THE SABBATH RECORDER

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 not been away for a summer vacation or something.

Of course, China isn’t a country that changes very much, and while I notice differences, duelargely 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 look 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 Ruiter and Mrs. Mina Brooks of Owosso were married on April 5, 1939, in Williams-town, N. Y., by Rev. Frank E. Morey. The couple will reside in De Ruiter.

OBITUARY

Loosley.—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. He is survived by his parents, two sisters, Mrs. Reba Stillman and Mrs. Dorine Kalamazoo; Kathrine and Mara, Frank and Robert, of Friendship, N. Y., J. Knowles, 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.

Defiling a little, a little far from the city, is a splendid new 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 office, 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.

Farwell services were conducted by his friend, Rev. Herbert C. Van Horn.

MRS. EMILY WEST—Mrs. Emily West, daughter of George and Lydia Pratt Ioslyn, was born at Ben­nett’s Corners, N. Y., November 1, 1859, and died at the home of her daughter, Mrs. Edgar A. Chaplin, Rome, N. Y., April 23, 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 Treasurer—Addresses


Missions Society—Dr. G. Sullivan, Westfield, N. Y.

American Sabbath School Educational Society—Rev. G. E. Davis, Plainfield, N. J.

Christian Education Society—Rev. R. J. Johnson, Alfred, N. Y.

Historical Society—Mrs. William M. Sullivan, 116 Watching Ave., Plainfield, N. J.

Sabbath School Society—Rev. Harry N. Jordan, N. J.

Woman’s Board—Mrs. E. G. Burtis, Rocham, W. Va.

Young People’s Board—Miss Viola Bond, Alfred, N. Y.

RECORER WANT ADVERTISEMENTS

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

NEW TESTAMENT AND PSALMS.—Printed attractively in large clear type and beautifully bound in cloth, $3.75 per set.

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—Dr. Henry van Dyke.
The Sabbath Recorder

(Founded in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

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Vol. 126, No. 21

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

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

WILLIAM B. HORTON

Mrs. Okoy W. Davis

Mrs. L. Horn

Mrs. Walter L. Greene

Rev. Erio E. Buttolph

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Six Months

$2.50

$1.25

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, if heads of churches were to remember the support that was formerly had. This does not mean that little is being done at present. Tracts are being being repeatedly published. 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.

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with the devout Jew. It is a labor of love to hand him a book and something 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 industry and fifth columnists, the citizens of 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 remedy shall prevail partly because ten thousand mark the end of the present year. So, while many feel little is to be accomplished by the repeal of the 18th Amendment, despite the legal and moral dams erected to hold it in check, "rural America is going quietly, unsurprisingly dry."

A lady of Memphis, Tenn., inquiring her way to the divorce court, was asked if she realized that she had not yet, and explained: "I'm engaged, and expect to get married soon. I just wanted to see what it's like 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 Record.

"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 lover's knot. The right side is cut conventionally, while the left chillingly 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 a day. The mill is operated, and operated by fifty-three formerly employed men and women hosiery workers, according to Religious News Service. Wages of all employees, executive, non-executive, are practically equal. Profits, if any, after a sinking fund for repairs, replacements, etc., has been set aside, will be divided fifty-fifty. Thus, over 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 two thousand glasses of the kind in the church. It is prided of more than ten thousand people actively engaged in the propaganda against these evils. Every Mormon home is peculiarized with literature describing the harmful effects of liquor and tobacco, and also of tea and coffee. 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 member 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 the 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 Baptist churches throughout Roumania has been issued. General rejoicing among church officials is reported. As fellow Adventists we join fellow Sabbath keepers we too rejoice for this step toward religious liberty.

Bells, carillons, are much in the minds, nowadays, of the churches. Every Mormon home is equipped with a bell of some sort, either a tower bell with a chime of four bells, or a "quadroon," 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 are more than one thousand. 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 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.

Sixteen meetings of the Associated Religious Press in Washington, D. C., the quarterly meeting of the Missionary Board, Westerly R. I., and the Seventh Day Baptist Fair were attended.

Preached for the New York City Church two Sabbath evenings this past season. The combination 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 service of Pastor Mathys's little son at Shiloh.

Arranged program for Tract Board hour for the Eastern Association.

The history of the carillon may be of interest. Small medieval communities, we learn, invented it. Every church in the town had one bell, and the church was to be used as an alarm against the enemy, in case of fire, or in celebration of some outstanding event. As the communal groups joined together for mutual protection and welfare, each one retained its individual bell. Their varied tones produced the idea of an orchestral instrument—a carillon. Thus was the "quadroon," or "four bells," played by hand with wooden hammers in the fifteenth century.

The Board of Trustees of the 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 on which were accompanied by statements of expense to the Board.

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

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

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<tr>
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<tr>
<td>General Fund</td>
<td>$778.72</td>
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Contribution from churches and individuals for S. D. B. Building Fund 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 mortgage 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 a Rally van be purchased.

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 had a full time agent to care for real estate collection of rents and interest, and to handle the agent of the building, it is hoped that the 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 be leased to the Board of Trustees, by the editor be allocated to the Memorial Board.

**THE SABBATH RECORD**

Completed Sabbath Rally program for the print-ers of which free five thousand copies were distributed and sent to the churches, including the churches of the Seventh Day Baptist Memorial Fund. We trust those reaching other lands too late for use on May 20 may prove helpful at some other date. A complete copy of our rally program with a memorial inscription of a religious tract by the Committee on Missions and the tract, "What Do You Do? An," an order blank and addressed return envelope to be mailed to eight hundred Twelve lone Sabbath keepers.

The change 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 on which were accompanied by statements of expense to the Board.

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THE SABBATH RECORDER

MISSIONS

IMPERATIVE NEEDS

There are a number of things in connection with our mission work which are imperatively necessary, but which cannot be accomplished on account of lack of funds, and sometimes because of lack of workers. For instance, in the last ten years the churches in that association which have been in need of help 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, forpadding, every item represented 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.

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THE SABBATH RECORDER

LETTFR FROM CHINA

(Doctor Thorngate writes interestingly regarding his trip to the South 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 concessions are extremely crowded, what with Japanese people, who dominate the central part of the city. I have been told by some who have lived there over twenty years, that in Shanghai, as in many other cities, there is a strange land where the people speak a strange language. I hope they, and all others, won't find living too hard. I 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 found of Miss Conradi. We had some good visits. I was at our church there. The group seems to be quite active. There are 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 Hamborg, where there is a large group of people. There were several young people there. I think most of our people in Hamborg to Hamburg to establish 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 I, I think, a fine young fellow. We went to Berlin together, and several other places, and naturally had some weighty discussions. He spoke to me that in East Prussia there is still more enthusiasm. As you know, the majority of people here embrace the Adventist faith, and the few people who are there. The hospital there is not being overrun any more, because two of the nurses, who have been helping our people, and that seems to help some. But bridges between Liuho and Shanghai have been torn out so that the road is impassable. It seems definitely unsafe 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 now. My father, Dr. Randall, conducts a big clinic in a Japanese-conquelled area and Doctor Palmborg 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. I'll come to you and, of course, to all members of the committee. I'll see Stillman soon in regard to traveling expenditures, etc.

Sincerely,

Mrs. Edward Sumners, Berea, W. Va.

Shirley Matheson, Westerly, R. I.

Mrs. E. A. Witter, Daytona Beach, Fla.

Mary S. Waterbury, Pleasantville, N. Y.

Ria Van Horn, Silver Spring, Md.

E. A. Felton, West Edmeston, N. Y.

Grace D. Thomas, Washington, D. C.

Charles F. Tomlinson, Absecon, N. J.

O. K. Tillman, Washington, D. C.

Mrs. M. M. Lambear, Proberta, Calif.

Lucille Severance, Lincoln, Neb.


Mrs. Mary S. Waterbury, Pleasantville, N. Y.

Elsie Van Horn, Silver Spring, Md.

E. A. Felton, West Edmeston, N. Y.

Grace D. Thomas, Washington, D. C.

Mrs. Oda Tharp, Nedy, Ark.

Mrs. C. C. Van Horn, Tichnor, Ark.

Mrs. Emma Moore, Flandreau, S. Dak.

F. O. Langsworthy, Eldred, Pa.

Golda Gerse, North Easton, Mass.

A. Mildred Greene, Plainfield, N. J.

J. Alfred Wilson, Dunbarton, N. H.

Margaret S. Burdick, Milton, Wis.

Maud Newton, New London, Conn.

Mrs. Thos. W. Rogers, New London, Conn.

Rebecca and Clara Bond, Mt. Clare, W. Va.

Summary

<table>
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Seven 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 Alfre..."
The SABBATH RECORDER

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 from the world. 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 worshiping 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 Oracle," 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 I bring you today is Africa, a spiritual world, where the African looks around himself to realize that he is living in a great universe. That is to say, the conclusion that all around him there is nothing besides gods. If you were to bring here a typical African, one who does not believe 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 one clock ceasing to move, he then comes to the conclusion that the clock is gods, the clock is 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 a child and spill the binary, and call for the blessings of the great gods, the spirits of the ancestors.

He then finds out that this god is not sufficient. He must have another one. He goes out into the woods and finds a tree, and says, "I want my God to appear before me." So he splits 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. He goes down by the riverside and finds a large rock, and he says, "That rock is wonderful, something peculiar about that rock," and it is so that God is in that rock, and that rock becomes a god.

The river is a spirit and therefore everything about the river is a god. He takes his chicken or his sheep, and sacrifices to the river, and so we have here the river gods. We 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 deliver me so must I have my individual god. When you enter one of our homes you will see something else but individual gods hung up and down the walls.

After I came to this country my mother was converted and she wrote me through the mission, and she said that she had learned my God! So you see Africa is passing a fastening time in doing Christian work in Africa.

Africa is turning around, is seeing the fallacy of the belief in the tribal gods. We are beginning to see the new God. Bring us the true God, this 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.

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 hear that message. 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 and the world's salvation beckons? Can we shut up our compassions? And let the world lie in its sea.

Till the lands which sins has blasted Have we learned to grieve for 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 papers 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 doing. I wonder, 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 already said I have 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 interesting 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 SABBATH RECORDER

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, among the people who passed by the Beautiful Gate of the temple. People were very kind to him and generously gave him money as they went by, for they were very sorry for this poor helpless boy. Those who had 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 lame man looked up upon the temple. Those who had little money to spare could at least cheer his heart with a kind word or a pleasant smile.

So Peter and John 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 them. 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. "Who knows, I may take a step in my whole life. I do not even know how."

But there was Peter holding out his hand to him and saying, "Get up. I have 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 cast and call, of conference, and all that summer brings;

When we meet in the Redeemer, where readers all may see,

A bid to come to Milton next August."

(He ran out of rhymes, but you get the idea.)


Our Pulpit

TESTIMONIALS

BY J. W. CROFOP

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 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 consciousness of every heart and every mind with recommendations of all sorts of commodities. So the age of advertising or the period of propaganda is one necessarily suited to be the name of the present time.

Nor are these words of 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.


Cuba's Three Year Plan (39 pp.). República de Cuba.

Review of 1936 to 1938 work of Julins Rosenwald Fund.


Taucher 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 editor of this magazine, E. B. G. F.)

She said to mother, "Dad told me that we must not use a certain word 'soap.'"

I was much surprised at what my mother had to say. I had been taught to believe that the only kind of soap was what my mother used. "I hear—and so it was."

I was then much surprised that 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. Probably the best way to get an idea of what is going on is to listen to the testimony of our fellow men. It is, then, important that we should take great care in what kind of testimony we are giving. In the old family story of the man out of whom Jesus cast a legible spirit, the man's wife says, "He says that Jesus told the healed man to "Go to thy house and to thy friends and tell them about all the great things the Lord hath done for thee, and how he had mercy on thee."

I then made a great discovery. "Has the Lord had mercy on us? Has he done great things for us?"

With the passing from the most of the American churches of the old-fashioned testi-
I trust that the subject of testimonial is not inappropriate on a day when we are asked to give special attention to the subject of our Sabbath Tact 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 our own ideals, in every day, 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 nineteenth 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?

I say: Perhaps we ought to think of our testimony of its value. Can we testify?

It is interesting to notice that the word "witness" is not in itself a matter of side. Perhaps we ought to think of our testimony of its value. Can "witness" be the word transcribed as a witness in the New Testament is the Greek word from which we get our word "witness." G. Campbell Morgan says, "We have been too churchy, too crowded into specialism, to which I am saying that it is a great and glorious use of the word, for the purpose of which they watch over the public through the sale of our books.

Sister Richardson has lately returned from her visit to South Africa, and was very enthusiastic in her reports. I am saying that it is a great and glorious use of the word, for the purpose of which they watch over the public through the sale of our books.
THE SABBATH RECORDER

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 come 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 age
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.

M A R R I A G E S

CRAW-FITZ RANDOLPH.—At the Seventh Day Baptist church in Pouke, Ark., Charles A. Crow of Springfield, Ill., and Laura 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.

O B I T U A R Y

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.

—By Correspondent.

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.

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Milton Seventh Day Baptist Church Auditorium
Place of General Conference
August 22-25, 1939

THE SABBATH RECORDER