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

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

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

After partaking of the Lord's Supper and renewing our covenant with one another the older ones in military service, and for others.

The Independence Vacation Bible School was a success.

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

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

Correspondent.

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

Because of the shortage of local manpower, a new blue-toned roof was put on the church recently by a roofing company. It was very much needed, greatly improves its looks.

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

### The Independence Vacation Bible School

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

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

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### THE VOCATIONAL COMMITTEE

**S. D. B. Conference**

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

Bén R. Crandall, Chairman.
REVELATION OR DISCOVERY?

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

If there is any basis anywhere for observance of the seventh day, any sanction for our setting ourselves apart from other Christians as a separate denomination, it is to be found in the Bible. It is, as it claims—All scripture is given by inspiration of God (1 Tim. 4:18)—in its entirety, the Word of God. Its precepts and examples concerning the Sabbath are final. But if, as many claim, it is simply a record of man's discovery of and understanding of God and his will, then our human reasons can accept or reject its various teachings, and the observance of the seventh day is a matter of one's own judgment and convenience.

Recently a set of fifty simple Bible questions was given to a group of some forty people who had grown up in the church, and had, for the most part, been regular attendants at their Sabbath school as well as at the worship service. Only twenty-three attempted to answer the questions. The average grade on the papers handed back was only a fair cent. Yet, this is the Book which we take as the basis of our belief and conduct. Do we know why we are Sabbath keepers? Can we give a Biblical basis for observing the seventh day, or do we observe it just because we were "brought up that way"?

Have we a clear conception of God's way of salvation and of his plan and program for the world? How do we need to spend more time in studying the Bible?

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

A LOAD OR A LIFT?

Most arguments against the Sabbath sound like excuses in the words of Sunday observance. However, there are spiritually-minded people who are honestly concerned when the matter is brought to their attention. They do not want to do the same thing which they have been taught to do all their lives, but can they ever see that the Sabbath is God's highest and has his presence in a special way, so that one can have fellowship with him on the seventh day as on no other; therefore it does draw us closer to him. We believe it to be God's will for us, revealed in an express command. To do his will is to use higher ground, and to fail to do his will hinders our Christian experience. So observance of the day he set apart does strengthen spiritual life. We read God's prohibition of Sabbath breaking in the Old Testament in Leviticus 19:3, 37, 26:5. And in the New Testament in Matthew 12:1, 2. And if we are looking for the Sabbath in Isaiah 58: 13, 14, and hold it up to the world as a means of spiritual joy. Yet in theory, the Sabbath is a "lift" spiritually.

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

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

L. G. O.

SEVENTH DAY BAPTISTS, FORTHWARD!

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

It need not be! Seventh Day Baptists can grow! We have a truth that the Christian world and the world in general need. God's power is as great as always. Christ Jesus is "the same yesterday, today, and forever." The struggle is with us. We are not of one mind as to the Bible being the revelation of God, and too many of us do not know the teachings of the Bible so that we can give
a reason for our faith. We do not emphasize the doctrine of God and the life of victory possible through the power of the indwelling Spirit. We do not observe the Sabbath as declared in God’s standard set forth in Isaiah 58:13 and in the example of the Lord Jesus, and therefore do not demonstrate that it is an aid to spirituality. Follow Seventh Day Baptists must get back to the Bible. We must get back to Calvary. We must get back to the Sabbath. Underlying it all must be a full consecration to the Lord Jesus Christ. All of which sums up to the slogan chosen by our Conference president, “First Things First,” with special emphasis on Colossians 1:18, “That in all things he might have the pre-eminence.”

Shiloh, N. J.

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

ferencc Sabbath, August 25, as the time to take such a collection. I am sure you would have done it that week, will you please do it now?

Yes, I had and still have a selfish motive. As well as I know, the Budget has never been raised 100 per cent, and it was my wish for the year as presented, that it might be accomplished. According to my calculation, we failed this year by $496. So little, yet we failed. What a waste! Let us not needlessly be put away on the side.

As we sat in Commission hour after hour, it became more evident that the Budget this year will be very much greater than in years past. The Missionary Society is proposing $25,000 rehabilitation money to be spent over the special mission fields.

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

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

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

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

P. B. Hurley, Conference President.

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I.

Checks and money orders should be drawn to the order of Kent G. Stillman, Westerly, R. I.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY
(Annual Report Continued)

Germany
No word directly from Germany has been received since the last annual report. The last reports received were in 1941 and 1942 and indicate that our churches there were prospering at that time. Brother G. Zijlstra, Rotterdam, Holland, states that word was received that the leader of our work in Gem-

any, Rev. Walter Losch, was killed in the Russian frontier in the spring of 1943. The Missionary Board has accumulated a small fund to rehabilitate in Germany, and as soon as possible this should be under-taken. To accomplish this it will be necessary to increase the Missionary Board’s percentage of the United Budget.

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

Dr. Esther Pan, Dr. Cran dall’s adopted daughter, is with her, and their work appears to be about as it had been. The last refer-
ence Dr. Cran dall makes regarding her health was more than a year past, and she said, “We are both very well.” Of the work Dr. Cran dall writes as follows:

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

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

“In the school there are some 1,200 students, including kindergarten and high school. The school suffers from want of one or two to put more time on the order and upkeep of things. There is a scarcity of funds, of course. The buildings will need much in the way of repair when funds are available. The school is now $500 behind, but M. M. Chang is very busy with his work. In the church the attendance is good. The church building is in use every day by some part of the school. Scarcely a Sabbath goes by but there is a committee meeting after church held downstairs—here, because it is roomy and convenienct.”

The Home Field
The Seventh Day Baptist Missionary So-

ciety, being organized to conduct both home and foreign missions, performs a double task, as compared with other mission boards. About one half of its funds are used for the promotion of the home field.

Home missions as usually conducted by the board include organization of churches, helping small churches support their pastors, signing missionary agreements with certain sections, employing evangelists, sending out evangelistic literature, conducting the Missions Department of the Sabbath Re-

corder, and using every means possible to advance the kingdom of Christ on the home fields.

About one fourth of the churches are aided by the board in support of their pastors, and all receive the help of the Missions Department of the Sabbath Recorder and evangelis-

tic literature sent to the pastors. Pastors whom the board helps to support are called missionary pastors. For some years the salaries paid the work-

ers have been painfully small, and eighteen months ago the average salary of all employees ten per cent. The past year the board adopted a measure which was intended to bring the salary of missionary pas-
tors up to $1,000 a year.

The churches of the home field are or-

ganized into seven associations. This ar-

range ment is determined by geographical location, and for convenience this report con-

siders the home mission work by associations.

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

During the year Mr. and Mrs. Floyd H. Carpenter of Ashville, N. Y., sent the board $100. They are particularly interested in missions in which they are especially interested and asked for advice. Their home is in the bounds of the Home Association, and they were assured that $500 of their contribution should be used to support the missionary pastor in this association and should be considered a ministerial aid for their son who was killed two years past while operating a tractor.
Observations

By Rev. Herbert C. Van Horn

One of our evangelists tells the story of a young sculptor who hired himself to hear what his master, Michelangelo, would say. "I can do this," said the sculptor. "I will earn $500 per year." The sculptor was 230 pounds heavy. One day the master, Michelangelo, said: "Man, you lack life. If it had life it would be perfect." The sculptor misunderstood this, not seeing the difference between a man's mortality and a Christian's righteousness. Why a good, moral man should not grow better and better until he is given the opportunity to enter the kingdom of God, they cannot seem to understand. But it is the difference between lifeless and living, potentially immortal. A man must be born from above if he were even to see the kingdom.

About Evangelism

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

THE SABBATH RECORDER

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Richburg Installs Pastor

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

Pastor Coon and his family will live in the Richburg parsonage. It has been twenty-eight years since there has been a pastor here. The parsonage has been redecorated throughout the inside, and a new hardwood floor was laid in the living room. The house was also painted on the outside. An installation service for Mr. Coon was held at 6:30 o'clock. There were about two hundred people attending all the churches, in the Welden and Plainfield churches. Rev. Dean A. J. Bond of Alford presided.

The program was as follows:

Organ Prelude

Solemn Song—sung by Jesse Burdick

Scripture—Pastor Rex Burdick, Independence

Psalms and Hymns—Pastor John Stagles, Andover Special music—Nile quartet

Installation sermon—Rev. Charles Bond, Little Golden

Solo—Rev. Albert N. Rogers, Alfred Station

Choir—Rev. James H. Harris

Choir Charge to the church—Rev. Everett Harris, Alfred Instalation prayer—J. D. Bond, Alfred

Hymn—"I Am Thine, O Lord"

Welcome—Nile Church, Mrs. E. T. Givens

Welcome—Richburg Church, Hal Drake

Response—Rev. Ralph H. Coon

Benediction—Rev. Ralph H. Coon

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

The Richburg and Nile churches held a reception for Pastor and Mrs. Coon and a deadening complacency will take the place of a burning passion for the salvation of the lost.

Let us remember that the gospel we preach is the power of God unto salvation to all who believe. The way of salvation is not easy, but there is no other way than God's way. The first step will be unmistakably convicted of sin, "for there is none righteous, no one, not one."

Then he must confess his sin in penitence. This is the hardest step. But this missionary's business is imparted and God's judgments are passed. Then will the church grow in grace and in the knowledge of the truth, and become a living testimony unto God.

Plainfield, N. J.
Family at the Richburg Central School on Thursday for a week. A program of music and readings was given, followed by refreshments. Mr. and Mrs. Coon were presented with a purse of money.

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

Omae Saunders,
Clerk

Richburg, N. Y.

Women's Work

A PRAYER FOR TODAY

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

—A Call to Prayer

ANNUAL MEETING

The annual meeting of the Board of Directors of the Women's Society of the Seventh Day Baptist General Conference will be held in Salem, W. Va., September 9, 1945, at 2:30 p.m.

Greta F. Randolph,
Secretary

WORSHIP PROGRAM

Something to Give

Hymn: “Something for Thee.”

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

Since first reading that sermon I have been greatly impressed by a companion text that might be treated under the text, "Peter, another man with an empty purse but empty for another reason, said to a helpless man at the temple gate, "Brother John, I have no money to give I thee."

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

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

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

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

—Reuben E. Nelson

The last sentence in this article made me stop and think—"Let us linger in his presence today, that we may have something to give," because we do not live in his presence, we will be empty; we will not have something to give.

—Hymn:

SABBATH SCHOOL LESSON

FOR SEPTEMBER 8, 1945

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

Basic Scripture: Genesis 41: 44-42: 38

Memory Selection—Psalm 111: 5

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

—Horace Mann

THE GREEN LAKE, WIS., ASHRAM I.

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

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

No one is too well educated or too unlearned to share the feeling of common brotherhood which prevails as all meet by the lakeside at the morning quiet hour, at every meal, at work, at play, or at the many hours of study and worship. This feeling is greatly promoted by the custom of addressing each one by his given name, as "Brother John." The whole ten days is a wonderful experience of sharing, and we who have been privileged to receive the blessing and inspiration wish to share it, that you too may get a glimpse of the things we have seen and learned under the leadership of "Brother Stanley."

Georgia B. Greene

THE PRATIS VISIT WASHINGTON

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

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

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

We asked Brother and Sister Prati down for a weekend to get acquainted, and ad- vised them to come so they could stay a week or two after that if the way should open. It opened. Most of us needed definite spiritual help, and I think there was a quick apprehension by most of us that Brother Prati was peculiarly qualified to bring us that help.
Remembering how pleased the colored brethren and sisters were when Rev. Lester G. Chisholm telephoned Sister Martha Chichlow, and she was glad to arrange a Friday night meeting at the colored church. They seemed pleased and strengthened.

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

After the second weekend there were still so many spiritually needy homes where Brother and Sister Prati had not visited that we arranged another Sabbath, but without the heavy program of meetings that had characterized the first two weekends. After the third Sabbath morning service we went to the home of some popular attendants at our meetings. Their home is away out in the country. Here we ate a picnic lunch on the large back lawn where the grass was plush and green, and then we sang hymns for a long time until we had attracted all the children in the neighborhood. One sister brought a trumpet which, by transposing, she was able to harmonize with the Prati's instruments. Then we visited on religious subjects, in large small groups that changed about frequently. Near the close of the day we ate watermelon and then we went in the house and sang a few hymns with piano accompaniment, had a farewell message from Brother Prati consisting of a short passage of Scripture and a prayer of benediction. Then we rode back to Biak last Friday afternoon. Our equipment isn't unloaded yet—there are just too many ships in the harbor trying to get unloaded. So we have drawn cots and mosquito nets, and are set down in an open warehouse shed over one hundred feet wide and three hundred feet long. The mud is not very deep under the shed, but outside it is pretty sloppy. It rains two or three times a day.

This made us all feel a distinct feeling of incompleteness. If we had not done some thing in the country. Here we ate a picnic lunch on the large back lawn where the grass was plush and green, and then we sang hymns for a long time until we had attracted all the children in the neighborhood. One sister brought a trumpet which, by transposing, she was able to harmonize with the Prati's instruments. Then we visited on religious subjects, in large small groups that changed about frequently. Near the close of the day we ate watermelon and then we went in the house and sang a few hymns with piano accompaniment, had a farewell message from Brother Prati consisting of a short passage of Scripture and a prayer of benediction. Then we rode back to Biak last Friday afternoon. Our equipment isn't unloaded yet—there are just too many ships in the harbor trying to get unloaded. So we have drawn cots and mosquito nets, and are set down in an open warehouse shed over one hundred feet wide and three hundred feet long. The mud is not very deep under the shed, but outside it is pretty sloppy. It rains two or three times a day. The whole city is covered in the paved streets. The trucks have to go out into the muddy fields where the men live and then back on the roads. There were sidewalks down town, but now they are covered with debris of demolished buildings and torn with shellfire that you can never walk far on the sidewalk. In the mud on the edge of the road and hold a handkerchief to your nose to shut out the dust from passing traffic, which is very heavy.

It was a two days in a strange city I didn't do too badly on getting around. The way out here from the harbor I saw the 12th General Hospital in the San Thomas prison grounds. I knew of it all the way in trying to get in touch with Robert Lippincott of Battle Creek by telephone. I hitches a ride down there. Then he piloted me through several streets through the devastated city to an English Seventh Day Adventist Church which was, strangely enough, almost unoccupied.

There I met a chaplain who visited me at Biak. I also saw two medical officers I knew at Biak and one I met at Santa Maria, Calif. I was invited to have the Scripture and prayer. Afterwards I attached myself to the chaplain for transportation. He took me to all the Baptist, Adventist and Seventh Day Adventist homes for dinner—people who were interned here during the Jap occupation. There are quite a few white men and women who are sent home children who went through that ordeal and are still here. Of course the greater number went home several months ago.

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

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

We went to a "Youth for Christ" service in a little damaged church a few blocks away. It was another very good evangelistic service, with hymn and chorus singing like that of the G. I. Gospel Hour. The chaplain whom I knew preached a very good sermon. Two Filipino Salvation Army girls sang a duet.

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

And, what do you know? I was able to find my way back out to our mudhole with out any difficulty. Don't you think I've done pretty well in making contacts and hitting the best church services in these two days? The population here is about 90 per cent Catholic, so there are few Protestant churches.

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

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

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

Yours in Christ,

Leon M. Malby.

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

TRACT BOARD MINUTES

(Condensed)

The Board of Trustees of the American Sabbath School and Church in the Philippines held its regular session in the Seventh Day Baptist Temple, Plainfield, N. J., on Sunday, July 8, 1945, with church officer members present: Lavern C. Bassett, Nathan E. Lewis, Herbert C. Van Horn, Courtland V. Davis, Frank E. Lobough, and Mrs. A. Lang; with Franklin A. Lang worthy, Frederik J. Bakker, Herbert C. Van Horn, Luther S. Davis, Miss Lucy Whitford, Victor W. Skaggs, and Larrison Norton and Robert Stillman as associates.

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

The board was led in prayer by Rev. Victor W. Skaggs.
Through its chairman, the Committee on Distribution of Literature reported as follows:

The committee reports progress in the matter relating to the board of the Baptist publication. The songs and hymns have been selected and will soon be in the hands of the printer, when they can be begun to secure the necessary plates. It is hoped all such plates be of such nature as to be suitable for special use in the Baptist and larger hymnbook to be published in the future. The dummy is here today for your inspection. 

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

THE SABBATH RECORDER

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

L. Harrison North, manager of the publishing house, presented his annual report. It was voted that this report be accepted and included as a part of the annual statement to Conference and report to the society, subject to audit and necessary correction.

Corresponding Secretary C. Van Horn, corresponding secretary, presented a proposed preface to the annual statement to Conference and report to the society and his annual report. It was voted that the preface and report be accepted and included as a part of the annual statement to Conference and report to the society.

Mrs. William M. Stillman, assistant treasurer, presented the treasurer's annual report. It was voted that the report be accepted and included as a part of the annual statement to Conference and report to the society.

It was voted that when the report of the board's representative for Ecumenical Sabbath and the work of the Sabbath Tract Society be included as a part of the annual statement to Conference and report to the society.

Respectfully submitted,

Victor W. Skaggs, Chairman.

The report with its recommendation was accepted.

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

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

The recommendation was adopted.

The Committee, on Conference Program reported as follows:

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

President's Address: "Our Work"
Meet the New Editor of the Sabbath Recorder in the separate study (K. Duane Hurley) "The Printed Page and Sabbath Promotion"
Corresponding Secretary Davis
The Man from Macedonia (Leo L. Wright) Sermon: "Does the Sabbath Mean Much to Seventh Day Baptists?"
L. Harrison J. C. Bond
Respectfully submitted,

C. Van Horn, Corresponding Secretary.

Secretary Van Horn also presented some correspondence and spoke briefly concerning the report of the treasurer was presented by Mrs. William M. Stillman.

It was voted that the report be approved.

THE SABBATH RECORDER

July 8, 1945.

The Nominating Committee of the corporation presented informally a proposed reorganization to the Annual Meeting, and it was adopted.

The report of the treasurer was presented to the Annual Meeting, and it was accepted.

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

Adjournment.

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

Rev. Harley Sutton, Alfred Stottled, B. T.

Sponsored by the Seventh Day Baptist Board of Christian Education

CAMP POTATO

Camp Potato is the name of the Western Pennsylvania Baptist Campground. The camp is on the largest enrollment of any since the association has had camps. There were fifty-two campers. One camper, Miss Jean Davis from Plainfield, N.J., was a visiting camper and writes about the camp as follows:

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

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

The chapel itself was lovely, especially after it was drenched in rain.

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

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

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

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

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

"We were divided into two groups: the younger ones from age ten to thirteen were..."
in one group and the older ones from four-teens till fourteen were busy in another. There were two classes for each group. The classes for the younger group were "Great Christian Men," taught by Aunt Lina Drake of Shinghihague, Pa., and a member of the Richburg Church; and "Jesus, Ideals of Living," taught by Uncle Charlie Bond from Little Genesee, N. Y. The classes for the older group were "The Church at Work," by Grandpa Bond (Dean A. J. C. Bond), of "Agriculture and Worship," by Uncle Al Rogers of Alfred Station.

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

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

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

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

"After supper on Sabbath we had an amateur night. Then we played games and read poetry.

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

That friendly touch which was evidenced by the little twigs and leaves which Camp Potato was a truly friendly camp, and from the letters it is also evident that the campers were busy and that they enjoyed it very much. H. S.

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

Pastor Ehret, Miss Marcia Rood, and Miss Marion Maxon were on the staff. Miss Rood was in charge of the church on the night after the Sabbath, August 11. At this time the young people who had attended the Boulder Camp and those who had been at the local camp went to the evening vespers and sang some of the songs learned at camp.

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

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

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

During the Sabbath school hour on Sabbath day, August 4, I was given a chance to present a few topics of our Sunday school work, and the Christian education. This was the quarterly meeting of the Denver and Boulder churches at Boulder, so there was an opportunity for us to work into the past as reported by two of the members, letters from Rev. and Mrs. J. B. Shaw, a special committee. The program was the burning of the mortgages, and in a number of ways the challenge of building for the future was presented.

On the North Loup Church has been a glorious one. The outlook for the future is also glorious. There are plans under way for a more aggressive program by the Sabbath school plans for future camps for the young people, and the possibility now of doing more in the field of helping with mortgages in the church work, a local debt to consider. It was my privilege to congratulate the Church on behalf of the Ministerial Board, and the denomination as a whole. I would here state my personal congratulations to these loyal Seventh Day Baptists who are so willing to give in different ways. I have enjoyed the privilege of working with them and the future looks bright for the North Loup Church and the present work will make a great contribution to the work of God's kingdom.

H. S.
happy seasons in the work, have spent much time in visiting a church to preach the word, without money and without price.

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

This church had increased so far that the temporal and spiritual question came up and caused a separation in the church. The party in favor of the temperance reformation left the church at N. Lebanon. Some of the old church came over to the new party. The new church took the name of North Hampton. From this time a revival commenced diversified the length and longest I ever witnessed; the most of the old church came over and joined the new. Soon after this, a number bought land in Jackson Township, Shelby County, and commenced a settlement, and in a short time it was organized, and then one at Port Jefferson, and one at Stokes not long after. After which, with the church at North Hampton, they have been long since united by emigration; all but the church at Jackson, which is now enjoying a precious revival at this date. —Feb. 25, A.D. 1824.

Mr. Charles Henry Greene says that at the time the manuscript of the foregoing was extracted, he was reading a similar Elsinor document, containing but twelve pages of practically the same matter, but not so detailed. Of this I shall make no brief extracts.

These extracts are as follows:

"Of Salem's settlement, 'Them that had land moved on, they stayed, and if we were put to it to get our living, having to fetch it from a distance of twelve or fifteen miles, on the road through places.

After staying here (at Salem) my father moved on his farm in the year 1795, where he lived till 1806. From there he moved to Ohio. I was then 22 years old. I came to Ohio the same fall, lived some two years in Warren County, near Lebanon; from there we moved to Lebanon County, where father had bought land on which they married and have children. My young children, the date here, he died in 1820. There were several families of seventh-day people. Simeon married Elizabeth McCornick, and had five children, one living. I was born September 13, 1784. At the age of about 25 years I made a profession of religion, was a member of the church at North Hampton, where my father moved on his farm in the same fall, living, and forming themselves into a separate society. They prospered for some time and eventually, all but the feline friend lives there. 'I sit by the road side at a safe distance away and cry loudly until she starts back.'

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

But I was in the right. This croquet set which is beside the doorbell. I discovered that by climbing on the croquet set I could hit the bell with my paw and make a noise such that the dog next door to the door to admit callers. She called, "Come in," and none one entered. So, thinking it a stranger she went into the living room, where I sat, cocking my head at her. It seems that all this time not much has been said about my name. It is Goldie, but..."
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THE SABBATH RECORDER

Master nicknamed me Kippie. I go by that name now. It's just as well, for there is a dog in our village called Goldie. By the way, this dog came into our house one day and roamed around, ate up my food, and made herself at home. I remembered what Mistress had said about being a gentleman and let her alone. Whose cat will do have an instinct peculiar to the feline species, and that is a particular dislike for the canine. However, we needn't worry about Kay, old Goldie is a friend and doesn't mind me. When she got ready to go home, I stuck my paw out from under the piano and batted her on the left flank as a farewell tag, as if saying, "Last tag."

The things mentioned in this story of three years, by Kay, are the usual happenings, but I do the usual things that any other cat might do. I have been told by those who do not care for cats, that I am just a cat, but my family has given me a chance to be more than just an ordinary cat by giving me the privilege of living in a Christian family. It helps one to live any other cat might do by giving me the privilege of living as I have been. . . .

and it means a lot to us the opportunity that we have had, to be taught the usual things we have found that they do.

Cats and it means a lot to us the opportunity that we have had, to be taught the usual things we have found that they do.

By Albyn Mackintosh

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

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

At the time when our government was first founded a group of Baptists in Virginia were much concerned with their liberty of conscience and wrote to George Washington concerning the matter. He replied: "If I could only persuade the Constitution framed by the Convention where I had the honor to preside might possibly endanger the religious rights of any sect or society, certainly I would never have placed my signature to it; and if I could now conceive that the general-govt in regard to the liberty of conscience, I beg you will be persuaded that no one shall ever be more zealous to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. So, you doubtless have often expressed my sentiments that any man, conducting himself as a good citizen and being accountable to God alone with his conscience, so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one shall ever be more zealous to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution.

It is fun to write the Story of Kippie, and it means a lot to us to have it as a story. We loved him a lot and maybe were a bit foolish over him. Compared to what is usually said of cats, and that is, "Cats do not return love the way dogs do," we have found that they do. If you can prove it.

Right now Goldie's mother lies just as close to my pen hand as she possibly can get, blissfully sleeping. The little fellow is asleep at this writing. The little fellow is asleep at this writing.

Sincerely,

Mary S. Brooks.

Waterford, Conn.

Dear Mrs. Brooks:

I agree with you that cats do return love as much as dogs do. We can prove it, too, by our cat Skeets, whom we had nearly fifteen years and still miss. As you probably know, he was a jungle yellow and white. I am sure the children and many grownups will enjoy reading Kippie's story. Thank you for letting us read it.

Sincerely yours,

Mitzi S. Greene.

OUR GOVERNMENT AND RELIGIOUS LIBERTY

Believing Thomas

By Rev. Charles H. Bond

Text: "My Lord and my God."

There is no doubt but what "Doubting Thomas" doubted. If there had not been some basis for such a belief, the name would not have appeared in the pages of the New Testament. It was written we face the possibility of seeing democracy disappear in America.

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

1. Thomas - the Faithful

The first saying of Thomas is in connection with the death of Lazarus. Jesus and his disciples had just left Judea for fear of the Jews. They had crossed the Jordan to the place where they were going to stay, and were teaching. When word came that Lazarus was very sick. Lazarus was the brother of Mary and Martha, and this family which had grown so close to Jesus lived in Bethany of Judea. It is not far from Jerusalem. Jesus did not hurry back to Bethany upon hearing the word. Two days passed before he announced to his disciples his intention of going to Judea. They were not the very idea, saying, "Master, the Jews of late sought to stone thee, and goest thou thither again?" When Jesus persisted, it was Thomas who spoke. He said, "Let us also go, that we may die with him." These are not the words of a coward or a doubter. He loved Jesus and was determined to stay with him till the end. These are the words of a man who thinks things through and counts the cost.

2. Thomas - the Spokesman

The second saying of Thomas was spoken in the Upper Room on that last night. Jesus was talking to his disciples, explaining to them that he must go away. "Let not your neighbour as thyself. On these two commandments hang all the law and the prophets." Matthew 22: 37-40.

How happy is he born or taught Whose arm is free from bias; Whose nature is his honest thought, And simple truth his highest skill;

Whose passions not his masters; to love of right is his death; Not tied unto the world with care;

To his free face or petent sigh;

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

This man is freed from servile bands Of hope to rise, or fear to fall, Lost of himself, thrown on His hands, And having nothing, yet hath all.

Poem by Woton.

Los Angeles, Calif.
Don't misunderstand me. Faith is improperly defined as the reliance on a question whose answer is in all religions. But questioning which brings forth deep study and reconstruction certainly deepens faith. And there is no doubt that in the end we come out with the victory of Thomas. Christ is my Lord, governing all of life; he is my God; I will follow him to the end.

Little Geneese, N. Y.

THE SABBATH RECORDER

SOLDIER LISTS DROWN, BLOOD SPEAKS

By Tom M. Olson

The phone rang late one evening at the home of Mrs. Hazel H. Otto, of Alhambra, Calif. Mrs. Otto, 'a voice asked, 'did you give a pint of blood to the Red Cross last December?'

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

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

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

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

An hour later two Americans went unashamedly. The tears were those of sincere appreciation. Mrs. Otto and Staff Sgt. George T. Bruce, 'sister, of Eastgulf, W. Va., embraced each other and cried.

'I am so grateful I could help,' Mrs. Otto said. 'It is so little to do for the boys who are fighting for the freedom of their country.'

Sgt. Bruce could say nothing.

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

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

Just before the bottle containing Mrs. Otto's blood was landed on Leyte, Sgt. Bruce was fighting for his life against terrific odds. He and his squad were on patrol duty when Japs trapped them. Bruce, with two of his buddies, was covering the withdrawal of his group when fifteen slugs hit him in the left leg.
Medical corpsmen carried him to a nearby field hospital, where he was operated on. When he regained consciousness after the operation a doctor handed him the tag from a blood donor. He opened it. 

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

Glancing the tag, the TANK muttered through his teeth, "I'm glad I got to keep this. Maybe some day I can thank her for saving my life.

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

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

With life's battle fought and won—for we are "more than conquerors through him that loved us," Romans 8:37—we shall live the life of Christ, as was mentioned by the Lord Jesus Christ. John 14. No one will be speechless there, for all, even the infirmities, afflictions, and imperfections of the flesh shall be past history. All believers shall be "with" and "like" their beloved Lord in that scene of "fulness of joy" and of "pleasures for evermore."

VICTORIOUS LIFE CONFERENCE

By Rev. Lester G. Osborn

"Come ye yourselves apart into a desert place, and rest a little," said the Lord Jesus Christ to His disciples. Mark 6:31. We did just that, this summer when we attended the "Victorious Life Conference" for ministers and Christian workers at Keswick Grove, N. J.

From Monday afternoon until Friday morning, in this out-of-the-way place among the pines, beside two small lakes, we did not see a newspaper nor hear a radio. We had, in fact, a break from the rush and bustle of the world with all its distractions, to be with Christ Jesus.

On the first Sunday morning the Rev. A. C. Osborn gave the opening message. "Voting"—the only voting mentioned in the Bible is of pines, beside two small lakes, we did not see a newspaper nor hear a radio. We had, in fact, a break from the rush and bustle of the world with all its distractions, to be with Christ Jesus.

One day verse for the first session was, "He sought to see Jesus who was teaching and doing signs and wonders in the land." Matthew 11:1. A new vision of our Lord and Saviour was what we sought, and what we received.

Chairman of the auditorium in large letters we read, "Where God speaks to hearts." How God did speak to our hearts as his message brought us from the "horn of God, pictures of him who is "altogether lovely," and of the victorious life possible for Christians through his grace which "is sufficient."

The theme verse of Keswick, back of the platform in a frame of cedars which fills the entire space, is Leviticus 23, everyone of which is a precious verse to the Christian: "For seven Sabbaths of seven weeks, seven weeks."

Professor Feinberg of Dallas Theological Seminary, a converted Jew, had the Bible study hour, and brought us gems and wonders from the Old Testament, first to the Israelites in the wilderness, and then to the nation of Israel in the New Testament

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

CHARLES HENRY MERRYWEATHER

By Corliss F. Randolph

American friends of Mr. Charles H. Merryweather, of Holloway, London, England, were shocked by the receipt of a cable message: "Victory for our boys is near in the Gulf of Moroccon, one of two missionaries in the great city of Casablanca, very earnestly presented to him in this connection. God, through His grace and power in prayer, and service.

Someone has spoken of Keswick as the nearest place to heaven on earth. They say it was this woman's blood which saved your life, son," he said to Sgt. Bruce.

Glancing the tag, the TANK muttered through his teeth, "I'm glad I got to keep this. Maybe some day I can thank her for saving my life.

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LeRoy Aden, son of Rev. George H. Aden, Esq., though he was with St. Paul's was buried. He possessed a marked love for the homeless and prosperous. To such good nature he was accustomed to call it. He relied upon his own resources, he came to the church for the good of the congregation. Mr. Merryweather's friends and acquaintances met, in the several years which he was accustomed to attend, often taking a load of friends with him from London. Here it may be noted that he was a regular subscriber to the Sabbath Recorder, and faithfully read it.

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

**Obituary**

Kenyon. — LeRoy Aden, son of Rev. George P. and Mary Burdick Kenyon, was born on January 18, 1881, at Dodge City, N. Y., and died at his home on Cranhill Hill, August 3, 1945.

On April 17, 1913, he married Lillian Randall, to whom union were born three sons: Karl R., Kenneth Z., and Paul. He was a member of the First Hebron Seventh Day Baptist Church and served as deacon until failing health caused his retirement. He is survived by his wife, his sons, his mother, and two sisters, Mrs. Esther Reed and Mrs. Mary Foster. Following prayer at home, services were held in the First Hebron church with Pastor R. E. Zwichel officiating.


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

**RECORER WANT ADVERTISEMENTS**

For Sale, Help Wanted, and advertisements of the nature fill blanks in this column at one cent per word for each insertion, minimum charge 50c. Must accompany each advertisement.

**WATCHMAN! WHAT OF THE NIGHT?**

For Service, Help Wanted, and advertisements of the nature, fill blanks in this column at one cent per word for each insertion, minimum charge 50c. Must accompany each advertisement.