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

THE SABBATH RECORDER

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 sunless 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, vast and deep;
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., June 17-22, 1928.

President—Frank Hill, Ashaway, R. I.
First Vice-President—E. D. Bixler, Milford, Wis.
Second Vice-President—Mrs. Luther Davis, Bridgewater, N. J.
Third Vice-President—Mr. Wm. B. Hastman, Smithtown, N. Y.; Superintendent—Mr. Wm. B. Hastman, Smithtown, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.

The Memorial Board acts as the Financial Agent of the Conference.

Write the Secretary or Treasurer for information as to meetings, etc., and on the first First Day of each month, at 2 p.m.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Inc. 1869, R. I.)

President—Curtis F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Battle Creek, Mich.
Treasurer—William L. Burdick, Chairman, Ashaway, R. I.

SEVENTH DAY BAPTIST MEDICAL MEMORIAL SOCIETY

President—William M. Stillman, Plainfield, N. J.
First Vice-President—Mrs. Charles D. Cook, Riverside, Calif.
Second Vice-President—Mrs. George C. Cook, Riverside, Calif.
Third Vice-President—Mr. Wm. B. Hastman, Smithtown, N. Y.
Recording Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Mrs. L. D. Bacon, Battle Creek, Mich.

Our heavenly Father, we recognize thee as the author of our life and all its blessings. Help us to cultivate the spirit which enables us to live in peace with others, and which will make our teachings more effective as we deliver the love message of salvation through Jesus Christ, the Prince of Peace. In his Name.

Am. E. C. B.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AULIARY

Mrs. Ruby Cook Buse, Monroe, N. C., General Secretary; Mrs. Alice Pifall, Battle Creek, Mich.; Henry S. Jervey, Battle Creek, Mich.; Mr. Wm. B. Hastman, Smithtown, N. Y., Secretary, and Mrs. Allen E. Best, Jackson, Wis., Treasurer.

Our members have been unloved and unloving; we have been abject before the face of sin. Our Lord has bought us with His own blood. We have a higher work to do than to abound in earthly things. Let the heavenly voices of the angels sing, "Away, away, ye sons of men." Our part is to be like our Saviour, "Weeping and travailing in spirit," and "I have sinned; what shall I do." The thoughtless indifference with which these scenes are looked upon by most peo-
for our vast contrasts—inpassable chasms—between the rich and the poor, the white and the black, the country and the city. 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.

Uniformity 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 home-like. Fields are well kept and free from weeds, and growing grain gives promise of a year 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 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 as those 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 unchecked, 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 pains-taking in selecting his land often accounts for failure to secure a good crop. Here is a field on my right, white with daisies! Even if it is not a crop allowed to grow, will crown 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 a family of young people who greatly enjoyed it. On Sunday, Brother Rogers kindly gave us a pleasant auto ride, including a part of his farm and my brother Charles and wife and grandchildren, going by way of Andover, Wellesley, Scit, Belmont, Belvedere and Friendship, to our old home at Welesee, a round trip of more than eighty miles. The day was fine and we all enjoyed the trip very much.

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 farmer. It is not that one farm spoiled surely forebodeills 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 to one another? Careless 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 current, one can reveal the full results of evils that tend to make a bad and hopeless world.

We are all sowing. We cannot 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
It had been many years to Alfred Church since it was my privilege to attend in service with the old Alfred Church. Yesterday was the 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 Rogers, son of Mr. and Mrs. Clarence Rogers of Daytona, Fl. The family is spending the hot weather in Alfred this year, where two of the children 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 was a very pleasant family of young people greatly enjoyed.

On Sunday, Brother Rogers kindly gave us a pleasant auto ride, including a part of his farm and my brother Charles and wife and grandchildren, going by way of Andover, Wellesley, Scit, Belmont, Belvedere and Friendship, to our old home at Welesee, a round trip of more than eighty miles. The day was fine and we all enjoyed the trip very much.
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 lay come to the true light, and promised to those who love him. And darkness rather than light. may have it said not understand: and seeing ye shall see, of ever heard the suggestion, when I studied it I was keeping the Sabbath years before Sabbath reform work without mentioning that fact.

Seventh Day Adventists have done all their the resurrection has nothing whatever to do with his creating the universe. Baptism is the Symbol consecrated life seven days in the week, lotted days. the resurrection has not the least bearing on I would ask that the references in the four lowed the day of the preparation, the chief priests and Pharisees came together unto their ears, and understand with their conscience toward God, a

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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 of Christ's crucifying (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 text says), "and the tomb was found empty." 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 earth-ly inhabitants of earth, and 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 that Wednesday night, and therefore was three days and three nights under the powers of the earthly people—Wednesday night, Thursday night, Friday night—three days; Thursday, Friday, and Sabbath—three days. He then would have the last error shall be worse than the first." Matthew, the writer, was a Jew, and the primary language of his writing may have been Aramaic, but surely he did not have Matthew was a very prominent day with the Jews. Verse 62 says, "Now the next day,"—that is the day following the death and burial—"the chief priests and Pharisees gathered together unto the high priest, and said, "He came again and again, it is not? This would indicate that it was not the preparation of the weekly Sabbath. Have you ever considered this? That although these chief priests had their own posse, 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 "saulth other peoples." That is, missions should no longer be regarded as an effort to convert non-Christian religions. We are not to seek the heart out of mission work, but because this is the mission field—one group seeking to graft our culture and our civilization on these old pagan religions. And this "inclusive policy" is not 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 modern 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 those who are 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 world 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 so-called social prestige of the gospel of personal redemption and salvation, Christian missionary work will be a miserable failure. The pagan world needs ple, the tasks are universal and human; they are educational and social, political and personal; they are war and peace, science and race, industry and health, character and leadership. All religions are united in desiring these. And each world religion may best serve its own devotees without interference (by Christian missionaries)."

These are not exceptional views. It is the normal attitude of modernism touching the whole question of 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 many who are working 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 Saviour, the other group, seeking to graft our culture and our civilization on these old pagan religions. And this "inclusive policy" is not taking the heart out of mission work, but because of it, mission boards are facing reduced budgets.

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 "saulth other peoples." That is, missions should no longer be regarded as an effort to convert non-Christian religions. We are not to seek the heart out of mission work, but because of it, mission boards are facing reduced budgets.
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 among men whereby we must be saved 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 that clear, 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 this land. 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 time when mission doors are wide open, at the very time when mission funds are being poured into missions, people will respond. I believe this.

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. Titusworth, Treasurer.

In account with the American Sabbath Tract Society

To:

On hand April 1, 1928

General Fund $1,830.23
Denominational Building Fund 4,716.00
Maintenance Funds 242.00

Total 6,888.23
Less overhead, Permanent Fund 6,901.00
To cash received since April 1: $6,901.00

This report is paid out as follows:

Sabbath Tract work

Detroit, Michigan, $373.00

Other offices and agents...

Interest on bank balances...

Annuity of Mrs. Gilbert H. Johnson, Farmia, Ill...

Payment account loan to publishing house...

Interest on bank balances...

Amount transferred from savings account...

Permanent Fund...

To cash received since April 1...

THE SABBATH RECORDER

431 East 15th Street, Indianapolis, Indiana

July 7, 1928

"Junior Lesson Helps" 

"Junior Lesson Helps" 

Calendar (postage)...

Miscellaneous...

President’s expenses...

Expenditures...

Committee on Denominational Literature...

Sabbath Tract work...

Postage...

Balance of accounts...

Inland Building Fund...

Locating building on map of property and blue prints...

Care of church...

Carpenter work...

Coal...

To total amount contributed, and income, to April 1, 1928...

Disbursements received during quarter...

To total amount contributed, and income, to June 30, 1928...

$2,069,12

$2,058,77

$22,629.80
“Intermediate Lesson Helps” 2.75
Outside publications —— 1.95
Calendars 70

Contributions — Special Sabbath Promotion work: W. H. St. Irmann, Plainfield, N. J. 41.67

Total $2,005.71

Contributions $354.00

Income Interest on bank and mortgg. 7.00
interest on loan account 15.00
interest on loan account curt. mortgage house 15.00

Total $3,273.33


Contributions $249.96

Income from invested funds:
Annual Gifts $221.32
Joseph D. Ayres Bequest 7.50
Lois Babcock Bequest 7.50
Mary F. Bonsly Bequest Fund 4.50
Richard C. Bond Bequest 3.00
George H. Babcock Bequest 2.75
Sarah Elizabeth Brand 1.50
Sarah C. Brodsky 8.00
Mary A. Burdick Bequest 8.00
Sarah L. Burns Bequest 3.50
Susan E. Burdick Bequest 22.17
Hannah Coates Bequest 11.74
Nellie J. Cooper Bequest 4.50
Sarah Ladie Cooper Bequest 4.50
Sarah M. Crandall Bequest 4.50
Sarah C. Crandall Bequest 4.50
Oliver Davis Bequest 135.00
Zenon E. Davis Bequest 3.00
Rosamund Green Bequest 8.00
George Green Bequest 3.00
George Green Bequest 267.00
Greenoughville Congregational Church Fund 2.00
Celia Hiscox Bequest 17.07
James Henry Bequest 6.60
Glebe Farm Bequest 6.00
Benjamin F. Langworthy, 2nd, Bequest 12.00
Clark H. Langworthy Bequest 2.00
Life Memberships 1.25
Life Memberships 1.25
Sarah L. Macon 1.50
Rhoda M. Macon 1.50
Elizabeth L. North Bequest 3.00
North Branch Church Bequest 7.50
Paul Palmer Bequest 6.00
Olive Hall Pierce Bequest 3.00
Deborah A. Randall Bequest 48.18
George H. Rogers Bequest 2.00
Charles Saunders Bequest 3.00
E. Sophia Saunders Bequest 1.50
Mary Saunders Bequest 4.00
Sarah A. Shaw Bequest 4.00
Sarah E. Shaw Bequest 3.00
Second Wesleyan School Bequest 9.60
Attila E. Shaw Bequest 1.00
Amy D. Shaw Bequest 3.00
Timothy J. Shaw Bequest 3.00
Martha G. Stillman Bequest 12.00
Sarah V. Stillman Bequest 3.00
Sarah V. Stillman Bequest 15.00
Mary K. Stimson Bequest 3.00
L. D. Titworth Bequest 15.00

Total $3,477.38

Contributions $1,402.91

Income:  
One-third collections, Central Association 12.33
One-third collections, Western As. 12.64

Total 25.97

SUMMARY REPORT OF THE TRUSTEES, JUNE 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 furnished the Annual report of the corresponding secretary and handed it to the printer. Rev. A. E. Max, writes in behalf of the Sabbath School Board concerning the proposed abridgment 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.
The committee through A. W. Vars, chairman, reported that they had held one meeting but had no recommendation to make at this time.

The recording secretary reported the following letter sent to Business Manager L. Harrison North, as requested at the last meeting of the board:

Mr. A. J. Vars
The Board of Trustees
1015 South Plankfield, N. J.

My dear Mr. North,

At the meeting of the Board of Trustees of the American Sabbath Tract Society, held on Sunday, June 3, 1928, the recording secretary was requested by the board to do and do hereby extend to you the deepest sympathy of the board in the unusually sad experience that has recently befallen you.

We trust that the assurance that our hearts go out to you in great tenderness, may help to lighten the present burden, and strengthen your courage in meeting the issues of the future.

Very sincerely yours,
On behalf of the board.

Arthur L. Tissworth
Recording Secretary

June 6, 1928

Mr. North personally expressed his appreciation of the sympathy of the board as also extended the sympathy of the board.

The complete report of the Committee on Revision of Denominational Literature, action of which was taken at the May meeting of the board, was presented by the chairman, Corliss F. Randolph. This report was published in the Sabbath Recorder of July 1928.

Voted that the matter of repairs and maintenance of the publishing house be vested hereafter in the supervisory committee.

Minutes read and approved.

Arthur L. Tissworth
Recording Secretary

ONE MIGHT EXPECT GOOD MANNERS AT LEAST

We had thought that the little incident in connection with the inscription on the reliquary for the University of Leuven was closed, but it seems not. It will be remembered that the library building was destroyed during the first year of the war and that funds for its reconstruction were raised in America partly as a token of sympathy for Belgian and German scholars and partly as a tribute to Cardinal Mercier. Who has interrupted himself especially in the enterprise.

The plans, as prepared by an American architect, Mr. Whitney Warren, and approved, so it is said, by Cardinal Mercier before his death, call for an inscription over the entrance, "destroyed by German fury, restored by American generosity.

Protests against this incredibly insensitive inscription have been entered from both sides of the water. Germany naturally considers it a gratuitous insult. Belgium dislikes it because it unnecessarily fosters hatred toward Germany. Many American donors and others object to having a graft on that was meant to register good will toward Belgium perverted into a manifestation of ill will toward Germany. The rectors of the university and many of the professors protest bitterly against the erection of the inscription. The carved stones have been delivered to the job. Members of the faculty mounted guard to prevent their installation. The rector ordered the unloading to cease and the architect countermanded the order of the rector and demanded that the unloading proceed. Police interfered and brought the work to a standstill temporarily.

Nahman reports that the inscription except the architect and a few of the faculty are determined that no grievance shall ever be forgotten. One is most of all shocked by the amazing bad taste of Americans insist upon placing on a building erected for such a purpose and with funds given in such a spirit an inscription contrasting American generosity with German fury. If it is too much to expect international good will, one might at least expect elementary good manners—which the inscription certainly is not.

Christian Work
THE SABBATH RECORDER

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

MISSIONS

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 rate. 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 in other parts of the world proves that we 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 in the question of the ministry. These conditions call for action on the part of this society and the General Conference.

Because of this fact, the time to mold 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. To determine the destiny of the world, is at hand. The need for funds is as great as that is. The need for funds is growing. The present supply of funds is far from adequate. The need for funds is greatest at the present time as a result of the increased demands made on 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 decisive hour of Christ's kingdom that is not being fulfilled. 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 work are under thirty years of age, and one third are over sixty. The laborers of these men, humbly speaking, will soon be past. The work of this board as well as that of the church as a whole is has never been 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 find his way, 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 mistake, no way, as far as our strength is concerned.

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 unexplored territory; for three or four years Korea, 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 is to be done? 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. Emitting 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 show that we need 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 has demonstrated that in this decisive hour of Christ's kingdom those engaged 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 present and is ever looking to the future of divine achievement. "Where is there 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 find his way, 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 mistake, no way, as far as our strength is concerned. We are not at the point to carry on as extensive a work as some, we must not fail Christ at this time when his kingdom has reached the decisive hour of Christ's kingdom that is not being fulfilled. 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 work are under thirty years of age, and one third are over sixty. The laborers of these men, humbly speaking, will soon be past. The work of this board as well as that of the church as a whole is has never been 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 find his way, 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 mistake, no way, as far as our strength is concerned.

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. One or two years later, this call was joined by the General Conference. It was decided to carry it on through the aid of the General Conference. It has been very vital problem before the church. The fact that this is our day of evangelistic work. It is neither the only field that has been left in unexplored territory; for three or four years Korea, 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 is to be done? 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. Emitting 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 show that we need 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 special efforts for evangelism in the past have centered in the use of the written page, pleadings of the missionary secretary as he has gone among the churches, paying traveling expenses of past and present workers, and helping to direct and finance the student evangelistic quartet.

This is not enough. Occasionally throughout the year we 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 for study, for 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 this is no longer true in this, at the same time insist with good reason that there is still a place in the Church for a certain type of 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 fail to find ourselves producing such, for the addition to our churches by all means whatsoever arerettably small in number. The fact that the present type of evangelism as practiced by 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 were not at the point to carry on as extensive a work as some, we must not fail Christ at this time when his kingdom has reached the decisive hour of Christ's kingdom that is not being fulfilled. 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 work are under thirty years of age, and one third are over sixty. The laborers of these men, humbly speaking, will soon be past. The work of this board as well as that of the church as a whole is has never been 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 find his way, 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 mistake, no way, as far as our strength is concerned.

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, do not afford to pass it by lightly. The Church of Christ is evangelistic or it is nothing. It was the apostles who led men to Christ's way of living and to healing and saving. 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

Those who arranged the programs for the June associations were very considerate in the amount of time allotted to missions, and this was appreciated by those especially responsible for the work. The liberal grant of time made it possible to present what is being done and the needs of the hour, and to give 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 missionaries 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

THE SABBATH RECORDER
in the negative, and the reason given was that the missionary had no opportunity to be in that field and was 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 need 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 nothing should 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 cannot be worked, for when put into practice it would mean that demands of any one field would exhaust the treasury. The field would want all, and so would Japan, British Guiana, and China, Our Missionary Board could spend the entire budget on any one of these fields, and it is the case. In all 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 missionary on the particular field; however that may be, that day is past. It certainly 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, far sighted policy, including the world’s work; and with courage, love, and enthusiasm, promoting workers on all fields to produce results as the best propaganda for their respective fields.

China Letter

Rev. W. L. Burdic,
Ashland, Ind.

Dear Mr. Burdic:

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 Sabaths previous had been given over to the evangelistic services, which preceded the opening. We felt that they were well worth while. The dedication was quite a pretentious affair for Liuhu. According to Chinese custom, announcement was sent to friends of the mission, several especially those who are heads of organizations. And according to custom, they responded by sending written scrolls and messages 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 the city. At the conclusion of the program as arranged, a number of the non-Chinese gentry of the town, who had been invited to the services, responded to the invitation for friends and family to join in, in a very sympathetic manner. Appreciation of the work of the mission and of the value of the missionaries thenceforward was shown in all. After the service, tea was served by the Liuhu 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 talk happening among the crowds there would have been little openly expressed friendliness toward Christianity; there would have been little little singing; and that temperate. 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.

THE SABBATH RECORDER

First Seventh-day Baptist Church of Syracuse, Washington, D. C.

Dr. Davis

In account with the

The Seventh-day Baptist Missionary Society

Dr. Davis

Balance on hand July 1, 1928

$2,400.42

Washington Trust Company, April 25

5.00

Anna Cartwright, Missionary Society

5.00

Central Baptist Church, Missionary Soc.

2.00

Canadian Pacific railway, refund on Cockfield

12.55

Western Association, one-third collection, Mis.

100.00

Missionary Society

1.64

A large part of the Shanghai delegation arrived Friday afternoon on the two large "Auto-road" buses, augmented by the Davis and hospital cars. Sabbath morning more of the old 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 immediately accompanied by the Davis car, containing Doctor and Mrs.

Davis, Richard and Carol, Eling Sung, and

early Rosaline.

On Sabbath morning a baptismal service was held at the hospital. Three young people were baptized and two old women, invalids, attended 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 Liuhu and Shanghai.

Early Sunday morning the young people laked the seven and one half Chinese miles to the banks of the Yangtze River for a picnic. After a sumptuous 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 noon. A few wheelbarrows accompanied the group to pick up the litter and weary.

We are particularly interested in Conference this year, because we shall be 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.

Liuhu, K. China.

June 8, 1928.

MONTHLY STATEMENT

June 1-July 1, 1928

Sr. H. Davis

In account with

The Seventh-day Baptist Missionary Society

Dr. Davis
example and earnest words while at the capital 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 acquainted with him speak in the highest terms of his business character and 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 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 led a simple life. He kept his faith in God. He was nothing about the money; 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 visible universe around him; some common social bond for thought, action, and feeling. These words are quoted from Frederick Harrison in "The Meaning of the Sabbath." 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 eventuate for 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 the Christian must be a fact 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 true spiritual knowledge which we secure when we think carefully and rationally. "The straight-thinking man was always a scientist. Science, therefore, expressed in the ordinary word, 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 the true Church must 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 opennessmindedness to all truth, that stops short of 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. The needs 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 possibly facts at least not used of all the facts. When we speak of a positive Christianity which shall harmonize with all facts of science, we mean a Christianity which is based on the 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 occurred in all the world in any preceding period. This marvel has been due in part to the marvels of her inventions, and as amazing as has been her discoveries, her precious gifts to the world has been the purpose, the spirit, and the method she has

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 18, 1841. On August 12, 1863, he was married to Mary Frances Bond of Oxiell Dell, who died June 1, 1898. He is survived by five sons and one daughter, Uri E. F. Martinetta, Ohio, Mrs. Florence Townsend of Washington, Ernest F. of Elkis, Howard F. of Salem, Ornand 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 cause he was prominent, in 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 all this man meant to Salem College. Without his initiative, energy and generous gifts of money and equipment the school could not 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.

In the early years of the life of the school, Jesse F. Randolph was a member of the House of Delegates, and it was his conscientious
introduced into our thinking. Her purpose is
definite, for she tells nothing less than a
mastery over nature by the discovery of
her laws. She expects to achieve her do-
mination over nature by discovering and veri-
fying facts and setting the proper
relationships, putting her discovered facts
and laws to the service of the man. She will
use her knowledge not established in the
confidence of men whose occupation is
to investigate truth. But the great con-
tribution 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, and a spirit of consecration to
Him similar
is to the Christian spirit is apparent.
Both demand complete self-surrender and
sacrifice of all for the purpose of
control the world for the sake of
humanity.

Work in a spirit of consecration to
truth, the truly scientific mind reaches a
conviction of the order, the justice, the vast-
ness 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 misconception, accumulated
through centuries, and announce that the
earth moves: thus Copernicus gives astron-
omny a new foundation on which to rear a
new structure. A discerner of true opti-

cian made a glass by which objects were ap-
parently brought nearer; Galileo turned his
teleoscope toward the stars, and men were
shocked when he says Copernicus was
correct; the earth does move, Jupiter has
moons, and the Milky Way is a pavement of
stars. Of course they were not true, but there
was the telescope. If their prejudice would only let them look.
Old tractors are replaced by new ones which
did move in circles; then came

camer's theory of motion and how to tell it.
He asked how we move? He asked why we move?
And for years he followed its course through the heavens until ob-
ervation and figures tallied; the planet's path
was not a circle, but an ellipse, the earth
and all the planets. Kepler had discovered the
orbit of the planets, but what held them in
their course? He said, "The north
stretched out over an empty place, and the
earth hanged upon nothing.'
How did
the earth and other heavenly bodies hang in
space? Thus far not all the world could
speak for him, and there was the answer, and know the law that held
the stars. And the answer came. Of
out of the conviction of his own God were
hunting him forth it:
"Nature and nature's laws lay hid in nature.

Witness, Newton's capture as he ap-

croached the end of the year 1687, was
mainly to be demonstrated the law of
gravitation. What was true of Newton has been true of
hundreds of other scientists. A scientist with
a plodding, dry-aust mind because
of the light of imagination streams through it.
Isaac's mind could not forget God, but it is a clear understanding
that he adds wonder and reverence for
God, a truly religious, in his great moments when he
discovers or interprets the laws of science,
which are God's laws, he is not a stranger
but a new grasp which the Church calls
the baptism of the Holy Spirit, a baptism
of divine love and holy enthusiasm. For
this is the Holy Spirit but the spirit of all
truth.

While science, working according to
methods established in the confidence of
competent men not only by us, but by
himself facts and laws which we call knowl-
edge, we must remember it is a knowledge
which is little. So little an expression
understand, she does not interpret. She
deals largely with phenomena and processes,
which is good. We have the Church, and the
Church, therefore, if she is to benefit man in
a spiritual or social way, is consequently help-
less without religion, and if humanity is to
be benefited where the schools of
religion must be Christianity. Religion needs sci-
tence to give it knowledge of the best means
to reach its end, but science needs religion
less to move men effectively to use aright
the truth which she discovers.

The humanity of the world in which
we live is governed by the Church, and many
thinks to know or knowledge, but even more by
emotion. Knowledge alone is not sufficient
for the Church to motivate the universe and
socially, and equally with the Church, and the
Church needs the help of the sci-
cences. Practical steps have been taken in
this direction by the establishment of chairs
of science in the schools of
of the Church, and by placing such subjects in
the curricula of theological seminaries.

Science need not stand in fear of
science, for many of its methods are 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 con-
sequence of the spirit which a spiritual vision of the universe gives.
Science may greatly modify our theories and
speculations, but she can never disturb the
deep sincerest interests of the soul. No changes in
our science will overthrow us, nor 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
Christian spirit and its doctrine is to redeem
mankind from a life of sin and error, and
forces which make and mar the lives of men.
Therefore, Christianity must enlist the
spiritual strength which the 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
alley.

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 repeated-
ly I started to write a letter to you, but
again and again I was prevented to con-
tinue.

Now I am writing to you from my new
home, a house in which we have the privi-
lege to receive you at the time when you are
coming 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
rooms where the owner himself lives. I have
let the basement part as a warehouse.
In the ground floor the office is established with
the Central Bureau of the Midnight Mission
and other school work. The ladies of
women and girls or the combating of im-
morality.

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
theaters who are coming to seek their
amusement here in those days. Of such op-
portunities, also, suspicious persons seek
profit for foul gain. Therefore the moral
dangers for our own young people and for
also at Arnhem where he lives, to the foreigners will be undoubtedly great central station, and a temporary home for to fit up an inquiry at Rotterdam. We could not find a good suc­
our house is much more convenient, espe­
cially for my wife.

He is still a pupil at the Botanical Gardens of his work.

Spaan was eighty-one and his wife eighty­

three years. In the beginning of March,

Sister Spaan took care of these three old faithful ones, lovely

died shortly before. We have blessed meetings, which

mained faithful, although it is very difficult for him to find employment. To find a

lives, were divided not to imagine how

and pleasant in their lives, were not divided in
time the one who should have the

also a young man, a carpenter by trade, a

work, for their relations and friends.

and whether the one should have to

death, not long after, also their brother Peter, Mr. and

They caught a bad cold which passed into pneumonia.

Gentleman Spaan was still bright, though he could not do as

Sister Spaan has a very warm heart for

bears testimony just now.

office of dea­

as one of the Word of God, which has been laid out by my son Gerard.

He had a heart of faith that stood up boldly for that conviction and did not hesitate to

The last church congregation

three old faithful ones, lovely

Taekema has so far

and for their relations and friends.

Mr. Spaan caught a bad cold which passed into pneumonia.

First of all, Brother Spaan

who was suffering from a decline, but her

them all. There are among our young

Spaan gave up his task at Amsterdam last winter.

for many days he was raving in fever, in

At Haarlem the services will be taken at

the church; for the church and for their relations and friends.

The last church congregation was de­

served consciousness. The congregation loses a great deal in those two faithful members.

Sister Spaan, and we also have a garden here, which has been laid out by my son Gerard.

Baptist congregation at Leeuwar­

Mr. Taekema has a great interest for the right un­

the church, Brother Westerdaal declared himself willing to take on the task of deacon

sided around the grave. Rev. P. Taekema

Our attempts to get into closer contact, and to facilitate, are

Sister Spaan is that

for the church, is now the center of church life in the Sab­

One of our eldest and truest sisters here

We have Dodooshkooper. He

theirs. His mind he was constantly busy with

Brother Taekema can write much better than I. He visits these people at regular times.

the whole month of April and the whole month of November 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.

We have Dodooshkooper. He

Sister Spaan, and three of her children all together. God bless the memory of our faithful brother and sister for the church and for their relations and friends continually.

Mr. Spaan is a gentle man who was able to carry away what

and the discussion on the subject of the Christian Sabbath

and his family—Brother van den Daelen and his three children—the Haarlem Church de­
cided to invite him to come to Holland. Brother an­

As one of his schoolmasters.

Faithful Deacon Spaan, whom you met last summer, was appointed

And so, as Miss Lindeboom, our excellent secretary

The last church congregation

just now.

Brother Munk perseveres in his work as a house­

He has had to look about for other sources of

and his wife had

her maiden name is Mary van den Daelen.

Her name was Mary van den Daelen.

suffered a great loss through the
den Daelen," whose wife had

Sabbath Recorder

the story. Forty years ago, in

the opening of the games, I am crowded with work.

The young people's conference, held last year at your initiative during our General Conference, is still a pleasant remembrance in

reminiscing the secret

At Haarlem the services will be taken at

two faithful men who have

Our attempts to get into closer contact, and to facilitate, are

the church; for the church, is now the center of church life in the Sab­

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and, however small in number our church at Haarlem has become and how great the obstacles from without, and inside, we pray for each other that God may give us grace to stand firm for this great and unmovable principle, and that 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 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 his congregations and large towns, Amsterdam and Rotterdam, the Hague and Haarlem, and in the north of our country in the church papers ministers of a conscientious and 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 fruitful fruit, and that we may reach 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 which we live.

I am very sorry that I cannot 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 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 Satanic, 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 in general would 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 the minister of the congregation 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, for it fear that there will be a great deal of disputation and dissension, as nearly all the members of the Hague Sabbath 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 and sister 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 great need for 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 Great St. in his church. I felt a desire to undertake work without the help of the brotherhood, but this desire was quite willing to help them there in their work. The help of a good, consecrated, practical brother, willing to do all that he deems fit 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 D. (Claude) D., Amsterdam.

Amsterdam.
June 4, 1928.

G. Velthuysen.

The Sabbath Recorder

NEXT STEPS FOR CHRISTIAN CHURCH

RE: PAUL S. BURDICK

Sermon beginning "A Call to be Faithful," Sabbath Morning, June 9, 1923.


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." This is a call to service and the service should be such as will cause him to say "Ye have been faithful in a few things, I will make you ruler over many things:" then shall ye be able to receive the things which he has in his Father’s house." That was a call to service, and that call did not come when the church was a strong organism. That was a call when the church was in need of a leader, a man who would undertake the task, and a call to some young men to be called and to make a definite purpose, to catch men for Christ and from sin.

That was the first call, but there 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 sake, rather than for his task, and we 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 he 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 to the grandee, from the ragged robbers crawling out of the woods, there was a man who looked into those brown burning eyes without any certain that Francis Bernard was really interested in him; in his own individual life from the cradle to the grave, that he himself was basically valued and taken seriously, and not merely added to the spoils of some social policy or the names of the political. For this particular moral and religious idea there is no external expression except prayer."

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

Chesetron 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-
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:
Too great for haste, too high for rivalry.
Though the loud world proclaim their enmity
To man's senseless uproar mingling with his toil,
O'Neur's lesson of two duties kept as one,
Though the loud world proclaim their enmity.

--Matthew Arnold.

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. F. Sutton, Mrs. L. L. Rose, Mrs. W. C. Daland, Mrs. L. M. Babcock.

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

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

In the absence of the secretary, Mrs. I. M. Babcock was appointed secretary pro tempore.

The minutes of the last meeting were read.

The treasurer gave the monthly report. Receipts were $22822: disbursements, $200. Balance on hand, $591.29. The treasurer reported a letter from Rev. W. D. Burdick, asking how nearly the board was reaching its goal to do. 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 Women'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. L. M. BABCOCK,
Secretary pro tempore.

JESUS, OUR FRIEND

DEAN ARTHUR E. MAIN

Greater love hath no man than this, that a man lay down his life for his friends. I love 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 me 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 am faint and weary.
He knows I need him.
And as he bids me lean on him,
His help I gladly seek.
He leads me in the paths of light
Beside a still water.
And so we walk together.
My Lord and I.

--Old Hungarian 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

(Continued on page 95)
A meeting of the executive committee of the society was held at the home of the president, Miss Josephine Maxson, on May 9.

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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 the active year. The book 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 missionary reading circle conducted. The prayer meeting chairman, Mrs. Selena Sumney, 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 Babcock, chairman, were Hare and Hound club to the Cats, a Chasam night, a lodge, and a number of outdoor 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 Sumney; 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, there are a number of plans which should be conducted in the church every year.

The results of such an effort will show in the growth 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 taking place is that in our mission churches. The fisher learns that he can not catch fish if he is noisy and quarrelsome, or if he offers inferior bait.

...
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.

A Hymn
   "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 for his 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 and 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.
   "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 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

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 K. HAYAGEL
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 him, as he gives;
Singing for wonder and praise that he did.
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 many 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 shared with 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. Write it down, 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 if you like it too.

Love your,
MIZPAH S. GREENE.
Andover, N. Y.
July 8, 1928.

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.""A few minutes off they started for town, the man leading the donkey and the boy trudging along with 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."

Thereupon, the father 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 exclam.ing, "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 he had passed a couple of strangers who were also carrying along in the same direction and overhear(l 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."

The boy 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
and both the man and his son lost their lives. 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 wild strawberries. Our fields are old and the farmers would say there need plowing and reseeding. We have never been able to teach our automobile to eat hay, but we can learn them one by one.

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 oxygen, 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. It is amusing to learn and recognize one song I learned long ago when I was picking strawberies 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 him 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 heard it—whether in a meadow lark at Westerly, the field sparrow at Phoenix, etc., there, my tail 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. LIVERMORE

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, she 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, she 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 poll 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 decayed 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, "the sinner destroyeth much good."

"For 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, Florida.

THE SABBATH RECORDER

NEXT STEPS FOR CHRISTIAN CHURCH

(Continued from page 9)

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 only thereby can he be still enriched and glorified by the over­coming faith of every human friend.—Isaiah 61:10.

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 the perfect righteousness. With hearty and unfeigned repentance, most of all that by transgression I have grieved thy patient love, help me to feel the sense of my sin, O loving Friend, let me see and feel that which can bring dishonor to thy name. I bless thee for thy truth which sends me forth amid the cares and trials of this present evil world, and for thy help that fails not in my need. Teach me how to overcome. Change me into the likeness of thy holiness. Aid me in work which is both thine and mine. Make self more clearly more to my longings, clear and keep my spirit in thy perfect peace forevermore. Amen.

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RANDOLPH.—At the home of his daughter, Mrs. Robert T. Togsgard, Washington, D. C., June 27, 1928, Jesse F. Randolph, in the eighty-eighth year of his age. The family and friends held a memorial service at the Presbyterian church, Pleasant, N. J. Mr. Randolph was the oldest living member of the congregation. Before coming to Pleasant he had lived in the收割es for many years. He was a member of the Lebanon Female College Class of 1850, and of the Woman's Christian Temperance Union. In the former organization he was prominent in Temperance work, and in the latter he served as president for many years. He was a member of the board of trustees of Lebanon Female College for many years, and of the executive committee of Lebanon Union College. He served as a deacon in the church for 58 years. He was known to most of the people of the county as a prominent citizen, and as a man of marked worth in every sense of the term. His death is a loss to the community. The funeral services were held in the Presbyterian church, Pleasant, N. J., Rev. Dr. Van Horn officiating.

MARRIAGES

THE SATURDAY RECORDER

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DEATHS

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Sabbath School. Lesson V—July 28, 1928

THE FIRST FOREIGN MISSIONARIES


Golden Text: "Go ye therefore, and teach all nations, baptizing 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


(The 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 who is elected President, the Constitution and laws will be enforced. This is both unson and untrue. The White House in the hands of the liquor interests would be a veritable Gibraltar of opposition to the Constitution and laws. The attempted sale of a farm by Mr. Chace is one of the recent examples of the practice of the liquor interests. The Supreme Court of the United States has declared that the Constitution and laws are supreme. The Constitution and laws must be enforced against all oppositions."

—William G. McAdoo, in speech at Richmond, Virginia, February 1.