THE SABBATH RECORDER

without a preacher? And how shall they preach except they be sent ministry and an educated lay membership. I recall the days when I was in college here at Salem and was preparing to go to the Middle Island church to preach. I was told, "Don't think that you are called upon to preach 'down' to those folks. About half of your congregation will have college degrees after their names." And so it is in most of our churches, though not perhaps in so great proportion. We are an educated and an educating people.

We believe that God gave us our minds to use and to improve. We believe that God reveals himself to his people not through some fanatical zealot, but rather through the rational working of a healthy mind when it is keenest and most alert and best trained.

If we should falter in our generation and day and let our heritage in the field of education be squandered and lost, we would receive the unmitigated scorn and blame of our children's children. Many of us have received our education through the field of education be squandered and lost, we would receive the unmitigated scorn and blame of our children's children. Many of us have received our education through the schools and by encouraging our youth to make a thorough preparation for their life work. We are an educated people. This is our heritage. Let us keep it so.

In many respects the passing on of a rich heritage is a spiritual matter. One must appreciate the value of the jewel. One must realize the price with which it was bought and the value it will be to the future.

An effort has been made to show what is implied in a "return to the land of our fathers to possess it." In a spiritual sense it means recapitulating the old evangelistic zeal of our fathers in promulgating the Sabbath truth, in promoting home and foreign missions, and in the field of education to carry forward the work of our fathers. What can you and I do as individuals? We can support these enterprises as never before. In the losing of our lives in whole-hearted service we can find a deep joy and satisfaction in that we are walking in the steps of our fathers—a sense of continuity and oneness with them will be ours. That which they built with sacrificial service shall be our foundation and our guide, as we build today.

This is no day for a hesitant, discouraged church. Rather, it is the day for a vigorous presentation of old truths made new—the jewel of great price in a new setting.

As we have looked to the past we have been thrilled by the marvelous heritage which is ours. But we may not dwell too long upon the past. Lot's wife looked back and turned to salt: Let any church or denomination beware that dwells too long upon the past and does not gird itself to meet the present and the future. "Spare not, lengthen thy cords and strengthen thy stakes," said Isaiah. "Speak to my people that they go forward," was the word of God to the Israelites facing the Red Sea. And the water did not open until they started forward. God required an initial act of faith on their part. And he still requires that initial act of faith from individuals, churches—yes, and from denominations.

Let us make our plans to go forward at this very Conference. Open doors often close unless they are entered at once. Let us expect great things of God and prepare to receive them. The world needs the Church and its message of the Christ and his sacrificial love as never before. The world needs and will welcome the Baptist principle of the separation of church and state as never before. The world needs a Sabbath built upon the enduring foundation of the Word of God as never before. Surely, like Queen Esther of old, we came to the kingdom for such a time as this. Fully mindful of our wonderful heritage, we will go forward to meet this new day.

Is this a time, O Church of Christ, to sound retreats? To arm with weapons crude and blunt? The men and women who have been the brunt Of sin's fierce strife, and nobly held their ground? Is this a time to halt, when all started forward, Horizons lift, and destinies confront?

Nay, rather, strengthen stakes and lengthen cords, Enlarge your plans and goals, O thou elect, And to the kingdom come for such an hour, The earth and all its fullness is the Lord's; Great things attended for him, great things expect, Whose love eternal is, whose power sublime.

—Author unknown.
The Sabbath Recorder

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Editorials

IN HIS NAME

A friend writes of being distressed by a broadcast in which a radio speaker discouraged, apparently as outmoded, the use of the phrase, "in Jesus' name." Reproducing the friend's quotation as nearly as the record recalls it, the writer admits she has some superstition about the name of Jesus in prayer. They feel that they must ask in his name to have their prayers answered. That they have a better chance of being heard and their prayers answered if they close or open their prayer by saying, 'in Jesus' name,' or some equivalent phrase.

It seems to the friend that the radio speaker was undermining faith and discounting Christ's own words as recorded in John 14:13, 14 and 16:23, 24, 25.

Yes, Jesus does very definitely instruct and encourage his disciples that prayer in his name will be answered. Perhaps the radio speaker did not clearly state his case. It is unwise, perhaps, to charge him with carelessness.

MORE ABOUT THE CHAPLAINCY

Basic requirements for army chaplains have been announced. The age limit has been advanced to fifty years, and a Bachelor of Divinity degree is no longer required. The new educational requirements do specify a bache lor's degree from an accredited college, and personal qualifications, on which cards and recommended by the commission. The corresponding secretary of the Tract Society purchased one hundred of these cards and sent them to the Editor of The Sabbath Recorder. Few pastors sent for any. They can be secured at this office at two cents each.

CHRISTMAS BOOKS

Sabbath Recorder readers interested in good books for the holidays will be interested in some of the offerings of the John C. Win ton Company. The Mare's Boy, by Frank Price, is a tale of an orphan, struggling to make a living in a West Virginia community. It deals with the injustice of other men. Interesting characters, good and bad, enter the story, and thrilling situations hold one to the book to its close. Beautiful binding, 274 pages, $2. The author is described as surveyor for the Byrd Antarctic Expedition. With him, hardship, danger and romance are the spice of life. It is the very essence of which is packed in "Spike of Swift River."

Walter De La Mare's "Gunsmith's Boy," takes the reader back to the summerless year 1816, sometimes spoken of as eighteen-hundred-and-starved-to-death, when the pioneers up-state in New York between Lake Champlain and Lake George faced famine and were driven to dig roots, boil bark, plunder the hidden stores of the squirrels, or starve to death.

A homeless boy, Seth Ellis, far in the wilds, failing to find his uncle, fortunately finds a home with the famous gunsmith, Gamaliel Reed, whose craft meets the pressing needs of the time. The story has to do with the boy, the gunsmith, and the neighbors of the little settlement of Cold Brook. The village was hardest hit of all the settlements stringing northward from Albany, being the northernmost from that city where the grain ships came.

The only resource of the people when crops failed and seed rotted in the ground was "Garn's Mahogany guns," a manner of trade, the home church with its pastor on the other hand, and his army or navy pastor on the other. Our own pastors have apparently not given this matter the attention it deserves. Last year the corresponding secretary of the Tract Society purchased one hundred of these cards and sent them to the Editor of The Sabbath Recorder. Few pastors sent for any. They can be secured at this office at two cents each.
Dearest Father, help us to live each day so that we will be fit, in mind, spirit and body, to join the saints above. In Jesus' name. Amen.

Monday, November 2

"Every good gift and every perfect gift is from above, and cometh down from the Father." James 1:17.

November is a month of miscellany. A month of changeable weather, gray days, and towering skies. November is the month of giving. November is the month of taking stock of the year gone past, a month of thankfulness. I have read with interest lately, several books by Della Thompson Lutes. I enjoy their homeliness, and especially do I enjoy the chapters telling of the preparations made for the winter, the full cellars, the warm stables, the bright tables. God gave us November to take stock of our worldly goods. Then in the quiet of the gray sky we see him as an all-wise Father who gives good gifts to his children.

Dear Father, we thank thee for thy wonderful goodness. Amen.

Tuesday, November 3

"Render unto Caesar the things that are Caesar's." Matthew 22:21.

In our states today we go to vote. Many of you in the other states will do the same. I can remember, not so long ago, when it was thought amiss for a Christian to go to the polls. Much worse was it considered for a Christian to dabble in politics. It is partly our own fault that politics have been deprived of its nobler parts. Ever since our forefathers, who fled from religious persecution in England, landed in the New World, we have always remembered that the things of the State are not ours to be cast aside. This is the day that we can do this, without blemish. Amen.

Dear Father, we thank thee for thy loving care. Amen.

Wednesday, November 4

"But I was free born." Acts 22:28.

Read the entire story of Paul and his jailer. I have told it to little folks many times. Their eyes glitter when they hear the story. We need to make friends of people of all ages. We need to be patient and kind. We need to be willing to work hard. We need to pray. Then tell them, suppose you were stood up before people and you had to stand up and say, "I was born a Seventh Day Baptist? Sometimes I wonder what all the Saints in the day will think when they come to us. I remember once a little Chinese girl who spoke at a young people's meeting. "You are from Nebraska or Virginia or South Carolina," I said, "but I, and here she held her head high, "I am from China." I was born free." And so were you and you and me, and we still stand upon it if we knew that it would mean the worst sort of poverty. I wonder.

Father, keep us ever true to thee. In thy Son's name. Amen.

Thursday, November 5

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without thy Father." Matthew 10:29.

Our little wren house is empty. It may not be inhabited next spring, and all because of a tragedy which happened last August. One day we heard plaintive chirp'ing. We thought that it was simply the little wrens who were being forced from the nest. The next day the birdlings still cried. But we saw the bustling mother and the proud father had been killed, probably by a cruel cat. We tried to care for the babies, but we were not wise in bird lore, and so they gave up the struggle. In these sad times, with fear all about us, let us always remember that not even a wren can be left bereft but that our heavenly Father knows.

Dear Father, we thank thee for thy loving care. Amen.

Friday, November 6

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed." 2 Timothy 2:15.

The day of preparation. I shall long remember the Fridays at home. The bread was baked, the beans put to soak, pies or cookies made, clean clothes put out, and floors and furniture polished. Most of us carry into our own homes the same plan. It is rather nice to come to the end of a Friday and look about to "I," and work good. As practical Christians, our little task, dishes or ironing or plowing or writing, shows to those about us our honesty and our ability. Are we a useful member of this family? And do our Fridays put us in a proper frame for our Sabbaths?

God, the Father of our Lord Jesus Christ, who gave us life and immortality through the good news that was preached to us. Amen.
Christiansity was planted in China three times before the dawn of modern missions. But every time it became extinct through the errors of those who would foster it. Churches in the homeland die by the thousands. In most cases, if not in all, this can be attributed to the influence of Chinese pagan people. There are few, if any, churches that would grow weaker, decade after decade, to compose them, and often times it is the leaders who are most to blame.

While it may be true that it is impossible for finite beings to live without imperfections in the things they undertake, yet this fact, if it is a fact, does not justify them in sitting down without any effort to lessen the number of mistakes or in selecting denominational enterprises, and in all Christian work.

A few years past, in writing regarding an appalling railroad accident, Lyman Abbott said, "So long as man remains finite there will be railroad accidents, but railroads should exhaust every resource to reduce accidents to the minimum." It may be that in missions and enterprises, and in all Christian work, we can lessen the number of mistakes as long as Christians are imperfect beings, but for the sake of Christ and the lost world, these blunders should be reduced to a minimum. It is wrong to justify any and every imperfection in our work on the ground that it is human to err and we are human. When we have caused all the mistakes we can avoid, then we can "excuse" ourselves because of finiteness. Till then it is Christian humbly to acknowledge wherein we have failed and seek the Father's forgiveness. He will forgive us if we sincerely resolve to do our best.

If we are to reduce our mistakes to the least possible in number, and influence, we must give our attention to this matter; we must be on our guard; we must do as Abe Lincoln so often enjoined upon the disciples, namely, watch. There are many things to be considered in this connection besides finiteness. Sometimes we blunder because we do not inform ourselves regarding missions, church affairs, and denominational work; or the cause of our errors may be negligence, or a determination to have our own ways, or an unwillingness to counsel with other Christian workers, or a lack of enthusiasm, or a neglect to seek guidance of the Holy Spirit. This list of causes may be extended indefinitely; but the fact that these paragraphs would emphasize that it is ours for Christ's sake to reduce our mistakes in the missions and all Christian work to a minimum. W. L. B.

**DIAGRAM FROM DOCTOR GRACE I. CRANDALL**

This radiogram from Dr. Grace I. Crandall came to her sister, Mrs. G. L. Hutchins, North Loup, Neb. It was not dated, but was received the fore part of October.

"DEAR SISTER, I AM SAFE AND MUCH BETTER. AM UP IN BED 290 TIMES, WEAK ABOUT HOUSE, AND EAT MORE THINGS. I WAS GLAD TO RECEIVE YOURS AND OTHER LETTERS. AIR MAIL GETS THROUGH, THOUGH SLOW. SEND WORD. SENDING YOUR LOVING LOVE, DR. GRACE CRANDALL, CHANGTSUN, LICHWAN, KIANGSI, CHINA."

[The North Loup Loyalist of Oct. 15 reports: "This message was transmitted by the Chinese International Broadcasting Station KGNY of Chungking, China, on October 3, and relayed by Dr. Charles E. Stuart who operates a listening post for the republic of China at Ventura, Calif. Stuart has no way of relaying replies from this country to China."—Editor.]

**"LEAD US"**

This is the prominent petition in the model prayer given the disciples. If sincere, its recitation implies willingness to be led and pledge to follow. And we do not, as some think we should, "not into" is out of—away from; the real meaning to us, is, when tempted, lead us, delivering us from evil. Do we, often, first try our own way? What do you think? Do we expect him to lead us? Are we looking for it? Did any but the Magi see the guiding star? "In all thy ways acknowledge him, and he shall direct thy paths." A. S. B.

**WORK ADVANCING AT BEBRA, W. VA.**

The quarterly report of Rev. Marion C. Van Horn, missionary to the Chinese, in Berea, W. Va., indicates that the church and pastor are doing good work, as will be seen from the quotations given below.

"We have seen given the servancye of the World Wide Commination Service. At the business of the church a little over a week ago the church exceeded the re- quirement of the pastor for call in the missions. We are planning some activities to be carried out through the winter and coming to climax for special emphasis in the spring. I will be meeting with the young people with some of the young people of the Sabbath school with the object of securing their interest in the Work and further guidance and help. There are certain ways in which we can help those who accept Christ, to follow.

1. Share your own methods of private religious living. There are certain holy habits of your life, such as daily prayer, Bible reading, and public worship, which you can share with your new friend in Christ.

2. Help your friend to find his place in some young people's group where he will find stimulating fellowship in his new life. There is such a thing as expecting too much of ourselves and needlessly exposing ourselves to evil through evil associations.

3. Encourage your friend to become a member of some Christian church and thereby make a bond of fellowship. Many churches provide the means by which all can grow into a larger church life.

4. Enlist him in some program of personal witnessing whereby he can share his new found joy with others. Confession will purity his motive, clarify his thinking, intensify his will, and deepen his understanding. It can only be done when you can share with him.

**THE GROWING EDGE OF RELIGION**

By Albers N. Rogers

"... first the blade, then the ear."
and for those with no religious preference. Suggestions may be obtained from the Commission on Worship, Federal Board of Christian Education, 297 Fourth Ave., New York City.

For Sabbath school teachers, et al.: Four thousand years ago a Chinese poet asked, "What is the most worth-while thing in life?" He replied: "What is the supreme happiness here below?" "The life?"

... Principals of the report of the Young People's Committee, by Rev. Elmo F. Randolph, chairperson, were: five of young people's activity at Conference and of new arrangements for the editing of the Beacon. New jobs taken by recent editors necessitate considerable shifting, in connection with which David S. Clarke is expected to become editor-in-chief.

Correspondence received from various organizations, particularly some affiliates of the International Council of Religious Education, was referred to the appropriate committees of the Board. Rev. Erlo E. Sutton was asked to attend the November meeting of the council's committee on lesson planning. The Commission's request concerning the establishment of a revision committee of the School of Theology was referred to the appropriate committees.

In the election of officers, all incumbents were reinstated.

John Reed Spicer, Recording Secretary.

WORSHIP PROGRAM FOR NOVEMBER

By Mrs. Albert Ayars (Marlboro Society)

Topic—Lest We Forget (To give thanks)

Prayer—"Hymn—"There Shall Be Showers of Blessing"

Scripture—Deuteronomy 6: 10-12

Prayer

Hymn—"When Upon Life's Billows"

The doorway of an English chapel is described; these words, "Think! Thank!" If we stopped to think more, we would stop to thank more. There is a story, "The Ungrateful Guest." A stranger was taken in out of the storm and cold, given dry clothing, warm food, and a good bed; then, in the morning,, the gentleman who had been his host was gone without leaving one little "Thank you." How often we fail to treat our heavenly Father in this same indifferent way.

In the far north there is but one sunrise a year, and as the hour for the sunrise draws near, the people sit out their thanks to God. We have three hundred sixty-five sunrises a year, and think nothing about giving thanks for them.

THE SABBATH RECORDER

PEOPLE'S WORK


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"For the beauty of the earth, with the glory of the skies, Lord of all, to thee we raise."

This our hymn of grateful praise.

FAITH, HOPE, AND VICTORY

(Extracts from the annual address of Dr. W. W. Smith, President of Trinity College, New York.)

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and all that is in the heaven and in the earth: thine is the kingdom; and thou art exalted as head above all. I Chroni

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Romans 5: 2:

"For we walk by faith, not by sight."

2 Corinthians 5: 7:

"This is the victory that overcometh the world, even faith." John 5: 4.

The three words—Faith, Hope, Victory—are a Biblical sequence, the importance of which we never realized as much as in this present hour.

Christian must have a working faith, for "faith is the substance of things hoped for, the evidence of things not seen." Desiring what we do not see and remembering that "in thee, O Lord, do I hope: thou wilt hear, O Lord, my God," our outlook will widen by the addition of the upkeep. Here is the call to "walk by faith, not by sight." For the future of our social order, either in the world at large or in our own country. In ourselves, even with all our natural resources, with the co-operation of all the cre- ney, we shall not be able to win. Divine strength must be given, for "blessed is the nation whose God is the Lord."

Faith and hope must depend upon obedience. "O that thou hadst hearkened to my commandments! Then thy peace had been as a river, and thy righteousness as the waves of the sea," (Isaiah 48: 18). People who lack spiritual understanding and basis are questioning why God permits the present situation to continue. His conditions have not been met. Ours is a declaredly Chris- tian nation, but how far we have departed from our first principles! Witness the des- cend upon the sanctity of the marriage relation; the omis-
tion of the Bible from the public schools, in large measure. Many colleges have ceased to teach their students the truths of Christianity, and even more the coming generation have not "Thus saith the Lord" in their thinking. Materialism is the main reason for our present social disintegration.

Action of Churches
In December, 1941, the Federal Council of the Churches of Christ in America, center of twenty-four denominations embracing 25,000,000 members, urged all church organizations to unite in promoting an educational campaign to bring back national prohibition.

The annual conventions of many churches have adopted similar resolutions. One convention said, "The church that sends a boy to war is betraying the government that tries to sell beer to him." These conventions demanded the protection of men in camps that had been given in World War I; and prohibition.

The Lord is our judge, the Lord is our... (Isaiah 33: 22).

The annual convention of the World Association opened its' meeting this year on the pattern showed to thee in the mount. When this nation when this world harkens to the commandments of God and the world situation is convincing people of religious liberty in invaded countries has been moral law. Certainly there will be civil law, but the two must be associated.

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A Pattern for Victory
This address began with acknowledgment of the things of God and His will and a duty practiced by a Christian denomination Sabbath Tract Society met in special conference. In acknowledging its contribution to the Lord a new song; for he hath done marvelous things; his right hand... (Psalm 98: 1).

Corresponding Secretary Herbert C. Van Horn submitted a comprehensive report, which, with its recommendations, was adopted. (Omitted by editor.)

The report of Alva J. C. Bond as representative in Ecumenical Sabbath Promotion was read as follows:... (Psalm 98: 1).

I assume that members of the Tract Board will think it proper for me to set down in my report matters of special importance. Among certain denominationally relationships, whether or not there be any tangible connection between these particular items and Sabbath promotion. Since almost of these contacts are made, however, not on a personal basis but on the basis of the ministry of Jesus -- Seventh Day Baptist, doubtless in this way the Sabbath is brought to the people; they do not otherwise know about it as a truth held to and a duty practiced by a Christian denomination concerned for the progress of the Christian gospel in all areas and relationships of life.

I have read the report of the American Section of the World Conference on Faith and Order the statements prepared in response to the Editor's report and approved by the General Conference. In acknowledging its receipt, with thanks, the Board feels that the task laid before it shall take pleasure in forwarding this to Doctor Hodgson, and it will appear in the next number of the British Study of Oxford, England, is the general secretary of the Faith and Order Conference.

The Protestant Voice, a religious weekly newspaper, carries the Tract Board representative on its staff, always with the name of the denomination. The July 31 issue had a generous write-up with reference to the work of the W. C. T. U. and a duty practiced by a Christian denomination.

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that the individual's concepts of religion and its obligations will be pliable and resilient, yet tough—able to stand up in spite of the adversities of professional life both within and outside Seventh Day Baptist communities. More oaks than elms fall in a hurricane. Second, as Mr. Hummel suggests for agriculture, let us provide sound and ample consultation for young people considering the professions. Let us see that they know what they are getting into, and that they are religiously as well as intellectually prepared for it. Third, after they are educated for professional service, let us do our utmost to preserve their spirit as Seventh Day Baptists. What proportion of the doctors, dentists, lawyers, and school teachers in your community are Seventh Day Baptists? Fourth, let us accord more than a prayer meeting testimonial of the admittance, "Judge not, that ye be not judged." And finally, let us take more seriously the many instances of the world's respect for us and our denominations than of minor and often imagined instances of discrimination. Let us, in short, be content and proud of being Seventh Day Baptists.

YOUNG PEOPLE'S WORK

From: "The Sabbath Recorder" 1940-08-29

SOME OUTSTANDING SEVENTH DAY BAPTISTS

By Dean Alva J. C. Bond

REV. FRANCIS BAMPFIELD, M.A., was born about the year 1614. He was descended from a very ancient and honorable family at Portimone in Devonshire, and was by his parents converted from the errors of heresy from his birth, being educated accordingly. As a child he took great delight in books, and he soon inclined toward the ministry, in harmony with the desires of his pious parent. He was early instructed by some of the ablest masters in "grammar learning," and he entered Oxford University at the age of seventeen. When he was about sixteen years old. He received his education at Wadham College, remaining at Oxford for
seven years, where he received his degree in Arts in 1638.

When young Bampfield left the university, he was ordained deacon in the Church of England by Bishop Hall and presbyter by Bishop Skinner. Soon after this he settled as minister at Rampisham in Dorsetshire on a "living" of about one hundred pounds a year, which was considered a fair income at that time. He took great pains to instruct the people in the rudiments of religion among them. As friends had settled on him an annuity of eighty pounds a year for life, he used all his income from the parish in acts of charity among his parishioners. He gave his people Bibles and other good books, gave work to the poor, and relieved the necessities of those who could not work. No minister in the parish had his influence for good.

While in Dorsetshire Bampfield began to see that the Church of England needed reforming in many things—in doctrine and worship, and especially in discipline. Therefore, as a sincere Christian and a faithful minister, he heartily set about making the laws of Christ his only rule. In doing so he was exceedingly able and influential. He was soon imitated by others of his character with respect to his learning, and was one of the most celebrated preachers in the west of England. After he became a Baptist, and a Sabbatian, he lost much of his reputation amongst his fellow preachers, but preserved his integrity to the last.

The Baptist at one time addressed the king, Charles II, asking that if they must be imprisoned for their faith, the suffering be mitigated. Francis Bampfield, together with Edward Stennett, another Seventh Day Baptist minister, seems to have been of the number. In their petition was included the following interesting and vivid statement: "We will do anything for his majesty but sin. We will hazard anything for him but the word of God. We hope we could die for him, only we dare not be damned for him."

All the suffering that this good minister of Christ met with did not discourage him, but rather made him cause him to forake it. He was resolved to be faithful to the commission he had received from Jesus Christ, and esteemed it more reasonable to obey God than man. When he was imprisoned, he visited his jail and suffered much on account of his stand, spending many years in a Dorsetshire jail. Wilson, in his "History of Dissenting Churches," records the following of Wilson's labors to parliament through the influence of Richard Baxter. At any rate soon after the Restoration under Charles II, he became associated with the Congregationalists and took sad leave of his suffering congregation.

His former loyalty to the royal cause was forgotten when he insisted on his right to form and worship as his conscience directed. He gave his people Bibles and other good books, gave work to the poor, and relieved the necessities of those who could not work. No minister in the parish had his influence for good.

When he chose to follow conscience, human laws were often lacking in the protection of the king, whom he thought that God in his own grace had preserved to his Master, whom he followed. His imprisonment and his joy in suffering for Christ, who is Lord Maximus, shows that Bampfield was finally won over against what he had been with the Pinner's bath keeper, and in this practice he. felt himself to be following his Master. Crosby, whom we have followed rather closely thus far, in his book, says of Bampfield's life, "All that knew him well acknowledged that he was a man of great piety. And he would in all probability have preserved the same character with respect to his learning and judgment had it not been for his opinion in two points viz., that infants ought not to be baptized, and that the Jewish Sabbath ought still to be kept." Wilson says: "All who knew him were convinced of his serious piety. He possessed great judgment and learning, and was one of the most celebrated preachers in the west of England. After he became a Baptist, and a Sabbatian, he lost much of his reputation amongst his fellow preachers, but preserved his integrity to the last."

In the latter part of his life Mr. Bampfield went to London where he gathered a congregation while in prison many of the Baptist church, which met at Newgate, a constable rushed into the meetinghouse and seized the keeper, and in this practice he. felt himself to be following his Master. Crosby, whom we have followed rather closely thus far, in his book, says of Bampfield's life, "All that knew him well acknowledged that he was a man of great piety. And he would in all probability have preserved the same character with respect to his learning and judgment had it not been for his opinion in two points viz., that infants ought not to be baptized, and that the Jewish Sabbath ought still to be kept." Wilson says: "All who knew him were convinced of his serious piety. He possessed great judgment and learning, and was one of the most celebrated preachers in the west of England. After he became a Baptist, and a Sabbatian, he lost much of his reputation amongst his fellow preachers, but preserved his integrity to the last."

When he was in prison, he often, without seeking it, but through the influence of his friends, he was licensed to preach under the hand and seal of Charles II following the Restoration, but he put no notice of the king's pleasure. This was on February 16, 1684. He had spent a long life in a fruitful ministry, faithful to the teachings of the Scripture and to his God. Wilson says: "All who knew him were convinced of his serious piety. He possessed great judgment and learning, and was one of the most celebrated preachers in the west of England. After he became a Baptist, and a Sabbatian, he lost much of his reputation amongst his fellow preachers, but preserved his integrity to the last."

He was seized with sixes and was fined. He was disturbed again, and for three months. Of the severe nature of the sentences it is not known, but he was allowed to move about without compromise and with deep devotion.

L.S.K. LETTERS

To the Lone Sabbath Keepers

I wonder whether any of us are who they are, it is not impossible to keep the Sabbath when we live in a community where the Sabbath is not only neglected, but a substitute is put in its place, also the substitute is not honored by many, who profess to love the Lord, only as it is convenient.

However, even under these conditions we can keep the Sabbath. Had it not been possible for us to keep the Sabbath, God would not have commanded it, for he never asks anything of his creatures that is not possible for us to do. Hence the Sabbath is a holy day of rest, which we honor by keeping with the Lord, by having no business to do, and by serving the Lord in a holy manner.

I heard of two families whom I visited this summer. They are farmers. I hear you say, "Oh yes, that makes it easy to keep the Sabbath." But does it really, when all of one's neighbors are first day keeping people or keep no day at all? These friends find it quite necessary to exchange work with their neighbors, but it is not permitted to work on the Sabbath. When Sabbath morning comes they study the Sabbath school lesson.
for us? He will bless all
set time every
down and study the Bible at the same time.
early Christian training does count. I wish
We could then be together in spirit, though
brought up in loyal Christian homes where
Of
in only five days a week,
Of
puts
in neighboring towns, but it is going to take
If we do not take this opportunity and do our
Sabbath
retary Van Horn and others in extending the
help and guidance of God to bring the
II life
for the safety of our country what kind
Our time
large curving horns, each one about as large
horned goat and the white goats and
Sabbath
the meat, or how good it seemed
to have a full church. We had a feast of
food. Then, too, it was good to meet and
old to write to
like it-long hair down
of his
ready to fight, and I was glad to he safe
at home so if Billy wanted to fight, I would
could not find who owned him first, they let him stay there, and they
being an eye on Billy till I was
Gentleman.
remembered, after running like a coward a few rods, that he was supposed to be guard of his flock. So he stopped, turned around and looked back at me till all his family were safe beyond, as if to say, "Just what did you mean by that, anyway?"

Well I am sure he knew I meant, "You keep on your own field," for he never came over there any more. It is a good idea for both goats and people to stay where they belong.

Box 244, Alfred, N. Y.

OUR PULPIT

A PAGAN FESTIVAL OR A CHRISTIAN SABBATH
Which Do You Observe?

By Rev. Francis S. Johnson, Auckland, N. Z.

The subject before us is a choice between the oracles of an Almighty God and the customs of a paginated Christianity. For the Lord has said, the customs of the people are vain, and when we worship Him, teaching for doctrines the commandments of men.

In the beginning God created the heavens and the earth, and rested the seventh day; therefore the Lord blessed the seventh day and sanctified it. The great controversy between the counterfeit and the true, and so of his finished work, the Sabbath of the Bible.

In the creation of the world. The Son of God was Lord also of the Sabbath.

The covenant and communion service October 3 was very spiritual and helpful—a real love feast.

September 27 was the occasion of the golden wedding anniversary of Mr. and Mrs. Van Horn. They were honored by a picnic dinner in Kiwanis Park by our friends and others. By way of entertainment, there were readings and reminiscences, and an original prayer by Mrs. Elaine Prentice Bohl. A gift in silver and some other things was given this worthy couple. They also received many letters and cards from relatives and friends in distant parts of the country.

Of creation's chosen seven,

Thus he blessed the seventh day—choose ye this day whom ye will serve. For, "If in vain they do worship me, teaching for doctrines the commandments of men."

In closing I would repeat to you that immortal hymn of F. E. Belden:

Holy day, Jehovah's rest, Of creation's week the best,
Last of "the chosen seven," Blessed of God, to man 'twas given.

First its six days' work was done,
Then the Sabbath hour began:
Thus he healed all the remnant, Thus in resting we obey.

Our little society here, for the most part is faithful to its obligations. We have an interesting Sabbath school under the efficient leadership of Jay Van Horn.

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ing Friday evening. The Sabbath morning service, October 17, was conducted by Court- land V. Davis, and Mrs. H. C. Van Horn brought a fine message on "Some Aspects of Faith."

Alfred, N. Y.

Charles H. Bond, who graduated from the School of Theology with the class of 1942, was installed as pastor of the First Seventh Day Baptist Church at Little Gen-eese, at an installation service last Sabbath morning. Dean and Mrs. A. J. C. Bond, Dr. Rosa W. Palmberg, and Mr. and Mrs. Victor Skaggs were in attendance, and Dean Bond assisted with the service. — Alfred Sun.

BIBLE STUDY ON PERSONAL EVANGELISM

By Rev. Leon M. Maltby


1. The Father is a father. Psa. 103: 13; John 6: 44.
2. The Son came because of a personal interest. John 10: 10. Most of his earthly work was with and for individuals rather than crowds — e.g., the disciples.
6. Man's need is personal. Sin and guilt are personal. Isa. 53: 6; 1 John 1: 10.
7. Forgiveness and justification are personal. Eph. 1: 7; Romans 5: 9.
9. Personal evangelism has Biblical sanc-
11. It brings people to faith in Christ. John 4: 10...