

delirium tremens... But peace came at last and victory through our Lord and Saviour Jesus Christ"

When his health improved and he was able to leave his studio, he again supported himself through the sale of his paintings. However, they were no longer sold to finance his drinking but to support his new life activities. As he gained spiritual strength through spending time in the Word of God, he began to travel to the rescue missions located in center city in Philadelphia — in those days it was referred to as the "tenderloin" section. The Sunday Breakfast Association was one of the larger missions of the day. There he frequently gave his personal testimony before large gatherings of men off the streets. As he described the terrible bondage of his old life and the transformation brought about through receiving Christ as his personal savior, many men were moved to respond to the invitation which followed. Out of the hopelessness of their condition many men reasoned, "Well, if He could do it for a fellow like that, He can do it for me."

On numerous occasions when an altar call was given, William Raws could be seen kneeling at the railing placed at the foot of the platform, his arm around a ragged and partially inebriated man from the street. God gave him a deep love for those who were ensnared by sin just as he had been. On one such occasion he had sat on the platform praying for the Lord to direct him to an especially needy individual.

Looking out over the sea of faces he noticed one person whose countenance was almost frightening in its grim and grimy expression. He could scarcely take his eyes off of this man. When the invitation was given, the fellow didn't respond in any way. Raws stepped down off of the platform and down the aisle, coming alongside the row of chairs where this man was seated. He climbed over others to get to an unoccupied seat next to him. Instantly he became aware of a stench which was almost nauseating. Despite this, slipping his arm over the man's shoulders, he said in a soft but compelling voice, "Friend, God loves you and wants to give you a new life."

The man snarled, "Nobody loves me and certainly not God."

Raws pointed out scripture after scripture stating facts about God's love for sinners. Gradually the man showed signs of softening. Apparently the scripture was touching a responsive chord. While the two were engaged in conversation, most of the others left the auditorium. Feeling a little more confident, the man began to open up and share his amazing story.

He revealed that he had arrived in Philadelphia just hours before, having ridden a freight train from out in the far west. He had recently escaped from a gang of bandits led by the notorious Jesse James. His involvement with crime began following his running away from his home because of a dispute with his Christian parents. He became an easy prey for members of the gang who forced him to join them. They held him in fear for his life and forced him to take part in their raids and robberies. Part of their preparation for raids was a ritual of Satan worship with all of the animal sacrifice and gross immorality associated with it. Finally he was able to make his escape. He wanted to place as much distance between him and the gang as possible and therefore headed for the east coast, landing penniless, hungry and dirty.

The love shown him by William Raws and the scripture recalled to his mind touched his heart, causing him to break before the Lord and cry out for God's mercy. Raws was able to lead him to saving faith in Jesus Christ. Inquiring about his family, Raws learned that his father was a minister in a western city, but that he didn't want to be a further disgrace to his parents. Raws would not let the matter rest but put through a phone call to the home. When he was assured that he had the right person on the line, he asked the father whether he had a son by a certain name.

The father replied, "Yes, but do you know where we can find him? His mother and I have

been praying constantly for him since he disappeared, and we want him back home." Raws relayed the message to the man and asked him to take the phone. A tearful but happy conversation followed. After a time of getting physically strengthened and receiving a clean set of clothing, the man was sent on his way homeward, not riding freight cars but traveling as a ticketed rider on a passenger train.

Such life-changing encounters took place with encouraging frequency. Having seen God's power at work in the center city missions, he had a burden on his heart to be able to establish a similar ministry for the needy people of the Germantown section. It wasn't long before God enabled him to realize his heart's longing.

Approximately six months after William Raws was gloriously saved, he came to a special crisis concerning the surrender of his life to the Lord. As is the case in many new Christians, there were things from the old life that still clung to him like the grave clothes clung to Lazarus. God had freed him from gambling and profanity almost simultaneously with his salvation. But tobacco held him in its addictive clutches. He later testified that the addiction was so strong that he kept his pipe filled by his bedside at night, ready to be lit as soon as he awakened. Throughout the day it was constantly at hand. Even while shaving he didn't put it aside but merely pushed it to the opposite side of his mouth while shaving one side of his face.

During a special series of meetings at the neighborhood church he was attending, a powerful message was given calling for surrender of one's life fully to the Lord — body, soul and spirit. Conviction concerning tobacco fell strongly upon his heart, but he struggled against the Spirit's call.

Instead of going to the inquiry room for counsel and prayer, he hastily left the church. Walking along the sidewalk toward home, he argued with God for a block or so, but he finally gave in. He returned to the church and joined others in the inquiry room where they were prayerfully dealing with issues related to yielding themselves to the Lord.

As Raws fell to his knees, he said in essence, "Lord, you delivered me from the curse of drink. Will you also set me free from tobacco? I give myself fully to you."

From that day on there was complete release from tobacco addiction. Along with this release from bondage he sensed a new power in his witness.

In 1887 God brought Dora Reed, a godly woman, into his life. She soon became his wife. Daughter of a minister, she was very active in Christian Endeavor work. She also shared his burden for the lost, and together they became involved in mission activities in center city Philadelphia.

After a time of becoming established in their marriage and securing suitable housing, they sent for his three boys from England who had been left in the care of grandparents. Two and one half years after their marriage, and on William Raws' fourth spiritual birthday, the first of two daughters was born into this happy household. They named her Eva. Sixteen months later a second daughter, Dora Mae (Dottie) was born. Completing the family, a son (Addison Campbell) was brought into the world on January 21, 1894 in the midst of a severe snow-storm. Although Eva and Addison were healthy children, Dottie was frail. She developed a running internal abscess which drained through her side and did not heal for five years. Finally, God brought healing in answer to prayer. During the last two years of her life she seemed to be gaining strength, but she contracted a severe cold and died on the evening of January 20, 1903. She was twelve years old. Both in her brief life and in death she made a profound impact on people through her testimony of selflessness and love. 🕯

CHAPTER 2

Mission Possible



INCREASING INVOLVEMENT WITH MISSIONS IN CENTER CITY LED TO TWO MAJOR RESULTS IN THE LIVES OF THE RAW'S. FIRST, THERE CAME A DEEPENING DESIRE TO SEE A WORK STARTED IN THE GERMANTOWN SECTION OF THE CITY WHICH WOULD MEET THE NEEDS OF THE PEOPLE THEY SAW ON THE STREETS EACH DAY. THERE WERE MANY IN THAT AREA WHO WERE ENSLAVED TO BOOZE AND THUS HAD LOST JOBS AND THEIR HOMES.

Nothing seemed to be available to help them find deliverance through Jesus Christ. The Raws' came to the conclusion that a rescue mission was needed in that area.

A second result of their mission involvement was also a mark of their compassion. When men were saved in one of the missions, there was no transitional assistance for them while they sought jobs. William and Dora Raws

began to take one or two of these fellows into their home until they could get on their feet. This practical involvement intensified their desire to see a work of rescue and restoration started in Germantown so that more long term help could be offered to babes in Christ.

As they prayed about the need, Raws heard that an old building at 5606 Germantown Ave. was for sale. It was a familiar building since it housed the saloon where he had done most of his drinking before he was delivered by God's grace.

Inquiries were made concerning its availability and cost. Placing a deposit on it to seal the transaction, Raws set about to inform the churches of the area and some Christian business people of the project which he was developing and its purpose. A contract was drawn up with the sellers, and a portion of the building became available for establishing a rescue mission. The former saloon was converted into a gospel hall and regular services were begun on April 29, 1892, giving forth the water of life to the thirsty ones from off the street.

In order to make fellows feel more at ease in coming into the mission, Raws left the familiar swinging doors in place. Men were saved in these meetings, and some were able to continue victoriously. The work grew rapidly and within three years the building on Germantown Ave. was found to be too small to house the expanding program of the Whosoever Gospel Mission. The work was moved to the present location, 101 E. Cheltenham Ave., and on January 18, 1893 it became officially the Whosoever Gospel Mission



The Whosoever Gospel Mission

and Rescue Home.

The move into larger quarters, made it possible to provide transitional housing for those who responded to the message of the gospel and sought for a truly new life. Gradually a program of Bible teaching and prayer became more formally developed. This training was coupled with a schedule of work which was designed to aid in the physical restoration of the individual as well as teaching him the value of industry. Using 2 Thessalonians 3:10 as his biblical foundation, Raws contended that a man should not eat if he were unwilling to work. Even the transient men, housed in what was called the Shelter, were expected to work a certain number of hours to earn the right to spend a couple of nights and receive meals.

The Shelter was a frame structure in the yard of the mission. It was heated by a wood burning pot belly stove in winter. An average of 13 men were housed there, sleeping on wooden benches. If they desired to enter the mission program, this became a kind of induction center. The industrial program diversified over the next few years from breaking up wooden crates and selling the pieces for kindling to wood cutting and sales of firewood to the community. In addition there were broom making, rug making, shoe repairing, chair recaning and furniture repairing.

As the program of the mission enlarged and became diversified, men who had been in residence longer were given greater responsibility for oversight of the newer men. Those with business backgrounds were assigned to office tasks, and those who were experienced cooks were placed in charge of the kitchen. There were no other hired staff in the beginning years of the mission. Some who came up through the ranks were given staff positions after they had proven their Christian testimony. Among those who progressed in this way was John R. McIntyre. His story strikingly parallels that of William Raws, and God brought them together in a dramatic way.

McIntyre came from a background of wealth in England. He spoke of having a dozen servants at one time, caring for his various properties. He was a successful business man, but, like Raws, he developed a love for alcohol which became his master. He too was persuaded by his family to come to live in America in the hope that a change of associations would make a change in his behavior. In his case the move seemed to be effective, and he was able to hold a job and advance to an executive position at the John Wanamaker Department Store in Philadelphia.

After a period of time, he began to drink heavily, ultimately lost his job and drifted into the ranks of the homeless. Wandering the streets of Philadelphia and sleeping in alleys was his pattern for months at a time. He recalled in his testimony occasions in the winter when he would awaken in the morning to find that his beard was frozen to the brick which he had been using for a pillow. During this period his path crossed that of William Raws who invited him to come to the mission for help. At the time, he declined the offer but did not forget the kindly invitation of a fellow Englishman.

With all hope gone, having not slept in a bed for three months and having had no substantial meal for several days, McIntyre decided to make his way to Germantown to seek the help of William Raws. His weakened body could scarcely make the six mile walk from center city Philadelphia, but his determination and desperation carried him forward. He staggered into the Whosoever Gospel Mission and was cordially received by Raws. After a brief conversation, McIntyre prayed to receive Jesus Christ as his Savior and Deliverer.

A biographer provides us with his reflection on this life-transforming encounter:

"When I told him (Raws) my sad story, he said, 'Oh! my brother, what you need is Jesus,' and there in that old saloon, now a Mission, and on our knees, he introduced me to the Lamb of God that takes away the sin of the world. For those few moments, it seemed to me that the doorway to Heaven

Introduction



THE SPACE SCIENTIST SITS WATCHING HIS DIGITAL MONITOR.
HE IS TRACKING THE COURSE OF A SHUTTLE WHICH CARRIES A
MULTIMILLION DOLLAR SATELLITE, DUE TO BE DISCHARGED INTO
ORBIT. THE FLIGHT HAS BEEN METICULOUSLY PREPROGRAMMED AND
THEREFORE PREDICTABLE. HOPEFULLY, THERE WILL BE NO SURPRISES.
EVERY FUNCTION IS BEING CAREFULLY MONITORED AND IS BEING
ACCURATELY RECORDED FOR LATER REVIEW.

Such technical monitoring has become routine in the scientific realm. But there are no video monitors or scientific data recorders which can trace the movement of God in the world of mankind. However, recorded history, when interpreted through the instrument of God's Word, provides abundant data for tracing God's performance.

In reviewing the highlights of the story of America's Keswick one becomes firmly convinced that the statement is true, "history is His-story." For some who were part of the story, the purposes and providential dealings of God were not always clear at the time, but clarification has come through the further unfolding of His plan. The words of William Cowper's old hymn describe the moving of God as a mystery.

*God moves in a mysterious way His wonders to perform;
He plants His footsteps in the sea, And rides upon the storm.*

*Deep in unfathomable mines Of never-failing skill,
He treasures up His bright designs, And works His sovereign will.*

*Judge not the Lord by feeble sense, But trust Him for His grace;
Behind a frowning providence He hides a smiling face.*

*His purposes will ripen fast, Unfolding every hour:
The bud may have a bitter taste, But sweet will be the flower.*

*Blind unbelief is sure to err, And scan His work in vain:
God is His own interpreter, And He will make it plain.*

Another way of describing the history of Keswick is in terms of a chain of miracles. God has moved supernaturally to accomplish His purposes. Sometimes His works have been related to specific prayer, but on other occasions He has demonstrated that His divine sufficiency exceeds what is asked or even imagined.

respects; and this proved to be the rock upon which we made shipwreck of our lives."

Having discovered that his bride had been secretly using alcohol since the night she was first given a drink by an elder in her church, Raws had made a crucial decision. For the sake of compatibility he would begin to drink along with her. Within a very short time they both were truly addicted to alcohol. It became their god. Describing the destructive toll of their drinking, William Raws wrote:

"We lost some money through a bank failure and then went into business. This we neglected for drink and [it] failed. We mortgaged property, spent the money, sold that property, spent that money, mortgaged other property with the same results — until every house we owned (fourteen in all) had gone. I was almost always under the influence of drink.

"At times I would work a little but for several years did absolutely nothing but drink. For months at a time we would never miss a morning but the servant would bring the silver waiter to the bedroom door, and on it would be the milk and Jamaica rum, coffee and the brandy decanter."

Despite their lifestyle, four children were born to these enslaved people — three boys and a girl. They loved the children but were powerless to be the type of parents they should have been. Raws wrote with a heavy heart concerning one tragic incident:

"One night, coming in from the club, the nurse and my wife were about to take our little three-year-old sick child to bed. I said: 'Here, let me take her. Papa will take his darling to bed tonight,' and taking her and the pillow in my arms, I retraced my unsteady steps to the hall, and when about half-way up the stairs I fell full length upon my dying child. A few days later I stood at her graveside, still under the influence of liquor, and saw the beautiful white ermine, silver-mounted casket lowered into the grave... I want to say that I loved my child with all the strength of my heart. The demon of drink was in possession of me."

When his family could no longer tolerate the destruction taking place in the home, they induced William Raws to leave England and come to the United States to live with his uncle and cousins. They thought that a complete change of surroundings and associates would enable him to stop drinking. However, the "geographic cure" does not work, as many others have discovered. The root problem was within, causing him to do the same things in the U.S. that he did in England. Concerning his departure for America, Raws commented:

"I was drunk on the Thursday night when I promised. I sailed on the Saturday following. Oh the misery of the farewell to wife and children, to mother, father and other relatives... For two years I lived an up and down life, oftener down than up."

When his drinking could no longer be tolerated by his uncle and cousins with whom he had been living, he moved out and rented a studio apartment. He supported himself in part by painting and selling his work for whatever he could get for it. That money, plus money sent by his parents to help pay his rent, went to purchase liquor at a nearby saloon.

News reached him of his mother's death. This had a crushing impact. She had been the most devout member of the family and had sought to lead each of her children to faith in Jesus Christ. Despite his sinful addiction, she had continued to express her loving concern for William. It was not long thereafter when he received word of the death of his wife. Having continued her drinking in varying degrees, one day she reclined on the sofa in a drunken sleep, while her boys were playing in the room. They thought Mommy was merely taking a nap — but from that nap she never awoke. Raws commented on the effect of these shocking crises: "I was broken-hearted but knew not where to find rest or comfort."

"One day, fairly dying from the effects of rum, unable even to keep hot rum brandy on my stomach, I staggered penniless to my room and fell against an old arm chair...Although under the influence of drink, a poor dying drunkard, a swearing, lustful, sinful man, I cried unto God. He heard my cry and saved me. For days and nights thereafter I could neither eat or sleep. I was on the verge of

opened and the Holy Spirit shed a ray of sunshine into my soul that cleansed me and gave me victory over the craving for liquor that I seem to have inherited." (McGiffin, Maurice C. 1932, Page 16 Unpublished manuscript on the life of John R. McIntyre).

McIntyre's arrival at the Whosoever preceded the establishing of what would be called the Rescue Home, a residence for men accepted into an extended program. But within a month those in leadership had caught Raws' vision of the need and brought into existence that phase of the ministry on January 18, 1893. As he continued on at the mission and gave abundant evidence of true transformation, McIntyre was given a supervisory role.

He and Raws had so very much in common and their personalities complemented each other so well that they made a great team. As biographers and institutional historians have pointed out, Raws was the visionary and conceptualizer, while McIntyre was the physically strong actualizer with great leadership ability. Both were able communicators with a passion for the lost.

Together they perfected the concept of the Industrial Mission, and later McIntyre lectured in various parts of the country on the advantages of this approach to the lost sinners of the streets, proposing strategies for establishing industrial components for rescue missions. They also combined their energies in founding the First 8th Street Mission and the Second 8th Street Wayside Mission in the tenderloin area of Philadelphia. Gospel meetings were held in these halls on a regular basis.

Tireless in their evangelistic zeal to reach the people of the slums of Philadelphia, Raws and McIntyre organized open air evangelistic meetings in the heart of downtown Philadelphia every Sunday night. Hundreds were led to Christ.

They also rented the Bijou Theater on 8th Street and conducted what became known as Midnight Theater Services. These evangelistic meetings began at 9:30 every Sunday night, after the churches of the area had concluded their services and following the last theater performance. As a part of the evangelistic strategy, Christian workers from various churches would go out through the slum area and invite people to these meetings. The theater was filled each week with 1200 to 1500 people. As the Gospel was proclaimed, hundreds responded to the invitation. Many thrilling stories of transformed lives have been recounted from those days of ministry. ▲

CHAPTER 3

A New Vision



DESPITE THE NUMBERS OF PROFESSIONS MADE IN THESE VARIOUS EVANGELISTIC OUTREACHES AND IN THE MISSION SERVICES, RAW'S BECAME CONCERNED ABOUT THE MANY WHO FAILED TO GO ON IN THE CHRISTIAN LIFE AND THUS REVERTED TO THEIR OLD PATTERNS. FOR THE DRUNKARD AND LUSTFUL PERSONS TEMPTATIONS WERE EVERYWHERE PRESENT. BEING IMMATURE IN THE THINGS OF CHRIST, THEY WERE NOT ABLE TO COPE WITH THEM.

Raws prayed, searched the scriptures and read extensively with a view to finding something which would assure converts of becoming established in Christ before having to deal with the ever-present temptations. In the course of his reading he came across a book entitled, *A Colony of Mercy*, by Julie Sutter.

It described a beneficent ministry in Germany founded by Pastor Von Bodelschwingh and later developed under the protectorship of Emperor Frederick and Crown Prince Frederick William. Their purpose was to bring together groups of people possessing the same physical and social handicaps to live and work together in small communities known as Colonies of Mercy. It was believed that these "outcasts of society" could be reclaimed and made productive people if they were placed in a friendly environment and could be trained to perform some task effectively. Their sense of personal value would thus be enhanced, and they could interact with others who were limited in a similar way. Obtaining a large tract of unproductive farm land, these German visionaries sought to apply the latent labor capacity of these needy men to the unproductive soil of the land, causing both to achieve their potential. This approach to the needy was considered an outreach of Christianity. The place was called Bethel and it included five distinct branches.

1. The Homes for Epileptics (Bethel proper),
2. The Westphalian Mother-house for the training of Deaconesses for nursing and other staff positions,
3. The Westphalian Brotherhood, the male complement of the former,
4. The Labor Camp, Wilhelmsdorf, to grapple with social distress,
5. The Association Workman's Home, a scheme for providing homes of their own for the laboring classes.

In reading about this work in Germany and relating it to the experience he was having in Germantown, Raws began to pray for God to provide a property in the country where he could establish a Colony of Mercy. His burden was for those needy individuals who, because of a life of sinful addiction, could not experience a life of freedom even as a Christian without a sustained period

of spiritual nurturing. He asked the Lord for a scriptural seal on this plan.

Among the passages which came to his attention was one which expressed the prayer of his heart: "Oh, that I had in the wilderness a lodging place of wayfaring men; that I might leave my people and go from them! for they be all adulterers, an assembly of treacherous men." (Jeremiah 9:2) He felt that this expressed his desire to remove men from the temptations of the city to a remote place where he could teach them God's way.

The vision intensified even in the midst of the busy schedule of ministry and administration that he was carrying. One day while riding in a funeral car toward a burial place out in the country, Raws remarked somewhat to himself, but overheard by a man sitting next to him, "My, I wish we had a place away from the city where we could take men off the streets and where they could be built up spiritually and physically."

The man replied, "Mr. Raws, I have heard of a property in New Jersey which is up for sale. It might be just what you are looking for."

After obtaining information about the property and making contact with the owner, he made a trip from Philadelphia to Whiting (known at that time as Whitings) to visit the tract of land known as Giberson's Mill. He was accompanied by one of the men from the mission.

As he examined the farm house, the bunk house, barn, sheds and the water powered saw mill, he became convinced that these facilities with the 400 acres of land would be ideal for his purposes. In addition, the nearest saloon was six miles away. Being located in the pinelands, an area thought to provide therapeutic benefits to those suffering from the effects of city life, it should aid in the recovery of those weakened by dissipation.

He stated in his prospectus a belief of some sociologists of the day, "Want of elbow-room is the mother of half our wickedness. What is wanted is more light, more air — Aye, 'elbow-room' to live decent lives, there is land enough, and to spare."

While waiting for the train for his afternoon return to Philadelphia, he sat by the placid lake and prayed. Something about the lake led his thoughts back to his native England and to that favorite painting location in Cumbria, Northern England called Keswick. "I'll call this place Keswick Colony of Mercy," he said to himself. "Perhaps some day it too will become a center for holding conventions proclaiming the same message as the convention held in Keswick, England." ▲

CHAPTER 4

"In the Beginning God..."



"THE STRENGTH OF A COLONY OF MERCY IS FIRST THE LORD...", WROTE RAW'S IN A PROSPECTUS PUBLISHED AT THE TIME OF THE FOUNDING OF KESWICK COLONY OF MERCY. HE OBVIOUSLY WAS THEOCENTRIC (GOD CENTERED) IN HIS VIEW OF MINISTRY. INFLUENCED IN HIS VISION BY THE GERMAN PROTOTYPE FOUNDED UNDER THE PATRONAGE OF EMPEROR FREDERICK, HE BELIEVED THAT GOD WAS LEADING HIM INTO A WIDER AND MORE DIVERSIFIED MINISTRY THAN WAS POSSIBLE IN THE CITY CONTEXT OF THE WHOSOEVER GOSPEL MISSION.

He anticipated having a home for women and a men's spiritual recovery program both functioning on portions of the property but independent in their programs. He said, "The 'Keswick' Colony of Mercy will be a Christian commonwealth." (*"Keswick" Colony of Mercy*, by William and Dora Raws, undated).

William Raws considered it essential in determining God's leading regarding the founding of such a ministry that he have the wholehearted agreement

of his wife Dora. At the time the property became available, Dora was in California attending a Christian Endeavor Convention and visiting relatives. William desperately needed to know her mind on the matter before proceeding. He sent a wire to her asking whether she was willing to leave the city and the relative security of an established mission to pioneer a ministry in New Jersey.

Her reply was prompt and brief, citing the Bible reference Ruth 1:16 which

reads, "And Ruth said, 'Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God'."

As the ministry became operational there were men who were willing to share Raws' vision. Among these was the Rev. J. Wilbur Chapman, D.D., pas-



Homestead Cottage —
Home of William Raws Family

tor and evangelist from Philadelphia. He served initially and for a number of years on the Board of Trustees of the Colony. There were also those from the circle of friends from the mission who were willing to join in the work in some capacity. Among these were Mr. and Mrs. Lobb who decided to leave their home and live in the Colony, serving in whatever way the Lord should direct. Others who were redeemed through the ministry of the Whosoever Rescue Mission were also willing to join in this new work of the Lord.

The Whosoever Gospel Mission was operating very effectively under the joint leadership of William Raws and John R. McIntyre. Now it seemed obvious to Raws that the work should be turned over to McIntyre for his continued capable leadership, allowing him to devote himself to establishing the Colony and making evangelistic forays to Philadelphia. McIntyre had proven his administrative abilities as well as his zeal for the Lord. He had been able to bring his family over from England, and through the grace of God a happy home was established. The industrial components of the mission program were further developed under his leadership until two-thirds of the operating expenses were provided through these enterprises. McIntyre also became a powerful speaker and leader in mission circles.

Knowing the need for mission leaders to share ideas and fellowship with one another, he and Raws organized a fellowship called The National Federation of Gospel Missions and held a convention in Reading, PA, which may have been the forerunner of the International Union of Gospel Missions conventions. As the IUGM was formed, McIntyre became very active in the organization and served as president for a term. ▲

CHAPTER 5

Possessing the Land



WITH THE WHOSOEVER GOSPEL MISSION IN THE CAPABLE HANDS OF JOHN MCINTYRE, EARLY IN SEPTEMBER OF 1897 RAWS PUT INTO ACTION HIS PLANS FOR BEGINNING KESWICK COLONY OF MERCY.

HE ARRANGED FOR SEVEN MEN FROM THE WHOSOEVER MISSION TO GO TO THE GIBERSON'S MILL PROPERTY TO GET THE PLACE READY FOR HIM AND THE FAMILY WHO WOULD ARRIVE LATER IN THE MONTH.

Since the place had not been occupied for a while, things needed to be cleaned and some repairs made to the living quarters before the family could move in and residents be received. Finally moving day came, September 25, 1897. Because of his having insufficient money for the rail fare for the family, Raws borrowed the necessary amount, believing that God would make it possible for repayment to be made very soon.

In order to transport the Raws family and their goods from the railroad station at Whittings, one of the seven men sent ahead from the Whosoever borrowed a horse and wagon from a neighboring farmer who was a most helpful friend to the fledgling work. Loading all of their possessions on the wagon the Raws family travelled the 2 miles from the station to Giberson's Mill over sand rutted roads. To the children, the scene before them spelled great adventure. For their parents, although they could recognize great potential in the newly acquired property, the conditions were primitive at best and would need much work. Visionary that he was, Raws saw beyond the disrepair of the buildings, the uncultivated fields, and the limited housing for the men. He found potential everywhere he looked.

The family was met by the vanguard group with great enthusiasm. As the wagon was being unloaded, a small pump organ was set down nearby. The group paused in their work long enough to gather around as one of the family played and they all sang from hearts filled with faith and thanksgiving, *All Hail the Power of Jesus' Name*.

That evening following the first dinner in the "Homestead Cottage," the group gathered in the parlor for their evening devotional time. William Raws was asked to select the evening reading and make comments on the passage. Without knowing that several prior leaders had selected the same passage, Raws opened to Romans 12. The folks agreed that God was giving them a foundational passage which could be claimed as "the Keswick chapter." Successive leaders have continued to refer to it that way.

Following the devotional time, it was suggested that they should inventory what they had in capital for beginning the work. They all took out their money and put it on the table. Among them they had just \$1.87 plus a trunk full of canned goods. Together they claimed Philippians 4:19 as a promise

from God particularly applied to their venture of faith. "But my God shall supply all your need according to his riches in glory by Christ Jesus." (KJV).

The contract price for the purchase of the 421 acre property was \$4,000. The terms were a \$100 payment to seal the agreement, \$500 to be paid in 90 days and the balance to be on mortgage. Just two days before the contract signing the Lord confirmed His leading once again. A check for \$100 was received from a divinely raised up source.

Each weekday William Raws had walked the two miles to the general store in Whitings which also served as the post office. Day after day Mr. Christofferson, the kindly postmaster, would say, "There's nothing today, Mr. Raws." He would then walk wearily back to the Colony, asking the Lord why He was delaying the funds. The day was approaching when the contract was to be signed. Raws wrestled in his spirit, unable to understand why the money had not been provided. He then turned back to the scriptures and renewed his confidence in the Lord.

When the day arrived for the contract to be signed and for payment of the \$100 fee, no money was on hand. Raws continued to question the reason for what appeared to be unanswered prayer. Nevertheless, he proceeded to borrow a horse and wagon to drive to Whitings to meet the owner of the property and his attorney who arrived by train from Philadelphia.

As they drove the two miles back to Keswick Colony, he had a difficult time keeping up his end of the conversation. After they had eaten their lunch in the dining room of the Homestead Cottage, the attorney suggested that they transact the business for which they had come in order that they could catch their return train. Gathering in the living room, the visitors began sorting through the contract papers. After a few minutes of heavy silence, the attorney turned to Mr. Giberson, the owner of the property, asking for a particular paper. Giberson replied that he didn't have it and thought that the lawyer should have it in his files. Very soon it became evident that they could not transact the contract signing that day.

William Raws, mustering his best British diplomacy, expressed to the men his regret over their wasted journey. However, within his heart he was singing songs of praise and saying, "Thank you, Lord. Now I know why you didn't send the money. I didn't need it today." A new date was set for their meeting, and in the meantime the Lord provided the funds in a remarkable way.

On his return walk one day he followed his customary route along the railroad rather than the sandy road. As he passed the railroad station, the station agent approached him, greeting him warmly. He said, "Mr. Raws, I wonder whether you would have a few minutes to spare. A gentleman got off the train at this junction rather than where he should have at the next one. He has quite a long wait for the next train. I thought that it would be of interest to him to hear what you are starting to do down there at Keswick." Raws was delighted to share this and sat beside the man on one of the benches on the station platform.

After being introduced to the gentleman, William Raws began to share a bit of his testimony and described his previous ministry. Then he outlined his current undertaking and the plans which he envisioned for the future of the work. The man beside him seemed to be greatly impressed with what he heard and thanked Raws for spending more than an hour with him.

After bidding him farewell, Raws walked on down the tracks to the Colony. In his mind little importance was attached to his visit. However, within a week, on one of his trips to the post office Raws found a letter in the previously empty mail box. As he examined the business type envelope, he saw that it bore the return address of a firm in Clayton, NJ. Neither name or address were familiar to him.

Slitting open the envelope, he began to read a note of thanks for the conversation that he

had had with the author some days previous. Raws remembered the visit on the railroad station platform and now realized from the letterhead that this man was the owner of a glass manufacturing business. Enclosed in the envelope was a check for \$100, the exact amount needed in two days. Confident that he had not mentioned the amount required for the contract signing, Raws rejoiced in God's faithful answer to prayer just at the time of need. He walked the two mile journey homeward with a much lighter step and renewed faith. The sender, Mr. D. Wilson Moore, later became the first President of the Board of Trustees of Keswick Colony of Mercy. He was of tremendous help and encouragement to William Raws in those early days of the work.

God not only provided funds for the contract settlement but through gifts from various sources an amount of \$500 due in 90 days. The remaining \$3,500 was held on mortgage.

Prior to the settlement on the property Raws went through a prolonged testing and training time financially. In his spirit he wanted to live completely by faith. At times there were entries in his diary indicating complete confidence in the Lord and expectation of answered prayer. On other occasions, he expressed his discouragement and consternation over what appeared to be the Lord's disregard for his believing prayer. When he borrowed money to meet current needs, he was stricken with a sense of failure in faith. On other occasions the Lord provided from unexpected sources and at the most crucial times. As a sample of the ambivalent thoughts and feelings which gripped him during this period, he wrote:

"No money comes in, and yet we have no difficulty in borrowing anything we need and it is done so cheerfully & willingly that our Father must prepare the way. This is so different from our first experience, so different from what we wished or expected that we cannot understand it.

Still the way that no one presses us for any small bills we owe and the calm sweetness our Father gives us makes us feel underneath it all are His everlasting Arms. We are drifting into a place where we shall be seriously embarrassed if, after all we have made a mistake in giving up my salary and thinking He has called us to open a new work. But we feel it is simply a testing and that He wishes to test us even by entirely withdrawing himself as far as all outward appearances are concerned. He does not answer our prayers — or so the looker on would say, and we must admit He does not. And yet we feel just like the child whose mother is withholding a ripe peach, but the child knows that sooner or later she will get it." ▲

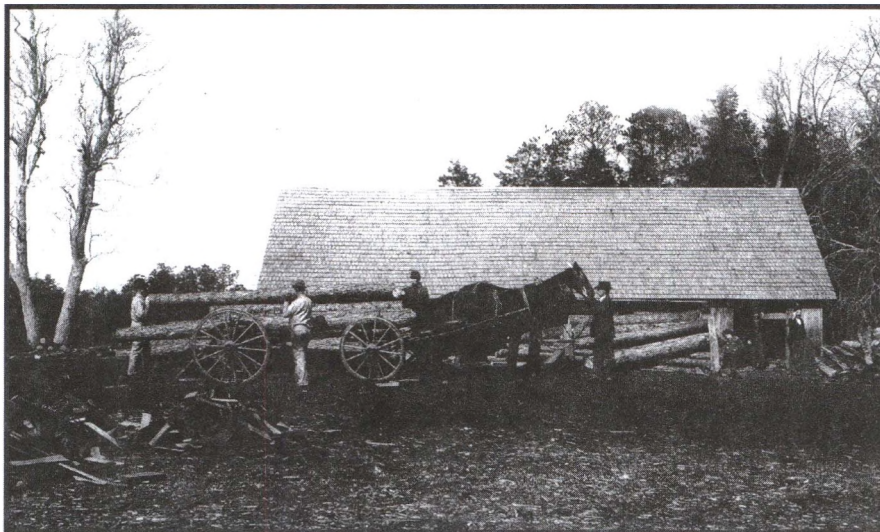
CHAPTER 6

Building on the Foundation



FOLLOWING THE SETTLEMENT ON THE PROPERTY, THE DEVELOPMENT OF THE FACILITIES AND PROGRAM WAS UNDERTAKEN ENTHUSIASTICALLY. ADDITIONAL MEN FROM MISSIONS IN PHILADELPHIA AND NEW YORK CAME, FILLING UP THE LIMITED ACCOMMODATIONS. SIX MONTHS AFTER THE WORK WAS OPENED, A LEAFLET WAS PUBLISHED DESCRIBING WHAT THE COLONY WAS, WHERE IT WAS LOCATED AND ITS HISTORY. REGARDING WHAT WAS ON HAND AT KESWICK COLONY OF MERCY, THE PAMPHLET SAID:

"It consists (1) of 421 acres of land, formerly known as 'Giberson's mill property,' of which 25 acres are cleared, upon which are grown very fine white and sweet potatoes, beans, canteloupes, watermelons and corn; two cranberry bogs; 300 acres of good timber that we can cut up for buildings, and also about 7,000 cords of wood to sell.



Water-Driven
Saw Mill

2. Of a saw mill in full working order, a small lake, plenty of water power, a broom and carpet factory, barn and stables, and other out-buildings for chickens, ducks and pigs.

3. Five dwellings, one of which is occupied by the superintendent and his family, three others by the colonists. One is undergoing repairs.

4. There are, at the time of writing, about 40 persons in the colony.

5. The live stock consists of 3 horses, 2 pigs, 30 chickens, ducks and 20 pigeons."

During the first year of operation, the first of the new residence cottages was built. It was constructed totally of wood cut on the property and prepared on the water powered saw mill. The design was simple, consisting of

three rooms of equal size (13 x 13). The framing was rough hewn pine, the exterior siding was also pine, and the interior walls were oak wainscot. There were no interior plumbing facilities with the exception of a pitcher pump installed in a metal sink located in the rear bedroom. A small hallway separated the front two bedrooms and provided access to the back room. Having no basement or foundation walls, the house sat on cement block piers.



The Original Colony Chapel

In the winter months the house was heated by wood burning stoves. One of the early residents recalled the severity of the cold weather. He said that he went to bed with all of his clothes on including his overcoat, shoes and derby hat. In the morning the coffee pot was frozen on the stove. They drew straws to see who would get up and light the fire.

Another building constructed during the first year was the original chapel. Prior to its construction the group met in a sitting room portion of a "bunk house" which was given the name "the Lighthouse." It truly became a spiritual lighthouse to many men through the ministry of the Word. Materials for the chapel, like those in the cottage, were of local timber cut on the saw mill. The building consisted of a single rectangular room with a cathedral ceiling spanned by three trusses overlaid with wainscoting. The walls were also wainscotted up to window level. The

upper portion between the four windows on each side and across the rear of the pulpit area were wall board panels.

On these William Raws had painted in beautiful script selected Bible verses giving the plan of salvation and victory over sin. Through the years many men were led to personal faith in Christ through reading these verses. Although the lettering had to be redone on a couple of occasions throughout the life of the building, the verses were never changed.

The benches used in the chapel were also built by the men of the Colony, and they lasted for about 50 years. Addison Raws, son of the founder, often remarked in the latter years of the building's use, prior to its being dismantled, that he was quite sure that one could not sit on any portion of those benches where there had not been at least one person who had trusted Christ for salvation.

In the front portion of the building a steeple had been built. The men wanted to have a bell to use to call people to meetings. Through contacts made in Philadelphia with one of the officers of the Pennsylvania Railroad a large brass engine bell was donated. It became a delightful signal for people to gather for worship. It was also used to call for help in times of emergencies such as fires.

For many years both a piano and a pump organ were located on the slightly elevated platform, one on each side of the pulpit. Over the years some gifted musicians played those instruments. One of these was B. D. Ackley. He was in deplorable condition when he was brought to the Colony by his father. He had consumed the last of his supply of whiskey on

the train before landing at Keswick. Although the weather was very cold, he had no overcoat, having sold his for liquor a few days previous to his arrival.

Ackley knew the way of salvation, having been reared in the home of a minister. But he had not personally trusted Christ for salvation. He had been involved with the church but primarily as a musician. One day as he sat at the organ in the chapel, William Raws came in and engaged him in conversation. He found that Ackley was ready to face the issue of his sin and the need for salvation. What a delight it was for Raws to lead this prodigal son into freedom through Christ.

Ackley went on with the Lord following his stay in the Colony. He travelled for a time with Billy Sunday and later with Homer Rodeheaver in evangelistic work. As a composer, he wrote the music for 3600 hymns and gospel songs. A few of the titles most widely known are: *Transformed, I Would Be Like Jesus, Sunrise Tomorrow* and *I Walk With the King*. Some of his compositions were done in collaboration with his brother, Alfred Henry Ackley, an ordained minister.

Serving as the residence for the superintendent and his family, the original Homestead was also the hub of the ministry prior to construction of some additional buildings. Dora Raws and her daughter Eva handled many of the office chores from the home. William Raws had a small section of the chapel which he used for a study.

It is uncertain how old the Homestead Cottage was at the time the Colony was formed. The Giberson family had lived there for

some years prior to selling the property. It was a two story, three bedroom home without indoor plumbing. The first floor consisted of a good size kitchen, a dining room and parlor. The exterior of the building was of white clapboard siding and cedar shake roofing. There were shutters at the windows. A porch ran the length of the front of the building, its support posts were trimmed with carved wood bric-a-brac.

Following the construction of the chapel and the first cottage located just across from the Homestead, a two story residence known as Lakeside Cottage was built about 100 yards west of the chapel along the shore of the lake. It was made of the same type of materials and incorporated a living room, dining room (often used as a bedroom), and kitchen. The upper floor was an open sleeping area approached by an inside stairway off of the living room. Wood burning stoves were used for heating this cottage and grates in the ceiling provided heat for the upper floor.

The danger of fire was always present in these frame buildings which were heated by wood. On one occasion Lakeside Cottage caught fire. A bucket brigade was quickly organized to bring water from the lake. The filled buckets were passed along a line of men and dumped on the burning building. William Raws noticed one of the men whom he had brought to the Colony from the Bowery in New York running back and forth between the lake and the fire with a bucket that had a portion of the bottom missing. In his excitement he hadn't noticed that there was no water left when he got to the building.



"Lakeside" Dormitory Cottage

As the Colony enrollment grew, it became apparent that there was need for a larger dormitory building which would also include kitchen and dining room facilities for the whole group. More adequate washrooms and laundry were also greatly needed. After prayer and discussion, plans were drawn by a "colonist," lumber was cut and sawed at the mill, and the building was built by the residents of the Colony. It was a two story structure with kitchen, dining room, living room and several bedrooms on the first floor and dormitory rooms on the second. It was of wood frame construction with clapboard siding and a cedar shake roof. Housing twenty-five men, it served as the main Colony building for nearly 30 years. It was named Bethesda, the designation in John 5 of a place in Jerusalem where Jesus performed a mighty miracle in a man who had been been helpless in his infirmity for 38 years. ▲



Bethesda — Colony Dormitory

CHAPTER 7

Berachah, the Place of Blessing



IN 1905 THE NEXT MAJOR STEP IN THE PROPERTY DEVELOPMENT TOOK PLACE — THE ERECTION OF A BUILDING WHICH WOULD SERVE AS THE ADMINISTRATION CENTER AND PROVIDE ACCOMMODATIONS FOR GUESTS. IN A PUBLICATION ENTITLED *EIGHT YEARS AT KESWICK COLONY OF MERCY, KESWICK GROVE, NEAR WHITING, NEW JERSEY* AN UNKNOWN WRITER OF THAT TIME DESCRIBES THE PURPOSE AND CONSTRUCTION OF THIS BUILDING. IN GLOWING TERMS HE PORTRAYS SOME OF THE ATTRIBUTES OF THE SETTING:

"It is paradoxical, but none the less true, that Keswick is an isolated and lonely spot, almost primeval in its outward charms, yet at the very threshold of the world's great center of activity. The march of progress has not scarred its lovely face. The woodsman's ax has but cleared away the undergrowth and opened new vistas to its

charms. Its natural beauty and advantages are apparent to the most casual observer, equaling those of Lakewood, its fashionable neighbor, where social luminaries from the great cities assemble year around. Keswick is high above tide water, yet so near the sea that the east winds bear briny odors to mingle with the perfume of the



Berachah, later named William Raws Memorial

pinus... Extremes of temperature are rare, and the nights, even in the heat of summer, are invariably cool. The water is health-giving, the atmosphere fragrant and stimulating. Philadelphia, New York and many cities on the New Jersey coast are so near that the more distant can be reached in ninety minutes by rail."

Having given this glowing, nearly poetic description of the setting, the writer asks the logical questions:

"Why, then, with every natural advantage, should not the future of Keswick be one of splendid growth and attainments? Why should not the ambition of its founder, to make it a great gathering place for religious conventions, be realized? The first of the series of structures for the accommodation of delegates to these future gatherings has already been built. This structure — "Berachah" — is now in use as the residence of the Superintendent and his family and for the accommodation of guests and for Christian workers who come to the Colony for rest and recreation."

The writer continued by describing a bit of the history of Berachah (later called the William Raws Memorial Building):

"Berachah has a history as well as an historical name, (2 Chronicles 20:26). The handsome structure was not long since known as the Magnolia Hotel, at Toms River, N.J. Through the beneficence of Christian workers the structure was purchased, carefully dismantled, its parts numbered and shipped to Keswick. It was there rebuilt on the west shore of the lake in the midst of a pine grove. Now, renovated and ready for its complete furnishings, its high ceiled light rooms and wide verandas make it an ideal place for summer rest, while an adequate steam plant is assurance of winter comfort. There are accommodations for forty guests, besides the large parlors, dining room and halls, together with bath and toilet rooms and running water."

The cost for the reconstruction of this building was reduced by having the work done by the men of the Colony, many of whom were skilled tradesmen. It possessed a fine quality of workmanship which assured lower maintenance and continued attractiveness. The Victorian décor, typical of hotels and guest houses along the coast, was quite impressive.

Simultaneous with the development of the facilities there came both refinement and expansion of the program. Keswick became known as a place for weary Christians to find rest. Missionaries on furlough came to renew their strength and gain rest from their intensive labor in primitive countries. Christian workers from U.S. urban centers sought the quiet of the country for recuperation from their difficult ministry. Both individuals and married couples came for varying periods of residence in the Berachah Building. Meals were served in a family atmosphere, and guests were invited to attend and participate in the chapel services. They usually responded quickly to the change of pace and the moderate exercise gained through hiking in the woods and canoeing. Soon small groups of people began to ask to spend time together at Keswick. These informal retreats formed a prelude to that which has become increasingly popular in more modern times. When special meetings were planned at the chapel, additional guests could be expected. Later this developed into weekend conferences.

Not much is known about the type of studies or counseling provided for the men of the Colony program in those early days. Preaching services were apparently held each night of the week and two on Sunday. These included a good amount of music by members of the Raws family, Colony residents, and guests. Often the local newspaper, the Ocean County Courier, would describe in detail the order of service, the participants and the essence of messages given by visiting preachers. Because of Raws' association with rescue missions in Philadelphia and New York, many of the speakers were leaders in these organizations. They travelled by train to Keswick, spoke at one or more services, stayed overnight in Berachah, and returned by train.

Rescue missions of that day had a beneficial interaction with one another. Just as mission representatives were invited to speak at the Colony, so William Raws would travel to the city missions to speak and share his testimony. A strong bond was formed between these rescue mission leaders. On many occasions when Raws visited one of the missions he would return

to the Colony accompanied by one or more of those who responded to the Gospel invitation. As a man completed his stay at the Colony, if he had no home to return to, he would be offered a temporary place in one of the missions from which he could go out in search of a job and housing. This interaction has continued.

As previously indicated, the chapel services were not limited to the staff and men in the Colony. People from surrounding communities travelled long distances over the sandy roads to attend the meetings. Some walked two or three miles each way.

Commenting on one of the evening services, William Raws described the moving of the Spirit and the response of the group to the message. He said, "It was a delight to hear the people singing as they headed across the field toward their homes." Some of these folks traced their salvation to their attending special evangelistic meetings at Keswick.

After the Colony had been operating for five years and the original mortgage was paid off, Raws bought an adjoining piece of property consisting of 480 acres of woodland. This tract was conveyed on a 999 year lease, tantamount to an outright purchase. Part of this land was a white cedar swamp through which the stream feeding the lake and the saw mill flowed. He believed that the value of the surrounding higher ground could be enhanced if this swamp could be cleared and a dam built to create a second lake.

He actually envisioned the development of building lots for a Christian community surrounding the lake. A business man appears to have entered the picture at this point and designed a development to be called Keswick Pines (not related to the Keswick Pines LifeCare Community of more recent origin).

In order to clear the swamp and remove stumps from some areas of it, a wooden railroad was built on which horse drawn or human pulled carts could be moved. A breast work dam was formed at one end, and a spillway was installed to control the level of the water which would be impounded. The construction pattern used for this was that which was common in forming cranberry bogs. Work on this project was completed in 1910 just after the death of William Raws.

The housing development never materialized even though some lots were sold. It was later revealed that the business man who planned it was a dishonest real estate speculator. Because the lots were so remote and no building was taking place at the time, he sold some of the lots a second time, issuing phoney deeds. Many years later half of this land was returned by the court to Keswick at no cost. The purchasers of lots had died years earlier and no heirs could be found.

Eighty acres of the property were given to the Pennsylvania Railroad covering its right-of-way through the property. A reversionary clause was included in the deed stating that if this property were not used as a railroad, it would be returned to Keswick.

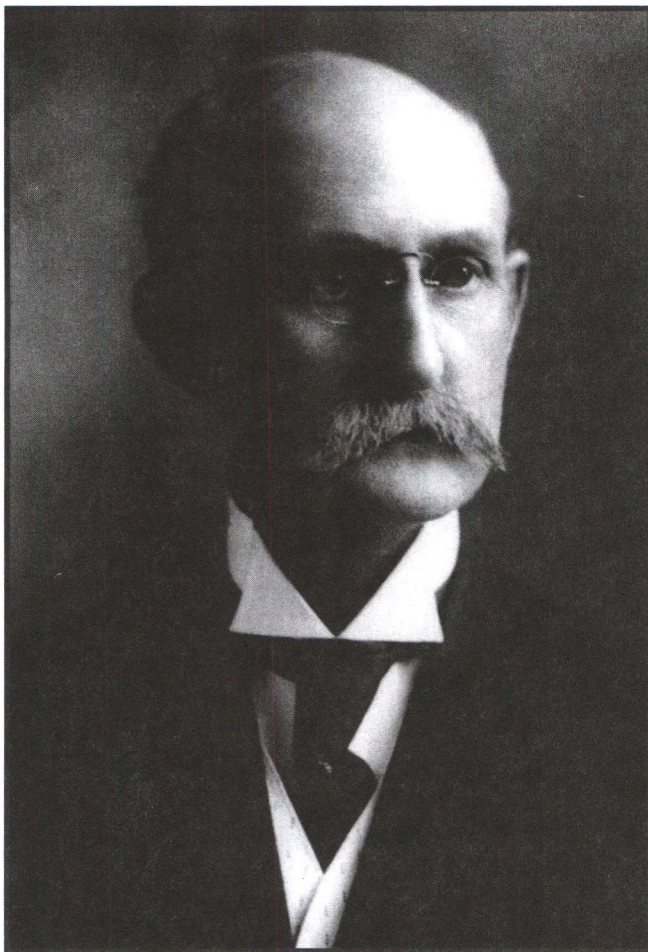
Also included in the arrangement was an agreement on the part of the railroad to build a depot, providing for regular passenger service to Keswick Grove from Camden. This became a reality and the little station was a great asset to the Colony and guests. A siding was also furnished by the railroad, making it possible for carloads of building materials and coal to be unloaded conveniently at Keswick. This was vital to the delivery of materials used in the Berachah (Raws Memorial) building and later in Victory Hall and the Auditorium when the conference center was developed. ▲

CHAPTER 8

Passing the Baton



ON SEPTEMBER 18, 1910, AT 54 YEARS OF AGE WILLIAM RAWES WAS USHERED INTO THE PRESENCE OF HIS BELOVED LORD. HE HAD BEEN GREATLY WEAKENED BY HIS INTENSE SCHEDULE OF SERVICE WHICH BROUGHT ON PROBLEMS WITH HIS HEART. MANY HAD URGED HIM TO SLOW DOWN AND REST, BUT THIS WAS DIFFICULT FOR HIM TO DO IN THE LIGHT OF HIS PASSION FOR THE LOST. EVEN THOUGH WEAK IN BODY, HE HAD BEEN IN PHILADELPHIA JUST 10 DAYS BEFORE HIS DEATH.



William Raws,
Keswick Colony
Founder

Word spread concerning his serious illness and prayer was offered in forty churches in that city. Hours before his death the men of the Colony filed one by one past his bedside, praying for God's will to be done and praising God for this one who had come to mean so very much to them. When his death was announced, sorrow gripped their hearts. They had come to look upon him as a spiritual father. Many had been rescued from the streets of eastern cities and brought to Keswick by Raws himself. Board members and colleagues in rescue ministries were likewise struck with grief at the loss of this dynamic leader.

Funeral services were held at the Colony Chapel, attended by a capacity crowd of Colony residents and folks from the community. Since many of his friends and associates could not make it to Keswick, a second funeral service was held in Philadelphia in the auditorium of the Sunday Breakfast Association on Thursday, September 22nd. In demonstration of their deep love and devotion to William Raws, the men of the Colony insisted that they be permitted to carry on their shoulders the coffin containing the body of their spiritual leader on the half mile walk from the chapel to the railroad station. With tears streaming down their cheeks, they watched as the coffin was placed on the train for its journey to Philadelphia.

A large crowd attended the Philadelphia service, and a number of

Christian leaders participated. Tributes to William Raws were coupled with praise to his God who had performed so great a miracle of grace in his life. Newspapers presented the highlights of his life and quoted extensively from those who spoke at the funeral. One who paid tribute to him was John R. McIntyre, Superintendent of the Whosoever Gospel Mission and Rescue Home. McIntyre expressed deep gratitude to God for the impact of Raws' life.

Following the service the body of William Raws was interred in the Mount Peace Cemetery in Philadelphia. A monument in his memory was erected on the grounds at Keswick. Designed and constructed by men in the Colony, it consists of a triangular shaped concrete base about 40 inches tall and a round column extending upward about 8 feet from the base.

Just a week before his death, William Raws had an extended talk with his son Addison who had come home for the weekend. They sat together in his bedroom in the Berachah building looking out over the lower lake. The sun was setting, and the lake mirrored the colors produced in the clouds.

In the course of their rambling conversation the elder Raws said, "Addison, I pray that some day this place will become the center in America for conventions like those held in Keswick, England." Hearing no response from his son, he said, "Addison, are you sleeping?" His reply was, "No, Father, I have been hearing every word."

William Raws didn't live to see the fulfillment of this prayer, but Addison Raws never forgot his father's vision.

Following the death of her husband, Dora Raws, who had been vitally involved in the work from its beginning, was authorized by the board of trustees to oversee it. She was capably assisted by her daughter Eva who had been serving as secretary to her father.

Addison was at this time enrolled in Rutgers University in a Short Course in Agriculture. This two year program was considered by the board and family members to be valuable toward training him for future oversight of the Colony. He came home on weekends and spent his summers helping at Keswick in a variety of ways. In the chapel services on Sunday he participated in music along with his mother and sister and was often called upon to lead the service. The preaching was most often done by visiting ministers, ministerial students and mission workers.

After completing his work at Rutgers, Addison returned home to take a major role in directing the Colony ministry. Within a short time the board recognized his ability to manage the work and named him Superintendent.

World War I began at this time and had a significant impact on the work. Enrollment at the Colony was reduced, as many men were called into service. Addison Raws was given an exemption on the basis of his position as head of the Colony operation and its farm. As men from Whiting were called up for military duty, Raws volunteered for some community service. At one time he served as tax assessor and informally as social worker for the township.

He had a concern for the large number of military personnel passing through Ft. Dix and Lakehurst Naval Air Station. Pocket Testament League and Million Testaments Campaign were organizing teams to conduct meetings and distribute Testaments on these bases. Raws joined them in their efforts, playing his cornet for their meetings. At the same time, he supervised the Colony operation, directing the men in their work and organizing their spiritual programs. The farm operation was a major challenge, since the soil on the property was so sandy and required regular rainfall and much fertilization. Some years there were good crops, but on other occasions there was little to show for the labor and expenses.

On September 9, 1914 Eva Raws was married to the Rev. James C. McConnell. While attending Princeton Seminary, he and some other students came to Keswick to help out on weekends. They took part in the chapel services and in this way gained experience in leading

and preaching. James and Eva formed a cordial friendship which eventually led to their marriage, followed by a long life of service in the pastorate.

Their first church was in New Jersey, and they concluded their ministry with a lengthy term in Upper Darby, Pennsylvania at the J.R. Miller Memorial Presbyterian Church. The Lord used them effectively in each church they served. They were blessed with five children, three boys and two girls, all of whom became active in some phase of Christian ministry. All have maintained an interest in Keswick, and the youngest son, Paul, served for a time as assistant to Addison Raws.

Three years after his sister's marriage, Addison Raws married Emma Conner whom he had met while attending a Summer Victorious Life Conference on the campus of Princeton Theological Seminary in Princeton, NJ. Addison was involved with the musical program of the conference, playing his cornet in the services.

Emma, an office worker with Curtiss Publishing Company in Philadelphia, had come to a personal relationship with Christ during a great Billy Sunday Campaign in Philadelphia. She had been singing in the large choir, along with some others from her church, but she had never come into a personal relationship with Jesus Christ. God brought conviction upon her, and through faith in Christ she was gloriously transformed.

Adding to her involvement in her church where she sang in the choir, she became active in one of the temperance groups of the day — The Anti-Saloon League. When she and Addison became acquainted at the Princeton Conference in 1916, they found that they had many interests in common. Among these was the desire to see the mounting toll of alcohol addiction counteracted by the gospel of Christ.

Communication by letter and visits led to serious courtship and an engagement. They were married in Dales Memorial Presbyterian Church in Philadelphia on August 18, 1917.

It was a major adjustment for Emma to leave her circle of Christian friends at church and at Curtiss Publishing Company to move to the more isolated and primitive situation at Keswick Colony. She had faced these issues with the Lord beforehand, but there were times when loneliness engulfed her and tears flowed. Some of her friends feigned hostile feelings toward Addison for taking Emma to such a remote place.

It was not long before she became involved in the ministry at Keswick, and the loneliness passed. She used her musical ability in the chapel services and also helped in the office. A short time later the Lord blessed the couple with the first of four children.

Ruth Dorcas arrived at the height of a deadly flu epidemic which took the lives of thousands. There was great concern for both mother and child, but the Lord graciously spared them. Because of the limited hospital facilities in the vicinity of Keswick, Emma chose to return to her parents' home in Philadelphia for the birth of each of their four children. ♣

CHAPTER 9

Prohibition — Plus and Minus



RISING OUT OF CONDITIONS IN THE LATTER PART OF THE 19TH CENTURY, THE NATIONAL CONSCIENCE AGAINST ALCOHOL ABUSE GRADUALLY BROUGHT ABOUT LAWS REGULATING THE MANUFACTURE AND DISTRIBUTION OF ALCOHOLIC BEVERAGES.

At first, this legislation merely gave local option to enforce these controls, but increasingly there was pressure by such groups as the Women's Christian Temperance Union (organized in 1874) and the Anti-Saloon League (formed in 1893) to ban alcoholic beverages nationwide. Using the Food Control Bill enacted during World War I, these groups were able to bring about major restrictions on the manufacture of intoxicating beverages. No liquor was to be made after September 8, 1917, and no beer after May 1, 1919. This restrictive legislation was followed by a constitutional amendment (the 18th Amendment to the United States Constitution) enacted in 1917. This went into effect January 10, 1920.

Keswick Colony of Mercy had begun to experience a decline in applicants even before the amendment went into effect. Soon the full impact of prohibition began to be felt. It was at this time that the Raws family and the Colony Board of Directors began their negotiations with the Victorious Life Testimony concerning the latter organization's taking charge of the property and developing a conference center. The desire of the Raws family was not to shut down the Colony ministry, as long as there was need for it, but to see the facilities used and expanded in a parallel program.

During the earlier years of the Prohibition Era, the law seemed to be effective. The minds of many people had been convinced by the anti-liquor forces that alcoholic beverages were harmful to society and that individual abstinence was best. Some denominations and individual churches continued to warn about the evils of drinking alcoholic beverages. However, during the latter portion of the 13 year "experiment" there was an erosion of conscience, an increase in the production and distribution of illicit liquor and the development of the infamous "speakeasy" where illegal liquor could be purchased.

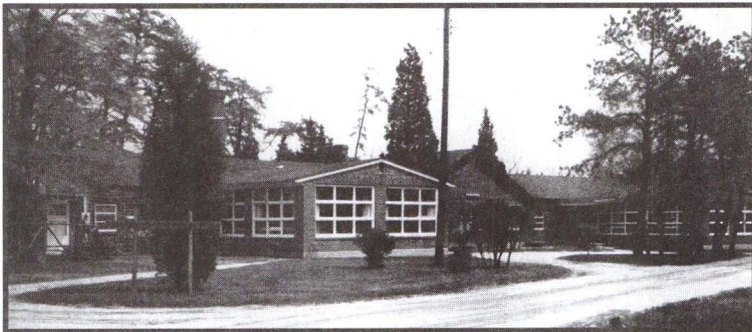
At the same time the government was experiencing increasing difficulty in enforcement of the law, there was a growing cry from some portions of society to repeal the 18th Amendment. In 1932 both the Republicans and Democrats included in their platforms a provision for placing the question of

repeal before the people for a vote. They had been convinced by liquor interests that permitting the manufacture and sale of beverage alcohol would help the depressed economy. Politicians also entertained the idea that legalized sales could be taxed and the proceeds used to support government programs.

The toll in wrecked lives and broken homes with the related costs to the economy was not correctly assessed, as subsequent decades have proven. With the election of a new president and a full change in the composition of congress, a repeal was passed in February of 1933. By December 5, 1933 the repeal amendment (the 21st) was ratified by 36 states.

Almost immediately the enrollment in the Colony began to rise sharply. The availability of liquor and the promotion of beer soon resumed its destructive pattern in society. Secular programs along with Alcoholics Anonymous were formed to attempt to cope with problem drinking and alcoholism. The popularly endorsed "disease" concept became the secular explanation of the nature of the problem. To a great extent Christians were influenced by this unproven assumption. Its appeal lay in the removal of some stigma found in the biblical classification of the condition — sin.

Providentially, toward the end of the Prohibition Era the Council of the Victorious Life Testimony, which was by this time the governing body for Keswick, had taken initial steps toward replacing the Colony residence building, Bethesda. The frame dormitory had served well, but it lacked structural integrity and was susceptible to fire.



The Dora Raws Memorial Dormitory

Design of a new building was undertaken by Charles Blatchley, an architectural engineer and one of the members of the Council. His thought was to build it as nearly fireproof as possible, using tile block exterior, gypsum slab sub-roof, cement floors, and plaster-over wire-lath partitions. Steel trusses would support the roof. Doors, frames and window casings were also to be steel. Built in a U shape, the two wings of bedrooms

were each serviced by a washroom at the end. Joining the two wings would be a living room with a fireplace.

The plan was to build as the Lord provided funds. Consequently, the construction begun in 1928 was not completed until 1931. The Council voted in 1933 to designate the building, the Dora Raws Memorial Building. It became the main residence for the Colony, housing 20 men, about half of the men being cared for at the time. The rest were assigned to some of the older buildings. Preparation for expanded numbers proved very timely. ▲

CHAPTER 10

From Dream to Reality



THE VISION WHICH WILLIAM RAWS HAD SHARED WITH HIS SON ADDISON JUST BEFORE HIS DEATH IN 1910 INCLUDED THE EVENTUAL USE OF THE PROPERTY AS A SITE FOR CONVENTIONS LIKE THOSE HELD IN KESWICK, ENGLAND.

Although he did not live to see it, his vision was realized under the leadership of his widow Dora and his son Addison. During the Prohibition Years when there were few men to care for in the Colony, the major activity at Keswick was hosting guests for rest and renewal, housing them in the

Berachah Building (later renamed The William Raws Memorial Building). Also, small groups gathered at times for weekend retreats. The farm operation was carried on by Addison Raws with a little help from the few men in the Colony. This phase of the work was gradually scaled down due to poor soil conditions and lack of man power.

Addison Raws became increasingly involved with a group of young professionals who had been strongly influenced by the teaching on the victorious life associated with the great Keswick Convention in England. Many of them had entered into freedom from some area of defeat in their lives through the full appropriation of the truth of God's Word.

As a boy, Addison had struggled with a vicious temper and knew the experience of repeated defeat in that area. His own experience confirmed what was being taught by this group. On one occasion in a fit of anger he struck his mother. Fortunately it was a glancing blow, because he was strong enough at that time to have harmed her severely.

Heart broken and repentant over his violent act, he threw himself on the Lord for deliverance and was set free. Sinful anger was never seen in his life from that point on.

While attending a Victorious Life Conference organized by the previously mentioned group on the Princeton Seminary campus, he began to realize that the deliverance that he experienced was to be God's norm for the Christian and should be applied to every area of his life. He fully embraced the truth of scripture concerning God's plan for triumphant living and



Addison C. Raws,
Second
Superintendent of
Keswick Colony

became a living demonstration of it.

From the time he was a small boy, Addison had played the cornet. He and his sister Eva frequently played duets in the Keswick Chapel. By the age of six or seven his father took him to play at mission meetings in Philadelphia. Short of stature at that time, he often stood on a chair so that he could be seen as he played.

While attending Central Manual Training School for his high school years, he lived in an apartment near one of the missions his father had established. Along with his regular courses he was able to study music under one of the leading cornetists of the day, F. Nevin Wiest.

Unique among teachers, Wiest stressed not only technical accuracy but also tone and expression. Addison became known for his ability to communicate a sense of the content of hymns as he played. Despite his ability to perform classical and semi-classical pieces, he devoted himself to hymns and Christian music. Although he could read the musical score very well, he possessed an unusual ability to play by ear and memorize the scores. Through most of his ministry, he seldom used a hymnal or other music when he played.

Because of his appreciation of the words of hymns and his skill in communicating the sense of these through his horn, when asked to play a selection, he would frequently ask, "Which stanza would you like?" He usually invited the congregation to follow along, noting the words in their hymnals while he played.

The leaders of the Victorious Life Testimony soon discovered his talent and asked him to be the official cornetist for the Princeton Conference. His duties not only included playing for the regular meetings but also to signal the rising and retiring times by playing out across the campus. He continued this practice when the conferences were moved to Keswick. For the next 40 years his morning and evening playing became a hallmark of the Keswick ministry. Many have testified that the retiring hymn selected by Addison Raws supplemented the message of the evening meeting so perfectly that God used it to lead them to a personal commitment to the Lord.

With the expansion of the conference ministry to other places across the country, Raws was asked to travel with a team of speakers and participate in the musical ministry. He was listed in their promotional brochures and stationery simply as "cornetist."

While Addison was travelling with some of the Board of Managers of the Victorious Life Conferences to conduct meetings in the Mid-West, he heard them discussing the need for a home base for their conference ministry in the East. They had been operating out of an office in Philadelphia, adjacent to the Sunday School Times offices. The site for their Eastern Conference each summer had been established on the basis of their renting college and seminary campus facilities during vacation times. However, the board of the Victorious Life Conference felt that there ought to be a site for year round ministry in addition to the area conventions and church based conferences that were currently being held.

Raws reported this need to his mother when he returned home. Realizing that the Keswick property was being under-utilized, Dora and Addison Raws approached the board of trustees of the Colony asking it to prayerfully consider having the Board of Managers of the Victorious Life Conference take over the property to develop it as a conference center.

At a meeting of the Board of Managers on September 5, 1919 a report was given concerning "the desire that had been expressed on the part of Mrs. Raws and her son Addison C. Raws, that the property of six hundred acres, with buildings at Keswick Grove, New Jersey, should be turned over to the Victorious Life Conference as a permanent conference ground." No action was taken at that meeting.

On October 10th of that year the Board of Managers met at the Friends' Arch Street Centre for their monthly meeting. Included in the minutes was the statement, "The Chairman stated

that Mr. Raws was desirous of knowing whether our Board were ready to accept the property at Keswick Grove as a permanent Victorious Life Conference site. The matter was carefully considered and the Chairman was directed to advise Mr. Raws that we appreciate the offer and would give it further consideration, but that we could not come to any definite conclusion at this time."

In November the Board of Managers met for a weekend in a cabin in New Lisbon, NJ. Minutes of the session held on the afternoon of the 16th, included the notation: "The question of taking over Keswick Grove was discussed at length. The Chairman was authorized to write to the Board of Directors of Keswick Grove, that this Board was heartily in sympathy with taking over the Grove, but before reaching final decision wished to send a building expert, an engineer, and a mosquito expert to Keswick Grove to see the place, and to ask that they have permission for such a visit."

On December 13, 1919 the minutes of the monthly meeting of the Council of the Victorious Life Testimony (a newly adopted official name) record, "Mr. Addison Raws and Mr. Charles Blatchley, appeared before the Council, to speak regarding the Keswick Grove property, which the Keswick Colony Trustees had offered to turn over to the Victorious Life Testimony, after discussion with Mr. Blatchley and Mr. Raws and their withdrawal, each member of the Council expressed that it was his or her conviction that it was the leading of the Lord that Mr. Raws should be written as follows: "That if all the present Trustees of the Keswick Grove Colony are willing to resign and to have the members of the Council of the Victorious Life Testimony elected Trustees in their places, the members of the Council are willing to assume their places as Trustees of the Keswick Colony, and, as the Lord may send in the funds, to develop the Colony as [a] Christian Center."

It was agreed that the members of the Council should pray for financial indications to be given within a short time as to whether or not it was the Lord's will that the Keswick Grove property should be developed for the site of the annual Eastern Summer Conference of 1920. Actually, it was not until 1924 that the necessary facilities could be prepared for such a conference.

Within a matter of days after receiving the report of the decision of the Council of the Victorious Life Testimony, each of the members of the Board of Keswick Colony of Mercy submitted letters of resignation. Those who resigned included: S.W. Foster, John B. Kilburn, O.R. Palmer, A. Pohlman, Addison C. Raws, William Dayton Roberts, John Scott, T.W. Synnott, A.C. Warner, and F. Nevin Wiest.

In March of 1920 the Council of the Victorious Life Testimony held its first meeting at Keswick Grove with Addison Raws present. Among the topics discussed was transferring the treasurership of Keswick Colony of Mercy to Mr. Culp, the treasurer of the the Victorious Life Testimony. During that same month a major article was published in the *Sunday School Times* magazine giving the history of Keswick Colony and a prospectus on the development of the conference ministry. Addison Raws was asked to write the article and to have it reviewed by the Chairman of the Council before its publication. Ten thousand extra copies were printed in booklet form for distribution to the constituencies of Keswick Colony and the Victorious Life Testimony.

Again in May the Council met at Keswick for its monthly meeting. Mrs. Dora Raws and Addison and Emma Raws were able to attend and to participate in a time of music, prayer and testimony. Gatherings like this were held in the former Berachah Building, by then called the William Raws Memorial Building. This former hotel provided a comfortable meeting place and accommodations for all of the Council members and their wives. Since the same membership now constituted the Board of Trustees of Keswick Colony of Mercy as well as

the Council of the Victorious Life Testimony, the meeting agenda was divided to cover both corporations.

With regard to the use of the Keswick Colony property, it was concluded at the end of the May, 1920 meeting "that it should be used for the physical, mental and spiritual up-building of Christian workers, missionaries and others. The amount of the monthly budget to be prayed for was thought to be properly \$350. It was suggested that the sum of \$10,000 be asked for the repairs of the building, etc., and \$100,000 for developing the place for conference grounds for 1921." Current operating funds for Keswick were partially supplied by contributions from those who utilized the place for purposes of renewal. In addition there was some income from the farming operation, although this was not highly successful. The sale of cord wood and timber was another means of support for the property. Both the Colony and the Victorious Life Testimony experienced some lean periods financially which brought the leaders to their knees before the Lord repeatedly. ▲

CHAPTER 11

Conference Ministry Consolidation and Development



WHILE PLANS WERE BEING DRAWN FOR DEVELOPING A CONFERENCE CENTER AT KESWICK GROVE, THE EXTENSION MINISTRY OF THE VICTORIOUS LIFE TESTIMONY, INC. WAS EXPANDING.

In 1919 there were 15 extension conferences, and between January and May of 1920 there were 13. Ten more were planned for that year. In addition, there were two weeks of eastern conferences at Stony Brook, Long Island, New York, in July and two weeks at Cedar Lake, Indiana in August. Included in the itineraries of the speaking teams were such distant points as Seattle, Washington; Vancouver, British Columbia; and two locations in California. Rev. Howard B. Dinwiddie, Secretary of the Victorious Life Testimony, was the coordinator for a team of six speakers. Most often they were dispatched by two's.

Attempts were made to follow up these area conferences to determine the lasting benefit. In some cases there was a disappointing report, but in several others there was evidence of ongoing spiritual growth. This appeared to be related to continued fellowship and Bible study among those whose lives had been touched through the conference ministry.

Requests for extension conferences continued to flow in. At one point there were 185 localities which were desiring a series of meetings for their city or town. In addition to those from the United States and Canada there were inquiries from Guatemala and El Salvador in Central America. Prayer partners were enrolled in 200 locations to intercede for this ministry.

During 1919, an official hymnal was compiled and published for use in the major summer conferences. It was edited by Charles M. Alexander, a highly respected musician who had travelled widely in evangelistic work with Dr. R.A. Torrey. The Sunday School Times, Inc. became the publisher and provided a splendid foreward explaining the history and thrust of the Victorious Life Conferences.

Since the conference ministry was becoming so wide spread and with so many being used as speakers and leaders, it was felt that there ought to be a clear statement of the doctrinal position of the Victorious Life Testimony, Inc. Those entrusted with the task of drafting this were Rev. Robert C. McQuilkin, Dr. W. H. Griffith Thomas, Dr. Charles Trumbull, and Mr. J. Harvey Borton.

The statement which was formulated was approved by the board and was printed in the *Sunday School Times*. Its primary focus was on doctrines related to salvation and sanctification, since these are the truths on which the message of victory is established. This statement has been presented for endorsement by speakers, staff personnel and members of the Keswick Corporation on an annual basis.

With the formulation of an approved doctrinal position, there resulted a more clearly defined line of teaching related to the Christian life. The propagation of this through conferences across the country and through articles published in the *Sunday School Times* brought the teaching into national focus. As a result, the movement became liable to criticism and attack. Since some of the authors and speakers were laymen, their enthusiastic writing and preaching was not always theologically precise. Over-simplifications, generalizations, and occasional contradictions were made which caused discomfort to those more highly trained through the disciplines of theology.

The strongest attack on the message as presented in these writings and messages was brought by Dr. Benjamin Breckenridge Warfield, Professor of Systematic Theology at Princeton Theological Seminary. He became aware of the teachings as a result of the conferences held on the seminary campus each summer and through the early association of the conferences with United Presbyterian Church of which he was a member. His criticisms were published in *The Princeton Theological Review*. Among his charges against the victorious life message were: that it taught a form of perfectionism, that it held a weak view of God and encouraged men to think of God as existing for them and to be at their command, and that it held to the view that there are two natures in the believer.

There were a number of results from Warfield's articles. First, it publicized the teaching to a much wider audience. Second, it caused those engaged in its propagation to evaluate their views more carefully, correcting their previous errors and altering their imprecise statements and ambiguities. The attitude of the leaders of the Victorious Life Conferences was essentially one of humility coupled with resolve to be more precise in their teaching. Having previously viewed their message as biblically based, they were willing to have it stand on its own merits. However, they felt it necessary to publish a response. Because of his recognized position among evangelical theologians in America, Dr. W. H. Griffith Thomas was appointed to write this. He published a two-part rebuttal in *Bibliotheca Sacra* in the summer and fall of 1919.

Thomas claimed that Warfield made an incorrect identification of the victorious life teaching with Wesleyan Theology. Although the latter had provided some groundwork, there was no close connection to Wesleyan sources. Thomas not only defended the teaching against Warfield's attacks but also declared that Warfield presented a message which was helpful to a sinner but had no real gospel for the saint. He further charged that Warfield had ignored the fact that many lives had been completely revolutionized by the teaching.

As a result of this conflict, there came a severance of all relationship with the United Presbyterian Church, and the facilities of Princeton Seminary were no longer available for the conference. There was an attempt to use the campus of Swarthmore College for the 1919 summer conference. However, this arrangement did not materialize. Instead, the board was able to procure the use of the facilities of the Stony Brook School for Boys, Long Island, New York. The relationship established with this school continued for the next six years.

In summary of the Stony Brook era four major things were accomplished. First, the extension of the conference ministry throughout the United States and, to some degree, in Latin America. Second, the clarification of the doctrinal position and the more formal statement of it. Third, the creation of a missions agency to aid in reaching the indigenous peoples of vari-

ous countries. Fourth, the assuming of a custodial role over Keswick Colony of Mercy and developing its facilities as a permanent conference center. ▲

CHAPTER 12

Building the Conference Center



ALTHOUGH THE COUNCIL WANTED TO PREPARE THE KESWICK GROVE PROPERTY TO BE USED FOR THEIR ANNUAL EASTERN SUMMER CONFERENCE AS SOON AS POSSIBLE, IT WAS NOT UNTIL 1924 THAT THIS BECAME A REALITY.

In the intervening time they continued to use Stony Brook School campus on Long Island, New York for their July Conferences. Planning and preparation were being done simultaneously to develop the Keswick property. Many necessities had to be provided including construction of adequate housing, dining facilities and auditorium for the meetings. Along with these there was need for installing or expanding utilities for the added buildings. In the absence of electric service to the Whiting community, a power plant would be needed to service the conference buildings. A water tower would be essential to provide a sufficient supply. Included in the plan was the installing of a gasoline powered pump which would fill the tank at the top of the tower. The water would then flow by gravity to the conference buildings. To handle the anticipated volume of sewage, a large septic system was required.

All of this would be expensive, and the Council first appealed to the Lord and then shared the need with its conference constituency. Through the cooperation of the publishers of the *Sunday School Times* the project was given broad coverage, and gifts toward the Keswick Grove conference center began to flow in. In March of 1920 a previously mentioned feature article giving the history of Keswick and the plans for its development as a conference center appeared in the Times. This in reprint form was circulated to the constituencies of Keswick Colony and the Victorious Life Testimony. A covering letter was written by Addison Raws.

In the interim period while awaiting provision for enlargement and expansion, it was determined that the Keswick property "be used for the physical, mental and spiritual up-building of Christian workers and missionaries and others." The William Raws Memorial Building was used for this purpose. Although the building was structurally sound, for future expanded use in conference ministry it would require enlargement and additional equipment. A larger kitchen and dining room would be necessary to handle the numbers anticipated for summer conferences. Its capacity at that time was limited to 40 guests.

As funds for development began to increase, it was decided to move for-

ward by faith and take steps toward construction of the needed facilities to care for the large Eastern Conferences held each July. Through contacts made by Mr. Charles Blatchley, a member of the Council and a construction engineer, it was learned that some buildings standing in the area of Bristol, PA were scheduled for dismantling and that the materials would be available for purchase.

One of these was the former Victory Hotel, an imposing landmark along a major thoroughfare in Bristol. In its heyday it had been a first class hotel. During World War I it was taken over by the government as a military hospital and was never restored to its original status. It stood vacant for a couple of years before being sold for dismantling. The salvaged lumber from a portion of it along with door and window units were made available at a cost of \$1700. Material from another frame building in the same area was also sold in a similar manner. Following their purchase, these materials were loaded on railroad freight cars and shipped to Keswick Grove. They were unloaded from a siding which had been graciously provided by the Pennsylvania Railroad some years in advance. With the use of horses and wagons as well as much manpower, the lumber was moved the short distance from the siding to the site of the proposed conference center. This material was then incorporated into the construction of a dormitory consisting of 60 rooms, 8 washrooms and 2 lounges. The



Victory Hall

name of the hotel which provided much of the lumber was applied in part to the new structure — Victory Hall. It seemed to be most appropriate in the light of its use in housing guests attending Victorious Life Conferences.

Utilizing other portions of the salvaged materials, a large dining room and an expanded kitchen were added to the William Raws Memorial Building. Originally plans called for additional floors of rooms to be built over this new

dining room, however this was never undertaken. In fact, the dining room was never finished on the inside but had a rustic look. The bare studding was covered in part by cedar trees cut from swamps in the area. These had to be replaced several times during each conference season.

Following the construction of Victory Hall and the summer dining room, the next project was the construction of an auditorium. Much of the salvaged building material was used in the exterior framing of this building as well. It too was left unfinished on the interior, and cedar trees were used to cover the bare studding on the walls and across the platform.

The fragrance of the freshly cut trees, along with soft effect of the tree-lined platform, became part of the mystique of Keswick. In fact, when, after many years, the building was finished off inside, many people expressed their feeling of loss over something which was unique to Keswick.

Those who had worked to cut, place and replace those trees through the years did not feel

the same degree of nostalgia. Standing up to one's knees in swampy water to cut these cedar saplings and then dragging them out for loading on a wagon was a task dreaded by summer staff boys and Colony men alike. Wiring them to the wall behind the platform and on the side walls was also a grueling task. On many occasions when the last of the trees were wired in place, the crew of workers would run across to the lake and jump in, clothes and all. Swamp-stained and sweaty, their clothes received their initial laundering in this way.

Part of the construction of the auditorium could not be done with salvaged lumber. In order to have a portion of the room free of column support, steel trusses were called for. These were the most costly part of the construction materials, but the Lord provided the funds for their purchase. They were delivered by rail to the Keswick siding and then dragged to the building site. When the time came for the erection of the steel, it was recognized that this would require expertise which was not found on the staff. One of the Colony fellows was an iron worker, but he needed trained help in order to do the job.

As Addison Raws and the other workers pondered and prayed about this, three men appeared at the office asking whether they could be put up for the night and given something to eat. They explained that they had come from Philadelphia to look for work at the shore. Finding none, they were walking the railroad hoping to be able to hitch a ride on a freight back to the city. Raws offered them food and lodging. They asked if there were not something that they could do to earn their keep. He asked them what line of work they were in.

One of them replied, "We are unemployed iron workers, but I guess you don't have need for that type of work here."

Raws assured them that they had come in answer to prayer. He told them of the project requiring the erection of steel. They said they would stay as long as needed to complete that phase of the work. All they required was housing and food. Along with the man from the Colony, they worked as a team and completed the task in a matter of a few days. As they worked and during their stay, they were given a strong witness concerning the salvation that is found in Christ. Hearing men from the Colony tell of being set free from spiritual bondage through Christ, they left Keswick "richer" than when they arrived.

Since most of the work of readying the place for conferences was done by staff members, men from the Colony and volunteers, it required several years to prepare the place for summer conferences. At first, the landscaping was quite primitive and recreational facilities limited. A native clay tennis court was placed in a central position among the conference buildings. It was highly utilized each week day by the conference speakers and leaders, but occasionally they relinquished their occupancy to others. However, many of the guests would assemble each day to watch these skilled players enjoy their friendly court battles. Some said that speakers were invited to Keswick on two bases: first, their doctrinal position, and second,



Conference Group in July of 1925

for their tennis ability. In the minds of some people the order of consideration may have been reversed.

Other recreational offerings were related to the lakes where row boats and canoes were made available and guests could swim each afternoon. The only other form of activity provided at the beginning was hiking the numerous trails on the property. Some of these followed the course of the stream connecting the three lakes. At intervals rustic benches had been built for resting and quiet meditation.

When the date set for the first Eastern Victorious Life Conference to be held at Keswick neared, there were still many last minute tasks to be completed. There was no platform in the auditorium and there were no tables in the dining room. The building of these was completed on the very day that guests were due to arrive.

Addison Raws recalls that simultaneously with the driving of the last nail in the Auditorium platform, the piano was delivered. They swept up the saw dust and put the instrument in place, ready for the first service that evening - July 14, 1924. The first congregational hymn played on that piano was *All Hail the Power of Jesus Name*, which was also the first hymn sung at the founding of the Colony.

Tables for the dining room had been built on site. They were made to seat about 16 people each. Although they were constructed of rough, recycled lumber, they were structurally strong. When they were covered by oil cloth, no one noticed the roughness of the wood. Just before the first meal was served to the incoming guests, the wood shavings had been swept out.

Despite the stress of these last minute preparations, it seemed to those in leadership of the conference that the Spirit of God descended in an anointing presence upon the place. He sealed the conviction of the members of the Council that this was a place set apart where God could speak to hearts beside the quiet waters of the lake.

Guests had been forewarned that their first experience at Keswick might be somewhat on the order of camping. They would have to be responsible for the daily care of their own rooms, since staff was in short supply. Rest room facilities were quite primitive because they had been hastily installed and the rooms had an unfinished appearance. According to available records, the guests did not complain about the facilities but rather delighted in the opportunity to sit under the teaching of God's Word proclaimed with power.

As viewed from the perspective of today's economy, they would not have complained about the prices paid to attend either of the two conferences held that first summer. The July conference consisted of 8½ days. The room and board charges ranged from \$15.00 to \$18.00 per person in rooms occupied by 3 or more. In addition, there was a \$3.00 registration fee. For the August conference consisting of 9½ days the prices were \$16.00 to \$19.00 board and room, plus the same registration fee. Even the transportation seems to us to have been amazingly affordable. A round trip ticket from Camden, NJ cost \$3.22. Most of the guests travelled by train in those days.

The daily schedule for the conferences was a challenging one. It consisted of:

Morning Prayer Hour	7:00 AM
Breakfast	8:00
Bible Hour	9:00
Mission Study Groups	10:15
Victorious Life Message	11:30
Dinner	1:00 PM
Afternoons free for recreation	

Supper	5:30 PM
Vespers	6:45
Evening Meeting	7:45
Prayer Groups	9:15
Taps and Quiet	10:00

Two things should be noted about this schedule. First, everyone was expected to be in all of the services unless they were ill. Second, the seating in the auditorium was on wooden folding chairs which lacked any contour to fit the shape of the human anatomy.

Pre-dating modern air conditioning, the Auditorium building had been equipped with a maximum of screened openings. On the sides and at the entrance, a series of double doors opened outward and inside these openings screen doors permitted air to circulate, almost as it would in an open pavilion. Over each of the side door openings there were transoms, the width of the double doors. These were raised inwardly by ropes and pulleys. In the central portion of the room the roof level was elevated about 5 feet above that of the sides. This was made possible by steel trusses resting on supporting I-beam posts. Between these trusses there was a series of transom windows mounted in the side walls. These provided light for the interior of the room as well as creating a natural exhaust flow of air. On hot, humid days all of this openness did not help to any great extent, but, again, there were few complaints.

Because of its rather rustic and unfinished interior, the Auditorium was subject to occasional invasion by Keswick wild life. Bats would sometimes find an opening near the rafters and in the midst of the evening services would horrify the audience by their sweeping forays around the room. Folks ducked as one of these creatures flew in their direction. Addison Raws was generally the one who would watch for its exit through a door at the right or left of the platform and would close the door behind it. Speakers had a difficult time recapturing the attention of the audience.

Mice were not uncommon visitors, usually seen running across the stage. Occasionally, one of the red squirrels would find or create an opening and would be seen moving in the bank of cedars which lined the rear of the speaker's platform. On one occasion when Dr. L. L. Legters was attempting to create a dramatic illustration scenario in which he included a series of major catastrophes. The final blow was the imagined death of his son. In his inimitable manner he lamented, "Brainerd is dead, Brainerd is dead." A little squirrel sitting on one of the overhead trusses began a timely chatter of tsch, tsch, tsch. The audience convulsed with laughter, and Mr. Legters' illustration lost its impact.

Although the types of recreational facilities were limited in the early days of the conferences, there seemed to be no lack of activity. Prior to the Eastern Victorious Life Conference being moved to Keswick, the Council formed an advisory group called the Young People's Auxiliary. This group consisted of college and career young people who had attended the annual eastern conference as well as conferences and rallies held in Philadelphia churches. They conducted their own fellowship meetings throughout the year, and often assisted the conference leaders with certain tasks. At their meetings they took up offerings which were used largely to purchase recreational equipment for use at Keswick. The Council asked that they would select from their numbers those who could attend the summer conference and conduct the recreational programs. They did this faithfully and creatively for many years (until World War II depleted their ranks). Among the features each week were get-acquainted games on the lawn, planned water sports, treasure hunts, baseball games and tennis tournaments. ▲

CHAPTER 13

Conference Program Development



THE PROGRAM SCHEDULE SAW LITTLE CHANGE FOR THE FIRST 15 YEARS. ONLY THE VESPERS SERVICE PRIOR TO THE EVENING VICTORIOUS LIFE HOUR WAS DROPPED. GRADUALLY THEREAFTER THE PROGRAM BECAME MODIFIED, GIVING A LATER BREAKFAST TIME AND REDUCING THE MORNING MEETINGS TO TWO.

In the '90's the morning prayer groups were moved to an after breakfast slot, and evening groups were discontinued in an attempt to meet the needs of families with younger children. Evening activities had reduced to a mere handful those who met voluntarily for prayer. Families were encouraged to have prayer as units.

Beginning with just two weeks of conferences in 1924, the schedule increased quite soon to five 8½ day conferences in addition to holiday gatherings over Memorial Day, Fourth of July and Labor Day Weekends. Included in the schedule, beginning in the late 20's, was a Student Conference Week in June. Scheduled to coincide with the beginning of summer vacations, these conferences became very popular. Many of the college students heard the call of the Lord to complete surrender to Him and to give their lives in His service. Word is received on numerous occasions from missionaries, pastors, teachers and Christian leaders in many walks of life who date their commitment to the Lord to an encounter at one of these Student Conferences.

Intervarsity Christian Fellowship became involved in the program and used the Keswick Conference as its annual eastern college gathering. Many of the delegates learned about the conference through their IVCF Chapters. When Intervarsity developed its own conference centers and promoted their own programs, the Student Conferences dwindled in size. IVCF Alumni attempted for a time to revive college and career interest, but they were unsuccessful. These conferences were dropped from the schedule during the 1950's.

A summer Ministers Conference of three days length was introduced in the latter part of the '30's. These were designed as times of spiritual encouragement and renewal for pastors, their wives and other vocational Christian workers. A reduced fee was charged so as to make it possible for pastors of small churches to be able to attend. For many of the 50 years these brief conferences were held, they were well attended and the response of pastors was enthusiastic. Gradually, however, colleges, seminaries and para-church

organizations began to offer seminars and conferences in great numbers, each attempting to provide help for ministers. Conference numbers at Keswick dropped to a level that made it necessary to discontinue the summer session. A winter conference had been started in the late 60's which followed a seminar format. This has continued to flourish despite the demise of the summer session.

One fruit of the summer Pastors Conference was the transformation which took place in the life of a pastor from Pennsylvania. Third generation in a line of pastors, he was in his first church. Having been trained both as an undergraduate and seminary student at Princeton, his faith in Jesus Christ had never been personal. He was accepted by the Philadelphia Presbytery on the basis of his professional knowledge. After being installed in his suburban church in Philadelphia, members of his congregation who were spiritually discerning and trained in the Word of God recognized that there was something missing from his messages. They offered him a scholarship to the Pastors Conference at Keswick. He gratefully accepted and attended the August Conference. During the course of that week he came to the realization that the knowledge of Christ that he had received both at home and in seminary was merely academic and impersonal. The messages he heard from the platform and the personal conversations with fellow ministers resulted in his coming into a new life in Christ through faith. He went back to his church a different pastor from the one who was sent to the conference.

As he matured in the things of Christ, he became one of the most godly pastors that that church had ever had. Later he was called to be a part of the formation of an independent church in the very town where he had taken his college and seminary work — Princeton. Westerly Road Church became a powerful base from which a campus ministry was carried on. It also developed into a great missionary church. Many of the students reached through the Princeton Evangelical Fellowship were challenged through the church to seek the Lord's direction concerning a life of service in missions. Throughout the world there are outstanding missionaries who received their call from the Lord while attending Westerley Road Church as students at the university. Because of his frequent attendance at Keswick and involvement with the ministry in other ways, Pastor Edward H. Morgan was invited to become a member of the Keswick Board of Trustees in 1968. Later the Board elected him as chairman and President. His godly leadership became a major factor in the spiritual strength of Keswick for two decades.

Summer Singles Conferences were introduced in 1978. This coincided with the outset of a strong singles movement among churches which has grown through the years. It was noted that Christian single adults were looking for places where they could have fellowship with others and not be thrust in with groups consisting predominantly of married couples. At the request of single parents who were attending, Keswick's summer program was expanded to include children. These Singles and Single Parent Family Conferences were in addition to weekends for singles held in the fall and in January.

In the late 60's mid-week winter seminars were held for furloughing missionaries. The subject matter was focused on organizational management, as seen from a Christian perspective. Biblical illustrations were used to support the truths espoused by experts in corporate management. After sharing these principles with missionaries, it became apparent that there was a great need for mission leaders to hear the same type of teaching. Some of the organizations were experiencing tensions caused by inadequate planning, organizing, and communicating. Later the same subject matter was put into a church context and presented to pastors.

After a period of just over 5 years, there came into being such organizations as the Christian Management Association and Leadership Development Institute which began

holding large national conventions. Utilizing people from the corporate world as well as Christian leaders, they were able to attract attendees from a wider field. Keswick leaders realized that their role in fostering this training was now being handled in a more extensive way by others, and they discontinued this type of seminar.

Another type of conference came into being during the 80's — the Hispanic Weekend. In cooperation with Dr. Albert Platt, the President of CAM International, Keswick designed these Spanish language conferences to provide a spiritual enrichment for the large Hispanic population living in the tri-state metropolitan area. From the very first, they proved to be highly effective and spiritually productive. Generally, CAM personnel made up the teaching staff, with Dr. Platt coordinating the program. Miss Ruth Raws, former CAM missionary, served as a prayer leader and liason with the Keswick staff.

With the increase of the senior population throughout the nation and with the development of senior communities in the immediate vicinity of Keswick, the administration was led to conduct mid-week conferences especially geared to their interests. Although they were not large gatherings at first, there has been a modest growth in numbers and great comradery.

From time to time special weekend conferences were added to the fall-winter-spring schedule. Among the best attended of these has been a women's weekend, generally held in October. On occasions when Keswick facilities were overcrowded, rooms were booked in area motels, and meals were served to the guests in shifts. Building on this enthusiastic interest, a Spring Ladies Day was introduced featuring a nationally known speaker. These gatherings filled the gym, and picnic lunches were prepared for each of those registered. Attempts to plan men's conferences were unsuccessful, for the most part. However, on two occasions Keswick cooperated with Promise Keepers and held one day rallies which drew capacity crowds.

During periods of the year when Keswick was not conducting its own programs retreat groups utilized the facilities. This ministry of hospitality began in a minor way before 1924 but was limited to small groups because housing was confined to Raws Memorial Building during cold weather. When Saint Memorial Lodge was built and Victory Hall and the Auditorium were winterized, this ministry expanded. With the addition of the Activity Center with its meeting rooms and recreational facilities, the number of groups being entertained on the average weekend reached 5 or 6. A major portion of Keswick's annual income has come from this ministry of hospitality. ▲

CHAPTER 14

Pioneer Mission Agency



AS THE LEADERS OF THE VICTORIOUS LIFE TESTIMONY WERE INCREASINGLY CALLED UPON TO CONDUCT CONFERENCES IN PLACES OUTSIDE OF THE UNITED STATES, THEY BECAME BURDENED FOR INDIGENOUS POPULATION GROUPS WHICH WERE NOT BEING REACHED EFFECTIVELY WITH THE GOSPEL. MISSION ACTIVITY IN LATIN AMERICA AND ASIA WAS BEING CONFINED TO THE LARGE POPULATION CENTERS, LEAVING THE TRIBAL PEOPLE WITHOUT A STRONG GOSPEL WITNESS.

When L. L. Legters and Howard Dinwiddie conducted meetings for missionaries in Guatemala, they became acquainted with W. Cameron Townsend, a colporteur whose heart was burdened for the Central American Indians. The Bibles and books which he sold were in Spanish, and most of the Indians could not read the material. They used Spanish only as a trade language. He shared his burden with Legters and Dinwiddie.

A group of missionaries representing several organizations met together on January 23, 1921. This group became known as the "Chichicastenango Twelve." Sharing the same burden for reaching the non-Spanish speaking population of Guatemala, their hearts were united in prayer and planning.

When Legters and Dinwiddie returned to the United States, they determined to approach mission boards working in Latin America with the needs of the tribal people. They shared their burden with the Council of the Victorious Life Testimony. The Council felt a need for fact finding and information gathering which could be used to challenge mission boards to undertake a ministry to the neglected tribal people. A separate organization would be required to undertake such a program, rather than having it become a project of the Victorious Life Testimony. However, the members of the Council would be willing to give oversight to such a missions effort.

The Council agreed to release and sponsor Legters and Dinwiddie to carry out the tasks involved and to publicize the reports of their findings. Legters was appointed field secretary for the agency which was established in July, 1921. In September the name, the Pioneer Mission Agency was adopted. A constitution and by-laws were framed, and it was incorporated October 26, 1921. The Council also decided to enlist advisors from different mission organizations in order to facilitate the transmission of information and encourage cooperation.

A letter dated December 27, 1921 was circulated to the constituency of the Victorious Life Testimony explaining the new organization:

"Foreign missions have always held a central place in our conference work. Recently we have felt particularly led to do what we can for the one hundred and

seventeen million people of different lands and races for whom no board or church or organization has made provision to take the Gospel. To this end some of the Victorious Life Testimony Council have incorporated, under the laws of the State of New Jersey, the Pioneer Mission Agency. The purpose of this Agency is to learn and publish the need and to forward workers and means for pioneer work to missionary societies prepared to undertake it. Our object is not to engage in missionary work, but to aid existing missionary organizations to reach the fields hitherto untouched by the Gospel. Under this department will come our work of keeping in touch with those who volunteer at our conferences for the mission field, endeavoring to do what we can to get them prepared and sent to the places where they are to invest their lives, whether this be pioneer fields or in other work of established missionary organizations."

LEONARD L. LEGTERS

With the personnel of the Council of the Victorious Life Testimony serving as the Board of the Pioneer Mission Agency, L. L. Legters was appointed Field Secretary. Following graduation from Hope College and New Brunswick Seminary, Legters had become a missionary to the Comanches and Apaches in Oklahoma under the Dutch Reformed Board. Later he was transferred to Indian work in California. During these years he had a growing desire to train North American Indians to evangelize the tribal peoples of Central and South America.

A disagreement developed between Legters and the policy of the Dutch Reformed Church Board which forbade missionaries to learn the tribal languages. The denominational leaders believed that the Indians should learn English and forsake their tribal languages. Legters knew that the people were not understanding the English messages so he learned to communicate in sign language. His personality lent itself to this graphic means of communication.

Through the years his preaching was frequently dramatic as he portrayed biblical scenes and gave objective representation to the points of his messages. He would often call someone from the audience to read scripture, answer questions, or take a position on the platform to help him represent some spiritual truth. The platform furniture was sometimes rearranged and used to help the audience visualize biblical truth. He used his powerful voice to aid in his dramatic communication and had ample capacity to be heard without modern amplification systems. When he spoke in the Keswick auditorium on summer evenings with the doors and windows open, people across the campus could hear his booming voice placing emphatic stress upon a point.

Finally Legters felt so strongly the differences with the policies of the Dutch Reformed Church that he resigned. He accepted a Southern Presbyterian pastorate in Bishopville, South Carolina. While serving as pastor he also was invited to speak in many other places. It was through this itinerant ministry that he came in contact with the Victorious Life Testimony and the message being promoted by this organization.

One of his early contacts was with Dr. Robert C. McQuilkin who pointed this struggling preacher to God's plan of freedom from life dominating habits. Legters had sought to be free from tobacco addiction but found himself helpless to quit. When the truth of victory through the power of the indwelling Christ was made clear, he responded in surrender and trust. He was invited to share his testimony at the Stony Brook, Long Island Conference of the Victorious Life Testimony. So effective was his presentation that some in the audience who had similar struggles were lead into freedom. One of these, a wealthy Christian man, had been brought under conviction concerning his habit of cigar smoking. Surrendering this to the Lord, he experienced a new degree of fellowship with the Lord and freedom. Out of a heart of gratitude he handed Legters \$500. He said, "Take this for your work. I would have spent that much on tobacco over the next five years."

This gift enabled him to accept an invitation from Cameron Townsend, the previously mentioned colporteur, serving under the Bible Society in Guatemala, to speak for the first Bible Conference among the Cakchiquel Indians. In turn, this led to his renewed longing for reaching the Indians of Latin America. Legters and Townsend became bonded in heart, sharing a vision for reaching the unreached tribal people of Latin America.

As Legters preached through interpretation into Spanish and then into Cakchiquel, he became increasingly convinced that the tribal people could only be reached effectively through a translation and literacy program. Much was lost in his speaking through an interpreter, especially his colorful style of communication. Cameron Townsend shared this conviction, the seeds of which had been sown in the days of his colportage service and his subsequent work on translation of the New Testament into Queche.

Townsend had observed that the early attempts at translating portions of the Bible into Quiche and Cakchiquel had met with only modest success. The Indians were not able to grasp some of the concepts because of the difficulty in finding proper idiomatic expression in their language. Then too, the absence of a written language and the accompanying illiteracy complicated the problem. The spoken language had to be reduced to writing, and then the people must be taught to read it. Legters and Townsend prayerfully considered ways to share their burden, to recruit linguists, and to challenge missionaries to master the tribal languages. The ultimate result from these deliberations was the launching of the Summer Institute of Linguistics.

As Field Secretary for the Pioneer Mission Agency based in Philadelphia, Legters made annual visits to Latin America to survey work among the aboriginal tribal groups. On one of these trips into the jungles of Brazil he photographed people living along the Xingu River. When these pictures were sent to Cameron Townsend, they became influential in his decision to leave his work among the Cakchequel and go to Amazonia. He would first complete his translation of the New Testament so that others could introduce it to the 200,000 who spoke that language. By the time this was completed there was a shift of strategy.

In 1933 Mr. and Mrs. Legters met with Townsend in California and urged him to make Mexico the target for translation work rather than moving to Brazil. However, in the meantime the burden on the heart of Townsend had been expanded to include all of the tribal groups throughout the world. He knew that in order to accomplish the monumental task of translating the scriptures into these languages it would be necessary to enlist and prepare many translators. He agreed with Legters that Mexico would be a good starting point.

In 1933 Legters was one of the speakers at the Keswick Bible Conference in New Jersey. A report was received and circulated among the conference guests concerning a recent action of the Mexican government in reaction against church hierarchy. All religious schools and church properties had been taken over by the authorities and no new missionaries were welcome. Work among the Indian people appeared to be impossible. On August 10, conference leaders were constrained to pray about this situation. Legters and his wife, Edna, remained in the prayer room of the Keswick Auditorium all night asking God to make a way for missionary work to resume in Mexico. Addison Raws recorded his recollections of the memorable day which followed:

"On Thursday, August 10, 1933, as I started out to play the cornet to waken the people of the conference, I noticed two people coming from the direction of the auditorium. The man carried a flash light and wore no necktie. The woman, I believe, carried a small blanket and both had Bibles in their hands. As they approached, I recognized Rev. and Mrs. L. L. Legters, and my first thought was that they had been out for an early morning walk, but suddenly I was convinced that they had not gone to bed at all, but instead had spent the whole night in the auditorium prayer room.

After breakfast the Bible hour period beginning at 9:00 brought new consciousness that the Lord, Himself, was in our midst and was wanting to do a new thing for His people. During the ten minute interim between the Bible and Missionary Hours, some of the leaders talked together of the urgency the Lord seemed to be laying upon our hearts concerning Mexico, and we were instantly of one mind that God wanted us to set aside the schedule of meetings for the remainder of the morning and turn it into a time of prayer and intercession that the Lord would again open the doors of Mexico to the Gospel."

So intense was the prayer burden that no one stirred when the lunch bell rang. When no one showed up, the food service people decided to put the food away and join in the prayer meeting. Some of the group remained in prayer even throughout the afternoon, crying out to God that the evil barriers might be broken down by His almighty power and that the door of Mexico would reopen to the Gospel and to missionaries.

Raws further testified, "Before the day was over there was a deep sense of assurance that God had heard our prayers, had answered and would show us great and mighty things as promised in Jeremiah 33:3."

Within three months there was initial evidence that the prayer of that conference group had prevailed. Although only a crack at first, the door to Mexico began to open.

Legters and Townsend made their first trip together into that country. They were able to meet with officials and share their desire to work among the Indian tribes in reducing their languages to writing. They avoided using, at this sensitive time, church terminology. Permission was granted, and the recruiting of candidates began.

In order to facilitate the learning of these difficult languages and reducing them to writing, it became increasingly apparent that certain principles were involved which would expedite the process. Consultation with professors of linguistics helped to confirm this. Legters and Townsend presented the need to the Pioneer Mission Agency and were encouraged in their vision to establish a training program for future translators. They were able to rent an abandoned farm in Arkansas for the sum of \$5.00 per month.

Although the conditions were primitive, they considered this remote training camp a suitable site for teaching missionary recruits essentials for service and survival among the Indians of Latin America. They called it Camp Wycliffe, after the 14th century Bible translator John Wycliffe. It was in 1934 when the first Summer Institute of Linguistics was conducted with only two students in attendance. In following years the numbers increased dramatically, and Camp Wycliffe became well established. Legters' own son, Brainerd, was a member of the 1935 class. Funds to support this Summer Institute were generated by the speaking ministry of the staff of the Pioneer Mission Agency and offerings taken at the Victorious Life Conferences.

As the Summer Institute of Linguistics grew in numbers and became more sophisticated in content, it seemed best to move it to a university campus where additional resources and facilities would be available. The University of Oklahoma at Norman became its home. Townsend devoted his summers to conducting the institute but would travel to Latin American countries during other seasons of the year. Legters often participated in teaching at the institute and then carried out his responsibilities as Field Secretary of the Pioneer Mission Agency through the rest of the year. Whenever he taught and conducted Bible Conferences, he introduced the subject of the Victorious Christian Life. This, along with missions, was his passion.

After completing two weeks of teaching at the institute in 1939, Townsend asked him, "Len, couldn't you give us more time next year?"

"I'd like to, Cameron," Legters replied, "but the Lord has not given me liberty to take

appointments beyond next May. I don't know why. Maybe he'll promote me to glory by then."

In May, 1940, at nearly 67 years of age, Legters died of a sudden heart attack. He had literally been promoted to glory. He left an extensive spiritual legacy in terms of the numbers of people whose lives were transformed through his dynamic preaching and the expansion of missionary work to areas previously neglected. Apart from his vision and energetic recruiting, the Wycliffe Bible Translators movement would have been much slower in becoming established.

HOWARD B. DINWIDDIE

Serving in the dual role of Field Secretary of the Victorious Life Testimony and General Secretary of the Pioneer Mission Agency, Howard B. Dinwiddie made a major contribution to the cause of Christ. Born in Virginia on July 20, 1877, he was reared in the home of a godly Presbyterian minister. His father had participated with Dr. C. I. Scofield in prophetic conferences, and because of Scofield's influence he developed a deep interest in the Central American Mission.

Following studies at the University of Virginia, Dinwiddie was married to Maude Hasbrouk. In 1903 he took a position as general inspector of public charities for the city of New York. Much of his free time was spent in service for the Lord, promoting the message of the Victorious Life and the missionary enterprise. Although he had three children and his wife to support, he resigned his well paying position in 1917, desiring to serve the Lord full time. This was a major step of faith. He became secretary of the Africa Inland Mission, a position which he held for two years. His essential burden was for the field missionaries. When some controversy developed within the mission board, he resigned. In 1919 he accepted the position of Secretary of the Victorious Life Testimony. In this role he became one of the speakers who travelled extensively holding conferences throughout the United States. He also coordinated the conference schedules for the other speakers.

His life long interest in missions was intensified when, in 1920, he was sent to Guatemala to hold meetings for missionaries and nationals. As he saw the great need among the Indians and the fact that they were not being reached effectively, he contacted his friend L. L. Legters to come and meet with a small group of missionaries whose hearts were likewise burdened. Legters arrived for meetings planned for early December. It was these meetings in Chichicastenango which brought Legters, Townsend and Dinwiddie together in the formation stage of the Pioneer Mission Agency. As mentioned earlier, they were part of what became known as The Chichicastenango Twelve.

After spending three months in Central America, Dinwiddie's burden for unreached tribal groups expanded to all of Latin America and later India. As one of the speakers for the Victorious Life Testimony, he often shared his burden for reaching the unreached tribal groups throughout the world. It was his desire for an organized agency to ascertain the needs in the unreached fields and to undertake to supply missionaries and funds to mission boards for occupying them. This led to the founding of the Pioneer Mission Agency. Serving as General Secretary, he made survey trips to remote areas of South America and India. Some of the contacts which he made while working for the City of New York helped to open doors for permission to enter tribal areas which might otherwise have been restricted. So successful were his survey trips and so detailed were his reports that he was elected to honorary membership in the National Geographic Society.

On a survey journey in Northeast India Howard B. Dinwiddie died at 49 years of age. He was out on the trail between two of the mission stations of the North East India General

Mission. His only physical complaint near the time of his death was some digestive trouble, but he said that he was feeling better. He was buried in the European cemetery in Aijal. In a memorial pamphlet circulated by the board of the Pioneer Mission Agency, the Victorious Life Testimony and America's Keswick the following statements were made:

"His loss, humanly speaking, is inestimable. His vision of the mission fields of the world and of the untouched regions was almost unique in our generation. His pioneer work in Central and South America is in no small measure responsible for the present interest and activity in the Christian Church in behalf of the long neglected American Indians."

During the period of the 30's the Pioneer Mission Agency under the leadership of Legters and Townsend developed from the fact finding and exploration stage to a support and supervision role. As translators were sent to work among tribal groups, they set about the task of learning the language and reducing it to writing. The first written materials were translations of the Bible, often beginning with the Gospel of Mark. As portions became available, they were used to teach the Indians to read. Many were brought to salvation through Jesus Christ as a result of hearing the Word of God read in their own tongue.

With this response to the Word, the translators were faced with a dilemma. Would they continue translating the whole of the Bible or take the step of organizing the believers into a church body. There was also a need for training spiritual leaders for the group, but this too would divert the translators from their primary task. In some areas established missions were open to the idea of building on the foundation laid by the translators.

Where such cooperation was not available, the translators labored on in their primary assignment until the entire Bible was written in the language of the tribe. They were then assigned to another language group to begin the procedure all over again.

Because some had spent so many years in the process of translating a difficult language, they became greatly involved in nurturing the new believers. When the translation task was well advanced, they desired to remain in that assigned tribe, but the policy of Wycliffe did not permit it. They were reminded that they were translators, not church planters. After a prayerful struggle, some of the early translators in Mexico resigned from Wycliffe Bible Translators and worked under the auspices of an established mission agency or denomination as they planted churches. The separation was in most cases a friendly one, based on a ministry philosophy rather than a spiritual or doctrinal disagreement.

In several cases the former translators requested to have their support and supervision come from the Pioneer Mission Agency. One of the first couples to form this relationship was the Rev. D. Brainerd and Elva Legters, the son and daughter-in-law of L. L. Legters. They submitted their resignation to Wycliffe Bible Translators in 1942. Although identified with the Presbyterian Church of Mexico, their support services were provided by PMA. Their translation and church planting ministry was among the Maya Indians. The Legters translated the Bible into that very difficult language and were instrumental in establishing churches and assisting them through training programs.

As congregations were organized throughout the Yucatan Peninsula of Mexico, they were united with the Presbyterian Church. The Mayab Presbytery became one of the strongest and most influential of the entire denomination. When the Legters' son David completed his college and seminary training in the United States, he returned to work along with his parents. His leadership became a major influence throughout the denomination. Ultimately, he was instrumental in establishing a seminary in Merida for the training of pastors to serve the rapidly multiplying congregations.

In addition to the church planting ministry and training of national leadership, the Legters established a camp on the Gulf Coast which has been greatly used of God through

the years. Using adobe huts with grass roofs, the camp was quite primitive at first, but later more permanent structures were built and modern equipment was installed in the kitchen.

In addition to former Wycliffe personnel, the Pioneer Mission Agency began to support and sponsor some of the national evangelists in Mexico, particularly those working in the Yucatan Peninsula. Through its publication, *Pioneer News* the work of these evangelists was promoted and readers in the United States began sending funds toward their support and training. Some missionaries serving previously with established faith missions, and others who had been independent because of intermission service, were approved to be recipients of regular contributions through the Pioneer Mission Agency. Special missions offerings were received during the summer conferences and distributed among those receiving support under PMA or were channelled toward a selected special project promoted through the summer.

After a process of application and interview, if it were determined that the applicant met its established criteria, the Board of the Pioneer Missions Agency would agree to act as sponsoring body for some missionaries. Funds from supporting churches and individuals were sent to its headquarters and receipts were issued. Quarterly reports were required from the missionaries on their work along with an analysis of their receipts and expenditures. Annual reports submitted were shared with members of the Board and Corporation of Pioneer Mission Agency. In these ways the organization complied with the basic requirements of the Internal Revenue Service for mission organizations.

Among those who served under the sponsorship of America's Keswick through the years were:

Palmer and Ruth Adams — Evangelistic and literature ministry for the French speaking world.

The Aulie Family — Wilbur and Evelyn, Edward and Denise, and Judson and Barbara - Translation, evangelistic and Church planting ministry among the Chols and Aztecs in Mexico.

Brian and Gwynne Bounds and the Pioneers Team, Austria — carrying on a ministry of helps and hospitality for Eastern Europe.

Deno and Julie Elliott, Austria — An evangelistic ministry using a "Tea Bus" (a city bus made into a tea room on wheels).

Philip and Margaret Howard, Northern Canada — Evangelistic and Church planting work among the Slave Indians.

Garner and Myna Hoyt, United States — International student ministry

Brainerd and Elva Legters, Mexico — Translation, evangelistic and Church planting ministry.

Larry and Sherry Mayberry, Germany — Church planting

Norman and Valerie Mydske, Latin America — Evangelistic ministry and campaign coordinator for the Billy Graham Evangelistic Association.

Jack and Ginnie Norcross, Northern Canada — Aviation and evangelistic ministry among the Slave Indians.

Hardy and Irene Sunderwald, Germany — Translation work and teaching

The Pioneer Mission Agency operated as a separate corporation along with the Victorious Life Testimony and Keswick Colony of Mercy until 1967. At that time a merger of the three corporations took place. Such a consolidation seemed to be prudent and practical, especially

in view of the fact that the same personnel constituted the boards of all three. The primary organizational name was America's Keswick, and the three entities became divisions under it. They were called the Colony Division, Conference Division, and Missions Division.

After 20 additional years of service, the Missions Division of America's Keswick was gradually phased out. There were several reasons for this. First of all, the status of some of the missionaries Keswick had been sponsoring changed and they no longer needed Keswick's service. Others retired from active ministry. Second, the regulations of the Internal Revenue Service governing missionary support became increasingly demanding. Keswick would not be permitted to merely channel funds to missionaries without more direct supervision to see how those funds were used. It was not possible for an organization like Keswick to provide such oversight. Third, Keswick was not able to offer the kind of medical and retirement programs that other mission organizations could. It didn't seem fair for Keswick to be a primary sponsoring organization for missionaries without providing for their needs.

When the decision was made to phase out the Missions Division, the missionaries were notified that this was going to take place. They were asked to seek for a different kind of sponsorship, one that would meet their short term and long term needs. There was no deadline set for the phase-out, but each was asked to move as quickly as possible toward alternate arrangements. Donors were to be notified that they should no longer send their support gifts to Keswick. It was pointed out that Keswick would be glad to assist the missionaries in making contacts with other sponsoring organizations or providing references.

The demise of the Missions Division did not diminish the vital place of missions in the Keswick ministry. During the summer conferences, people are invited to be missionaries-in-residence for general conference weeks. Each day they are given the opportunity to share a portion of their testimony, call to service and a report on their ministry. At the end of the week they are asked to present a special project requiring financial support. An offering is taken toward it. The Board of Trustees and the administration remain committed to keeping the call to service clear in all of the conferences.

Through the years many hundreds of young people and adults have responded to the call to surrender to the will of the Lord in a commitment to His service. Keswick has not maintained a list of those who received their confirmed call to missionary service while attending a conference or serving on the summer staff. However for many years a large bulletin board in the Prayer Room was maintained on which were posted the prayer cards of dozens (if not hundreds) of these servants of the Lord. Many of them went on to become executives of various mission organizations. Among those from earlier conference seasons were Dr. Sidney Langford, Rev. Roy Brill, Betty Scott Stam, Elizabeth Howard Elliott, Rachel Saint, Dr. Arthur Glasser, Dr. Horace (Dit) Fenton and many more. Letters from missionaries around the world are frequently received at Keswick including a statement that it was at Keswick the Lord spoke to them about following Him and fulfilling the terms of the Great Commission. ▲

CHAPTER 15

“Except the Lord Build the House...”



THE MOVING OF THE HAND OF GOD CAN BE TRACED IN THE
PROVISION OF BUILDINGS THROUGH WHICH THE PROGRAMS OF
THE MINISTRY COULD BE CARRIED OUT.

Reference has already been made to the early construction of Colony dormitory cottages, the first chapel, and the first men's building being primarily built of materials milled on the saw mill from timber cut on the property. Materials for the first Raws Memorial (the Berachah Building) were obtained from the former Magnolia Hotel of Toms River. These were transported to Keswick by railroad and reconstructed on the site of the present administration building. The work was done primarily by Colony personnel and volunteers. It was completed in 1905. As previously discussed, Victory Hall and the Auditorium were likewise built of reclaimed building materials, with the exception of the steel trusses used in the Auditorium. These were finished in 1924.

When the first portion of a fireproof dormitory for the Colony was built in 1931, materials had to be purchased. Steel framing and trusses were fabricated to order. Tile blocks for the exterior were used. Records do not indicate the source from which they were purchased, but there was a tile manufacturing plant southwest of Whiting which could have shipped them by railroad to Keswick. The roof slabs were fabricated of a cement composition and purchased from a supplier, ready for installing. Funds for this building were provided by the Lord throughout the period of construction. Its completion was near the time of the death of Dora Raws, the widow of the founder. The Council decided to name it in her honor. Her heart had been intricately tied to the Colony phase of the Keswick ministry. Designed to be the first half of a larger structure, the building consisted of 12 bedrooms, two washrooms and a lounge.

It was not until 1938 that the second portion was constructed. It consisted of 9 additional bedrooms (half of which were large enough to accommodate three men), a prayer room and another washroom. Also included were a kitchen and dining room. Prior to its completion, the men walked from their dormitory to the administration building for their meals. They utilized a dining area next to the ground floor kitchen.

Construction on this second phase of the Colony building was halted at times for lack of funds. The staff and Keswick friends offered earnest prayer that the Lord would send the large amount required to complete this needed

addition without further delay.

Within a short time a lady rode into Keswick in a chauffeur-driven car. Having been encouraged by some Christian friends affiliated with the YWCA of Atlantic City, NJ, to visit Keswick, she decided to look the place over. She was introduced to Addison Raws and asked him many questions concerning the nature of the work. Prior to leaving for home she asked what would be the most urgent financial need at that time. He showed her the incomplete dormitory building and explained how important the completion of it was. Within a matter of days a letter was received containing a check in an amount sufficient for finishing the project. No suggestion had been made of a contribution in any amount, but the Lord knew the need.

The donor became a long time friend of Keswick. Although her husband was Jewish, he was willing to support her interest in Christian ministries. Following his death, she requested permission to build a first floor apartment onto the Raws Memorial Building for her use during the summers. Her physical condition would not permit her use of any of the existing guest accommodations.

Her request was granted, but her use of the apartment was short lived. Fire consumed the Raws Memorial Building a few years later along with the apartment, but she was not in residence. She did not live long after the fire. Her love for the ministry was demonstrated in the fact that she left the principal of her estate to Keswick in a trust arrangement. Her elderly sisters were to receive the interest from it as long as they lived, but upon their deaths the principal would be paid to Keswick.

BEAUTY FOR ASHES

The above mentioned fire occurred on the morning of March 2, 1942. Addison Raws had been speaking the previous day at the Madison Ave Baptist Church in Paterson, NJ. One of the church couples strongly urged him to spend the night at their home rather than to drive back to Keswick on that Sunday evening. Normally he would have accepted such an invitation, but his spirit was strangely restless, and he felt he should return to Keswick.

When he arrived home, all seemed quiet, and he went to bed shortly before midnight. At about 5 a.m. he was shaken by his wife Emma who spoke in a startled voice, "Addison, I think the 'Big House' (the familiar name for the Raws Memorial Building) is on fire."

As he jumped out of bed and threw on some clothes, she went to the next room and called her teenage son Bill. He too dressed in record time and ran at top speed toward the burning building. Tongues of fire were leaping from the roof at the south end. As he approached, he could see in the pre-dawn light some of the staff and a couple of guests huddled together in their night clothes with blankets draped over their shoulders to protect them from the chilly morning air. For most of them this burning structure had been their home while serving the Lord at Keswick.

With little hope of saving the building, Bill ran to the single fire hydrant located about fifty feet from the corner of the building. He connected a hose stored in a cabinet at its base and began to pull the hose out toward the fire escape which would take him to the top floor. Men from the Colony began arriving by this time and helped stretch the hose. One was appointed to open the hydrant when the top floor was reached. Soon the cry came from the top of the steps, "O.K., turn on the water." The shocking result was that only a weak dribble of water came and with no pressure.

With a spirit of helplessness, Bill returned to stand with the other staff members watching the building being consumed. Some of the men were attempting to carry out office records and valuables from the first floor, but it was not long until even the office wing was engulfed

in flames.

The first of the fire engines from surrounding municipalities arrived about 20 minutes after the fire was discovered. They stationed themselves on the lawn on the lower lake side of the building and began to pump lake water, spraying as close to the heart of the fire as they could reach. Other companies began arriving and through hooking their lines together were able to draw from the upper lake. In all, there were 7 fire companies who combined to try to save the building but to no avail. The only portion which was spared was the summer dining room which had been added to the main structure.

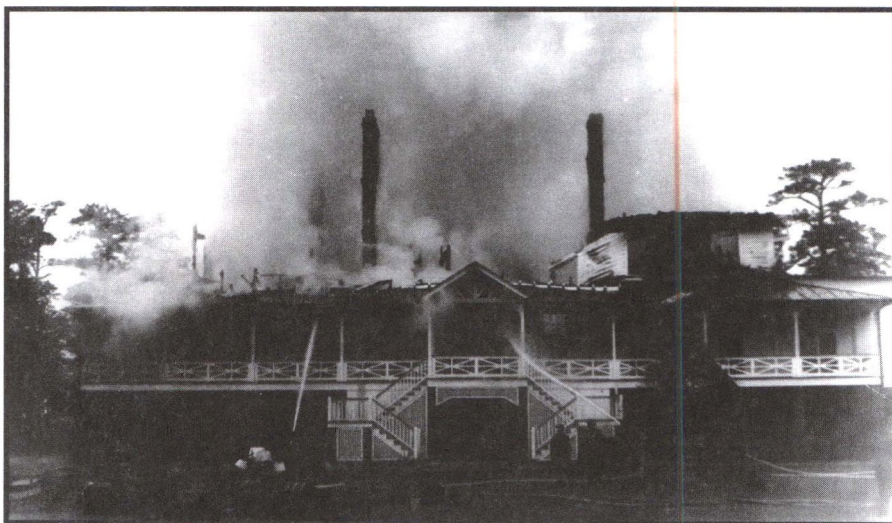
Local firemen, neighbors of Keswick, expressed their heartfelt regrets as they turned to Addison Raws with tears streaming down their faces, saying, "Addison, we tried our best. If only we could have been here sooner." Some of those same men later came to Raws with hands full of money collected among them to help in any way possible with the losses suffered.

Most of the staff escaped with only their night clothes or cover-ups hurriedly thrown on as they fled the flames.

Nearly all of their earthly possessions were consumed. The amazing thing about the group was that as the reality of what they were seeing dawned upon them, the sense of the presence of their faithful God became even stronger. They rejoiced that there had been no loss of life and no injuries to staff or firemen. Before long they were singing songs of praise for the faithfulness of the Lord.

The reaction of the men of the Colony was deeply touching. Men who a short time before had been self centered and hard now stood alongside staff families crying profusely and unashamedly. One of the Colony graduates who lived 12 miles away heard about the fire on the radio. He jumped into his car and drove as fast as he could to Keswick. Stopping his car as close to the cluster of staff people as he could, he got out and found Addison Raws. Coming up to him with tears streaming down his face, he said, "Addison, that's my home. That's where I was born again. Here, take this and start a fund to rebuild the building." He emptied his pockets of both bills and change and put them in Raws' hands. Before the fire was out the Lord began to confirm His leading that a new and bigger building be constructed, even out of the ashes of the old.

Staff members were led away from the fire to the Raws home where a meager breakfast was prepared. Any available clothing was utilized. For the men, the contents of the clothing room housed in Lakeside Cottage were examined for the right sizes. It was not as easy for the women and children. However, word spread rapidly in the community and to friends at a greater distance. It was not many hours before clothing in all sizes began to come in. The living room took on the appearance of a "bargain basement" as the staff sorted through the pile



The Original William Raws Memorial Building Burning in 1942

to find suitable items.

Sleeping accommodations were not as easily provided. Had it been warmer weather, Victory Hall and some unheated cottages could have been used. As many as could be crammed into the Raws home remained there. Some went to spend time with relatives until temporary housing could be arranged on the property. Meals were served in the Colony dining room for both staff and Colony men.

As the group of staff members who were crowded into the Raws home were assembled in the living room for a time of prayer and devotion, they followed the regular practice of reading the daily selection of verses from the devotional book, *Daily Light*. It seemed clear that the Lord had led in the compiling of these verses for just such an occasion. They read,

"...the God of all comfort,...comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (2 Corinthians 1:3-4).

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." (1 Peter 1:6,7)

The next day the reading was especially applicable to their need for shelter. They read, "God is a refuge for us." (Psalm 62:8). For their guidance about the future the reading quoted Psalm 32:8, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."

On the third day they were reminded that the loss of possessions contributed to their fulfillment of the instruction of Matthew 6:19-21,

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." These verses came with great impact to the hurting hearts of this group of faithful servants.

With the summer conference season just months away, there was a real question as to whether cancellation would be necessary. In the light of the uncertainties and the limited housing, some of the staff chose to move away permanently and seek employment elsewhere. Since the nation was on a wartime footing, jobs were plentiful. Several of the folks took secular positions. Later a few of them transferred to ministries such as Morning Cheer in Philadelphia and Sandy Cove, MD.

An offer was received from Sunrise Mountain Bible Conference for Keswick to hold its 1942 season in their under-utilized facilities. Although the board was deeply grateful for the spirit of cooperation demonstrated by this group, they felt that they must attempt to hold the conferences at Keswick, even if the size were to be greatly reduced. There was some thought of holding the Student Conference in June on the campus of Beaver College, but that did not prove to be possible. It gradually became evident that the remaining portions of the dining room, kitchen and pantry could be made ready for use in time for that conference.

The remaining staff and Colony men set about to dispose of the rubble from the building. At the same time Mr. Charles Blatchley of the Keswick Board got together with Mr. Horace Castor and his son Edwin to design a replacement structure. They attempted to retain some of the lines of the old building but to make the new one a bit larger, having two full floors of guest rooms. It would be made as fire resistant as possible, utilizing brick and cinder block for its exterior walls. Ideally the support structure would be of steel beams which would eliminate the need for pillars or columns in the dining room and lobby. However, this

was war time, and steel was "frozen." Materials considered vital to the war effort were not generally available to the public.

As Charles Blatchley and Addison Raws worked through all of the bureaucratic red tape to purchase materials, they realized that it would take a true miracle for them to be able to obtain the kinds of materials which were essential to the building. Even with permissions for purchase, finding them among the supply houses was no easy task. Obviously steel would be the greatest problem due to its being in great demand in the war effort. Addison Raws spent days contacting one office after the other trying to get permission to purchase the steel, if a supply could be found. Finally he decided to go to Washington, DC, to the office of the War Assets Administration. There he spoke with one representative after the other, each declaring that they could not give permission for such a purchase. He asked each time to see the person's superior and got the same answer.

After speaking to several clerks, he was able to meet with the head man of the agency. He listened as Raws explained the nature of Keswick's ministry, the great loss suffered when the building burned and how important it was to rebuild.

The gentleman said, "Mr. Raws, I'm sure that you are doing a good work but so are many others who are asking to be able to buy steel. Remember, there is a war going on, and steel must be reserved for military use."

Raws sat there for a moment talking to the Lord. He said, "Lord, you are more powerful than this government officer. You know exactly how to change his mind and heart. Please show me what to say."

Suddenly a thought came into his mind. He recalled that at that very time tons upon tons of steel were being delivered to the Garden State Race Track to build an elaborate grandstand.

He addressed the man in a firm manner, saying, "I happen to know that you are a resident of Cherry Hill, NJ, and that you have recently approved the purchase of tons of steel for a race track grandstand. In that place there will be hundreds of people who will lose money that they can ill afford, and many will lose their souls to the vice of gambling. They will become liabilities to their families and to the community. But you are refusing us a relatively small amount of steel for a building in which hundreds of men can have their souls saved and lives set free from sinful habits and become assets to their communities and to their country."

As Raws spoke, he noticed the countenance of the official changing. His face became somewhat flushed, and he excused himself from the room. In a few moments he returned and with a different tone of voice said, "Mr. Raws, I think that we can justify giving you permission to purchase the steel that you need."

Raws expressed his thanks to the gentleman while at the same time thanking the omnipotent God for changing the heart of the official. Before starting his drive homeward, Raws phoned the good news to the Keswick staff which had been meeting for special prayer at the scheduled time of his appointment.

Because steel was in such short supply, it was decided to purchase enough for half of the building, the section containing the large lobby (designed to serve as a meeting room at times). By using steel, the obstruction of columns within the room would be eliminated. For the other half of the building, containing the dining room, they settled for solid wooden beams. Support columns strong enough to bear the weight of the two upper floors were used. Fire underwriters considered these as nearly fire impervious as steel.

Another strategic material required in the early stages of construction was soil pipe. The standard material for manufacturing this pipe in those days was cast iron. Hundreds of linear

feet of large diameter pipe would be required. Most of the supply houses had only small quantities on hand with little prospect of replenishing their stock. Once again Raws took to the road in search for this material. He went to one of the major foundries producing soil pipe. Here he was told that they didn't have the material to turn out more pipe. They said that they were searching for salvage material in order to melt it down and make pipe.

At that moment Raws was reminded that Keswick had been given a large number of cast iron radiators from a factory building which was being torn down. The donor thought that they might be used in portions of the new building. However, most of them would not be suitable. The stack of old radiators had become a nuisance to the workmen on the Keswick project, and they were asking to have them moved. Raws asked the foundry owner whether an exchange could be worked out - Keswick's radiators for the needed soil pipe. The owner was delighted and offered to use his heavy-duty truck to pick up the radiators and return soil pipe in their place. How marvelously the Lord provided.

Many other obvious answers to prayer were seen in the obtaining of building materials. Christian friends in the roofing supply business furnished all of the shingles at a fraction of the normal cost. Even non-Christian suppliers gave discounts on materials. Some of the contractors allowed men from the Colony to be used along with their men in order to save Keswick labor costs.

Although there was a steady flow of contributions toward the building, there were times when critical needs threatened the continuance of construction. On one such occasion Addison Raws arrived at the building site just as the electrical contractor appeared from one of the upper floors.

The electrician said, "Mr. Raws, this is pay day, and I need to have some money in order to pay my men."



The Rebuilt William Raws Memorial

Raws asked how much would be needed. His answer was a figure far surpassing what was in the Keswick checking account. Raws knew that these men and their families were dependent upon their wages. He knew that he couldn't expect them to live by faith as the Keswick staff had been doing for many years. Above all, he knew that God was able to meet the need. He had proven this over and over through the years. After these brief

reflections, he said to the contractor, "I'll see you after lunch."

Later that morning as he opened the mail, one of the first envelopes he slit bore the return address of a law firm. When he removed its contents, he was amazed to see a check made out in the exact amount needed to pay the electricians. The letter gave information concerning the source of the money. Almost two years prior to the date of the letter a man had died in India leaving this portion of his modest estate to Keswick. Because of the delays encountered in processing the will, the attorneys were apologetic for the time lapse following

the death of the gentleman. Raws realized once again that the timing was perfectly orchestrated by our infinite God.

As the building progressed, it became obvious to the board of trustees that a major infusion of funds would be necessary to complete the project within a reasonable time. They prayed earnestly about the matter, and the Lord seemed to lead them in an unusual direction. Aware that a previously mentioned estate had been left to Keswick but held in trust during the life of elderly sisters, the board members agreed that it would not violate their non-indebtedness policy if a loan were to be transacted using that estate as collateral. A Christian business man who had contributed generously to the ministry over the years offered to secure a mortgage and advance the funds. After the completion of a great deal of paper work, sufficient money was obtained to finish the construction and furnish the building.

The new Raws Memorial Building was completed in 1948, although portions of it were in use long before that time. Parts of the building reflect the testimonies of men saved in the Colony. Two large fire towers located at the ends of the building and the large porch were built under the direction of Andy Faull, saved in the Colony in 1938.

Andy came to Keswick as a drunken, unemployed builder. A pastor in his town had been observing him for years. He knew that when Andy was sober, he was an excellent worker, but for months he would do nothing but drink. Just prior to his coming to Keswick he had been sleeping in an abandoned automobile. The weather was cold, and he was in danger of dying from exposure. One morning the pastor saw Andy coming across the field behind his home. He made his way up to the rear door and knocked. As the pastor opened the door, he saw a man in desperate physical condition. But for the first time, he heard Andy say, "I'm ready now." He meant that he was now ready to go to Keswick Colony, a place recommended to him for some years. After phoning the Colony, the pastor helped Andy clean up a little and drove him to Keswick. Several days of agony followed as his body began to adjust to the absence of alcohol. He could scarcely eat or sleep. However, through the loving care of the staff he was nursed back to health.

Although he had neglected any church affiliation, Andy prided himself on being a tough, Irish Catholic educated in strict parochial schools. He determined that he would not let what was being taught at the chapel in Keswick change him. He sat as far back as possible and tried to focus his thoughts on other things. But the Spirit of God penetrated that hardened heart, and he trusted Christ as his savior.

The transformation was amazing. His vocabulary which had consisted largely of profanity was completely changed. When given the opportunity to share his testimony, as he often did in churches and rescue missions, he would build his remarks around Psalm 40:1-3. The figures used by the Psalmist of being lifted from a horrible pit and from the miry clay seemed to describe the rescue operation which the Lord had accomplished on his behalf.

After completing his stay at Keswick, he went back to his home area and gradually reestablished his construction business. For the most part, he built for Christian people and organizations. Many churches in the South Jersey area were constructed under his watchful eye. He loved to return to Keswick, often bringing other men to the Colony to find the new life he had received. When building projects were to be undertaken at Keswick, Andy was there to offer his services on a near cost basis.

One of the building projects in which Andy Faull played a vital role was the construction of the Colony Chapel. The original chapel had to be torn down, having served the ministry for more than 40 years. When an attempt was made to renovate the building, it was found to be riddled with termite damage. It was not feasible to renew and repair it.

Anguish of heart accompanied the dismantling of that sacred structure. It had been the spiritual birth place of hundreds. One of those whose life was transformed in that building was a former superior court judge of the State of New Jersey. Judge Carrow had been a prominent member of the bar and was actively influential in the legislature. He had been the one to choose the state flower of New Jersey, the violet, and he had distinguished himself in other ways.

Despite his illustrious career, he found himself increasingly bound by alcohol. Knowing that his legal practice was being swept away, he resigned from his firm and refused to practice law any longer. His bondage to alcohol became known to men of the Keswick Fellowship in the Camden area. They were able to persuade him to come to the Colony. One day in the old chapel Judge Carrow cried out to God for salvation and freedom. The Lord heard his prayer and delivered him.

After completing his time in the program, since he lived within an hour of Keswick, he frequently returned to visit the Colony. Before making contact with any staff members or

Colony men, he would stop at the chapel for prayer. His heart was always filled with gratitude to God for His grace and power. When he learned that the old building was to be torn down, he was broken hearted. It was not long thereafter that the Lord called him Home.

In the meantime plans had been made to construct a new and larger chapel on a site across the road from the old one. A fund was started, and groundbreaking took place in 1957 at the Spring Reunion. As a part of the program, Colony grads were asked to stand along lines marking the exterior walls of the pro-



The New Colony Chapel

posed building. A prayer of dedication of the ground was offered prior to the traditional turning of spades of dirt. Andy Faull was asked to coordinate the construction, utilizing men from the Colony. With limited funds on hand to begin the building, the footings were poured and foundation walls erected.

Before the fund was exhausted, word was received that Judge Carrow had included the Colony in his will. When the check arrived, it was immediately put into the construction account for the chapel. All were agreed that this would be an appropriate memorial to one of those saved in the former building. His bequest made possible the completion of the structure. Through other gifts from the Lord's people the interior panelling and floor tile were provided.

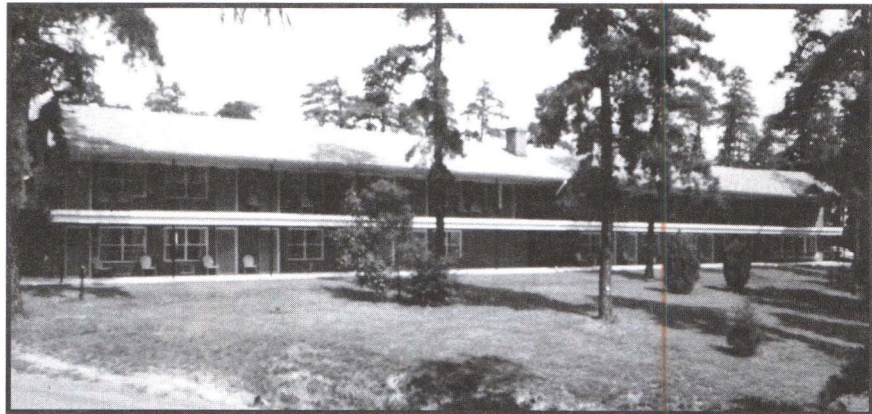
One of the Colony men was a highly skilled carpenter and cabinet maker. He had been employed by the furniture industry in western North Carolina to build sets for displays and for photographing furniture arrangements. Many home magazines carried pictures of scenes he had created. Using the skill he had developed through the years, he was able to take mahogany planking and trim materials and design a beautiful interior for the chapel.

A stainless steel steeple was prepared which would house the former railroad bell used in the old chapel. When it came time to install it, the weight was too great to be raised by any of the equipment Keswick owned. Someone suggested that contact should be made with the naval air station at Lakehurst to see whether a helicopter could be used to put the steeple in place. Although the navy was willing, there was concern lest the steeple be damaged in the process. They felt that a crane would have better control in the lifting process. A construction firm was contacted, and, in answer to prayer, they provided the service without charge.

CONFERENCE CENTER EXPANSION

Following the completion of the Raws Memorial Building in 1948, the facilities of the conference center remained essentially the same for nearly 15 years. There were internal improvements and redecorating projects in Victory Hall but no major changes or additions. During the early 60's guest groups of more than 75 could be accommodated only during the mild spring and fall season, since Victory Hall was not heated. In addition, there was pressure on Keswick to have more ground-level rooms for those who could not manage climbing stairs.

Members of the New Jersey Gideons who held their annual state conference at Keswick began to express their dissatisfaction with the quality of rooms which could be offered their guests. Although they expressed their delight in being in the atmosphere of Keswick and their appreciation for the work being done in the Colony, they urged the administration to consider a



Saint Memorial Lodge

more modern type of guest accommodation. Some of the motel chains were stressing the creature comforts which they provided and a few Christian conference centers were convinced that they should provide something comparable.

One day a Christian business man approached Bill Raws with the suggestion that Keswick build a motel type building in honor of members of the Saint family. Several of the family had worked at Keswick as summer staff members. Rachel Saint had served on the full time staff for ten years before following the Lord's call to missions under Wycliffe Bible Translators. That call was made clear through messages given by missionaries during Keswick conferences. Others of the family had become close friends of the Raws family through the conference ministry. The man who made the suggestion said that he was a cousin of the Saints and that he wanted to give a gift in their honor to launch a building project.

At this time Ruth J. Raws, wife of Bill Raws, was serving on the Board of Education of

Manchester Township. The board was planning for a new school and had engaged an architect to design it. Ruth became acquainted with the fine quality of Mr. Coates' work and the manner in which he presented the plans. One day she asked whether he had ever designed a motel. He said that he had done several. She explained that Keswick had been urged to build one for its conference center and wondered whether he would have any interest in seeing Keswick on one of his visits and advising us in our initial planning. He readily agreed to the idea and arranged to come early for one of his visits to the board.

As he and his wife looked over the Keswick campus and learned something about the work, they were deeply impressed. When asked whether he would be willing to design a building for Keswick, he replied that he would produce a sketch and general design for us to consider. If we wanted him to proceed further, he would be glad to do so. After seeing his sketch and layout plans, the Keswick Board agreed that this was what was needed. Approaching the matter of the estimated cost for his drawings, Bill Raws prepared himself for a figure which would seem overwhelming.

Instead, Mr. Coates said, "I'm not going to charge you anything for my work. I'll have to pass on the charges for the engineering work, but my work will be a contribution." Then he added, "On one condition. No deviation can be made from the plans without my approval. Anything which bears my name must be my plan."

Bill Raws thought, "What an illustration of the importance of sticking to God's plan, since we bear His name."

Soon after the plans were completed a Christian builder, Walter Golla, visited Keswick. He had experienced a back injury which had required rest from more active construction work. As he heard about the plan for building a motel, he became interested and wondered whether he could be of help while he was staying at his summer home 20 minutes from Keswick. It became clear that the Lord had placed him in this area to oversee the men of the Colony in building what was to be known as the Saint Memorial Lodge.

An initial gift of \$1,500. toward the project was applied toward excavating for the footings and setting up the foundation walls. The board determined that the work would be interrupted when available funds were exhausted. Just as this original money was used up, a gift of \$10,000 was received from a couple from northern New Jersey. They had become interested in the ministry through a few day-visits to hear particular speakers. Later the husband, who was president of a large mutual funds organization, became better acquainted with Bill Raws as they travelled together for seven weeks in the Far East under the auspices of Far Eastern Gospel Crusade. This gift was sufficient to cover the cost of the concrete slab of the first floor and the purchase of lumber for framing the building.

Additional gifts in varying amounts began to flow in until the exterior of the building was nearly complete. At that point the flow seemed to cease. Addison and Bill Raws met with the construction supervisor and told him that the project would have to be discontinued for lack of funds. He was asked to remain available, if possible, and see what God would do.

It was just a matter of days before he was called back to the job. Word had been received that the principal could now be paid from the estate of the lady referred to earlier who had been so helpful in the completion of the Colony building. The last surviving sister had died. These funds were sufficient to satisfy the mortgage on the Raws Memorial Building and to complete the first wing and lounge of the Saint Memorial Lodge. It was decided that the first five rooms of the building would be dedicated to the memory of the five young men slain by the Auca Indians in Ecuador. One of these was Nate Saint for whose family the building was named. Prior to his service as a missionary pilot, Nate had spent a good deal of time at Keswick, along with other members of his family. For one summer he worked on the staff.

Guests assigned to these memorial rooms have commented on the fact that they were freshly challenged through remembering the dedication of these young missionaries.

Although only half of the building was constructed initially, plans called for a wing to be added which would result in a V shaped appearance. Each of the rooms would have a view of the lower lake. Saint Memorial Lodge was dedicated on July 4, 1965. Members of the Saint family took part in the ceremony which was held on the lawn in front of the building. From the very beginning of its use the Lodge became the most requested conference accommodation.

ACTIVITY CENTER

Of all the building projects undertaken at Keswick, none was more challenging to faith than the Activity Center, a multi-purpose recreational and meeting room facility. The completion of this more than 35,000 square foot structure initiated a new era of service and ministry to the Christian community. Standing as a testimony to a miracle working God, the building represents the contributed resources and labor of hundreds of people.

Discussion concerning the need for an all-weather facility for recreational purposes began in the early 1970's as the administration analyzed the Colony and Conference programs. The average age of men entering the Colony program was dropping toward the 30 year level. These younger men required a more active physical program than was available, especially in the winter months. Morale was often lower when the weather restricted their recreational activity. At the same time there was a decline in the guest attendance at conferences. Keswick's faithful constituency was an aging one, and the need for attracting younger people became apparent.

As he served on the Board of Trustees of Philadelphia College of Bible, Bill Raws became acquainted with Mr. Tom Childs, a partner in Church Builders Associates. This organization specialized in constructing church facilities, including multipurpose units and gymnasiums. Bill approached Mr. Childs with a request that he come to Keswick to talk about the needed building and to help with long-range planning.

"There are scarcely any funds on hand for construction," Raws said, "but we are convinced that preliminary steps should be taken."

During his visit, Mr. Childs gathered information concerning the anticipated use and the desired components for a multipurpose building. The strategy was to incorporate every potential feature in the initial design for the purpose of discussion. If costs and other considerations should require a scaling down, it would be possible to make those changes.

At its April meeting in 1977, the Keswick Board authorized Tom Childs to have preliminary design drawings prepared for the multipurpose building as well as architectural renderings for an enlarged bookstore and a new foyer for the auditorium. Estimated costs for the renderings were to be submitted at the May meeting. Plans were prepared for review by the corporation members at the November Prayer Retreat. Included in these plans were a gymnasium/auditorium, indoor swimming pool, exercise room, meeting areas, racquetball courts,



The Activity Center

and a caretaker's apartment.

The excitement generated at hearing how this building would meet major needs gave way to shock when the estimated cost of two million dollars was announced. Mr. Childs was asked to scale down some features to reduce the cost. One proposal was to reduce the size of the pool from Olympic to one that would still be adequate for the estimated volume of use. Even with the proposed reductions the cost would be nearly two million dollars. The idea of dividing the project into stages and building one component at a time was considered. Since there were insufficient funds to proceed, the plans were put on hold while continued prayer was focused on the need.

Early in 1978 a friend of Keswick contributed the deed to some building lots in a development near Albuquerque, NM. She stipulated that the proceeds of the sale of these should be applied to "the multipurpose building, particularly the indoor swimming pool." Some years passed before the lots could be sold.

In the meantime one who had previously contributed toward the proposed building began a creative program of giving. As an office employee of a railroad, he was assigned the coffee concession, furnishing coffee for his fellow workers for a nominal fee. Through careful buying and the use of coupons he began to realize a profit from this concession which he periodically turned over to Keswick for the building. During the pre-construction years, this fund grew along with personal gifts to more than \$10,000. He also encouraged others to give toward the project.

A couple who served as Summer Staff Coordinators for several years were on the faculty of Philadelphia College of Bible in the Physical Education Department. Having previously worked at a summer camp which had a gym, they realized the value of such a facility. In the spring of 1979 they began contributing a major portion of their tithe toward the Keswick project. Even after leaving the Philadelphia area some years later they continued sending their gifts toward the fund.

After several years of praying and discussing, a turning point was reached. Due to the size of the project, it was obvious that a miracle would be required if this building were to be built. In retrospect, a whole series of miracles took place. In 1982 contact was made with Helps International Ministries, a group of construction professionals working as full time missionaries supported by their churches and friends. Organized in 1976 by a group of men assisting Ben Lippen School in Asheville, NC, in a renovation project, HIM has grown in size and scope. It has made a major contribution to world missions through providing building assistance, thus sparing field missionaries from having to perform services for which they were not trained.

After reading about the work of HIM at Ben Lippen, Bill Raws contacted David DeJong, the founder-president, in 1978 seeking assistance with the bookstore/auditorium project. He was told at that time that their lack of personnel would not permit them to take on the task. Later he learned that HIM was involved with a construction project for Africa Inland Mission in Pearl River, NY.

While speaking at Keswick during the summer season of 1982, Rev. W. Elwyn Davies, the late Executive Director of Bible Christian Union, heard of the proposed building. In conversation with Gary Dickinson, then Assistant General Director of Keswick, Davies urged him to contact David DeJong to see if HIM would consider the Activity Center project. Mr. Davies served as one of the HIM board members. With this encouragement, Bill Raws and Gary Dickinson visited the AIM headquarters and spoke with Mr. DeJong, showing him the initial plans for the building.

Mr. DeJong said that it was a worthy project, but it would have to be approved by their

board. He also said that their prior commitments would involve a delay of a couple of years. In view of the potential savings on the cost of construction, a delay did not pose a great problem to Keswick. Besides, time would be needed for a fund raising program and for arranging housing for the HIM workers and families.

In September, David DeJong stopped at Keswick to report that the project had been given approval by the HIM Board. It would be the largest project that they had undertaken thus far. Architectural work could begin right away, but construction would be two years hence. The HIM staff architect realized quite soon that the distance from his Georgia office and the technical intricacies of the building would make it unwise for him to do the work required, especially in view of New Jersey regulations. Some of the HIM staff had become acquainted with an architectural firm in Ambler, PA, and recommended that they be contacted. Several of the principal members visited Keswick and met with the board. It became apparent that they were Christian men and that they were deeply impressed with the work being done at Keswick. Their firm was highly qualified, having built 40 swimming pools and three YMCA's in addition to churches and commercial buildings.

As soon as the agreement was made with them, work began on design and also the application for permits. New Jersey regulations are among the most strict in the nation, and the Pineland area of the state is under numerous additional restrictions. During the long process of obtaining permissions on the local and state level, Gary Dickinson spent many hours with officials, at first with the Pinelands Commission and then with state and local government officers. Hearings were conducted within the municipality with favorable results. A construction permit was issued in 1984 in time for a November groundbreaking.

Under the leadership of Barry Durman, Business Administrator, and Bill Sutter, Development Consultant, a fund raising campaign was launched in 1983. The goal was to meet the requirements of HIM that 50 percent of the estimated cost should be in hand by the time they would begin the work. A sophisticated organization was formed of Keswick friends willing to call on other Keswick friends, asking them to prayerfully consider what part they might have in providing for this building. Area chairmen were appointed to coordinate the effort. Keswick administrators travelled to more distant areas to call on foundations and visit Keswick friends.

Ground breaking took place on November 17, 1984 in conjunction with the Fall Prayer Retreat. The site had been cleared and some construction equipment was on hand. With the wind-chill temperatures in the low teens, a group of approximately 150 people stood before an improvised platform to witness an impressive ceremony of commitment and dedication. Members of the staff, board and community leaders took turns using the ceremonial shovel for turning some earth.

Work began in earnest during the winter and spring of 1985. Foundations and footings were poured, blocks and bricks were ordered and steel was fabricated for the gym portion of the building. Although the complete crew of HIM workers was not available at the start, they were assembled in time for major efforts during the spring and summer. By April everything was set for the erection of the structural steel over the gym.

For some months in advance Harry Hannah, the project manager, had been anticipating the need for a large crane at intervals during construction. As he called several rental services, he was amazed at the cost estimates. The thought of purchasing a used crane for the duration of the project and selling it at the end was pursued. However, the only one available within five figures was in need of major overhaul and would cost \$60,000. It seemed unwise to tie up that amount of money for the duration of the project. Therefore another search was made

for an affordable rental. Through a pastor who had previously worked in structural steel, a company in Cherry Hill, NJ was contacted. When Harry Hannah called the owner of the business, he explained what was needed and the type of work being done by Keswick. The owner said that if the work could be done in one day and that being a Saturday, he would supply the crane, the operator, and the oiler for \$10,000. Since this was the best offer, Harry agreed.

In preparation for the steel erection the HIM crew and Colony helpers did an excellent job of organizing the materials in sequence to maximize the efficiency when the crane operation would take place. The heavy steel I-beams were placed near the concrete bases on which they would be mounted. Each of the 80 foot fabricated steel trusses was numbered and lined up in sequence. Much prayer concerning the weather and the safety of the workers was offered, and the Lord wonderfully answered.

The crane arrived the evening before so that the work could begin promptly on Saturday morning. The day dawned clear and with little wind.

When the company men arrived, the workers soon learned that the oiler was a Christian. Hearing that the group of workers assembled that morning were all volunteers, he told Harry Hannah that he would not charge for his labor. During the course of the day, he climbed up into the cab and told the operator that no one (including himself) was being paid for his work that day. The operator said, "Well, if no one else is being paid, I guess I won't charge my time either." He was not a professing Christian.

When the owner of the crane stopped by in the afternoon to see how things were going, he heard about the decision of the operator and oiler. He said, "If no one else is charging for this operation, I am not going to charge for the crane either." This generous gesture on his part was equivalent to a \$10,000 donation.

Several volunteers who had come in for the day were experienced steel workers and were a great help to the HIM and Colony men. The entire operation was completed before sundown and without the slightest injury.

Many other stories could be told of cost conserving provisions from the Lord. One of these was related to the fabricating of the duct work for heating and air conditioning throughout the building. Hundreds of lineal feet were called for.

One Lord's day the HIM manager returned to a church in the Philadelphia area which he and the family attended when he was working on another project. Bud Foster, a member of the church, asked him about the Keswick project and learned of the need for sheet metal fabrication. Foster was recently retired from that business. He inquired whether Keswick had equipment to fabricate the ductwork on site and was told that we did not. He knew that the man to whom he had sold his business had some surplus equipment in the rear of his shop and offered to try to have it loaned to Keswick.

As a result of all of this, Bud Foster committed himself and the borrowed equipment to do all of the fabricating of the ductwork. He set up a shop on the stage portion of the gym and began turning out the most precisely fabricated product that visiting sheet metal workers had ever seen. Sheet steel was purchased at a major savings through the new owner of the shop in Philadelphia. Several times he donated the items ordered rather than charging for them. It was estimated that through reduced prices or donated material plus the free labor more than \$30,000 was saved on the ductwork alone.

In addition to the HIM personnel at least 50 people volunteered various amounts of service. It is estimated that their assistance totalled 8,600 man hours. Men from the Colony were assigned to the project at times. Some of these were talented in different aspects of construction and were a great help.

As an example, none of the HIM men were experienced in tile setting, but the plans called for hundreds of square yards of ceramic and quarry tile. One of the men in the Colony had worked in that business with his family for 15 years. Although he stayed only long enough to do one washroom, the HIM men learned enough from him that they were able to complete the rest of the tile work, including the pool. They did an outstanding job.

Another man was a licensed plumber and met a real need in that area. While these fellows were providing answers to needs in the building project, they were having the deep needs of their lives met through the life-transforming message they were hearing at the Colony.

Most of the money contributed toward the project was given by individuals. Many philanthropic foundations were approached and proposals submitted, but most of the contacts were fruitless. However, the several grants that were received were of great help. Gifts-in-kind were also made, each accompanied by a wonderful testimony of God's gracious working in lives. Among these were the three-manual Rogers Organ, the concert grand Steinway piano, and the beautiful stone fireplace in the upper meeting room. Major reductions in the cost of materials became gifts-in-kind as well. These included the provision of hundreds of lineal feet of red oak trim and panelling at a price equivalent to lower cost pine. Quarry and ceramic tile was made available at discounted rates from wholesale pricing. A special discount was arranged for state-of-the-art filters for the pool, since it would be the first installation of the Tarn-Pure Filter in the State of New Jersey. Obviously, the Lord worked in the lives of suppliers to offer such major savings.

Toward the end of construction the funds seemed to dry up. It looked as if the work would have to stop until there was a new infusion of money. If this occurred, the HIM personnel would move to another project, and it would be unlikely that they could be reassembled to complete the work. The development department came forward with a proposal of a Promissory Note program. This would provide an opportunity for people who were able to offer \$1,000 or more to be placed with Keswick to receive an attractive rate of interest. The principal could be returned to the donor upon demand, if a certain amount of notice were given. The program was secured by a line of credit at a local bank, and this in turn was secured by the value of land that was being sold for the building of a lifecare facility adjacent to Keswick. Within days following its announcement, the Promissory Note program was fully subscribed (up to a fund ceiling established by the Board of Trustees).

A certificate of occupancy was granted on April 7, 1989, just over 5 years from the time construction began. Two days later a capacity crowd used the gym/auditorium. God set His special seal on the project when the first devotional service was held in the gym.

Approximately 1,200 people crowded the room to hear Dr. Jerry Falwell, President of Liberty University, preach. At the close of His powerful sermon he gave an invitation for those who wanted to be sure of their salvation through Jesus Christ to come and stand in the front. Ten men from the Colony and the Chief of Police of Manchester Township stepped forward without hesitation. Each was dealt with at the close of the service. Attending the service along with the Chief of Police were other members of the force who were there to provide security for Mr. Falwell. They listened intently to the message. Present also were members of the township government. All expressed their thanks for being included and their desire to encourage the work being done at Keswick.

An official dedication service was conducted on July 1, 1989. Members of the Keswick Board of Trustees and staff took part along with former baseball star Bobby Richardson, the President of Baseball Chapels. Two hymns sung on that occasion seem to summarize the testimony regarding the completion of the building — *To God Be the Glory* and *All Hail the Power of Jesus Name*. ▲

CHAPTER 16

Gift or Not a Gift?



TOWARD THE END OF 1953, ADDISON RAWES WAS APPROACHED BY REPRESENTATIVES OF AN ORGANIZATION WHICH HAD BEEN OPERATING A HOME FOR ALCOHOLICS FOR NEARLY 70 YEARS. ITS CHARTER NAME WAS THE NEW YORK CHRISTIAN HOME FOR INTEMPERATE MEN.

Beginning in New York City, it relocated first to a suburb and then to a 100 acre property in West Chester County, New York. Its operational name became Chester Crest, and it was located in the community of Katonah, NY. Although it had a beautiful location in the hills overlooking the Croton Reservoir, the ministry had been struggling to develop an effective program.

Because of their being surrounded by some of the most affluent communities in the state as well as some of the major corporate headquarters, the leadership of the organization decided to build a facility on the property which would be attractive to corporate referrals and individuals who could pay their way. A state-of-the-art, two story building was completed and furnished in 1951, but it had never been used. Contrary to their belief, the financially able client did not want to come to a religious place. Those who could not pay or were able to pay for only a portion of their care were housed in various other buildings reflective of their means. The maintenance work, for the most part, was done by those who were non-paying residents.

As the representatives of the Chester Crest Board met with Addison Rawes and members of the Keswick Board, a proposal was made that Keswick should take over the property and run the ministry in the manner that the Colony was being run. If, after a period of trial, it seemed impractical to continue to operate Chester Crest, the property could be sold and proceeds used to expand the ministry at Keswick. It appeared that the offer was a "no strings attached offer" and was represented as being endorsed by the entire Chester Crest Board. The Keswick Board consulted and prayed earnestly for wisdom in the matter. After having an agreement of transfer drawn up by its attorney, Keswick took possession of the property.

Addison Rawes asked one of his assistants, Jack Martin, to take some of the Keswick men to Chester Crest to get the place in operational readiness. There were a few of the former residents who were still living in the central manor house on the property. They were helpful in aiding the new administration in getting acquainted with the facilities. In 1954 Keswick opened the new building for use as the center for the ministry. Those who applied were told that there would be no charge for their stay and that each man would be assigned to work as a part of the recovery program. Although the fields had been used for farming in the past, there had been little done with them for a year or two, due to lack of manpower. By spring planting time the new managers

were able to begin the farm operation as a vital component of the work therapy. Some of the men from Keswick who had farming backgrounds were transferred to Chester Crest. Not long after the ministry was reestablished, the Rev. Charles B. Conner, nephew of Emma Raws, was asked to become its resident manager. He had served on the staff at Keswick for about ten years prior to the Raws Memorial fire. After prayerful consideration, he was willing to take the responsibility of developing Chester Crest.

Despite the fact that there was a waiting list at Keswick, it was difficult to get men to accept Chester Crest as an immediate alternative. Many had known of the Colony and did not want to go to a different location. Through three years of its operation, Chester Crest was never filled to capacity. The average number of residents was in the mid-twenties. Financial support for Chester Crest was also lacking. Funds which had been transferred along with the property helped to supplement the support for a time, but these were soon exhausted. Attempts were made to cultivate the support of churches in the area, but there were few that responded. In addition to the financial difficulties the administrative pressures were weighing heavily on the Keswick staff. Bill Raws was making trips on an average of once a week to confer with Charles Conner and to transport supplies. Many of these trips were by truck, since the supplies and equipment would not fit in a car. All of this was demanding much time and limiting his availability for Keswick ministry.

After two years it was conceded that operating on two locations was costly and impractical. Investigation was made concerning selling the New York property in its entirety. Working through a Christian realtor, the potential market was explored. It seemed that there was very limited potential for selling it as a unit to an organization for use as a group housing facility or nursing home. Finally, it was decided that it would be best to sell it at auction. A real estate auction firm based in Philadelphia was engaged to handle it. Publicity went out, and the sale was scheduled. Just before the auction began it was decided that greater value could be realized if some of the perimeter lots were offered separately from the central portion on which the buildings stood.

The auction was held in the spring of 1958, and a modest price was obtained. It would have resulted in about \$200,000 above expenses. However, an injunction was obtained by one of the former board members against completing the transaction. He declared that he had not been given adequate opportunity to voice his disapproval of disposing of the property. He was able to persuade the Attorney General of the State of New York to hold up the transfer of ownership. Eventually, after much negotiating, it was decided that the sale could be completed but that the money from it had to be retained in New York to be used for a similar work. Keswick was permitted to recoup its expenses and to take the furnishings of the buildings. This made it possible to upgrade the Colony furnishings and to add some very practical equipment for the maintenance department. There were difficult lessons learned through this experience regarding the danger of accepting certain types of gifts to which hidden strings might be attached. ▲

CHAPTER 17

People Who Made a Difference



PREVIOUS CHAPTERS HAVE RECORDED THE IMPORTANT ROLE PLAYED BY INDIVIDUALS WHO WERE USED BY GOD IN SPECIAL WAYS IN THE ESTABLISHMENT AND EXPANSION OF AMERICA'S KESWICK. IN ONE SENSE, KESWICK IS PEOPLE. GOD USES PEOPLE TO FULFILL HIS PURPOSES, AND THIS TRUTH IS QUITE APPARENT IN ITS HISTORY.

Space would not permit the inclusion of all who have played a vital role in Keswick's history. The following have been selected as examples and representatives of the hundreds who could be entered in its "hall of fame."

Dora Raws: As the devoted wife of the founder, she became a true "pioneer," moving from the conveniences of the city to a remote rural property and living under primitive conditions. Their family residence had no running water and only an outhouse. She had three children of her own and then brought the three stepsons, who had been born in England, to spend time with them. When the Lord called her husband Home, she and her daughter Eva took primary leadership in the work. Eva handled the office details, and Dora gave oversight to the ministry. She invited ministers and seminary students to handle the preaching services at the chapel. When Addison completed his college courses, he worked along with his mother for a time and then gradually assumed leadership. Dora had a deep love for the men's ministry, and many of them considered her to be a spiritual mother.

Emma C. Raws: As wife of Addison, her role in Keswick's history might not appear as obvious as others. However her support made possible his wider ministry. When he was called upon to travel extensively in speaking and playing his cornet, she faithfully maintained the home and cared for their four children. As the children grew and required less of her time, she was able to become more involved in the total Keswick ministry. She often sang and played the piano for the chapel services. In addition she assisted in planning menus for the conferences and hiring summer staff. Far more significant than all of these activities was her prayer life. In private she spent hours each day praying for the ministry in general, for the Colony men in particular, for the staff, for speakers and for missionaries. She took on the responsibility of engaging prayer partners for each conference as well as organizing group leaders each week. Many women have testified that their lives were greatly impacted by being in one of her prayer circles during a Keswick conference.

When her body became afflicted with Parkinson's Disease, she continued her private intercession. She used a notebook of names and prayer cards of missionaries to prompt her memory. Included were hundreds of those who as young people served on the summer staff at Keswick before following the call of the Lord to the mission field. The impact and example of her prayer life have continued long beyond her death.

D. Wilson Moore: He was the gentleman who became acquainted with William Raws on the station platform in Whiting and made the first major contribution toward the cost of settlement on the property. Later God used this glass manufacturer to guide William Raws in some of the business aspects of the fledgling enterprise. He became the first president of the board of the Colony.

Jim Bowers: One who might be easily overlooked among the crowd of people who made significant contributions to Keswick's history was Jim Bowers, the neighboring farmer. His help to William Raws and later to Addison cannot be overemphasized. Before they were able to afford their own horses and wagons, they borrowed them from this generous man. Not being familiar with the land and the farming techniques used on the poor soil of the Whiting area, they depended on his guidance and instruction. As one who knew the Lord, he served as faithfully at the Colony as if he had been a staff member.

Carl and Tuttie Pfost: This dedicated couple first came to Keswick on their honeymoon. Their hearts were touched by the ministry taking place at the Colony and were blessed by the emphasis in the conferences. After several years of intermittent contact, they were led to inquire about serving the Lord as staff members. At that time Addison Raws was without an assistant superintendent, his previous one having left to attend seminary in Texas. Both Carl and Tuttie had gifts and abilities which were needed in the work, and they were accepted on a six month trial beginning with the summer of 1928. Leaving their secular employment, they moved with their daughter Lois to Keswick.

Carl soon became an indispensable help in the general operations of Keswick as well as in the Colony. He was greatly loved by the men, as he worked closely with them. Tuttie became a key person in the office as secretary, serving as family responsibilities permitted. Often returned missionaries or others spending an extended time at Keswick helped care for their daughters Lois and Marion, enabling Tuttie to work in the office.

There have never been staff members more diligent and sacrificial in their service. Hours meant nothing to Carl when it came to helping the Colony men. One of the ways he accomplished so much was through moving rapidly, especially on the highways. Because he was so much on the move around Keswick, yet so important to the operation, a favorite cliché was, "Where's Carl?"

Having begun his preaching as a volunteer in rescue missions, Carl developed further through his reading and the teaching received from the conference speakers at Keswick. He had a very tender heart toward the Lord and would become tearful when speaking about the grace of God and the sacrificial work of the cross. Among his talents were landscaping and composing poems. He added many garden features to the conference grounds, some of which have been maintained up to the present. His poetry was spontaneous, filled with wit and prompted by all sorts of events. One of the difficulties related to it was that it was often hand written and very few people could decipher it. When typed, it was filled with uncorrected typo's. Those who received poems honoring their birthday or wedding anniversaries overlooked the penmanship and the typing and loved the messages Carl wrote. Tuttie was also talented in singing and spoke very well for women's groups. She was an excellent secretary and receptionist.

The Pfosts helped to guide Keswick through some of the most difficult fiscal years related

to the great depression. They knew what sacrifice meant and what it means to trust the Lord for everything. In 1944 they left the work, returning to their supporting church. Some tensions had arisen over organizational policies which, combined with lack of suitable housing (following the fire in 1942), led to their resignation. Most of the differences were soon resolved and a very warm friendship was rekindled. Tuttie was asked to be a prayer helper on many occasions, and Carl became a special contact person for the Colony in North Jersey where they lived. It would be impossible to fully describe the contribution made by the Pfosts during their more than 16 years of service at Keswick.

George and Emma Cameron: As residents in the village of Whiting, the Camerons assisted the work at Keswick in several ways. George was employed by the Pennsylvania Railroad, but he contributed a great deal of his time to Keswick, helping as a volunteer. He or his son Vernon often provided transportation for men enroute to the Colony, picking them up at the Whiting station and driving them to Keswick. Some of them were so intoxicated that they had to be helped in and out of the car. Vernon remembers that as a boy he drove men in his dad's car when he was just able to see over the dashboard. In all probability as he drove them over the sand rutted roads they became sober with fright. George had a good singing voice and sang for the chapel services at times. Emma became dining room hostess during many conference seasons. She was greatly loved by the guests and waitresses. Many of these college age girls kept in contact with her for years following their Keswick experience.

CONFERENCE LEADERS

Dr. Charles G. Trumbull: Although there has been considerable previous comment about the role of Charles Trumbull in establishing the Victorious Life Conferences, a further word seems appropriate. It was his experience while attending the Keswick Convention in England which changed his life from a pattern of spiritual defeat to victory. He then became instrumental in establishing Keswick-type conferences throughout the United States and neighboring countries.

Reporting on the way that the Lord had led him into a new walk of victory, Trumbull challenged groups of young professionals and business people to share in the Lord's triumph by faith. His testimony was given at the annual conference of Presbyterian Young People in Oxford, PA. So stirring was his message that he was invited back as speaker for the next year. Soon this conference became interdenominational and was moved to the Princeton Seminary Campus, then to Long Island and finally to Keswick. Dr. Trumbull continued to be a primary person in promoting and preaching for such conferences.

As editor of the *Sunday School Times* which had wide readership across the country, he was able to propagate the truth of God's provision of victory over sin in the believer. Both in his speaking and writing he touched the lives of thousands. Teams of speakers held special meetings throughout the country, and the *Times* provided publicity for them. Not only did Trumbull play a vital role in the founding of the Keswick conference ministry, but he served on the Council of the Victorious Life Testimony, Keswick Colony, and the Pioneer Mission Agency. For some periods of time he served as chairman, pending the election of someone who could devote more time to that office.

Dr. Robert C. McQuilkin: Along with Trumbull, Robert McQuilkin became one of the most powerful exponents of the biblical truth of victorious living. Serving on the staff of *Sunday School Times*, he was in close contact with Trumbull. He became increasingly involved with teaching and writing on this subject, and he served as one of the speakers for conferences on the theme of Victorious Living. As indicated earlier, while teamed with a speaker by the name of Ramsay, his teaching became dangerously close to perfectionism (i.e. that it was possible

for a Christian to live totally free from sin and failure). Actually, he didn't teach that, but to the ears of many, it seemed that he did. When questioned by the Council of the Victorious Life Testimony, he did not feel that he could change his manner of expressing Christian life truth. He decided to become independent in his conference ministry. Later other Bible teachers helped him modify his position and present it with greater clarity. He was one of the most gifted teachers.

After attempting unsuccessfully to go as missionaries to Africa, he and his wife were called to begin a Bible school in Columbia, South Carolina. Taking over a building in the downtown area, they founded the Columbia Bible Institute which has had a major role in training young men and women for Christian service — particularly for overseas missions. Over the years the school became fully accredited, and a graduate school and a Christian high school were added. Although the location was changed to a spacious campus, the school enlarged and its name changed to Columbia International University, the two major emphases have never been altered — victorious life teaching and missions. Robert C. McQuilkin's influence at Keswick and throughout the world has been of major proportions.

BOARD LEADERS

Mr. J. Harvey Borton: Becoming Chairman of the Council of the Victorious Life Testimony in March of 1918, Harvey Borton served with great dedication until the Lord called him Home in October of 1937. It was under his leadership that the Pioneer Mission Agency was formed as a separate corporation and the Keswick Colony of Mercy became a third corporation under the one board of trustees. He provided strong leadership during the time that Keswick was being readied for the conference ministry. As President of Hajoca Corporation, a large plumbing and appliance business in Philadelphia, he was highly qualified to provide business insight and to aid in the purchase of plumbing materials for the building projects. He was of great help to Addison Raws and Charles Blatchley as they directed the various construction efforts. He devoted many hours to the planning and development of Keswick. Harvey Borton combined his business background with a deep devotion to the Lord and a concern for world evangelism.

Mrs. J. Harvey Borton (Alice M. Borton): Alice Borton was a returned missionary from India when she met and married Harvey. Although she was no longer serving in overseas missions, she maintained a strong interest and actively promoted missions in Keswick's program. She served as a member of the Council of the Victorious Life Testimony and the Pioneer Mission Agency during her husband's tenure and remained active on the board after his death until 1950 when her health prevented her further participation. She is remembered by many for her role in maintaining ultra-conservative standards for the conferences, her dowager demeanor, her book advertising during conference sessions, but, most of all, for her prayer life and promotion of missions.

Rev. Rowan C. Pearce: Having served as a member of the board for several years, Dr. Pearce became chairman in March, 1940. His ministry as a conference speaker and radio broadcaster was becoming well known. Under his leadership Keswick passed through some critical times, including the loss by fire of the administration building and the subsequent rebuilding during World War II. Admired for his military bearing cultivated during his years as a Marine attache assigned to the U.S. Ambassador to Italy, he projected a commanding presence from the platform and exerted strong leadership on the board. To some he would have been considered a mystic (in a good sense). So deep was his devotional life that his messages lifted his audiences into the very presence of the Lord. There was abundant evidence in his ministry that he was a man of prayer. His dear wife Almeda was a gifted singer and pianist.

Her music and prayer ministry complemented that of her husband. Dr. Pearce continued as chairman of the board until April 1967 when his health began to decline.

Other Board Members: It would be impossible to give adequate credit to those who have served faithfully and for many years on the board. They have truly made a difference. Three of the more recent chairmen who have contributed greatly have now joined their predecessors in glory — Harry J. Jaeger, Rev. Edward H. Morgan, and Robert Keener. The last named was the first graduate of the Colony to serve on the board. God used each succeeding chairman of the trustees to provide a facet of leadership especially needed at the time. Harry Jaeger brought the influence of his background in the business world and helped Keswick improve as an organization. Pastor Morgan provided a strong spiritual direction and a commitment to missions. Bob Keener gave the board a renewed vision for the Colony. His background in business was also a major asset in decisions regarding the property and finances. Members with backgrounds in education, church ministries and missions have served along with those whose expertise has been in business and finance. When the Lord took Bob Keener Home through cancer, Howard Bateman was installed as chairman. He too provided insight from a business perspective. He was used of God to direct the corporate ship through some stormy waters, investing much time and energy in the ministry. Through looking to the Lord for wisdom he was able to witness the accomplishment of some major objectives.

The records of board agendas show that a primary place was given to seasons of prayer. For some years the wives of board members met for prayer simultaneously. Not only did board members intercede on behalf of the work and its needs, but they gave generously to help meet the financial needs.

COLONY LEADERSHIP

There have been many who have served in the Colony whose ministry has made a difference. The list of those prior to the present leaders would include men like Frank Wallace, a man of prayer and faithful witness, and Jim Claffee who was redeemed from a life of sin and drunkenness to become a dynamic testimony on the Keswick staff. He later founded the Bethel Colony in Lenoir, NC. Andy Siple, one of the most skilled personal soul winners, served for nearly 10 years before founding the Berachah Colony in Ocala, Florida. More recently such men as John Morrison whose own testimony of deliverance and his love for the men made a major impact on the work for nearly 20 years; Rev. Edward Houser (affectionately called Chappy) a retired pastor, greatly loved by the men and the staff; and Rev. Bill Blackley who, during an interim away from pastoral ministry, served faithfully as assistant chaplain. These all made a major contribution to the life transforming work of the Colony.

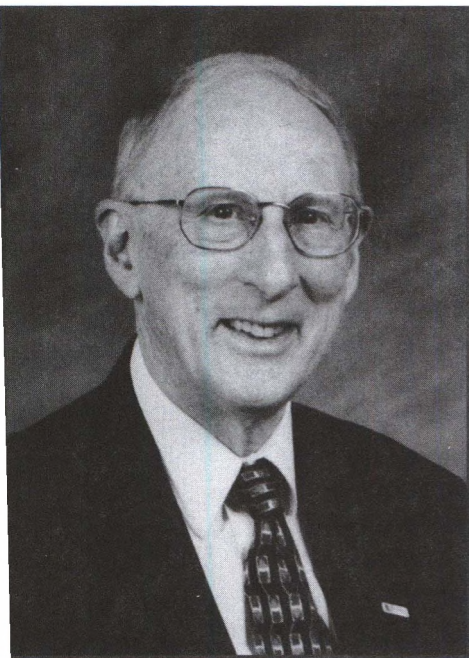
Having designated some of those whose lives and ministries made a difference in the work of the Lord, it must be said that there were countless others who served effectively and faithfully through the years. Each had an impact on the lives of guests and Colony residents and helped make Keswick what it is today. Office personnel whose warmth of greeting made guests at the conferences feel they were welcome played a role in the overall blessing. Likewise those who cared for the rooms and public areas helped to create a pleasant atmosphere. Food service workers have always had a most significant role in making the Keswick experience a satisfying one. Guests have frequently commented on the sense of God's presence as they drove onto the property. This obviously must be attributed to the fact that the property has been dedicated to Him. However, those who have maintained the grounds have contributed to the demonstration of God's handiwork. It has been the work of many hands and the investment of many lives which has made Keswick known as a place "where God speaks to hearts." ▲

CHAPTER 17

Unto the Third Generation



NOT MANY CHRISTIAN MINISTRIES HAVE BEEN LED BY THREE GENERATIONS OF ONE FAMILY. BOTH VISION AND PASSION FOR MINISTRY ARE DIFFICULT TO COMMUNICATE. ONLY THROUGH THE OPERATION OF THE HOLY SPIRIT IS THE "BURDEN" TRANSFERRED. GOD IN HIS SOVEREIGN PLAN PROVIDED FOR THE CONTINUITY OF LEADERSHIP AT AMERICA'S KESWICK THROUGH THREE GENERATIONS OF THE RAWES FAMILY.



William Addison Rawes

On July 29, 1924 a son was born to Addison and Emma Rawes. They named him William Addison, combining the names of his grandfather and father. From the time he arrived at school age, he preferred to be called Bill. Many things in his childhood at Keswick played vital roles in preparing him for the ministry to which God would later call him. Being reared by godly parents, he was exposed to living demonstrations of true Christianity. The home was filled with love for the Lord and for one another. Bill was one of four children — two older sisters and one younger. The Word of God occupied a prominent place in the family life. Daily reading from Bible story books or the scripture itself was a priority, with memorization of verses being required.

When he was 8 years of age, evangelistic services were held in the Whiting community. As he heard the dynamic preaching of Evangelist Jack Rutledge, Bill was led to make a public confession of his faith in Jesus Christ. Walking the "saw dust trail" to the front of the tent, he found that several of his school friends had followed him. From that day forward there never was a doubt in his mind of his salvation.

As a boy, Bill enjoyed the many advantages that Keswick's natural setting afforded — roaming the wooded paths, canoeing on the lakes, swimming during the summer months, and skating in the winter. In addition to the benefits of the physical property there were great spiritual advantages from life at Keswick. The staff in those years was especially unified, both spiritually and socially. There was a feeling among the workers of an extended "family." Also, Bill was able to interact with the men of the Colony and to observe the changes taking place in their lives. One of the great advantages was the opportunity to hear some of the finest Bible teachers and Christian Life preachers during the summer and weekend conferences. These had a pro-

found effect on his spiritual life.

During his high school years, there were few Christian friends among his peers. At times he could sense a cooling off of his love for the Lord. However, during the summer conference seasons the speakers were used to bring about a rekindling of his devotion. One of the great influences through those years was the group college age fellows who served on the summer staff. Many of them were from Christian colleges and had a firm commitment to the Lord for life and service. They graciously included Bill in their activities and discussions. Hearing some of them speak about their life at Wheaton College, he determined that this school would be his choice, if God would make it possible.

Ruth and Lois, his two older sisters, were graduates of Wheaton. They had received a miraculous financial provision through their four years. Addison and Emma Raws were willing to trust God for His provision for Bill as well, and the Lord faithfully supplied the funds for him and his younger sister, Grace, through four years of college.

At the beginning of his junior year at Wheaton, Bill met Ruth Johansen, an attractive girl from Chicago. Soon after her arrival on campus they began dating. Ruth came from a Christian home. Her parents had emigrated from Norway years before she was born. They had adopted as their church the Salvation Army and became active in a Scandinavian Corp in Chicago. Ruth came to faith in Christ at an early age. During Bill's junior year at Wheaton, the Lord confirmed in his heart that Ruth was to become his wife. They announced their engagement in the traditional Wheaton way — ringing the tower bell. Because of schooling, the wedding would not take place for many months. Another major conviction took place in that year — God's call to the Keswick ministry. He had previously considered this possibility, but now it became confirmed. Changes had taken place on the Keswick staff, and Addison Raws was carrying an extra weight of responsibility. When Bill shared with his father the apparent leading of the Lord that he should join him in the work, Addison was delighted. But Bill was surprised to hear his dad say that despite the need for his help right then, he wanted him to complete his training. During the following summer, Bill spent several months at Keswick working with the men of the Colony of Mercy. This "hands-on" experience further confirmed his calling to the Keswick ministry.

Upon graduation from Wheaton, he was accepted at the Dallas Theological Seminary. Although his degree from Wheaton was in Bible, he soon realized that the seminary training was in much greater depth. Under the teaching of men like Lewis Sperry Chafer, John Walvoord, Everett Harrison, S. Louis Johnson, and visiting lecturers such as Harry Ironside and Jack Mitchell, Bill gained a strong foundation for expository preaching.

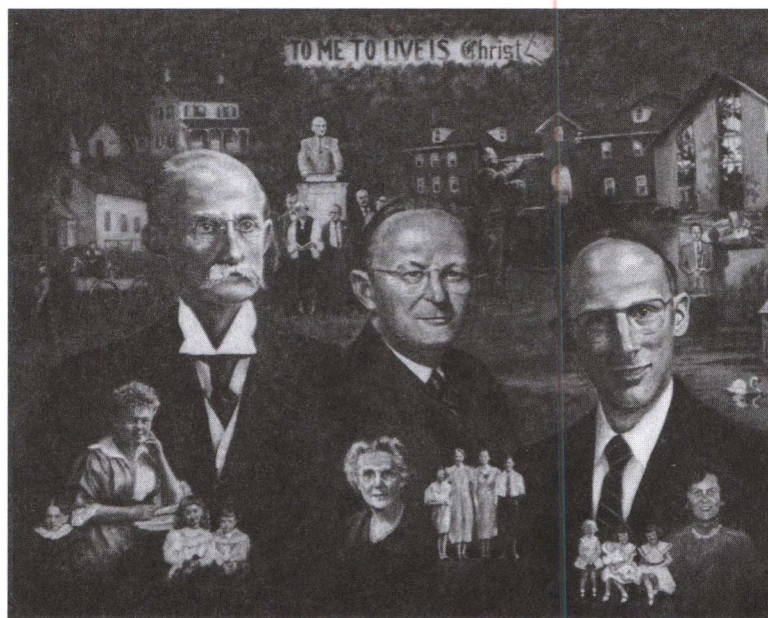
Following his first year at Dallas, Bill and Ruth were married. When their first child Janice was born a year later, Bill's schedule became very intense. He worked between 20 and 30 hours a week and served as assistant pastor in a growing church. It was a challenging time for both Bill and Ruth, but they learned vital lessons of faith and financial discipline which have served them well through the years.

Upon graduation the family moved back to Keswick. Many adjustments had to be made before they were fully established in the ministry. Temporary housing was provided in a cottage which could only be used in the summer. When fall came, it was necessary for them to move in with the senior Raws'. Gradually the cottage was renovated and heated for their use, and they lived there for ten years. As the family enlarged to include four children, they prayed that the Lord would give them a larger home. This prayer was answered *through a* legacy left to Keswick by a dear friend of the family. These funds were allocated by the Keswick board for the construction of a home to be used by Bill's family.

The Lord blessed the Raws family with four daughters — Janice born in 1948, Judee in

1950, Cherri in 1955, and Karen in 1958. Each of the girls received Christ as her Savior at a very early age. As they grew, the girls developed a deep appreciation for the ministry taking place at Keswick. Even as small children they prayed regularly for the men of the Colony. They were able to observe both the victories and disappointments in the lives of men. When they were old enough, they attended the youth conferences and were challenged to yield their lives to the Lord and follow His leading. As they reached high school age, the Lord made it possible for each one to spend at least part of those years in a Christian boarding school. Quality education and lasting friendships were among the special benefits. All of the girls were graduated from Christian colleges.

Soon after joining the Keswick Staff, Bill was made Assistant Superintendent (a title which later became Assistant General Director). He served under his father's leadership until April, 1970, when the Lord called Addison Raws Home. During that same year he was appointed to succeed his father as General Director. Previously, he had been active in the administration of both the Colony and conferences and had served on the Keswick



The Three Generations

Board since 1957, so that there was a smooth transition to the director's role.

When he returned from seminary, the board asked Bill to revive a youth conference program which had been abandoned during World War II. This was accomplished during the 50's. At first, one week was scheduled for youth in the summer schedule. An attempt was made to extend it to two weeks per season, but there was difficulty in filling the second. Bill utilized volunteer counselors and activities directors in operating the conferences. Through the years many spiritual victories occurred in lives of teens. A large number of those young people have gone into Christian service. Later, under John Bryant's leadership, the youth conference program became much better developed through having youth pastors bring groups of their young people as delegations to these conferences. Registrations increased, necessitating the restoring of a second week and later a third.

During his more than 20 year tenure as General Director and Executive Director, Bill Raws was able to see several major improvements and construction projects accomplished. Among these were the building and furnishing of the Saint Memorial Lodge; finishing the interior of the auditorium and adding heat and air conditioning; adding a foyer, seminar room, wash-rooms and bookstore to the auditorium, installing heat in Victory Hall and refurbishing the rooms; and the building of the Activity Center. The final phases of the latter project were completed during the administrative term of Roger Williams. He was responsible for the selection of attractive interior furnishings and state-of-the-art equipment.

Along with his Keswick duties and serving as Founding Pastor of the Whiting Bible Church, Bill became a third generation, active member of the International Union of Gospel Missions. He served for a time on its board and a special committee. He also was a member of Christian

Camping International from its founding until his retirement. For 25 years he served as an officer in the Christian Addiction Rehabilitation Association, being one of its founders. In 1974 he was invited to become a member of the Board of Trustees of Philadelphia College of Bible and was later placed on the executive committee. His other organizational involvements have included the American Scripture Gift Mission and Christian Children's Associates.

At the time of his retirement from an active administrative role Bill was promoting his vision for establishing a women's ministry comparable to the Colony. Initial plans had been formulated and a preliminary program was designed. After prayerful consideration of the project, the Keswick Board endorsed the concept and took some intermediate steps toward its becoming a reality.

In 1997 the Keswick Board and the Executive Director assigned the title Director Emeritus to Bill Raws and made it clear that he should continue the ministry aspects of his position as long as he would choose. As Bill Welte assumed the leadership of the work, Bill Raws stated, "One of my earnest desires is to provide a listening ear and a prayerful heart for our new Executive Director." ▲

CHAPTER 19

The Power of Prayer



THROUGH MORE THAN A CENTURY OF ITS MULTIFACETED MINISTRY THE EFFECTIVENESS OF KESWICK, FROM THE HUMAN STANDPOINT, IS TRACEABLE TO PRAYER. IT HAS BEEN THE ESSENTIAL FIBRE WOVEN THROUGH ITS HISTORY. STORIES OF SPECIFIC ANSWERS TO PRAYER ARE MULTIPLE, BUT SOME OF THEM HAVE BECOME CLASSICS. ACCOUNTS OF GOD'S ANSWER TO PRAYER CONCERNING THE NEED FOR SPECIFIC ITEMS ARE FAR TOO NUMEROUS TO BE COINCIDENCE. EVEN A FEW EXAMPLES MIGHT BE A STIMULUS TO FAITH.

On one occasion, a portion of an evening service was devoted to prayer for a horse, urgently needed for spring plowing. During the prayer meeting, Addison Raws was called out to take a phone call. A gentleman on the line said, "Mr. Raws, I'm having to give up a fine team of horses since I am no longer able to drive them. Could you use one of them? The other one is promised to another organization." Raws replied, "We certainly can use one, and we have just been praying for God to supply one." He was able to return to the meeting with the news of answered prayer.

In a similar way the Lord provided a cow. With the growing number of children in the staff families it was felt that there was a need for a fresh milk supply. Delivery by train was both costly and inconvenient. A prayer meeting was held, and the group was reminded that "the cattle on a thousand hills" belong to the Lord. The men of the Colony and staff joined in earnest prayer for the Lord to relocate one of these to Keswick.

In the mail the following day was a letter from a dairy farmer who said that he was getting out of the dairy business and was breaking up his herd. He wondered whether Keswick could use one of his registered Holstein Cows. Raws wasted no time in contacting this generous farmer and reporting to him that his offer was an answer to prayer.

When the news of the offer was shared with the staff, there was great rejoicing, until one of the folks asked a practical question. He said, "Who's going to milk the cow?" No one on the staff, with the exception of Addison Raws, knew anything about milking cows. At this time, Raws was travelling a great deal in ministry and would not be available. Again the group went to prayer asking the Lord to send someone who knew dairy farming and could care for the cow.

That evening the train from Philadelphia made an unexpected stop at the Keswick station. As Addison Raws looked down the road toward the station, he saw a lone figure walking toward the main building. When he came nearer, he suddenly recognized a man who had been through the Colony some

months before. He had handled the farming chores and was especially knowledgeable about livestock.

As the two greeted each other, John McCann said, "Addison, I was so homesick for Keswick that I just had to come back and offer to do anything at all in order to stay here the rest of my life."

It didn't take Raws long to make a decision to keep John on indefinitely as head of the farm operation. Yes, he could milk the cow which was due to arrive the next day. His life and testimony became a great asset to the Colony ministry.

One Sunday morning during a testimony time John McCann went to the front of the chapel to share a word. He spoke briefly of his love for the Lord and praise for his having been delivered from the bondage of sin and given a new life in Christ. He returned to his seat, and moments later Addison Raws noticed that his head had dropped to an awkward position. He called to the man next to John to check on him. To the shock of everyone, it became apparent that the Lord had called him home. That evening after the other men had gone to bed, one of the fellows, Dave Moffat, sat alone in a Morris Chair in the Homestead Cottage. He had wrestled all day with the idea of what would have happened to him if he had been the one who died so suddenly. He determined to settle the matter that evening and waited patiently for the other fellows to go to bed so he could be alone. One by one they yawned and excused themselves, leaving him alone with the Lord. Kneeling at that old Morris Chair, he prayed for Jesus Christ to come into his life and set him free from sin's power. He rose as a new creation in Christ and had the best night's sleep since his arrival at Keswick.

Some years later he returned for a visit along with his two grown sons. He explained that a part of his purpose for visiting was to buy that old Morris Chair where he had been saved. Addison Raws explained to him that it was not for sale. Dave's countenance fell, until Raws remarked, "We want to give it to you."

Staff prayer meetings have always been occasions when specific needs are presented to the Lord along with personal requests. On one particular Friday morning the group gathered in the prayer room on the first floor of the Raws Memorial Building. A note of somberness was produced through a report by the bookkeeper that bills totalling \$7,000. were due for payment that day, but there was nothing in the account with which to pay them. Earnest prayer ascended to the Lord concerning the need.

One of the last to pray was Bill Raws. As he sensed the gravity of the situation, he was led to pray in an uncharacteristic fashion, "Lord, we know that this situation is not too hard for you. We not only ask you to meet this need by supplying the funds for us to pay these bills but that you do so in a way that will be unmistakeably your doing."

As the prayer meeting dismissed, a staff lady who had been called out of the meeting to answer the phone reported to Addison Raws that there was a registered letter at the post office for which he would have to sign. He drove to Whiting immediately and was handed the letter along with the form requiring his signature. Noting the return address, he wondered what would be coming from that temperance organization which would require a registered letter.

After opening the letter, his heart was flooded with praise through reading its contents. It stated that the organization had decided to sell one of its properties which was located in center city Philadelphia. In keeping with its charter the proceeds of the sale would be distributed to organizations whose ministry would contribute to the cause of temperance. Keswick had therefore been selected to receive a portion. A check was enclosed in the amount of \$7,000. While the staff was praying for funds to pay bills totalling \$7,000 that amount was

sitting in the post office — a miracle of God's timing. The decision to sell the property, finding a buyer, settlement on the property, and the distribution of the checks had all been orchestrated by the Lord for the check to arrive at the precise time of need. It illustrated the scripture promise, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking I will hear." (Isaiah 65:24).

Because of its location in the pinelands, Keswick has been threatened by wildfires on numerous occasions. One fire roared through the east end of the property and was not contained until it had travelled nearly ten miles and destroyed several homes in its path. But only a corner of one shed near the barn was touched. Helpless to do anything to halt its progress, the staff and Colony men had given themselves to urgent prayer. God answered, sparing the Raws family home, despite the fact that the fire came within 100 feet of it.

On other occasions the Lord changed the course of fires just at the edge of Keswick's property. One Sunday, as the morning service was being conducted in the lobby of the first Raws Memorial Building, a neighbor interrupted, announcing that a forest fire which had been burning for a couple of days west of Keswick was now heading directly for the main portion of the property. The only remaining barrier in its path was the railroad right-of-way. It had already jumped two highways and another railroad. High winds were carrying the hot cinders far ahead of the flames and setting advance fires. From the human standpoint it appeared that Keswick would be consumed.

Addison Raws and Carl Pfof asked all of the able-bodied men to change clothes quickly and join him on the edge of the railroad in an effort to stamp out small fires spawned by the main inferno. Every conceivable tool which could be used to beat out the flames and smother the fire was rounded up — shovels, axes, brooms, etc. In the meantime the ladies assembled in the parlor of the administration building for prayer. Knowing full well the danger which threatened the future of the work, they prayed with great urgency of spirit.

As the men stood helplessly on the fire line, they watched the flames shooting up 20 and 30 feet above the tops of the trees. It became abundantly clear that only the Lord could save Keswick from destruction. The men prayed individually as they stood there in the path of the firestorm. A few small fires were started in the border grasses and low brush. These were quickly extinguished. Just at the most crucial moment something amazing began to take place — a shift in the wind. The fire had been approaching at nearly a right angle to the railroad right-of-way. Suddenly, with a wind shift, it was caused to go parallel to the railroad and toward an uninhabited section of woods. The wind shift also slowed down its progress enough that the fire companies on the scene were able to bring the blaze under control fairly soon.

Talking about the amazing change in the wind direction, the firemen used the word "miracle." Addison Raws replied that it truly was and that it was really the women on their knees and not the men on the line whom the Lord used to bring the fire under control.

Prayer continues to be a major tool in bringing about marvelous deliverances at Keswick. This is especially evident in the transformation of lives in the Colony. Those who once were under the control of life-dominating sins are set free by the power of God. His working is intimately tied to the fervent, intercessory prayer of hosts of people. In the battle with sinful addiction the major offensive weapon is prayer. As Christians pray, hopeless and helpless victims are being set free through the life transforming power of the gospel. ▲

CHAPTER 20

One Hundred and Counting



AS KESWICK APPROACHED ITS 100TH YEAR OF MINISTRY, A COMMITTEE WAS FORMED TO PLAN AN APPROPRIATE CENTENNIAL CELEBRATION. FOUR OF THE GRANDCHILDREN OF THE FOUNDER WERE INCLUDED IN ITS MEMBERSHIP, AS WELL AS THE THEN EXECUTIVE DIRECTOR, JOHN BRYANT, MEMBERS OF THE KESWICK STAFF, ONE REPRESENTATIVE OF THE BOARD OF TRUSTEES AND ONE OTHER CORPORATION MEMBER.

Under the chairmanship of Bill Raws the committee met on a nearly monthly basis for over two years. One of the major considerations in the early meetings was the choice of a theme and the design of a logo to communicate it. After much thought and prayer, the theme "Forward On a Firm Foundation" was selected. The logo design was done by a Christian graphic artist and was used on special letterheads and other printed materials. Centennial, woven coverlets featuring pictures of early buildings and their more recent replacements were designed and offered for resale.

Five area banquets and a weekend of reunion and celebration were planned. Included were two concerts by nationally known Christian artists, messages by the Executive Secretary of the International Union of Gospel Missions and his wife, Rev. and Mrs. Stephen E. Burger, and Dr. Gilbert Peterson, President of Lancaster Bible College. Later additions to the plans were introduced by the newly installed Executive Director, Bill Welte. They involved a retirement recognition for Bill and Ruth Raws, held on the exact anniversary date of Keswick's founding. Invitations had been sent out to the descendants of the founder, former staff members and Colony graduates encouraging their attendance at some or all of the weekend events. Keswick friends in the area were made aware of the special dinners and responded by filling all available places. Many former staff members gathered for a reunion luncheon held on Saturday of the centennial weekend.

In addition to the above events there was included in the schedule a ceremony which delighted the hearts of many. The area of the Keswick property which has been reserved for a Women's Division of the Colony was formally dedicated. Years of planning and praying were now brought one step nearer to realization. As the group of interested friends gathered on that piece of land they were able to envision more clearly the building they had seen on paper. ▲

CHAPTER 21

A Look Forward



ALTHOUGH KESWICK IS COMMITTED TO THE TRUTH OF THE IMMINENT RETURN OF THE LORD JESUS CHRIST, ITS LEADERS ARE AWARE OF THE VAST OPPORTUNITIES SURROUNDING THE MINISTRY WHICH SHOULD BE SEIZED PENDING HIS COMING.

Recent executive directors have been young men of vision for the future of Keswick. Roger Williams was instrumental in seeing the completion of the Activity Center which has brought about a major increase in guests attending Keswick throughout the year. During his administration there were innovations in the Colony program. Among these were the creation of a second phase — the Discipleship Program, consisting of an additional 90 days of training, and the Pastoral Covenant program involving church oversight of graduates for eight months. Roger and his wife Rachel were gifted with decorating ideas which were incorporated in the decor of the Activity Center, the front office area and the dining room.

When John Bryant was installed as Executive Director of Keswick, his concern was to increase the appeal of Keswick to younger families. He received major support toward this through the creativity of Judee Raws Dickinson, his Program Assistant. She was able to translate his vision into programs for all ages. As they worked together, they were successful in launching some new conferences and special days during the non-summer months. Included in these were women's conferences, men's Saturday rallies (led by Promise Keepers) and Valentine Couples Weekends. With a desire to make the community better aware of what Keswick was all about, they designed an Open House day on which hundreds of people visited, most of them for the first time. John also developed concerts during the non-summer months utilizing contemporary artists in an effort to draw younger people to the campus. It was under John's leadership that the youth weeks became filled to capacity through enrolling church youth groups and their leaders together.

When John Bryant resigned at the end of 1996, the Lord provided the interim leadership of Rev. Eric Crichton, retired pastor of Calvary Church in Lancaster, PA. He had been a frequent speaker at Keswick Conferences and knew the work very well. His six months of service provided stability and spiritual stimulus for the entire organization. He and his wife Dorothy demonstrated a servant-like attitude, even serving tables in the dining room when there was a need. While a new executive director was preparing to come, Pastor Crichton sought to have things in order for a smooth transition.

The Keswick Board had extended a call to Bill Welte who was serving at the time as Vice President in Charge of Ministry at Sandy Cove Bible Conference in Northeast, MD. At first Bill did not feel free to leave Sandy



Bill Welte

Cove and come to Keswick. However, through prayer and the resultant leading of the Lord, he agreed to come to Keswick in about six months. In the meantime he made several visits and spent time in orientation with Pastor Crichton, learning the status of things.

In June of 1997 Bill Welte and his family moved from Sandy Cove to Keswick. From the very start it was noted that he was a man of vision and deeply committed to those principles which had made Keswick a distinctive ministry. His special talents in team building were apparent immediately. His experience at Sandy Cove was a major asset as he assumed the responsibility of enlisting speakers and musicians for the conferences and concerts. The staff recognized that he was a leader with a listening ear, a tender heart, and also a firm hand. Guests and community friends were quick to express appreciation for his leadership style and cordiality.

While expressing deep appreciation for the historical heritage of Keswick, Welte projected a vision for its future which included new ideas. However, these were to be tempered by a set of core values he recognized as non-negotiable, unchanging principles and priorities. His arrival just at the beginning of the Centennial Year summer conference program placed a lot of pressure upon him, but it was never sensed by the guests or staff. During the September anniversary celebration he rose to the occasion in a masterful manner and endeared himself to all of the guests. Many remarked about the spirit that was pervading the atmosphere of the place. Though many saw major changes in the facilities, they felt that the presence of the Lord was still preeminent.

As it has been declared on many occasions, "Keswick is not merely a work for God, it is the work of God." While that fundamental position is maintained, it will continue to move according to its centennial slogan, "Forward on a Firm Foundation." ▲

Keswick Time Line

- 1857 October 7, William Raws born in Australia
- 1860 Raws family returned to England
- 1875 July, First Keswick Convention in England
- 1878 William Raws' first marriage
- 1884 August 3, William Raws arrived in Germantown, PA
- 1886 February 17, William Raws' conversion
- 1887 August 2, Marriage to Dora Read
- 1890 February 17, Eva Raws (McConnell) born
- 1891 June 2, Dora Mae (Dottie) Raws born
- 1892 April 29, First meeting in the building which became the Whosoever Gospel Mission
- 1893 January 18, Rescue Home functioning
 February 1, Mission Services begun
- 1894 January 21, Addison Campbell Raws born
- 1895 June 15, Mission incorporated but men in the shelter from April 16
- 1897 June 11, First mention in William Raws' diary of the Colony idea
 September 2, William Raws resigned from the Whosoever Gospel Mission, turning it over to John R. McIntyr
 September 6, William Raws met with owner of property in New Jersey and with the mortgage holder and farmer and placed a deposit on the property
 September 25, Raws family arrived at Keswick and founded the Keswick Colony of Mercy
 November 16, Dedication of Keswick Colony of Mercy
- 1898 April 3, Dedication of the first chapel
 July 13, Railroad siding provided for Keswick by the Pennsylvania Railroad
 October 26, First Keswick wedding
- 1901 August 6, Mortgage on the property cancelled
 October 20, First Colony Reunion
- 1903 January 20, Dora Mae (Dottie) died
- 1905 Berachah Building (Raws Memorial # 1) built
- 1907 May 11, First Rescue Mission Convention at Keswick
 June 22, William Raws and daughter Eva sailed for England to visit family and attend the Keswick Convention
- 1910 September 18, Death of William Raws
 December 1, Upper lake completed
- 1914 September 9, Eva Raws married to James McConnell
- 1917 August 18, Addison Raws and Emma Conner married
- 1919 September 5, Offer by the Raws Family and the Board of Keswick Colony of Mercy to turn over the Colony property to the Victorious Life Testimony to maintain the Colony and develop a conference center
- 1920 January 16, Eighteenth Amendment to the U.S. Constitution put in effect (Prohibition)

- March 16, Agreement reached that the Victorious Life Council would take over Keswick Colony and develop the property
- 1921 May 28, First short Victorious Life Conference held at Keswick
July 21, Addison Raws elected to the Council of the Victorious Life Testimony
November 12, Pioneer Mission Agency incorporated
- 1923 September 16, Authorization by the Council for the purchase of used building materials from a Bristol, PA hotel
- 1924 August 23 - September 1, First Annual Eastern Summer Conference at Keswick
- 1928 January 15, Victorious Life Hymns, the Keswick Hymnal for more than fifty years, published
Carl and Tuttie Pfost entered the work
- 1930 May 2, Long distance phone connected
December 1, First swans offered for the lake
- 1931 First section of the Colony building completed — named as a memorial to Dora Raws in 1933
- 1932 July 1, Dora Raws died
- 1933 December 5, Repeal of the Eighteenth Amendment (end of Prohibition)
- 1940 March 9, Dr. Rowan C. Pearce elected Chairman of the Council
- 1942 March 2, Raws Memorial Building destroyed by fire
September 14, Wycliffe Bible Translators and the Summer Institute of Linguistics became independent from the Pioneer Mission Agency oversight
- 1948 Raws Memorial Building reconstruction completed
- 1954 Chester Crest property given to Keswick and operation begun in the early spring
- 1958 Chester Crest property sold at auction in the fall
- 1965 July 4, Saint Memorial Lodge dedicated
- 1967 February 2, Merger of the three corporations forming America's Keswick
- 1970 April 24, Death of Addison C. Raws
May 9, William A. Raws named General Director
- 1973 December 27, Death of Eva Raws McConnell
- 1974 March 9, Rev. Edward H. Morgan elected President of America's Keswick
- 1977 April, Board authorized the conceptual plans of an Activity Center, presented in November
- 1982 August, Contact with HIM Ministries concerning building the Activity Center at Keswick — approved in September
- 1984 November 17, Ground Breaking for the Activity Center
- 1988 May 1, Roger Williams named Executive Director
- 1989 April 7, Certificate of Occupancy for the Activity Center
April 9, Dedicatory Rally in the Activity Center
July 1, Formal dedication of the Activity Center
- 1990 July 21, Robert Keener elected President of America's Keswick
- 1991 April 20, William Raws named Interim Director at the departure of Roger Williams
- 1993 Spring, John Bryant named Executive Director
- 1995 September 22, Howard Bateman elected President of America's Keswick
- 1996 September, Rev. Eric Crichton installed as Interim Director following the resignation of John Bryant
- 1997 January, William Welte accepted a call to become Executive Director in June
September 25, Keswick celebrated its 100th Anniversary and William A. Raws became officially retired after 47 years of service

