

lievers: The state motto of Rhode Island is "Hope," trust, reliance—expressed by the name Williams gave to his settlement, Providence.

Our states have exerted an influence upon our nation beyond all proportion to their size, and these liberties and ideals are spreading to and blessing all the world.

Two flags, two states, one community, one nation.

—Westerly Sun.

### FREE BOOK OFFER

#### Allen of Alfred

A number of years ago the late Edwin H. Lewis, son of Dr. A. H. Lewis, prepared a fine little memorial to Jonathan Allen, second president of Alfred University (1867-1892). The book contains not only a very understanding appreciation of President Allen but also numerous important quotations from his sermons and writings. The entire work cannot help but give a real and lasting impression of the personality and worth of one of Alfred's great leaders who at the same time was an outstanding figure in the denomination. The author knew Jonathan Allen personally and was himself an alumnus and trustee of the university and for a short time on its faculty. He was for many years dean of Lewis Institute in Chicago, now a part of the Illinois Institute of Technology.

The book has been appreciated and enjoyed by many friends and alumni of the university, as well as many leaders and other members of the denomination.

For a free copy of this work address: President's Office, Alfred University, Alfred, N. Y.

### Marriages

**Hurley - Brown.** — On March 15, 1944, Mr. Birt Hurley and Mrs. Addie Brown were united in marriage by their pastor, Loyal F. Hurley.

**Pederson - Humphreys.** — In the Seventh Day Baptist church of Riverside, Calif., April 1, 1944, by Pastor Loyal F. Hurley, Sgt Victor V. Pederson, of New Auburn, Wis., and Miss Mary Jane Humphreys of Riverside.

"God's mercies are new every morning, and that calls for expressions of thanksgiving every day."

### Obituary

**Cunningham.** — May, daughter of Joseph and Aurilla Frances Rogers Boss, was born April 27, 1859, in Little Genesee, N. Y., and passed away at her late home in Janesville, Wis., February 20, 1944.

She was married to John Cunningham November 28, 1888, and they made their home in Janesville. To them were born three sons: Joseph, who died in infancy, and Roger and Robert, both of whom are practicing attorneys in Janesville. Mr. Cunningham, himself an attorney, passed away July 18, 1916.

She was baptized at the age of twelve and became a member of the Little Genesee Seventh Day Baptist Church, transferring her membership to Milton. In 1940, at the centennial of the Milton Church, she was one of thirteen members who at that time had held membership in the Milton Church for at least fifty years.

She is survived by her brother, George Boss of Milton, her sons, and by four grandchildren. Funeral services were conducted by Rev. Carl MacAllister of Janesville, Rev. Hal Norton of Milwaukee, and Rev. Carroll L. Hill of Milton. Burial was in Oak Hill Cemetery, Janesville.

C. L. H.

**Church.** — Mary Muncy Church, youngest daughter of Arza and Mary Colgrove Muncy, was born March 1, 1867, on the Muncy homestead on Cuyler Hill, N. Y., and died March 6, 1944, at her home in De Ruyter, N. Y.

At Salem, W. Va., she was married to Dr. Walter Fremont Church of South Otselic, N. Y., on June 6, 1894. They lived many years in Greeley, Colo., where Doctor Church was a prominent physician and Mrs. Church taught Greek, Latin, Hebrew, and the Bible. Soon after her husband's death, September 11, 1922, she bought the home in De Ruyter, where she and her sister lived till her death.

Early in life she joined the Seventh Day Baptist Church on Cuyler Hill, and later united with the De Ruyter Church of the same faith. She is survived by one sister, Mrs. Lillian Irish; an adopted daughter, Mrs. Muriel Church Drews; a niece, and other relatives and friends.

The funeral was conducted by Rev. Herbert L. Polan of Verona, assisted by Rev. Albert L. Briddon of De Ruyter.

H. L. P.

**Crandall.** — Alonzo W., son of Warren and Sophia Crandall, was born at Newport, R. I., October 28, 1854, and passed away at his home in Dodge Center, December 30, 1943.

His father died in 1855, and in 1856 his mother and five children came to Dodge County, Minn. On December 30, 1874, Mr. Crandall was united in marriage with Magdalene Weaver. To them eight children were born.

Funeral services were conducted from the Seventh Day Baptist church, with Pastor Thorngate officiating.

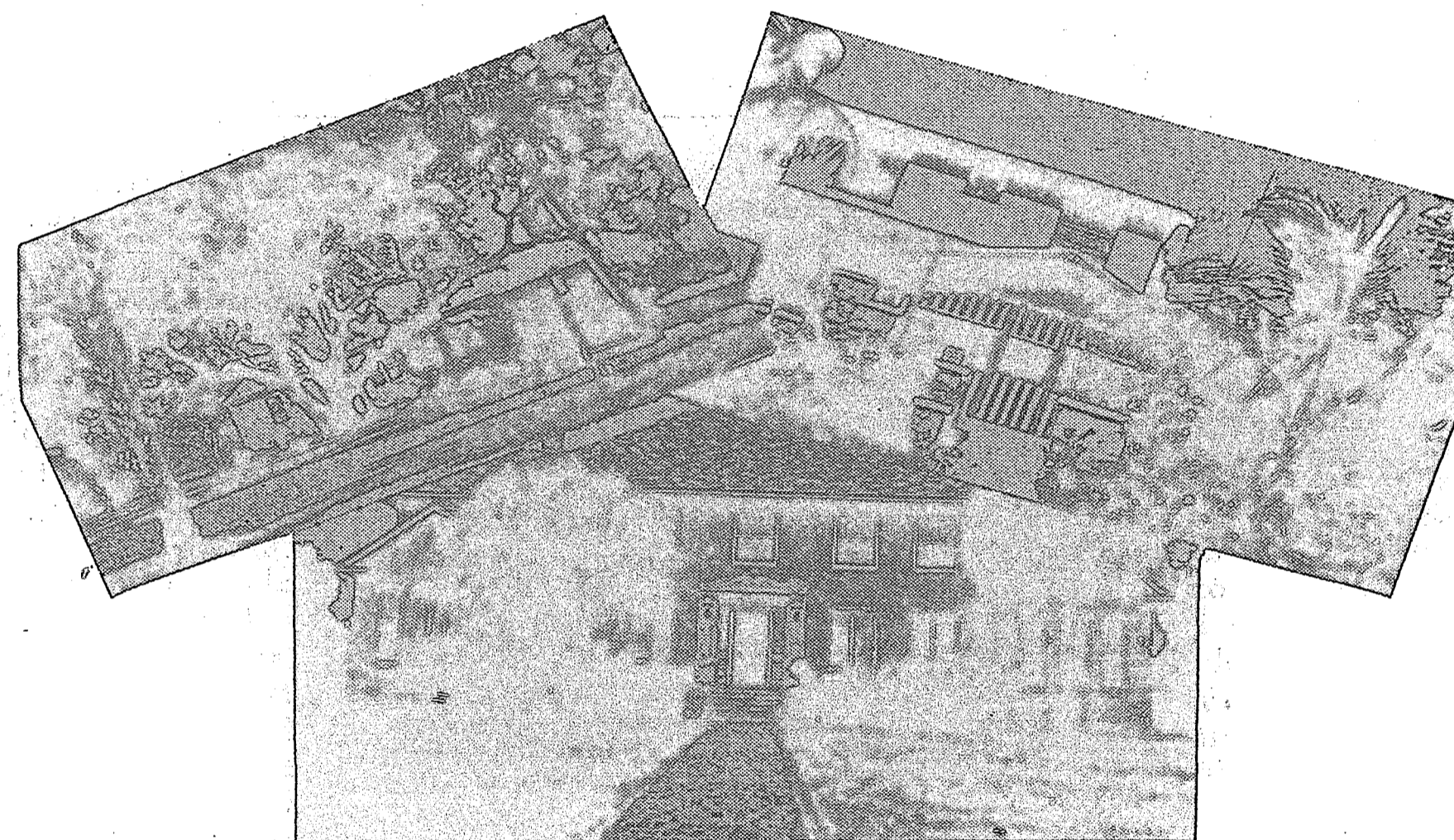
C. W. T.

# The Sabbath Recorder

Vol. 136

PLAINFIELD, N. J., MAY 1, 1944

No. 18



THREE FLORIDA S.D.B. HOMES

Orra S. Rogers, Dr. Mark L. Clawson, Dr. Emerson W. Ayars  
(See "Observations" in this issue)

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# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

William L. Burdick, D.D.

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Mrs. Okey W. Davis

Mrs. Walter L. Greene

Jeanett B. Dickinson

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## Editorials

### WHAT TO DO ABOUT THE ATROCITIES

(Guest editorial)

No war of the past or present was ever successfully waged without the help of atrocity stories. Feud wars between family and clan have been kept hot by this means. One of the greatest wars of ancient history arose over the abduction of a beautiful woman, and the efforts of her husband and his companions to gain her back. There are pictures printed about the time of the Civil War showing the artist's conception of the tortures inflicted upon Union prisoners in a southern prison, while the South, too, had its hair-raising stories, especially in connection with Sherman's march to the sea. Of course we are urged to forget these things now in the interest of a united nation.

During the last war there were many atrocity stories. Ministers left their pulpits to go up and down the country retailing these stories, without looking too carefully into the truth of them, and some of them did turn out to be false. Our enemies also had their stories of similar nature, and of about the same amount of truthfulness. No systematic effort was ever made to trace all these to their source and bring to trial those on both sides who may have been guilty of inhuman conduct.

Now that a new crop of such stories is upon us, it is well not only to ask whether they are true but also what should be our reaction in order to produce the best results. We may be thankful that so far the Church has refrained from joining in the hate-stirring process. Our returned missionaries have shown a

wonderful spirit in spite of harsh treatment received, and some people, like the Chinese, who have suffered most, have been the least vindictive.

Jesus had to face atrocity stories in his day. They came to him telling of Galileans whose blood Pilate had mingled with their sacrifices. Instead of wasting his indignation upon Pilate, Jesus called them all to repentance. "Except ye repent, ye shall all likewise perish." So it seems that under such circumstances an examination of ourselves is called for before we start condemning others. It may be that by the time our own faults are repented of and corrected, there will be less inclination to undertake the punishing of others. Sometimes the very fact of penitence on the part of one, leads others to repentance.

Let us start with such a self-examination, even though we feel sure that our own faults cannot begin to compare with those of our enemies. It is always the case that the person who does not want to repent begins by saying, "Oh, I am not nearly so bad as the other fellow." However, let us go on with the disagreeable task. Do our race riots, for example, affect the sense of security in the hearts of our colored brethren? And how are they taken by the colored races all over the world? Did our failure to join the League of Nations contribute to its downfall? Did that help to bring on the present war?

Then we must add the shortcomings of our allies to our own: the present unwillingness to feed the children of Europe, as was done successfully in the last war; the thousands dying

of starvation in India, in a famine that could have been prevented, and could be stopped now if we would; the victims of persecution in Communist Russia. "First cast out the beam out of thine own eye. . . ."

But suppose we do repent, what good will that do now? Can we take "time out" while we do a little repenting? It might help if we direct our anger, not just toward those who have committed acts of cruelty in war, but toward war itself, which always brings such acts in its train. Then we would resolve upon the building of a true League of Nations and not just another coalition for war. We would resolve never again to supply materials of war to a nation that was invading the territory of a weaker neighbor. We would avoid future acts of racial discrimination like the "exclusion act" which offended Japan and China.

We might also repent and turn from the sins which affect us within. Can God bless a society that is permeated with intemperance and immorality from top to bottom, and that worships at the shrine of gambling and speculation from end to end? Can we loudly condemn others, while we make no effort to cleanse our own garments? The "unconditional surrender" that the Christian should be mainly interested in is unconditional surrender to God and to his Word. And that should begin in his own heart.

The world is being flooded today with plans for a world peace based on justice as we see it. Many of them have their good points. But most of them attempt to deal with the evils and injustices practiced by our enemies, while they fail to call for a strong effort to root out the sins that beset us within. What are we going to do, for example, with the islands taken from Japan in the Pacific? What about India? What about Latvia, Estonia, Lithuania, and Poland? Will these give rise to problems that will set the stage for World War III? Only a period of true repentance will open our eyes to the dangers which only we ourselves can remedy. Then when we have turned from our own imperialism and made restitution so far as possible for the past, we may be in a position to call upon all other nations to repent. "Except ye repent," says Jesus, "ye shall all likewise perish."

Finally, a period of true repentance on the part of all would point the way to the only kind of peace that can be lasting. It will not be the kind of peace that forces one nation or

group of nations to state that it bears the sole guilt for the coming of World War II. It may even be a peace without victory, if we are to believe the words of Woodrow Wilson uttered in January, 1917, just before our entry into World War I:

First . . . it must be a peace without victory. It is not pleasant to say this . . . I am seeking to face realities and to face them without soft concealments. Victory would mean peace forced upon the loser, a victor's terms imposed upon the vanquished. It would be accepted in humility, under duress, at an intolerable sacrifice, and would leave a sting, a resentment, a bitter memory, upon which terms of peace would rest, not permanently, but only as upon quicksand. Only a peace between equals can last; only a peace the very principle of which is equality and a common participation in a common benefit. The right state of mind, the right feeling between nations, is as necessary for a lasting peace as is the just settlement of questions of territory or of racial and national allegiance.

In order to get our people to face these and other questions, a questionnaire has been sent out to some of the leaders of the denomination. If others, either individuals or study groups, would like to face the questions raised in this editorial, and send in the results of their study, we shall be glad to mail further questionnaires free of charge to any who make request, so long as the supply holds out.

Rev. Paul S. Burdick.

Adams Center, N. Y.

### HEALTH SITUATION IN OCCUPIED EUROPE

By depriving them of fats, proteins, and vitamins, the Germans are slowly murdering the children of the occupied countries of Europe. Seven ounces of oil, or the normal requirement of three days, is all the French people have had for the past nine months. This information was brought by Mlle. Barlerin who has just arrived from Lyons and Paris where she has lived for the last eighteen years, and was contained in a statement released April 12 by Howard E. Kershner, chairman of the Temporary Council on Food for Europe's children.

This small quantity of oil was made available on French ration tickets during the months of September and October, 1943. There had been no oil ration the entire summer preceding and none since, up to the end of February, 1944, the statement says. During this period of time the French people were getting

## OBSERVATIONS

By the Corresponding Secretary  
of the Tract Society

less than two ounces of butter per month and only one small portion of meat weekly. There had been two eggs during the nine months' period and less than four ounces of cheese per month—fish once or twice a year. In addition there was a fair amount of bread, sugar, potatoes, fresh vegetables, and a little jam and macaroni.

In contrast it should be noted that the German children and people are still eating sufficiently well to maintain health and strength. No physical deterioration on account of lack of food is taking place in Germany.

It is very noticeable that the French diet is almost entirely lacking in fats, proteins, and vitamins. Many people do not live long on a diet of this kind and children especially become a prey to all kinds of deficiency diseases. A whole generation of children in Nazi-occupied countries of Europe is perishing or being made subnormal in mind and body. The consequences in human life and for reconstruction are too terrible to contemplate. If the people who share our ideals pass out of the picture, the British Commonwealth and America may face the totalitarians alone.

The statement also shows that there are no heat, no leather shoes, and almost no clothing. There is very little hot water, dishes and clothes are washed in cold water and without soap. One small piece of ineffective "ersatz" soap per month per person must serve for all purposes.

Experiences in Greece and France have shown that these children can be saved without aiding the enemy. Public sentiment in America and Britain has shown itself in favor of feeding them. Those who believe it should be done at once should write the President and Secretary of State urging immediate action. The Federal Council of the Churches of Christ in America is urging Allied governments to undertake at least limited experiments in providing food for some of Europe's children, "as has already proved successful in the case of Greece." The British Council and other British bodies, we understand, have placed similar suggestions before Parliament.

SABBATH SCHOOL LESSON  
FOR MAY 13, 1944

Paul in Thessalonica. Scripture—Acts 17: 1-10;  
1 Thessalonians.

Golden Text—1 Thessalonians 5: 16-18.

from Isaiah. Another Presbyterian minister met here was a friend of West Virginia Christian Endeavor days—Dr. Samuel Moore, formerly of Bluefield and pastor of the host church of a state Christian Endeavor annual convention in 1927. Mrs. Rogers who knew of our friendship invited him to a dinner which afforded us a pleasant opportunity for fellowship. Our friends at Fort Pierce are well known in church, civic, and business circles. A pleasant call also was made in the home of A. J. Crandall—friend and former parishioner of Ashaway, R. I., days—head of Ashaway Line and Twine Company.

Among pleasant experiences were visits to the packing house operated by our friends, and especially to the citrus grove some eleven miles from the city, where Doctor Clawson oversees the work of harvesting the fruit. Mr. Rogers looks after the business end of the packing and shipping. While we were there he and Mrs. Rogers were considerably occupied with the Red Cross canvass. Perhaps not the least pleasant of the Ft. Pierce experiences was the opportunity to "cut" fruit—which is the technical term for picking oranges and grapefruit. Out in the grove, equipped with a picking bag over my shoulders and engloved with the doctor's protectors, I clipped oranges with curved-bladed shears or clippers, letting the fruit expertly fall into the bag (please note the underscore). The bag will hold a half bushel or more of fruit. One of the "cutters" objected to my picking from his tree as I picked standing on the ground, till he found I was emptying the fruit into his field box. The box is di-

vided, each of the two compartments holding about a bushel. Great truck loads go from grove to packing house where the fruit is washed, dipped in thin paraffin to seal pores, graded, wrapped, and packed in boxes for shipment. A pleasant part, too, of this field day was the lunch brought out to the grove cottage by Mrs. Clawson, accompanied by the writer's wife.

But these not-soon-to-be-forgotten days had to come to an end, though we were cordially urged to stay at least another week, and we took bus again toward Miami, stopping overnight to visit Mrs. Alfred Maxson and the Paul Kelleys. The hours here were also too short. Mrs. Maxson, known to your correspondent as Lola Davis at North Loup, in our childhood days, suffers terribly by crippling arthritis, but keeps cheerfully on in her sweet way as a Christian and loyal Seventh Day Baptist.

Two hours were spent out at the Kelly home, where we had wanted, if circumstances had allowed, to spend some time fishing, "cutting" fruit, and hunting diamondback rattlesnakes. Paul, who is working too hard because of help shortage, showed a six-foot skin of a beautiful rattler he had killed a few months ago at his own doorstep. As this good friend started to take us to our hotel he cut five or six stems of the most gorgeous amaryllis it has ever been our good fortune to see, five or six blossoms or buds to some single stems. It was hard to say good-by, too, to this good friend and his wife Daisy, and to Mrs. Maxson, as we resumed our way still farther southward.

## Missions

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I.  
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

## QUARTERLY MEETING OF THE BOARD OF MANAGERS

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held April 16, 1944, in the Pawcatuck Seventh Day Baptist church, Westerly, R. I. The meeting was opened with prayer by Rev. Ralph H. Coon.

Those present were: Rev. Harold R. Crandall, George B. Utter, Karl G. Stillman, Rev. William L. Burdick, Dr. Anne L. Waite, Mrs. Alexander P. Austin, Lloyd B. Langworthy,

Rev. Trevah R. Sutton, Rev. Eli F. Loofboro, Rev. Ralph H. Coon, Mrs. Carlton Irish, Mrs. Harold R. Crandall.

Guests present were: Rev. H. Eugene Davis, Mrs. H. Eugene Davis, Mrs. Eli F. Loofboro, Mrs. Allen C. Whitford, Mrs. Trevah R. Sutton, Mrs. Ralph H. Coon, Mrs. Charles Coon of Riverside, Calif., and Mrs. James A. Saunders.

The quarterly and monthly reports of the treasurer were read and approved. The quarterly report and report on the condition of the society were ordered recorded.

The corresponding secretary's quarterly report was read, approved, and ordered recorded as follows:

#### Quarterly Report of Corresponding Secretary

As corresponding secretary I have given attention for the most part, during the past quarter, to the correspondence, to the Missions Department of the Sabbath Recorder, and to the work of the Ministerial Relations Committee of the General Conference. In addition to these activities I have promoted the Fellowship of Prayer during the Lenten season among our churches; have arranged with our pastors and church leaders to make the last week in April Missionary Week; and have made a trip to the Northwest. During this trip I spent one Sabbath in Dodge Center, Minn., and another with our church in Chicago, Ill. I also held conferences with our church leaders in Walworth, Milton, and Milton Junction, Wis., and Garwin, Iowa. While in Garwin, at the request of Treasurer Stillman, I sold the church and parsonage which had previously been deeded to this board.

Respectfully submitted,  
William L. Burdick,  
Corresponding Secretary.

In recent months two members of the board have died, Deacon James A. Saunders and Deacon John H. Austin. The following memorial was adopted, ordered recorded, and copies sent to the families of the deceased:

As members of this Missionary Board we wish to place upon record our admiration and great appreciation of the cheering co-operation and friendly aid of two of our number who recently were called from us—Deacon James A. Saunders and Deacon John H. Austin. Both for many years had constantly attended our meetings and faithfully acted for us on our committees. Always cheerful and with unstinted faith, their fellowship gave real strength to the rest of us. Their memory will help in carrying forward the work assigned us.

The corresponding secretary reported on a visit to the northwest field and a contemplated visit to the southwest. He visited churches in the field.

Lloyd B. Langworthy for the American Tropics Committee said that the committee had no new information from the British Guiana field. He read a report on the work in Jamaica, as made by Rev. C. L. Smellie in charge of that field.

George B. Utter of the China Committee said that the only information the committee had on China was in the hands of the secretary.

A letter written by Dr. Grace Crandall from Free China, dated December 27, 1943, was read by the treasurer, Karl G. Stillman.

Rev. H. Eugene Davis was present and spoke to the board. He believes the mission in Shanghai is "carrying on." He mentioned letters from the Wests who are there.

Mrs. Davis told of the work at the Mission before they were forced to give it up. Leadership there has been developed among the native people. The boys' and girls' schools have now been combined. She spoke interestingly of events while in camp.

The report of the Ministerial Relief Committee was presented by the treasurer. It was approved and ordered recorded as follows:

#### Ministerial Relief Committee Report

During the quarter ended March 31, 1944, monthly payments of \$10 each have been made to Mrs. George P. Kenyon and Rev. R. R. Thorngate out of the General Fund of the society. The overdraft in Ministerial Relief Funds still stands at \$168.27, but with the distribution of Associated Trusts income during the next quarter, a substantial reduction may be anticipated at that time. No change in amounts of payments or beneficiary is recommended.

Respectfully submitted,  
Karl G. Stillman,  
Chairman.

The Investment Committee report was accepted, approved, and ordered recorded as follows:

#### Investment Committee Report

During the quarter ended March 31, 1944, additions to the various permanent funds of the society totalled \$543.59, segregated as follows:

Permanent Fund .....	\$193.89
Debt Reduction Fund .....	65.78
Alice Fisher Ministerial Relief Fund .....	158.25
H. C. Woodmansee Ministerial Relief Fund .....	18.15
A. J. Potter Ministerial Relief Fund .....	45.38
Franklin F. Randolph Memorial Fund .....	.31
Amanda M. Burdick Scholarship Fund .....	49.06
Ministerial Education Fund .....	10.78
Ministerial Retirement Fund .....	1.99
	<hr/>
	\$543.59

Of this total \$18.50 represents a gift of a \$25 Series F United States War Savings Bond from Mrs. Gertrude Hunting Deeley of Wampsville, N. Y., which was added to the Debt Reduction Fund in accordance with the standing order of the board, and the 31c added to the Franklin F. Randolph Memorial Fund covers income on its investments for the quarter which was added to the principal of this fund since it is an accumulating fund. The balance of \$524.78 represents realized profits on the sale of 30 shares of Celanese Corporation of America Common Stock; \$2,000 Chicago, Rock Island and Pacific Railroad Co. 4s of 1938; \$1,000 Denver and Rio Grande Western Railroad Co. 5s of 1975, and the Garwin, Iowa,

church property which produced profits of \$109.55, \$358.16, \$29.07, and \$28 respectively.

Other changes in investments not affecting the principal funds are as follows:

Purchases	Perm. Fund	Debt	Asso. Trusts
\$4,000 Baltimore & Ohio R.R. Co. 5s 1995	\$ 878.03	\$240.85	\$ 963.75
35 shares Pacific Mills Common Stock	505.53		505.53
1 share Pacific Gas & Elec. Co. common stock		32.38	
	<hr/>	<hr/>	<hr/>
	\$1,383.56	\$273.23	\$1,469.28

Repayments or Sales	Perm. Fund
J. Howard Ferguson, a/c mortgage	\$ 15.00
Potter-Langworthy Bldg., a/c mortgage	170.10
Mary S. Damerel, a/c mortgage	135.00
	<hr/>
	\$320.10

As previously reported, surplus General Fund balances arising because of our inability to remit funds to China, Holland, and Germany, are temporarily invested in U.S. Treasury 7/8 per cent Certificates of Indebtedness maturing approximately every six months. In January \$2,000 was invested in Series A of 1945. Also on April 1st we exchanged \$3,000 of United States Treasury Certificates of Indebtedness Series B of 1944 which matured on that date for a similar amount of Series B of 1945. The income on these investments is applied on debt reduction.

The investment sales and purchases were based on recommendations of our investment counsel with the exception of the Garwin, Iowa, church property to which we held a deed given us several years ago. This church, having declined in strength, voted to disband, thus authorizing the sale of its property by this society. Mr. Orell Van Horn was the purchaser and the sale was negotiated by Secretary Burdick and Rev. Charles W. Thorngate of Dodge Center, Minn.

Interest more than six months in arrears on the R. J. and E. C. Smith mortgage amounts to \$302.23, a reduction of \$72.77 during the quarter. Further reductions may be expected periodically. The Charles P. Eccleston mortgages are badly in default and are being held in suspense and watched carefully. It is possible we will recover some of this delinquent interest eventually but an undetermined amount of loss will be inevitable. The two mortgages total \$7,000 and interest arrears now amount to \$2,461.85.

The investments of the Permanent Fund and Debt Reduction Funds as of March 31, 1944 are classified as follows:

Stocks .....	\$36,827.45
Mortgages .....	30,234.68
Bonds .....	22,044.56
Real estate .....	2,088.94
Cash .....	2,775.87
	<hr/>
	\$93,971.50

It is interesting to note that the stocks and bonds held by the society on April 14 have a value of \$2,089.58 more than their cost as carried on our books.

April 14, 1944.

Voted that the president and treasurer be authorized to act for the board in the request of the Merchants and Savings Bank, Janesville, Wis., to execute quit-claim deeds to property which is held in the Louis J. Noey Trust, Roswell, New Mexico, in which the board will have an interest in the future.

Under miscellaneous business letters from Mr. and Mrs. H. Eugene Davis as to their problems, resulting from the experience in Shanghai, were discussed.

Voted that, in recognition of the fact that our missionaries, Rev. and Mrs. H. Eugene Davis, have undergone severe hardships to the detriment of their health, including internment in a Japanese prison camp which resulted in the loss of most of their personal effects, this society appropriate to their use for the replacement of clothing, household goods, or other similar items, the sum of \$100, and that a monthly retirement allowance of \$75, representing additional compensation for services rendered through the years, be paid to them as long as the financial standing of the society will permit or until with health restored it is possible for them to resume active gainful employment.

The minutes were read and approved.

Prayer was offered by President Harold R. Crandall. The meeting was adjourned at 4.10 p. m.

George B. Utter,  
Recording Secretary.

#### MEETING OF THE TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, March 12, 1944, with Lavern C. Bassett presiding, and the following members present: Lavern C. Bassett, Hurley S. Warren, Courtland V. Davis, Mrs. Frank E. Lobaugh, Mrs. William M. Stillman, Irving A. Hunting, Franklin A. Langworthy, Frank R. Kellogg, Miss Lucy Whitford, Victor W. Skaggs, and L. Harrison North, manager of the publishing house.

The board was led in prayer by Rev. Hurley S. Warren.

The minutes of the previous meeting were read.

Corresponding Secretary Herbert C. Van Horn, submitted his report, which was read by Hurley S. Warren. (Due to lack of space the report is omitted.)

The report was received.

Mrs. William M. Stillman reported new acquisitions as follows: from Mrs. Gertrude H. Deeley, Wampsville, N. Y., the gift of a \$25 War Bond; beneficiary under the will of Phoebe S. Sheldon, late of Albion, Wis., for one half of the residue of the estate after certain bequests are made.

It was voted that these be received with the appreciation of the board.

Victor W. Skaggs, for the Committee on Distribution of Literature, reported as follows:

We recommend that the Tract Board authorize the publishing of five thousand copies of the tract, "An Entering Wedge," by Rev. Lester G. Osborn, at a cost not to exceed \$38.

We recommend that the matter of the Sabbath Handbook and accompanying suggestions be referred to the board Committee on Denominational Literature for consideration and recommendation.

We recommend on the suggestion of Rev. Luther W. Crichlow that four sets of "Seventh Day Baptists in Europe and America" be sent to Jamaica. One set should be sent to each of the three pastors, and one set to the Kingston Public Library.

The committee reports progress in its tack-up envelope campaign—sixty-nine envelopes have gone out to thirteen communities, and tracts are being sent to keep them filled.

Repeated requests are coming in for more of the new series of gospel tracts.

Respectfully submitted,  
Victor W. Skaggs,  
Secretary.

The report with its recommendations was accepted.

L. Harrison North, manager of the publishing house, reported as follows for the Supervisory Committee: Fifteen hundred dollars has been paid on the note to the Memorial Fund, since the last report. There remains \$1,500 still due on the original loan of \$5,000.

Mr. North reported informally concerning the work of the publishing house.

The following report was received:

Your committee appointed to develop and carry out plans for relieving the corresponding secretary and editor of some of the burden of work which he has been carrying, would respectfully report the following actions:

1. Secretary Van Horn has been persuaded to take a much needed six-weeks' vacation. He left his desk in February and is now in Florida.

2. Mrs. Herbert C. Van Horn has been requested to take responsibility for organizing the plan for the centennial edition of the Sabbath Recorder and carrying on the correspondence incident to its preparation. An appropriation of \$35 has been made for this—\$10 to be paid from the Distribution of Literature item in the budget and \$25 from the item for publication of the Sabbath Recorder.

3. Mrs. Langworthy has taken over the full responsibility for the editorial office (except the actual writing of editorials which is being done by guest editors). She is being paid \$15 per week for this service during Mr. Van Horn's absence, from the item for publication of the Recorder.

4. Victor W. Skaggs is planning the Sabbath Rally Day number of the Sabbath Recorder and is in general charge of the promotion of Sabbath Rally Day. The committee voted \$15 to Mr. Skaggs for this service, plus such clerical help as might be needed.

5. Hurley S. Warren has agreed to assist in handling such correspondence of the corresponding secretary's office as cannot await his return. No amount was appropriated for this purpose.

6. The committee recommends that the secretary give two weeks to the field work of the board in Florida following his vacation, with expenses of this period and travel from Plainfield to Florida being paid by the board from the usual funds for such expenses.

Respectfully submitted,  
Courtland V. Davis,  
Chairman.

It was voted that the report with its recommendations be accepted.

It was voted that in view of Mrs. Frank A. Langworthy's years of service to this board, and in view of her proposed retirement as announced in the report of the corresponding secretary, this board record its deep appreciation of her devoted and loyal work and extend to her a leave of absence with pay for a period of six months following such date as she may have set for her proposed retirement.

Several members of the board expressed their appreciation of Mrs. Langworthy's services.

The minutes were read and approved.

Adjournment.

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

#### IN MEMORY

There are things beyond all human understanding, but he whom we call Father understandeth all and does all things well. It has been his will to call from our Ladies' Aid

society our sister, Mrs. Metta Wilson Van Horn. With sadness in our hearts we can but say, "Thy will be done." Mrs. Van Horn was an earnest, loyal worker, and for fifteen years past the treasurer of our society. She was always cheerful and happy and untiring in her efforts to spread joy and gladness along the way. Because of her life of service, our lives have been made better; because of her abiding faith, our faith in God and humanity has been made stronger.

We shall ever cherish the memory of this beautiful Christian life. To her daughter, we extend our deepest sympathy. We direct that these words of appreciation be placed upon the minutes of the society and that a copy be sent to her daughter and to the Sabbath Recorder.

Mrs. Atha Rohrbough,  
Mrs. Sallie Bond,  
Mrs. Amanda Ford.

Salem, W. Va.

## Woman's Work

Mrs. Olney W. Davis, Salem, W. Va.

### ARE FOREIGN MISSIONS WORTH WHILE?

"There are in the last resort but two ways of dealing with moral evil in the world, the way of force and the way exemplified in foreign missions. Our consciences are not clear or happy in this matter. In the last twenty years we with other nations have spent so much upon preparations for war and relatively so little for conciliation and the missionary's way."

#### The Soldier Meets the Missionary

A blue army duffel bag lay on the front porch, and the missionary and his wife nearly stumbled into it in the dimness as they came in from the Christmas party and "sing" out at the American camp. The missionary picked it up and carried it inside the bungalow to the light. Tied on the end was a tag typed all over with "Merry Christmas!" Inside that wonderful duffel bag were dozens upon dozens of small gifts, obviously from the soldiers' own belongings or the army stores—chewing gum, soap, razor blades, five pounds of good American sugar. And along with it was a letter "from the fellas of the . . ." wishing them a good old-fashioned American Merry Christmas, and containing a gift of money "which we would like you to use to get something to remember us by always in the years to come!"

It was somewhere in Assam, that camp, not very far from the Burma border. The Christmas party had grown up from a kind of spontaneous suggestion, plus hard work on the part of soldiers and missionaries. It was finally complete with decorations of red poinsettias that did not come from a florists, and mince pie to crown the feast. A portable organ

went along, men and officers joined in the Christmas hymns and carols, and it was the captain who asked the missionary if he would close the evening with prayer. The blue duffel bag, with its gifts that would go far and wide through the neighborhood, was sign and symbol of the cheerful friendliness that the American soldiers, far from home, felt for their fellow-Americans at the mission station.

That same Christmas season, on the other side of the world, in Guatemala, a startled night watchman saw a lively Yankee soldier scaling a fifteen-foot wall in good commando style. He dropped down on the inside, unlocked the gate, and let in a midnight troop of his friends, aided and abetted by the nurse at the mission hospital, to sing Christmas carols before a missionary home.

#### First Hand Evidence

But there is more than Christmastime good will from one group of Americans in a foreign land to another, in the stories that have been coming in from all over the world of contacts between missionaries and men of the armed forces. From the Sudan and the Belgian Congo, Iran and Syria, New Guinea and India, Chile and Guatemala, New Caledonia and unnamed outposts in the South Pacific, have come reports to FMC that testify to a realization of what mission work means and is accomplishing. An army nurse wrote of her intention of entering mission service after the war, so impressed had she been by what she had seen in Africa. An officer in the Congo wrote, "In my church at home, when they used to ask for an offering for missions, I usually searched in my pocket for the smallest

coin that I could find. Never again! I shall tell them what I have seen here."

There is nothing academic and impersonal about such methods of learning about the world-wide work of Christian missions. As the service man discovers the church where he had thought to find only strangers, his kin in this country will be realizing with him the reality of the world Christian community: Chris-

tians here, Christians there, all one in a common faith and service.

That faith and that service reach out through the work of evangelical missions into areas of human need both familiar and new.

—"Half a Century Onward"  
Foreign Missions Conference  
of North America.

## Young People's Work

Joanott B. Diehlman, Editor

Please send all material and suggestions to Route 3, Bridgeton, N. J.

### CHRISTIAN YOUTH IN THE CHURCH

By Beverly Burdick

The Church is the most permanent influence outside the home to play upon the life of the individual. It is the one organization in the world whose only purpose is to teach Jesus' way of living. A lodge does not do this. It may open its doors to a certain few, while the Church reaches out to everyone. The public schools offer excellent training, but do not have that definite purpose. Hospitals, public schools, homes for the aged and handicapped and orphanages are all directly due to the influence of the Church and Jesus' teachings.

The Church of Christ has today one of the greatest opportunities of her history. People are startled out of their indifference. They begin to think. They can now readily see the terrible chaos that can come upon a world that rejects God. The Church is offered a challenge. How can people be made to realize that without God there will be no permanent peace? We must be willing to put others first and ourselves second. The young people of today must be taught the importance of God in their lives. It will be their task to reconstruct this world.

Many of our greatest heroes and leaders have been influenced by the Church.

Johnny Bartek, one of the eight men with Captain Eddie Rickenbacker, who spent twenty-one days on a raft in the Pacific, is an example. He was a boy in whose life the Bible played a major part. It was Johnny Bartek who owned the Bible—the Bible which gave the men hope when everything looked so black. The passage from the sixth chapter of Matthew which the men agreed to read every day

and which meant so much to them contains these words: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Without the Bible these men probably would have given up all hope of ever being rescued.

Henry Ford is another great leader whose life has been greatly influenced by the Church and the Bible. Henry Ford was asked in a conference if he was still reading the Bible and if it still had the large place in his life that it had always had. This was the reply: "Yes, I have a Bible in every room in my house. I like to have a Bible close so I can pick it up and read. I read at least a chapter a day. I took a pledge with Woodrow Wilson during the last war to do that. I once asked President Wilson if he had kept his pledge and he said that he had. I know that I have. In fact all the good I know I got out of the Bible. Honesty, integrity, morality, ethics, how to deal with people—all this I have learned with daily Bible readings."

Many of our outstanding business men have also looked to the Church.

Roger Babson, head of the Babson Institute in New York City, which provides statistics for the entire business world, says, "Every successful business man is a praying man or a son of a praying man." Babson, himself a staunch church member, was elected head of the Congregationalists a few years ago.

Kraft of the Kraft Cheese Company and Colgate of the Colgate Company are both church men.

Thus, the Bible and the Church have affected the lives of many of our outstanding leaders and heroes.

There is a very noticeable difference in young people who are church goers themselves or whose parents are, and the young people who have had no contact at all with the church. Many of us are Christians because our parents are and we were brought up with that background. The boys and girls of junior age are eager, enthusiastic, and willing to give the Church a chance to play a part in their lives. The Church should inspire their hearts with a love for Christianity. Teachers come and go, boys and girls grow into men and women, but the Church goes on. Juvenile comprehension of religious truth may be limited, but juvenile loyalties often last a lifetime.

The Church is a great force for helping people to think and act according to highest principles. Suppose the churches in your community should close. Would the merchants, schools, newspapers, and lodges do as well? The Church provides an opportunity of learning about God such as no other group provides. Through the Church Christian people meet other Christian people—worship and work together. The Church offers an opportunity to develop leadership. The greatest thing which the Church offers to young people is a task: that of making strong characters and a more perfect Church.

The Church has given to youth many high ideals; then youth owes something to the Church. We owe our loyalties to the Church. We need to stay by the Church even if things aren't carried on the way we would have them. These are a few of the things which young people can do for their church: teach a church school class, help to finance the purchase of church equipment, invite newcomers in the community to attend the services, usher, sing in the choir, promote good citizenship, and visit shut-in members of the church and society. "Stick to the best that you have until you find something better," is an excellent motto for young people to follow.

In closing I should like to share "The Church's Challenge to Youth," by John Bunyan Smith.

The call of the hour is not for lower but for higher standards of Christianity — lowering the standard spells defeat. The bill of exaction cannot be satisfied by writing in fifty or eighty where the requirements call for one hundred.

This old world can never be evangelized by Christians who compromise. The cross of Christ was not entwined with flowers. Those who carry the cross will feel its sharp angles and corners.

Hooks baited with a soft gospel adapted to the natural senses and tastes will never catch that type of souls of which martyrs are made. Christ is not offering pillows of ease but calling for pillars of power.

To you, O Youth, Christ is throwing this challenge for a great Christian crusade for plainer living, higher thinking, and sacrificial service.

To you, O Youth, your church looks for that day when you shall place the supremacy of human values above all other values of life and make Christ the dominating motive, although that may involve you in social ostracism, financial hardship, personal sacrifice, and suffering.

"If any man would come after me, let him deny himself, take up the cross, and follow me."

Milton, Wis.

### WHO'S WHO AMONG SEVENTH DAY BAPTIST YOUNG PEOPLE

BEVERLY BURDICK

Beverly is a senior in Union High School at Milton, Wis. She is active in school activities—has been a member of student council all four years, secretary this year, active in musical groups, assistant editor of school paper, and business manager of school yearbook. Beverly has taken pre-entrance nursing examinations and will start training as cadet nurse at Madison General Hospital, Madison, Wis., in September, 1944. She was baptized and joined the Milton Church in March, 1940, and has been pianist for Sabbath school and C. E., and secretary-treasurer of C. E. Beverly is especially interested in music and sports of all kinds. Her birthday is June 15.

### IN MEMORY

It is with deep sorrow the Ladies' Society of the Dodge Center, Minn., Seventh Day Baptist Church, have to record the untimely passing of our sister, Mrs. Alice Glawe, and her husband, as they were driving back from Texas to be with us again, where she has always been a good helper in both church and society. May we all strive to be ready when the time comes to depart this life, as we hope and trust she will. We desire to express our sympathy to each of their five children and ask that these words of appreciation be placed upon the minutes of our society and that copies be sent to each of the children and to the Recorder.

Eva Langworthy,  
Ethel Greene,  
Helen Greene,

Secretary.

Dodge Center, Minn.

## Children's Page

Mrs. Walter L. Groono, Andover, N. Y.

### OUR LETTER EXCHANGE

Dear Marlene:

I'm sorry I could not find room to answer your letter last week, for I was ever so happy to hear from you. Yes, I know your grandma, though not very well. Pastor Greene has known her much better and longer, so we are pleased to know her little granddaughters, Marlene and Sylvia Belle.

I have a little friend who uses her doggie for a big doll. She dresses him up, carries him in her arms, and often wheels him in her doll carriage. The other night the carriage tipped over with him; he hid in the corner and was cross all the rest of the evening. A dear little girl like Sylvia Belle makes a much better playmate, don't you think?

Your true friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

My grandmother, Mrs. Edwina Langworthy, asked me to write to you. I am a boy twelve years of age. I am in the sixth grade at the Adams Center High School.

I am taking trumpet lessons. I have been coloring Easter eggs.

I'll have to sign off now.

Sincerely your friend,  
Frederick Langworthy.

Adams Center, N. Y.

Dear Frederick:

Thank you and your dear Grandmother Langworthy for your letter. She has been one of my good friends ever since the happy years we spent in Brookfield, and I am so glad to have you as one of my Recorder friends. I hope I'll hear from you often. Wouldn't I like to hear you play that trumpet, though. Our grown-up boy, Dr. Claire Greene, who is in military service in the Admiralty Islands, north of New Guinea, used to play the clarinet in the Andover Boys' Band. I used to like to hear him play; but not when he first began to learn. Can you guess why?

Your sincere friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

Did you have a nice Easter? I hope you had as fine an Easter as I had. I got a new

coat, dress, ribbons, socks, and fairly new shoes. It was a lovely day out, Easter Sabbath, and no Christian could help but think of the time when Christ arose.

I had better begin to tell a bit about myself. I am ten years old and in the sixth grade. I go to a union township school.

Didn't you know Mother when she was a young girl? She has told me that you liked cats the same as we do. I had three cats, but two have died, although the nicest one is living. He has not been well lately, but we all think he is much better than he was, and we are all very glad to say so.

Well I will close now, hoping to write many other letters that turn out to be sent to you and not thrown away.

Sincerely yours,  
Barbara Bivins.

Bridgeton, N. J.,  
R. D. No. 1,  
April 12, 1944.

Dear Barbara:

Yes, I did have a very pleasant Easter. It was a lovely day, here, too, and surely makes us realize how good God was to us to give us such a beautiful world, and best of all, our blessed Savior, Jesus. But my new dresses, two of them, came a week later, on my birthday, which was celebrated by three birthday suppers and three birthday cakes, April 14, 15, and 16.

Yes, indeed, I knew your mother when she was a young girl, though I haven't seen her much since then. I did have a chance to see and visit with her one Conference at Alfred; I believe it was the last one. This year Conference is at Alfred once more. Did your mother ever tell you how I helped her entertain the mumps in New Market?

I hope your kitty is all well by this time. Yes, I am fond of cats. We miss our cat, Skeezics, who died in his sleep when he was almost fifteen years old.

Sincerely your friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I have been putting off writing you for a long time. I have been sick ever since Fri-

day. I have to have my tonsils and adenoids taken out in June. I have been up Sunday to hunt Easter eggs. We had to hunt them in the house because I could not go outside. My birthday was April 4. I am ten years old.

I have enjoyed reading the Sabbath Recorder while I was in bed. I have been up this afternoon. I got a new birthday present today, a photograph book. I have already put some pictures in it. It has been very warm and

pretty so I wish I could go outside and play. Well, that is all I can think about to say.

Yours very truly,  
Marie Bee.

Fairmont, W. Va., Route 3

Dear Marie:

I must wait until next week to answer your letter.

Yours truly,  
Mizpah S. Greene.

## Our Pulpit

### A TESTIMONY

By Raymond Prati

Question Text: Is Jesus the same, yesterday, today, and forever?

The modernists and carnal professors deny this by their faith and deeds, but thanks be to God, there are those throughout the land who are witnesses of our text. Jesus' words sound like the gospel bell to the little sheep, and they hear his voice and follow him, and a stranger they will not follow. They believe that when any foe, seen or unseen, assails them, they can cry to their Savior and Redeemer, who is always ready to deliver those who put their trust in him. Jesus said, "Let your light so shine that they may see your good works and glorify your Father which is in heaven." To this end we are giving this personal testimony.

Carnal professors on a whole expect that every new-born person should follow their knowledge and counsel in the Christian pilgrimage; but after a few years, if one is in earnest with God, he will realize that there is *one Lord, one faith, and one baptism* (Ephesians 4: 5). He's no longer a baby, and must take his stand against the world, the flesh, and the devil.

It was the second day of February, 1944. I shall never forget it. That morning in prayer, the Lord made known to me that I would have to go through an ordeal, but he said, "Fear not—I will be with thee," and that gave me the blessed assurance. I went to the shop and reported for my day's assignment. The general foreman called four of us and there he gave us a lecture in a few words about a special job that concerned the Pacific war. These were his last words: "Men, I'm sending you on one of the most important jobs in all

the works; it looks impossible, but it has to be done, and you'll have to do it, even if it costs you your lives." The job must be finished by Saturday night, eleven hours a day. "Don't talk, don't stop; forget your smoking, and forget your religion." The last part I did not hear, thank God, for if the Lord had not stopped my ears I would have spoken for my Lord. We went to this special job and started building a furnace to treat parts of a new type of plane, which if successful, will shorten the Pacific war. Before laying my first brick I looked up toward heaven and called upon my Jesus, my best Friend, one who has never failed me, and I felt a warmth deep in my soul, and strength was added to me. A few hours after, the job began to grow like a mushroom, and by the second day (Wednesday) I was working on part of the archway over the furnace. All day long some of the men scoffed at me by saying that I had to change religions again, but there was that blessed assurance that Jesus is mine, way down in my soul, and I was in perfect peace; all I could do was to look at the men, smile, and keep on working. That night before going to bed I poured out my heart to the Lord. I told him in my prayer that I had settled the question long ago, that my life, my job, and all I had was laid on the altar, and that now it was up to him to take care of me in every trial and problem of life; that I wanted his will to be done. Needless to say, I felt his abiding presence in my heart, and I got up from my knees full of joy and peace.

Friday came, the sixth day of the week, the preparation day, and I was happy in the Lord, and while everybody was saying at the very beginning of the morning that it would take all day Saturday (Sabbath) to finish the

job, the Lord spoke to me by the Holy Spirit, and said, "Fear not; be of good cheer; the job will be finished this very afternoon." Some church members would not believe that God speaks through the blessed "Comforter, and that is the reason they are void of real fervent spiritual life; but glory be to Jesus, I'm glad that I'm narrow and foolish enough to believe that any spiritual help and comfort can come to us by the Holy Ghost, the third person of the Blessed Trinity; and so while I could not see for the moment how such a wonder could come to pass, I believed in faith that it was going to be done, because the Lord had spoken it. A few moments later a jealousy sprang up between the masons; one began to want to beat the others in working, and before long they were laying fire bricks at a speed that only demons can display; and believe me, I thanked God and asked for more strength, and taking the worst side and the lead, boasting in the Lord, we worked even faster than they and the job was done at 2.30 p.m. Praise the Lord forever, who works in a mysterious way his wonders to perform! So we see that there is one Lord who saves, keeps, and rewards those who diligently seek him.

And now we come to the second part of our testimony, faith: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11: 6).

It was late last fall (1943) when I discovered that my left eye was getting dim and that it was becoming a real trial for my already battered little faith. About two weeks went by and my eyesight was getting a little worse, though I was beginning to get used to it. For those who do not believe that there is a personal devil, we would like to relate this bitter but triumphal trying of our faith through him who strengtheneth us.

One day as I was up on the roof of Building 85, in the General Electric Co., while I were getting ready to fix the coping along the top of the wall, I was walking to a side where we pull the material up when I felt assailed by an unseen enemy, like a fiend with great power, for I felt powerless. Thank God for "Pilgrim's Progress"; that it has been my privilege to read, study, and also give illustrated lectures on this inspired book. I knew that for the first time in my life I was in the pres-

ence of the strongest demon on earth, Satan, who is called, devil, dragon, and destroyer. For a moment I could not move, but as he began to bring doubts and fears to my mind I decided to face him with the "sword of the spirit, which is the Word of God," and with the shield of faith. Many things he brought to my mind, and the last thing he made me do was to look at a beautiful mountain, not far off, all in beautiful colors, as the leaves were changing, and then told me to close my right eye and look with the left. I felt as though I were sinking to the bottomless pit, for all the beauty disappeared and I saw only shadows and darkness. I realized that without a desperate struggle I would have been defeated and even lost the joy of salvation, that I would not exchange for the whole world. I turned to the left where the strange power came from, and with a loud voice and outstretched hand I said, "Oh, enemy of righteousness, the Savior, Jesus Christ, is the keeper of my soul; I gave my life to him. He's a wonderful Savior to me. By his power and grace, through the shed blood of the Lamb of God, I'm free, and I refuse to believe any word you say to me. You're a liar and the father of lies and, furthermore, if the Lord wants me blind, I'll submit to his will and trust him for all my needs! But if the Lord wills, he is able to restore my eyesight even better than before, and I believe he will do it"; and looking up, with a loud voice I said, "Lord Jesus, in the presence of this fiend, I ask you, touch my eyes; I feel and believe you are going to do it, and I thank you, dear Savior, for your great love and mercy toward this little worm of the earth." The devil could stand no more, so he fled from me for a season, and I went about my work rejoicing. I was by now thrilled from the top of my head to the bottoms of my feet. I shouted "Praise the Lord!" and started marching on the roof singing, "We're Marching to Zion." I wanted all the G.E. to hear me but it was rather a cool day and everyone seemed to be inside. Anyway, I had a grand time and I was plenty warm with the glory of the Lord. I worked all day and went happily home to my dear wife who rejoiced with me.

Two days went by and I never gave a thought to my eyes, but as I was working on the same roof I heard the voice of my Savior, saying, "Close your right eye and look with the left and see what the Lord hath done." I

did, and I could see even better than with my right eye. How I shouted "Glory!" and "Hallelujah!" The men came on the roof and were amazed, some of them even agreeing among themselves that surely God had touched me. And so faith is the victory when we have him in us, making us "perfect in every good work to do his will, working in us that which is good and well pleasing in his sight through Jesus Christ, our Lord."

The third and last part of this testimony is baptism; and we would not send this testimony without first giving honor, glory, and praise to God, the Holy Ghost, for it was he dwelling in us that did it all. Many church members, and also ministers, think that when a person receives the water baptism, there he receives the Holy Spirit. If this is true, then all the Christian people that haven't the true light on baptism are without the Holy Ghost, and are therefore lost forever, for sprinkling is not the meaning of baptism. When Jesus was baptized "to fulfill all righteousness," he saw the Spirit of God descending in the form of a dove, and *lighting upon him*. Then was Jesus led of the Spirit into the wilderness to be tempted of the devil. We must first be filled with the Holy Spirit before we can be led into trials. Some people think that because they have grown in knowledge they have also grown in grace. They take it for granted that they have the fullness of the Spirit. We do not grow into, but rather we receive the baptism of the Holy Ghost and then grow in grace (or Divine favor). Some people think that because they took their stand for the true Sabbath they are now the special people, and I have heard a brother many times repeating that he needed a pair of shoes, and the Lord sent them to him, and through this act of God he thought he must be in the fullness of the Lord. Bless your heart! Several years ago I asked God to send me a few days work to earn enough to buy a guitar to play for him. A few days later I received a letter from the General Electric employment office. At that time almost everyone was out of work so I reported five days later and a job was still there for me. I took it and that very day I bought a newspaper to read, and the first thing I saw was an advertisement about a Gibson guitar that cost seventy-five dollars, and would be sold for twenty-five dollars. I got it and also have been working ever since, and keeping the Sabbath. Praise the Lord!

But all of this does not prove that I'm baptized with the Holy Ghost. For the inbred sin, the law of sin and death that dwells in my members, plain carnality if you please, was still in my heart. Even when we are not faithful he is faithful—he cannot deny himself, and always vindicates his Word. That is why, if any man takes a stand for the Sabbath or any other truth, God will prove true. At that last earthly meeting that Jesus had with his disciples he told them to wait for the promise of the Father. "Ye shall be baptized with the Holy Ghost. . . ." (Acts 1: 5). Those men had already been baptized with water—had already been sent out two by two, and Jesus had given them power to cast out unclean spirits, and to heal all manner of diseases (Matthew 10: 1). Yet, in this last meeting he told them on receiving power "after that the Holy Spirit is come upon you," not to be lukewarm, full of envy and jealousy, and despisers of those whom God has made good, but be witnesses.

Peter walked with Jesus everywhere, but when they said to him, "You also are one of them," he denied his Lord. But after he was baptized with the Holy Ghost he told the high priest, "We should obey God rather than men." I remember the time when people used to point their fingers at me and say the same thing. How I used to shrink, but now it is the other way around. We have called down bosses with the power of the Holy Ghost. We have never lost a battle and never will. Demons and devils cannot stand his holy Presence, and men possessed of demons remain still when rebuked. Here is proof of that statement. There is a man working in our very gang, my helper if you please. He has already struck two men and got away with it. No one can reason with him, and everyone is afraid of him; but one day at noon, in the midst of many men, the Lord told me to rebuke him in the name of Jesus, and I did. He became scared when I told him of righteousness and judgment and that he was full of demons, and that unless he cried out to God for mercy he would burn in the lake of fire prepared for the devil and all the wicked. At this point we walked close to him and said, "You are dead even now in trespasses and sins, do you hear?" We repeated this twice with a loud voice and twice he nodded his head with his face as white as a sheet. After we had told him to repent, we went to



one side and there we communed with the Lord, who gave victory over sin.

In closing let me say that from my early birth in Christ my heart has been tender toward the Holy Spirit, and he, the third Person of the Blessed Trinity, has finally entered and taken complete control of my life, because I did tarry and wait until! Now the fruits of the Spirit, according to Galatians 5: 22, 23, have a real place in my earthly pilgrimage. Nevertheless, since we lost the fear of the face of clay, we are very bold against scribes and Pharisees, and their leaven, which is hypocrisy. Our last words in this testimony are the words of Paul, the apostle: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8: 1, 2).

Schenectady, N. Y.

#### WHO'S WHO

##### Raymond Prati

Raymond Prati was born August 17, 1903, in Sale, Piedmont, Italy. He tells us that at the age of two years he was so sick that his coffin was ordered built.



His mother was of noble blood and character. She and her kindred were all good musicians and professionals in their trades. His

father, he says, was "a man full of whims, more of the worldly type," but a good building contractor. In religion the family was Roman Catholic, but Raymond says his "mother's intelligence made her skeptical about the 'mother church,' and we were all in darkness."

On the invitation of his uncle who lived in Syracuse, N. Y., he came to America in 1920. "At the sight of the Statue of Liberty, the very air I breathed felt light and soothing, and even in my ignorance I looked up and thanked God."

His spiritual awakening and conversion came in 1933, since when he has been a member of the Berlin, N.Y., Seventh Day Baptist Church, and actively connected with the mission in Schenectady, N. Y.

He was united in marriage with Miss Margaret Saunders of Boulder, Colo., in 1938. Accomplished musicians, both he and Mrs. Prati have dedicated their talents and lives wholly to the Lord. Their services are widely sought after in mission and evangelistic work. There is no story he loves better to tell than that of Jesus and his love.

#### Obituary

**Slocum.** — In New London, Conn., March 16, 1944, John A. Slocum.

John Anderson Slocum, son of John and Susan (Pratt) Slocum, was born at Escoheag, R. I., April 1, 1861. He died at the home of his niece, Mrs. J. R. Elderkin, at New London, where he had been a guest the past six weeks. He lacked but a few days of being eighty-three years of age. Mr. Slocum was twice married. His first wife was Miss Altana Langworthy. On May 15, 1915, he was united in marriage with Miss Hilma Gabrielson, who died in February, 1935. Mr. Slocum was a member of the Second Hopkinton Seventh Day Baptist Church for many years. For a long time he was a teacher in the Sabbath School. He is survived by a sister, Mrs. Evelyn Slocum Sprague of Ashaway, five nieces, and one nephew.

Mr. Slocum's pastor, Rev. Trevah R. Sutton, and Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated at the funeral service. Interment was in First Hopkinton cemetery.  
H. R. C.

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# The Sabbath Recorder

REMEMBER TO KEEP HOLY THE DAY OF WHICH  
YOUR SAVIOR IS LORD—GOD'S HOLY SABBATH

May 20

Sabbath Rally Day

*We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus; that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest.*

(Seventh Day Baptist Statement of Belief.)

THE SABBATH WAS MADE BY GOD FOR MAN.  
LET US USE IT IN HIS NAME.