Marriages

Hudson - Siedhoff. — John Hudson and Mrs. Nida Siedhoff, daughter of Mrs. Nellie Ellis, both of Battle Creek, Mich., were united in marriage at 9 o'clock Thursday morning, August 28, 1947, at the Seventh Day Baptist Church. The services were conducted by the pastor, Alon W. Wheeler, and Mrs. Hudson will be at home at 11 Buckeye, after September 5.

Obituary

Hunting. — Bennie Stuckey, daughter of Christopher and Cornelia Williams Stuckey, was born November 14, 1874, at Watson, N. Y., and died at her late home in Alfred, N. Y., on August 25, 1947.

She was baptized and joined the Seventh Day Baptist Church at Watson under the pastoral care of Elder L. C. Rogers, then bringing her church letter to Alfred on May 8, 1897, where she has continued active in her Christian faith and practice for fifty years.

She married Henry Hunting on September 25, 1900, the service being solemnized by Rev. L. C. Randolph.

Surviving are her husband; three sisters, Mrs. Arthur Smith and Mrs. Axel Olson of Alfred and Mrs. Grace Finch of Waterford; also a brother, Arthur Stuckey of Fort Lee, N. J., also several nephews and nieces.

Funeral services were held August 28 at the home on South Main Street, Alfred, and burial was in the Alfred Rural Cemetery, Rev. Everett T. Harris officiating.

E. T. H.

Murphy. — George E., son of David and Susanna Nechtis Murphy, was born in Ashaway, R. I., January 1, 1866, and died August 21, 1947, in the Western Hospital.

Mr. Murphy was married to Miss Elizabeth Johnston, July 17, 1890. Shortly after marriage Mr. Murphy joined the First Seventh Day Baptist Church of Hopkinton and was a faithful member of the Church until death. For more than twenty years he was the Church treasurer.

Mr. and Mrs. Murphy had three children: Miss Susanna and Orella Murphy of Exeter, R. I., and Ira Murphy of Ashaway, R. I. Many friends mourn Mr. Murphy's passing.

The funeral service was held August 23, 1947, in the Avery Funeral Home, Westerly, R. I., with the service conducted by the pastor, Rev. C. Harmon Dickinson, and assisted by Rev. Carroll L. Hill, a former pastor. Internment was in the River Bend Cemetery, Westerly, R. I.

C. H. D.

Babcock. — Jesse A. Babcock, youngest son of Marie Ayers and Benjamin Thomas Babcock, was born at Windfall, Neb., March 18, 1893, and died August 30, 1947, of a lung infection, at Riverside, Calif., after an illness of several months.

At the age of fifteen he joined the Riverside Seventh Day Baptist Church by baptism; his family had moved to this locality in his early childhood. Prior to his last illness he was active in the work of the Church. Farewell services were conducted by the pastor, with burial at Olivewood Cemetery, September 4.

He is survived by two sisters and three brothers, all of California, and many nieces and nephews.


Randolph. — Jessie A. Winter, daughter of Charles H. and Abby K. Edwards Witter, was born September 3, 1856, in North, Yorktown, N. Y., and died at her home in Alfred, N. Y., on August 13, 1947.

Mrs. Randolph, in supplying her daughter, Margaret, with certain information, wrote: 'I was baptized and joined the Generose Church the winter of 1868 during the great revival carried on by Dr. A. H. Lewis of blessed memory. There were forty baptized that day by him and Elder Brown [Rev. Thomas B. Brown], in the river where the ice was sixteen inches thick.' January 20, 1877, she was united in marriage with Alexander F. Randolph of Plainfield, N. J., at her home in Alfred, N. Y., by President Jonathan Allen of Alfred University.

Mr. Randolph died in 1929. Since then, Mrs. Randolph has made her home with her son, Orson, in the house of her other children and her grandchildren.

She is survived by two daughters and two sons: Mrs. P. Elfrieda Stoudt, Barrington, N. J.; Mrs. Margaret Loutie Miller, Hyannis, Mass.; John Bryant F. Randolph, West Orange, N. J.; and Orson W. F. Randolph, Plainfield, also two brothers: Rev. E. Adelbert Witter, Adams Center, N. Y.; and Charles E. Witter, Westerly, R. I.; eight grandchildren, twenty great-grandchildren, and six great-great-grandchildren.

Mrs. Randolph joined the Plainfield, N. J., Seventh Day Baptist Church of Christ by letter on June 30, 1877, of which she continued a faithful member. She was the oldest member, both in age and time of membership. She was a charter member of the Women's Society for Christian Work and of the Home Department of the Sabbath School.

Memorial services were conducted by her former pastor, Rev. Hurley S. Warren, from the Runyon Home for Services, Plainfield, N. J., Sabbath afternoon, August 16, 1947. Burial was in Hillside Cemetery, Plainfield.

H. W.
WHAT DO YOU THINK?

By Dr. J. Nelson Norwood

These brief remarks are intended to raise an issue basic to the question of proper Sabbath observance in our co-operative, tightly interconnected, business-at-arms-length economic order. When the acceptable Biblical rules and customs on Sabbath observance were crystallized among the ancient Hebrews the order of life was a primitive nomadic, or pastoral, or agricultural one. Even today, in rural areas, simple workaday surroundings absolute cessation from all forms of secular labor on the Sabbath was found impossible. Animals must be fed. Milk if obtained must be preserved, and if the ass fell into the pit it must be rescued.

Had the weekly Sabbath arisen in a society as complex and integrated as is ours of the mid-twentieth century, would different and numerous exceptions to the ideal of total rest from all secular work on the Sabbath have become accepted and established? If an order of society like ours can exist at all, is it not obvious that work must be performed every day in the week? If milk is to be available in a great city like New York, not only must it be produced, but it must be cooled, pasteurized, and transported, too. If electric light and power are to be available in our homes and Sabbath schools, someone must supervise the generation and continuous transmission of the current. If a breakdown occurs, someone must restore service.

If Seventh Day Baptists in New York and Chicago are to cover the miles between their homes and places of worship, workers of many kinds must man the transportation systems. Tableware is produced most economically in tunnel kilns which are continually. Our great steel mills with their vast blast furnaces must run continuously to produce efficiently. Many similar illustrations will readily occur to the reader.

Today these secular Sabbath services can be performed for us by non-Sabbath keepers. But picture the coming of the day when we are
THE END OF SEVENTH DAY BAPTIST MISSIONS

By Rev. David S. Clarke
Assistant Secretary of the Seventh Day Baptist Missionary Society

Given on program of the Missionary Board at General Conference, Thursday morning, August 21, 1947

"The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather; for the sky is red and lowing. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous heart, to do after a new way; and there shall no sign be given unto it, but a victor and freshly vigorous giver of life—Sunday Baptists.

"The Sabbath, for the

...has been a good thing. Unless Seventh Day Baptists move beyond our differences, we become mired in slander, backbiting, dealing in personalities—all fruits of the flesh. (Galatians 5: 18 ff.)

This quotation deals only with one aspect of missions—the theological one.

To take another phase, as a British Church Commission has said in a recent pamphlet: "If something radical is to be done in the world, the First Day Baptists make bold to work for the Spirit of Jesus Christ, and also to call our public attention to the existence of Seventh Day Baptists, when our real concern is with the power of the Sabbath for all men. Mr. Leo L. Wright, president of the organization of the Indianapolis Fellowship, said recently: "More Churches—more members—we must grow. We must make the Methodists and Presbyterians and first day Baptists take notice that the world is returning to the abandoned Sabbath—they will start holding services on the Sabbath for their people who believe in its power to bring in universal acceptance of the Sabbath and usher in the manifold blessings that will come as the world honors God and respects each other."

I believe it is now our job to hold the torch high.

Some of our Christian friends preach loud and clear, denouncing the world and its evils, and proclaim their doctrine and their organization as the immortal framework of the heaven societies of the redeemed. I prefer that Seventh Day Baptists get so close to God in prayer and wisdom and motive that a vital program will issue from us which will bring the Sabbath to Christendom and the first day to mankind. There won't be any Seventh Day Baptists in heaven. Most of those who have counted upon their groups will be there, but "S.D.B." will not be written after their names in the Lamb's Book of Life. I prefer we preach the end of Seventh Day Baptists, the unity of Christians, and the final coming of the kingdom of God.

I speak of the end of our denomination as such, because I believe we should make bold moves forward for the truth of God, expecting Him to use us and reward our faith and deeds with a mighty "Sabbath" civilization. I believe we should invest—gamble—if you will—as never before in Sabbath missions. God cannot use a halting or divided organization. He does not intend us to be the sole recipients of Sabbath blessings, or of Sabbath problems and persecution either. The alternatives are swiftly passing. It is no longer "evangelism or relief," no longer denominations or a united world Church, nor "the Sabbath or Sunday," nor "Seventh Day Baptists or the Sabbath." Seventh Day Baptists must seize their providential openings in these times.

We need some such faith to see our way out and beyond, our present numerical realitv, small resources, even to a larger world—final closure of the business and social world for the Sabbath.

Perhaps we haven't counted up the blessings from the Sabbath, so never have had any joy or sense of obligation in witnessing; perhaps we haven't realized how poor Sunday-keeping has made Protestant Christianity's witness in any community where an organized Israel or a Sabbath movement of evangelism (for new Protstants must go through a man-made Sunday to God, just as much as Catholics must go through human priests and tradition.) Perhaps we haven't ever realized that the Sabbath demands more than Sunday: that we are called to a higher devotion than Sunday observance, that we can demand; that we are called to make concrete in daily life in this day the will of God.

Perhaps we have missed the challenge of Christ in Sunday in spending money or time to preserve our own existence and respect, rather than working for true service; spending more time on maintenance than evangelism: more money on choir music than tracts, more attention on materials: spending more planning time—dealing in personalities—on methods and programs than on studying and teaching the Word. We have our group in the world as an end in itself, rather than ending selfish goals in the service of others for Christ's sake.

I believe—with you—we have no reason for separate existences; we are part of the great Baptist denomination—or Protestantism as a whole—except for the Sabbath. And that is too great a power for them to be missing in their work for many more years!

In a related meaning for the word "end," we must look with faith and prayer at the
aim of our mission enterprise. In viewing the aims of our programs, we must evaluate our present means and courageously break with any means not in accord with the spirit of Christ or not sufficient to bear the full force of Christ's way for all men.

We must attack our goals and measure results in terms of collaborating with God and not alone by human methods, for goals too often turn us in upon our own reserves of power without reference to Almighty God.

Too many of us as Church bodies, boards, or official groups, are so full of attitudes of resentment, offense, jealousy, or pride that we cannot let Christ work His loyalties through us, either in church or distrust toward those we strive to help.

In like manner, we as a people may be so defeatist, or so distrustful of one another that Christ cannot have His way with us, as a denominational personality! That is the case on certain specific issues in local Churches, between local Churches and boards, among pastors, among our people and schools and seminaries, and among our boards. God forgive us!

Can we not rise above this abomination to God? Can we not follow Christ in the common ways of men in our own fellowship?

We must set about our Sabbath task with faith in God and effort by Seventh Day Baptists. If we do not have solidarity of hope and love, then we might better look for the end of Seventh Day Baptists right now. Our aim and end must be the kingdom of God on earth, and that will not come by our being anything less than our best—collectively—for Christ our Saviour.

We as a people must come to some clear-cut definitions of duties and work among our boards and committees—we have historic boards that were created to carry on our co-operative work. We need this day the segregation and division of work into too many committees and subdivisions for efficiency in Christ's work. You as a people must make your will planer to those of the boards—we pledge to do the same for you in our work. We can work together. We boards can work together under God.

Let us herewith commit ourselves to:

1. To speak of personal grudges against another Church, board, or individual. Let us be a Sabbath in all real aims. God forgive me if I, as contact man for the society, forget His love and neglect His will in moodiness or in any opinion less than the divinity of Seventh Day Baptist individuals with whom I work.

2. Always make a constructive conclusion about those whom we must turn down for selected Church responsibilities of those who are elected.

3. Select workers by spirit and life as much as by doctrines and abilities, and endeavor to change the spirit where abilities are hindered thereby.

Collectively, we pool our financial resources, share our ideas and hopes, bear heavy burdens, and most of all, pray for and think toward common ends.

Rev. Leslie O. Greene called for "co-operation in evangelism" last year at Conference, and we must realize that such realizations came from us in spirit and deed that I hardly dare speak again on goals for our outreach to the world.

He called us to make a united Conference program of advance, a division of labor among our boards and committees, develop local Church programs of multiplying the Sabbath truth and practice. We also called for the end of its program. We are out to use the tools we have for reaching the world for Christ and the Sabbath in Church life. As I have previously said on several occasions, we have the tools for reaching the world for Christ and the Sabbath in this generation. We must learn how to use them quickly, effectively—that is a matter of the spirit. That is a matter of directing our energies and time—as Churches, boards, individuals, Church auxiliaries—toward evangelism and SABBATIZING the world for God's glory!


We shall endeavor to carry on the enthusiasm of these years of the Second Century Fund through a Church enrollment program in evangelism. Our workers have laid the groundwork, and your response has been appreciated. Our goals are both general and particular, and each Church should make a commitment to the Sabbath cause as it adapts itself to the evangelism needs of its own town. Certain Seventh Day Baptist Churches have already practiced every detail of the work we are pushing. Let us share and grow . . . methods and messages.

The Missionary Report goes to pastors and workers—dear pray they may convey the ideas therein to their people, even if it be to the point of taking us apart and criticizing us for not successfully and zealously take the work to us into better channels of effort.

Second, gamble our very existence on making the Sabbath a saving factor in this atomic era when hearts fail for fear and man has so far failed in the light of all the promises of God— "Laws Home Journal" cartoon (on display at Missionary Society table) shows the awareness of the world at large.

Our general program deserves the support of every Seventh Day Baptist in one form or another—whether it be suggestions, contributions of money, goods, or services, or of prayer power, or even criticism. We are out to win a Sabbath in all real aims. God forgive me if I, as contact man for the society, forget His love and neglect His will in moodiness or in any opinion less than the divinity of Seventh Day Baptist individuals with whom I work.

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Acknowledgment

Seventh Day Baptist, c/o Church World Service, Inc., 37 E. 36th St., New York 16, N. Y., U. S. A.

Dear Brethren:

I beg to acknowledge receipt of one bale of various articles consisting of quilts, babies' bedding, blankets, and other things, which the Church and other recipients of these valuable gifts, which I have been unable to secure from the Department of Evangelism of the Federal Council of the Churches of Christ, since this Conference. We send greetings by you as delegates to all women who are members of a recognized Seventh Day Baptist Church, who, by virtue of their membership, are members of this society.

Managing the affairs and carrying out the purposes of this society is to encourage the women of the denomination in the interests of Christian culture, to enlist and direct united efforts of the women in projects of Christian service, and to stimulate interest in the various enterprises of the denomination.

Each year we seek to direct the interests of all women toward these purposes by setting forth certain goals. During recent years our work has been concerned with the field of evangelism. Consistent and continued support of the work carried on by use of the Helpers' Fund, to meet expenses which seemed to pile up this month. The call was certainly heard and heeded. We are pleased with the response and great joy that you stress with us, familiar fellowshp and cooperation with others.

In planning for the coming year we ask that you stress with us, family fellowship and family altar, and community co-operation among all Christians: a world in making, races sore distraught, and tasks unjuust to meet. Unequal burdens now, right worthy pilgrims, who will stand with each other and with God that the long, long centuries, the standing with each other and the world peace that we can attain the kind of community and world peace that we all desire.

We challenge you—"Daughters of Today"—

Dear daughters of today, again I see that long, long centuries, so near but so far. What countless women trod to answer God. I welcome you as pilgrims on this road.

We are thankful to find that work is yours for use wherever most needed, being only directed through the board. We are pleased with the response and great joy that you stress with us, familiar fellowshp and cooperation with others.

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Author unknown, from the Church Woman.

We regret that Mr. Greene is soon to leave the employ of our board. It is impossible to evaluate the good done by Mr. and Mrs. Greene as they have gone about their work during the last five years. We are glad to welcome Rev. Elizabeth Randolph as our new promoter of evangelism. She has already done work directed by us, supported by the Home Board, and we are confident that she will carry on very efficiently in the future.

At present, our funds are very low, and we appeal to you for your continued support. When surveying the work and the financial condition it has been brought to our attention that the depletion of funds is caused as much by expanded work as by decreased giving. We are thankful to find that this is the case and we do not feel too discouraged. But, it is up to you, whether the work will continue at the present or be lowered to older standards.

An SOS call was recently sent out to the societies and individuals for funds to meet expenses which seemed to pile up this month. The call was certainly heard and heeded. We are pleased with the response and great joy that you stress with us, familiar fellowshp and cooperation with others.

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W., instead of Mrs. Harold Crandall, wife of the West­

There was found the receiving line consisting

members: Miss Lotta Bond of Lost Creek

and acquaintances from all over the

Uter. Peggy Uter, her daughter, and Mrs.

N. T.; Mrs. Eldred Batson, Parkersburg,

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ABOUT UNITY

I was wondering about unity.

The psalmist said, "How good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1.) I wonder what he meant. Jesus prayed for His followers, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are, as thou, Father, art in me, and I in thee, that they also may be one in us." (John 17:21-22.)

Christ.

224

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There is still more to it. This

A column wherein the readers

FROM THE EDITOR'S DESK

Correction

YEARLY MEETING

New Jersey and Eastern New York Churches

The yearly meeting of the New Jersey and eastern New York Churches will begin Friday evening, October 10, and will end on the morning of October 11. It will be held with the Church at Shiloh, N. J.

Please notify Mrs. Thurman C. Davis, Shiloh, N. J., chairman of the entertainment committee, if you plan to attend, so that arrangements for your lodging can be made.

THE SABBATH RECORDER
**Socrates Thompson Writes—**

Dear Seventh Day Baptist Young People:

Conference has been one of the most thrilling experiences you could have in the year, because it is where you meet your friends who believe as you do, worship as you do, and act very much as you do. This gives everyone the opportunity of having perfect fellowship with one another. It is my intention to point out to each Seventh Day Baptist young person that going to pre-Conference retreat and to Conference can be considered more than just an opportunity of having fellowship with others. I have always compared this experience with the Mount of Transfiguration, which is often spoken of as the mountain-top experience.

There is one thing I want to point out in connection with this thought. After the mountain-top experience, Christ came to the valley to meet the multitude. I can assure you that we have each of us come down from the mountain to meet the multitude, each in his own valley, and with his own problem to solve. How are you going to solve this one for you? Do you find that there is a multitude of things crowding you as you go?

S. A. Thompson.

**OUR CHILDREN’S LETTER EXCHANGE**

Address: Mispah S. Greene

**Dear Mrs. Greene:**

How are you? I hope you are well. This is the first time I have written to you. I am Pastor Johnson’s daughter, and as you can see I am living in New Zealand.

I am eight years old and have brown eyes and brunette hair. I stand about 4 feet, 11 inches, and weigh about 45¾ pounds. I would like a pen friend.

I have a pussy cat. It is black and white and its name is Tiddles. We have twenty fowls, some white and some are speckled.

Well, this is all I can say this time.

Love,

Rosemary Johnson.

Arapito Road, Titirangi, Auckland, N. Z.

**Dear Rosemary:**

I am happy to receive another letter from New Zealand. I believe it was last January that your sister Dorothy wrote to me, and I have been hoping to hear from there again. I treasure the photos Dorothy sent me, especially those of you two girls. I hope to receive other letters from you both and also from Lois some time soon.

I know you must enjoy your pussy cat, Tiddles. We have no kitty now but almost feel that we have one for Toby, a black and white cat belonging to one of our near neighbors, makes us almost daily calls; he drinks often from our bird-bath. He also calls on all the near neighbors and we all pet him.

I hope you may soon have a pen pal in America. Did Dorothy succeed in finding one?

Yours in Christian love,

Mispah S. Greene.

**VENITA VINCENT’S EXPERIENCES IN SWITZERLAND**

(Continued)

The next day we went by train to visit William Tell’s chapel, nestled at the foot of the mountain, practically in the waters of Lake Lucerne. It is just a small structure, barred by iron bars on one side where you can look in and see a shrine. The walls and ceiling are covered with pictures of William Tell’s adventures. You may remember the legend of Tell shooting an apple from his son’s head with an arrow, by command of the Austrian, Gessler, the governor of that part of Switzerland. Gessler asked, “Why the second arrow?” Tell replied, “To shoot you with had I killed my son. He was ordered placed in a boat as a prisoner, but escaped and killed Gessler. This is thought to have happened about 1300 or 1400. This chapel is located as a memorial at the spot where he is supposed to have escaped from the boat on Lake Lucerne.

There near the chapel we waited for a boat to take us back to the city, never dreaming it would take us nearly five hours to get there by boat. When it arrived, we went abroad and gaily watched it start and the water wheel (like those on the old Mississippi River boats) churned the water. It had taken us only an hour and a half to go to the chapel by train, so we were looking forward to arriving at our hotel in the afternoon and resting the remainder of the day. The Lake of Lucerne is a chain of lakes, but if we had gone straight from the chapel to the wharf of Lucerne it wouldn’t have seemed so long. A stopped at every little village along the way. There must have been about twenty-five stops, or so it seemed, and we zigzagged across from one side of the lake to the other, one time, I was almost dead to sin that our lives may be saved to glory which Christ has committed unto him against the world, and its pleasures are tempting us to stray, and its name is Heaven.”

I have been hoping to hear from there again. I treasure the photos Dorothy sent me, especially those of you two girls. I hope to receive other letters from you both and also from Lois some time soon.

I know you must enjoy your pussy cat, Tiddles. We have no kitty now but almost feel that we have one for Toby, a black and white cat belonging to one of our near neighbors, makes us almost daily calls; he drinks often from our bird-bath. He also calls on all the near neighbors and we all pet him.

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Yours in Christian love,

Mispah S. Greene.

**THE SABBATH RECORDER**

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CHURCH TO BE ORGANIZED IN INDIANAPOLIS

By Rev. Lester G. Osborn

The formal organization of the Indianapolis Fellowship of Seventh Day Baptists into a Church will take place, God willing, on November 1. The fellowship was formed on March 1 of this year during a three months program of evangelism and Sabbath promotion. This will be the first Church of our denomination in Indiana.

The organization will be preceded by an intensive campaign beginning October 17, working to bring about when the Christian world will have returned to the Sabbath of Jehovah. Can Sabbath keepers conscientiously operate an industrial machine like ours, many essential parts of which must function every day in the week? If not what will happen? Must we return to the horse and buggy days or earlier? Or will it be right for Sabbath keepers to participate in all this work, considering it a legitimate exception to the "no manner of work" prohibition, as our spiritual fathers considered the necessary care of domestic animals? And if that is to be considered legitimate for the Sabbath keepers of day after tomorrow, is it therefore right for those of 1947?

What do you think?

with Rev. Lester G. Osborn, who assisted in the initial campaign, working with Mr. Leland E. Davis, the acting pastor of the group, in meetings and visitation. Since the present meeting place has been sold, another and more suitable Church has been located and rented with an option to buy. Mr. Leo L. Wright is the business manager and advertising man for the campaign. The Missionary Board is financing this fall program.

Please hold up the work and the workers in your prayers daily. "This kind cometh not out but by fasting and prayer."

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SEMIAANUAL MEETING

Pacific Coast Association

The semiannual meeting of the Pacific Coast Association will be held October 11, with the Los Angeles Church.

Paul R. Crandall,
President.

NORTH CENTRAL ASSOCIATION

The North Central Association, comprised of the Churches in Minnesota, Wisconsin, and Illinois, will meet with the Dodge Center Church October 24-26. The theme for these meetings will be "Consecration," as applied to the total Church program.

Earl Cruzan,
Secretary of Association.