

Independence, N. Y.

The Independence Vacation Bible School closed a very successful and inspiring term from July 2-13 with a picnic in the Richtmyer's private gardens in Almond and summary exercises at the church on Sabbath morning. The school was under the direction of Pastor and Mrs. Rex Burdick. Mrs. Rob Clarke had charge of the craftwork. Miss Phyllis Burdick of Andover taught the primary group. There were thirty-five children enrolled.

Every family co-operated in making the school a success. Seven drivers and cars were contributed to transport the children to the parish house each morning. The offering was sufficient to pay all the expenses of the school.

In place of the regular Sabbath service the children had entire charge. The older ones conducted the opening worship service, and then each class gave a demonstration of their work. There was also an exhibit in the hall of the notebooks and craftwork done by the children. Twice during the program all the children marched to the platform and made the church ring with their songs of love and praise. Correspondent.

Stonefort, Ill.

At our annual election in January, 1945, the church chose Rev. Oliver Lewis to serve again as pastor. He has preached for this church continuously since November, 1931. Mrs. Sallie Appel, our treasurer, is serving again in this capacity, having filled that office very acceptably for several years. Mrs. Edith Lewis was re-elected clerk, and Mrs. Cora L. Green, corresponding secretary.

Because of the shortage of local man power, a new blue-toned roof was put on the church recently by a roofing company. It was very much needed, harmonizes well with the white walls of the church, and greatly improves its looks.

Thanks are due to the teacher of our public school, who is a Sunday keeper, but has encouraged her pupils to attend our Sabbath services. Also appreciated is the Sabbath school teacher of a class that ranges in age from six to ten years; they have had an unusually large attendance for several months. Some of these children from first-day families who came to our Sabbath services, even came on foot from the village, two miles away.

Our annual homecoming and Communion was held May 19. Two carloads came from Farina. These were Rev. and Mrs. Claude L. Hill and son, Deacon and Mrs. Arthur Burdick, Mr. and Mrs. Ralph Green and three sons, and Mrs. Bernard Seager. As always, there was an abundance of good things to eat at the noon hour as friend greeted friend after a year's absence. As always, a liberal offering was given for the Lord's work.

The subject of the morning sermon delivered by Pastor Hill was, "Communion or the Lord's Supper." The singing was inspiring. This included a solo by Pastor Hill, accompanied at the organ by his young son Theodore.

At the afternoon session Miss Laura Lewis, daughter of Pastor and Mrs. Lewis, sang a solo, "My Task," very beautifully. Pastor Lewis offered special prayer for our absent ones in military service, and for others.

After partaking of the Lord's Supper and renewing our covenant with one another and with the Lord in our customary manner, a very happy and, we trust, a profitable meeting was brought to a close.

Correspondent.

THE VOCATIONAL COMMITTEE

S. D. B. Conference

With the purpose of being of real assistance to our returning servicemen, will everyone who is desiring help of any kind notify the above committee. If you know some Seventh Day Baptist community where there is need of a professional man as doctor, dentist, teacher, etc., please notify above. The committee is anxious to be of every service possible in the way of aptitude tests, counseling, and guidance, both for further education and training as well as employment.

Ben R. Crandall,
Chairman.
Alfred, N. Y.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c.

Cash must accompany each advertisement.

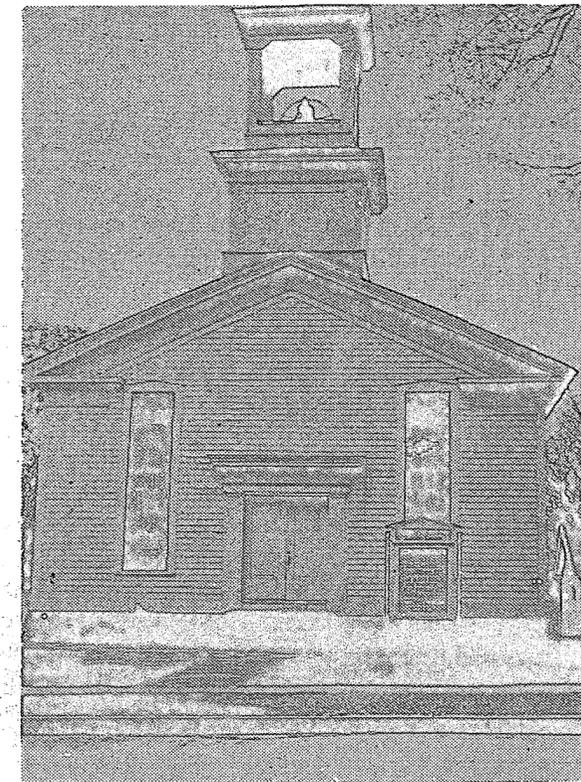
WATCHMAN! WHAT OF THE NIGHT? — Service in the Lord's vineyard is very remunerative. All helps and supplies are FREE. Pastors of churches are requested to help YOU become a Missionary Evangelist. Write Des Moines Bible College, 7 7th St., Des Moines, Iowa. 8-20-2t

The Sabbath Recorder

Vol. 139

PLAINFIELD, N. J., AUGUST 27, 1945

No. 9



Richburg Seventh Day Baptist Church
Richburg, New York

Rev. Ralph H. Coon, Pastor

The Sabbath Recorder

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Editorials

REVELATION OR DISCOVERY?

Seventh Day Baptists, along with Protestantism, take the Bible and the Bible only as a sufficient rule of faith and practice. Christianity has been called the "religion of the Book," therefore our attitude toward and knowledge of the Bible are of utmost importance.

If there is any basis anywhere for observance of the seventh day, any sanction for our setting ourselves apart from other Christians as a separate denomination, it is to be found in the Bible. It is, as it claims—"All scripture is given by inspiration of God (literally 'is God-breathed')"—in its entirety, the Word of God. Its precepts and examples concerning the Sabbath are final. But if, as many claim, it is simply a record of man's discovery of and understanding of God and his will, then our human reasons can accept or reject its various teachings, and the observance of the seventh day is a matter of one's own judgment and convenience.

Recently a set of fifty simple Bible questions was given to a group of some forty people who had grown up in the church, and had, for the most part, been regular attendants all their lives at Sabbath school as well as at the worship service. Only twenty-three attempted to answer the questions. The average grade on the papers handed in was only 64 per cent right. Yet, this is the Book which we take as the basis of our belief and conduct. Do we know why we are Sabbath keepers? Can we give

Biblical basis for observing the seventh day, or do we observe it just because we were "brought up that way"? Have we a clear conception of God's way of salvation and of his plan and program for the world? How we need to spend more time in studying the Book!

Fellow Seventh Day Baptists, we can never grow as a denomination nor win others to our faith—which is, we believe, based on the Word of God—unless we accept the Bible as the revelation of God and unless we know what it teaches.

L. G. O.

A LOAD OR A LIFT?

Most arguments against the Sabbath sound like excuses invented to bolster up Sunday observance. However, there are spiritually-minded people who are honestly concerned when the matter is brought to their attention. These people ask in all seriousness, "Is observance of the seventh day a real blessing? Does it draw you closer to God? Does it deepen your Christian experience? Does it help you to higher ground in your daily living?" I believe this is the most challenging question concerning the Sabbath. Does it strengthen spiritual life?

Theoretically the answer is yes. Seventh Day Baptists believe that the Sabbath is God's holy day and has his presence in a special way, so that one can have fellowship with him on the seventh day as on no other; therefore it does draw us closer to him. We believe it to be God's will for us, revealed

in an express command. To do his will is the way to higher ground, and to fail to do his will hinders our Christian experience. So observance of the day he set apart does strengthen spiritual life. We read God's promise of a special blessing for Sabbath observance in Isaiah 58: 13, 14, and hold it up to the world as a means of spiritual joy. Yes, in theory, the Sabbath is a "lift" spiritually.

But theories are of no account unless they work out—unless they are proved in experience. Christians who ask the above questions look at us to see if our claims are demonstrated in our living. What do they see? Are the lives of Sabbath keepers proving the spiritual worth of the Sabbath? Our lives, I mean. How about your life? Do you walk more closely with your Lord than your Sunday-keeping friend? Do you love him and his Word more? Are you on higher ground in actual Christian experience? Do you have a greater passion for souls and accomplish more in the cause of Christ? Can your Christian friends and neighbors see in you something which they do not have, so that they will say, "I want that; how can I get it?" Or do they see you, as it were, carrying a burden instead of calling the Sabbath a delight? Is the Sabbath a load or a lift to you?

Fellow Seventh Day Baptists, we can never go forward as a denomination, we cannot grow, we cannot win people to Christ and his Sabbath unless we show to the world that the Sabbath does strengthen spiritual life. We can do that only by our living.

L. G. O.

THE CHURCH, OR CHRIST?

A young woman said to me, "I used to go to church—I had to! I guess that's why I'm such a heathen now. I got too much of it."

She was wrong. The reason she is such a "heathen" now is that she never took her place at the foot of the Cross as a condemned sinner and received forgiveness through the shed blood of him "who was delivered for our offences." She never reached out the hand of faith and received the free gift of eternal life offered to us by God's hand of grace. She was never born again; so naturally she cannot "see," much less enter, the kingdom of God.

I am afraid we are guilty of putting the Church in the place of Christ, and church membership in the place of salvation through him whom to know is life eternal. Here is what I mean. We say to our children, "John, you are old enough now to join the church. Mary, the rest of the class are joining the church, why don't you?" We go to our neighbors and say, "We would like to have you be one of us. Why not come along and join our church?" Not a word of God's standard of righteousness, nor of their sinfulness and need of a Saviour. Nothing said about the new birth and the accompanying eternal life through believing on him. No instruction as to God's way of salvation or the power of the indwelling Holy Spirit for daily living.

Small wonder that our young people drift away from the Sabbath, the church, and Christ, when they have not experienced the love of Christ which "constraineth us." Small wonder that church membership and the work and worship of the church mean so little to many people in the church.

Fellow Seventh Day Baptists, we can never go forward, nor can we hold our members, unless we preach the gospel of the grace of God and win people to Christ instead of just getting them to join the church.

L. G. O.

SEVENTH DAY BAPTISTS, FORWARD!

This was to have been my sermon topic at Conference. These are some of the things I had planned to say. I am an "old-line" Seventh Day Baptist—born and bred. I love our denomination! I am proud of our past history. But, may I confess to just a little hesitancy in telling people how large (small) we are after having told them that we are one of the oldest denominations in the United States? We have reported a net loss of membership almost every year for the past quarter century and more. This makes me sad, and my heart bleeds over the causes.

It need not be! Seventh Day Baptists can grow! We have a truth that the Christian world and the world in general need. God's power is as great as always. Christ Jesus is "the same yesterday, today, and forever." The trouble is with us. We are not of one mind as to the Bible being the revelation of God, and too many of us do not know the teachings of the Bible so that we can give

a reason for our faith. We do not emphasize the gospel of the grace of God and the life of victory possible through the power of the indwelling Spirit. We do not observe the Sabbath according to God's standard set forth in Isaiah 58: 13 and in the example of the Lord Jesus, and therefore do not demonstrate that it is an aid to spirituality.

Fellow Seventh Day Baptists, we must get back to the Bible. We must get back to Calvary. We must get back to the Sabbath. Underlying it all must be a full consecration to the Lord Jesus Christ. All of which sums up to the slogan chosen by our Conference president, "First Things First," with special emphasis on Colossians 1: 18, "That in all things he might have the pre-eminence."

Lester G. Osborn.

Shiloh, N. J.

FIRST THINGS FIRST

More Money

When it was decided to hold no Conference this year, you remember I began to plead that we give to the Budget the money which we intended using for the trip to Conference. Since that you have received the same request from the Committee to Promote the Budget. They suggested Con-

ference Sabbath, August 25, as the time to take such a collection. If for any reason you failed to do it that week, will you please do it now?

Yes, I had and still have a selfish motive. As well as I know, the Budget has never been raised 100 per cent, and it was my wish for the year I was president that 100 per cent plus might be accomplished. According to my calculation, we failed this year by \$496. So little, yet we failed. What about next year?

As we sat in Commission hour after hour, it became more evident that the Budget this year will be very much greater than in years past. The Missionary Society is proposing \$25,000 rehabilitation money to be spread over a period of two years.

The Christian Education Society is asking more money for expanding a splendid work.

The Tract Society will need more money to carry on a larger program.

The Women's Board has visions of more fields and better ways to supply them and will ask for more money.

It is our task to get the vision of the need for more money and a willingness to supply much more money.

P. B. Hurley,
Conference President.

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I. Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

(Annual Report Continued)

Germany

No word direct from Germany has been received since the last annual report. The last reports received were in 1941 and 1942 and indicate that our churches there were prospering at that time. Brother G. Zijlstra, Rotterdam, Holland, states that word was received that the leader of our work in Germany, Rev. Walter Losch, was killed on the Russian frontier in the spring of 1943. The Missionary Board has accumulated a small fund to rehabilitate the work in Germany, and as soon as possible this should be undertaken. To accomplish this it will be necessary to increase the Missionary Board's percentage of the United Budget.

China

Before World War II the account of the work in China occupied quite a portion of the annual report of the Board of Managers; but Dr. Grace I. Crandall and Miss Mabel L. West are the only employees of the board who are now in China, and we have been unable to get much news from them. The last we heard Dr. Crandall was in unoccupied China. Only one letter from her has been received during the year. This was written November 9, 1944, and received July 15. Through the kindness of Dr. George Thorngate, one letter has been received during the year from Miss West and her mother, Mrs. Nettie M. West:

Dr. Esther Pan, Dr. Crandall's adopted daughter, is with her, and their work appears to be about as it had been. The last reference Dr. Crandall makes regarding her health

was more than a year past, and she said, "We are both very well." Of the work Dr. Crandall writes as follows:

"But take it all in all, we get on fairly well. Esther does well in her medical work and has enough salary to keep her. She earns it all herself in the work she does for pay patients. She seems to know how to charge where people are able to pay, and so the medical department has ample funds for all its needs even though they have bought much medicine at exorbitant prices. But still we are not very happy here and hope soon to be able to return to Shanghai."

From letters we learn that Mabel West and her mother have been taken to a concentration camp, and that the school work, which is carried on by the Chinese, seems to be progressing. Regarding the school and church work Miss West wrote:

"In the school there are some 1,200 students, including kindergarten and high school. The school suffers from want of one or two to put more time on the order and upkeep of things. There is scarcity of funds, of course. The buildings will need much in the way of repair when funds are available. Then Professor T. M. Chang is very busy with his work. In the church the attendance is good. The church building is in use every day by some part of the school. Scarcely a Sabbath goes by but there is a committee meeting after church held downstairs—here, because it is roomy and convenient."

The Home Field

The Seventh Day Baptist Missionary Society, being organized to conduct both home and foreign missions, performs a double task, as compared with other mission boards. About one half of its funds are used for the promotion of work on the home field.

Home missions as usually conducted by the board include organization of churches, helping small churches support their pastors, assigning ministers as general missionaries over certain sections, employing evangelists, sending out evangelistic literature, conducting the Missions Department of the Sabbath Recorder, and using every means possible to advance the kingdom of Christ on the home field.

About one fourth of the churches are aided by the board in support of their pastors, and

all receive the help of the Missions Department of the Sabbath Recorder and evangelistic literature sent to the pastors. Pastors whom the board helps to support are called missionary pastors.

For some years the salaries paid the workers have been painfully small, and eighteen months past the board increased the salaries of all employees ten per cent. The past year the board adopted a measure which was intended to bring the salary of missionary pastors up to \$1,000 a year.

The churches of the home field are organized into seven associations. This arrangement is determined by geographical location, and for convenience this report considers the home mission work by associations.

Eastern and Central Associations

The Eastern and Central Associations are composed of churches in New England, New Jersey, and eastern New York. Only one church in these associations is receiving help in supporting its pastor. Throughout the year the Missionary Board has made a small appropriation to help pay the traveling expenses of Pastor Herbert L. Polan, Verona, N. Y., that he may visit regularly our church in Syracuse, N. Y., and act as its pastor.

Western Association

The Western Association is composed of churches in western New York and northwestern Pennsylvania. For a decade there has been an appropriation for the purpose of aiding the Hebron churches in supporting a pastor; but the churches have pushed forward for the last six years without ministerial help, except as students from the seminary supplied them. The past year Brother Rex Zwiebel has been their supply, and the first of June he became pastor and moved his family to Hebron, with the understanding that the board would appropriate \$500 a year towards his support.

During the year Mr. and Mrs. Floyd H. Carpenter of Ashville, N. Y., sent the board nearly \$600. They named several fields in which they are especially interested and asked for advice. Their home is in the bounds of the Western Association; and it was agreed that \$500 of their contribution should be used to support the missionary pastor in this association and should be considered as a memorial fund for their son who was killed two years past while operating a tractor.

Southeastern Association

The Southeastern Association comprises the churches of southwestern Pennsylvania, West Virginia, North Carolina, Georgia, and Florida. There has been an appropriation for three of these churches, but only two have received help during the year.

Rev. Orville W. Babcock continued as missionary pastor at Salemville, Pa., till the middle of October, when he became pastor of our church in Milton Junction, Wis. The Salemville Church called Rev. Trevah R. Sutton and he took up the work the first of April.

Rev. John F. Randolph became missionary pastor of our church in Berea, W. Va., and began his services the first of last September.

Many felt that a missionary should be located at Middle Island, W. Va., and supported as such for a series of years. The Missionary Committee, secretary, and others have been working on the plan, but nothing has been perfected. In the bounds of the Southeastern Association there is opportunity for much mission work and plans should be perfected without delay.

Southwestern Association

The Southwestern Association is composed of churches south of the Ohio River, west of Georgia, and east of the Rocky Mountains.

The Seventh Day Baptist Church in Hammond, La., has been without a pastor since the death of Rev. R. J. Severance in 1942. Faithful members are keeping up the work, but the church should have a pastor.

Rev. Clifford A. Beebe has continued as missionary pastor of our churches in Fouke and Little Prairie, Ark., and has done considerable field work.

There is a prosperous church at Edinburg, Tex. Rev. Angeline P. Allen, who served the church as pastor, is no longer able to do so, and a missionary pastor should be provided.

Rev. Zack H. White was called to become general missionary in the Southwest and entered upon his work in June.

Northwestern Association

The Northwestern Association comprises churches in the states west of Pennsylvania, north of the Ohio River, and east of the Rocky Mountains.

Rev. Neal D. Mills has continued as missionary pastor of our church in New Auburn, Wis.; Rev. David S. Clarke has served as

missionary pastor of our church in Jackson Center, Ohio; and Rev. Earl Cruzan has continued missionary pastor of our church in Boulder, Colo.

The board has helped the church at Nortonville support its pastor, Rev. Verney A. Wilson. The Chicago Church, which has been pastorless for several years, has called Rev. Loyal F. Hurley as pastor. He has accepted, and the board stands ready to aid in his support if necessary.

Pacific Coast Association

The Pacific Coast Association includes the churches on the Pacific Coast.

Rev. Loyal F. Hurley and Rev. E. S. Balenger supplied for a time, Sabbath afternoons, our church in Los Angeles, Calif.; but during the year the church called Rev. G. D. Hargis to become its pastor. Brother Hargis accepted, and the board is aiding in his support at the rate of \$500 per year.

(To be continued)

OBSERVATIONS

By Rev. Herbert C. Van Horn

(Corresponding Secretary of the American Sabbath Tract Society)

One of our evangelists tells the story of a young sculptor who hid himself to hear what his master, Michelangelo, would say. "It lacks only one thing," observed the master to himself. For days the young artist was miserable. Then one of his friends asked Michelangelo what he had meant. The great sculptor replied, "Man, it lacks only life. If it had life it would be perfect."

Many fail to understand this, not seeing the difference between a man's mortality and a Christian's righteousness. Why a good, moral man should not grow better and better until he is good enough to enter the kingdom of God, they cannot seem to understand. But it is the difference between a lifeless statue and a living soul. Jesus said a man must be born from above if he were even to see the kingdom.

About Evangelism

Too often the church has failed to appreciate the need of regeneration. We have seen efforts put forth to get some kind of expression, or action, that lacks life at the center. There are methods that have a form of godliness but manifestly lack the power thereof.

Among these is educational evangelism. We believe in Christian education, but no amount of religious training can save child or man. The emphasis is put in the wrong place. The world cannot be saved by education. Our present world situation is evidence of that. "You hath he quickened, who were in trespasses and sin." A corpse cannot be educated.

The first business of the Church, it cannot be emphasized too much, is to declare Jesus Christ the Lord who will awaken and quicken the dead. Otherwise there will be nothing but the dead to educate. Jesus' way is "Come unto me"; "Learn of me"; "Take my yoke." Another has urged what we should have no trouble in believing: "The school of Christ follows after the life of Christ has been imparted." It never precedes it.

I have read of an American preacher who on visiting Westminster Abbey expressed surprise to find British illustrious dead buried in the aisles. His guide asked, "But don't you bury any of your dead in the aisles of your churches?" "Oh no," he was answered, "we set them up in the pews." This may partly explain the failure of our sermons to secure responses: the dead are sitting in the pews. After all, by no means should religious education be discarded. But let our religious education be patterned after God's plan.

Visitation Evangelism

This worthy, worth-while plan too often drops into a mere membership campaign. According to the New Testament, the method of visitation is "cease not to teach and preach the Lord Jesus." By so doing consecrated Christians, not mere church joiners, may be won. For one, I am strongly for the right kind of visitation evangelism.

Handshaking Evangelism

"Come, take the evangelist by the hand and be saved"—as though human hand could save. Too often people have come into the church with little to indicate there has been a heart surrender to the Lord. Regardless of time passing or other matters crowding, there should be sufficient conversation, prayer, instruction—that the penitent seeker may know his sins are forgiven and why he is being accepted of the Lord.

To take unsaved people into the church will result in the weakening of the membership, personal testimony will be silenced, and

a deadening complacency will take the place of a burning passion for the salvation of the lost.

Let us remember that the gospel we preach is the power of God unto salvation to all who believe. The way of salvation is not easy, but there is no other way than God's way. Man must first be convicted of sin, for "there is none righteous, no not one." Then he must confess his sin in penitence. This must be done before God's righteousness is imparted and God's judgments are passed. Then will the church grow in grace and in the knowledge of the truth, and become a living testimony unto God.

Plainfield, N. J.

RICHBURG INSTALLS PASTOR

Rev. and Mrs. Ralph H. Coon and family, formerly of Ashaway, R. I., arrived in Richburg, N. Y., Thursday, August 2, to assume the pastorates of the Richburg and Nile Seventh Day Baptist churches.

Pastor Coon and his family will live in the Richburg parsonage. It has been twenty-eight years since there has been a resident pastor here. The parsonage has been re-decorated throughout the inside, and a new hardwood floor was laid in the living room. The house was also painted on the outside.

An installation service for Mr. Coon was held Sabbath afternoon, August 4, at 2.30 o'clock. There were about two hundred people attending. All the churches in the Western Association were invited. Dean A. J. C. Bond of Alfred presided.

The program was as follows

Organ prelude
Song service—led by Jesse Burdick
Scripture—Pastor Rex Burdick, Independence
Prayer—Rev. Walter L. Greene, Andover
Special music—Nile quartet
Installation sermon—Rev. Charles Bond, Little Genesee
Solo—Rev. Albert N. Rogers, Alfred Station
Charge to the pastor—Pastor Rex Zwiebel, Hebron
Charge to the church—Rev. Everett Harris, Alfred
Installation prayer—Rev. A. J. C. Bond, Alfred
Hymn—"I Am Thine, O Lord"
Welcome—Nile Church, A. D. Button
Welcome—Richburg Church, Hal Drake
Response—Rev. Ralph H. Coon
Benediction—Rev. Ralph H. Coon

Both Mr. and Mrs. Coon's mothers attended this service.

The Richburg and Nile churches held a reception for Pastor and Mrs. Coon and

family at the Richburg Central School on Thursday evening, August 9. A program of music and readings was given, followed by refreshments. Mr. and Mrs. Coon were presented with a purse of money.

We are hoping that our work with Mr. Coon and his family may be a blessing to the church and community.

Onnalee Saunders,
Clerk.

Richburg, N. Y.

Woman's Work

Mr. Oloy W. Devin, Salem, W. Va.

A PRAYER FOR TODAY

Our Father, we thank thee for the high purposes of thy Church. Help us, its members, unitedly to stand in its support, steadily to maintain its accepted program, generously to give to areas of special need and new emergency, understandingly to minister to suffering millions today torn from their accustomed ways of life, devotedly to consider and worthily to meet tomorrow's vast missionary needs. We pray thee to fill us with thy spirit of love. Deepen our loyalty to thee and to thy Church; lead us to new generosity in giving; teach us more tender ministries; enlarge our vision of a world at peace. Direct us into thy peace. Amen.

—A Call to Prayer.

ANNUAL MEETING

The annual meeting of the Board of Directors of the Women's Society of the Seventh Day Baptist General Conference will be held in Salem, W. Va., September 9, 1945, at 2.30 p.m.

Greta F. Randolph,
Secretary.

WORSHIP PROGRAM

Something to Give

Hymn: "Something for Thee."

The late Dean Charles R. Brown of Yale University gave a chapel talk on the very unusual subject, "The Value of an Empty Purse." He spoke about the prodigal son who came to himself when he had "spent all."

Since first reading that sermon I have been greatly impressed by a companion text that might be treated under the same subject. Peter, another man with an empty purse but empty for another

SABBATH SCHOOL LESSON FOR SEPTEMBER 8, 1945.

Egypt's Part in God's Plan
(With Temperance Applications)

Basic Scripture—Genesis 41: 44—42: 38
Memory Selection—Psalm 111: 5

Be ashamed to die until you have won
some great victory for humanity.

—Horace Mann.

reason, said to a helpless man at the temple gate, "Silver and gold have I none; but such as I have give I thee."

Around us in our cities today men have well-filled purses. But a man with a roll of bills may have an empty or a crippled soul. His needs will not be met by the equally full purses of the Christians; they can be met only by spiritual resources which do not fluctuate with the uncertain contents of our purses.

Some day our purses may be empty. If we are to have anything to give we must be cultivating that inner wealth that characterized the personality of Peter and John.

Part of the wealth of these disciples of Jesus lay in the very fact that they recognized that the lame man's need was on a spiritual level. To that was added a characteristic that has made poverty-stricken disciples the conveyors of God's riches through all ages; in the spirit of the Cross they took upon themselves the responsibility of helping this poor man.

The secret of their inner wealth was soon disclosed. "They had been with Jesus." Let us linger in his presence today, that we may have something to give.

—Reuben E. Nelson.

The last sentence in that article made me stop and think—"Let us linger in his presence today, that we may have something to give." How very full of meaning that is. If we do not live in his presence, we will be empty; we will not have something to give—that is, something that will really be of service to our fellow men. Yes, our lives would be most empty if we did not have Jesus. Our presence here on earth would be of no lasting value, for we would have nothing to give to others.

Prayer: Our Father in heaven, we thank thee for all our many blessings. We thank thee for thy love for us, for thy constant willingness to guide and direct us, for that inner satisfaction which comes when we

know that Jesus is our friend. Help us to so fill our lives with thy goodness that we will have much to give to those about us. Amen.

Scripture reading: Psalm 91.

Hymn: "Make Me a Channel of Blessing."

THE GREEN LAKE, WIS., ASHRAM

I.

Many ask the meaning of the word Ashram. It is made up of two Indian words: a, away from, and shram, hard labor. It was formerly used in India as a name for retreats for meditation, but has now been given a Christian meaning both in India and in this country where Ashrams have been held for five years under the leadership of Dr. E. Stanley Jones of India. Formerly Ashrams have been held in four states, but this year, because California and North Carolina are both in areas of congested military travel, Ashrams were not permitted in these states. Only two were held: one at Geneva Point Camp on Lake Winnepesaukee, N. H., the other at Bible Institute, Green Lake, Wis. Both locations are used by various religious groups throughout the season.

Last year Mr. Greene and I enjoyed the rare privilege of attending the Ashram in New Hampshire. This year it was more convenient to go to Green Lake. Both are ideal locations for many of our people to attend, and we sincerely hope a great many will plan to do so next year. Two hundred thirty were in attendance at Green Lake, and many more could not be accepted because every available place was filled to the limit. No one is ever refused for any other reason. Those of every age, every or no denomination, every walk of life, every race, are equally welcome. About twenty-five denominations were represented and several races. As a demonstration of equal fellowship among all races, those who have unequal opportunities, as Negroes and Japanese Americans, are given special opportunities to be of service in the Ashram.

No one is too well educated or too unlearned to share the feeling of common brotherhood which prevails as all meet by the lakeside at the morning quiet hour, at every meal, at work, at play, or at the many hours of study and worship. This feeling is greatly promoted by the custom of addressing each one by his given name, as

"Brother John." The whole ten days is a wonderful experience of sharing, and we who have been privileged to receive the blessing and inspiration wish to share it, that you too may get a glimpse of the things we have seen and learned under the leadership of "Brother Stanley."

Georgia B. Greene.

THE PRATIS VISIT WASHINGTON

(Excerpts from a letter written to Rev. H. C. Van Horn)



Mr. and Mrs. Raymond Prati
921 Hegeman Street
Schenectady 6, N. Y.

So far as I know our group is unanimous in feeling that Brother and Sister Prati's visit was just what we needed. He carries with him such a consciousness of Christ's spiritual presence that it is felt by those who meet him, and they soon learn to prize his words, both of song and of counsel in the deeper experiences of Christian living. His evident lack of earthly training rather tends to accentuate the heavenly training—for he certainly has something that he got somewhere.

We asked Brother and Sister Prati down for a weekend to get acquainted, and advised them to come so they could stay a week or two after that if the way should open. It opened. Most of us needed definite spiritual help, and I think there was a quick apprehension by most of us that Brother Prati was peculiarly qualified to bring us that help.

Remembering how pleased the colored brethren and sisters were when Rev. Lester G. Osborn met with them, I telephoned Sister Martha Crichlow, and she was glad to arrange a Friday night meeting at the colored church. They seemed pleased and strengthened.

Some of Brother Prati's best work was done in personal visitation in the homes of the people. There was no question about asking them to stay another week. So they visited and sang and prayed in people's homes day and night, sometimes with neighbors invited in for a cottage meeting. The reports the people gave were all enthusiastically appreciative.

After the second weekend there were still so many spiritually needy homes where Brother and Sister Prati had not visited that we asked them to stay over another Sabbath, but without the heavy program of meetings that had characterized the first two weekends.

After the third Sabbath morning service we went to the home of some regular attendants at our meetings. Their home is away out in the country. Here we ate a picnic lunch on the large back lawn where there were tables and chairs a plenty, and then we sang hymns for a long time until we had attracted all the children in the neighborhood. One sister brought a trumpet which, by transposing, she was able to harmonize with the Pratis' instruments. Then we visited on religious subjects, in large and small groups that changed about frequently. Near the close of the day we ate watermelon and then we went in the house and sang a few hymns with piano accompaniment, had a farewell message from Brother Prati consisting of a short passage of Scripture and a prayer of benediction. Then we all sang one stanza of "God Be with You till We Meet Again" and went home. This made us all feel that the visit and work of Brother and Sister Prati was properly concluded, and we were all happy. Had they gone any time before this, it would have left a distinct feeling of incompleteness.

In our situation the plan we followed was very satisfactory: four sermons over the weekend, and personal visitation the rest of the time. We would have missed much if Brother and Sister Prati and little Linda had not done some "boarding around." One brother remarked that he felt like Paul who found "a certain . . . Aquila . . . lately come

from Italy, with his wife Priscilla." But Brother Prati made me think of Jesus' words concerning John the Baptist: "What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment?" etc. I believe that Brother Prati's preaching will improve with experience, and I hope that he may not lack for opportunity among Sabbath keepers.

Harold E. Snide.

Washington, D. C.

FROM CHAPLAIN MALTBY

(Excerpts from a personal letter to a former parishioner, written July 23, 1945.)

Now I am living in the big city of Manila. To be sure, it doesn't seem much like city where we are located. We arrived here from Biak last Friday afternoon. Our equipment isn't unloaded yet—there are just too many ships in the harbor trying to get unloaded. So we have drawn cots and mosquito bars and are set down in an open warehouse shed over one hundred feet wide and three hundred feet long. The mud is not very deep under the shed, but outside it is plenty sloppy. It rains two or three times a day. The whole city is pretty dirty, even on the paved streets. The trucks have to go out into the muddy fields where the men live and then back on the roads. There were sidewalks down town, but now they are so covered with debris of demolished buildings and torn with shellfire that you can never walk far on the sidewalk. You waded in the mud on the edge of the road and hold a handkerchief to your nose to shut out the dust from passing traffic, which is very heavy.

For the two days in a strange city I didn't do too badly on getting around. On the way out here from the harbor I saw the 120th General Hospital in the San Thomas prison grounds. So about 8 o'clock Sabbath morning I got in touch with Robert Lippincott of Battle Creek by telephone. I hitched a ride down there. Then he piloted me through several hitches through the devastated city to an English Seventh Day Adventist Church which was, strangely enough, almost unharmed.

There I met a chaplain who visited me at Biak. I also saw two medical officers I knew at Biak and one I met at Santa Maria, Calif. I was invited to have the Scripture and

prayer. Afterwards I attached myself to the chaplain for transportation. He took me to an American Seventh Day Adventist home for dinner—people who were interned here during the Jap occupation. There are quite a few white men and women and some children who went through that ordeal and are still here. Of course the greater number went home several months ago.

To continue my story, after traveling around for two hours to get back out here for supper I went back to the city to attend the "G. I. Gospel Hour" evangelistic service held every Saturday night in a large funeral parlor on the main street. There were around three hundred or more military personnel present and some Filipinos. I was one of the hundred or more who had to stand. It was a strong service, and was carried on by chaplains. I saw some whom I knew, and met some nice missionaries.

They told me at the church in the morning that a Seventh Day Baptist Red Cross girl had attended there recently. I got her name and determined to find her. Through the Red Cross I got her billeting place but couldn't reach her by phone. So yesterday afternoon I set out to try to find the place. I got there at 2 o'clock, but she was out. I waited there and at their mess hall several miles away until about 6.15. I had just about given up and had paid my four pesos for supper when she came in. She is Ruth Kenyon from the Second Hopkinton Church. She said she met Mrs. Maltby and me at an association at Shiloh when our girl was only a baby. It was pretty nice to visit with a Seventh Day Baptist so far from home.

We went to a "Youth for Christ" service in a little damaged church a few blocks away. It was another very good evangelistic service, with hymn and chorus singing like that we used to have at Shiloh. A chaplain whom I knew preached a very good sermon. Two Filipino Salvation Army girls sang a duet.

Ruth has been over here in New Guinea and elsewhere for about two years. She was to leave for home this morning. That was why I was so anxious to meet her right away. It was quite a pleasant evening.

And, what do you know? I was able to find my way back out to our mudhole without any difficulty. Don't you think I've done pretty well in making contacts and hitting

the best church services in these two days? The population here is about 90 per cent Catholic, so there are few Protestant churches.

My mail caught up with me quickly. Of course we came by boat—about eight days on board ship. The mail was forwarded by air. There were about eight letters Sabbath day and about six yesterday. I "hit the jack pot" as they say. The letters gave me the news of a week and a half in just about half an hour. I was anxious to hear more about the Central Association Camp. I am so glad they were able to have the camp and that Mrs. Maltby was able to help with it. Spiritual emphasis in a concentrated form is needed in every community. People in general have no vision of what the right kind of camp can do for teen-age young people.

If you ever hear of any of our men being at A.P.O. 75, or 501, or any other A.P.O. at Manila, please give me their organization and I will try to look them up. There are a lot of big hospitals here—in fact, an unbelievable amount of everything. The general hospitals each have their own A.P.O. just like a division.

Oh my! it would have been quicker to write a card. Wouldn't take you so long to read it, either.

Yours in Christ,
Leon M. Maltby.

194th A. M. Bn., A.P.O. 75,
San Francisco, Calif.

TRACT BOARD MINUTES

(Condensed)

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, July 8, 1945, with Lavern C. Bassett presiding. The following members were present: Lavern C. Bassett, Nathan E. Lewis, Herbert C. Van Horn, Courtland V. Davis, Mrs. Frank E. Lobaugh, Mrs. William M. Stillman, Franklin A. Langworthy, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Luther S. Davis, Miss Lucy Whitford, Victor W. Skaggs, and L. Harrison North, manager of the publishing house.

Visitors: Mrs. Luther S. Davis and Paul E. Davis, son of E. Fisher Davis.

The board was led in prayer by Rev. Victor W. Skaggs.

Corresponding Secretary Herbert C. Van Horn submitted the following report which was received for record:

The correspondence the past eight weeks has been of varied and interesting nature, from home and abroad. War service men replying to our general letter have been appreciatively answered. Our letter to lone Sabbath keepers has been sent out to a revised list of six hundred six. Requests have been made to three or more of our young pastors or their wives for suitable material for a series of children's Sabbath tracts covering primary, junior, and intermediate ages. Some encouragement is being received. A request has been sent to the Commission concerning action taken at the last board meeting, namely, that any unused money remaining in the tract publication and distribution fund on September 30, 1945, be held for the publication of a Seventh Day Baptist Church Hymnal.

Continuance of the Indiana plans is most encouraging.

Encouraging word is at hand from New Zealand. Brother Edward Barrar, pastor of Christchurch Seventh Day Baptist Church has recently returned from Sydney, Australia. Brother F. S. Johnson reports a promising group in the Australian city.

The secretary prepared and conducted the tract hour program at the Eastern Association, New Market, N. J. He was assisted there by Rev. John F. Randolph, delegate from the Southeastern Association, speaking on "What the Pastors Expect of Our Tract Board"; Rev. Eli F. Loofboro of Waterford, Conn., who spoke on "What the Missionary Board Expects of the Tract Society"; and by Mrs. Jeanett D. Nida, telling "What the Tract Board Is Doing."

Growing out of correspondence with the leader of Sabbath-keeping people of Newark, N. J., a conference of considerable interest has been held with two of them. A goodly supply of tracts and other literature has been placed in their hands.

Books and tracts have been sent to Jamaica for use of Rev. Wardner F. Randolph in the churches.

The secretary visited the Irvington Church recently, found the brethren in good spirits and located in a worshipful chapel in the Salvation Army building. Brother Schmid is proving a good and wise leader.

Recently, observations were prepared for the Sabbath Recorder.

The annual report is ready, as is also the report of the committee to prepare for the Conference Tract Board hour.

The secretary's spare time has been devoted to settling a new office room and checking files of correspondence accumulated during the past fourteen years.

Respectfully submitted,
Herbert C. Van Horn,
Corresponding Secretary.

Secretary Van Horn also presented some correspondence and spoke briefly concerning it.

The report of the treasurer was presented by Mrs. William M. Stillman.

Through its chairman, the Committee on Distribution of Literature reported as follows:

The committee reports progress in the matter referred by the board to two of its members with power—the matter of a booklet of songs and hymns of Seventh Day Baptist origin. The songs and hymns have been selected and will soon be in the hands of the printer, when he can begin to secure the necessary plates. We are asking that all such plates be of such nature as to be suitable for use in the proposed larger hymnbook to be published in the future. The dummy is here today for your inspection.

Work has also been begun with an idea of securing tracts for children. Individuals within the denomination who are especially suited to work with children have been approached and asked to do some work on this matter.

Special commendation is due to Mrs. Elizabeth Fisher Davis for her work in this line. She has prepared two songs and has arranged them for publication on separate sheets with suitable design, as Sabbath Tracts in Music for little children.

The committee recommends that the printing of these tracts in quantities of two thousand each be authorized, and that the committee be authorized to secure the help of Mr. Charles Neagle in preparing the designs.

Respectfully submitted,
Victor W. Skaggs,
Chairman.

The report with its recommendation was accepted.

L. Harrison North, manager of the publishing house, reported as follows for the Supervisory Committee:

The Supervisory Committee recommends the purchase of a typewriter, a copy holder, and an encyclopedia for the editor's office, the expense chargeable to the Sabbath Recorder.

The recommendation was adopted. The Committee on Conference Program reported as follows:

Your committee has arranged the following program for the Thursday afternoon of Conference, August 23, 1945

President's Address: "Our Work"
Dr. Lavern C. Bassett
Meet the New Editor of the Sabbath Recorder
(K. Duane Hurley)
"The Printed Page and Sabbath Promotion"
Courtland V. Davis
The Man from Macedonia (Leo L. Wright)
Sermon: "Does the Sabbath Mean Much to Seventh Day Baptists?"
Dean Ahva J. C. Bond

Respectfully submitted,
Courtland V. Davis,
Mrs. William M. Stillman,
Herbert C. Van Horn, Chairman.

It was voted that the report be approved.

Frederik J. Bakker, member of the board who has been away from Plainfield on military duty for three years, spoke briefly.

L. Harrison North, manager of the publishing house, presented his annual report.

It was voted that this report be accepted and included as a part of the annual statement to Conference and report to the society, subject to audit and necessary correction.

Herbert C. Van Horn, corresponding secretary, presented a proposed preface to the annual statement to Conference and report to the society and his annual report.

It was voted that the preface and report be accepted and included as parts of the annual statement to Conference and report to the society.

Mrs. William M. Stillman, assistant treasurer, presented the treasurer's annual report.

It was voted that the report be accepted and included as a part of the annual statement to Conference and report to the society.

It was voted that when the report of the board's representative for Ecumenical Sabbath Promotion is received, it be included as a part of the annual statement to Conference and report to the society.

The secretary read the following communication:

To the Board of Trustees of the American Sabbath Tract Society:

Your president would like to present to you at this time his resignation as president of the board, the same to take effect and be presented at the annual meeting of the corporation, September 16, 1945.

Your president is aware that this office can only be filled at the corporate meeting. But in order that the Nominating Committee and members may have a definite list to present to Conference, he is presenting his resignation at this time.

Dr. L. C. Bassett.

July 8, 1945.

The Nominating Committee of the corporation presented informally a proposed report to be presented to the society at its annual meeting.

General discussion followed.

The minutes were read and approved.

The board was led in prayer by Rev. Herbert C. Van Horn.

Adjournment.

Lavern C. Bassett,
President,
Courtland V. Davis,
Recording Secretary.

Christian Education

Rev. Harley Sutton, Alfred Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

CAMP POTATO

Camp Potato is the name of the Western Association camp for this year. There was the largest enrollment of any year since the association has had camps. There were fifty-two campers.

One camper, Miss Jean Davis from Plainfield, N. J., was a visiting camper and writes about the camp as follows:

"As a whole, I think that Camp Potato was great. I enjoyed myself immensely. We had lots of clean fun and good fellowship with each other there. The flag-raising and morning devotions started the day off right, and breakfast topped it off. The two classes by Dean Bond and Rev. Albert Rogers were very well taught. They were taught interestingly and clearly.

"The chapel service every day was helpful and the flannelgraph proved popular too.

The chapel itself was lovely, especially after it was closed in by the evergreens.

"The games at campfire were fun, and I liked the singing very much, especially the spirituals. It created an atmosphere of friendliness that nothing else could do.

"The baseball, volley ball, and hikes in the afternoon gave us plenty of exercise.

"I feel sure that camp was an infinite help to many who were there."

Lola Mae Sutton of Alfred Station was asked by Director Rex Zwiebel to write a summary of the camp. She writes as follows:

"I just got back from Camp Potato. This camp was held for the young people of the Western Association from the ages ten to eighteen years. It is called Camp Potato because it is owned by a Potato growers association. It is near Coudersport, Pa.

"We were divided into two groups: the younger ones from age ten to thirteen were

in one group and the older ones from fourteen to eighteen years of age were in another. There were two classes for each group. The classes for the younger group were "Great Christian Men," taught by Aunt Lina Drake of Shinglehouse, Pa., and a member of the Richburg Church; and "Jesus' Ideals of Living," taught by Uncle Charlie Bond from Little Genesee, N. Y. The classes for the older group were "The Church at Work," by Grandpa Bond (Dean A. J. C. Bond), of Alfred, N. Y., and "Worship," by Uncle Al Rogers of Alfred Station.

"We had chapel every morning between the two class periods. Different members of the staff took turns conducting chapel. Every morning before breakfast we had an alone hour when we read our Bibles.

"In the afternoons we had directed recreation. After dinner all those who wanted to sing went to choir practice while the rest wrote cards to someone who had attended Lewis Camp. We went swimming one afternoon and went on hikes in the woods. In the evening after supper we had vespers. Grandpa Bond gave us talks on Seventh Day Baptist Sacraments. After vesper we had campfire. For this we were divided into four groups and each had an Indian name. Each night the different tribes had charge of the program. Uncle Al led us in singing.

"On Friday night we had a consecration service. Each one of us threw in the fire one of our bad faults, the name of which was written on a piece of paper. It was very impressive. After this service we sang spirituals while Aunt Reva Stearns played the piano.

"On Sabbath morning everyone was up at eight and had breakfast. After breakfast we got ready for church. Uncle Al conducted the service and Grandpa Bond gave the sermon. The camp choir sang. In the afternoon we had Sabbath school led by Uncle Rex Zwiebel.

"After supper on Sabbath we had an amateur night. Then we played games and roasted peanuts.

"Sunday morning we did the cleaning up and went home. I certainly hope that there will be Seventh Day Baptist camp next year. I had a wonderful time and think it was very worth while."

That friendly touch which was evidenced by the titles given the staff members shows that Camp Potato was a truly friendly camp,

and from the letters it is also evident that the campers were busy and that they enjoyed it very much. H. S.

NORTH LOUP CAMP

On the bank of the North Loup River about seven miles from the village of North Loup, Neb., the young people enjoyed a six-day camp. Reports of this camp will appear later, but it should be said that the loyal people of the church worked hard to provide the food and equipment necessary to have a successful camp.

Pastor Ehret, Miss Marcia Rood, and Miss Marion Maxson were on the staff. Miss Rood was in charge of a program given at the church on the night after the Sabbath, August 11. At this time the young people who had attended the Boulder camp and those who had been at the local camp gave reports and sang some of the songs learned at camp.

Miss Bonnie Babcock was voted the best all-around camper of the girls, and Russell Clement for the boys.

I was truly proud of the splendid group of young Seventh Day Baptists with whom I worked at Lewis Camp, Boulder Camp, and the North Loup Camp. I would have had every right to say the same of all the other groups. We are indeed proud of these fine young people. H. S.

SABBATH SCHOOL MEETINGS

On Friday night, August 3, it was my privilege to meet with others in the Denver church for the purpose of discussing Sabbath school work, and to explain the work of the board. There was good attendance and interest. The superintendent, Mr. Hansen, asked a number of very practical questions about his work, which is new to him. Teachers purchased books, and asked many questions.

During the Sabbath school hour on Sabbath day, August 4, I was given a chance to conduct a forum on the work of the board and Christian education. This was the quarterly meeting of the Denver and Boulder churches at Boulder, so there was an opportunity to present our work to a large number of the members of these churches.

A meeting of the Boulder Sabbath school teachers and officers was held Thursday night, August 2, at the parsonage. There

was a good percentage of teachers present; they were very much interested in plans for a better school.

An afternoon meeting of Sabbath school teachers, officers, parents, and others interested, was held at North Loup Sabbath, August 11. After a general presentation of the work of the board and Sabbath school work, the teachers and officers remained for a long time to look over materials and discuss their plans and problems. Mr. George Clement is the new superintendent and is a real progressive worker. He has organized a Sabbath school council which has met and mapped out plans which will be followed out one item at a time. There will be some real accomplishments made by this Sabbath school during the next year.

MORTGAGE BURNING CEREMONY

There is something educational and inspirational both in attending a program such as it was my privilege to attend at North Loup Sunday night, August 12. For a great many years the church had been working to pay the debt incurred by the rebuilding of the church after the fire, and also building a new parsonage. A special debt-raising campaign began in earnest in January of this year. A special committee went to work. Letters were written to all the nonresident members, and there were many plans followed to keep the matter before the people. There was a thermometer which showed the progress being made in the campaign. Over \$2,000 in cash was raised before July 1, 1945.

A special program which included a look into the past as reported by two of the members, letters from Rev. and Mrs. G. B. Shaw, a paper prepared by Mrs. Ehret, a special candlelighting service, and other features, was held at the church Sunday night, August 12. The climax of the program was the burning of the mortgages, and in a number of ways the challenge of building for the future was presented.

The past of the North Loup Church has been a glorious one. The outlook for the future is also glorious. There are plans under way for a more aggressive program by the Sabbath school, plans for future camps for the young people, and the possibility now of doing more in the field of helping with missionary work, since there is no longer a local debt to consider. It was my privilege

to congratulate the Church on behalf of the Memorial Board, and the denomination as a whole. I would here state my personal congratulations to these loyal Seventh Day Baptists, and to pray that God's richest blessings be with them in the future, that the North Loup Church of the present and the future may make a wonderful contribution to the work of God's kingdom. H. S.

HISTORICAL SOCIETY

Rev. Simeon Babcock: an Autobiography

(Concluded)

Some time after this, John Patterson, the minister before mentioned, paid us a visit and organized a little church named Little Bethel; with this church, father, myself with others which had not belonged to any church, and a number of the first day order who had embraced the Sabbath, joined the little band. And J. Patterson leaving us, we were destitute of a minister; and in a few years it went down by immergration;—some to Va., and some located in the vicinity of North Hampton.

There I, with others, endeavored to worship God on the Sabbath-day in prayer and praise and formed ourselves into a kind of organization in covenant relations, held meetings of business. While thus circumstanced, Elder L. A. Davis, then of Va., was by the Missionary Society sent to Ohio and Indiana on a mission—who found us as above described, and whose labors were blessed; some five or six through his labors were led to embrace religion, were baptized and were added to the church that was organized.

Some time after this, the church gave me a call to improve my gifts in trying to preach, which was a great undertaking for one so poorly qualified; I not having an education farther than to read and write and a little in figures;—no school books but Thomas Dillworth's spelling book, the New Testament and Bible to read; and could spend but very little time from home, having a farm to improve and provisions to raise for our sustenance. But it seemed necessary that some one should take the place, so I consented to try, having some impressions in that direction; through much weakness I undertook the work. What good may have resulted from labors performed by me in that line, if any, I can not tell. I have had great trials to undergo without and within, yet have had

happy seasons in the work, have spent much time visiting and in trying to preach the word, without money and without price.

In accordance with the wish of the church*, in A.D., 1827, the 4th of June;—I was set apart to the ministry by prayer and laying on of hands by Eld. L. A. Davis and Deacon Samuel Lippincott.

This church prospered for some time and increased in membership by baptism, and by letters from others immigrating from Va. joining the little band. In course of time, the temperance question came up and caused a separation in the church. The party in favor of the temperance reformation left the meeting house and church records to the opposite party and formed themselves into a church on temperance principles. Elder L. A. Davis, Davis Loofboro, and myself were among those that went to the new organization.

The new church took the name of North Hampton. From this time a revival commenced, the largest and longest I ever witnessed; the most of the old church came over and joined the new. Soon after this, a number bought land in Jackson Township, Shelby County, and commenced a settlement, and in a short time a church was organized, and then one at Port Jefferson, and one at Stokes not long after. After which, with the church at North Hampton, they have long since gone down by emigration; all but the church at Jackson, which is now enjoying a precious revival at this date,—Feb. 25, A.D. 1864.

I shall next proceed to give some account of my own family concerns. I before mentioned my union with Charity Maxson, of our two children and that one of them, who lived, was two years old when we came to Ohio. Since then she gave birth to nine more, and of the eleven, we raised only three. Jesse, the oldest, has been married three times;—by his wife Amelia Sayre he had two children, one lived, a girl, married a man named Furrow, has a large family. His second wife was Mary Forsythe, daughter of Deacon Forsythe, by whom he had three children, only one lived to grow up, and he is in the army. His 3rd wife has three children.

My child Gean was the third; married Joseph Furrow, had nine children, four of

* The Mad River Church.

them married and have children. My youngest, that lived, was a son named Maxson, who married a woman by the name of Phiotheta Davis, daughter of James and Elizabeth;—had five children,—raised two.

My wife died October 26th, 1835, after having suffered several years with consumption,—and then past smoothly over the river to the land of rest, to meet her reward. My second wife was Elizabeth D. Stout, Milton Stouts widow, and daughter of Moses Hoffman, at Lost Creek, Va.—with whom I now live. We were married March 16th, A.D. 1837. She had three children by her first husband:—Elizabeth P., Moses H., and Hezekiah M. After we were married she gave birth to three children, viz., Elizabeth Martha, Simeon H. and Milton Stout. Elizabeth M. is married to Curtis Lippincott, son of Samuel Lippincott;—has one girl and two boys. Simeon H. married Elizabeth, daughter of Valentine McCormick, has had two children, both dead. Milton is away to get an education.

And now with a grateful heart I can say the Lord has been very good to me; have been blest with a good constitution to endure labor and fatigue in a good degree. In good health, kind companions, obedient children, whom I believe are aiming for the land of repose—the heavenly Canaan—at least most of them; and hope they all will make that their aim. God be praised for his goodness to his unworthy servant.

Simeon Babcock.

* * *

Mr. Charles Henry Greene says that at the time the manuscript of the foregoing was sent him, another similar manuscript, "containing but twelve pages of practically the same matter, but not so detailed. Of this I shall make only a very few brief extracts."

These extracts are as follows:

Of Salem's settlement, "Them that had land moved on it. But while staying here, we were put to it to get our living, having to fetch it from a distance of twelve or fifteen miles, on pack horse, through the wilderness. . . . After staying here (at Salem) my father moved on his farm in the year 1795, where he lived till 1806. From thence moved to Ohio. I was then 22 years old. . . . I came to Ohio the same fall, lived some two years in Warren County, near Lebanon;—from thence we moved to Green County, where father had bought land on

Mad River bottom; he lived here till he died in 1820. Here were several families of Seventh-day people. . . . Simeon married Elizabeth McCormick, have had three children, one living. . . . I was born September 13, 1784. At the age of about 25 years I made a profession of religion, was a member of the church above mentioned (Mad River). . . . From here (North Hampton) a number

moved some thirty miles to Jackson Township;—and another church was organized. . . . Of this church (North Hampton) I was chosen at its constitution and remained its pastor till some five or six years past."

This one was written in the year 1865. A true copy; copied by me this 12th day of August, A.D. 1894, at Alfred, N. Y.

Chas. H. Greene.

Children's Page

Mrs. Walter L. Greene, Andover, N. Y.

STORY OF KIPPIE BROOKS

(Concluded)

Pastor Loofboro has a little dog named Scamp. They are frequent visitors in our home, as Scamp goes walking with his master. My, how he would like to scrap, but my mistress is teaching me to be a gentleman to callers. I really believe that he has been a bit afraid of me, for one day Scamp came in with Mrs. Loofboro. As soon as she sat down he jumped up and crawled in under her coat and kept peeking out at me. He felt well protected under her coat.

The other dogs in the neighborhood soon found that if they minded their own business, I would mine; so we have no trouble at all.

Believe it or not, there is another of my kind with whom I am not friendly. She is just plain ill tempered; definitely an unfriendly neighbor.

One night I went up a tree to get out of her way. She did not take the hint to go home, so there I stayed until about three in the morning. I was cold, I was little, and up so high, with not enough confidence in my ability to get down from such a height, that I just had to stay there. My master got a ladder and climbed up to get me. I learned to stay away from that feline friend, thus maintaining the name I have of being a gentleman.

I gradually found myself a friend in need, as so many of the neighbors had rats and mice. They say that I am doing a real praiseworthy job of ridding them of the pests. One neighbor takes me into the house to pet me, and then I go to see his wife who is an invalid. So you see that I have made a place for myself in the neighborhood, by being friendly.

Everyone knows that it is an instinct of cats to hunt for fresh meat. We often catch birds for that reason. It is the policy of my family to respect other people's desire to protect their feathered friends; so when I began catching the birds, my mistress decided that instinct is greater than human protest. Rather than punish me, she tied me up with a long rope, thus allowing me freedom to roam around the yard. You see, it is the little birds that I like best. After they had flown from the nest I was set free.

My mistress made the remark the other day that she believed the problem of carrying milk for me while traveling was solved, as one of my pet joys is to drink milk from a bottle with a nipple on it.

Eleanor often says, "Come on Kippie, let's take a walk." So off we go. When she goes to the store, I gladly go with her, but only just so far and no more. That feline friend lives there. I sit by the roadside at a safe distance away and cry loudly until she starts back.

When cold weather came on, I found myself quite miserable, sitting outside, unheard by those who were sitting cosily inside where it was comfortable. Again I had to put on my thinking cap.

By the door is a croquet set which is beneath the doorbell. I discovered that by climbing on the croquet set I could hit the bell with my paw and make a noise such as I have heard when Mistress went to the door to admit callers. She called, "Come in," and no one entered. So, thinking it a stranger she went to the door, and to her amazement, there I sat, cocking my head at her.

It seems that all this time not much has been said about my name. It is Goldie, but

Master nicknamed me Kippie. I go by that name now. It's just as well, for there is a dog in our village called Goldie. By the way, this dog came into our house one day and roamed all around, ate up my food, and made herself at home. I remembered what Mistress had said about being a gentleman and let her alone. But I do have an instinct peculiar to the feline species, and that is a particular dislike for the canine. However, we never have any trouble, as old Goldie is a friendly creature and doesn't mind me. When she got ready to go home, I stuck my paw out from under the piano and batted her on the left flank as a farewell tag, as if saying, "Last tag."

The things mentioned in this story of the three years of my life are just the unusual happenings, but I do the usual things that any other cat might do. I have been told by those who do not care for cats, that I am just a cat, but my family has given me a chance to be more than just an ordinary cat by giving me the privilege of living in a Christian family. It helps one to live without fear and enables one to think clearly. That is why my intellect is above that of other cats. I wish that every cat could have the opportunity that I have had, to be taught and loved as I have been.

The End.

It was fun to write the Story of Kippie, and it means a lot to us to have it as a story. We loved him a lot and maybe were a bit foolish over him.

Contrary to what is usually said of cats, and that is, "Cats do not return love the way dogs do," we have found that they do. Reject the idea, for we can prove it.

Right now Goldie's mother lies just as close to my pen hand as she possibly can get, blissfully sleeping. The little fellow is asleep on the overstuffed chair arm.

Sincerely,

Mary S. Brooks.

Waterford, Conn.

Dear Mrs. Brooks :

I agree with you that cats do return love as much as dogs do. We can prove it, too, by our cat Skeezics, whom we had nearly fifteen years and still miss. As you probably know, he also was yellow and white. I am sure the children and many grownups

will enjoy reading Kippie's story. Thank you for letting us read it.

Sincerely yours,

Mizpah S. Greene.

OUR GOVERNMENT AND RELIGIOUS LIBERTY

By Albyn Mackintosh

Recent articles on religious liberty and the need for taking an interest in our government are timely, for today as never before since our Constitution was written we face the possibility of seeing democracy disappear in America.

As a nation we have grown powerful amongst world powers, and power in any man's or nation's hands is dangerous. We can see an outstanding example of that danger today in the attempt of military forces to force peacetime military conscription as a permanent program. A military program teaches blind obedience as a general obligation. This is the antithesis of training for democratic effectiveness, and a large portion of our forefathers came to this country to escape the evils of just such a system.

At the time when our government was first founded a group of Baptists in Virginia were much concerned in regard to their liberty of conscience and wrote to George Washington concerning the matter. He replied: "... If I could have entertained the slightest apprehension that the Constitution framed by the Convention where I had the honor to preside might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. For, you doubtless remember, I have often expressed my sentiments that any man, conducting himself as a good citizen and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience. ..." (A History of Baptist Churches in the United States, by A. H. Newman.)

It is good today to see the churches taking a stand against peacetime conscription and we trust every individual member will audibly express himself in this regard.

The program of Jesus Christ is built on the principle of love, not force. We must obey God rather than man. Love is the fulfilling of the law of God. Force either impairs the will or causes it to revolt. The call of Jesus Christ is not to train any army to rule the world by force but, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matthew 28: 19, 20. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy

neighbour as thyself. On these two commandments hang all the law and the prophets." Matthew 22: 37-40.

How happy is he born or taught
Who serveth not another's will,
Whose armor is his honest thought,
And simple truth his highest skill;

Whose passions not his masters are;
Whose soul is still prepared for death;
Not tied unto the world with care
Or public fame or private breath;

Who to God doth late and early pray
More of His grace than goods to lend,
And walks with man from day to day,
As with a brother and a friend!

This man is freed from servile bands
Of hope to rise, or fear to fall;
Lord of himself, though not of lands,
And having nothing, yet hath all.

Poem by Woton.

Los Angeles, Calif.

Our Pulpit

BELIEVING THOMAS

By Rev. Charles H. Bond

Text: "My Lord and my God."

There is no doubt but what "Doubting Thomas" doubted. If there had not been some basis for such a belief, the name would not have followed him down through the ages. But when we simply know of the apostle Thomas as a doubter, we do not know him, neither do we know the Scripture.

The name Thomas is used only a few times in the Bible. The name appears in Matthew, Mark, Luke, and Acts with the list of apostles; but the name tells us little about the real character of the man. John, the disciple whom Jesus loved, tells us all we know about Thomas. This is contained in four sayings, and only once is he shown as a doubter.

1. Thomas - the Faithful

The first saying of Thomas is in connection with the death of Lazarus. Jesus and his disciples had just left Judea for fear of the Jews. They had crossed the Jordan to the place where John used to baptize, and were teaching when word came that Lazarus was very sick. Lazarus was the brother of Mary

and Martha, and this family which had grown so close to Jesus lived in Bethany of Judea. It is not far from Jerusalem. Jesus did not hurry back to Bethany upon hearing the word. Two days passed before he announced to his disciples his intention of going to Judea. They protested at the very idea, saying, "Master, the Jews of late sought to stone thee, and goest thou thither again?" When Jesus persisted, it was Thomas who spoke up. He said, "Let us also go, that we may die with him." These are not the words of a coward or a doubter. He loved Jesus and was determined to stay with him till the end. These are the words of a man who thinks things through and counts the cost. "If he errs in counting the cost too deliberately, at any rate he falls into fewer mistakes than the impulsive Peter. And it is the more creditable to him that, counting the cost so carefully, he makes so brave a decision as this." Thomas was willing to die for Jesus; are we?

2. Thomas - the Spokesman

The second saying of Thomas was spoken in the Upper Room on that last night. Jesus was talking to his disciples, explaining to them that he must go away. "Let not your

heart be troubled; ye believe in God, believe also in me. . . . Whither I go ye know, and the way ye know." But they did not know, they did not understand; and it was Thomas who uttered their ignorance. "Lord, we know not whither thou goest; and how can we know the way?" It is plain to see that more than Thomas did not understand, because Jesus had no sooner finished answering Thomas' question with: "I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also," than Philip said, "Lord, shew us the Father, and it sufficeth us." These words spoken by Thomas are not words of doubt; they simply show the mind of a practical man who is willing to go where he had to go but would like to see the way.

3. Thomas - the Doubter

It is from the third saying of Thomas that he has acquired the name of doubter. Jesus had risen from the dead and had appeared to the disciples, showing them the prints in his hands and in his side. Thomas was not with the disciples at this first meeting when Jesus showed himself to them. Why he was not there we do not know, because the Scriptures are silent. No doubt he would like to have been there. When the disciples told Thomas that they had seen the Lord, he could not believe it any more than the rest did until they had evidence before them. He said, "Except I shall see in his hands the print of the nails, and put my fingers into the print of the nails, and thrust my hand into his side, I will not believe." Hastings says, "With such an expression of determined disbelief to his credit, it is not to be wondered at that Thomas has received the name, Doubting Thomas. Yet these are scarcely the words of a man who doubts habitually. They are rather the determination of a cautious and practical man to make sure that he has evidence enough to go upon. God never refuses any man such evidence."

A few days later Jesus appeared to the disciples again and Thomas was with them. Here Jesus offered him the evidence needed for belief. Thomas was wrong for relying so entirely upon physical proof, but he was rebuked for that. "Because thou hast seen me, thou hast believed [said Jesus]. Blessed are they that have not seen, and yet have believed."

It is to the glory of Thomas that when he did receive evidence, he believed with all his heart, mind, and soul. He needed no more than the Resurrection to prove the divinity of Christ. Here he made the great leap of faith, exclaiming, "My Lord and my God." Here we see Thomas, the believer.

4. Thomas - the Believer

This is the fourth saying of Thomas: "My Lord and my God." Thomas, the doubter, leaves all doubt behind. His expression of belief has gone beyond all the disciples. He has even outstripped Peter's great confession, "Thou art the Christ the Son of the living God." Thomas brings in the personal, "My Lord and my God." Thomas was convinced of that which he had seen all along in Christ's life. I do not need to make any defense for the apostle Thomas. To know him is to know a man of faith—a believer.

It seems to me that Christ, while rebuking Thomas' unbelief, turns and looks into your face and mine and adds the last beatitude: "Blessed are they that have not seen, and yet have believed." He is talking to us. Notice that he does not say, Blessed is a man who without thought or reason believeth in me. Nor does he say, Blessed is the man who without doubt believeth in me. Christ knew men; he knew there would be doubt. There is not one Christian who has not had moments of doubt, doubt about the existence of God, or of Christ and his teachings. These doubts are not harmful: on the contrary, they lead to the highest comprehension of God. It is in these moments of doubt that we really dig down into God's Word and he flows into our lives in a new revealing way. Tennyson says,

"There is more faith in honest doubt,
Believe me, than in half the creeds."

Thomas Mead says, "Thomas only wanted to know that he knew. Is that a sin? If it is, it is a usable sin. Didymus was an asset to the band, a check rein of reason on the capricious emotions of Peter and Zelotes. He is highly usable to us. Many a preacher would be a better preacher were there a liberal sprinkling of doubting Thomases in his pews; many a self-conscious saint would be a better saint were he to understand that frank questioning is far better than untried, dogmatic faith, that it is but part of man's . . . keen, enormous, haunting, never-sated thirst for God."

Don't misunderstand me. Faith is important, and no one would question that it is fundamental in all religions. But questioning which brings forth deep study and reconsecration certainly deepens faith.

The important thing is that in the end we come out with the victory of Thomas. Christ is my Lord, governing all of life; he is my God; I will follow him to the end.

Little Genesee, N. Y.

DENOMINATIONAL "HOOK-UP"

North Loup, Neb.

Six young people went to Boulder, Colo., Sunday, July 22, to attend the youth camp. They were Merna Van Horn, Neva Brannon, Marion Maxson who was in charge of the group, Joe Babcock, Kenneth Clement, and Elma Swensen of Viborg, S. Dak.

North Loup's own camp is scheduled to start Sunday, August 5. The camp will be held on the river near the farm of Deacon Cecil Severence. Marcia Rood is head of the camp committee. Several young folks have announced their intention of going.

The regular monthly socials are a feature of the church fellowship. Mrs. George Maxson is the chairman of the social committee and has arranged her committees for the year. On August 12 the burning of the mortgage for the church and parsonage will be a feature of the social. Plans are being made to make this event one of lasting impression.

Darrell Barber, son of Mr. and Mrs. Dell Barber, has recently received his medical discharge from the Navy and has returned home.

In a beautiful service Sabbath day, July 21, baptism was administered to three: Cpl. Carroll Swensen and his sister, Miss Elma, son and daughter of Timon Swensen of Viborg, S. Dak.; and to Roy Cox of North Loup.

Deacon George Clement, newly elected superintendent of the Sabbath school, is making great plans for the advancement of the school. An advisory committee has been formed and has spent much time in discussion with prospects of action to be taken soon.

The community was saddened by the untimely death of George Gowen a few weeks ago, due to an accident. He is missed by all.

Correspondent.

SOLDIER MEETS DONOR WHOSE BLOOD SAVED HIS LIFE

By Tom M. Olson

The phone rang late one evening at the home of Mrs. Hazel H. Otto, of Alhambra, Calif.

"Mrs. Otto," a voice asked, "did you give a pint of blood to the Red Cross last December 14?"

Mrs. Otto hesitated, recollecting the occasion, and then said: "Yes, as a matter of fact I did. Who is this?"

"This is Capt. Richard Hamilton, public relations officer at the Birmingham General Hospital, at Van Nuys, Calif.," the voice replied over the telephone. "I'm sorry to be calling you so late, but a patient has just arrived here who wants to meet you."

"That pint of blood you gave last December was flown as whole blood to Leyte Island, in the Philippines. A young sergeant lost his leg there as a result of wounds, but your pint of blood saved his life. He wants to thank you, but he leaves early in the morning for the east coast."

Mrs. Otto was stunned. "Why, that's wonderful!" she cried over and over. "Of course I want to see him. It will be a privilege."

An hour later two Americans wept unashamedly. The tears were those of sincere appreciation. Mrs. Otto and Staff Sgt. George T. Bruce, nineteen, of Eastgulf, W. Va., embraced each other and cried.

"I am so grateful I could help," Mrs. Otto said. "It is so little to do for the boys who are fighting for us."

Sgt. Bruce could say nothing.

It is a rare occurrence when a soldier meets the person whose blood saved his life on the battlefield. So rare, in fact, that Sgt. Bruce is probably the first man in the United States to enjoy the privilege.

While the majority of blood donations are mixed for plasma, whole blood goes into individual containers which are labeled with the donor's names. Such was the case with Mrs. Otto's donation, given on her ninth trip to the blood bank.

Just before the bottle containing Mrs. Otto's blood was landed on Leyte, Sgt. Bruce was fighting for his life against terrific odds. He and his squad were on patrol duty when Japs trapped them. Bruce, with two of his buddies, was covering the withdrawal of his group when fifteen slugs hit him in the left leg.

Medical corpsmen carried him to a nearby field hospital, where the leg was amputated. When he regained consciousness after the operation a doctor handed him the tag from a blood container.

"It was this woman's blood which saved your life, son," he said to Sgt. Bruce.

Clutching the tag, the Yank muttered through clenched teeth: "I'm going to keep this. Maybe some day I can thank her for saving my life."

This touching incident made us think of that glorious time when each "soldier of the Cross" will see the world's greatest blood donor face to face to thank him personally for shedding his precious blood, which was the means of his salvation.

The place will not be a hospital, but the Father's house in which are the "many mansions" mentioned by the Lord Jesus Christ, John 14. No one will be speechless there, for all infirmities, afflictions, and imperfections of the flesh shall be past history. All believers shall be "with" and "like" their beloved Lord in that scene of "fulness of joy" and of "pleasures for evermore."

With life's battle fought and won—for we are "more than conquerors through him that loved us"—and with complete deliverance from the world, the flesh, and the devil, it will be a pure delight to heartily thank the glorified and exalted Lord Jesus Christ for giving his precious blood at the place called Calvary, for the remission of our sins.

Our redeemed souls are tuned by the Holy Spirit to praise him now, but what will it be in his own blessed presence to sing: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen!" —Now.

VICTORIOUS LIFE CONFERENCE

By Rev. Lester G. Osborn

"Come ye yourselves apart into a desert place, and rest a while," said the Lord Jesus to his disciples, Mark 6: 31. We did just that, this summer when we attended the Victorious Life Conference for Ministers and Christian workers at Keswick Grove, N. J. From Monday afternoon until Friday morning, in this out-of-the-way place among the pines, beside two small lakes, we did not see

a newspaper nor hear a radio. We had, indeed, "come apart" from the rush and bustle of the world with all its distractions, to be with Christ Jesus.

The day verse for the first session was, "He sought to see Jesus who he was." Luke 19: 3. A new vision of our Lord and Saviour was what we sought, and what we received. On the front of the auditorium in large letters we read, "Where God speaks to hearts." How God did speak to our hearts as his messengers brought us, from the Word of God, pictures of him who is "altogether lovely," and of the victorious life possible for Christians through his grace which "is sufficient."

The theme verse of Keswick, back of the platform in a frame of cedars which fills the whole space, is "To me, to live is Christ." Philippians 1: 21. The secret of victorious living is that "Christ liveth in me," (Galatians 2: 20), God's provision for our attaining the high standard which he requires. The post-conference verse is, "They took knowledge of them, that they had been with Jesus." Acts 4: 13. May God grant that this may be true in the case of this pastor and his wife and of those five others from the Shiloh Church who attended.

Professor Feinberg of Dallas Theological Seminary, a converted Jew, had the Bible study hour, and brought us gems of the gospel from the Old Testament: Isaiah 53, Leviticus 23, Ezekiel, Jonah. His study on "God's Peace Plan" from Zechariah 9: 9, 10 was worth the whole expense of the trip. Robert H. Glover of the China Inland Mission thrilled us with his presentation of the missionary challenge. Miss Emily Grant of Morocco, one of two missionaries in the great city of Casablanca, very earnestly presented the needs of this field, and witnessed to the power of God in her life and service. What a blessing to converse with Harry Stam and his family, from the Belgian Congo. Mr. Stam is a brother to John Stam, who with his wife, Betty, was beheaded by Chinese Communists some years ago. President Robert C. McQuilkin of Columbia Bible College brought the messages on the victorious life—"Good News for Defeated Christians"—and pointed the way to the more abundant life of victory, peace, joy, and power in prayer and service.

Someone has spoken of Keswick as the "nearest place to heaven on earth." How

refreshing it was to have fellowship with people who have had such a vision of the risen Lord that they have found that "the things of earth grow strangely dim, in the light of his glory and grace"; to hear talk of Christ, the Bible, the Christian life almost to the exclusion of everything else, as the natural topic of conversation, and no profanity or suggestive remarks, What a joy to be spared seeing women (and men too) with cigarette-stained fingers and smoke pouring from mouth and nostrils; and to see women dressed modestly, and with a beauty of character showing in their faces which made artificial aids to "beauty" unnecessary, and with an inward peace which keeps up morale without the false help of such things. Truly it was a "preview of heaven," as someone remarked.

In the "Say-so" meeting the last afternoon one pastor in giving his testimony told of trouble in the church he served. One man in particular was a "thorn in the flesh," until he remarked to his wife that the church was not big enough for both of them. He attended the conference at Keswick a few years ago, and went back with a new vision of Christ and a new relation to him. The "trouble" cleared up. He found that the man with a few others had been praying for him. He closed with these words, "If you want to change pastors, pray for them and send them to Keswick."

What a lot for so little money! Only \$6 each for the minister and his wife, and \$9 for the others. Why not plan to attend next year? The eight-day conferences cost more in proportion, but are well worth it. Send to the Victorious Life Testimony, 506 Commonwealth Bldg., Philadelphia 7, Pa., for information. But get your reservations in early. All this year's conferences are filled up now.

Shiloh, N. J.

CHARLES HENRY MERRYWEATHER

By Corliss F. Randolph

American friends of Mr. Charles H. Merryweather, of Holloway, London, England, were shocked by the receipt of a cabled message announcing his death on June 13-14, last, the victim of disease induced by the war. Rather early in the war a German war bomb had fallen near his place of business—a large furniture shop—and demolished its

front. But this was accepted rather philosophically as a misfortune of war, the building repaired and business resumed, normally in so far as war conditions permitted. Well nigh a year ago the home, itself, was seriously damaged by another bomb, but it was still habitable.

Finally, on January 13, last, a German rocket fell near by, about six o'clock in the morning, again damaging the shop and profoundly shocking the entire family, Mr. Merryweather most of all, apparently, and a nervous breakdown ensued. This was much aggravated by wartime restrictions and controls of business. From all this he was unable to rally, and steadily grew worse. His daughter writes:

"I think he died of a broken heart; he just seemed to fade away. He was not confined to bed at all. He was up and about for the whole five months, but there was no rest of soul or mind for him. He seemed to lose interest in everything about him—even the simple things, like the garden, and the birds which he used to love so. He went to bed as usual on Wednesday evening (June 13) about nine o'clock; and, as usual, said good night. Miss Alliston (the housekeeper) found him dead on Thursday morning at a quarter to seven o'clock."

Charles Henry Merryweather, son of Charles Henry Merryweather and Catherine Margaret Dart, his wife, was born July 6, 1868, at Henlow, Bedfordshire, England. In 1894, at St. Mary's Parish Church, Islington, London, he was married to Mary Jane Blades, who died on September 20, 1928. To them were born two sons and three daughters, viz., Catherine Margaret, Charles Henry, Mabel Elizabeth, Grace Amelia, and Stanley George, who are all living but the last named son who died August 31, 1925. Visitors in the home were accustomed to see any and all of the surviving children, either there or at their father's office at the shop. Miss Grace Amelia Merryweather visited in this country some ten years ago. There are five grandchildren, one of whom is adopted.

On Monday, June 25, burial was made in the North London Finchley Cemetery, in the chapel of which was held the funeral service, conducted by Pastor Waller, of Elthorne Road, Hornsey, London, after which the body was laid to rest beside those of his wife and son. Our Mill Yard Church was represented by a wreath of flowers, by the

pastor, Rev. James McGeachy, and by the clerk, George H. Vane, Esq.

American friends who visited Mill Yard Church in the several years immediately preceding the war will remember Mr. Merryweather as the genial, kindly host who was accustomed to entertain the congregation in his near-by home, at No. 8 Tufnell Park Road, after the close of the usual Sabbath service. All sat about the large table in the dining room, made ready for the occasion, where a bounteous luncheon of tea, sandwiches, etc., was served, with a freedom for social life not otherwise provided for the members of the church and congregation.

Following this social hour a brief religious service was conducted by the pastor in an adjoining room ("The Room," as the host was accustomed to call it) fitted up for that purpose, with a small pulpit, a reed organ, with hymn books and chairs. Here, by the way, it was that our beloved Dr. L. R. Conradi preached to an English-speaking congregation for the last time. Here, regularly, on Thursday evening, an assembled company of Mr. Merryweather's friends and acquaintances met to listen to a sermon, perhaps by some retired minister whose acquaintance he had chanced to make.

Early in life, finding himself obliged to rely upon his own resources, he came to London to make his way in the world, and that to such good purpose that at the age of twenty-seven, in 1895, he established a prosperous household furniture business, specializing in antique furniture, though dealing heavily in modern stock. For a full half century these were his business interests—to the end of his life.

His naturally kindly nature and his earlier personal experiences made him keenly sensitive to the needs of the less fortunate; and the homeless and the friendless were constantly cared for in his home. The sick were nursed, the dying ministered unto, and the dead buried.

He possessed a marked love of nature, trees, gardens, flowers, and birds. His last portrait—a small snapshot—shows him in St. James Park with a pigeon perched on his outstretched hand.

Though not a member of any church, and by no means dogmatic, he was a deeply religious man. His sympathies were largely with the Strict Baptists, to whose treasuries he was a generous giver, and especially to

that of the Clifton Chapel up in Bedfordshire, near his early home. The outstanding event in the life of this congregation is the autumn festival of Harvest Home, which he was accustomed to attend, often taking a bus load of friends with him from London. Here it may be noted that he was a regular subscriber to the Sabbath Recorder, and faithfully read it.

Mr. Merryweather cast his life on a lofty plane and, whether in the business world in which he was conspicuously successful, whether in other relations with his fellow men, whether in his relation to his Maker and the common Father of us all, he lived on that plane to the end. He is missed, sadly missed, by all who knew him. The place which he filled in their hearts is an aching void—and none else can fill it.

Obituary

Kenyon. — LeRoy Aden, son of Rev. George P. and Mary Burdick Kenyon, was born on January 8, 1881, at Dodges Creek, N. Y., and died at his home on Crandall Hill, August 5, 1945.

On April 17, 1912, he married Lillie Randall, to which union were born three sons: Earl, Leonard, and Paul. He was a member of the First Hebron Seventh Day Baptist Church and served as deacon until failing health caused his retirement.

He is survived by his wife, his sons, his mother, and two sisters, Mrs. Esther Reed and Mrs. Mary Foster.

Following prayer at home, services were held in the First Hebron church with Pastor Rex E. Zwiebel officiating.

R. E. Z.

Merryweather. — Charles Henry Merryweather died at his home at No. 8 Tufnell Park Road, Holloway, London, England, June 13-14, 1945. See a more complete notice elsewhere in this issue of the Sabbath Recorder. C. F. R.

Correction. — In the obituary of Mrs. Emma Davis in the Recorder of August 6, there was an unfortunate omission. The list of children should be: Karl R., Kenneth B., Stanley F., Henry C., Mrs. Lucille Pierce, Mrs. Pauline Smith. (The name of Henry was omitted.)

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c.

Cash must accompany each advertisement.

WATCHMAN! WHAT OF THE NIGHT? — Service in the Lord's vineyard is very remunerative. All helps and supplies are FREE. Pastors of churches are requested to help YOU become a Missionary Evangelist. Write Des Moines Bible College, 7 7th St., Des Moines, Iowa. 8-20-2t

The Sabbath Recorder

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No. 10



Perley B. Hurley, President

Seventh Day Baptist General Conference

(Re-elected to serve another Conference year.)

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