addressing a sergeant-major as "Him?" "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 hast 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 maintenance of a close walk with God. He therefore turns to God in worship, separating himself temporarily from the 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 things 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 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 life is maintained. We can 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 and tailing spirit sharply reduces 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 who act in their own interests often 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, 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, his love for God 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 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 Horeb. With the water gushing out of the rock for a thirsty multitude. An observer comments that these two figures seem to symbolize two of the greatest blessings 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 faith, 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 the devil, and at times, prayer 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 have found 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 and values in a difficult situation; someone stung by injustice or unkindness, with the heart set upon vengeance? And we could multiply the list to include millions of lives 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 reoord for true worship: a teacher about to be overwhelmed by the pressure of dullness in the classroom; someone touched by injustice or wrongs and ready to strike back; a student about to be overwhelmed with evil purposes in their hearts, or were they subdued, their intended victims made victorious and made strong in reoord for true worship. And we could multiply the list to include millions of lives 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 reoord for true worship.

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 the devil, and at times, prayer 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 have found 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 and values in a difficult situation; someone stung by injustice or unkindness, with the heart set upon vengeance? And we could multiply the list to include millions of lives 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 reoord for true worship: a teacher about to be overwhelmed by the pressure of dullness in the classroom; someone touched by injustice or wrongs and ready to strike back; a student about to be overwhelmed with evil purposes in their hearts, or were they subdued, their intended victims made victorious and made strong in reoord for true worship. And we could multiply the list to include millions of lives 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 reoord for true worship.
people until supplanted by public tax-supported schools.

On mission fields today we may well accept government aid toward doing a successful 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, 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. The kings are divided into categories rather than taking them up book by book. The introductory material, popularly put, 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. Even the arrangement into categories makes the few gentle, 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, "not unreasonably, some- one might question whether there is 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 remain the 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 place to the human heart 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 secure, complete in their refuge and 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 man's way of living in it, and his 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 an all 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-member 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 constitutional church-state separation to be (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 organizations, (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 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.)

Dr. W. Clark Ellzey, chairman, Department of Marriage and the Home, Stephens College, Columbia, Mo.

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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 Mrs. Le Roy Lamb, was born at North Loup church. Funeral services were conducted by Mr. and Mrs. Lawton Air Force; four daughters: Burdean (Mrs. Jack Hunt and family. They planned to return to North Loup, Neb. where they spent a few days getting settled in their new home.

Clarke and family arrived in North Loup during the week and the latter part of June and spent several months of ill health. 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, Beverly salted. In March 1901 they celebrated their 62nd Wedding Anniversary.

Mr. Williams spent most of his life farming near North Loup, except for nine years at Center, Ark. He is survived by his wife, 2 sons; a sister, Mrs. Mattie Stillman; and a brother, Bert; 14 grandchildren and 4 great-grandchildren. His death preceded him in death. 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, Beverly salted. In March 1901 they celebrated their 62nd Wedding Anniversary.

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