

# The Sabbath Recorder

Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



CROW, LEWIS & WICK, ARCHITECTS

**THE DENOMINATIONAL BUILDING**  
 Ethel L. Titsworth  
 203 Park Avenue Plainfield, N. J.

### THE BUILDER

An old man, traveling a lone highway,  
 Came at evening, cold and gray,  
 To a chasm, vast and deep and wide;  
 The old man paused in the twilight dim,  
 The sullen stream had no fear for him;  
 But he turned when on the other side  
 And built a bridge to span the tide.

"Old Man," said a fellow pilgrim near,  
 "You are wasting your time in building here;  
 Your journey will end with the passing day,  
 You never again will pass this way.  
 You have crossed the chasm deep and wide,  
 Why build this bridge at eventide?"

Then the builder lifted his old gray head.  
 "Good friend, in the path I have come," he said,  
 "There follows after me today  
 A youth whose feet must pass this way.  
 This chasm has been naught to me,  
 To that fair-haired youth may a pitfall be.  
 He, too, must pass in the twilight dim;  
 Good friend, I am building this bridge for him."

—Joyce Kilmer.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Riverside, Calif., July 23 to 30, 1928.

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**Terms expiring in 1928**—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.  
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.  
Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Maplewood, N. J.  
**Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Treasurer**—Asa F. Randolph, Plainfield, N. J.  
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# The Sabbath Recorder

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WHOLE No. 4,350

*Our heavenly Father, we recognize thee as the giver of life and all its blessings. Help us to cultivate the spirit of true thankfulness for the revelation of thyself as our Father and our Savior.*

*Give us needed grace and strength for the good work whereunto thou hast sent us—the work of winning men for thy kingdom. Increase, we pray thee, our desire to see the world brought into true fellowship with thee. To this end wilt thou grant unto us the strengthening, refining, and loving spirit which enables us to live in peace with others, and that will make our teachings more effective as we deliver the love message of salvation through Jesus Christ, the Prince of Peace. In his name. Amen.*

**First Step Toward California** Well, here I am off on the first stage of my long journey to Conference. The first step is a short one, but full of interest to me. A dear young friend of my days in Daytona, Fla., expressed a wish for me to baptize him, and so David's father — Clarence Rogers — dropped me a note to see if it could be done while on my way to the General Conference. (Of course it could! Nothing could please me better. And so it was arranged. This one blessed thing makes this day on the road seem like a bright spot in my life journey.

The day was fine, following two days of heavy rain storms. Only last evening the deluge made Plainfield's streets seem like rivers. Water in the road by our home, up to the auto hubs, almost made the city seem like Venice, only the queer gondolas ran on wheels and made a great foamy splash as they rushed by.

In New York City I took the Erie "train 1," which landed me on time in Alfred at about six o'clock. It was a pleasant journey on a good train that made no stop between Jersey City and Port Jervis, after which station it ran on standard time. As I dreamed along the way, thinking of old times and the changes that had come since first I began to note things along this old route, I was quite impressed with the "signs of the times" that were so marked on every

hand. "The times are changed and we are changed," was recorded long ago by an ancient Latin writer. And I could not help thinking how true the old saying is even in these, our days. We are living in a very different world now from the one I knew sixty or seventy years ago. The difference in the conditions of groups of people can not be ignored. And no one can really study these conditions without thinking somewhat of their causes. Along the way we passed throngs of workmen digging in the ditch, showing every sign of hard times, and revealing their way of getting a living for wives and children. Life did not seem to have much sunshine for them. Then a little way off there would be seen a field literally crowded with automobiles, every one of which was probably used to bring some workman to the great shops or to the road work just mentioned. The train, within, seemed crowded with well-to-do tourists, en route to summer resorts, and as far as one could see, long lines of touring cars, which, when we came up to them, seemed loaded with pleasure seekers off for some summer resort for a good time. Had my train been headed for the city, it would have been literally crowded with men and women going to their day of toil in New York or Brooklyn.

All along the way were scattered the humble homes of quiet country life, with small fields and gardens so completely deluged by the heavy rains that all hopes of a generous harvest seemed ruined. Then, farther along in the journey, we found broad fields of grain and grass, where little ruin by the floods had been made and the farmers had promise of good returns from their toil.

I do not see how any one can ponder over all the scenes in such a journey without being impressed with the different conditions in which their fellows are obliged to live, and being moved with sympathy for many fellow mortals whose lives are hard.

The thoughtless indifference with which these scenes are looked upon by most peo-

ple, does seem strange, and leads one to fear that the kindly element of true Christian sympathy is dying out in the great human family. There must be something wrong somewhere in order to make such vast contrasts—impassable chasms—between the rich and the poor in a country like ours. Great and good would be the work of any child of God who could discover and apply the remedy for undesirable contrasts in conditions among the human family.

**Unfortunate and Unprofitable Seed Sowing** As I ride along the way, it is not difficult to see the difference in the farms that make up the landscape. Here is one that looks clean and homelike. Fields are well kept and free from weeds, and growing grain gives promise of excellent harvests. Then comes one which has little to commend it. The land lies just as good as does that of the other. But there are no such signs of harvest there. Fence corners are full of weeds and briars. The ground seems bare and unfruitful, and the buildings are desolate and neglected. It is difficult to see why this farm is not capable of bringing just as good results for its owner, if it were as carefully tended, and the difference must largely be in the way the farms are cared for. The one who allows the weeds to grow unhindered, with their tendency to prolific seed bearing, might just as well sow evil seeds himself. He knows how prolific in seed bearing all noxious weeds are, and how certainly the winds will drift the evil seeds over his land, and when his farm is thus ruined until he can secure no good crops, he ought to see that no one is to blame but himself.

Careless seed sowing or lack of painstaking in selecting his seed often accounts for failure to secure a good crop. Here is a field on my right, white with daisies! Every one knows how daisies, if allowed to grow, will crowd out every good crop. No grass can do well where daisies are allowed to overrun the land. When I was a small boy, one large field on a neighbor's farm was white as snow with daisies. The owner had sent back to his far-away eastern home for grass seed. This he sowed, disregarding the fact that it was mixed with daisy seed. That careless seed sowing not only practically ruined his own farm, but

during the years every farm in that valley, in one way or another, became damaged—almost ruined in spots—from the careless seed sowing of one man! Thus it is that one farm spoiled surely forebodes ill for the next one, and the next one, on to the end.

Friends, why is not this a good illustration of the way homes and society are ruined? Careless seed sowing—evil influences—in the home, bring moral ruin to the children whose characters are being formed there. By bad seed sowing on the part of a father or mother, evil growths come to the children; and through the influences of that home a whole community becomes tainted, and eternity alone can reveal the full results of evils that tend to make a bad and hopeless world.

We are all sowing. We can not help it! Whether we will or not, the influences of our lives are helping to make the character of others, and through them the surrounding community is being shaped as to character.

**A Good Sabbath In Alfred Church** It had been many years since it was my privilege to attend a regular communion service with the old Alfred Church. Yesterday was communion day. The pastor was on his way to California, and President Davis had charge. After an excellent sermon, he invited me to assist him in the communion service. Then it was my blessed privilege to baptize Brother David Rogers, son of Mr. and Mrs. Clarence Rogers of Daytona, Fla. The family is spending the hot weather in Alfred this year, where two of the daughters have been in the college, and they have to remain here when school opens in September. This makes a happy reunion for the family during the vacation.

This renewal of my Daytona friendships with this good family of young people was greatly enjoyed.

On Sunday, Brother Rogers kindly gave us a pleasant auto ride, including a part of his family and my brother Charles and wife and grandchildren, going by way of Andover, Wellesville, Scio, Belmont, Belvidere and Friendship, to our old home at Nile, a round trip of more than eighty miles. The day was fine and we all enjoyed the trip very much.

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary  
926 Kenyon Avenue, Plainfield, N. J.

### OUR BULLETIN BOARD

The Commission meets in Los Angeles, Calif., July 19-20.

General Conference, Riverside, Calif., July 23-29.

Northwestern Association, North Loup, Neb., August 9-12.

Southwestern Association, Hammond, La., August 16-19.

The Onward Movement treasurer reported for the year, closing June 30, 1928, that he received \$31,584.13. The year before he received \$32,756.72.

The way to have a good financial report for the year, beginning July 1, is to make generous offerings at the opening of the year. Be sure and send an offering for our work in the month of July.

Bishop Lawrence has paid high tribute to the wives of Christian ministers in his "Memories of a Happy Life." He says, "Parsons' wives are a marvel to me. Women of refinement and education in rectory or tenement, with one or two children, usually without servants except for occasional help with the heavy work, have provided me with comfort, food, and cheer for thirty years. The cooking was good, for they cooked; the service was good, for they served; and the conversation was good and on a high plane, for they talked. As a whole I do not believe that there is a finer, more economical, capable, cheerful, and self-sacrificing body of women than the wives of ministers and missionaries of Christian churches. I speak with first-hand knowledge. And be it remembered that the parson's wife who must be well clothed, and have her children well clothed, is often the most efficient worker in the guilds, Sunday schools, or at the organ." To this sentiment there will be universal and grateful assent.—*From "The Baptist."*

## THE CRUCIFIXION, RESURRECTION, AND HARMONY OF THE GOSPELS

J. A. DAVIDSON  
(Article 2)

The great arch-enemy is so determined to mislead the people of God that he raises up all kinds of irrelevant questions for them to stumble over, rather than allow them to pay respect to Jehovah's great name by honoring the seal of his supreme authority.

These stumbling blocks are easily removed if one will only stop to think, and then "stoop" and lift them out of the way, casting them aside into the ditch, where they belong.

It has long been taught that our Lord was crucified on Friday (Freya's or Frigga's day), and rose from the tomb on the first day of the week (the day of the Sun). This has been held up to us as sufficient reason to discard the sign or seal of Jehovah's authority, the Sabbath.

The Sabbath, therefore, like its Lord, was crucified between two thieves, the "day of Frigga" on one hand, and "the day of the Sun" on the other. How great a victory it would be if the devil could blot out all knowledge of Jehovah's authority! This he seems striving hard to accomplish in these days of heterodox rationalism. He endeavored to put the Creator out of existence by the cross, but his contract proved too much for him. So now he will endeavor to blot out all knowledge of, and faith in, his authority and power, by raising up clouds of spurious teaching to deceive the people of God and make them skeptical of his power and authority. One of the early steps to that end was the endeavor to blot out the memorial witness of God's creation, and establish Sunworship in the Church. This was accomplished by causing people to believe and accept the theory that the Son of God arose from the tomb on Sunday. Another step was the teaching of the priests that the resurrection was a greater work than the creation, therefore the Sabbath was to be blotted out and the venerable day of the Sun perpetuated. This, of course, degraded the sign of Jehovah's authority, almost blotted it out of man's knowledge, and established and perpetuated the sign, or mark, of his own usurped authority.

But God, in infinite wisdom and foresight, had ordained that his blessed Son should rise from the dead on the Sabbath, and has preserved a record, that those who will may come to the true light, and receive the greatest blessing that God has promised to those who love him. And those who love their own way, who love darkness rather than light, may have it said of them, "Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." Acts 28: 26, 27.

I had been keeping the Sabbath as much as ten years before I was really sure that Christ arose on the seventh day of the week. I was keeping the Sabbath years before I ever heard the suggestion, when I studied it up in the Greek New Testament. The Seventh Day Adventists have done all their Sabbath reform work without mentioning that fact.

I have shown in a previous article that the resurrection has nothing whatever to do with the Sabbath question, nor the Sabbath with the resurrection. The Sabbath is the sign, or seal, of God's authority, by virtue of his creating the universe. Baptism is the answer of a good conscience toward God, a confession of our faith in Christ, and a symbol that we have died unto sin and the world, and are alive in resurrection in him. So there was no need of sanctifying any day for that purpose. We have a better and more beneficial way of testifying to our faith in the Lord's resurrection in living a consecrated life seven days in the week, fifty-two weeks of the year, for all our allotted days. What a blessedness! What a privilege! Glory to his name!

I would say again that this question of the resurrection has not the least bearing on the Sabbath question, but to answer a question asked me about the "preparation day," I would ask that the references in the four Gospels be considered. Matthew 27: 62, 63, 64, says: "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that

deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first."

Matthew, the writer, was a Jew, and the priests and Pharisees are Jews, and the Sabbath was a very prominent day with the Jews. Verse 62 says, "Now the next day,"—that is the day following the death and burial of our Lord, as well as the day that "followed the day of the preparation." Now if the crucifixion took place on the preparation for the weekly Sabbath, then the next day that followed would be the weekly Sabbath. Can any one imagine a Jew using such a clumsy, roundabout expression to indicate the Sabbath? Would not Matthew rather have said, "Now the next day, that is the Sabbath"? "Now the next day that followed the day of the preparation," is a pretty long-winded way for a Jew to pronounce "the Sabbath," is it not? This would indicate that it was not the preparation of the weekly Sabbath.

Now another point to consider here is that these chief priests and Pharisees were very particular about their observance of the Sabbath day, and they would not have gone to Pilate on that business on that day. Again, if Matthew means the preparation of the weekly Sabbath, then he makes two very decided contradictions in his writings on the question. He quotes Jesus as saying (Greek); "The Son of man would be surrounded and held under the powers of the inhabitants of earth for three days and three nights." (Matthew 12: 40.) He also says that the two Marys came to the tomb late on the Sabbath day (in the evening, as the moon and stars began to shine). These two statements are there, (the Greek shows this according to Grotius) and there is no possible way of avoiding them.

If Jesus were crucified on Friday, then he was arrested on Thursday night, and that would give only two days and two nights for him to be under the powers of the earthly inhabitants. Such a theory would make Matthew contradict his own statements. But if Jesus were crucified on Thursday, which was the preparation of the Passover, as John says it was, then he was arrested

on Wednesday night, and therefore was three days and three nights under the powers of the earthly people—Wednesday night, Thursday night, Friday night—three nights; Thursday, Friday, and Sabbath—three days—fulfilling Jesus' words. He arose some time on the Sabbath afternoon, fulfilling the prophecy to the letter, "on the third day."

This makes Matthew's words all harmonize, and we see that his account of this agrees with John's, that Jesus died and was buried on the fourteenth of Abib, the preparation of the Passover.

(Continued in next issue)

## KNOWN BY THEIR FRUITS

### IV.

REV. A. L. DAVIS

3. On the mission field, modernism is a failure. It is worse than a failure. Having no distinctive message for non-Christian religions, modernism is defeating the whole missionary program.

More and more the modernists of all faiths are coming to the Unitarian position that "there are no heathen religions." Dr. C. C. Morrison, editor of the *Christian Century*, says that missions should not be considered as something done "for other peoples," but as something done "with other peoples." That is, missions should no longer be regarded as an effort to convert non-Christian peoples to our Christian faith; but, rather, we should co-operate with them in the social task of "making the world a decent place to live in."

Dr. Gerald Birney Smith, professor of theology in the University of Chicago, and a Baptist minister, says: "The missionary enterprise is rapidly being conceived as a democratic social program." While the editor of the *Christian Register*, in an editorial on missions, says: "Our way, we have always said, is not to convert, but to confer (with adherents of heathen religions). That implies equality. It makes for self-respect all around."

Continuing further, this editor says: "As there is no foreign mission, so there can be at last no Christian mission, as such. The tasks of the world are not Christian as distinguished from Moslem tasks; for exam-

ple, the tasks are universal and human; they are educational and social, political and personal; they have to do with war and race, industry and health, character and leadership. All religions are united in desiring these things. And each world religion may best serve its own devotees without interference (by Christian missionaries)."

These are not exceptional views. It is the common attitude of modernism touching the whole question of foreign missions. This view—that there are no heathen and that no effort should be put forth to convert those whom we have long designated "heathen"—takes the heart out of missions. The acceptance of this view sounds the death-knell of missions. And the tragedy is, there are men and women of this type of belief working on the mission fields today, and under the employ of missionary boards. Thus it is, we have the sorry spectacle of missionary boards, founded by fundamentalists, now employing both fundamentalists and modernists on the same field—one group preaching Christ to a lost world as its only Savior; the other group, seeking to graft our culture and our civilization on these old pagan religions. And this "inclusive policy" is not only taking the heart out of mission work, but because of it, mission boards are facing reduced budgets.

The difference between an educated "heathen" and an educated "Christian" is being reduced to a minimum. For the modernist, the word "missions" has lost its primitive meaning. In their view it does not mean the effort of the Church of Christ, in obedience to Christ's last command, "to seek and to save that which is lost"; but simply the work of civilizing the heathen. "To make the world better," to improve the state of human society, so as to bring about a new social order—this is the aim of missionary endeavor.

To give hospitals and schools and better living conditions to unsaved humanity and leave them there without God, will bring only temporary relief. The chief justification for missionary work is the saving of the souls of lost men and women. When the so-called social gospel takes precedence of the gospel of personal redemption and salvation, Christian missionary work will be a miserable failure. The pagan world needs

more than the ethics, the moralities, the virtues of the Christian religion; it needs Christ.

The great dynamic of missions is the conviction that without Christ men are lost; that Christ is the only Savior; that "there is none other name under heaven given among men whereby we must be saved." We need to tune in again on the closing verses of Luke 24, and hear the clearcut, specific program of our Lord that we preach "repentance and remission of sins in his name among all the nations."

The gospel for a world of sin—adequate and full—is ours. And what we need to see is *sin* as the leprosy of death, and the souls of men without Christ *lost* in the Orient as well as in civilized lands. Yes, we have such a gospel, but we are losing it. Unbelief in the cardinal facts of sin and redemption is paralyzing us. Our mission study books, our propaganda, our literature reflect too much an emasculated missionary motive and means for carrying on the work.

The breakdown of convictions at home is the fundamental cause of weakness abroad. At the very time when mission doors are wide open, at the very time when the Church ought to give a united testimony of loyalty to God's Word and his program of redemption, Christian people are sacrificing truth for the sake of seeming to be liberal. It is the breakdown of convictions at home that is causing the withholding of money for missions, reducing the budgets, and recalling workers from the field.

If we are loyal to God's Word, loyal to Christ and his program of personal redemption, people will respond. I believe this with all my heart. People will give to the Lord, but they will not give to men; they will not give to any movement that seems to be disloyal to Christ. Missions is supernatural work. It must be directed by the Holy Spirit. Both missionary boards and missionary workers must be God-ordained and God-directed.

Says Dr. Earle V. Pierce: "God has the world ready to be evangelized. It can be done by an evangelistic Church which sees the lost world needing the Lord and Savior Jesus Christ. It can be done by nothing less. If we do not awake from the delirium of worldly-mindedness, of camouflaging sin

and retribution, of substituting civilization for salvation, of displacing revelation with philosophy, of crowding out Christ by our spurious 'Christianity,' of putting education where evangelism should be, we will soon see the opportunity go, the harvest rotting down into a noisome source of pestilence, and doom will descend upon a Church which, as Israel, did not know its day of visitation. The opportunity of the centuries is here—for blessing or blasting, for glory or for grief. O Lord, lift thou up our eyes that we may behold the fields that they are white unto harvest."

This article is not a criticism of our own Missionary Board or our own missionary workers. The writer has confidence in the spiritual integrity and loyalty of our Missionary Board. So far as he knows every worker on the foreign field is loyal to Christ and his program of personal redemption. But other boards and fields are honey-combed with just such conditions as are here described, and their work is being paralyzed. If such should ever happen on our mission fields and the "inclusive policy" be adopted by our Missionary Board, then our workers had best be recalled, for the death-knell of our missionary work will have been sounded.

To our Missionary Board and to our missionary workers we say: We love you; we trust you. Keep faith with Christ—and us.

TRACT SOCIETY—TREASURER'S REPORT

For the quarter ending June 30, 1928

Ethel L. Titsworth, Treasurer.

In account with the

American Sabbath Tract Society

Dr.

To cash on hand April 1, 1928:  
 General Fund .....\$2,030.23  
 Denominational Building Fund ..... 4,716.00  
 Maintenance Fund ..... 154.78  
 .....\$ 6,901.01  
 Less overdraft, Permanent Fund ..... 100.00  
 .....\$ 6,801.01

To cash received since as follows:

General Fund

Contributions:  
 April .....\$ 296.12  
 May ..... 349.96  
 June ..... 1,402.91  
 .....\$ 2,048.99

Collections:

June ..... 25.97  
 Income from invested funds:  
 April .....\$1,340.80  
 May ..... 1,249.70  
 ..... 2,590.50

Receipts from publications:	
"Sabbath Recorder" .....	\$ 807.01
"Helping Hand" .....	398.38
Tract depository .....	22.13
"Junior Lesson Helps" ..	40.70
"Intermediate Lesson Helps" .....	18.70
Outside publications .....	11.65
Calendars .....	2.50
Interest on bank balances .....	1,301.07
S. H. Davis, treasurer—one-half 1928 taxes, Minneapolis lot .....	14.75
Contributions to Special Sabbath Promotion work .....	57.75
Refund account secretary's traveling expenses .....	125.01
.....	5.00
	6,169.04
Denominational Building Fund	
Contributions:	
April .....	\$515.00
May .....	354.00
June .....	152.50
Income:	
April .....	\$150.00
May .....	540.27
June .....	69.00
Annuity Gift of Mrs. Gilbert H. Johnson, Farina, Ill. ....	759.27
Payment account loan to publishing house for cutting machine .....	750.00
.....	300.00
	2,830.77
Maintenance Fund	
Rent from publishing house .....	\$ 375.00
Interest on bank balances .....	2.67
Income, Denominational Building Endowment .....	2.63
Transferred from savings account .....	250.00
.....	630.30
Permanent Fund	
Transferred from savings account to take care of overdraft, and for investment .....	1,100.00
	\$17,531.12

Cr.

By cash paid out as follows:

General Fund

Sabbath Reform work:  
 G. Velthuysen, Holland—"De Boodschafter" .....
 \$ 150.00 || Mill Yard Church, London, Eng. .... | 25.00 |
H. Louie Mignott, Allman Town, Jamaica, B. W. I. ....	25.00
Committee on Revision of Literature:   Traveling expenses .....	\$ 18.56
Books, periodicals, etc. ....	117.00
.....	135.56

Special Sabbath Promotion work

A. J. C. Bond:

Salary .....
 \$150.00 |

Expenses:

Trav. \$55.00

Stenog. 50.00

Stationery 13.50

..... 118.50

..... \$268.50

Young people's work .....
 325.68 |

Conferences on enlistment for Sabbath promotion 303.29

..... 897.47

..... \$ 1,233.03

Expenses of publications:  
 "Sabbath Recorder" .....
 \$ 3,047.69 || "Helping Hand" ..... | 1,000.44 |
Tract depository .....	39.99
Outside publications .....	13.18
Tract Society printing:   Proportionate cost of "Year Book" .....	\$161.00
Distribution of literature:   Tract racks .....	34.90
Labor, etc. ....	43.80
.....	239.70

"Junior Lesson Helps" .....	3.43
"Intermediate Lesson Helps" .....	2.45
Calendars (postage) .....	4.59
	4,351.47
Miscellaneous:	
President's expenses:	
Traveling .....	\$ 33.14
Stenographic work .....	50.80
.....	83.94
Treasurer's expenses:	
Stenographic work, etc. ....	\$60.00
Rental typewriter .....	2.00
.....	62.00
Corresponding secretary:	
Salary .....	\$150.00
Expenses:	
Traveling .....	\$37.15
Secretarial work .....	24.80
Postage .....	4.94
.....	66.89
.....	216.89
Committee on Denominational Files, Books, etc. ....	148.00
Life Annuity payment .....	40.00
Payment account loan .....	\$100.00
Interest on loan .....	19.50
.....	119.50
One-half taxes Minneapolis lot, 1928 .....	57.75
Photo prints, and lettering on plans—Denominational Building Fund canvass .....	15.00
.....	743.08
Balance of taxes on Minneapolis lot—Missionary Society .....	57.75
.....	\$ 6,385.33
Denominational Building Fund	
Locating building on map of property, and blue prints .....	13.50
Maintenance Fund	
Care of furnace, etc. ....	\$ 69.00
Trimming shrubbery .....	6.00
Coal .....	664.00
.....	739.20
Permanent Fund	
Additional loan on bond and mortgage on property of William H. Forristel and wife .....	1,000.00
.....	\$ 8,138.33
By balance on hand	
General Fund .....	\$ 1,813.94
Denominational Building Fund .....	7,533.27
Maintenance Fund .....	45.88
.....	9,393.09
.....	\$17,531.12
E. & O. E.	
Ethel L. Titsworth, Treasurer.	
Plainfield, N. J. July 5, 1928.	
Total indebtedness (loans) General Fund .....	\$500.00
Examined and compared with books and vouchers, and found correct.	
Irving A. Hunting, Frank A. Langworthy, Auditors.	
July 7, 1928.	
Denominational Building Fund	
Dr.	
To total amount contributed, and income, to April 1, 1928 .....	\$26,099.12
To contributions received during quarter .....	\$ 1,021.50
To annuity gift of Mrs. Gilbert H. Johnson, Farina, Ill. ....	750.00
To income—interest on loans, etc. ....	759.27
.....	2,530.77
.....	\$28,629.89

	Cr.	
By expenses of canvass for funds, 1926	\$ 141.73	
By expenses of canvass for funds, 1927-28	13.50	
By loan to publishing house account cutting machine	\$2,009.60	
Less amount repaid	1,109.60	
	900.00	
By loan account equipment notes	\$7,000.00	
Less amount repaid	1,058.61	
	5,941.39	
By loans on bond and mortgage (for details see annual report)	9,000.00	
By Liberty Loan Bonds	1,100.00	
	\$17,096.62	
By cash on hand:		
Plainfield Savings Bank	\$ 4,000.00	
Checking account	7,533.27	
	11,533.27	
	\$28,629.89	

AMERICAN SABBATH TRACT SOCIETY

Treasurer's Receipts for April, 1928

General Fund

Contributions:	
Onward Movement	\$ 296.12
Income from invested funds:	
Annuity Gifts	\$ 188.01
Henrietta V. P. Babcock Bequest	26.60
Mary Rogers Berry Bequest	15.00
Harriet A. Burdick Gift	3.00
Hannah Cimiano Bequest	150.00
Joshua Clark Bequest	9.00
Relief A. Clark Bequest	24.00
Alfred Collins Bequest	7.65
Emergene Cottrell Gift	1.90
B. R. Crandall Gift	1.27
Eliza M. Crandall	30.01
Elizabeth R. Davis Bequest	6.74
Oliver Davis Bequest	14.69
Amanda C. Dunham Bequest	3.00
Amanda B. Greene Bequest	32.53
Olive A. Greene Bequest	26.36
Rhoda T. Greene Bequest	36.00
Russell W. Greene Bequest	4.50
Ellen L. Greenman Bequest	6.00
Orson C. Greene Bequest	2.54
George Greenman Bequest	26.54
George S. Greenman Bequest	18.00
Amanda P. Hamilton Bequest	12.00
Orlando Holcomb Bequest	30.00
Angenette Kellogg Bequest	4.32
Adelia C. Kenyon Bequest	63.06
Life Memberships	21.30
Susan Loofboro Gift	12.00
North Branch, Neb., Church Fund	2.54
Marilla B. Phillips Bequest	28.50
Electra A. Potter Bequest	118.54
Maria L. Potter Bequest	15.00
Arletta G. Rogers Bequest	78.26
Miss S. E. Saunders Gift	4.50
Sarah A. Saunders Gift	24.86
Fannie R. Shaw Bequest	.45
John G. Spicer Gift	2.54
M. Julia Stillman Bequest	24.05
Julius M. Todd Bequest	3.00
Mary B. York Bequest	1.58
S. D. B. Memorial Fund:	
Delos C. Burdick Bequest \$ 35.07	
Eugenia L. Babcock Bequest	107.24
George H. Babcock Bequest	118.65
	260.96
Receipts from publications:	1,340.80
"Sabbath Recorder"	\$ 238.20
"Helping Hand"	73.77
Tract depository	2.00
"Junior Lesson Helps"	5.75

"Intermediate Lesson Helps".....	2.75
Outside publications .....	3.95
Calendars .....	.70
	327.12
Contribution—Special Sabbath Promotion work:	
W. M. Stillman, Plainfield, N. J.....	41.67
	\$ 2,005.71
Denominational Building Fund	
Contributions .....	\$515.00
Income:	
Interest on bond and mortgage, T. P. Egan .....	\$90.00
Interest on bond and mortgage, J. D. Loizeaux .....	60.00
	150.00
	665.00
Maintenance Fund	
Rent from publishing house .....	\$125.00
Income, Denominational Building Endowment .....	2.33
	127.33
Total .....	\$ 2,798.04

Receipts for May, 1928

General Fund

Contributions:	
Onward Movement	\$ 349.96
Income from invested funds:	
Annuity Gifts	\$321.32
Reuben D. Ayres Bequest	7.50
Lois Babcock Bequest	2.60
Mary P. Bentley Bequest	4.50
Berlin, Wis., Parsonage Fund	6.75
Richard C. Bond Bequest	3.00
George Bonham Bequest	3.00
Sarah Elizabeth Brand Bequest	1.50
Harriet A. Burdick Gift	6.00
Mary A. Burdick Bequest	1.80
Sarah C. L. Burdick Bequest	3.00
Susan E. Burdick Bequest	22.17
Hannah Cimiano Bequest	11.58
Joshua M. Clarke Bequest	4.50
Nettie J. Coon Bequest	1.50
Amy K. Crandall Gift	3.00
Eliza M. Crandall Bequest	4.51
S. Adeline Crumb Fund	30.60
Oliver Davis Bequest	135.00
Nancy M. Frank Bequest	12.13
Rosannah Greep Bequest	.80
George Greenman Bequest	64.50
George S. Greenman Bequest	267.00
Greenmanville, Conn., Church Fund	4.50
Celia Hiscox Bequest	17.07
Eliza James Bequest	8.70
Lucy M. Knapp Bequest	6.00
Benjamin P. Langworthy, 2nd, Bequest	1.50
Clark H. Langworthy Bequest	2.00
Life Memberships	1.20
Eliza L. Maxson Bequest	1.50
Elizabeth U. Maxson Bequest	1.50
Elizabeth L. North Bequest	3.00
North Branch, Neb., Church Fund	.75
Paul Palmiter Bequest	6.00
Olive Hall Pierce Bequest	5.25
Electra A. Potter Bequest	46.31
Deborah A. Randall Bequest	48.18
George H. Rogers Bequest	32.00
Charles Saunders Bequest	1.50
E. Sophia Saunders Bequest	3.00
Mary Saunders Bequest	.60
Sarah A. Saunders Bequest	.60
Sarah E. Saunders Bequest	3.00
Second Westerly Church Fund	9.68
Alzina C. Shaw Bequest	.75
Fannie R. Shaw Bequest	30.00
John G. Spicer Bequest	12.00
Martha G. Stillman Bequest	3.00
Mary S. Stillman Bequest	7.50
Sarah E. V. Stillman Bequest	15.00
Mary K. B. Sunderland Bequest	3.00
I. D. Titworth Bequest	15.00

Thomas F. Trenor Bequest .....	22.55
Villa Ridge, Ill., Church Fund .....	3.80
A. Judson Wells Bequest .....	1.50
Mary J. Willard Bequest .....	7.50
Philomela T. Woodward Bequest .....	3.00
I. H. York Bequest .....	3.00
	1,249.70
Receipts from publications:	
"Sabbath Recorder" .....	\$257.53
"Helping Hand" .....	159.49
Tract depository .....	3.64
"Junior Lesson Helps" .....	9.75
"Intermediate Lesson Helps" .....	8.55
Outside publications .....	3.35
	442.31
Interest on daily bank balances .....	14.00
S. H. Davis, treasurer, one-half taxes, Minneapolis lot .....	57.75
Contributions .....	\$354.00
Wm. M. Stillman, Plainfield, N. J. ....	41.67
	\$ 2,155.39
Denominational Building Fund	
Contributions .....	\$354.00
Income:	
Interest on bond and mortgage, T. E. Beatty .....	\$120.00
Interest on daily bank balances .....	28.00
Interest on loan account equipment notes, publishing house .....	362.27
Interest on note, account pledge .....	15.00
Interest on loan account cutting machine, publishing house .....	15.00
	540.27
Payment account principal of loan account cutting machine, publishing house .....	300.00
	1,194.27
Maintenance Fund	
Rent from publishing house .....	\$125.00
Interest on daily bank balances .....	2.42
Income from Denominational Building Endowment .....	.30
	127.72
Total .....	\$ 3,477.58

Receipts for June, 1928

General Fund

Contributions:	
Woman's Board .....	\$ 200.00
Onward Movement .....	1,202.91
	\$ 1,402.91
Collections:	
One-third collections, Central Association .....	\$ 12.33
One-third collections, Western Association .....	13.64
	25.97
Receipts from publications:	
"Sabbath Recorder" .....	\$ 311.28
"Helping Hand" .....	165.12
"Junior Lesson Helps" .....	25.20
"Intermediate Lesson Helps" .....	7.40
Tract depository .....	16.49
Outside publications .....	4.35
Calendars .....	1.80
	531.64
Interest, Plainfield Savings Bank .....	75
Refund account corresponding secretary's traveling expenses .....	5.00
Contributions—Special Sabbath Promotion work:	
W. M. Stillman, Plainfield, N. J. ....	41.67
	\$ 2,007.94
Denominational Building Fund	
Contributions:	
General .....	\$115.00
Onward Movement .....	37.50
	\$ 152.50

Income:	
Interest on loan account equipment notes—balance due to June 1, 1928 .....	\$68.00
Interest—Plainfield Savings Bank .....	1.00
	69.00
Annuity Gift of Mrs. Gilbert H. Johnson, Farina, Ill. ....	750.00
	971.50
Maintenance Fund	
Rent from publishing house .....	\$ 125.00
Interest—Plainfield Savings Bank .....	.25
Transferred from Plainfield Savings Bank account .....	250.00
	375.25
Permanent Fund	
Transferred from savings account—for investment .....	1,100.00
Total .....	\$ 4,454.69

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey, met for their July meeting on Sunday, July 1, 1928, in the Seventh Day Baptist church, Plainfield, N. J., at 2 o'clock p. m., pursuant to the action of the board at the June meeting.

President Corliss F. Randolph presided. Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Ethel L. Titsworth, Asa F. Randolph, Ahva J. C. Bond, William M. Stillman, Theodore L. Gardiner, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Frank A. Langworthy, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitors: Mrs. Willard D. Burdick, Mrs. Irving A. Hunting.

Prayer was offered by Rev. Ahva J. C. Bond, D. D.

Minutes of last meeting were read.

SUMMARIZED REPORT OF THE CORRESPONDING SECRETARY, JULY 1, 1928

The corresponding secretary has attended the annual meetings of the Eastern, Central, Western, and the Southeastern associations since the June meeting of the Tract Board.

He has completed the annual report of the corresponding secretary and handed it to the printer. Rev. Edwin Shaw writes in behalf of the Sabbath School Board concerning the proposed abridged edition of "Bible Studies on the Sabbath Question" by Rev. A. E. Main, expressing the desire that the abridged edition be prepared with the idea of using it in the study of the Sabbath question in our Sabbath schools for a quarter of a year.



## MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.  
Contributing Editor

### THOUGHTS ON THE YEAR'S WORK

There are certain things which the year's work, together with the fields and the call of God, forces upon the mind, and it is well that we note some of these in concluding this report.

Among other things is the fact that the world and world conditions are changing at a terrific pace. The work in China demonstrates this, and conditions in other countries bear testimony to the same. Everything is always in a flux, as Paul declared when he said, "The fashion of this world passeth away"; but sometimes transitions come more rapidly than at other times. Today the changes in regard to world conditions and all human institutions are moving at such a rapid speed that one wonders whether the world is mending or ending. Because of this fact, the time to mold the character of peoples and nations and to determine the destiny of the world, is at hand. What is done now shapes the future of the race for centuries and perhaps for millenniums to come. Therefore this is the day of great opportunity for Christ's kingdom and for Seventh Day Baptists, whose missionary and evangelistic work is intrusted to this board. The many calls coming to us, to some of which we are giving the deaf ear, bear witness to the fact that this is our day of opportunity.

The year's experiences demonstrate the imperative need of more workers. We need money, but our greatest need is not financial, as great as that is. The need for funds is small compared with that for men to carry on the work. If we will produce results and lay the work on the people's minds and hearts, plan great things and bring something to pass, the church will produce the funds. They have this year; they always have under these conditions. But where are the laborers? Churches are pastorless and fields unoccupied, partly because of lack of vision and real missionary statesmanship, but more because ministers can not be found

to supply them. The present supply of ministers is twenty-five per cent short; that is, we need four men where we have three now. One sixth of the men active in our ministry are over seventy years of age, and one third are over sixty. The labors of these men, humanly speaking, will soon be past. The work of this board as well as that of the churches is now crippled for lack of ministers, and unless something heroic is done the situation will rapidly grow worse. The question of funds to carry on the work pales into insignificance with the question of the ministry. These conditions call for action on the part of this society as well as on the part of every board, the Commission, churches, homes, and young people. The day for talk, sleep, and slumber is past.

Rapidly changing conditions demand new programs, for things can never be carried on with success as in the past. Growing out of the year's experiences, many have become convinced as never before that the time has arrived when a new and definite program should be formulated. China is not the only field that has been left in uncertainty; for three or four years Australia and India have been waiting for an answer to their calls, and our people have been weakly waiting and passing, at most, uncertain motions. What are we to do? The time has come when Seventh Day Baptists should have some policy as to what is to be done about new open doors, and follow it with vigor and Christian enthusiasm. Again many workers at home feel that they should have a consideration commensurate with that given foreign workers. Omitting any reference to the past, what shall be the policy for the future in this matter? The events of the year as well as other years call upon us to build a definite new program, covering these and several other problems forcing themselves upon us—a program built on the needs of the hour, the widest knowledge of fields and conditions, the broadest vision, the pure love, and all approved by Christ and made efficient by the Holy Spirit.

The past year in the fields of missions has been a constant reminder of the need of vision on the part of all connected with missions. It had demonstrated that in this decisive hour of Christ's kingdom those en-

gaged in the colossal task of missions must have a vision that clears the mind of all narrowness, embraces all fields, every race on earth, all conditions, a vision that grasps the past and sweeps out into the future of divine achievement. "Where there is no vision the people perish."

And finally, it was never more apparent than in the past year that what all who are connected with missions and evangelism need, most of all, is to grasp God's hand and let him grasp theirs. It is God's work and we are his; he has called us to it, and promised a fierce struggle, with victory at the end, and all the way. There can be no defeat if we let God have his way with us. Though not in a position to carry on as extensive a work as some, we must not fail Christ at this time when his kingdom has reached the crucial hour.

### EVANGELISM—A STATEMENT

This board has always tried to foster evangelism. Five years past, the General Conference recommended that the board make a special effort to promote this line of work. For two or three years following this act by the General Conference, much time and effort were given to the stressing evangelistic work. Not only was its importance urged, but articles treating, more or less elaborately, the various kinds and methods of evangelism were written by the missionary secretary and published. There were visible results, but not all that was desired was accomplished.

The especial efforts for evangelism the past year have consisted in the use of the written page, pleadings of the missionary secretary as he has gone among the churches, paying traveling expenses of pastors going to aid other pastors, and helping to direct and finance the student evangelistic quartet.

This is not enough. Occasionally throughout the year pastors have written asking for an evangelist to aid them in a series of meetings, and as a rule we have been unable to help them much, for they invariably wanted men who have special gifts as evangelistic preachers and leaders, and those in our ministry having this reputation could not be obtained. It appears that we have not been producing evangelists, as that term is usually used.

It is being said that times have changed and that a new type of evangelistic work is needed. Those having studied the question most seriously, while willing to admit that there is much truth in this claim, at the same time insist with good reason that there is still a place in the Church for a sane evangelistic campaign of the old type, and many churches are calling for such. Turning to the statement, more or less true, that the times demand a new form of evangelism, we do not seem to find ourselves producing such, for the additions to our churches by all means whatsoever are regrettably small in number. The fact that the same is true in a measure among other denominations does not lessen the seriousness of our problem. We are saying that the time is at hand for a new form of evangelism, but we are not producing it.

These statements are made for the sake of putting this very vital problem before us in its true light. Here is one of our most important problems. We, as a people, can not afford to pass it by lightly. The Church of Christ is evangelistic or it is nothing. It was organized to lead men to Christ's way of living and to help them follow him. If it does not do this, it has repudiated Christ and its mission. The problem of evangelism demands immediate, thoughtful, and prayerful consideration. Old forms, though modified, must be retained, new methods adopted, evangelists trained, and every church awakened to its evangelistic mission.

### EVERY MISSIONARY AN ADVOCATE FOR HIS FIELD

Those who arranged the programs for the June associations were very considerate in the amount of time allotted to missions, and this fact was appreciated by those especially responsible for our mission work. This liberal grant of time made it possible to present what is being done and the needs of the hour, and also gave time for free discussion of questions asked by the audience. It is gratifying to be able to report that the writer has never witnessed greater freedom on the part of people in asking questions and making suggestions.

In one of these meetings the question was asked whether it is not the wise and proper thing to always follow the advice of the missionaries on the field. The answer was



in the negative, and the reason given was that the missionary on the field is an advocate for his particular mission. It was further brought out that it is right and expected that a missionary be loyal to his field. Being particularly interested in his own work, he is very likely not to recognize the comparative importance of other fields, and his nearness to and interest in his own work may blind him to some things pertaining thereto. An instance was sighted of a missionary on the home field who urged with eloquence that more workers be put on the field assigned him, and when he came to be a foreign missionary, he was even more insistent that the field he then occupied was the one of greatest opportunity and should have more workers.

All honor to the missionaries who plead for their respective fields, but the policy of taking their advice in these matters can not be worked, for when put into practice it would mean that demands of any one field would exhaust the treasury. The home field would want all, and so would Jamaica, British Guiana, and China. Our Missionary Board could spend the entire budget on any one of these fields. Under these circumstances, the board must decide what shall be done in all cases. It should know from the most comprehensive study of all fields their relative needs, and build its policy accordingly. It may have been well in days past for a mission board to encourage a propaganda for some particular field; however that may be, that day is past. If certain people wish to give for particular objects and fields, nothing should be done to discourage them; but a board engaged in the great task of missions should adopt a comprehensive, farsighted policy, including the world's work; and with courage, love, and enthusiasm hold itself to it, encouraging workers on all fields to produce results as the best propaganda for their respective fields.

### CHINA LETTER

Rev. W. L. Burdick,  
Ashaway, R. I.

DEAR MR. BURDICK:

Today is the first regular service that has been held in the new church, and to say

that we feel happy to have such a fine place to meet is to put it mildly.

The formal dedication service was held last Sabbath day. The two Sabbaths previous had been given over to the evangelistic services, which preceded the opening. We felt that they were of much value. The dedication was quite a pretentious affair for Liuho. According to Chinese custom, announcement was sent to friends of the mission here and elsewhere, especially those who are heads of organizations. And according to custom, they responded by sending written scrolls and mottoes expressing high sentiments, mostly of friendliness to the Christian doctrine. I think there were forty-two such gifts, and the walls of the church were very nicely decorated thereby.

The entire Shanghai choir came out and occupied the platform. They sang some splendid anthems, and gave a lot of body to the general singing. Doctor Palmberg made the report as to building, equipment, and finances, and Doctor Davis preached a short sermon. These were followed by several addresses by our evangelists and Christian co-workers in this vicinity. After the program as arranged, a number of the non-Christian gentry of the town, who had been invited to the services, responded to the invitation for friends to speak, in a very sympathetic manner. Appreciation of the work of the mission and of the value of Christianity was expressed by all. After the service, tea was served by the Liuho Church to all the guests and members.

Mr. Davis frequently refers to the changes and improvements that he has seen in China. Fifteen years ago, he says, no such service could have been held: there would have been no choir of young people; there would have been disorder with constant loud talking and milling about; there would have been little openly expressed friendliness toward Christianity; there would have been but little singing, and that tuneless. Instead, there was order and good attention, even an attitude of reverence, and the singing was tuneful and spirited.

The meetings opened Sabbath eve with an evangelistic service. The new church was crowded, with people who could not get in peering through windows and doors.

A large part of the Shanghai delegation arrived Friday afternoon in two large "Auto Road" busses, augmented by the Davis and hospital cars. Sabbath morning more of the older Shanghai friends came just for the day. Those who stayed till Sunday were taken care of at the hospital and new parish house, and returned to the city that afternoon in busses, accompanied by the Davis car, containing Doctor and Mrs. Davis, Richard and Carol, Eling Sung, and wee Rosaline.

On Sabbath morning a baptismal service was held at the hospital. Three young people were baptized and two old women, invalids, admitted into the church without baptism. Immediately following, the Lord's Supper and covenant meeting were held at the church. It was a very fine service, with many participants both from Liuho and Shanghai.

Early Sunday morning the young people hiked the seven and one half Chinese miles to the banks of the Yangtze River for a picnic. After the bonfire breakfast, which was a new experience to most of the boys and girls, a short devotional service was held and games were played for awhile before returning to Liuho. A few wheelbarrows accompanied the group to pick up the footsore and weary.

We are particularly interested in Conference this year, because we shall be so well represented. The five men ought to make China seem more real than ever to the home people, and I am sure the cause of Seventh Day Baptists will be more real to the young Chinese.

Sincerely yours,

GEORGE THORNGATE.

Liuho, Ku, China.

June 8, 1928.

### MONTHLY STATEMENT

June 1-July 1, 1928

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand June 1, 1928	\$16,657.82
Washington Trust Company, loan	5,500.00
Mrs. Emma Cartwright, Missionary Society	5.00
Central Association, one-third collection, Missionary Society	12.53
Canadian Pacific railway, refund on Crofoot reservations	100.00
Western Association, one-third collection, Missionary Society	13.64

First Seventh Day Baptist Church of Syracuse, Missionary Society	5.00
L. A. Burdick, China missions	10.00
Young People's Board, Dr. Thorngate's salary	200.00
Woman's Board:	
Miss Burdick's salary	200.00
Miss West's salary	200.00
Home missions	200.00
Northern Wisconsin and Minnesota churches, missions	10.00
Gertrude H. Deeley, Missionary Society	2.50
Onward Movement, Missionary Society	3,539.55
Rockville Church, Missionary Society	44.00
Rockville Sabbath school, Missionary Society	10.00
Rockville Loyal Workers, Missionary Society	20.00
New York City Church, Missionary Society	10.00
Seventh Day Baptist Christian Endeavor Union of New England, native worker in Jamaica to assist D. B. Coon	20.00
White Cloud Church, foreign missions	48.83
Little Genesee Church, Missionary Society	35.00
Second Hopkinton Church, Missionary Society	3.14
Second Alfred Church, Missionary Society	.50
Dodge Center Sabbath school, Girls' School, China	6.45
First Hopkinton Church, Missionary Society	6.25
Ashaway Christian Endeavor society, home missions	3.00
Milton Church, Missionary Society	40.25
Adams Center Church, Jamaica	31.25
Adams Center Church, Georgetown	31.25
Adams Center Ladies' Aid society, Georgetown	25.00
Washington Trust Company, interest credited	2.22
A friend, Missionary Society	1.00
Income permanent funds, General Fund	4,000.00
	<u>\$30,993.98</u>

Cr.

Gerard Velthuisen, work in Holland	\$ 104.17
Wm. A. Berry, May salary	10.00
Royal R. Thorngate, account May salary, traveling expenses, employing of native worker, etc.	148.58
Cherry Creek National Bank, account R. R. Thorngate's salary	25.00
H. Louie Mignott, May salary	50.00
D. Burdett Coon, May salary and traveling expenses	163.72
Wm. L. Burdick, May salary, traveling expenses, and office supplies	264.33
Wm. L. Burdick, clerk hire	33.33
L. T. Branch, May salary	25.00
C. C. Van Horn, May salary	41.67
Ellis R. Lewis, May salary, and traveling expenses	166.40
R. B. St. Clair, May salary	108.33
Geo. W. Hills, May salary	50.00
L. D. Seager, May salary	66.67
Verney A. Wilson, May salary and traveling expenses in evangelistic work	51.15
Grace I. Crandall, May salary	33.67
R. I. Severance, May salary	41.67
Clifford A. Beebe, May salary	25.00
Mark R. Sanford, work in Western Association	16.00
Chas. W. Thorngate, May salary	16.67
Wm. L. Davis, May salary	16.67
Geo. O. Sayre, quartet work	250.00
R. I. Severance, traveling expenses in evangelistic work	14.72
D. Burdett Coon, support of native worker in Jamaica	20.00
Alfred Loan Association, account salary H. E. Davis	12.00
S. H. Davis, return of temporary loans	2,100.00
S. H. Davis, interest paid on bank loan	28.42
Mrs. C. Eugene Crandall, account salary Dr. Palmberg	20.00
M. Wardner Davis, account salary Dr. Palmberg	24.80
Harold R. Crandall, treasurer, account salary Dr. Palmberg	20.00
Industrial Trust Company, China draft:	
Dr. Palmberg, salary account	\$135.20
Dr. Thorngate, salary	400.00
Mabel L. West, salary	133.34
Anna M. West, salary	200.00
Girls' School, appropriation	37.50
Boys' School	200.00

Evangelistic .....	400.00	
Incidental .....	225.00	
Susie M. Burdick, salary .....	200.00	
H. E. Davis, salary and children's allowance .....	536.37	
		2,467.41
Mrs. Robert B. St. Clair, June salary of Mr. St. Clair .....	108.34	
Treasurer's expenses .....	28.00	
		\$ 6,551.72
Balance on hand July 1, 1928 .....	24,442.26	
		\$30,993.98
Bills payable in July, about .....	\$ 1,700	

Special funds referred to in last month's report now amount to \$21,460.12, balance on hand \$24,442.26, net balance \$2,982.14 above special funds. Other indebtedness \$5,500, net indebtedness \$2,517.86.

S. H. Davis,  
Treasurer.

E. & O. E.

### JESSE F. RANDOLPH

At the home of his daughter, Mrs. Robert L. Townsend, Washington, D. C., June 27, 1928, Jesse F. Randolph passed away in the eighty-eighth year of his age. He was the son of Jonathan and Jane Maxson Randolph, and was born at Salem, in what is now West Virginia, January 29, 1841.

On August 12, 1863, he was married to Mary Frances Bond of Quiet Dell, who died June 1, 1928. He is survived by five sons and one daughter—Uric F. of Marietta, Ohio, Mrs. Florence Townsend of Washington, Ernest F. of Elkins, Howard F. of Salem, Ormand F. of Clarksburg, and Charles H. F. of Parkersburg. The youngest son, Herbert, died some years ago, aged twenty-three.

Jesse Randolph was a natural leader. In every good enterprise, in the church, the denomination, in civic affairs, in education, in business matters, he said "Come on men." His entire life was spent in Salem where in later years he was universally known as "Uncle Jesse."

Space could not be given in the RECORDER to tell what this man meant to Salem College. Without his initiative, energy, and generous gifts of money and equipment the school could not well have come into existence, and grown to its present importance. He was a trustee of the college through its entire life, and no other man has meant so much to it.

It was the same in public affairs. In the early years of the life of the state, Jesse F. Randolph was a member of the House of Delegates, and it was his conscientious

example and earnest words while at the capitol that gave West Virginia its law so favorable to Sabbath keepers. He held many offices in local affairs, and honored them all. He was the first mayor of Salem, and the bearers at his funeral were all former mayors of the city.

In business affairs it was the same. Men long and intimately associated with him speak in the highest terms of his business honor. He, with many other men, has lost money in a large way in the turn of business that followed the oil boom and the World War. He died a poor man, but the denominational building, Salem College, and many other good causes rejoice in the good the money did which he so generously gave while the days were going by.

But the foundation and background of his entire life was his Christian character and his deep and abiding interest in the Salem Seventh Day Baptist Church. He was a Christian gentleman. He loved a simple life. He kept his faith in God. He went about doing good. Salem has met with a great loss.

Those who took part at the funeral service were President S. O. Bond, L. D. Lowther, Rev. E. J. Woofter and his own pastor, who used the following text: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

G. B. S.

### UPRIGHT CITIZENSHIP LAW IN NEBRASKA

A new law passed by the legislature of the state of Nebraska requires that special emphasis be given in schools to morality, courtesy, obedience to law, respect for the constitutions of the United States and the state of Nebraska, and "other attributes which tend to promote upright citizenship." This law has been put into operation in the schools, a course of study having been published by the State Department of Education.—*Presbyterian Advance*.

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### CHRISTIANITY AND SCIENCE

ERLO EVERETT SUTTON

(Address at Seminary Commencement,  
Alfred, N. Y., June, 1928.)

"We have a rich harvest of science, a profusion of material facilities, a vast collection of ideas and products of past ages. We need now only harmony, order, union; we need only to group into a whole these powers and gifts; the task before us is to discover some complete and balanced system of life; some common basis of life; some object for the imperishable religious instincts of mankind; some faith to bind the existence of man to the invisible universe around him; some common social bond for thought, action, and feeling." These words are quoted from Frederick Harrison in "The Meaning of History."

I believe that before all things needful, beyond all else is true Christianity. It only can give wisdom, happiness, and goodness to men, and a nobler life to mankind. Nothing but true Christianity can sustain, guide, and satisfy all lives, control all characters, and eventually unite all men. It must say to the world, "Ye shall know the truth, and the truth shall make you free." However, the man of science might make a similar statement. But it must be borne in mind that science does not deal with one sort of truth, and religion with another. Though Christianity is and must remain in the realm of faith, true Christianity must be a faith thoroughly consistent with established knowledge. Science is in a popular sense, that body of knowledge made up of verified and verifiable facts and their relationships which pertain to nature and her processes, and to man in so far as he is immersed in the physical order. Perhaps in a larger sense, science is all verified and organized knowledge. It is, as one writer puts it, "systematized knowledge of sense phenomena," the product of human reason applied to the phenomena of experience. To

put it in other words, science is but a name for the accurate knowledge which we secure when we think carefully and rationally. "The straight-thinking man was always a scientist." Science, therefore, expressed in ordinary terms, is just man's most successful effort to interpret and understand the universe in which he lives. The scientific spirit is the spirit of devotion to the truth, and such a spirit can hardly be hostile to a true Christian spirit, which is a devotion to, and an inspiration toward the realization of the higher values of life. We are aware that there is a spirit in the world which calls itself scientific, which falls far short of openmindedness to all truth, and that we also have a spirit which calls itself Christian, which clings largely to the traditions of the past instead of seeking to build the aspirations and values of life upon the facts established by an ever enlarging human experience. Unfortunately it is just such narrow manifestations of the scientific and of the religious spirit which come into opposition with one another and bring about the so-called "conflict of Christianity and science." There is certainly no sound basis for such a conflict, and it is time the thought of such a conflict be banished from our religious thinking and Christian civilization. A Christianity which has respect to all the facts of the total life of mankind will be in harmony with the spirit of true science. When we have a religion which is truly positive, and a science which is the same, there will be no longer any need of reconciling the two. Much of the science of the present, however, is partial, or incomplete, and not based upon facts, at least not upon all the facts. When we speak of a positive Christianity which shall harmonize with a positive science, we mean a Christianity which is based, not upon a few facts of human life—say the physical—but upon all the facts.

The statement is often made that we are living in an age of science, and how true it is. It is claimed that there have been more scientific discoveries in the past hundred years than in all preceding ages. Yet as marvelous as have been her inventions, and as amazing as have been her discoveries, her precious gift to the world has been the purpose, the spirit, and the method she has

introduced into our thinking. Her purpose is definite, for she aims at nothing less than a mastery over nature by the discovery of her laws. She expects to achieve her dominion over nature by discovering and verifying facts and setting them in their proper relationships, putting her discovered facts and laws to the service of man. She will use those methods which are established in the confidence of men whose occupation is to investigate truth. But the great contribution of science has not been her results or her methods, but her spirit. Perfect openmindedness, the elimination in every investigation of all motives save love of truth, is the scientific spirit. How similar this is to the Christian spirit is apparent. Both demand complete self-surrender and mental integrity, and together they seek to control the world for the sake of humanity.

Working in a spirit of consecration to truth, the truly scientific mind reaches a conviction of the order, the justice, the vastness of the universe, which in moments of supreme discovery becomes an ecstasy that is not unlike the Christian's vision of God. A leader of monks looks up at the stars until they talk to him and compel him to throw away the misinformation, accumulated through centuries, and announce that the earth moves; thus Copernicus gives astronomy a new foundation on which to rear a new structure of knowledge. An optician made a glass by which objects were apparently brought nearer; Galileo turned his telescope toward the heavens, and men are shocked when he says Copernicus was right; the earth does move, Jupiter has moons, and the Milky Way is a pavement of stars. Of course they told him his words were not true, but there was the telescope if their prejudice would only let them look. Old astronomy said that heavenly bodies which did move moved in circles; then came Kepler who tested the theory and found it false. But how did they move? He asked Mars to tell him, and for years he followed its course through the heavens until observation and figures tallied; the planet's path was an ellipse. So was the path of the earth and all the planets. Kepler had discovered the orbit of the planets, but what held them in their course? As Job said, "The north stretched out over an empty place, and the earth hangeth upon nothing." But how did

the earth and other heavenly bodies hang in space? Thus far not all the world could tell, but there was a man who would have the answer, and know the law that held the stars. And the answer came. Out of his own mind where the secrets of God were hiding he brought it forth:

"Nature and nature's laws lay hid in night,  
God said, 'Let Newton be', and all was light."

Witness Newton's rapture as he approached the end of his calculations which were to demonstrate the law of gravitation. What was true of Newton has been true of hundreds of other scientists. A scientist with a plodding, dry-as-dust mind because no light of imagination streams through it, may be a thorough going materialist and forget God, but if to a clear understanding he adds wonder and reverence for nature and nature's God, his spirit is truly religious, and in his great moments when he discovers or interprets the laws of science, which are God's laws, he is not a stranger to that experience which the Church calls the baptism of the Holy Spirit, a baptism of divine love and holy enthusiasm. For what is the Holy Spirit but the spirit of all truth?

While science, working according to methods established in the confidence of competent men, has obtained a body of verified facts and laws which we call knowledge, we must remember it is a knowledge with very definite limitations. While science describes, she does not interpret. She deals largely with phenomena and processes, not with ultimate spiritual realities. Science, therefore, if she is to benefit man in a spiritual or social way, is consequently helpless without religion, and if humanity is to be benefited in the largest way, the religion must be Christianity. Religion needs science to give it knowledge of the best means to reach its end, but science needs religion no less to move men effectively to use aright the truth which she discovers.

The humanity of the world in which we live is governed not alone or mainly by thought or knowledge, but even more by emotion. Knowledge alone is not sufficient to motivate the human will in a spiritually and socially right direction. We have, also, to find a way of propagating among men right aspirations and right desires, or right emotional attitudes, before we can be sure

they will use knowledge rightly. Now Christianity stands for just this element of aspiration and emotional value in human life, and is in this way intensely interested with spiritual and social values. At its best, Christianity is a setting of the affections upon the highest spiritual and social values and ideals which we know, that is, upon what may be called divine things. The Christian spirit is the spirit of devotion to ideal spiritual and social ends and of the consecration of individual life to these ends. Science has not discovered, nor is she likely to discover, a substitute for Christianity as a spring of spiritual and social idealism. Christianity, therefore, must continue to furnish the aspirations, the motives, for the realization of ideal spiritual ends; but science must continue to draw the plans and furnish the means.

We feel that the Christian movement will develop its full power, and have its greatest influence upon the world, only when it allies itself with science, and especially with social science, and when it seeks and spreads the fullest scientific knowledge of social conditions. To be sure, there is much so-called science today, even among social scientists, which lacks common sense, is materialistic, and, perhaps, even anti-Christian; but this may be largely due to the fact that the Church lacks interest in these sciences. The Church lags behind and demands so little of them and gives them so little support. There should be a closer alliance between the two, for the sciences need the help of the Church, and the Church needs the help of the sciences. Practical steps have been taken in this direction by the establishment of chairs of sociology and economics in schools of religion, and by placing such subjects in the curricula of theological seminaries.

Christianity need not stand in fear of science, for most scientific minds of the first rank are religious in their purpose of loyalty to the truth, in their emotions of wonder, reverence, and humility, and many of them have possessed to the full the consolation and the strength which a spiritual vision of man and of the universe gives. Science may greatly modify our theories and speculations, but she can never disturb the deeper interests of the soul. No changes in our system of astronomy will put out the stars, and no advance in science will ever

extinguish the lights of the spirit by which man has always and must ever live. The great object of Christianity is to redeem mankind from a life of sin and to bring men into harmony with themselves, with God, and with the universe. However, this can not be done without a knowledge of the forces which make and mar the lives of men. Therefore, Christianity must enlist the scientific spirit and employ scientifically tested knowledge of human life if she is to successfully accomplish her work. We may rest assured that the Christianity of the future will be at one with science, especially the human sciences, and will welcome the scientific habit of mind as her necessary ally.

#### LETTERS FROM BROTHER VELTHUYSEN

DEAR BROTHER BOND:

At last the moment has come that I can sit down quietly to write to you. Constantly I had the intention to do so and repeatedly I started to write a letter to you, but again and again I was prevented to continue.

Now I am writing to you from my new house and from my new office, Reguliersgracht 114, Amsterdam-Centrum. This house is not so beautifully situated on a square as the house in which we had the privilege to receive you as a guest during the Conference last summer. Our new house is much better suited for our family and our office. It is an old merchant house now divided into four stories, which we were obliged to rent as a whole except the story where the owner himself lives. I have let the basement-part as a workshop. In the ground floor the office is established with the Central Bureau of the Midnight Mission and other societies for the protection of women and girls or the combating of immorality.

It is an extraordinarily busy time for us now in view of the approach of the Olympic games which are being held at Amsterdam this summer. We expect thousands of foreigners who are coming to seek their amusement here in those days. Of such opportunities, also, suspicious persons seek to profit for foul gain. Therefore the moral dangers for our own young people and for

the foreigners will be undoubtedly great this summer. For several months, in view of this, we are working to take all kinds of measures to prevent those dangers. The Christian Social Committee during the Olympic games has asked me to take the secretaryship of the committee for the protection of women and girls. I believed I had to accept that task, and this is one of the reasons why I have been so busy during the last months that I could not bring my mind to write to you. The more so, as Miss Lindeboom, our excellent secretary whom you met last summer, was appointed as a probation officer for the Children-Acts, at Rotterdam. We could not find a good successor for several months. Since April 1 I fortunately found again an excellent help, but especially the last weeks before the opening of the games, I am crowded with work.

There is a great deal to organize. We had to fit up an inquiry office quite near the central station, and a temporary home for women and girls, who probably will strand in those days, or will be in trouble, or be brought to us by the police. Fortunately, we are now much better organized. Also our house is much more convenient, especially for my wife. Our own rooms are now on one story. We also have a garden here, which has been laid out by my son Gerard. He is still a pupil at the Botanical Gardens of the Municipal University. He is fond of his work.

The Young People's Conference, held last year at your initiative during our General Conference, is still a pleasant remembrance with them all. There are among our young people some who give evidence of a sound spiritual life and a clear insight and love for the truth as it is revealed to us in the holy Scripture. The spirit in our small congregations at Haarlem and here is good, and there is a great interest for the right understanding of the Word of God. Every Sabbath we have blessed meetings, which inspire us again and again with new courage, everyone for his own calling. However, the circle of friends at Haarlem has become very small. Last month we suffered a great loss through the death of our faithful Deacon Spaan and his wife. They were buried on the same day, on the sunny morning of March 28. This was a loving disposition of our heavenly Father. Brother

Spaan was eighty-one and his wife eighty-three. Those two old faithful ones, lovely and pleasant in their lives, were not divided in their death. They could not imagine how it would be when the one should have to miss the other. For several months Mrs. Spaan was suffering from a decline, but her mind was still very clear. Brother Spaan was still bright, though he could not do as much as he used to do, and was obliged to give up his task at Amsterdam last winter.

You know that we, Brother Spaan and myself, after my father's death alternately have taken the services at Haarlem and Amsterdam on the Sabbath for several years. In the beginning of March, he caught a bad cold which passed into pneumonia. For many days he was raving in fever, in his mind he was constantly busy with his work for the church and with all sorts of things concerning the temporal and spiritual welfare of those he loved.

Mrs. Spaan gently passed away without any death struggle, at the end of the Sabbath day, March 24. Brother Spaan gave up the ghost in the night of Monday to Tuesday, March 27, without having recovered consciousness. The congregation loses a great deal in those two faithful members. Their home was a center of church life at Haarlem for years. Brother Spaan was a faithful man with a warm heart and a bright and cheerful spirit, also a man of a strong conviction, who stood up boldly for that conviction and did not hesitate to follow it, however difficult and steep the path of obedience might be. Still, he had many friends, even outside the church. This was very evident on the occasion of the funeral. At the cemetery at Haarlem a large number of friends, about two hundred fifty people, showed their interest and were assembled around the grave. Rev. P. Taekema and myself spoke there, gratefully reminding what God had given us in Brother and Sister Spaan, and what had been the secret of their happiness of life and the blessing which their life had spread for many people. Mr. H. Visser, who is married to the youngest of their three foster-children, thanked for the interest shown. Mrs. Visser is a faithful member of our church. Her maiden name is Mary van den Daelen.

You know the story. Forty years ago, in the first hard time of our Midnight Mis-

sion, we, my friend John van der Steur and I, spent our short holidays in Belgium. At Liege we had visited there a young brother "van den Daelen," whose wife had died shortly before. When we described the situation in which we had found him and his family—Brother van den Daelen and his three children—the Haarlem Church decided to invite him to come to Holland. Brother and Sister Spaan took the two girls, and after their father's death, not long after, also their brother Peter. Mr. and Mrs. Spaan took care of these three orphans of the church in true love, as if they were their own children. Later on the two eldest, Peter and Françoise (who is married to Mr. Herman Pieters), left for America. Last year on the occasion of the fifty-fifth anniversary of their marriage, Brother and Sister Spaan had enjoyed the privilege of seeing their foster-children and grandchildren all together. God bless the memory of our faithful brother and sister for the church and for their relations and friends continually.

The last church congregation was devoted to the discussion of the question of who was to take on the important functions which Brother Spaan performed in the church. Brother Westerdaal declared himself willing to take on the task of deacon and treasurer, which Brother Spaan had performed faithfully for over forty years, and Brother W. van Eyseren the task as an elder and correspondent with the non-resident members.

At Haarlem the services will be taken at my absence in turn by one of these two brethren.

The house of Sister Moll, our faithful secretary, who has a very warm heart for the church, is now the center of church life on the Sabbath day.

One of our eldest and truest sisters here at Amsterdam, rejoices very much that her husband, who used to be indifferent towards us, now regularly attends our meetings, and also a young man, a carpenter by trade, a prudent and quiet Dutchman but a man of sincere godliness. He keeps the Sabbath faithfully, but his father and brothers are unbelievers, and his mother and sister, who are religious people, are much against his Sabbath keeping. Up to now he has remained faithful, although it is very difficult

for him to find employment. To find a permanent employer, who will give him the Sabbath off does not seem possible. He depends on casual jobs, but till now he has been able to provide for his living. He bears the trial of his faith on the path of obedience cheerfully. He asked for baptism just now.

Brother Munk perseveres in his work as a colporter with the *Boodschapper*. He has had to look about for other sources of revenue, because the colportage only was not sufficient to meet the wants of his large family. It is extremely difficult for his boys, also at Arnhem where he lives, to find an employer who allows them to rest on the Sabbath. His oldest son has been working several years, to their mutual satisfaction, in the business of Brother de Jong, who is pastor of the Sabbath keeping Seventh Day Baptist congregation at Leeuwarden, which has not yet joined our Seventh Day Alliance. His second son is a male nurse in a hospital.

Thanks to God fills our heart when we think of the faithful perseverance of our lonely brethren and sisters at distant places, where they so often have no fellowship with other Christians. But on this matter Brother Taekema can write much better than I. He visits these people at regular times. The whole month of May and the whole month of November of last year he was traveling for this purpose, and he did not only visit the isolated people of our churches, but also other Christian Sabbath keepers whose addresses he had learned.

Our attempts to get into closer contact, and if possible to promote church unity, with other Christian Sabbath keepers have not much prospered since the discussion with a number of them on the occasion of the conference you attended. But also on this subject Brother Taekema can keep you better advised.

It is very much to be regretted that we miss here in our small congregation young talented people who feel called for the work in the vineyard of God. Those who had these talents have left us in the years which have passed. What the reason is that God keeps this blessing from us we do not know. We want to persevere firmly to the end in professing and living up to the principles which God has revealed to us in his Word

and, however small in number our church at Haarlem has become and how great the obstacles arising from all sides, we pray for each other that God may give us grace to stand firm for that great and unmovable principle—obedience and faith to his Word; to take away nothing from that Word; to add nothing to that Word; to live in obedience to God's commandments, trusting in the certainty of his promises and also living in a world of believing, and not of seeing. The strength of that principle is indestructible, and that it exerts its influence on the conscience of people is evident for any one who has eyes to see.

One day I read a letter which Rev. Mr. Taekema intended to send you. He pointed to the fact that everywhere in our large towns, Amsterdam and Rotterdam, the Hague and Haarlem, and in the north of our country in the church papers ministers of a confessional or a more ethical tenor write long articles on the Sabbath question. They would not do so if they did not see that our principles took hold of the conscience.

God grant that we may live to see the day that the seed sown may bear beautiful fruit, and that our churches may meet a period of flourishing health. Therefore we request your prayers. But however the future may be, God render every one of us faithful to his calling, and grant that from our example a blessed influence may fall on the other Christians in the midst of whom we live.

I am very sorry that I can not send you more cheerful news about the progress of our cause at Haarlem and Amsterdam. Brother Taekema will have written you about the condition in the church at Groningen and Pekela, and his experience at the Hague and Rotterdam and among the other Sabbath keeping people he visited. You may know that the Adventists have distributed among their own people and among others an open letter to our Seventh Day Baptist churches. In this letter they complain about the way in which they were treated in that Sunday morning meeting, which you partly attended before we went to Groenendaal for the Young People's Conference. They had some reason of complaint as, by a misunderstanding on the part of the secretary of the Haarlem Church,

they really had been invited. Brother Taekema and myself did not know this fact, and so the Adventists accused us of a dishonest behavior towards them, and applied to themselves the blessing of Matthew 5:11.

Meanwhile we have got in correspondence with a former pastor of an Adventist Church in Russia and his family, who are in great distress being banished by the Soviet Government to Siberia, on the instigation of the Adventist leaders, because they disliked his honesty and bold attitude towards their tactics. One of our former Adventist friends knows this brother as a sincere Christian. We hope to be able to help him and to get in contact in this way with the Sabbath keeping Christians in Russia, who do not agree with the Adventists. There are many of them in different parts of Russia. In these years of his banishment, however, this brother can do little, because he is far from his former friends, and he and his family suffer severely from sickness and distress.

My expectation last year, when you were with us, that I should attend the centenary of Josephine Butler, in April of this year at London, and use that opportunity to visit our Seventh Day Baptist people there, has not been fulfilled. My presence was wanted here. I hope that after the period of the Olympic games I shall be able to do more for our churches. At our next national Seventh Day Baptist Conference, Brother Taekema will introduce the subject of Man's Nature, Body, Soul, and Spirit, and the condition of the soul after death before the resurrection.

We recommend this conference in the special prayers of our brotherhood across the Atlantic. I fear there will be a great deal of disputation and dissension, as nearly all the members of the Hague Church and many others are former Adventists. May the Spirit of the Lord guide us especially in that conference. Let me close, dear brother, with the renewal of my sincere excuses. I should rejoice very much if I were able to correspond regularly with you and other brethren, but this year it has been entirely impossible for me. I hope and pray for better times, in which I may be able to send you very good news from the brotherhood in Holland and Java. May the grace of our Lord Jesus Christ comfort

your hearts, in all the churches, and enable you to every good word and work. With kindest greetings of my family and our people.

Very truly yours in Christ,

G. VELTHUYSEN.

Amsterdam,

May 24, 1928.

MY DEAR BROTHER BOND:

I rejoice very much in being able to add to my last letter good news! We have a double baptism in view at Sunday, June 17. (We chose Sunday for the baptism that more people may be able to attend.) They are the young brother of whom I wrote you and the husband of an old and faithful sister, who was baptized at the same time as my wife, about twenty years ago. That young brother carpenter, when he is without employment, is taking an active part in our midnight mission work here, which is more needful than ever now in the time of the Olympic games.

Within a few months, after the end of the games, I hope to be able to do more for the church, with all my heart; there is a desire to work for Christ among our young people.

I should like to ask your kind help in the following matter:

In the end of 1926 a brother Sabbath keeper, a Dutchman by birth, who was interested in the Pentecost movement, applied to Brother Graafstal, writing that he would be quite willing to help them there in their work. The help of a good, consecrated, practical brother, willing to do all that his hands find to do for Christ's sake in the help of the needy, is very much wanted there.

Would it be possible for you to take reliable information about this young man? His name is Jacob Orre, 5723 Morgan Avenue, Los Angeles, Calif., his address at that time.

With kind fraternal greetings,

Yours in Christ,

G. VELTHUYSEN.

Amsterdam,

June 4, 1928.

## NEXT STEPS FOR CHRISTIAN CHURCH

REV. PAUL S. BURDICK

(Sermon before Eastern Association, on Sabbath Morning, June 9, 1928)

Scripture reading—Acts 10: 9-16. Text—Titus 2: 11-14.

The first call of Jesus to some of his disciples was given in these words: "Come ye after me and I will make you to become fishers of men." In remembering that call in later years, they would be reminded that they had been called for a definite purpose, to catch men for Christ and from sin.

That which was first in the call of Christ to men then, should be first in the aim of the Church today. It should be central in all our work and effort. No Sabbath school class should be conducted, no Daily Vacation Bible School held, no Christian Endeavor prayer meeting or social should be undertaken without the thought either expressed or implied: "This may help to save someone."

Too often our activities seem to be carried on for their own sakes, rather than for Christ's sake. We might even venture to say that in no contact of a Christian with a non-Christian, or with other Christians, should this thought be entirely absent.

Is this asking too much?

G. K. Chesterton in his life of St. Francis of Assisi says:

From the pope to the beggar, from the sultan of Syria in his pavilion to the ragged robbers crawling out of the woods, there was never a man who looked into those brown burning eyes without being certain that Francis Bernardone was really interested in him; in his own individual life from the cradle to the grave, that he himself was being valued and taken seriously, and not merely added to the spoils of some social policy or the names in some clerical document. Now for this particular moral and religious idea there is no external expression except courtesy.

So to be intensely interested in a fellow-man, not for the sake of getting his name on some clerical document, but for Christ's sake and for his own, is the height of Christian courtesy.

Chesterton also says of the Franciscan friars that they were continually going about through the highways and byways, seeking that whoever met them might experience a spiritual adventure. We are today, interested in receiving or imparting al-

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## WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS  
Contributing Editor

### SILENCE IN NATURE

One lesson, Nature, let me learn of thee,  
One lesson which in every wind is blown,  
One lesson of two duties kept as one,  
Though the loud world proclaim their enmity—  
O toil unsevered from tranquility;  
Of labor that in lasting fruit outgrows  
Far noisier schemes, accomplished in repose—  
Too great for haste, too high for rivalry.  
Yes, while on earth a thousand discords ring,  
Man's senseless uproar mingling with his toil,  
Still do thy quiet ministers move on,  
Their glorious tasks in silence perfecting!  
Still working, blaming still our vain turmoil;  
Laborers that shall not fail, when man is gone.  
—Matthew Arnold.

Our radio was "among those present" at the Democratic convention. As you listened in yourselves, many of you, you probably found the same two or three minutes of actual enjoyment that we did. "We did not see anything very wrong with the prohibition plank in the party platform, but there came a feeling of depression when the chairman in reporting the platform told how hard they had worked to bring the various members of the committee to a point where they could agree on the plank, and then went on to elucidate that as long as the Eighteenth Amendment is a part of our Constitution we must support it, but that one might subscribe to that plank while still planning to remove the offending amendment from our otherwise perfect Constitution—at least I could interpret his speech in no other way. After I had made up my mind that no one was going to object, it was a pleasant surprise to have Governor Moody of Texas speak and tell the convention that it had been his desire to have a much stronger temperance plank in the platform. At this point the applause was quite pronounced, and we liked that. Then the speaker told how many of the well known dries in the party had agreed on this plank, and he had decided not to offer the substitute plank that he had written in-

tending to present to the convention. That speech was heartening, but the real thrill came when Governor Ritchie of Maryland rose and moved that the amendment offered by Governor Moody be tabled. His motion was greeted with laughter that continued for so long that one was almost led to believe that the substitute plank might have proved more popular than "the distinguished gentleman from Maryland" might have thought. One could almost hear the chuckles of the presiding officer when he informed the speaker that no amendment had been offered. It seemed for a time that the speaker was not to be allowed to proceed, until after he had called attention to the wonderful history of the great commonwealth of Maryland and voiced his astonishment that the convention should refuse to listen to the governor of such a magnificent state, a state that he seemed to believe might easily have been responsible for the success of the American forces during the Revolutionary War, and a state that has had a controlling hand on the affairs of the universe ever since that time. Finally he was allowed to go on with his speech against any kind of a prohibition plank. He received a little applause once or twice during his address and more when he finished; I fancied that some cheered him because he had finished. I still am smiling over the jeers and catcalls that held up his speech until we thought he feared he could not give it. Anyway that gave us a thrill.

Everyone knows how some of the party leaders, after adopting the temperance plank, have gone out with the avowed intention of putting the Eighteenth Amendment out of business. Let me tell you a secret—just for your ears and eyes alone: They can never put the Eighteenth Amendment out of business, if we—the common, ordinary people who believe it is in the Constitution to stay—do our duty in our efforts to uphold the arm of the law and vote only for those people who are known to be dry.

Anyway we are progressing, for if any one thirty-five years ago had prophesied that both the Republican and Democratic parties ever would adopt prohibition planks for their party platforms he would have

been jeered at so long that he could never have finished his speech. The fact remains that the planks are there, no matter if the party bosses did not want them. It looks as if they are afraid of us—the common people. And I did find my thrill among the Democratic speeches.

### MINUTES OF THE WOMAN'S BOARD

The Woman's Executive Board met with Mrs. W. C. Daland on Monday, June 4, 1928.

Members present were: Mrs. A. B. West, Mrs. A. E. Whitford, Mrs. E. E. Sutton, Mrs. Edwin Shaw, Mrs. W. C. Daland, Mrs. L. M. Babcock.

Visitors were: Mrs. Mary Whitford, Nile, N. Y., and Mrs. Emma Landphere, Milton.

The president called the meeting to order and read Psalms 115. Mrs. Emma Landphere offered prayer.

In the absence of the secretary, Mrs. L. M. Babcock was appointed secretary *pro tem*.

The minutes of the last meeting were read.

The treasurer gave the monthly report. Receipts were \$228.22; disbursements, \$2.00; balance on hand, \$571.29. The treasurer reported a letter from Rev. W. D. Burdick, asking how nearly the board was reaching the budget.

The corresponding secretary reported preparation of the annual blanks to go to the local societies.

The president read a letter from Mrs. W. D. Burdick.

It was voted that the president appoint a committee to prepare a tentative budget for the coming year. The president appointed as this committee Mrs. A. E. Whitford and Mrs. M. G. Stillman.

A communication from the Federation of Woman's Boards was read, including resolutions adopted by the Third Conference on Cause and Cure of War, proposing a Multilateral Treaty.

It was voted that the board adopt the resolutions and ask that they be presented at the General Conference by our representative.

Mrs. Daland, Mrs. Babcock, and Mrs. Sutton were appointed a committee on nominations.

In the "Ask Me Another" contest the reward went to the Garwin Ladies' Aid society.

The minutes were read and approved. Adjourned to meet with Mrs. A. E. Whitford the second Monday in July.

MRS. A. B. WEST,  
President.

MRS. L. M. BABCOCK,  
Secretary *pro tem*.

### JESUS, OUR FRIEND

DEAN ARTHUR E. MAIN

*Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends.*

I have a Friend so precious,  
So very dear to me.  
He loves me with such tender love,  
He loves so faithfully,  
I could not live apart from him,  
I love to feel him nigh,  
And so we dwell together,  
My Lord and I.

Sometimes I'm faint and weary,  
He knows that I am weak,  
And as he bids me lean on him,  
His help I gladly seek;  
He leads me in the paths of light  
Beneath a sunny sky,  
And so we walk together,  
My Lord and I.

—Old Huguenot Hymn.

Christ's friendship is founded upon a thorough knowledge of our heart and life as well as on his perfect love. His joy is in our progress toward the goal of perfect life in Him. Our love to Christ is founded equally upon that perfect love of his, but its joy is in discovery—the gradual growth of knowledge of what he is and is to us. On both sides, therefore, friendship is a living passion, growing with our growth.

In companionship of labor, of suffering, of joy, Jesus grew to be that Friend of every human soul to whom we look; still

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## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK  
R. F. D. 5, BOX 165, BATTLE CREEK, MICH.  
Contributing Editor

### PERSONAL CONVICTION

Christian Endeavor Topic for Sabbath Day,  
August 4, 1928

#### DAILY READINGS

Sunday—Aaron followed the crowd (Exod. 32: 1-8)  
Monday—Jesus followed conviction (John 18: 28-40)  
Tuesday—The way of the crowd (Matt. 24: 36-42)  
Wednesday—Elijah followed conviction (1 Kings 18: 17-39)  
Thursday—When Peter failed (Matt. 26: 69-75)  
Friday—When Stephen triumphed (Acts 7: 54-60)  
Sabbath Day—Topic: Personal conviction versus following the crowd (Acts 5: 27-29. Consecration meeting)

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"God rather than men" has been the watch word of all the martyrs and great teachers. They were willing to suffer persecution and death for their personal convictions, rather than follow the crowd. Are we as loyal to the faith of our fathers?

This lesson is especially appropriate for us as Seventh Day Baptist young people. Are we true to our convictions, or following the crowd? We are regarded as a peculiar people because we observe the only true Sabbath. It requires courage and faith to keep the Sabbath when we get out into the world away from Sabbath privileges. Our lone Sabbath keepers find this true, but we are glad that so many of them are loyal. It requires courage to be loyal to your convictions when friends and relatives forsake you.

Whenever I hear the hymn, "Jesus, I My Cross Have Taken," I think of a certain story which I heard several years ago. A young lady had accepted Christ as her Savior, and wished to be baptized and become a Sabbath keeper. So she asked for baptism and membership in one of our churches. Her entire family, who were not

Christians, turned against her and disowned her. Even the young man whom she had promised to marry, broke his engagement with her. But she loved her Savior, and in spite of opposition, she remained loyal to him. Her father and lover came to the baptismal service, and tried once more to persuade her to give up this foolish idea, but she did not listen to them. As she was led into the baptismal waters, she sang with a beautiful voice:

"Jesus, I my cross have taken  
All to leave and follow thee.  
Let the world despise and leave me,  
They have left my Savior too."

As she finished the hymn, the hard hearts of her loved ones were melted and they were led to Christ.

Young people, be loyal to your convictions, and do not follow the crowd. "Dare to be a Daniel." "Dare to be true."

### THE INTERMEDIATE CORNER

Topic for Sabbath Day, August 4, 1928

How may we become better acquainted with God? (Luke 12: 27-29).

### CHRISTIAN ENDEAVOR NEWS NOTES

(Reported by Mrs. Damaris Getchell in the "Waterford Review")

#### ENDEAVORERS MEET ON BEACH

The quarterly rally of the New England Seventh Day Baptist Christian Endeavor Union met with the Waterford society on the evening of June 2, with a dog roast on the beach followed by an open air meeting addressed by Mr. Ogden. A social hour afterward was greatly enjoyed by the entire group, numbering about fifty in all.

The union president, Mr. Morton R. Swinney, announced that the organization was conducting a bus trip to the Old Wayside Inn, historic site, near South Sudbury, Mass., on July 4. The trip will be taken by about twenty-five young people from the Connecticut and Rhode Island societies.

The Christian Endeavor society held an interesting pay social on the evening of May 22, at the home of Mrs. Damaris Getchell. A varied program of games and recreation was enjoyed, followed by light refreshments. About five dollars was realized for the work of the society.

A meeting of the executive committee of the society was held at the home of the president, Miss Josephine Maxson, on May 9.

#### SOCIETY ELECTS OFFICERS

The annual business meeting of the Christian Endeavor society was held on May 31. Reports were presented by each committee chairman, covering an active year. The look-out committee was able to report five members added to the society during the year. Some good work was done by this committee, headed by Miss Helen Maxson, in recruiting for the Sabbath school as well. The missionary chairman, Mr. Albert Brooks, reported money given for home and foreign missionary work, study classes held, and a mission reading circle conducted. The prayer meeting chairman, Mrs. Selena Swinney, was able to report a very successful year with a number of outside speakers secured for the meetings. Among the social events of the year, as reported by Donald Daboll, chairman, were Hare and Hound chase to the Ledges, straw ride to Chasamba lodge, and a number of indoor parties and pay socials.

The following officers were elected for the ensuing year: president, Mrs. Mary Brooks; vice-president, Mrs. Damaris Getchell; secretary, Mrs. Selena Swinney; treasurer, Percy Neff.

### NEXT STEPS FOR CHRISTIAN CHURCH

(Continued from page 87)

most every kind of adventure except the spiritual.

If there is today an acknowledged failure of the old-fashioned evangelistic campaign, its place must be taken by more personal work by individual Christians, and in order to instruct and inspire them in the doing of this, a personal workers' class should be conducted in the church every year.

The results of such an effort will show in the lives of Christians. The fisher learns that he can not catch fish if he is noisy and quarrelsome, or if he offers inferior bait.

A notable change is taking place in our missionary activity. It relates to the increased use being made of native workers. One of the most hopeful developments in China in recent years appears to me to be

the movement on the part of our leaders there to train several young men to go out and do evangelistic work.

Here are new tasks and responsibilities for our Missionary Society. Our missionary secretary has recently urged the churches at home to conduct some kind of evangelistic effort every year. May there result such an emphasis upon the missionary task, both at home and abroad, that all our members shall become "fishers of men."

#### TO LIVE IN CHRIST

A second step for the Christian Church concerns our relationship to Jesus Christ. The Apostle Paul declares, "it is no longer I that live but Christ liveth in me." When our thoughts and motives become full of his teachings, and our lives of his spirit, there will result a revolution within the Christian Church. Yet to become fully Christ's should be our aim, and it should be the aim of all Christian education to produce men in whom the spirit of Christ rules. This may not come about by a momentary experience, such as conversion sometimes is, but rather will be the result of growth and development.

The effects of such living will be most apparent in our private lives. The life which the world does not see, when we are alone or in the presence of a few intimate friends, or of our families, reveals our true character. Sometimes brotherly love, for instance, makes its poorest showing in the home. Was it a fretful voice which pleaded, "Lord, bid her come and help me with the serving"? It was a calm seeing of life as a whole which dictated the reply, "She hath chosen the good part."

Not only will our characters be better when our "lives are hid with Christ in God," but I believe our bodily and mental health also will be improved. Not that we have here a substitute for medical science at all, but rather a most powerful aid to it.

Again, such questions as that of world peace will be more easily solved when our lives are filled completely with the spirit of Christ. How can we expect to direct our nation in ways of peace when the seeds of war are in our own hearts. I refer to hate, suspicion, and the unforgiving spirit. The case with which a nation is inflamed to the

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## CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.,  
Contributing Editor

### FOLLOWERS OF JESUS

MRS. ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
July 28, 1928

#### DAILY READINGS

Sunday—Jesus' call to follow (Matt. 9: 9)  
Monday—Following the Shepherd (John 10: 27-30)  
Tuesday—Paul, who followed Jesus (1 Cor. 11: 1)  
Wednesday—Jesus' first followers (John 1: 35-39)  
Thursday—Following in service (John 13: 12-17)  
Friday—Following to death (2 Tim. 4: 6-8)  
Sabbath Day—Topic: Followers of Jesus (John 15: 14)

"Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him," recited Callie. In the next breath she exclaimed, "What a queer verse. What door does it mean? And who is knocking at it?"

"It's the door of your heart, Callie," explained the teacher, "and it is Jesus knocking at it."

"Oh, I see," nodded Callie, "you mean it makes you a Christian if you let him in. Maybe I will when I'm older, but I'm too busy with school and play to think about such things now."

The teacher's face was very sad as she answered, "It's a very serious thing to shut Jesus out of your life."

After the meeting was over Callie hurried back to say to her teacher: "That verse, Miss Potter; that's the reason I'm here. I kept thinking how Jesus was knocking at the door of my heart, and of how awful I was to say to him, 'No, you can't come in now; I've got to play or I've got to study.' I couldn't be so selfish and cruel. I've told him to come in and I came back to tell you so."

—From Children's leader (used by permission).

The tune of the following hymn is

"Near the Cross." It may well be used as a closing hymn today.

"Looking upward every day,  
Sunshine on our faces;  
Pressing onward every day  
Toward the heavenly places.

"Walking every day more close  
To our elder Brother;  
Growing every day more true  
Unto one another.

#### Chorus

"Growing up, growing up,  
More and more like Jesus,  
Learning every day from him  
How to grow like Jesus."

### PRAISING GOD IN MUSIC

MRS. ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
August 4, 1928

#### DAILY READINGS

Sunday—Singing in the heart (Eph. 5: 18-20)  
Monday—Singing while happy (Jas. 5: 13)  
Tuesday—Praising God for victory (Ex. 15: 1-22)  
Wednesday—Songs in heaven (Rev. 5: 8-14)  
Thursday—A call to praise God (Ps. 33: 1-5)  
Friday—Praising God's goodness (Ps. 147: 1-9)  
Sabbath Day—Topic: Praising God in music (Ps. 95: 1-6)

#### THOUGHTS TO BE ENLARGED UPON AND USED BY THE LEADER

Everything in nature praises God, its Creator.

Birds carol their praise and love to God for his care and protection.

The first songs to God—the books of the Psalms.

We can tell of the love of God through our hymns as well as through our words.

We should use the best in music when we use it to praise God.

Music is a gift from God and we should thank him for it.

Non-Christians of some other lands know not how to praise God in music, for they have no real music like ours.

"Jesus Loves Me, This I Know" is perhaps one of the first hymns taught by missionaries to boys and girls of "other" lands.

Many people have been saved through the singing of hymns.

The difference between hymns and the

### THE LOST DONKEY

M. S. G.

Once upon a time there was a farmer who had a fine large donkey which he had raised carefully and expected to sell for a good price. When it was fully grown, he called his son, saying, "Tie a leading rope to the donkey and we will take him to town to sell."

In a few minutes off they started for town, the man leading the donkey and the boy trudging along beside him. They soon met a neighbor, who remarked in a disgusted tone, "Isn't that donkey good for anything? I should think he could at least carry a small boy on his back."

At once the farmer lifted his son to the donkey's back and on they went, until they met a group of men in the road who began to criticize. Said one of them in a shocked tone, "See that selfish boy riding while his poor old father is forced to walk."

Whereupon, the farmer lifted the boy down and mounted the donkey himself, and the journey was resumed. They had not gone far, however, when they met an old woman who lifted her hands high above her head in surprise and horror, exclaiming, "Oh, look at that strong man riding while his poor little boy is walking! Why doesn't he let the little fellow ride, too?"

Anxious to please everybody, the father lifted his son up behind him and urged the donkey along toward town.

In a short time they passed a couple of strangers who were also hurrying along in the same direction and overheard one of them say, "See that cruel man riding the poor donkey! And, would you believe it, his sturdy little son is riding, too? They might better carry the donkey than to force him to carry them."

"Perhaps that is so," thought the farmer. "Come, my boy, let us get down and carry the donkey the rest of the way."

No quicker said than done. They first tied the donkey's front legs together, then the back ones, and lifting him up, tried to carry him over a long bridge on the outskirts of the town. They met a crowd of boys who shouted with laughter at the queer sight. "Oh, oh!" they cried, "Did you ever see such a funny, crazy sight?"

Suddenly the donkey gave a quick jerk

songs of the world is as great as that of a piece of glass and a diamond.

#### HYMNS TO BE USED WITH THIS TOPIC

Holy, Holy, Holy  
When Morning Gilds the Skies  
Praise the Lord, Ye Heavens, Adore Him  
Come, Thou Almighty King.

#### SINGING FOR JESUS

FRANCES R. HAVERGAL

Singing for Jesus, our Savior and King,  
Singing for Jesus, the Lord whom we love;  
All adoration we joyously bring,  
Longing to praise as they praise him above.

Singing for Jesus, and trying to win,  
Many to love him, and join in the song;  
Calling the weary and wandering in,  
Rolling the chorus of gladness along.

Singing for Jesus, our Shepherd and Guide,  
Singing for gladness of heart that he gives;  
Singing for wonder and praise that he died,  
Singing for blessing and joy that he lives.

Singing for Jesus, yes, singing for joy;  
Thus will we praise him and tell out his love;  
Till he shall call us to brighter employ,  
Singing for Jesus, forever above.

#### DEAR BOYS AND GIRLS:

For the first time in a good man weeks I have failed to receive either letters or stories from any of you, so it's up to me to do all the letter writing this week. I think I will have to write both a letter and a story. What do you think about it?

You remember that a few weeks ago Nellie Bond sent us one of her favorite stories. It was just a fine story, wasn't it? Now I am sure that every Seventh Day Baptist boy and girl has a favorite story, or stories that the rest of us would enjoy reading. Perhaps it is a story you have read; perhaps stories that have been told you by mother, father, teacher, or some other dear friend. Why not write it out, preferably in your own words, and send it to the RECORDER? Now, don't you think this is a good plan? Try it and see.

I will start it by telling you a favorite story of mine which my father used to tell me over and over when I was a child. Perhaps you will like it too.

Lovingly yours,

MIZPAH S. GREENE.

Andover, N. Y.,  
July 8, 1928.



and both the man and his son lost their hold. Down fell the donkey, rolled off the side of the bridge and was drowned. Then, turning sadly, the farmer and his son started for home. In trying to please everybody he had pleased nobody, and lost his donkey in the bargain. Poor foolish old man!

### WILD STRAWBERRIES

DEAR CHILDREN:

June is the month for wild strawberries at "Willowcroft," and I am going to pick some this afternoon. As I start out I see a "fairy ring" under our willow tree. This is a big circle of toad stools; some folks say it is where the fairies danced the night before. I don't believe any fairies danced under our tree last night, because it rained hard from sunset till after dawn; but maybe they were rain fairies who do not mind getting wet.

Everywhere I go, the grass, now dry, is red with berries. Our fields are old and farmers would say they need plowing and reseeded. We have never been able to teach our automobile to eat hay, but we ourselves are fond of berries, so we are glad the meadows are "run out." Wild raspberries grow there, and blueberries and blackberries, not to mention the wild grapes.

The strawberries are small compared with cultivated ones; the largest no bigger than the end of my thumb; but oh, how sweet they are, and what a flavor they have! It takes quite a long time to pick many but I am filling my lungs with ozone, while my face and arms are acquiring a beautiful coat of tan.

A chestnut-sided warbler is calling. "Which way, sir?" from the birch tree, and the vesper sparrow sings and sings in the meadow. He is singing the same song I learned long ago when I was picking strawberries in East Andover. People ask me how I know so many bird songs. The answer is by learning them one by one. I hear a new song, chase the bird with my field glasses until I see his markings, and then look them up in the bird book. This is the only sure way, as you won't remember it if someone tells you. It makes so

much impression on my mind that I remember, where I learned each bird—the meadow lark at Westerly, the field sparrow at Phoenix, etc. There, my pail is full! I have enough berries for supper tonight and for a shortcake tomorrow. Don't you wish you were going to eat with us? But maybe you have picked wild strawberries, too.

MARY A. STILLMAN.

### A LITTLE STORY FOR BOYS AND GIRLS

MRS. L. E. LIVERMOORE

A lady had some fine apples given her, and she set them away for several days, and then she called her little son and daughter to bring them to her. As they did so, they exclaimed, "Mother, some of the best ones are decaying!"

She replied, "You spread a paper on the floor in the dark room, and put all of them there in a row, so they will touch each other."

"What for?" they asked.

"Never mind, now, but do as I have bidden you."

They cheerfully obeyed, and in a few days their mother said, "Bring out the apples and see how they are." As they brought them to her, they said, "O mother, see! They are all spoiling! That's too bad, they were so nice!"

"Yes, my children, that is because the nice ones were put near the decayed ones."

"When you go with bad boys and girls, you soon begin to act and talk as they do. They pout and scowl; they say wicked words; they fight and are not polite to their parents or others, and soon you will do just as they do."

Our apples are spoiled because the decaying ones were too close to the perfect ones.

Let me give you a verse, and when wicked children try to make you do and say bad things, remember, "One sinner destroyeth much good."

Learn to say "No!" and keep away from bad company. If you can not have good playmates, do not have any.

You can be happy helping your mother, reading good books, and enjoying your pets.

Kissimmee, Fla.

### NEXT STEPS FOR CHRISTIAN CHURCH

(Continued from page 91)

point of declaring war is due to the petty wars in churches, neighborhoods, and, sad to relate, even in the homes.

To raise us above the petty and the unworthy is primarily the task of Christian education. And why should not all education be Christian? Our schools profess to develop character; but what is higher than the Christian character? Why should not our schools and colleges definitely announce as their aim the putting of the ideals of Christ into practice in the lives of their students?

A third step for the Church involves our position regarding God's revelation of himself to men.

(a) Is God an easy-going, indulgent parent, willing to let good intentions go for obedience; or is he our judge, also, holding us to strict accountability as to our stewardship of all intrusted to us—time, talents, money?

(b) Is the Bible God's own peculiar and unique Word to man; or might we, as some have ventured to remark, make as good a book out of the world's great literature?

(c) Is human reason the supreme guide of man, or is faith a higher faculty, to direct and inspire reason?

(d) Is the Sabbath a divinely given institution, or is it of entirely human origin, to be changed to suit man's convenience?

(e) Is there anything which can be called "sacred" or shall we regard everything as secular, and subject to handling by the profane and ungodly?

I am old-fashioned enough to believe that God has chosen certain men and institutions through which to express himself in a unique way, and that what he has thus chosen and blessed we are not to profane.

From the experience which Peter had on the housetop, we are not to infer that all men, Jews and Gentiles alike, are reduced to the same common level, but rather that the redeemed Gentile has been raised in God's estimation to a place beside the redeemed Jew. "What God hath cleansed call not thou common." What God hath made sacred, therefore, let us not make common, whether it be a person, a day, an institution, or a Book.

(Continued in next issue)

### JESUS, OUR FRIEND

(Continued from page 89)

touched with the feeling of our infirmities, present with us as the Son of God for our redemption, because by his experience of the fellowship of trial he is still the Son of man. His friendship gives us all and asks for all. And in the heavenly life he is still enriched and glorified by the overcoming faith of every human friend.—Isaac O. Rankin.

Without a friend thou canst not well live; and if Jesus be not above all friends to thee, thou shalt be indeed sad and desolate.—Thomas à Kempis.

PRAYER

Friend and Helper of my soul, whose love each new day of my want and thy supply confirms, thy presence is my joy, thy promise is my hope, thy love the full assurance of eternal life. My heart rejoices in thy perfect righteousness. With hearty and unfeigned repentance, most of all that by transgression I have grieved thy patient love, I ask forgiveness of my sin. O loving Friend, let me not think or speak that which can bring dishonor to thy name. I bless thee for thy trust which sends me forth amid the cares and trials of this present evil world and for the help that fails not in my need. Teach me to overcome. Change me into the likeness of thy holiness. Aid me in work which is both thine and mine. Reveal thyself more clearly to my longing heart and keep my spirit in thy perfect peace forevermore. Amen.

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## MARRIAGES

HAMSHAR-VOSS.—At the Presbyterian church, Dunellen, N. J., at 6.30, evening of June 16, 1928, Mr. John Alfred Hamshar, New Market, and Miss Ruth Melina Voss of Dunellen, Rev. T. J. Van Horn officiating.

## DEATHS

RANDOLPH.—At the home of his daughter, Mrs. Robert L. Townsend, Washington, D. C., June 27, 1928, Jesse F. Randolph, in the eighty-eighth year of his age.

A more extended notice will be found elsewhere in this issue.

### Sabbath School. Lesson V.—July 28, 1928

#### THE FIRST FOREIGN MISSIONARIES

Acts 13: 1-52

*Golden Text:* "Go ye therefore, and teach all nations, baptizing them in the name of the father and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Matthew 28: 19, 20.

#### DAILY READINGS

July 22—The First Foreign Missionaries. Acts 13: 1-5.  
 July 23—The Mission in Cyprus. Acts 13: 6-12.  
 July 24—Good News Proclaimed in Antioch. Acts 13: 32-41.  
 July 25—Success and Opposition. Acts 13: 42-49.  
 July 26—Twelve Disciples Sent Forth. Matthew 10: 5-15.  
 July 27—A Prophet's Commission. Isaiah 6: 1-8.  
 July 28—Salvation for All Nations. Psalm 67: 1-7.

(For Lesson Notes, see *Helping Hand*)

### THE SUPREME NEED

"The supreme need is to put law enforcement in the White House. Attempt is being made to convince the country that no matter if a wet is elected President, the Constitution and laws will be enforced. This is both unsound and untrue. The White House in the hands of the liquor interests would be a veritable Gibraltar of offensive operations and the doom of the Eighteenth Amendment would be written boldly upon the face of the Constitution."—*William G. McAdoo, in speech at Richmond, Virginia, February 1.*

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Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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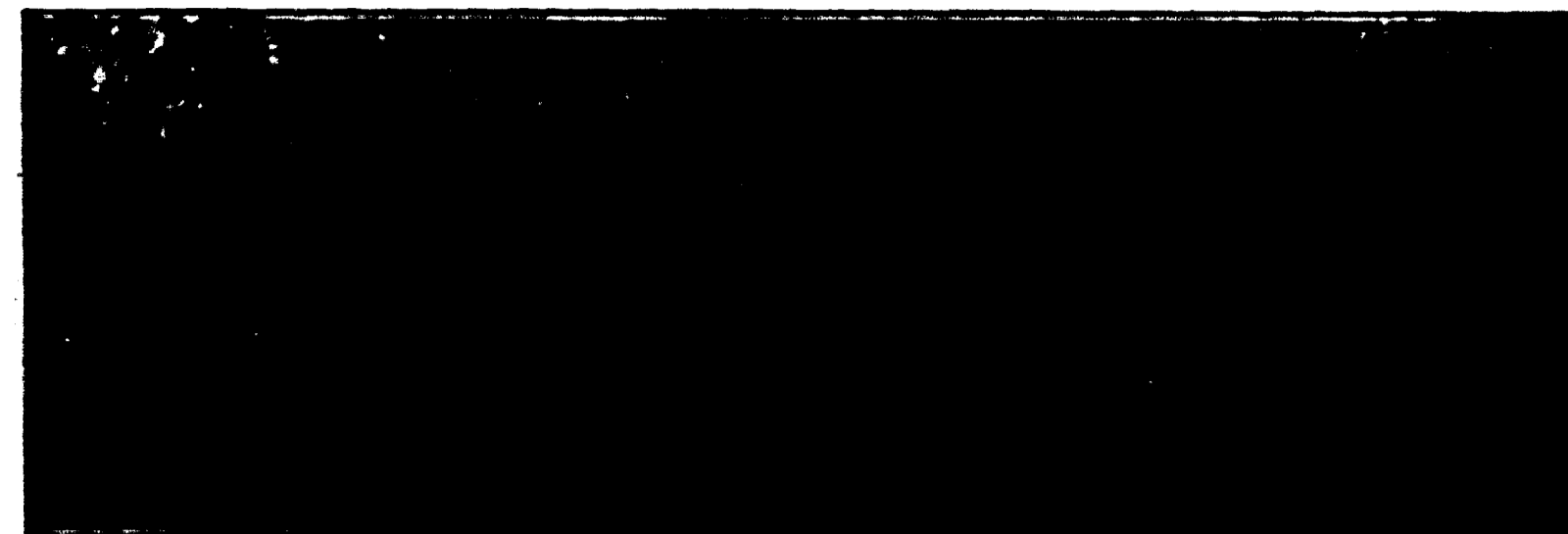
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