in, with every one present participating. Lorna is in the U. S. service now as a nurse.

On the third Sabbath in June fifteen from the Dodge Center Church attended the semi-annual meeting at New Auburn, Wis.

Our young people held a sunrise prayer meeting Sabbath day, July 31, west of town along the river. A fellowship breakfast followed the meeting. There were thirty-two present. It was a most inspiring service as the sun came up and broke through a rift in the clouds, to hear these young people singing praise to God who gives us the sunshine, the rain, and the beautiful trees.

Recently we lost our oldest church member, Mrs. Mary Rounselle, loved by all and for many years a consecrated and useful deaconess. Mrs. Thorngate's Sabbath school class gathered at the parsonage one recent evening for a surprise party to the teacher, in honor of her birthday. She was presented with a beautiful Bible.

Correspondent.

Adams Center, N. Y.

Rev. L. F. Hurley of Riverside, Calif., and Mrs. Flora Hodge of Adams Center, N. Y., were married at the Baptist parsonage in Adams Center on Sabbath afternoon, August 7, by Rev. R. McCann, assisted by Rev. Paul Burdick; Mrs. McCann and Mrs. Burdick witnessed the ceremony. After a brief trip the couple returned to Adams Center, where they spent a few days, leaving for Riverside August 18, via automobile.

Mr. Hurley preached the sermon at our church, August 14, a truly memorable discourse; his subject was "God Reigns," and was a wonderful résumé of the story of Joseph. He showed how God finally did reign in the wicked heart of Judah, and drew the comparison between the time of Joseph and our present time, urging that we still believe with all our hearts that God reigns now, and will fulfill his purpose now, even as he has all down through the generations.

After Sabbath school a tureen dinner was held in the church parlors, in honor of Rev. and Mrs. Hurley. They were presented with several gifts, among them a beautiful porcelain table from the Ladies' Aid, of which Mrs. Hurley has long been an associate member; the Will Class of the Sabbath school gave them a silver inlaid, red glass relish plate. At a gathering of the Loyal Class on Sunday evening they were presented a reliquary tray, and candy bowl of light and dark contrasting wood. Other organizations and friends of this community also presented gifts and entertained them. They left for their western home, with many friends wishing them God-speed, not only on this trip, but on their journey through life.

S. K. W.

Verona, N. Y.

The church and community were greatly shocked and saddened by the sudden passing of Stuart Smith July 23, caused by a fall. He was always one of the first to assist in any work for the benefit of the church or public welfare, and will be greatly missed by his family and all who knew him.

Home Coming Day was celebrated July 24, instead of August 7, as Rev. and Mrs. A. L. Davis of Salem, W. Va., were here. Doctor Davis is a former pastor and delivered the sermon for the morning service from the subject, "The World's Need of Evangelism." Following the church school, dinner was served to a hundred fifteen people.

At the all-day service July 3, the morning sermon was given by Pastor Polan. Dinner followed church school; then young people put on a very interesting patriotic program in charge of Garth Warner. The theme was, "Young People Giving Their Best." The program consisted of vocal and instrumental music, with Dorothy Williams song leader and Doris Fargo at the piano. Prayer for our boys in the service and talks by several young people were given.

About fifty young people of the Verona Youth Council met at Mr. and Mrs. Robert Pritchard's camp at Sylvan Beach, Oneida Lake, last Monday evening. The theme of the worship program was "Jesus Teaching by the Seaside." Several from the different churches took part. Garth Warner represented our church.

The W.C.T.U. held its annual meeting in Canastota, August 12. Two of the members of the Loyal Temperance Legion of our church had a part on the program, Leora Sholtz and Duane Davis. Pastor and Mrs. Polan attended the meeting.

Correspondent.

"Abraham Lincoln promised his mother that he would never smoke or drink. He always kept that promise."
OF SABBATH INTEREST

A letter from Pastor Leon M. Malby of White Cloud, Mich., who is waiting his call for beginning the chaplany, speaks of an interview he recently had with a Sabbath-keeping minister regarding Sabbath privileges in the army. We trust Brother Malby will write for us more fully of the experiences and knowledge of the friend interviewed.

Meanwhile, we are glad to pass on a letter of which a copy is at hand from Mr. Malby. It follows:

Washington, D. C., July 6, 1943.

Subject: Authorization to permit observance of the Sabbath on any day.

I have been authorized to permit the observance of the Sabbath on any day.

The matter is of much importance to the War Department, commanding officers are authorized, when military circumstances permit, to excuse from duty on any week day or part thereof, those Naval personnel who desire to attend religious services or to observe the Sabbath according to their convictions.

This permission is extended to all personnel provided such personnel are available for duty on Sunday in lieu of such week day.

(Signed) Rear Admiral W. W. Brown.

Assistant Chief of Naval Personnel.

It is most heartening to learn that Sabbath keeping is recognized and rewarded by such privileges in war time granted. No doubt such privileges often would be granted our men if requested with sincerity of convictions in evidence.

Further information on such subjects, we understand, is contained in a letter from Rev. Carlisle B. Ways, S.D.A., War Service Commission, Takoma Park, Washington, D. C.

THE SIDE OF THE ROAD

A man was tramping along a dusty road far from a New England town. Along and weary, he sought the friendly shade of a tree near the roadside. There came to his view a crude sign, which read, "There is a spring here, if athirst, drink to your desire."

A little farther down the thicket he saw a bench on which was written these words, "If weary, sit down; if hungry, eat."

Not a soul was in sight. The man ate and drank to his heart's content, and was greatly refreshed. Then, anxious to find the benefactor, he followed an almost hidden path and soon came upon an old hut, in front of which sat an aged man with a kindly face.

"The blessings of the day to you," the old man greeted the stranger.

"I have partaken of your blessings," returned the man; "why so generous a spirit?"

"There is water a-plenty," said the old man, "so why not share it with weary travelers? This is a pleasant spot to rest, so I built this bench for the weary to rest upon. I have fruit much more than I can use—so I thought to share it, that hungry travelers might be satisfied. I fill the basket every morning, and I love the joy it gives to others."

The man on the road was Sam Walter Foss, and this lesson in human kindness caused him to write the famous poem, "The House by the Side of the Road."

—Salem Herald.
THE SABBATH

The Sabbath: A Weekly Day of Rest

Of rest and worship. Wherever the Sabbath was set aside as a time—when everybody has twenty-four hours, it was always Sunday, which is mentioned in the Bible it means Saturday, and it is the day on which the Church school work begins. A day was set aside as a time—when everybody has twenty-four hours, it is always Sunday, which is mentioned in the Bible it means Saturday, and it is the day on which the Church school work begins. A day was set aside as a time-when everybody has twenty-four hours, it was always Sunday, which is mentioned in the Bible it means Saturday, and it is the day on which the Church school work begins.

One of the best known customs of the Jews in both ancient and modern times is their Sabbath. This means the observance of the seventh day of the week, Saturday, as a day of rest and worship. Wherever the Sabbath is mentioned in the Bible it means Saturday, never Sunday. Sunday as a day of worship has an interesting origin of its own, which we study in another lesson. The Jewish Sabbath begins at sunset on Friday and ends at sunset on Saturday. All days began and ended at sunset in Biblical times. A day was twenty-four hours, including both day and night. The Sabbath presupposes a seven-day week, a time which has come to us from the Bible. It is observed only in those parts of the world which have come under Jewish influence.

The basic principle of the Sabbath is rest. The Hebrew word itself means to rest. The day was not observed as a day of rest and work, but it was observed as a day of rest and leisure. The Sabbath is the oldest and most influential piece of labor legislation that exists in the world. The Christian Sabbath of Sunday and the Moslem Friday owe their origin partly to the example of the Sabbath. In Palestine today these three Sabbaths exist side by side.

The Sabbath is kept as a reminder of the creation of the world, as a commemoration of the escape from slavery in Egypt, and as a symbol of the covenant with God, which is the very basis of the Jewish religion.

—Chapter 4, Lesson 2, Page 112.

REPORT OF THE COMMISSION

Denominational Budget

(Omitted from last week)

The Denominational Budget for the budget year October 1, 1941, to September 30, 1944, was adopted as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Budget Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Society</td>
<td>$3,200.00</td>
</tr>
<tr>
<td>Foreign missions</td>
<td>$3,000.00</td>
</tr>
<tr>
<td>Administration</td>
<td>$500.00</td>
</tr>
<tr>
<td>Evangelistic work</td>
<td>$500.00</td>
</tr>
<tr>
<td>Debt redemption</td>
<td>$400.00</td>
</tr>
<tr>
<td>Reconstruction and rehabilitation</td>
<td>$600.00</td>
</tr>
<tr>
<td>Board of Christian Education</td>
<td>$2,750.00</td>
</tr>
<tr>
<td>School of Theology</td>
<td>$2,000.00</td>
</tr>
<tr>
<td>Executive secretary</td>
<td>$825.00</td>
</tr>
<tr>
<td>Church school work</td>
<td>$675.00</td>
</tr>
<tr>
<td>Young people's work</td>
<td>$225.00</td>
</tr>
<tr>
<td>Young people at camp and conference</td>
<td>$100.00</td>
</tr>
<tr>
<td>Administration</td>
<td>$315.00</td>
</tr>
<tr>
<td>International Council of Religious Education</td>
<td>$60.00</td>
</tr>
<tr>
<td>Women's Society</td>
<td>$4,200.00</td>
</tr>
<tr>
<td>Historical Society</td>
<td>$160.00</td>
</tr>
<tr>
<td>General Fund</td>
<td>$250.00</td>
</tr>
<tr>
<td>Light and janitor service</td>
<td>$150.00</td>
</tr>
<tr>
<td>Seventh Day Baptist Building</td>
<td>$900.00</td>
</tr>
<tr>
<td>World Council of Churches</td>
<td>$25.00</td>
</tr>
<tr>
<td>Benevolent Work</td>
<td>$25.00</td>
</tr>
<tr>
<td>Federal Council of Churches</td>
<td>$66.00</td>
</tr>
</tbody>
</table>

CHINA LETTERS

Written by Dr. Ros W. Palmberg

Seventh Day Baptist Medical Mission to China, 1894 - 1940

278 pages, size 5 x 7 7/8

Covered in Gold

All the receipts from sales (except the small mailing charge) will be divided equally between the Tract and Missionary Societies.

Your order for one or more copies will be filled promptly.

THE SABBATH RECORDER

Plainfield, N. J.

THE SABBATH RECORDER

153

1945

Year Book

$4.00

Commissions to Promote the Financial Program

$1.00

General Commission on Army and Navy Chaplains

$1.00

Commission on Relief Appeals in Our Churches

$50.00

Expenses of Conference

$900.00

Contingent Fund

$364.00

$2,000.00

$21,600.00

AMERICAN TROPICS

(Taken from the monthly report of the Board of Managers of the Seventh Day Baptist Missionary Society; compiled July 20, 1944)

Jamaica, British West Indies

Twenty years this autumn, Seventh Day Baptists began mission work in Jamaica, and from a difficult beginning the work has increased till today there are thirty churches and groups with a total membership of about six hundred.

With the exception of the salary of the board's representative, which was the same ten per cent January 1, the appropriations for work in Jamaica last year were the same as the previous year and consisted of the following:

- salary of general missionary, house rent, traveling expenses for work in Jamaica, native workers, and incidental Fund.

Rev. L. R. Crichtlow has continued as general missionary and representative of the board; there have been four native workers throughout the year and a part of the time; and all church leaders. Though unable to hold the Jamaica General Conference in 1944, the Executive Committee was able to have meetings, and a successful Conference was held in April, 1943. Of all the help the board has given the work in Jamaica the churches' contributions in Conference expressed their appreciation.

Notwithstanding many problems connected with the work, there has been a steady advance. One pressing need confronting the work in Jamaica is the training of workers. To this Pastor Crichtlow has been giving special attention. The last reports state that a young man has come to Kingston and...
is being given private instruction in the work of the Mission in Jamaica. Another problem affecting the work is securing funds to complete churches started some time past. To this end the Memorial Board and the Missionary Board are giving substantial help.

Next fall Pastor Crichlow will have completed five years as missionary, and he feels that, for certain good reasons, he should resign. His resignation was accepted at the April meeting of the board and will take effect November 30. Mr. Crichlow's success has not been secured, but the board hopes in due time to find somebody to take up the work in that colony.

British Guiana, South America

The Missionary Board has had no regular appropriation for the work in British Guiana for a decade, but the secretary has been in constant communication with Pastor Willis and A. Berry, the principal leader of the work there, and has encouraged him to carry on as he did in apostolic days. This he has done, and now the reports show ten churches with over two hundred members.

For a time our Seventh Day Baptist church in London gave substantial aid to the workers in British Guiana. Owing to the war, the church in London has not been able to help as it did for a time, and there is an urgent demand that the Missionary Board make an appropriation to aid Brother Berry in the work he is valiantly leading.

**WOMEN IN JAMAICA DOING GOOD WORK**

(Gleaned from a letter by Mrs. Emily Smickle)

Rev. W. L. Burdick,
Corresponding Secretary,
Ashway, R. I.

Dear Secretary Burdick:

I suppose you would like to hear how we are faring in Jamaica. I may say fairly well. We are going step by step, still of good courage.

I came home a few days past from a trip between Kingston and Luna. The Women's League of Luna planned a program which was run by the women. This program was intended both to educate themselves for better service and to collect funds for our Educational Fund. A school is more than needed here to train our young people to teach the gospel of Jesus Christ. This program was well rendered. Mrs. Smickle led. In Kingston a house to house campaign was planned.

It was also carried out. Mrs. Martha Crichlow led. She wasn't afraid of the heat of the days. She led her small band of women from house to house in Allman Town, Bellington Pen, Vineyard Pen, Brown's Town, then in Rum Lane, Johns Lane, Duke St., Jones Pen, Cross Roads, and Torrotton Bridge. She closed this campaign with a program entitled, Table Talk. The subject was Greatness of Women. The program was composed of talks, solos, and songs, and was presented in the church on one of the women of the New Testament, and this was rendered in the church. I think you would have enjoyed this program if you had been here. This was also intended to collect funds toward our Educational Fund.

From the foregoing you can see we are trying to establish a Training School. Our people are too poor to send young people to America to train as college students. We have promising young men and women among us, but we cannot afford to send them out as ministers without training. It is often said that the apostles were unlearned men, but they were trained by Jesus himself before going out. Pastor Crichlow did a noble work when he took Brother Thompson into his home to train him for the ministry. We can say Rev. Mr. Crichlow is the first to start a Seventh Day Baptist Training School in Jamaica. We truly regret his leaving. He not only opened a Training School with Brother Thompson, but he has instructed us in many things.

Our last board meeting came off July 7. It was a good meeting and the resolutions regretted was passing with Rev. and Mrs. Crichlow.

After board meeting Rev. C. L. Smickle started a ten day missionary campaign at Luna, with Pastors Lyons and Grant and myself assisting. We made calls during the day and held meetings at night in the church, some nights in the open air. The attendance was good. We closed with a missionary meeting. Ministers, Mrs. Crichlow read the Scripture lesson, and Pastor Crichlow was the first speaker. His address was the simple truth concerning the beginning and the spreading of the Seventh Day Baptist work in Jamaica.

Your for service,

Emily Smickle.

Post Roads, Wood Hall P. O., Jamaica, B.W.I., July 26, 1945.

THE SABBATH RECORDER

**INVESTMENT COMMITTEE REPORT**

During the quarter ended June 30, 1943, a further payment of $266.66 on account of bequest of Lucy M. Knapp has been added to the Debt Reduction Fund. In addition there is an increase and decreases in the principal of various permanent funds resulted from the sale of investments which are detailed below.

<table>
<thead>
<tr>
<th>Fund</th>
<th>Perm. Fund</th>
<th>Debt Reduction Fund</th>
<th>Truats Fund</th>
<th>P. F. Randolph Fund</th>
</tr>
</thead>
<tbody>
<tr>
<td>$100 sh. American Power &amp; Light Co.</td>
<td>$3,753.71a</td>
<td>$550.00</td>
<td>$1,885.00</td>
<td>$210.33</td>
</tr>
<tr>
<td>50 sh. Commonwealth &amp; Southern Corp.</td>
<td>151.53</td>
<td>47.59</td>
<td></td>
<td></td>
</tr>
<tr>
<td>200 sh. Marine Midland Corporation, common</td>
<td>95.06</td>
<td>109.95</td>
<td>99.48</td>
<td>$59.78</td>
</tr>
<tr>
<td>100 shs. Pure Oil Co., common</td>
<td>529.80</td>
<td>93.50</td>
<td></td>
<td></td>
</tr>
<tr>
<td>125 shs. National Dairy Products Co.</td>
<td>128.01</td>
<td>30.62</td>
<td>17.35</td>
<td>0.19</td>
</tr>
</tbody>
</table>

The profit from the sale of Associated Truats Fund investments amounting to $210.33 was apportioned to the various component funds as follows:

**Alice Fisher Ministerial Relief Fund** $171.57
**Hampton G. Smith Ministerial Relief Fund** $3.86
**A. J. Potter Ministerial Relief Fund** $3.96
**A. M. Burdick Scholarship Fund** $7.02
**Ministerial Education Fund** $1.48
**Ministerial Retirement Fund** $4.23
**Total** $210.33

Since the Franklin F. Randolph, Ministerial Education, and Ministerial Retirement Funds are accumulating funds, the income earned on them during the quarter amounting to $.34, $.88, and .75 respectively has also been added to the principals of the funds.

Purchases of securities during the quarter include the following:

<table>
<thead>
<tr>
<th>Description</th>
<th>Shares</th>
<th>Book Value</th>
<th>Market Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>100 shs. Lambert Company, common</td>
<td>73 shs. Masonite Corporation, common</td>
<td>1 sh. Pacific Gas &amp; Electric Co. common</td>
<td>$1,000 Louisville &amp; Nashville Railway Co., St. L. 4% 1952</td>
</tr>
<tr>
<td>$3,753.71</td>
<td>$3,753.71</td>
<td>$3,753.71</td>
<td>$3,753.71</td>
</tr>
</tbody>
</table>

The only other change in investments was a repayment of $500 received from the Pawcatuck Seventh Day Baptist Church on account of the small and purchase of securities based on recommendations of our investment counsel.

Interest more than six months in arrears includes $329.17 on the R. J. and E. C. Smith mortgage which is coming down regularly through monthly assigned rent payments. $2,041.85 on two Charles P. Eccleston mortgages covering hurricane destroyed property, and $73.00 on the Howard C. Buck mortgage.

It is interesting to note that the market value on July 22, 1943, of the various securities marked up in the investments of the various permanent funds exceeded the cost book value by $989.02.

The investments of the Permanent and Debt Reduction Funds as of June 30, 1943, are classified as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>$</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Stocks</td>
<td>36,228.91</td>
<td>38.8%</td>
</tr>
<tr>
<td>Mortgages</td>
<td>30,485.95</td>
<td>32.4%</td>
</tr>
<tr>
<td>Bonds</td>
<td>20,006.98</td>
<td>21.4%</td>
</tr>
<tr>
<td>Real Estate</td>
<td>4,008.94</td>
<td>4.4%</td>
</tr>
<tr>
<td>Note</td>
<td>1,000.00</td>
<td>1.1%</td>
</tr>
<tr>
<td>Cash</td>
<td>1,485.84</td>
<td>1.6%</td>
</tr>
<tr>
<td>Total</td>
<td>$93,294.62</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

July 25, 1943,
Karl G. Stillman, Chairman.
NOTICE OF 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 the Mrs. O. W. Davis, Salem, W. Va.

ANNUAL REPORT

The chief work of the Board of Directors of the Women's Society of the Seventh Day Baptist General Conference has been the promotion of evangelism. Rev. Leslie Greene, who has worked with the Hebron Institute, has been the promoter of evangelism, has carried on periodical campaigns and conducted services over a period of time. The committee has tried to encourage the reading of the Bible, which was necessary at this time. The booklet, "With the Bible in Latin America," has been studied and excerpts of it have appeared on the front page of the Recorder. The committee has sent to societies upon request the following pamphlets: "How to Use the Bible," "The Bible of the Working Man," "How to Read the Bible," and "My Reading Record." In addition, copies of the Prayer of St. Francis of Assisi. Copies of all of these may be had at a nominal sum by writing to Mrs. Ross P. Seager, Salem, W. Va., "The Upper Room." Has been recommended for daily Bible study and meditation and as a guide to family worship. The need of the Recorder in every home has been emphasized.

We wish to express our appreciation to Mr. Greene, who has worked so earnestly and patiently under trying circumstances, and to the women of the denomination who, through their generous gifts, have made it possible for the work to be carried on. May the work of evangelism that her support be handed on in money and prayer.

As the Board of Directors has met less often than formerly, most of the work has been done by committees. The Ways and Means Committee directs the promotion of evangelism.

The work of the Christian Culture Committee has been largely correlated with that of the Peace Committee. It has been on the alert for inspirational reading. "Inside Latin America" by John Gunther and the "Problem of Peace." Lasting values of the societies were used by most of the societies reporting. We regret that no reports have been received from many of the societies at the time this report must go to press.

We appreciate the cooperation of the corresponding of the associations and the key workers of the societies.

For balance of this report see forthcoming Year Book.

Lotta M. Bond, Corresponding Secretary.

August 1, 1943.

REV. JOHN TEMPLE BACCBOCK

By Rev. Herbert C. Van Horn

John Temple Babcock, eldest child of Wilbur J. and Laura Robinson Babcock, was born January 27, 1885, at Humboldt, Neb., and died March 19, 1943, in the Deaconess Hospital at Spokane, Wash.

While he was a young lad his parents moved to Farmington, Neb., where he grew to young manhood, attended rural schools, Sabbath school, and church. Early in life he was graduated from the Deaconess Hospital.

While he was a young lad he attended the University of Idaho, where he completed his studies. He was a charter member, and was ordained one of its deacons.

In early life he felt the call to the gospel ministry and applied to the Foreign Missions Committee of the Farnam Seventh Day Baptist Church. He was ordained to the gospel ministry in 1913.

Early in life he felt the call to the gospel ministry and applied to the Foreign Missions Committee of the Farnam Seventh Day Baptist Church. He was ordained to the gospel ministry in 1913.

In early life he felt the call to the gospel ministry and applied to the Foreign Missions Committee of the Farnam Seventh Day Baptist Church. He was ordained to the gospel ministry in 1913.

In early life he felt the call to the gospel ministry and applied to the Foreign Missions Committee of the Farnam Seventh Day Baptist Church. He was ordained to the gospel ministry in 1913.

In early life he felt the call to the gospel ministry and applied to the Foreign Missions Committee of the Farnam Seventh Day Baptist Church. He was ordained to the gospel ministry in 1913.
Jeffann B. Dickenson, Editor
Route 2, Bridgeport, N. 1.

SABBATH AND DENOMINATIONAL HISTORY
(Camp report given by Sally Jeffrey of Denver, Colo., at the Boulder-Denver Quarterly Meeting)

On Sabbath our Denominational History class was under the guidance of Pastor Cruzan. We read from the Old and New Testaments, the Early Church, the Church during the Reformation, and Seventh Day Baptist and Early American History. The earliest record of Sabbath keeping is found in Genesis 2: 2, 3. The children of Iscakk, Joseph, and Rebekah kept the Sabbath, which was given on Sinai as found in Exodus 16: 22-26.

From one of the great scholars of the world we learn three motives for keeping the Sabbath: The first is the philanthropic motive, which is really the consideration of others. The reason for this is found in Exodus 25: 12: "Six days thou shalt do thy work, and on the seventh day thou shalt rest.

The Sabbath was observed in Ireland for many years, and with great difficulty the Sabbath keepers were driven out by the Romans. It is also interesting to note that St. Patrick was a Sabbath follower. In Britain there were Sabbath keepers whose Augustine had found as early as A. D. 596. Some of the people in Scotland kept the Sabbath until as late as 19-1093. It is found that many people in England advocated the seventh day as early as 1538. God, however, though the organizers, did not put Sabbath to the people. The earliest church was possibly the Mill Yard Church in London, and it is also a social and personal membership. The origin of this church is creditable to many people to John Trask (Hist. S. D. B. in Europe and America, Vol. I, p. 108). The creed for this church was and it is still found in Matthew 5: 19; Revelation 12: 17; 14: 12; and also in the Ten Commandments.

Many notables in England of that day kept the seventh day. A few are Nathanael Bailey, a schoolteacher who compiled the first dictionary; Thomas Bampfield, last speaker of the Commonwealh; Peter Chamberlen, physician and doctor to three kings; and also a pastor of the Mill Yard Church; and three generations of the Stennetts, who were very popular. Then because of the terrible persecutions in England many came to America. In 1671 the Newport, R. I., Church came into being. Samuel and Tacy Hubbard and daughter, Rachel, also said that it was his custom to preach on the Sabbath.

In Luke 23: 56 it tells what the disciples did in regard to the matter in Jesus' death. "And they returned and prepared spices and ointments; and rested the sabbath day according to the commandment of the Lord." The first Sunday law of which we have the earliest record was issued A. D. 321 by Constantine.

The Sabbath in the Reformation finds the Church spread out over practically all Europe. The leader of this Reformation was Martin Luther with his co-worker, Carlstadt. This period worked against the Roman Church. The Dark Ages came, which lasted from the seventh or eighth century at all, but there were a few scattered groups.

The Sabbath was observed in Ireland for many years, and with great difficulty the Sabbath keepers were driven out by the Romans. It is also interesting to note that St. Patrick was a Sabbath follower. In Britain there were Sabbath keepers whose Augustine had found as early as A. D. 596. Some of the people in Scotland kept the Sabbath until as late as 19-1093. It is found that many people in England advocated the seventh day as early as 1538. God, however, though the organizers, did not put Sabbath to the people. The earliest church was possibly the Mill Yard Church in London, and it is also a social and personal membership. The origin of this church is creditable to many people to John Trask (Hist. S. D. B. in Europe and America, Vol. I, p. 108). The creed for this church was and it is still found in Matthew 5: 19; Revelation 12: 17; 14: 12; and also in the Ten Commandments.

Many notables in England of that day kept the seventh day. A few are Nathanael Bailey, a schoolteacher who compiled the first dictionary; Thomas Bampfield, last speaker of the Commonwealh; Peter Chamberlen, physician and doctor to three kings; and also a pastor of the Mill Yard Church; and three generations of the Stennetts, who were very popular. Then because of the terrible persecutions in England many came to America. In 1671 the Newport, R. I., Church came into being. Samuel and Tacy Hubbard and daughter, Rachel, R. also said that it was his custom to preach on the Sabbath.

In Luke 23: 56 it tells what the disciples did in regard to the matter in Jesus' death. "And they returned and prepared spices and ointments; and rested the sabbath day according to the commandment of the Lord." The first Sunday law of which we have the earliest record was issued A. D. 321 by Constantine.

The Sabbath in the Reformation finds the Church spread out over practically all Europe. The leader of this Reformation was Martin Luther with his co-worker, Carlstadt. This period worked against the Roman Church. The Dark Ages came, which lasted from the seventh or eighth century at all, but there were a few scattered groups.

The Sabbath was observed in Ireland for many years, and with great difficulty the Sabbath keepers were driven out by the Romans. It is also interesting to note that St. Patrick was a Sabbath follower. In Britain there were Sabbath keepers whose Augustine had found as early as A. D. 596. Some of the people in Scotland kept the Sabbath until as late as 19-1093. It is found that many people in England advocated the seventh day as early as 1538. God, however, though the organizers, did not put Sabbath to the people. The earliest church was possibly the Mill Yard Church in London, and it is also a social and personal membership. The origin of this church is creditable to many people to John Trask (Hist. S. D. B. in Europe and America, Vol. I, p. 108). The creed for this church was and it is still found in Matthew 5: 19; Revelation 12: 17; 14: 12; and also in the Ten Commandments.

Many notables in England of that day kept the seventh day. A few are Nathanael Bailey, a schoolteacher who compiled the first dictionary; Thomas Bampfield, last speaker of the Commonwealh; Peter Chamberlen, physician and doctor to three kings; and also a pastor of the Mill Yard Church; and three generations of the Stennetts, who were very popular. Then because of the terrible persecutions in England many came to America. In 1671 the Newport, R. I., Church came into being. Samuel and Tacy Hubbard and daughter, Rachel, William Hiscox, and Roger Baxter are among the few who organized it. Nicholas Wild and John Hodgson were some more members, but they later withdrew. William Hiscox was the first minister. Other churches sprang up, and people began migrating from Europe. The oldest living church today is the Piscataway Church at New Market.

For the last day we studied the history of the churches in New Jersey and West Virginia. In America there are now sixty-seven organized churches.

Although the latter part of this report was mostly review for us, we enjoyed this class very much. We had the very early history emphasized more, and I'm sure we are much more enlightened as to Sabbath history.

**YOUNG PEOPLE'S MEETING OF THE SOUTHEASTERN ASSOCIATION**

The young people's meeting was led by Miss Velma Davis of Lost Creek with the theme of "Victory for Christ." The meeting started with special music from the different churches. This was followed by the talks—"the first one by Bond Randolph, "Victory for Christ in My Personal Life." The young people's meeting was led by Miss Velma Davis of Lost Creek with the theme of "Victory for Christ." The meeting started with special music from the different churches. This was followed by the talks—"the first one by Bond Randolph, "Victory for Christ in My Personal Life." The high points of the talks were that victory for Christ must begin within one's self, and then we must practice the golden rule of doing unto others as we would have done unto ourselves. The second talk was given by Richard Bond of Salem, "Victory for Christ in the Home." The third talk was "Victory for Christ in My Community," using as his text John 10: 1-15. These two talks will appear in their entirety in the Recorder.

These talks were followed by a worship service and candlelight service by the Lost Creek young people. This was very impressive as the young people asked questions and found their answers. These young people were very active in the church lighting the candles of faith of all that were present.

Wilma Siedhoff

Salem, W. Va.

**DENOMINATIONAL CAMPS**

We all realize the physical benefits obtained at our denominational camps. A typical day at Lewis Camp, Ashaway, R. I., this year ran something like this: whiskets, table setters, quiet hour, breakfast, dishes, committee work, morning service, class, study class, recess, chapel, S. D. B. history, dinner, rest hour, recreation, supper, vespers, campfire, lights out, and all quiet. The following are some evidences that the physical as well as the spiritual welfare of the young folks was always in consideration.

**AN APPRECIATION**

My acquaintance with T. Stuart Smith began a little more than twenty-five years ago. When I was twenty-five years old, he was twenty-five years old. We have had a long and valuable pastorate among us, and every member there has been well cared for. Sickness detained us in this beautiful home for two weeks. The kindnesses shown to the young people who spent the two weeks were enough to bind our affections to the members of that household for the years since. It was a stunning blow to us when the news came. Pastor Osborn weighs a little bit more. Mrs. Coon's brown bread won high score; it was so good, wish we had more. Our pastor, too, had us on his mind. And for us often special treat did find. We all know what best pies; Huckleberry one brought joy to my eyes. We all knew each other's families. We all knew each other's names. And hope she'll make us more pies another year.

I feel that I would like to thank My Pastor and the supervisors of the camp; They planned for us such happy days.

---

To speak of Lewis Camp in rhyme.

We had the very best from the Gentry,

Ark., to Verona, N. Y., where we were met

At Greenway Station, and taken to his home,

Church of the Saviour, and that depot.

Sickness detained us in this beautiful home

For two weeks. The kindnesses shown to the young people

Who spent the two weeks were enough to bind our affections

To the members of that household for the years since.

It was a stunning blow to us when the news came.

Pastor Osborn weighs a little bit more.

Mrs. Coon's brown bread won high score;

It was so good, wish we had more.

Our pastor, too, had us on his mind.

And for us often special treat did find.

We all know what best pies;

Huckleberry one brought joy to my eyes.

We all knew each other's families.

We all knew each other's names.

And hope she'll make us more pies another year.

I feel that I would like to thank

My Pastor and the supervisors of the camp;

They planned for us such happy days.
THE SABBATH RECORDER

In the pioneer days of Vacation Bible School work in Oneida County he was my depend-able joy. The only Old Verona Church, but that whole countryside will feel most keenly the loss of this stalwart and loyal worker. We sorrow most deeply with the Stecker family, with the church, and the entire locality.

T. J. Van Horn.

Daytona Beach, Fla.,
August 2, 1943.

CHILDREN'S PAGE

Dear Arah:
I was very glad to receive another letter from you. It is nice to have so many nice letters from Shiloh children.
I expect you know our son, Dr. Claire Greene, since he is a member of the Shiloh Church. His wife and baby were sent from Monday morning at 4:30 until a little after midnight Wednesday with us. Their stay was all Christian Endeavor. Just before services was a boy who came in but your Uncle Frank, Aunt Lena, and Aunt Martha Langworth from Plainfield, you know, Langworth and Leland from Alfred, and with them Grandma Davis. We were so glad to see them and wish we could have that kind of surprise every week.
I can almost see you with your sand pail giving fresh water to the little pigs and chickens; and my, what fun you must have with so many nice pets, especially the six cunning puppies. The little girl next door to us has a cute little black and white puppy. If I call her she comes over to play with me, but when I say, "It's time for you to go home," she runs for home without even one little bark of objection. When she gets home, she barks loudly as if to say, "Don't you think I can run fast?"
When you get back to Alfred, perhaps I can see you, and then you can tell me more about your good times on Mr. Balcock's farm.
Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:
Miss is helping me write this as you can see. I am only three and a half years old. We like it here in Albion, and I like it especially on Mr. Balcock's farm. There are three cats, three ducks, a mother dog and zipper, and her six puppies. I have the most fun with the puppies. One black and white one that I call mine is Spotco. Right now the men are putting up a big silo. I watch them work. It is 40 ft. high and 12 ft. wide.
This morning I carried water in my sand pail and filled the watering trough for the little pigs and chickens. There are about 70 little pigs here.

THREE OF THE CHRISTIAN DEFENSE

Dear Paul:
Don't you wonder you have forgotten when you last wrote to me since you have traveled over so much country since. Foulke seems quite a distant place to me, one which I would like you to visit. Do you like it there?
We did not have any Western Association this year because of gasoline shortage, though two or three times to Richburg. I have the ordination of Pastor Alton Wheeler and the other at Little Gertesee when Pastor Charles Bond was ordinated.
I expect you were one of the juniors who graduated into Christian Endeavor. When you write next, must tell me about your meet and your Scout work? Pastor Greene had charge of the Boy Scouts when we were at Independence, and I remember what good times the Scouts used to have.
Sincerely your friend,
Mizpah S. Greene.

THE PULPIT

Our Letter Exchange

Dear Wayne:
Please give your dear mother a great thank-you for me for helping you write this good letter.
You and your Mother should have been in the Andover church yesterday afternoon. I'll tell you why. Just before services was a boy who she come in but your Uncle Frank, Aunt Lena, and Aunt Martha Langworth from Plainfield, you know, Langworth and Leland from Alfred, and with them Grandma Davis. We were so glad to see them and wish we could have that kind of surprise every week.
I can almost see you with your sand pail giving fresh water to the little pigs and chickens; and my, what fun you must have with so many nice pets, especially the six cunning puppies. The little girl next door to us has a cute little black and white puppy. If I call her she comes over to play with me, but when I say, "It's time for you to go home," she runs for home without even one little bark of objection. When she gets home, she barks loudly as if to say, "Don't you think I can run fast?"
When you get back to Alfred, perhaps I can see you, and then you can tell me more about your good times on Mr. Balcock's farm.
Your true friend,
Mizpah S. Greene.

THE CHRISTIAN DEFENSE

Dear Paul:
I don't wonder you have forgotten when you last wrote to me since you have traveled over so much country since. Foulke seems quite a distant place to me, one which I would like you to visit. Do you like it there?
We did not have any Western Association this year because of gasoline shortage, though two or three times to Richburg. I have the ordination of Pastor Alton Wheeler and the other at Little Gertesee when Pastor Charles Bond was ordinated.
I expect you were one of the juniors who graduated into Christian Endeavor. When you write next, must tell me about your meet and your Scout work? Pastor Greene had charge of the Boy Scouts when we were at Independence, and I remember what good times the Scouts used to have.
Sincerely your friend,
Mizpah S. Greene.

This past few years we have heard and read a great deal about defense: home defense, local defense, city defense, and lots of other types of defense. Through all of these, yet somewhat lagging behind, has been the turn to a more careful study and practice of the Christian religion in this and other Christian countries. Times have been hard, and we feel that our defense has been laid a strong framework of defense. We have been very careful to see that back of our spiritual life, most of us have a way of godly protection. We did not have any off. any move there should be and usually has been laid a strong framework of defense. In other words, we have learned to protect ourselves for our struggle to be master of our impulses, to be master rather than slave. Too often, when in our battle to live, we fail to recognize our best materials and resources.

The Apostle Paul had a faculty of recognizing his limitations and his qualifications for a task. As he looked back over his life, he saw his mistakes, but he also saw the things that he had made man out of him. He saw and recognized and passed on to others the things which had gone to make him a strong and noble spiritual peace which he had finally gained.

Sincerity, integrity, honesty, and truth were the warp and woof of his spiritual clothing. He knew that when he was surrounded with the truth, he then indeed was free from besetting doubts and misgivings. Jesus said, "If ye continue in my word, then are ye my disciples, indeed; and ye shall know the truth, and the truth
shall make you free.” (John 8: 31, 32.)

Paul knew that to live a life wherein truth was the center was to be girt about with a protection which could only be given.

Paul in writing this particular bit of advice was using a practical illustration. He knew that a soldier to be most effective must have freedom of movement. He must not be hampered with armor, stiff clothing which hinders moving freely, and so it is with our lives. We must clothe ourselves with truth. If we will but live the truth within our hearts and souls, we shall not be hampered with the stiff and harsh clothing of half-truths or no truths at all. Our life, in general, will be much freer in action and decision if we will but gird our loins with truth. Truth is invulnerable and in action and decision if we will but gird our loins with truth. Truth is invulnerable and

Our lives are made to cover one of the most vital spots in the body of a man. Today the heart is considered as the seat of the affections, and we often speak of the heart and soul almost synonymously. Paul said to put on the breastplate of righteousness. And I ask you of what material could the breastplate which protects the soul from the wily thrusts of temptations. To whether or not we have the right to be called Christians, treat our neighbors with love and respect, from besetting dangers. There is but one shield that victories for Christ may be won. A battle royal will be fought and is now raging between Christians and Satan, wherewith ye are able to quench all the fiery darts of the wicked. And take the helmet of salvation, and on our feet the shoes of the preparation of the gospel of peace.

And for our heads, we must put on the helmet of salvation. In the helmets which our soldiers wear into battle today, we see that all possible precautions for our lives have been taken to protect the head of the wearer, a protection as nearly perfect as man has been able to make. But you and I have for our head the sword which will save to the uttermost. It is made of the strength of God, the love of Christ, and the fellowship of the Holy Spirit. It is the helmet of salvation. Salvation is ours for the asking and taking. It is free and without bounds in its manifold blessings, and it will protect us from all our evil propensities if we will but smart and put it on and wear it.

Summing up our Christian defense, we readily see that our entire being is adequately protected from the wiles of Satan. We have on our heads the helmet of salvation, and on our feet the shoes of the preparation of the gospel of peace. We have about us a girth of wisdom which is truth. In our hands we carry the shield of faith and the sword of the Spirit which is the Word of God. This is a practical world; at every turn we hear and meet the question, “Is it practical?” We ask here the question, “Is it practical?”

And this sword is the Word of God. For this reason, we should be armed with a knowledge of the Word of God, that we may be able to fight the battle of life successfully. This is the sword of the Spirit which is the Word of God. For this reason, we should be armed with a knowledge of the Word of God, that we may be able to fight the battle of life successfully. This is the sword of the Spirit which is the Word of God. For this reason, we should be armed with a knowledge of the Word of God, that we may be able to fight the battle of life successfully. This is the sword of the Spirit which is the Word of God.
of the family through the eleventh generation. He had also compiled a list of the members of the family who are serving in some capacity in the World War. These men are scattered over the battlefields from Africa to Australia. One young man, Lt. (j.g.) Dighton Polan, lost his life when his plane was shot down over enemy waters in the South Pacific. Many other members of the family are engaged in other pursuits aiding the successful conduct of the war. Among these men and women are former physicians, college professors, factory workers and technicians trained in various lines.

Dr. G. E. Crosley spoke of the work of two of the members who own large dairy and canning industries, supplying their products to our allies through the lend-lease plan. Their businesses are located in Indiana and Florida.

Last year 175,000 barrels of orange marmalade were furnished England by these men; and this year they are dehydrating onions for Russian soldiers. This plant is located in Florida, but because the climate of New York is better for dehydration than that of Florida, they took eight large trucks of dehydrating machinery into New York State, establishing their plants near New York City. Rev. Willard D. Burdick brought news of one member, Dr. George Thorngate, a missionary in Shanghai, China, for many years, who is now in an internment camp in China. He has been appointed head of the camp and had been allowed outside to be visited by a guard and an interpreter so he could make no statement to those he saw outside.

—Milton Junction Telephone.

GREEK CLERGY OFFER THEMSELVES FOR THEIR PEOPLE

In a review of the position of the Orthodox Church in Greece, the Swiss paper, "Semmer Vaudois," tells of a sacrificial offer by the Greek Orthodox clergy for the sake of their people. The paper speaks of the execution of hostages, the activities of guerrillas, the assassinations, the innumerable deeds which spring from the nature of the conflict under the occupation. "Some months ago the German authorities received the Metropolitan of Athens in private audience. He went straight to the point: "I protest," he said in substance, 'against this violation of the rights of the people. You believe that the massacre of innocent people is indispensable for the maintenance of order. Allow me to inform you of those who could eventually die if need be, and those who ought not to die. You kill fathers; after their death their families are broken without support, without bread. You kill sons; after their death their families lose a moral and material support, a pillar very often unique and irreplaceable. You proceed to take intellectuals, men of great value, as hostages. I have with me a list of persons whom you could shoot, without society suffering immeasurably by it, without their loss occasioning the ruin of the home."

"Show us this list."

"The Metropolitan offered several sheets of paper to the German chief. At the head of the list was his own name. There followed the names of all the Greek clergy."

"The German authorities were opposed to this offer, asserting that such an attitude on their part would, on the one hand, deepen still more the chasm between the Greek people and the occupiers, and, on the other hand, would suggest to the world that Germany was persecuting the Greek Church."

—From the British Information Services.

New York City.

OBITUARY

Babcock. — Rev. John T., son of Wilbur J. and Laura Robinson Babcock, died March 19, 1943. (A more complete obituary elsewhere in this issue.)

Whitford. — Ella Mercy Tuller, daughter of Shubel W. and Mercy Call Tuller, was born June 10, 1862, in the town of Hartsville, N. Y. and passed from this life July 9, 1943, at Bethesda Hospital, Hornell, N. Y.

She was a member of the First Alfred Seventh Day Baptist Church having transferred her membership from the Hartsville Seventh Day Baptist Church on November 12, 1889. For over twenty years she has served as deaconess of the First Alfred Church, with much zeal in the acts of sabotage, the activities of guerrillas, the assassinations, the innumerable deeds which spring from the nature of the conflict under the occupation.

"Some months ago the German authorities received the Metropolitan of Athens in private audience. He went straight to the point: "I protest," he said in substance, 'against this violation of the rights of the people. You believe that the massacre of innocent people is indispensable for the maintenance of order. Allow me to inform you of those who could eventually die if need be, and those who ought not to die. You kill fathers; after their death their families are broken without support, without bread. You kill sons; after their death their families lose a moral and material support, a pillar very often unique and irreplaceable. You proceed to take intellectuals, men of great value, as hostages. I have with me a list of persons whom you could shoot, without society suffering immeasurably by it, without their loss occasioning the ruin of the home."

"Show us this list."

"The Metropolitan offered several sheets of paper to the German chief. At the head of the list was his own name. There followed the names of all the Greek clergy."

"The German authorities were opposed to this offer, asserting that such an attitude on their part would, on the one hand, deepen still more the chasm between the Greek people and the occupiers, and, on the other hand, would suggest to the world that Germany was persecuting the Greek Church."

—From the British Information Services.

New York City.

Obituary

Babcock. — Rev. John T., son of Wilbur J. and Laura Robinson Babcock, died March 19, 1943. (A more complete obituary elsewhere in this issue.)

Whitford. — Ella Mercy Tuller, daughter of Shubel W. and Mercy Call Tuller, was born June 10, 1862, in the town of Hartsville, N. Y. and passed from this life July 9, 1943, at Bethesda Hospital, Hornell, N. Y.

She was a member of the First Alfred Seventh Day Baptist Church having transferred her membership from the Hartsville Seventh Day Baptist Church on November 12, 1889. For over twenty years she has served as deaconess of the First Alfred Church, with much zeal in the acts of sabotage, the activities of guerrillas, the assassinations, the innumerable deeds which spring from the nature of the conflict under the occupation. "Some months ago the German authorities received the Metropolitan of Athens in private audience. He went straight to the point: "I protest," he said in substance, 'against this violation of the rights of the people. You believe that the massacre of innocent people is indispensable for the maintenance of order. Allow me to inform you of those who could eventually die if need be, and those who ought not to die. You kill fathers; after their death their families are broken without support, without bread. You kill sons; after their death their families lose a moral and material support, a pillar very often unique and irreplaceable. You proceed to take intellectuals, men of great value, as hostages. I have with me a list of persons whom you could shoot, without society suffering immeasurably by it, without their loss occasioning the ruin of the home."

"Show us this list."

"The Metropolitan offered several sheets of paper to the German chief. At the head of the list was his own name. There followed the names of all the Greek clergy."

"The German authorities were opposed to this offer, asserting that such an attitude on their part would, on the one hand, deepen still more the chasm between the Greek people and the occupiers, and, on the other hand, would suggest to the world that Germany was persecuting the Greek Church."

—From the British Information Services.

New York City.

OBITUARY

Babcock. — Rev. John T., son of Wilbur J. and Laura Robinson Babcock, died March 19, 1943. (A more complete obituary elsewhere in this issue.)

Whitford. — Ella Mercy Tuller, daughter of Shubel W. and Mercy Call Tuller, was born June 10, 1862, in the town of Hartsville, N. Y. and passed from this life July 9, 1943, at Bethesda Hospital, Hornell, N. Y.

She was a member of the First Alfred Seventh Day Baptist Church having transferred her membership from the Hartsville Seventh Day Baptist Church on November 12, 1889. For over twenty years she has served as deaconess of the First Alfred Church, with much zeal in the acts of sabotage, the activities of guerrillas, the assassinations, the innumerable deeds which spring from the nature of the conflict under the occupation. "Some months ago the German authorities received the Metropolitan of Athens in private audience. He went straight to the point: "I protest," he said in substance, 'against this violation of the rights of the people. You believe that the massacre of innocent people is indispensable for the maintenance of order. Allow me to inform you of those who could eventually die if need be, and those who ought not to die. You kill fathers; after their death their families are broken without support, without bread. You kill sons; after their death their families lose a moral and material support, a pillar very often unique and irreplaceable. You proceed to take intellectuals, men of great value, as hostages. I have with me a list of persons whom you could shoot, without society suffering immeasurably by it, without their loss occasioning the ruin of the home."

"Show us this list."

"The Metropolitan offered several sheets of paper to the German chief. At the head of the list was his own name. There followed the names of all the Greek clergy."

"The German authorities were opposed to this offer, asserting that such an attitude on their part would, on the one hand, deepen still more the chasm between the Greek people and the occupiers, and, on the other hand, would suggest to the world that Germany was persecuting the Greek Church."

—From the British Information Services.

New York City.

The Sabbath Recorder

Vol. 135

PLAINFIELD, N. J., SEPTEMBER 13, 1943

No. 11

A WAR'S GREAT OBJECTIVE

It is a struggle for maintaining in the world that form and substance of government whose leading objective is to elevate the condition of men—to lift artificial weights from all shoulders, to clear the paths of laudable pursuits for all, to afford all an unfettered start.

—A. Lincoln.