

Already it seems that I have always been here. The seven years of my absence from China have seemed to shrink until it seems as though I have only been away for a summer vacation, or something.

Of course, China isn't a country that changes very much, and while I notice differences, due largely to Jap invasion, I think, yet the people and their activities are about the same as they used to be. Outside of the concessions, there isn't any life or movement. Houses are broken down and almost everything is destroyed.

But the Chinese, only people in the world, are still able to laugh. One can't help but admire them, and when you like the Chinese as I do, you have a definite feeling of pride.

I am now working at a tuberculosis hospital for refugees. I haven't got under too much responsibility, yet. Probably will in due time.

—North Loup Loyalist.

MARRIAGES

NICHOLS-BROOKS.—John LeVier Nichols of De Ruyter and Mrs. Mina Brooks of Otselic were married on April 5, 1939, in Williams-town, N. Y., by Rev. Frank E. Morey. The couple will reside in De Ruyter.

OBITUARY

LOBDELL.—Ivan Frank Lobdell, son of Frank E. and Elizabeth Burdick Lobdell, was born in Farrow, Mich., September 7, 1895. He was killed in an auto accident near Kalamazoo, Mich., April 22, 1939.

Ivan made his home with his parents near Friendship, N. Y., for about ten years, or until 1917. While living there he was married to Anna Kiesel of Wayland, N. Y., who is deceased. He is survived by two daughters and two sons, Kathrine and Mara, Frank and Robert, of Kalamazoo; his mother, Mrs. S. J. Knowles, and two sisters, Mrs. Reba Stillman and Mrs. Dorine Way, all of Battle Creek, Mich. Interment was in the rural cemetery at Granville, Mich., with Rev. Henry N. Jordan officiating. H. N. J.

WEBSTER.—Albert Ellis, son of John and Theresa Main Webster, was born in Albion, Wis., March 16, 1880, and died suddenly at his newly established apartment home at Jackson Heights, Long Island, April 23, 1939.

He was graduated from Alfred University in 1909, and from the University of Chicago, with the degree of B.D. in 1912. During parts of his work in these universities he was student pastor of Seventh Day Baptist churches, at Andover, N. Y., and Chicago, Ill.

On June 12, 1907, he was married to Lilian Coon, who with two sons, Paul of River Forest, Ill., Victor of Oak Park, Ill., and a daughter, Mrs. Theresa Gielow, Detroit, Mich., survives.

For years he was connected with various welfare organizations. Last fall he was transferred to the New York offices, from Chicago, by the Universal Atlas Cement Company with which he has been connected for the past fifteen years in a highly important and trusted position.

Farewell services were conducted by his friend, Rev. Herbert C. Van Horn. H. C. V. H.

WEST.—Mrs. Emily West, daughter of George and Lydia Pratt Joslyn, was born at Bennetts' Corners, N. Y., November 1, 1859, and died at the home of her daughter, Mrs. Edgar A. Chaplin, Rome, N. Y., April 25, 1939.

On December 25, 1874, she was married to Horatio S. West, who died sixteen years ago. In 1882, at the age of twenty-three, she was baptized and received into membership of the Second Verona Seventh Day Baptist Church. Later she transferred her membership to the First Verona Seventh Day Baptist Church, of which she remained a faithful and consistent member and attended its services whenever health and other conditions made it possible.

She is survived by her four children: two daughters, Mrs. John Byrnes and Mrs. Edgar Chaplin, both of Rome, N. Y.; and two sons, Herbert of Durhamville, N. Y., and Floyd of Rome, N. Y.

The funeral was held from the home of her daughter, Mrs. Chaplin, April 28, 1939, conducted by her pastor, Rev. A. L. Davis. Burial was made in the village cemetery at Verona.

A. L. D.

I am now reading the Bible and behaving it.

—A Chinese Student.

Denominational Treasurers: Addresses

General Conference—James H. Coon, Milton, Wis.
Denominational Budget—Morton R. Swinney, Niantic, Conn.
Missionary Society—Karl G. Stillman, Westerly, R. I.
American Sabbath Tract Society—Mrs. William M. Stillman, 510 Watchung Ave., Plainfield, N. J.
Education Society—L. Ray Polan, Alfred, N. Y.
Historical Society—Mrs. William M. Stillman, 510 Watchung Ave., Plainfield, N. J.
Sabbath School Board—Robert E. Greene, Milton Junction, Wis.
Woman's Board—Mrs. S. Orestes Bond, Salem, W. Va.
Young People's Board—Miss Nellie Bond, Alfred, N. Y.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

TOURIST ROOMS—One mile north of junction of Routes 62 and 31 (off 122A via Worcester). Fay Farm, Princeton, Worcester Co., Mass.
5-15-t6-26

The Sabbath Recorder

Vol. 126

MAY 22, 1939

No. 21

WHO WILL WALK WITH ME?

Oh! who will walk a mile with me
 Along life's weary way:
 A comrade blithe and full of glee
 Who dares to laugh out loud and free
 And let his fancy frolic play
 Like a happy child, through the flowers gay
 Which fill the fields and fringe the way
 Where he walks a mile with me.

And who will walk a mile with me
 Along life's weary way:
 A friend whose heart has eyes to see
 The stars shine out o'er the darkening lea;
 The quiet rest at the end of day;
 A friend who knows and dares to say
 The brave, sweet words which cheer the way,
 Where he walks a mile with me.

With such a comrade, such a friend,
 I fain would walk till journey's end,
 Through summer's sunshine, winter's rain,
 And then farewell, we shall meet again.

—Dr. Henry van Dyke.

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

Vol. 126, No. 21

Whole No. 4,825

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

L. H. NORTH, Business Manager

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Rev. Erlo E. Sutton

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year \$2.50
Six Months 1.25

Papers for foreign countries including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Recent Sabbath Promotion There should be among us a widespread and deep interest in Sabbath promotion. Millions of pages of Sabbath promotional literature have been printed by us and distributed in the past. Sermons, lectures, forums, and Bible studies have been preached and conducted. Sabbath evangelism has been promoted and personal work and influence experienced.

More should be done now, and would be done from headquarters if there were the support that was formerly had. This does not mean that little is being done at present. Tracts are being reprinted and newly published. An edition of five thousand of "Pro and Con" has just come from the press—its reprinting at this time encouraged by an order from one interested person of one thousand copies. A little bookmark tract—or folded card—"What Do You Find," has just been printed for the first time, and is being received with favor. They may be had in small quantities for the asking, and serve well to hand to an inquirer or to inclose in a personal letter.

Last issue of the SABBATH RECORDER carried a four-page Sabbath Rally and Loyalty Day program, of which appreciation is already being expressed. A copy of this program,

together with a letter from a committee of the Tract Board and other inclosures, has gone out to eight hundred twelve lone Sabbath keepers. The programs have gone to all our churches in America, London, Jamaica, and South America.

The Sabbath Rally and Loyalty Day is giving opportunity to emphasize the work recently done by many pastors and laymen in the exchange of pulpits for the presentation of the Sabbath and Tract Society interests. Reports from churches and men exchanging are very encouraging. The presentation of an old truth through a new voice is often helpful. The facing of a new congregation is challenging, and the interest and vigor of laymen enlisted, refreshing.

The corresponding secretary of the Tract Society reported to the board with much encouragement on this promotion phase of the work. In many cases much time—out of busy lives—was given to special preparation for the task. In many instances the visitors not only presented the interests of the Sabbath at the usual time of church service, but had opportunity on Friday night, Sabbath afternoon and night, or on Sunday night to carry the matter even further in forum or discussion, sermon or address. That so much of this was done is to be commended and is greatly encouraging. Also, many bore their own, or a large part of, the expense to the churches visited. For all of these encouragements the people in general should be, and the board particularly is, grateful.

Encouragement from American Bible Society In these days when democracy is being forced to take stock of her resources, lovers of human freedom will read with encouragement the releases from the annual report of the American Bible Society, whose 123rd annual meeting has just been held and whose sole purpose for a century and a quarter has been to make the Bible available to all men of all nations, however little they may have with which to purchase it. Wherever this great book has been seriously read human freedom has flourished and democratic institutions have been born. Earl Baldwin in an address in Toronto recently expressed his belief that Britain's disposition to attempt the solution of the international problems by honest deliberation and conference roots back into generation upon generation of Bible read-

ing by the people of England. Even in the face of the dictator's edict the Bible out-sold *Main Kampf* in Germany last year by two hundred thousand copies. Latin America, for whose trade and friendship dictators are strenuously bidding, has a hunger for the Scriptures that is apparently insatiable.

China with all her appalling needs bought more complete Bibles from the society than ever in her history. Japan likewise increased her purchases by about ten per cent over the year before. Meanwhile the Scriptures moved into a dozen new languages in 1938, bringing the total number of tongues in which some part of the Scriptures has been translated to 1,021. It is now conservatively estimated that nine-tenths of the people of the world might hear some substantial part of the Scriptures read in their native tongue. No book in the world even faintly approaches this record. As long as this continues human freedom has a great ally.

C. E. Headquarters at Christian Endeavor the World's Fair headquarters adjacent to the World's Fair were officially opened Sunday, April 30. The headquarters will be open each Sunday during the fair from 3 p.m. till 10 p.m.

The World's Fair Christian Endeavor center, in which all our young folks who visit the fair should be interested, will be in Queensboro Hill Community Church, 138th Street and 60th Avenue, in Flushing. This church is but a few easy blocks east of the fair grounds, and within one block of the World's Fair Boulevard.

The church, we are informed, will be the scene of evening devotional meetings each Sunday, with officers of the Queens County Union and visiting endeavorers participating in the leadership. Beginning June 4, tea will be served on alternate Sundays at 4 p.m.

Groups intending to visit the Queensboro Hill Church and its World's Fair Christian Endeavor gatherings are invited to address John E. Albrecht, 109-04 108th Street, Ozone Park, N. Y., or Milton G. Billard, 1272 Central Avenue, Far Rockaway, N. Y.

Wise Words Warning Against War Religious News Service furnishes a brief report of a statement by Clarence Pickett, executive secretary of the American Friends Service Committee, criticizing recent utter-

ances of President Roosevelt on the European situation. The secretary attacked the "blithe and innocent way in which many persons seem to assume that if the world resorts to war it would settle the problem of ruthless dictators."

We find ourselves in complete accord with secretary Pickett, whom we further quote:

If there is any one fact that is clear from experience, it is that war fought to stop Hitler or Mussolini would create, in the long run, greater difficulties than we now face. That is exactly what the last war did. It created dictatorships instead of eliminating them.

It is not within our province as Americans to dictate what other countries shall do. It is, however, the obligation of American citizens to voice their profoundest convictions at a time when our own security is threatened. In so far as there is a standing threat to the security and future of American life, it centers around the question as to whether we stay out of war. Much more than threats of war, or offers of co-operation in case other countries open hostilities, what the world most needs is evidence of the determination of at least one country to act with sanity and intelligence.

Hebrew Language Of the Hebrew language, Solomon Schechter, famous Jewish scholar of a generation ago, has this to say:

The Hebrew language to the Jew is not merely a language, such as Latin and Greek to the student of classical languages, or French and German to the student of modern tongues. To the Jew, it is a sacred monument of bygone times. Every word recalls to him great and glorious epochs in his history, when God had still conversed with man, when the prophets still admonished Israel with "thoughts that breathe and words that burn," when Psalms were still sung in the Temple. It is the language in which the nation poured out its griefs and sorrows by the waters of Babylon, but in which also its joys and its hopes and its consolations found adequate expression, the Sanhedrin gave its verdicts, and the Sages taught their disciples all that was worth knowing, whether of a religious or civil kind. In brief, it is a holy language to the Jew because of its memories of the past and of its promises for the future. And let me further remark that this language contains an ethical literature which needs little improvement on our part. The only question is how to read it, and what sort of mind is brought to it. The coarse mind will find in the Bible, for instance, only what Ingersoll would suggest to him; whilst to a mind like Ruskin's and other great writers it proved a source of inspiration for everything great and beautiful. And the same thing applies to other parts of Jewish literature if we would only take the trouble to read them with open eyes and open hearts—or rather loving hearts—such as our ancestors brought to its study. Naturally, a certain amount of drudgery is necessary in acquiring a language, but even this is not a mere intellectual process

with the devout Jew. It is a labor of love to him, and has nothing to do with "intellectualism" or other "isms."

Contributed.

Items of Interest It is a matter of interest to be told that at least one quarter of the nation's forty thousand chartered communities will be under prohibition again by next fall. "Despite intensive campaigning by the liquor interests urging temperance," writes the *Country Home Magazine*, "and heavy pressure brought to bear by numerous state liquor monopolies, more than five thousand towns had, at the end of 1938, used local option privilege provided by the repeal referendum to ban the sale of alcohol within their limits." It is expected that the dry roster will easily pass the ten thousand mark by the end of the present year. So, while many feel little is to be accomplished, and in spite of the legal and moral dams erected to hold it in check, "rural America is going quietly, unspectacularly dry."

A young lady of Memphis, Tenn., inquiring her way to the divorce court, was asked if she wanted a divorce. She replied that she did not yet, and explained: "I'm engaged, and expect to get married soon. I just wanted to see what I'll have to go through *when I get my divorce.*" We wonder what the unfortunate young husband will have to go through in the meantime.—*Methodist Protestant Recorder.*

"Something Old, Something Blue"

The Brides' Door at St. Thomas' Church, 53rd Street and Fifth Avenue, New York, is seldom, if ever, used by brides. A reporter for the Federal Writers' Project in New York City discovered this while hunting for oddities. He also learned that over the Brides' Door there are two tracings in stone of the lovers' knot. The right side is cut conventionally, but the left is chiselled in the shape of a dollar sign. Legend has it that it's a reminder that young brides sometimes marry elderly men for money, and not for love.

W. P. A.

To relieve the unemployment situation in his neighborhood in Philadelphia, Rev. David C. Colony, rector of St. Luke's Protestant Episcopal Church, has directed the erection of

a completely equipped hosiery mill which is capable of producing 13,200 pairs of silk stockings per week. It is owned, incorporated, and operated by fifty-three formerly employed men and women hosiery workers, according to Religious News Service. Wages of all employes, executive and workmen, are practically equal. Profits, if any, after a sinking fund for repairs, replacements, etc., has been set aside, are divided fifty-three ways. However the industry is conducted as a private business. The corporation was financed by the employees who raised \$200 apiece.

The Mormon Church continues its intensive campaign against liquor and tobacco. There are more than one thousand committees comprised of more than ten thousand people actively engaged in the propaganda against these evils. Every Mormon home will be circularized with literature describing the harmful effects of liquor and tobacco, and also of tea and coffee. A follow-up campaign, checking on every family, is a part of the proposed plan. The non-use of liquor and tobacco as well as tea and coffee, is expected of every Mormon who is in good standing. We are not told what happens when the checking up committee finds the literature not read, or that people have neglected to distribute it further, after they themselves have read it. As people interested in distributing Sabbath literature among our own folks and others, we would like to know.

By official cable from Bucharest, according to Religious News Service under date of April 12, we learn that a governmental order permitting the reopening of all Baptist and Seventh Day Adventist churches throughout Roumania has been issued. General rejoicing among church officials is reported. As fellow Baptists and fellow Sabbath keepers we too rejoice for this step toward religious liberty.

Bells, carillons, are much in the minds, nowadays, of Seventh Day Baptists. Many of us were well into our years before we ever so much as knew what a carillon was or is. We rejoice with Alfred University in its Davis Memorial Carillon, and in the addition that is being rapidly made possible by the buying, in Belgium, of the huge units that will make Alfred's one of the best in the United States.

The history of the carillon may be of interest. Small medieval communities, we learn, invariably erected a tower with one bell to be used as an alarm against the enemy, in case of fire, or in celebration of some outstanding event. As these communal groups joined together for mutual protection and welfare, each one retained its individual bell. Their varied tones produced the idea of assembling several bells in tuned sequence. The result was the "quadrillon," or "four bells," played by hand with wooden hammers in the fifteenth century.

Since then carillons have spread throughout Europe. Holland leads with sixty-six sets of bells; Belgium possesses sixty; and the United States fifty, the latter all installed since 1924. The largest carillons in the world are at Riverside Church in New York City, and University of Chicago, with seventy-two bells each.

TRACT BOARD MEETING

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, May 14, 1939, at 2.05 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Herbert C. Van Horn, Frederik J. Bakker, Asa F. Randolph, Irving A. Hunting, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, J. Alfred Wilson, J. Leland Skaggs, Trevah R. Sutton, and Business Manager L. Harrison North.

The report of Corresponding Secretary Herbert C. Van Horn was read and accepted as follows:

Through the past month thirty-three letters were written, in part to inquirers, and tracts sent to twelve different places.

Attended the annual meeting of the Associated Religious Press in Washington, D. C., the quarterly meeting of the Missionary Board, Westerly, R. I., and the opening of the World's Fair.

Preached for the New York City Church two Sabbaths, at the latter date conducted the communion service; and visited the Irvington, N. J., Church with our recording secretary, Courtland V. Davis.

Conducted the funeral service in Jackson Heights, L. I., of Albert E. Webster, in his student days pastor of two of our churches, and assisted in the funeral of Pastor Maltby's little son at Shiloh.

Arranged program for Tract Board hour for the Eastern Association.

Completed Sabbath Rally program for the printers, of which five thousand copies were printed and sent to the churches, including the churches of Jamaica, British Guiana, and London. We trust those reaching other lands too late for use on May 20 may prove helpful at some other date.

A copy of the rally program with a mimeographed letter in behalf of the Committee on Distribution, the new tract, "What Do You Find," an order blank and addressed return envelope have been mailed to eight hundred twelve lone Sabbath keepers.

The pulpit exchange for the presentation of the interests of the Sabbath and American Sabbath Tract Society on April 22 (some cases a later date) was quite generally carried out, and for the most part, we believe, successfully. Thus far fifteen reports have been received, eight only of which were accompanied by statements of expense to the board.

Secretary Van Horn reported informally on pulpit exchanges for Sabbath promotion.

Treasury balances were reported by Treasurer Ethel T. Stillman as follows:

General Fund	\$ 778.72
Denominational Bldg. Fund	1.94
Waldo Fund	117.89
Reserved for taxes	250.00
Permanent Fund	250.00

Total\$1,623.69

Contribution from churches and individuals for S. D. B. Building Budget for back taxes \$1,141.05. (\$144. of this amount represents cash paid on pledges for 1937-1938.)

It was also reported that interest on mortgages due May 1 have come in remarkably well.

The Advisory Committee reported through its chairman, Asa F. Randolph, the following recommendations:

1. That the expense of the Rally Day program be paid out of the special Field Work Fund.
2. That Secretary Van Horn be requested to attend the Southeastern and Central Associations.

It was voted to adopt these recommendations.

The Supervisory Committee reported through Business Manager L. Harrison North as follows:

Since, beginning June 1, the Board of Trustees of the Seventh Day Baptist Memorial Fund have engaged a full time agent to care for real estate, collection of rents and interest, and to handle the bookkeeping and such other work now a part of the treasurer's duties as may be mutually agreed upon;

It is recommended by the Supervisory Committee,

1. That the offices in the Seventh Day Baptist Building now occupied by the editor be allocated to the Memorial Board.

2. That there be assigned for the use of the editor the two offices on the second floor which he originally used.

3. That the corresponding secretary of Conference and secretary of the Commission have the office on the first floor now marked "Memorial Board."

4. That the recording secretary of the Tract Society establish his office in the middle room on the second floor.

It was voted that this report with its recommendations be adopted.

It was voted that the matter of suitable furniture for the office of the editor be referred to the editor and the Supervisory Committee.

Corliss F. Randolph,
President,

Frederik J. Bakker,
Assistant Recording Secretary.

MISSIONS

IMPERATIVE NEEDS

There are a number of things in connection with our mission work which are imperatively needed, but which cannot be accomplished on account of lack of funds, and sometimes because of lack of workers. For instance, in the Northwestern Association three churches have received help in supporting pastors during the year, but there are six or seven other churches in that association which have been in dire need of help in supporting pastors and none of these have had the help because funds were not available. Situations somewhat similar to this exist in the Southwestern Association, in the Southeastern Association and in foreign fields.

In the budget of the Missionary Board there appear items covering some of the imperative needs, but all cannot be met because there are not funds. In the past, some of these fields have been aided for a while and then help has been transferred to another field. For instance, from 1924 to 1934 no help was given to the pastorless churches in the Western Association, but since 1934 these churches have been helped in the support of a pastor. The need was very great during the ten pastorless years, but funds were not available.

Because the Missionary Board puts into its budget items for which there is great need and which the funds will not allow it to support, the board is sometimes charged with padding

its budget. At other times the cry goes up, "Show us the needs."

When the United Budget was built and adopted by Conference, twenty years past, every board was asked to put into its budget all items needed in its work. This was done and the total was \$83,000. No interest was charged with padding, for every item represented a need.

The writer has helped put up every budget of the Missionary Board except one or two for the last twenty years, since the adoption of the United Budget. He has known many things to be left out which were needed, but he has never known one to be put in which was not an imperative need. To charge the board with padding because, on account of lack of funds, it cannot meet all the imperative needs mentioned in the budget, is not a fair statement of conditions, for padding is "material of inferior or no value added . . . merely to fill space or to catch the eye."

Every item in the budget of the Missionary Board represents an imperative need in our mission work, and the activities represented by every item in the budget would be put into operation if there were funds. The need is very great and, if our churches will raise the entire United Budget, there will be no lack.

LETTER FROM CHINA

(Doctor Thorngate writes interestingly regarding his trip and conditions in Europe and the Orient.)

Dear Secretary Burdick:

Your letter was here to greet me when I arrived. Thank you.

Conditions in Shanghai are very much as Eugene and others have described. The congestions are extremely crowded, while in Japanese controlled territory—just over the wall from our compound, as it were—there is silence, destruction, and no evidence of life. But true to their character, the Chinese work and laugh. Nowhere on earth, I dare say, is there another people who have "taken" as much as the Chinese and who are still able to laugh.

I had a very pleasant trip out. The boat was fast and comfortable, and shipmates congenial. There were on board more than two hundred expatriated Jews. They were all for Shanghai. I was sorry for these poor people, cut off from their homes, thrown into a strange land where the people speak a strange

language. I hope they, and all others, won't find living too hard.

I guess you have heard from me since I was in Germany. At any rate, I had a pleasant and profitable time there. While in Hamburg, nearly a week, I stayed with Mr. Conradi. We had some good visits. I was at our church there. The group seems to be quite active. There weren't many young people, though. But they told me many were sick. While at Hamburg I saw Adolf Hitler, Goering, and other leaders of the government. They were there in connection with the launching of the new, big warship.

I also went with Mr. Walter Losch to Harburg, not far away, and met with quite a large group of our people. There were several young people there. I think most of our people in Harburg go to Hamburg to church, but Mr. Losch is hoping to organize a new church there, and it seems good to me.

Mr. Losch is a young, unmarried man, twenty-five or twenty-six, I guess. He works with Mr. Conradi and is a sort of traveling secretary of the Seventh Day Baptist Union in Germany. He is ordained and is, I think, a fine young fellow. We went to Berlin together, and several other places, and naturally had some weighty discussions. He can speak English very well.

As to restrictions to meetings, etc., I saw none. Our people meet on Sabbath day and have regular services with singing and preaching. In Hamburg the meeting place is a hotel, and no one has said them nay. Of course, some of our church members are high-up members of the National Socialist Party, and that may help. But I think other denominations are not bothered.

As you know, there are quite a large number of groups of Seventh Day Baptists throughout Germany. I met with those at Hamburg, Harburg, two groups in Berlin in different parts of the city, Halle, a Seventh Day Baptist family at Wittenberg, and the leader of the Hanover group. The people at Halle seemed very enthusiastic. Mr. Losch tells me that in East Prussia there is still more enthusiasm. As you know, the majority of our people are ex-Adventists, but mostly folks who weren't very warm in that faith, nevertheless good people. It is an interesting thing that in several localities there have been Sabbath-keeping Germans for many years. It seems that whole communities of these people

embraced the Adventist faith when it was presented thirty or forty years ago—or whenever it was. This seems particularly true of East Prussia. Now many of them can no longer subscribe to Adventist tenets and some have joined with us, saying that the Seventh Day Baptist doctrine is the same as their old beliefs. This situation can bear more study and work, I think.

Incidentally it would be a very good thing, I believe, if he (Mr. Losch) could come to the U. S. A. and meet more Seventh Day Baptists, especially young people. If he could come for Conference at Milton I am sure it would do our people in the U. S. A. and in Germany good.

I went on down the Rhine to Holland and spent a few days at Haarlem, going to Rotterdam one day. I had a very pleasant time with Mr. and Mrs. Taekema, and with our people at Haarlem. Several young people bicycled over from The Hague and I enjoyed being with them. Holland is a very attractive country. I revelled in its freedom, after having been two weeks in Germany.

I then went back up the Rhine to Cologne, Coblenz, and Mainz. It is a beautiful and interesting part of the world. Switzerland, of course, is beyond description. Northern Italy is also beautiful. I am very glad that I took Mr. Utter's advice and went to Genoa over land. They told me the trip around Spain was very rough and unpleasant.

Sailing eastward across the Mediterranean, through the Suez Canal, the Red Sea, the Arabian Sea, the Indian Ocean, and down along the equator to Singapore was delightful, with perfect weather all the way. The boat went to Japan before putting in at Shanghai, and this added to the interest of the trip. But I must say, the Land of the Rising Sun shows little effect of the war which has so affected China.

The situation as to our own work isn't very easy to outline. Shanghai is tremendously crowded with refugees. Liuhu is garrisoned by Japs who encourage lawlessness among the few people who are there. The hospital there is not being overrun any more, because two of our former helpers are living there, and that seems to help some. But bridges between Liuhu and Shanghai have been torn out so that the road is impassable. It seems definitely unwise to try to reopen work there now.

I have arranged to help in a big refugee hospital (in a former factory). This is much needed and appreciated work, of course, but it is not our own. However, we are all on the watch to make use of any opportunities when they arise and maybe it isn't absolutely necessary to have all efforts entirely in our name right away. Doctor Crandall conducts a big clinic in a Japanese controlled area and Doctor Palmberg runs a clinic at our place here. Both of them do much other work including teaching, etc. Miriam is still in charge of a refugee maternity hospital. But that may not be continued much longer, at least at its present location.

I presume there are many questions you want to ask which I haven't touched upon.

Kindest regards to yourself, and greetings to all members of the board. I'll write to Mr. Stillman soon in regard to traveling expenditures, etc.

Sincerely,
George Thorngate.

Shanghai, China,
March 31, 1939.

SEVENTH DAY BAPTIST BUILDING BUDGET— ACCOUNT TAX LOANS

<i>Church Contributions</i>	
Andover	\$ 1.00
Battle Creek	5.00
Middle Island	10.63
Milton	32.00
Riverside	.50
Fouke	1.00
North Loup	19.10
Dodge Center	10.00
Daytona Beach	6.15
First Alfred	8.00
Little Genesee	4.82
Milton Junction	1.00
Boulder	10.00
Post Roads	5.00
De Ruyter	28.00
Los Angeles	2.00
Adams Center	10.00
	\$ 154.20
<i>Individual Contributions</i>	
H. Eugene and Mary R. Davis, Alfred, N. Y.	2.00
Mr. and Mrs. A. D. Shirley, Matheson, Colo.	2.00
Mrs. R. L. Butler, Woodville, Ala.	5.00
Mrs. Jessie R. Noey, Milton Junction, Wis.	10.00
Mrs. Haymond F. Robinson, Lima, W. Va.	1.00
Mrs. Rose Maxson, Alfred, N. Y.	5.00
Ruth Randolph Brooks, Rochester, N. Y.	2.00

Evalo St. John, Plainfield, N. J.	3.00
Mrs. George H. Trainer, Salem, W. Va.	130.00
Mrs. E. H. Bond and family, Lost Creek, W. Va.	5.00
Mabel T. Rogers, Milledgeville, Ga.	5.00
Leslie B. Tomlinson, Marlboro, N. J.	1.00
A Seventh Day Baptist, Bridgeton, N. J.	2.00
Leona E. Hoffman, Shiloh, N. J.	5.00
Mr. and Mrs. Charles Dickinson, Shiloh, N. J.	5.00
Mrs. Rachel Hoffman, Shiloh, N. J.	5.00
Mrs. LaCleda Woodmansee, Westerly, R. I.	1.00
Albert Clark, Westerly, R. I.	5.00
The Utter Company, Westerly, R. I.	3.00
The Horace Gavitt Family, Westerly, R. I.	5.00
George B. Utter, Westerly, R. I.	5.00
George H. Utter, Westerly, R. I.	1.00
Wm. F. Randolph, Lost Creek, W. Va.	5.00
A Friend	2.00
J. N. Norwood, Alfred, N. Y.	50.00
Elva G. Woodmansee, Rockville, R. I.	2.00
Mr. and Mrs. Charles C. Burdick, Milton, Wis.	25.00
Miss Mercy E. Garthwaite, Milton Junction, Wis.	1.00
Martha R. Faller, Jersey City, N. J.	3.00
Anonymous	2.00
Mrs. E. A. Witter, Daytona Beach, Fla.	4.00
Mildred P. Maltby, Adams Center, N. Y.	2.00
Jennings Randolph, Washington, D. C.	25.00
Charles F. Tomlinson, Absecon, N. J.	5.00
O. K. Tillman, Weston, W. Va.	3.00
Mrs. M. M. Lanphear, Proberta, Calif.	5.00
Lucille Severance, Lincoln, Neb.	5.00
Mrs. Edward Summers, Berea, W. Va.	2.00
Mary S. Waterbury, Pleasantville, N. Y.	5.00
Rua Van Horn, Silver Spring, Md.	15.00
E. A. Felton, West Edmeston, N. Y.	5.00
Mrs. Grace Arnold, Providence, R. I.	2.00
Mrs. Oda Tharpe, Nady, Ark.	.35
Mrs. C. C. Van Horn, Tichnor, Ark.	.65
Lee Monroe, DeWitt, Ark.	1.00
F. O. Langworthy, Eldred, Pa.	5.00
Golda Gerat, Dwight, Ill.	25.00
A. Mildred Greene, Plainfield, N. J.	15.00
J. Alfred Wilson, Dunellen, N. J.	5.00
Margaret S. Burdick, Milton Junction, Wis.	5.00
Mrs. Thos. W. Rogers, New London, Conn.	10.00
Rebecca and Clara Bond, Mt. Clare, W. Va.	5.00
	*\$ 448.00
<i>Summary</i>	
Church contributions	\$ 154.20
Individual contributions	448.00
Previously reported from individuals and churches (see February 20, 1939, RECORDER)	538.85
Total	\$1,141.05
* \$144 of this amount represents cash paid on pledges for 1937-38.	

WOMAN'S WORK REPORT OF BOARD MEETING

On May 7, the Woman's Board met in regular session at the Salem Seventh Day Baptist parsonage with all members present as follows: Mrs. Eldred Batson, Miss Lotta Bond, Miss Greta Randolph, Mrs. Edward Davis, Mrs. Homer May, Mrs. Okey W. Davis, Mrs. S. O. Bond, Mrs. G. H. Trainer, Mrs. Clark Siedhoff, Mrs. E. F. Loofboro, Mrs. J. L. Skaggs, and Mrs. O. B. Bond.

Mrs. Loofboro conducted our devotional from the "Fellowship of Prayer" and prayers were offered around the circle.

The first item of business, the treasurer's report, showed a balance of \$741.63. Then our Ways and Means Committee gave us a very lengthy report including correspondence from Secretary William L. Burdick, his last letter informing us that a missionary-evangelist would be on the field July 1, for a six months' period. This committee will be in correspondence with our women and the various societies soon, we anticipate, concerning this very important project.

Further correspondence was read from Mrs. Elmira Butler of Woodville, Ala., Mr. J. B. Conyers, Cleveland, Ga.; Mrs. John Randolph, Milton Junction, Wis.; and Mr. L. A. Babcock of Milton, Wis. The two latter communications concerned the Maxson estate of Walworth, Wis., which is ultimately to come to the Woman's Board after certain conditions have been fulfilled. Mr. Babcock has been appointed trustee for the board and will look after this matter for us.

We were notified by the president of Conference that our program should be ready soon, so a committee was appointed to have this matter in charge.

We adjourned to meet with Mrs. Homer May the second Sunday in May.

Mrs. E. F. Loofboro, *President*,
Mrs. O. B. Bond, *Secretary*.

CHINA BULLETIN

Three of the mission were privileged to attend a memorial service for Miss Susie M. Burdick at Riverside, Calif., on April 9, 1938. This year on that same date a memorial tablet for her was unveiled in the church here. It is of white marble with these words in English,

"In Loving Memory of
Miss Susie M. Burdick, B.A.
Born in Alfred, N. Y., Dec. 18, 1861.
Died in California, Feb. 19, 1938.
Principal of Grace School for Girls, 1889-1928.
Devoted to Christ, Beloved by All.
She Shall Forever Live in Our Midst."

and also a similar sentiment in Chinese.

Three of our people gave their tributes, telling what Miss Burdick had stood for to them. Mr. Dzau Sih Ding, superintendent of the hospital, told of what she had meant to their family. His grandfather was the Dzau who went to the U.S.A. with the Carpenters. His father taught in the Girls' School for years. Doctor Palmberg spoke of her years of acquaintance and living with Miss Burdick, and Mr. Theodore Chang of his connection with her. All emphasized her great interest in and love for others. Then Doctor Hawks-Pott, president emeritus of St. John's University, and Mr. George Fryer, superintendent of the school for the blind, each spoke briefly.

Miriam Shaw is still in the Refugee Maternity Hospital receiving babies at the rate of two per day.

Doctor Crandall continues her clinic in Nantao three days per week, but the numbers have so increased that she has had to give nearly the whole day to it. She treats about 175 per day. The patients come not only from that section, but also from across the river, so the area she serves is a large one.

Doctor Palmberg is not only looking after the industrial work and the clinic here at St. Catherines Bridge, but she has taken on a different type of service. An appeal was made for English teachers for the refugee Jews which have flocked to Shanghai (China being the only country in the world to freely receive them) to which she responded. She goes daily (except Sabbath and Sunday) to a class which has grown from two or three to eleven.

Passes are still the necessary equipment of one who ventures into the Japanese-occupied areas. A glimpse into Doctor Crandall's pass pocket shows: 1, a pass to travel in the French Concession; 2, a pass to go to Liuho, good for three days only; 3, a pass to go into Chinese territory now held by the Japanese, south of

the S. D. B. mission; 4, a pass to drive the car in the Foreign Settlement; 5, a license to drive in Chinese territory. Each has a photograph attached and is stamped by Japanese or French or other authority. New passes must be obtained for any extension of activities as well as former ones renewed. One has to deal out photographs like visiting cards.

Doctor Crandall has made steamer reservations on a couple of boats in July and hopes to be in America during that month.

YOUNG PEOPLE'S WORK A THOUGHT FOR THE WEEK

Where is heaven? Did anyone ever ask you this question? If you were asked today, where is heaven, what would you answer?

"But he that received the seed into the good ground is he that heareth the word and understandeth it; *which also beareth fruit, and bringeth forth* some an hundred fold, some sixty, some thirty. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field." Matthew 13: 23, 24.

One Seventh Day Baptist minister said in my hearing that "Heaven is where you are when you have done what God wants you to do."

Did you ever think of that?

Try it once—with a prayer in your heart.

M. C. V. H.

MEDITATION

BY FRANCIS SAUNDERS

In meditating here alone
And as I bow before thy throne,
I thank thee for thy guiding love
Which came to me from heav'n above,
To guide my falt'ring steps aright
And lead me in the paths of light.

In holy reverence I bow
Before thy throne to ask thee how
To make my life a shining light
To guide some stranger through the night.
For this my happiness shall be
To help some blinded sinner see.

To thee I come, Almighty Lord,
Because I need thy loving word
To give me strength and purpose fine
That mine might be a life sublime;
So heed my quest, my earnest plea,
That I might live my life for thee.

Boulder, Colo.

THE ONLY TRUE GOD

BY EARL CRUZAN

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John 3: 17.

These words are taken from Jesus' prayer as he realized that the time had come for him to be delivered up to his enemies. Further testimony regarding God as the only true God should not be necessary, as Christ is the greatest witness that a Christian could hope for. Yet, in this meditation, I would like to bring to you the testimony of an African native, who found the only true God after years of worshipping false gods.

In the words of the African native:

After I entered school in this country I was interested in reading English, and the first thing I found was a little book called *The Greatest Orators*, and in it I read a sermon by D. L. Moody, in which he asked that great question, "What will you do with Jesus?"

Today we are here to tell you what we can do with Christ and what Christ can do with us, and so what I bring you today is Africa, a spiritual world, for the African looks around himself to realize that he is living in a great universe. That is to say he comes to the conclusion that all around him there is nothing besides gods.

If you were to bring here a typical African, one who does not know anything about Christ, and put him in any place where, for instance, we will say there is a great clock, and the bell of the clock rings out the time of day, and he finds that no one is about that clock causing it to move, he then comes to the conclusion that the clock is god or in other words the clock becomes a god. If you do not stop him he will get his wife and his children and come where that clock is, and build a fire and kill a chicken and spill the blood and call for the blessings of the great gods, the spirits of the ancestors.

He soon finds out that this god is not sufficient, and he says, "I must have another god." He goes out into the woods and finds a tree, and says, "God is in this tree." He then sacrifices to the tree and it becomes the spirit of his ancestors.

But the tree is not enough; it does not give him the right kind of god and he goes down by the riverside and finds a large rock, and he says, "That rock is wonderful; something peculiar about that rock." He cannot define it so he says, "God is in that rock" and that rock becomes a god.

The river is a spirit and therefore everything about the river and rock is god. He takes his chicken or his sheep, and sacrifices to the river, and so we have in Africa all kinds of gods that you can find anywhere.

The god of the tribe could only save the tribe as a whole, but the individual god is the god that can defend me so I must have my individual god. When you enter one of our homes you

will see nothing else but individual gods hung up and down the posts.

After I came to this country my mother was converted, and she wrote me through the missionary that she had learned my God! So you see America is not wasting time in doing Christian work in Africa.

Africa is turning around, is seeing the fallacy of the belief in the ancestral gods. We are beginning to see the new God. Bring us the true God. That is your task.

Thus, he has presented a challenge to us, to bring the only true God to those who are less fortunate than we are.

A missionary was journeying to a village in the interior of Africa when he met a band of head-hunters. He inquired of the leader of the band if the "Words" had reached his village. At the mention of the Words, the head-hunter's face lighted up. He replied, "Yes, the Words reached our village last week. All the villages want the Words."

The great world's heart is aching,
Aching fiercely in the night,
And God alone can heal it, and God
Alone give light;
And the men to bear that message,
And to speak the living word,
Are you and I, my brothers, and the
Millions that have heard.

Can we close our eyes to duty?
Can we fold our hands at ease,
While the gates of night stand open
To the pathways of the seas?
Can we shut up our compassions?
Can we leave our prayer unsaid
Till the lands which sin has blasted
Have been quickened from the dead?

Alfred, N. Y.

CHILDREN'S PAGE

Dear RECORDER Children:

Well, here I am again, but where are you? I wonder if some of you are not getting your writing materials together and saying, "I must write a letter for the Children's Page this very day. Here goes!" At least I hope that is what many of my RECORDER girls and boys are saying. Are you, and you, and you?

Some of the boys and girls have spoken of how much they have enjoyed the true stories written by Lois R. Fay, which I have also thoroughly enjoyed. Most of us like stories about animals, especially true stories. Now many of you have pet horses, dogs, cats, etc. Why don't you write true stories about these animals? I think they would make in-

teresting reading, don't you? Who will write the first story? This week I have another Bible story for you.

Sincerely your friend,

Mizpah S. Greene.

THE LAME MAN'S WONDERFUL GIFT

Once upon a time, many, many years ago, there lived in a distant country a dear little boy. I do not know his name, but for want of a better name, I'll call him John.

Poor little John could not run and play like other boys, for he had been lame all his life. He could not even walk with crutches, but had to be carried around from one place to another. As he grew older his condition did not improve, in fact he seemed to grow more helpless day by day. It made him very unhappy to see his brothers go off to work each day, for he longed to go, too. The only thing he could do was to beg a living from those more fortunate than he.

Every day some kind friends carried him out to the gate of the temple in the city in which he lived, and there he would sit all day long and beg of the people who passed by the Beautiful Gate on their way to the temple. People were very kind to him and generously gave him money as they went by, for they were very sorry for the poor helpless man. Those who had very little money to spare could at least cheer his heart with a kind word or a pleasant smile.

One pleasant day two faithful, Christian men, named Peter and John, were on their way to the temple to pray and worship God. They looked with pitying eyes upon the poor, lame man and thought, "What would Jesus do if he were here? We must help this man just as he would, for he has promised to give us power and strength to do his work."

Then Peter looked straight into the eyes of the poor lame man and said with a kind smile, "Silver and gold have I none; but such as I have, that give I thee."

The lame man looked up eagerly into the faces of the strange men, wondering what gift they had for him since they had no silver or gold to give him. Their kind words and pleasant smiles cheered his heart, but surely they had something more for him. Then he could believe he heard aright, for now Peter was saying, "In the name of Jesus Christ of Nazareth, arise and walk."

"Can this be possible?" thought the lame man. "Why I never walked a step in my whole life. I do not even know how."

But there was Peter holding out his hand to him and smiling at him encouragingly, and before he hardly realized it he was able to stand; yes, he could walk and even leap. Oh, how happy he was! Out of the Beautiful Gate he went, praising God with a full heart.

I am sure he never forgot the wonderful gift that meant more to him than all the gold and silver in the world, the gift of strength and power to walk, and to make a useful place for himself in the world.

M. S. G.

CONFERENCE ANNOUNCEMENT

"The time has come," the chairman said, "to speak of many things, Of outings, and of Conference, and all that summer brings; We'll place in the RECORDER, where readers all may see, A bid to come to Milton next August."

(He ran out of rhymes, but you get the point. Or, if you don't, here it is in other words.)

Start planning now to attend the next session of our General Conference, in Milton, August 22-27. Your vacation trip may well include the week in southern Wisconsin, where old friendships can be strengthened and new ones made; where the special questions facing our denomination will be carefully considered; where twelve local committees are at work getting ready for your coming; where a beautiful new church, that many of you have never seen, will house the meetings; where your presence and your influence will be needed and appreciated.

It will be an important Conference, and we are counting on you!

Publicity Committee.

OUR PULPIT

TESTIMONIALS

BY J. W. CROFOOT

President, Milton College

(Sermon preached at Chicago, April 22, in "Pulpit Exchange.")

This is an age of advertising—a period of propaganda. Such expressions as the "age of steel" or the "age of electricity" were not long ago current and correct characterizations

of the time. But no longer are they accurate designations of our own times. Advertising has always existed, ever since men began to tell each other of what they found good, but it has been left for the twentieth century to fill the country, the papers, and even the air with recommendations of all sorts of commodities. So the age of advertising or the period of propaganda seems peculiarly suited to be the name of the present time.

Nor are these words names of something to be condemned. Though the word "propaganda" has now, like many other words, fallen into disrepute, it originally meant the society of Cardinals whose duty it was to supervise the foreign missions of the Catholic Church.

To show you something of what modern advertising amounts to, I shall give you a list of what I found in my mail the first day I attended my office after last Christmas vacation.

- Pamphlets—Milk Facts . . . issued by the Milk Industry Foundation.
- Mexican Oil Expropriation Decree . . . issued by the Mexican Government.
- Columbia University Bulletin . . . Report of the President.
- Invitation to the Centennial Celebration of Duke University.
- A study of Syphilis in American Colleges . . . U. S. Public Health Office.
- Fellowships in the Graduate School of Cornell University.
- International Business Machines Corporation.
- Dictaphone Education.
- Religious Book Club of England (Names many Right Rev., Most Rev., etc. as directors).
- Cuba's Three Year Plan (59 pp.) Republica de Cuba.
- Review of 1936 to 1938 work of Julius Rosenwald Fund.
- Westinghouse Electric Supply Co., Milwaukee.
- Wisconsin Conservation Bulletin, two issues.
- Tauscher Tone Boards . . . for refinement of radio.
- Appeal for help from Barbara Yen of the Chinese Student Christian Association. (Y. M. C. A.) (I note that the Board includes my friends F. S. Brockman, T. Z. Koo, E. C. Lobenstine, J. Leighton Stewart.)
- Wisconsin State Department of Mental Hygiene.
- Self closing metal receptacles for waste paper.
- Advertisement of a book on Democratic Philosophy, includes twelve testimonials.
- Advertisement of Digest of the Bible for Easy Reading.
- List of 1939 Rhodes Scholars for Oxford University (Last year's list had the name of a son of an old China friend).
- List of Columbia University's fellowships, scholarships, etc.

Book advertisement . . . Everyman's Library. Two applications for teaching positions. (I receive more than one per week.)

Another single day two weeks later brought the following advertisements and pamphlets:

- A power snow shovel.
- Postalizing Transportation . . . R. R. tickets like postage stamps.
- Speakers' Library, an organization providing sermons on any subject or any text at \$5 each.
- Community and assembly programs offered (seven testimonials).
- Harold R. Peet . . . programs (twenty-four portraits).
- A Body Company, offering motor buses
- Macmillan Co. book on "How Can I Stop Worrying," with testimonials from four psychologists.
- U. S. shipping lines. Twenty per cent off for travel in sabbatical years Panama Canal etc.
- Three square yards of pictures and plans of ship.
- Chinese Christian Student . . . 16 p. monthly issued by Y. M. C. A.
- Federal Council Bulletin.
- News Letter, World Alliance for International Friendship through churches.
- National Board of Fire Underwriters. . . . A Defense of Capital Stock Companies.
- American Sabbath Tract Society on the Denominational Building.

I had been thinking that our Tract Society might well put out more printed matter since it has to compete with this avalanche. But when I found the appeal for help for the Denominational Building I did not feel that I should complain that I did not get more.

Besides the things listed above I also received that month two books well bound in cloth and distributed free and unsolicited. The first contains quotations in German and English from the Nazi propaganda from Stuttgart. It is evidently issued by an anti-Nazi group in New York.

The second is a compilation of speeches of the late Edward A. Filene of Boston. I was much interested in an article on advertising by that successful and well known merchant. Let me give you a quotation or two.

Here is an advertisement presumably designed to induce more and more people to smoke a certain brand of cigarette. There is nothing literally fraudulent in the advertisement. It doesn't state outright that this cigarette is a tonic or that it builds up a run down body and gives the smoker a new lease on life. It simply says in effect that this and that well known athlete was "all in" as he crossed the tape, or as the gong sounded, or as he completed some record-breaking performance. But then he smoked one of these cigarettes and—look at him now.

Another quotation:

I am not married, I admit, because she said, "No"; but I am morally certain she would still have said "No" regardless of the kind of razor blade I used. And I swear to you, as an employer, that I have never discharged a salesman because he did not use a certain kind of soap.

After this rather long introduction, we come more definitely to the subject of this sermon: testimonials. Fundamentally the giving of testimony and the issuing of advertising are the same thing. They are just telling other people what one has found to be good. To be sure it is well known that many of the "testimonials" in regard to patent medicines and cigarettes with which modern magazines are so overrun are not actual testimony of what has been found true, but bought and paid for statements issued by the advertisers for the purpose of misleading. It is still true, however, that what makes this profitable is that we know we can depend upon the greater part of the testimonials that we do receive. Advertising pays because we do, most of us, believe what we are told.

I remember an instance of my early childhood when my father's sister was visiting at our house. She said to mother, "I hear—so and so." I was bold enough to put in something I had heard someone else say, "You can't tell anything about it by what you hear." I was then much surprised at the way my mother "came down on me" for that remark. I now see that it was not appropriate for the occasion.

The point is that even in this age of experimentation we do acquire most of our knowledge from what other people say. Professor W. P. Montague, in his book "The Ways of Knowing," says that we accept on trust, or from the testimony of our fellows, nine-tenths of what we believe. It is, then, important that we should take great care as to what kind of testimony we are giving. In the familiar story of the man out of whom Jesus cast a legion of demons, Mark's account says that Jesus told the healed man to "Go to thy house and to thy friends and tell them how great things the Lord hath done for thee, and how he had mercy on thee." Has the Lord had mercy on us? Has he done great things for us? Then shouldn't we tell it?

With the passing from the most of the American churches of the old-fashioned testi-

mony meeting I believe something really valuable has been lost. Granted that it was sometimes boresome to hear the aged sister say the same things week after week, still it seems to me that there were values in such meetings, especially when well led, that it is a pity we have lost.

In the fourth chapter of John in the story of Jesus' conversation with the Samaritan woman we read, "And from that city many of the Samaritans believed on him because of the word of the woman." Sometimes we hesitate to give our testimony because we realize something of how far we fall short of our own ideals, and we think we are not worthy to speak. Was this woman believed because of the respect the people of Sychar had for her? No. Her reputation was not good. She had had as many husbands as a Hollywood actress, and yet many believed in her testimony. Of course, I don't mean to imply that it is not important for us to make every effort to bring our performance up to our profession, but I do mean to say that we ought not to hesitate to give our testimony because we think we are unworthy to speak. Out of what I am saying today there is only one thing I want to emphasize—giving a testimony, a true testimony for the One who has done such great things for us. When I was a boy I heard a good deal of criticism of "shot gun sermons" which were said to aim at everything. Perhaps I was too much influenced by that criticism. Today, at any rate, I should like the words I say to resemble a rifle bullet—not a handful of bird shot. I should like to hammer home and clinch in our hearts this one question, "What kind of testimony am I giving?"

Consider for a moment Peter's false testimony at the trial of Jesus. Is it any wonder that when Jesus turned and looked on him he went out and wept bitterly? How do you suppose Peter felt when, after the resurrection, Jesus asked him again and again, "Lovest thou me?" Have we ever been guilty of anything resembling Peter's conduct on that occasion? Robert Louis Stevenson says somewhere, "A man may have sat in a room for hours and never opened his teeth and yet gone out of that room a disloyal friend or a vile calumniator."

Have we ever misrepresented our Sabbath or our Christ just by silence?

I trust that the subject of testimonials is not inappropriate on a day when we are asked to give special attention to the subject of the Sabbath and our Sabbath Tract Society. What sort of testimony about the Sabbath have we received from our fathers? Was it precious to them? Did it contribute something valuable to them in poise, in serenity, in the religious life? Does it do it for us?

I ask you: Is the quiet, sacred, regular, divinely appointed *day of rest* and meditation needed any less in the rushing, roaring, crowded twentieth century than it was in the days of our fathers in the nineteenth century? Or than it was in the time of Jesus and Isaiah? They gave their testimony of its value. Can we testify? Do we? I suggest that we should, in at least two ways, personally and corporately—personally by the way we use the Sabbath and by what we say about it; corporately by loyal support—both moral support and financial support of our Tract Society. How little it can do in fulfilling the purpose of its organizers! How much it could do if it had the means!

In the first chapter of Acts, Jesus uses the expression, "Ye shall be my witnesses." We are familiar with the fact that some of the witnesses at a trial are witnesses for the prosecution and some are witnesses for the defense. Much as we may try to be impartial, we find it hard to avoid thinking of ourselves as witnesses belonging to one side. Perhaps we ought to think of ourselves so. At any rate, in this case it seems to me correct to put an emphasis on the pronoun, "Jesus said, Ye shall be my witnesses." Some of us are unwilling, I fear, to undergo even a little inconvenience for the purpose of witnessing for our Lord. Yet it is interesting to notice that the word translated "witness" in the New Testament is the Greek word from which we get our word martyr. G. Campbell Morgan says, "We have come to use that word martyr as referring only to those who seal their testimony with blood. I am not suggesting that we should abandon that particular use of the word, for it is a great and glorious use of the word today. The men who sealed their testimony with their blood were martyrs, but they were martyrs before they died." In one sense we may not covet a living martyrdom, but our Lord may covet a lifetime of testimony on our part.

Rev. J. D. Ely tells this story of a young oculist in London who had just begun his medical practice. He had no money, no friends, and no patrons. One day he saw a blind man begging on the street. Looking closely in his eyes he saw hope that the man might be cured. He took him and operated on him. His sight was restored. The man was very grateful and said to him, "I haven't got a penny in the world. I can't pay you." The young doctor replied, "Oh, yes you can! You can tell people what has been done for you, and tell them who did it."

LONDON LETTER

[We rejoice in the encouraging report from Brother James McGeachy, pastor of the Mill Yard Church, London, concerning the interests the Mill Yard Church is promoting on three continents, South America, Africa, and Asia. Parts of the letter to the editor follow.—ED.]

Dear Brother Van Horn:

We have just received word from British Guiana from Rev. Wm. Berry that they have just opened and dedicated the new church building in that country. We are glad that the Evangelical Sabbatarian Mission has been able to give some assistance towards this building. We sent £60 (\$300) for that purpose as well as other money to help Brother Berry and Brother Welcome with their traveling and other expenses. I understand the total cost was £300 (\$1,500), so our native brethren have done well to raise the best part of the money.

Someone complained that these native brethren keep asking for more help. But who is not continually asking for more? The whole denomination keeps asking for more, since we cannot live this year on the income of the previous year. While the amount we send seems a lot to us, actually it does not go very far and is soon spent. We are glad that at least a portion of what we sent remains a permanent, tangible asset to the work in the form of this building.

We should only be sorry that it is not in our power to meet all the requests made of us. In any case, most of this money we sent did not come out of the pockets of our own members, but out of the pockets of the general public through the sale of our books.

Sister Richardson has lately returned from her visit to South Africa, and was very enthusiastic about the experience she had when she visited the Seventh Day Baptist Church in Boksburg North, which is about seventy miles

from Pretoria in the Transvaal. She found Pastor Evans all that we could wish and his flock very zealous. They are planning to put up a church building, and Pastor P. F. Evans sent me a blue print of the plans. He has sold some of our books and tracts, and a good while ago they had Dutch literature sent from Holland by our brethren there. So Seventh Day Baptists have now a foothold in South Africa.

We are also in correspondence with an Englishman in difficult circumstances in Ceylon, whose letters have impressed us that he is an earnest Christian, and we are sending out a quantity of our books and tracts for him to sell.

In his latest letter he mentions that he saw in a SABBATH RECORDER I sent him the offer of free tracts by the American Sabbath Tract Society to anyone willing to distribute them. He asks me to request you to send him a fairly large quantity, as he will be able to give them away while going around with our books. Send them to Mr. George W. Mead, Alubomulla P.O., Panadura, Ceylon.

Wishing you every blessing,

Your sincere brother,

James McGeachy.

17 Higham Road,
Tottenham, N. 17,
London, Eng.

DENOMINATIONAL "HOOK-UP"

JAMAICA, B. W. I.

The folks at Albion Mountain are planning big things under the leadership of Brother Wilshaw. With Pastor Isaac Smith helping them, these folks have recently enlarged their place of worship. . . . It is planned to hold a ten day revival campaign in this church, May 5-14. Pastors Isaac Smith and N. H. Grant will go into Albion Mountain on May 5 as the forerunner committee; and on May 12, Rev. Mr. Smellie, Mrs. Crichlow, and the field representative will go in to help wind up the campaign.

The Guys Hill Church is enlarging its building, which is far too small to hold its own congregation, not to mention visitors.

The C. E. society of the Kingston Church on the night of March 23, celebrated the occasion of its ninth anniversary. . . . The speaker of the evening was Rev. Frank Nichol of the local North Street Congregational Church;

and Lawyer T. Newton Willoughby was in the chair.

The date of the 1939 Jamaica S. D. B. Conference is September 20-24, and will be held with the Bowensville Church.—*Jamaica News Letter* No. 2, May 1, 1939.

MILTON JUNCTION, WIS.

Miss Mabel West, Seventh Day Baptist missionary to China who is spending part of her furlough in the A. B. West home in Milton Junction, states that her sister, Miss Anna West, submitted to a major operation March 22. Anna, who is in Shanghai, is improving satisfactorily according to the last report.

Dr. George Thorngate arrived in Shanghai the very last of March. With his family he had spent several months at Phoenix, Ariz., and he stopped here en route to Europe, where he was to visit Seventh Day Baptist churches in England, Germany, and Holland. Mrs. Thorngate and three younger sons plan to join him in Shanghai this fall.

Doctor Thorngate is already at work in a hospital for tubercular refugees.

Dr. Grace Crandall is expecting to come home in July.

Dr. Rosa Palmborg, who has her industrial work and clinic in Shanghai, now also teaches a class of refugee Jews.

Strange as it seems, Jews who are fleeing from Europe to escape persecution are flocking to Shanghai where there are no immigration laws. As a result, Shanghai, which includes the international settlement and the French concession, in a very small area has a population greater than the State of Wisconsin.

—Milton Junction Telephone.

JACKSON CENTER, OHIO

We were delighted with the privilege of entertaining the Salem Y.M.C.A. Quartet here this week-end, Doctor Hancock with them. He delivered the Mother's Day sermon and the quartet furnished music. An hour's sacred concert was given Sabbath afternoon at the church and the night following the Sabbath they gave a public concert in the school auditorium before a crowd of four hundred people. They were very well received. I don't know of anything that has been done here in our church lately that has been so well received by our members.

Correspondent.

THE SABBATH DAY

By Nancy D. Underhill

Oh, Sabbath day; sweet Sabbath day!
A time to rest, and sing and pray:
A time to read God's holy Word—
Commune with him, our blessed Lord,
Along life's rugged, toilsome way.

Oh, Sabbath day; dear Sabbath day!
We love to cease from toil and stay
Close to our Lord so good and kind—
Refresh our bodies, and our mind,
By trusting Christ—the Truth—the Way.

Oh, Sabbath day, loved Sabbath day!
God sanctified this time for aye.
Now, child, just trust him—take your rest:
Just lean upon thy Savior's breast—
He cares for you—he is the Way.

Oh, precious, restful Sabbath day!
We welcome thee, our tired souls say.
Our Savior kept the day of rest—
The day our heavenly Father blessed—
The Lord's day—holy seventh day.

—Bible Advocate.

MARRIAGES

CRAW-FITZ RANDOLPH.—At the Seventh Day Baptist church in Fouke, Ark., Charles A. Craw of Springfield, Ill., and Lura Fitz Randolph of Texarkana, Ark., were united in marriage by the missionary pastor, Ellis R. Lewis, of Gentry, Ark., May 6, 1939.
Their present home address is at 211 S. Glenwood, Springfield, Ill.

OBITUARY

LANGWORTHY.—Herman A. Langworthy was born June 4, 1877. He was the son of Byron A. and Cornelius Langworthy of Main Settlement. His death came March 24, 1939.

At the age of sixteen he was baptized and joined the Seventh Day Baptist Church at Main Settlement. February 8, 1898, he was united in marriage to Estella Voohees. Four daughters and one son were born; one daughter died at the age of fifteen months. He is survived by his wife, three daughters, and son.

He was a blacksmith, merchant, and carpenter by trade. He had many friends, and was a member of various organizations.

Funeral services were held at the home, with Rev. Harley Sutton officiating. Burial was in the Main Settlement cemetery. H. S.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

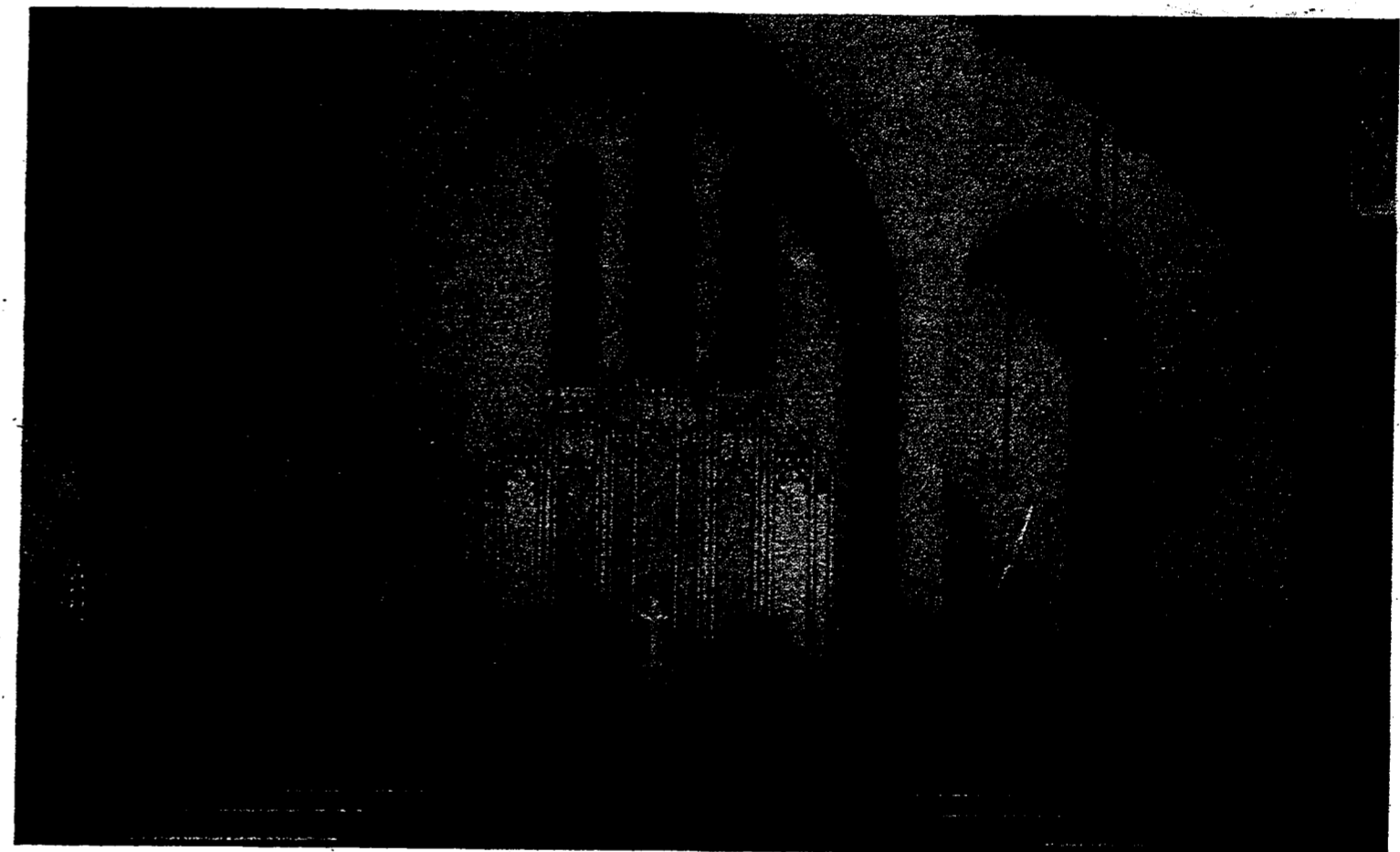
TOURIST ROOMS—One mile north of junction of Routes 62 and 31 (off 122A via Worcester). Fay Farm, Princeton, Worcester Co., Mass.
5-15-t6-26

The Sabbath Recorder

Vol. 126

MAY 29, 1939

No. 22



Milton Seventh Day Baptist Church Auditorium
Place of General Conference
August 22-27, 1939

THE SABBATH

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.—*Statement of Belief.*