"Yesterday—Inspiration
To-day—Action
To-morrow—Realization"
THE SEVENTH DAY BAPTIST DIRECTORY

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GIFTS OR BEQUESTS FOR ANY DENOMINATIONAL PURPOSE ARE INVITED AND MAINTAINED AND SAFEGUARDED FOR THE BEST INTERESTS OF THE INTERESTS OF THE MEMORIAL FUND ACTS AS THE FINANCIAL AGENT OF THE SEVENTH DAY BAPTIST MEMORIAL SOCIETY

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President—Robert R. St. Clair, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; Dr. wf. Shadlow, Monterey, Ky.; Managing Secretary—Mrs. J. A. Van Horn, New York, N. Y.

The following sermons were prepared and delivered by the members of the Executive Committee and are now in the hands of the respective societies or associations to which they were delivered:

DEAR DOCTOR GARDNER:

When my mother was in Milton last summer she and Aunt Mertie Babcock were sorting out some old sermons that used to belong to Elder Lewis A. Platt. They picked out a sheet that they thought would be of use to me in my work, and sent it on.

The sermon was the enclosed, which may or may not be of interest to you, and which might just possibly help in the present campaign for missionary work.

With kindest regards. I am,

Sincerely yours,

LESTER G. OSBORN.
On another page of this Recorder will be found Rev. Lewis A. Platt's story of the "Influence of the Sabbath upon Me," written in response to a request from Doctor A. H. Lewis at some time during his service as editor of the Sabbath Recorder. The writer is rather fortunate that this interesting account should come to light just at this time, when several ministers are thinking how they came to enter the ministry. I know it will be read with a good deal of interest by the many friends of Doctor Platt.

In the same envelope with this story I found three sets of notes, in small letter paper size, such as I had often seen Brother Platt use, in his pulpit ministration.

One was his review of four or five years of his activities, written in April, 1881, and including the time from October 1, 1876, to April 1, 1881.

Among the things mentioned in his historical review was the death of Rev. George E. Tomlinson of blessed memory. Brother Gillette was his successor as pastor of the Pawcatuck Church in Westerly, R. I.

There are innumerable key words suggesting events of the ministry from the centennial year, 1876, to the year 1881, every one of which awakens memories of those past days; for I was then only a yoke-fellow with Brother Platt as pastor of a church only eight miles away, and with him a fellow member in the Missionary Board.

As I turned over the pages of this little diary, my eye fell upon another which he used in reporting the General Conference of 1879. In this address he spoke of the "key note" of that Conference as found in the text, "And he brought him to Jesus." What a thrill came to my heart as I read through the pages of the Sabbath Recorder and the Year Book for some of the movements of our people, and some important messages by our strong men of nearly sixty years ago.

First, I am impressed with the thought that the years have left living only, to me, the members of the two pastoring and elders of 1879, whose names stand in that old record. And those two are now in their eighties.

Our work has passed into the hands of a new set of men. As I look over the fields I am thankful for the splendid company of ministers and leaders who have kept pace with the onward movements in Christian work. I am also impressed with the fact that there is quite as much friendliness and unity of spirit among the ministers today as there was when the old record started, and as much as in indirect efforts to educate their own children away from the Sabbath.

"To the Fellow Who" In my search for "fill will make Place" ers" one day I found the following interesting poem, by some unknown author, which seemed so appropriate for the need in which I found myself at that time—which and which must come to many men who toil as best they can in various fields of usefulness. In that somehow could not let it pass without sharing.

Then I laid it away thinking it might come handy some day. And I do not know how many times I have read it over since discovered it. And now reading it has called to mind some faithful servant in the Master's work, whom I know to be somewhat disheartened over his failure to satisfy all who are concerned in his work, and who realizes his own shortcomings until he seems overburdened with misgivings. Then I say: "Poor discouraged friend, I will send you that little poem."

So now I am giving it to every yokeling Master's service today, who may find in it some encouragement of heart to respond. The "keep sweet spirit" it suggests is well worth cultivating.

There was also an unusually strong and encouraging report from the Sabbath Conference, with the account of several converts to the Sabbath truth.

One word more: if you would find one of the strongest causes for denominational education in our schools, and especially for education of our own ministers at home, just look up the Conference minutes for 1870. See if a look at the life of President Jonathan Allen of Alfred University, in which you will find an unanswerable argument for the theological school.

That address began with these words: "Any denomination which does not educate its own ministry can not be a denomination in fullness and completeness."

In succeeding times, this effort to make converts in outside fields while we are dying at the heart at home, President Allen said: "There are individuals, not a few, who, while cheerfully spending time and money in direct efforts to make converts to the Sabbath, they are, at the same time, spending five, ten or twenty times as much in indirect efforts to educate their own children away from the Sabbath."

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Here is a toast that I want to drink to a fellow Fellow's reform in that Conference, with the account of several converts to the Sabbath truth.

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So now I am giving it to every yokeling Master's service today, who may find in it some encouragement of heart to respond. The "keep sweet spirit" it suggests is well worth cultivating.
our own—it does begin to look as though we were soon to have one. The site is the very best to be found in the lot has been waiting many years, and the time is ripe for the completion of the good work.

I then hear from the Soliciting Committee as to the best plans for securing the amount still needed. Many friends of the movement must be waiting for this definite action before responding.

INFLUENCES BY WHICH I WAS BROUGHT INTO THE MINISTRY

REV. LEWIS A. PLATTS, D.D.

(Written by Lewis A. Platts and submitted to Editor A. H. Lewis)

In response to a series of questions asked by the editor of the Sabbath Recorder, I now undertake to state by what influences I was brought into the ministry. I beg the reader to notice that if this article shall abound in the use of the personal pronoun of the first person, it is the fault of the subject which is assigned me, and not of the writer.

I do not think that I inherited, either from my parents, or from any more remote ancestors, a "definite tendency to enter the ministry," although in my mother's family as far back as our ancestry can be traced, there has not been a generation which has not furnished one or more able representatives of this most holy calling. The present generation is no exception to this rule. Also, my father, while not an educated man, was a constant and intelligent reader of the Bible, and, though not ordained or even licensed to preach, sometimes publicly and ably expounded the Scriptures and the way of life. As far as I am concerned, the teaching and training of my Christian home which gave me my first impressions and tendencies, not only concerning the ministry, but concerning the Christian life. The daily Bible reading and the earnest and intelligent, though sometimes long, prayers we said could not fail to make a strong impression as to the importance of a religious life upon the mind of a boy. Then my mother used often to tell her children that her hopes and constant prayer for them was that they might grow up to be useful Christian men and women. I remember distinctly the following: "When I should grow to be a man," She was accustomed to say on such occasions that it did not matter so much which of the useful occupations one should choose to follow only that he would be a saint, and when a Christian. But she hardly ever failed to say, "But if it should please God to make a minister of you, you shall do the joy of my heart." And then she would tell me of an uncle of hers who was a most devout servant of God, the joy of Her heart, and of the first part of this proposition I was already painfully conscious, but somehow the second part sounded strange to me. Was it true that the world needed me? I had felt, rather than thought, that I needed something which would come to me out of the course which I had chosen, but that the world needs me put a new face upon the whole subject, a face which I needed to see. It was not at first done sofore, Doctor Lewis, let me thank you for it now.

During my two years of study in Alfred University, I was a member of the First Alfred Church, and it is my impression that I was licensed by that church to preach. I speak from memory which may be as faulty; certain it is that here, under the influence of Elder Nathan V. Hull and Elder Nathan Wardner, pastors respectively, of the First and Second churches, I was greatly helped to make those beginnings which have led to some better results, for I preached frequently at the "Five Corners," at the McHenry schoolhouse, in the East Valley, at the Lanphair schoolhouse, in West Almond, and in the two churches.

My first continuous preaching to the same congregation occurred at the church in Alfred, during my two years at Alfred University, as missionary on the Hebron, Pa., field, under the appointment of the Missionary Society, to whom I had been recommended by Pastors Hull and Wardner, and sent instead of Professor Allen.

With this introduction to the work of the ministry, I was invited to supply the church of Friendship, at Nile, N.Y., from July first of the year of my two years with Alfred University, as missionary on the Hebron, Pa., field, under the appointment of the Missionary Society, to whom I had been recommended by Pastors Hull and Wardner, and sent instead of Professor Allen.

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to my childish heart through the lives of my sainted mother and those whose ministry led me to Jesus. It was he who opened my eyes to God's glory, saw the ministry of the gospel of the Son of God as I was led under the instrumentality of that series, and here so imperfectly recounted. So, wherein my ministry, now covering a period of more than forty years, has been instrumental in bringing solace to Jesus, has led the weary and heavy laden to the source of eternal rest, and wherein it has helped the church to rise to brighter visions of the dear Christ, and to surer hopes of heaven's bright mansions, let all the glory and praise be to him who has so surely and so safely led us.

ON SUPPORTING ELEPHANTS

There is much more than cleverness—there is sound psychology—in an editorial paragraph from a daily paper which reads: "The only reason a great many American families do not own an elephant is that they have never been offered an elephant for a dollar down and easy weekly payments.

The sentence is a clever comment on the practical psychology behind what is evidently and highly developed "salesmanship" of our American civilization. The great "salesman" from the business point of view is the man who is able to persuade people to buy what they do not need, are not able to pay for, and, often, do not want. Yet people purchase, or what?—in various articles, all unconscious of the subtle arguments and influences which have conspired to induce them to whitenishing. The installment plan, excellent as it is within certain limitations, has come to be so overworked that it has increased the cost of doing business and produced economic waste out of all proportion to the service rendered.

Now, elephants, literally speaking, are somewhat different. The demands that we follow the example of the woman who lived in a shoe—except that the shoe is partitioned off and dubbed a "modern apartment." Moreover, the elephant of the circus moves rather slowly for these days of automobiles and aeroplanes. Yet, metaphorically speaking, there are not many American families who do not at least hold the title, "tien retained," to "white elephants," which render no useful service and which soon fail to afford even pleasure because of the tax upon time and purse—or, perhaps, mainly upon the patience of credi­ tible people who have been sold to them. If the truth were told, many a grave stone might well bear the epitaph, "Here lies Pater familias, driven to distraction and death by the effort to feed a white elephant."

No, it is not meant to suggest that the utilitarian motive should dominate all purchases, or that we should never be spent for music, art, literature, or any of those things which brighten and broaden life. Yet the fact remains that we Americans have so many wants and whisks which we seek to gratify and are so intent upon "keeping up with the Joneses" that we are constantly contracting for responsibilities which fail to yield me that dissatisfaction and which turn out to be "white elephants" which are "eating their heads off" long before the last installment is paid. In the atmosphere of a home of that type there is little chance for the cultivation of either peace or joy, to say nothing of the temptation to foolish and hurtful lusts, such as those "many foolish and hurtful lusts, such as drown men in destruction and perdition.

—Presbyterian Advance.

Perhaps those Christians of the South are more fortunate, as those who have voted for the two great election day rolls around. The United Presbyterian records that the North Georgia Conference of the Methodist Episcopal Church South, in its recent session at Atlanta, adopted a resolution calling upon the Demo­ cratic party in the state to send a delegation to the national convention pledged to support any ticket for President, and promising definitely not to vote for any candidate or any person whose record is not in full accord with the prohibition amendment and enforcement act. The conference has a constituency of $50,000,000. In order to carry out that pledge, there is going to be of necessity some careful investigation of candidates, and possibly, a few millions of refusals to vote. We are for prohibition with all our hearts, and wanting to secure it, ought we to abandon government?

—Selected.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
1110 Maryland Avenue, Richmond, Kentucky

OUR BULLETIN BOARD

Three months remain in this Conference year, viz., April, May and June.

Rev. Ellis R. Lewis has been conducting special meetings in the Edinburg, Tex., church.

Conferences William L. Burdick and Willard D. Burdick were with the Brookfield and Leonardsville churches the last of March.

The Central Association convenes with the Verona, N. Y., Church, June 14-17, 1928, Moderator, Robert W. Wing, De­ Ruyter, N. Y.; vice-moderator, Lyman Coon, DeRuyter, N. Y.; recording secre­ tary, Mrs. L. Adeaide Brown, Brookfield, N. Y.; corresponding secretary, Mrs. Lelia P. Franklin, Verona, N. Y.

MY CALL TO THE MINISTRY

REV. CLIFFORD A. BEBEK

I wish it were possible to make this narrative brief, as befits one young both in years and in vocation. I doubt if a brief account would necessarily be distorted.

My mother tells me that when I was very small she told me that Jesus was calling me to be his servant and minister. I do not remember it; but my earliest recollection is of seeing in a Chinese idol in the Steinhein store at Alred, and of horror that people wor­ shipped it instead of God. I suppose these two events had a close connection. Through my early youth I remember that feeling that I should be a missionary, but when I grew older I put it away altogether.

When I first went to school I decided to become a missionary. I do not think I have ever had any other ambition. I have grown older I put it away altogether. But God gave me no minis­ try, and I believe that if I should be called to speak in the ministry in the future I shall not be disappointed.

—Rev. S. A. C. Tait, in the Presbyterian Advance.

WILLIAM L. BURDICK

The Centennial Union was a great event for the church and is a fitting climax to the celebration of the centennial of the admission of the state of Kentucky into the union. It was a fitting tribute to the men and women who laid the foundation of our church and to the men and women who are carrying on the work of the ministry in this state. It was a fitting tribute to the men and women who laid the foundation of our church and to the men and women who are carrying on the work of the ministry in this state. It was a fitting tribute to the men and women who laid the foundation of our church and to the men and women who are carrying on the work of the ministry in this state.
ence; and the final surrender came at the Alfred Conference in 1820. I was neces-
sarily absent from the close of the Life Work Recruiting session, when the call
was given for volunteers; but after the session
the girl who is now my wife came to me and said: "Would you have gone forward if you
had been there?"

"Yes," I told her, "I would." We had never spoken of the matter before.

I signed the Life Work Recruiting card, and from then on I was definitely com-
mitted. It was the surrender, but not the end of the struggle. Like Moses, I found
that eloquence did not come to me even after committal. My lowest grades were
in public speaking. Yet the missionary work which I conducted, and I con-
ducted at Five Corners showed me that elo-
quence was not the most essential thing. I had no ability then, and have none now, as a
public speaker, but

I was a good printer and would do more
and one great great grandchild. There is
my year of teaching was worse than that.
and from then on
had been
said:
"If you have gone forward If you
with the great quantities and
variety of Los

A very important genealogy of her line of people was worked out by one of her
cousins, and published in a book of 786 pages, reaching back to 1840. It fol-
lows through several well-defined European
lines. Her people stood very prominently among the French, Spanish, and Italian families.

On January 2, 1890, the funeral service was held in the Utter Funeral Parlors, on Broad-
way, on the Sabbath, February 25, 1928, at 11 a. m., and were largely attended, some
coming long distances. Among those present
were some of the city officials. These
facts, with the great quantities and variety
of Los Angeles, Calif. That was her home
at the time of her death. She raised Mrs.
Hills from early childhood, and their attach-
ment was very strong.

She was the mother of three children, only one of whom lived
more than twenty-five years. Her husband's health was badly
shattered while in the army. He lived but

few months, at more than ninety years of age.

Grandma Hall departed this life as she lived it very quietly. She was confined to
her bed but a few days, a little less than a
week.

She came of very strong stock and lived a very strong, faith-filled life, and she has
left behind her strong, constructive influ-
ences which will long be felt among those who knew and loved her.

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lines. Her people stood very prominently among the French, Spanish, and Italian families. She
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REPORT OF THE DENOMINATIONAL BUILDING COMMITTEE

About twelve years ago the congested accommodations of the publishing house in the Babcock building, and the possibility of having to secure another location for the publishing house, brought to the front the question of a building that should provide suitable and permanent quarters for the publishing interests of the denomination, and also include accommodations for other denominational interests—this building to be known as "The Denominational Building" or "Home."

Eleven years ago at the General Conference at Salem, W. Va., action was taken to inaugurate the movement, and a fund for this undertaking was started by a subscription from Mr. Jesse Randolph, of five hundred dollars ($500). Later, the Conference endorsed this movement, instructed the American Sabbath Tract Society to put the proposition through to completion, and placed an item of five thousand dollars ($5,000) a year in the budget of the five year program of the Forward Movement.

One very important part of this building program was completed when the new publishing house was dedicated to the publishing interests of the denomination, April 6, 1922.

Financial conditions, resulting from the World War, seemed to make it impracticable to proceed with the completion of the project; consequently the construction of the main building was postponed until conditions were more favorable.

During the years since the cause has been very ably championed by the late Frank J. Hubbard, Doctor T. L. Gardiner, and many others, who have expressed their interest in the proposition by subscribing to the denominational building fund to the amount of thirty-one thousand dollars ($31,000), in addition to sixty-one thousand five hundred dollars ($61,500) previously subscribed for the new publishing house.

It seems to be the opinion of many thoughtful people that the time has come to complete this proposition. The question naturally arises, "What is the purpose and benefit to the denomination of such a large expenditure of money for a building of this nature?" The answer to this may be briefly stated as follows:

1. The building is to be a memorial of the noble achievements of our denomination in the past through the consecrated labors of those who have gone to their rest, also a witness to our faith in the future of the Seventh Day Baptist denomination.

2. It will stand before the world as a denominational headquarters.

3. It will have a practical value aside from its memorial values. It will provide appropriate offices for the editor of the Recorder, corresponding secretary of the Tract Board, the leader in Sabbath Promotion, and the business manager of the publishing house; meeting rooms for the Tract Society and the Memorial Board; meeting rooms for the various committees of the boards, and any denominational board or committee or body that might desire to make use of them; and an ample and attractive room for the housing and proper arranging of our denominational literature.

4. It will give additional space for the increasing business of the publishing house, by vacating space in the present building now used for office room.

5. It has been the plan from the beginning, that the third floor of the building should be for the use of the Historical Society, for the housing, protection, and display of its valuable and increasing collection. This material of historical value to the denomination should be removed from storage where it is kept at present.

The project of erecting a new denominational building has now reached a point where it seems fitting to the Building Committee that the denomination should be informed in detail of the plans and purposes of the Tract Board in connection with the building and the considerations which have controlled the decisions of the board relative thereto.

Tentative plans for the building have been in existence for several years, having been obtained by Frank J. Hubbard from the same firm of architects which has been employed to design and supervise the construction of the proposed building. A few months before Mr. Hubbard's death, approximate estimates were obtained for two types of building of the same general interior arrangement but differing in external appearance. These estimates, which did not include architects' fees or furnishings, ranged from $92,000 for a fireproof build-
ing, three stories in height, constructed of brick with limestone trim, in semi-ecclesiastical style, to $65,000 for a fireproof building of the same general interior arrangement but of simpler exterior architecture. The board felt at that time that, while the larger sum could well be invested in the proposed building, it was more than the denomination could raise for the purpose and that the lower price would not produce an adequate building. It fixed the sum of $75,000 as the maximum amount that should be spent for a building, exclusive of the furnishings. Before definite action could be taken along these lines, Mr. Hubbard, who was chairman of the Building Committee, died in February, 1927, and some time was consumed in reorganizing the Building Committee and formulating plans for proceeding with its work.

Architects were engaged who proceeded to prepare plans and estimates for a building to come within the limit of $75,000. The architects' fee for designing the building and supervising its construction will be seven per cent of the cost, which would make the amount available for the building itself approximately $70,000. It was evident at once that the area of the building would have to be reduced to keep the cost within our means, but it was felt that its height should remain as originally planned, namely, three stories with sloping roof, and semi-ecclesiastical exterior design.

After making a detailed study and estimate of cost of the building, the architects found that it would be impossible to construct a totally fireproof building within anything like the amount appropriated for the purpose, since the difference in cost between a brick building fireproof to the first floor, with interior frame construction above the first floor level, and a totally fireproof building would be from $7,000 to $10,000. Even a brick building of the required design with fireproof construction below the first floor and non-fireproof interior construction above would cost $79,000. A plan for omitting the basement and leaving the third floor unfinished for the present, which would result in a reduction of $7,000 in the first cost, was considered, but it was decided that such a plan would be unwise.

The Building Committee, after careful consideration, recommended to the board that the amount of $90,000 be appropriated to cover the entire cost of the building, architects' fees, and furnishings, divided as follows:

- Building .................................. $79,000
- Architects' fees ............................... 5,530
- Furnishings and incidentals .................. 4,790

Total .................................................. $90,000

Detailed plans and specifications are being drawn by the architects in accordance with this estimate.

The Tract Board realizes that this is a large sum to invest in the building project and may seem to some more than the denomination should spend for a building. The board feels, however, that when the thing is done it should be done in a worthy manner, that the building should be of a character which will reflect credit upon the denomination, and, considering its purpose, it must of necessity be more elaborate than a simple office building. It will stand in the civic center of Plainfield, opposite the City Hall. Immediately south of the site of the proposed building stands the Young Men's Christian Association building. Just south of that is the beautiful new war memorial flag staff, and a little farther south the Crescent Avenue Presbyterian church, one of the most beautiful church edifices in the city, a large stone building with impressive spire.

The building which the Tract Society proposes to erect will stand directly in front of the present publishing house at a distance of about ten feet therefrom, the two buildings being connected by an enclosed passageway. The new building will have a frontage of fifty-eight feet, which is the same as that of the publishing house, and a depth of thirty-three feet. It will be three stories in height, with a basement under the whole building, and will be constructed of red tapestry brick with Indiana limestone trimmings. The architecture will be semi-ecclesiastical, with four Oriel windows in front. The lights of both front and side windows will be leaded glass. There will be a sloping slate roof, with two pediments in front and one on each side. In the center of the first floor will be a large entrance hallway, on the left of which will be the business offices of the publishing house. On the right will be the offices of the Memorial Board and treasurer of the Tract Society, together with a stairway leading to the top
of the building. On the second floor will be a large central waiting room, the Tract Society Board room, and offices for the editor and secretary and on the third floor two offices and rooms for museum and library.

Toilets and fireproof vaults will be installed on the first and second floors, and running water will be installed on the third floor. The trim will be of oak throughout, with floors of concrete and terrazzo on the first floor and of oak on the second and third floors. The interior of the first story will be of reinforced concrete as required by the local building regulations. The walls, which will be of frame construction with non-combustible fire stops, are to be covered with plaster on heavy metal lath.

Local meetings were held to begin the construction of the building with the estimated cost of $90,000 having been subscribed, and to limit the total expenditures to that amount.

Appended hereto are cuts showing the furnishings in which the building will be located.


TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Tract Society of New Jersey met in regular session on the Seventh Day Baptist Church, Plainfield, N. J., on Sunday, March 11, 1928, at 2 o'clock p. m., President Corliss F. Randolph in the chair.


Visitors: Mrs. Theodore J. Van Horn, Mrs. Irving A. Hunting, Adelle Rogers, Mrs. LaVerne C. Basset.

Prayer was offered by Rev. William L. Burdick.

Minutes of last meeting were read.

The president read a letter from Frank Hill, president of the General Conference, expressing his regrets for being ill and he would not be able to attend our meeting today, as he had planned.

The following report was received:

Your corresponding secretary reports a visit to the Washington Church with the Tract Society on Sunday, February 25. On the following day he attended the council enabling the committee to accept the Wa. Church for the examination of their pastor, H. P. Woodson, with a view to his ordination to the ministry, and to examine Elder George M. Miller with a view of recommending him to the church as a Seventh Day Baptist minister. Your secretary attended the meeting of the Committee on Revision of Denominational Literature at Alfred, N. Y., March 6, and spoke in the Alfred church on Sabbath morning.

Rev. D. Burdick reported that he has received the boxes of literature recently sent him. He says, "This literature has been received with great interest and profit. People will be calling for it. We expect to take a supply with us on each and every trip we make in order to be exhausted. I doubt if the Tract Society ever sent literature to any people more eager for it than the people of Jamaica. Please thank the society for me in behalf of our interests in Jamaica."

I sent, with the other literature, several books from my library. Mrs. Coon is using these as a circulating library to that as many as possible can have access to the books.

The correspondence connected with the office has been taken care of, in addition to other duties referred to the corresponding secretary.

William D. Burdick, Corresponding Secretary.

The treasurer reported balances on hand in the various accounts.


The following report was received:

The Advisory Committee would report the following recommendations:

1. That the Tract Society furnish the Berea Church, West Virginia, with literature for tracts, and also one to the Detroit Church.
2. That a committee from the Tract Society be appointed to confer with a similar committee from the Missionary Board to consider the matter of publishing sermons for the use of pastorless churches and others.

The Tract Society pay one-third of our corresponding secretary's expense to the Riverside Conference.

The report was adopted by items and then as a whole.

Voted that the president appoint the committee referred to in the report. The president appointed William D. Burdick and Alva J. C. Bond as such committee.

The Teen-Age Committee presented an outline of activities planned for the summer.

The special committee to consider the official representation of this body at the coming General Conference reported progress.

The Denominational Building Committee and the Committee to Solicit Subscriptions for the denominational building after a joint conference and discussion offered the following:

After further careful consideration and lengthy discussion it was voted to accept the president's sense of the meeting that the committee to solicit subscriptions for the denominational building be asked to solicit a total of $90,000 for such building, that is to say, whereas about $30,000 has already been raised, they should raise $60,000 additional, to cover as follows:

- Estimated cost of building: $79,000.00
- Artistic fees for plans: $30.00
- Toward furnishings and equipment: $5,470.00

Total: $90,000.00

Resolution adopted.

The following report was adopted:

REPORT OF SPECIAL COMMITTEE ON DISTRIBUTION OF SALES CONFERENCE ADDRESSES

Sent out to names chosen from Baptist Year Book:
March, 1928. ............................................... 1,126
September, 1927 ........................................... 2,156

Total ....................................................... 3,282

About 19 per cent of these were returned unclaimed.

Sent out to names chosen from Baptist Year Book:
February, 1928 ........................................... 801
Sent out to names chosen from Jewish Year Book:
August, 1927 .............................................. 2,166
Seven per cent of these were returned unclaimed March 9, 1928 ........................................... 238

William D. Burdick, "Dr. A. J. Bond, Corliss F. Randolph, Committee.

THE BRIGHTER DAYS

There never yet were days so dark, but sunshine followed soon:
And when the stormy days will come,
With nature out of tune,
We will find the bright day:
To find the brighter day:
When unsung songs are coming round.
To drive the clouds away.
Then smiles will creep into our eyes,
And happiness draw near.
While for the clouds and storms of life
We'll lose our only fear.
We'll see life's storms of life around,
Fast driving clouds away,
Which can not, with hope's brilliant light.
E'er be cloud or cloud of life.
—Mary Shepard Lipscomb.
MISSIONS

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

THE NINETEEN HUNDREDTH ANNIVERSARY OF THE BIRTH OF THE CHURCH

The exact date of Christ’s crucifixion is not known, but it was at the time of the Passover and is generally understood to have taken place in April, A. D. 30. Pentecost, also called the Feast of Weeks, because it came seven weeks after the Passover, and the Feast of Harvest, because it came at the close of harvest, was the second of the three great Jewish festivals and came fifty days after the second day of the Passover, or in the latter part of what we call May.

There have been many Pentecosts, but the eyes of the Christian Church for nineteen hundred years have turned to one in particular, the one which followed Christ’s crucifixion and was made memorable by the outpouring of the Holy Spirit. When we speak of Pentecost, all eyes at once turn to this occasion, so deeply has it impressed itself upon the minds of men. Of this scene, never to be forgotten, we read in the Book of the Acts, “And when the day of Pentecost was fully come, they were all of one accord in one place. And suddenly there came a sound from heaven as of rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance.”

May, 1930, will occur the nineteen hundredth anniversary of this event, and several denominations are already planning for its celebration. It is well that all Christian organizations join in this, provided it is done in the right spirit. To make such a celebration profitable or even appropriate, there will need to be more than a pointing to the greatness of the organized Church and its work; more than a parading of the feeling that we are better than any other race or nation and therefore more highly blessed.

We should begin this preparation with thanksgiving for the unspeakable gift of Christ and the free wills for us through the Church. This should be followed by humbling ourselves before God for our lukewarmness in leaving two thirds of the world without Christ nineteen centuries after the founding of his Church and that in the face of his promise to be “all in all.” We must seek forgiveness for our failures to Christianize the world, we should dedicate ourselves to making the nineteen hundredth anniversary of the birth of the Church a time marked by a fresh outpouring of the Holy Spirit upon this needy world. The need is very great, and we should strive to make this another Pentecostal occasion. The Father is as willing to pour out his Holy Spirit as he was on the day of Pentecost so long ago. Will Seventh Day Baptists celebrate the nineteen hundredth anniversary of the founding of the Church by winning the lost, reclaiming the backslidden, and by encouraging the faithful?

THE SITUATION IN CHINA

There is just at hand a recent issue of the Bulletin of the National Christian Council, published in Shanghai, a paper intended to represent Christian missions in China. Much space is given to “The Present Situation in China.” The substance of what is said is summed up in the following paragraphs:

Reports from different parts of China indicate that the opposition to Christian work is diminishing and that the situation is growing more hopeful. Much property that was occupied by the troops has been released for its rightful uses, not a little of it, alas, in such a condition as to need extensive repairs before it can be safely used. Then seems to be ample evidence to justify the statement that many Chinese Christians have been led into a deeper realization of the value of their religion and of China’s utter need of Christ because of the experiences through which they have been called upon to pass. Regions in which the reality of the Church’s utter need of Christ have been emphasized by the preaching of the word and its work; more than a parading of the feeling that we are better than any other race or nation and therefore more highly blessed.

The superintendent frequently visits the total of the Chinese body of missionaries in each province. Classes take place at the old study class. Last Sabbath there were eighteen in her class. With the beginning of the press.

LETTER FROM JAMAICA

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

Dear Brother Burdick:

We have been in Jamaica a year. Before we came, we believed Seventh Day Baptists had been in the country. The reception given us and the warm friendship that we have received has turned our belief into positive knowledge. That belief and knowledge have been increased and deepened with each passing day since our landing on these shores.

Five of our organized churches on the island have not been able to visit during these twelve months. There are still other unorganized companies of Seventh Day Baptists in locations where we have not been. People in six different places are pleading earnestly just now for Mrs. Coon and me to come for special evangelistic work among them. Pastor Magnott and I can not begin to keep up with the demand for special work. There is much, very much, more work to be done by Seventh Day Baptists in the city of Kingston than we could possibly do if we put in our entire time in the city.

It is your right to know more details concerning the down there, as well as the work that is going on in the other places. The Kingston congregation meets at the old tabernacle at nine-thirty o’clock every Sabbath morning. Most of them stay there till sunset each Sabbath. The Sabbath school, under the leadership of Superintendent Stephen Grey, meets at this early hour. The superintendent frequently asks the assistant superintendent, Brother Benjamin White, to preside. The opening exercises are short, usually much like such exercises in most of our schools in the States. Classes take their several places under the leadership of their teachers. I have never been in any place before where it seemed to be so easy to find Sabbath school teachers. During the past year I have never known anyone who has not been willing to teach a class if asked to do so. The recitations are usually interesting, instructive, and spirited.

Sister Ina Richards teaches the primary class. Last Sabbath there were eighteen in her class. With the beginning of the press.
ent year a young people's class was organized. Brother Isaac Smith is teacher of this class. Last Sabbath he had fifteen bright young men and young women in his class. They are giving evidence of the interest in the study of God's Word. The other classes are maintaining lively interest. Stupidity and dullness concerning the topic under discussion are not known in this Sabbath school.

The regular preaching service is at eleven o'clock, preceded by the tabernacle before this service. During the intermission between this service and the next, those remaining in the tabernacle—nearly all the congregation—eat their little lunch and sit quietly talking or resting. We never find the children running and racing about and making loud noises on the Sabbath day. They sometimes become a little restless before the close of the Sabbath, but they are much more easily cared for and satisfied than they would be if their parents were forever straining themselves to entertain and amuse them. These children are growing up to regard each Sabbath as a sacred day. They do not seem to think that the Sabbath brings unnecessary and disagreeable hard times. It seems to us they count it a profitable time in every Sabbath school lesson.

At five o'clock the vespers service begins. This consists of songs, a short sermon or address or Bible reading, and then prayers and testimonies interspersed with more songs. These testimonies, like all others in our churches here, are not of the noisy and emotional kind, but they are full of fervent praise, thanksgiving for a great salvation and for a determination they have found that they believe stands by the Bible.

On Sunday morning, February 26, I baptized young people, Rebecca Henry, Ruby Thompson, and Irving Brown, in the clear blue waters of the Caribbean Sea. They united with the Kingston Church. It was the third time within two months I had administered this sacred ordinance to happy young people.

Dearest Friends of the Ladies' Societies:

Nearly a year ago we learned that our missionary in Jamaica, Rev. D. B. Coon, was in great need of a typewriter. The desire was expressed that the Woman's Board, through the Women's Board, and the governing officers of the Seventh Day Baptist home was established.

Our Kingston Church, while facing many serious problems, is moving forward in the Lord's work.

Sincerely yours,

D. Burdick Coon

Pufferin.
No. 2, Bon Air Road,
Cross Roads P. O.,
January 18, 1928.

WOMAN'S WORK

MRS. GEORGE S. CROUSELY, MILTON, WIS.
Contributing Editor

MY OFFERING

I watched their stately bloom.
Who could resist
The iris gay, along my garden's rim?
In radiant rosy of blue and purple mist—
With petals delicate as insect's wing.

Are perfume fine, as holy censers swing.
Now these, I thought, I'll pluck for him!
A choice and fragrant offering
Unto him, and those that kneel
And bow in prayer, before the altar rail.
(With the meditate of Holy Grail)
Will be uplifted by this incense sweet.
That wafts around to dome and shrine and seat

But, on my way, arms full of loveliness
Of royal purple hue, my gift to him.
I met a woman poorly clad, older dress
So thin, was scant protection from the cold.
She stood before a floral shop and eyed
With longing, the choice blossoms there inside.
I smiled at her, and then made very bold
To offer mine. Was she outside the pale?
I did not ask and did not really care—
I only saw that he was standing there
"Take these," said she. She smiled her thanks.
Her arms outspread, had shaped an altar rail.

Iron King Kempf.

TYPETRITER IS NEEDED

Nearly a year ago we learned that our missionary in Jamaica, Rev. D. B. Coon, was in great need of a typewriter. The desire was expressed that the Woman's Board, through the Women's Board, and the governing officers of the Seventh Day Baptist home was established.

Our Kingston Church, while facing many serious problems, is moving forward in the Lord's work.
Above is the list of pastorless churches, according to the latest information at hand.

We suggest that they be studied under the following headings:

1. Location. Use map for this if possible.
2. How long has each been without a pastor?
3. Who was the last pastor and where is this pastor now serving?
4. Size of church, i.e., number of members.
5. How has the mission of young people, what the church is doing in the way of keeping up services? Has the church a parsonage? Is the church self-supporting?
6. What percentage of our churches have no pastors? Why this dearth of ministers?
7. How many of our ordained ministers are serving the denomination in other ways than as pastors?
8. What can we as women do to help the situation?

Much of the information called for may be obtained from the latest Year Book. Where it can not be obtained in that way it may be obtained by letters written to church clerks or other church members.

In case the list seems too long for one program, church may be selected from it for study.

Question 8 may be interpreted in any way those in charge of the program wish to interpret it. If each question or topic is assigned to an individual more general interest is likely to develop than if they are handled by one or two persons.

If the program is used by a local society in a pastorless church, a ninth topic would be map for this if possible.

BIBLES FOR THE BLIND
BIBLE HOUSE, NEW YORK

Some blind folk have been trying for years to accumulate money enough to purchase the Bible in whole or in part, according to reports received by the American Bible Society, New York City, which has just completed its ninety-second year of service to the blind, during which it has distributed nearly 75,000 embossed volumes of the Scriptures in eighteen languages and blind reading lessons. "My age is continually piling up," writes one man, "and I figure that I will be seventy-nine years old—seven years more—before I am in possession of the complete Bible."

Because of the cost by the large raised letters, felt by the blind fingers, a Bible when complete is from forty to sixty times larger than the ink-print books in general use. The separate volumes contain a single gospel or at best but two or three books of the Scriptures.

While a Bible in ink-print can be bought for less than a dollar, the entire Bible for the blind, in Braille, costs over eighty dollars, but is sold by the Bible Society for twenty-one dollars—one dollar a volume.

Where possible, embossed publication has so worked out with no financial return, to those who are unable to buy. The number of volumes which it is felt could be sent, last year, to any one blind person within the United States of which ninety per cent became blind when adults.

Absent the society supplies embossed Scriptures in languages of South America, Asia and Africa. The Bible is the only printed book which the Armenian blind children have to read. The gospels and some other Scripture portions which are printed in Braille by the American Bible Society, have been read over and over by the children until the chapters have been committed to memory.

"The world is good-natured to people who are good-natured."

THE SABBATH RECORDER
CHRISTIAN ENDEAVOR NEWS NOTES

FOUK~.~L.--I am glad the editor of this department has requested the Christian Endeavor societies to write frequently for the Recorder. I like to hear what the other societies are doing, but I want you to know the Fouke endeavorers are not lax in their duties.

We have our meeting Sabbath afternoon, following the meetings of the Junior and Intermediate societies, and nearly all who do not belong to the above mentioned societies, are in attendance. Thus nearly the whole congregation of the morning is back to attend a meeting in the afternoon. I think they do not lose the privilege of attending an afternoon meeting on the Sabbath. No one seems to feel the need of indulging in an auto ride or an afternoon nap.

Christian Endeavor week was observed. It was thought best that the pastor preach as usual, Friday night, as we nearly always have some sick children in the congregation, aside from our own. The sermons, both Friday night and Sabbath morning, were prepared especially for the young people.

Sabbath night an enjoyable evening was spent at the hospitable home of Mr. and Mrs. Scouler, with games, music, and candy and a delicious repast was served.

This was a standard social. One woman was heard to remark that she did not know we could have such a good time at a social.

Our society has entered the Recorder Reading Contest and is making a good reed.

We are hoping and praying that God may richly bless our efforts here, and that our Christian Endeavor society may be a blessing to this community. We ask God to give us a smooth path with no obstacles, but that he may give us the strength and wisdom needed to surmount all difficulties and at last come out victorious in his name.

MAMIE S. SEVERANCE, Press Reporter.

HOW TO CHOOSE A LIFE WORK

ENGINEERING AS A PROFESSION

Civil engineers, if they are competent, earn good livings but seldom become rich. They must be "builders" and enjoy watching projects grow and develop as a result of their efforts. They must be willing to endure rough living and frequent changes in employment, at least until they become established.

There is probably no more "Sabbathless" business than civil engineering, and it offers no advantages whatso­ever that could appeal more strongly. Almost everyone loves music, and it is a natural and easy means of appealing to the best in people and of enlisting them in the service of the Christian Church because they love it and desire to learn more about music. Music appeals to all ages and all kinds of people, and it is a means of expressing one's deepest feelings, which can not be put into words.

The advantages and attractions of the work.

1. The advantages and attractions of the work. For music lovers who are con­cerned Christians and desires of using their musical talent for the service of Christ, I think that other professions could appeal more strongly. Almost everyone loves music, and it is a natural and easy means of appealing to the best in people and of enlisting them in the service of the Christian Church because they love it and desire to learn more about music. Music appeals to all ages and all kinds of people, and it is a means of expressing one's deepest feelings, which can not be put into words. It is equally true of any work that is holding the interest of the young people.

2. The disadvantages especially to Seventh Day Baptists. One has to live and work among people of different religious beliefs, and the question of Sabbath observance has won, and the question of necessary work is settled, there still remains the question from Sabbath privileges and people of like faith.

How nice it would be to have ministers of music in Seventh Day Baptist churches. While our churches do not have the same work of this kind to support a full time minister, every one of them furnishes opportunity for consecrated service along this line.

MINISTER OF MUSIC

Your letter of some time ago is appreciated, and I am glad if I can be of any service to you, and to the other young people whom you mention, in giving you information about the profession of minister of music for Sabbath keepers. I will try to tell you about this by answering your very excellent questions.

1. What advantages and attractions do you recommend this line of work for Seventh Day Baptist young people? Yes, without question.

2. What qualities should a young person have to undertake it? (a) Natural musical taste and a love of music appeal more strongly. Almost everyone loves music, and it is a natural and easy means of appealing to the best in people and of enlisting them in the service of the Christian Church because they love it and desire to learn more about music. Music appeals to all ages and all kinds of people, and it is a means of expressing one's deepest feelings, which can not be put into words. It is equally true of any work that is holding the interest of the young people.

THE SABBATH RECORDER

Sabbath Recorder.

PROFESSION

3. Not to say unkind words?
4. To pray every day?
5. To read the Bible every day?
6. Not to cheat in school or at play?
7. To be pleasanter at home?
8. To be more useful?
9. To attend church more regularly?
10. To be a tither?
11. To be a Quiet Hour comrade?
12. To be a member of one of the Christian Societies?

SUGGESTIONS FOR WORK

One or two meetings a month, a few minutes might be devoted to articles from the Junior Christian Endeavor World about the work of other Junior societies. The juniors will enjoy giving these reports and being responsible for picking out the best from the paper each month. Leave the responsibility of this work with the juniors. They like responsibility and will seldom fail you.

Conclusion—Civil engineering as a profession is not conducive to Sabbath keeping. Only in a limited field, under favorable circumstances, can it be advertised, and I shall be glad if I can be of service and a means of happiness to God's children.

Music is to me a wonderful means of self-expression and of giving others opportunity for this expression. This work means a constant growth for myself, for I must keep learning and I must keep my own mind and spirit alive and in order to help others. One meets and works with the finest kind of people, who, in turn, are a great inspiration to one.

Would you recommend this line of work to Seventh Day Baptist young people? Yes, without question.

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10. To be a tither?
11. To be a Quiet Hour comrade?
12. To be a member of one of the Christian Societies?
OUR DENOMINATIONAL BUDGET

ELIZABETH K. AUSTIN

Eight years ago our forefathers as a commission brought forth in this country a new financial system for the Seventh Day Baptist churches, conceived in prayer, with the knowledge that each church and each individual has the freedom to designate their gifts as they feel called upon by God to do, and dedicated to the proposition that united effort toward a common budget has been the accepted and tried plan of a large number of business concerns. Now we are engaged in a great crusade for God and man, testing whether our denominational doctrines and beliefs can longer endure. Young people are met on a great program for our denomination. We have already dedicated part of our time, talents, and lives to this great cause that the courage, faith, works, and prayers of our forefathers for the past 250 years and more may not have been in vain and that God's own appointed day of rest and the teachings from His Holy Book may be proclaimed before the world. It is for us, the youth of our denomination, to be dedicated here to the unfinished work which our fathers have thus far so nobly advanced. Let us be here dedicated to the great task remaining before us, that from our honored forefathers we take increased devotion to that cause for which they have given the full measure of devotion; that we here highly resolve that the courage, faith, works, and prayers of our forefathers shall have a new birth of consecration of our abilities, which shall not perish from the earth.

The church's business is not that of making money, yet how necessary is money. For our denomination which have paid in at least seven-tenths of their quota for the Onward Movement propose in 1925 of our program. Does the Sabbath School Board with its help your church? Does the Young People's Board as it directs the activities of your Christian endeavors help your church? What will your church be in the future without the help of our agents in furthering God's kingdom on earth?

As Charles M. Sheldon in the Christian Herald edited "If any one feels that his offering does not measure up to the value of his religious faith and his great indebtedness to God, let him increase that offering." Paul said in 2 Corinthians 9:6-8:

"But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. And God is able to make all grace abound unto you; that ye have always sufficient in every thing, may abound unto every good work."

Jesus said in Luke 6:38:

"Give and it shall be given unto you: good measure, pressed down, shaken together, running over, shall they give unto your bosom. For with what measure ye mete it shall be measured to you again."

TITHES AND OFFERINGS

MORTON R. SWINNEY

In the Sabbath Recorder of February 13, 1, I noticed a list of the churches of our denomination which have paid in at least seven-tenths of their quota for the Onward Movement. I was surprised to find that there were only four churches listed, and what surprised me more was the fact that not one of these churches is located in New England. New York City, Roanoke, Los Angeles, and Little Rock, were the ones on the honor roll.

The question that came into my mind was this, "What's the matter with New England? Why haven't we paid up?"

It is impossible that all of us will be supported. It must be supported because the future of our denomination depends largely upon us. If the Seventh Day Baptist denomination is to live and grow, we must have money.

The Missionary Society, which gets a large amount of the Onward Movement money, is receiving urgent calls from all over the world. India is earnestly pleading to the Missionary Board to send somebody over there. This is impossible because of the lack of funds, and there is a limit to the time that these people of India can and will wait for us. One group, very poor people, are on the verge of embracing another faith, because by so doing they will be able to secure better employment, thus providing much better living conditions for their families. But they want the Seventh Day Baptist faith. We must do something soon or we shall lose out in India. We need money.

As I entered a community recently, in which is located one of our churches, I viewed the great memorial erected in honor of those who gave their lives in the World War. Probably several of our Seventh Day Baptists contributed to this cause.
I would not criticize or condemn it, but I am wondering if these same people are giving as much to the Onward Movement, in proportion to the importance of each. Some time ago, a young man, Floyd Collins by name, was entombed in the earth in Kentucky. One million dollars was raised to be used to save his life. There are not souls even more valuable, and should we not be ready and anxious to spend as much and more to save them?

During the World War we were pursued to give until it hurt, and we did. Now we are called upon to give to a good cause, and I do not consider war a good or necessary war. War money is used for destruction. Onward Movement money is used for construction, and a very high type of construction.

Our denomination is using its money to build up the kingdom of Jesus Christ, to build character into the lives of the people of the world. Our denomination is a big institution. It needs your help. It needs my help. We can not let the Onward Movement fail. If you believe in it, support it.

If you are interested in the future of our denomination, your denomination, support it. If you are interested in the kingdom, "Thy kingdom come," support it. Nothing into the denomination and you, or anybody else, will have any part of it.

I want to say a word here about our denominational building. I believe in it. I believe we need such a building, and, if you have not heard it before, I am in favor of it.

Now, the theme of this meeting has to do with the time, thought, and money of the young people. The topic assigned to me certainly covers all three of these items. We, perhaps, are in the habit of thinking of tithes and offerings only in terms of money. Money is essential, but money alone will not make a successful church, nor will it make a successful denomination. Our denomination needs money, but more than money it needs consecrated lives among our young people. It needs the time and thought of the young people. It was the need of this very thing that inspired the organization of the New England Union of Seventh Day Baptist Christian Endeavor societies. Our denomination has been growing at a very slow pace. We have only churches in New England, and they are weak. Something is wrong. We need the time, thought and money of the young people. We need prayer, faith, and works.

Let me say this to the members of the Young People's society, members of the New England Union: Let's get down to business; let's take to heart God's words and do some real constructive work; let's put the Seventh Day Baptist denomination on the map, let's make the whole denomination proud of New England. Our churches need building up. It is our task.

Late in January, in the Hotel Statler in Boston, a large group of lumber dealers were gathered in convention. A speaker was telling them about the lost sales in every community—lost because the dealers were satisfied to sit in their offices and take only what came to them; because they did not get out and hustle. He became heated and took a five dollar bill out of his pocket, took off his coat, and holding the bill up in the air, he said, "I invite any one of you lumber men to come up and take this five dollar bill." Now, this speaker was a big man, and the task might have proved a hard one. For several minutes nobody volunteered to take the money. Finally, one man in the rear of the hall somewhat hesitatingly walked up front, stopped a minute, and then reached up and took the bill. That was all there was to it. The speaker offered no resistance. Then he went on to bring out his point, that there were sales just as easy to get as that in every community. As I thought about this, I wondered; is not our position very similar? There are people in every community who are without Christ and who need him; there are people who have church connection. Is it not possible that these people can be just as easily won if we will but do our part? Truly the fields are white and ready for the harvest in your community. In one township of four thousand people, in which is located one of our churches, less than twenty-five per cent of the population have their name on any church roll. How about your town? Is it our task. Is there a better time than this up in the world today? Is there a better time than this for such effort?

"A little place more than filled will soon be larger than a big place less than filled."
MAX CATALDO
PART II
MARY A. STILLMAN

Max bought his first new suit to be married in. It was the thing to do, he says, "she's like a double-sized conscience. You think twice, see? You be good boy more easy.

So the bridge continued to work hard and to save, until he had seven hundred dollars tucked away in his canvas pocket.

At this time he heard of John Cifirno, a young Italian who had started a small provision store on Battery Street. John needed a partner with money; Max was just the man. Half of his savings was invested in stock.

For commerce. John did the buying, Max brought the goods home on his strong shoulders to save trucking charges, and Mrs. Max tended store. Soon John married Mrs. Max’s sister; so there were two storekeepers as the business grew.

All went well until the East Boston tunnel opened; then, overnight, all traffic from the Battery Street enter was diverted, and the store’s customers were gone. If the profit, all creditors might have been.

But the sparrow had been incorporated, so the men had not lost their tenement houses; each owned a partner with a hundred dollars tucked away in his canvas pocket.

As it was, they had to be satisfied with some forty-five cents on the dollar.

One innovation was a large baby carriage room. "I always like to see a customer with a baby carriage," Max said. "I know she will give a large order and carry the goods home in the carriage." So he provided a room with trained attendants where carriages and babies could be cared for as long as the mothers wished to "shop." This immense Upland’s Corner Market has more floor space than any similar concern in the city.

On his fifty-third birthday Max surprised his partner by saying he was going to retire from business. John protested that he was too young; but Max insisted, saying that he had worked hard all his life, a million dollars was all he and his wife could use, and now he was going to have some fun.

In ten minutes the partnership was dissolved. Max Cataldo, millionaire, began "having fun" by purchasing a fine pipe organ for the church in his Italian home. But this is a sample of his idea, he will probably be happy all his life. He lays down five rules by which to make a million dollars. They are: work hard, avoid bad companions, marry young, go to church, watch your business. These would seem to be good rules, but can everyone who follows them make a million dollars?

SPRINGTIME COMES AGAIN

Soft were the breezes that beautiful day.

Golden the sunshine all over the way.

The sparrows came home, brought his music along.

For I heard him singing the little song.

Good morning, dear robin in the apple tree.

Your voice seems cheery and pleasant to me.

I wonder if ever you are gloomy and sad.

Or are you always happy and glad?

There are voices of spring on the soft gentle air.

Sooth the blossoms will come to make the world fair.

Let praises be given from his children below.

To the God of love who planned it so.

—DEVILLO E. LIVERMORE.

Seek ye first the kingdom of God and his righteousness.—Jesus.

SABBATH SCHOOL

HOBBA W. ROOD, MILTON, WIS.
Contributing Editor

THE VALUE OF PROJECTS IN OUR SABBATH SCHOOL

DEAR RECORDER FRIENDS:

In the public school of these days we hear of projects in history, projects in geography. What are projects, and how may we use projects in our Sabbath school to an advantage?

We seem to have it quite firmly fixed in our minds that the Sabbath school is a place to pour Scripture into the child’s mind, but is that the only use we can make of the Sabbath school hour? True, that is an important part of our program, but should we not also use a part of that hour to teach the child how to live these principles found in our Scripture?

I think I can best answer these questions raised by describing some of the projects we have used in our Sabbath school for the First Year Junior, Primary, and Beginners departments.

Each month we select a project which gives emphasis to the theme around which our worship period is centered for the month.

For the month of November our theme was Thankfulness; our project a thank-you pastel to our pastor and his wife. We talked with the children about the month and what it means to be thankful to our Heavenly Father. We told of our fellow men, and especially about our pastor—how he has been our sick, prepares interesting special talks for the children each Sabbath, spends his time for us. The result was that their hearts just overflowed with eagerness to bring their pastor this gift of appreciation, and of course he was greatly surprised one Sabbath to find a goodly assortment of vegetables and fruit heaped about his door by his small children. Thus they were given an early lesson not only in appreciating the pastor but in showing it in a substantial way.

During the month of December Gifts Through Sacrifice and Love for Others was our theme. Our project was relief money in connection with the local Red Cross sent to the Mississippi flood district. Each child was given a tiny cloth bag, the color of which was selected by the class to which the pupil belonged. At the close of this month they were to fill these bags with money that they had earned or saved through some sacrifice or by denying themselves candy, gum, etc. Of course the pastor, as leader of the heavenly Father’s gift of his only Son was made prominent through all.

The Sabbath before Christmas they hung their bags on the Christmas tree. It was highly interesting, as they sat on the floor in circles, to hear them relate their different experiences in securing this money. All during the month they had studied the condition of the flood sufferers, trying to appreciate their experiences.

There was more interest, perhaps, as they considered the part they themselves would feel with toys, pets, clothes, and homes all swept away.

The beautiful song, “Carol, Children, Carol,” was studied carefully, as it relates especially to our duty to our fellow men.

Children, in order to receive the highest benefits from these projects, should be allowed to follow them to the end and learn the results of their gifts and efforts. In this case we received a letter of appreciation directly from the missionary. Shoes and stockings were bought with the $10.18 sent by the children plus $10 more given by a friend of the children. This, of course, made the children here truly happy, for they could appreciate in the freezing weather we were experiencing here just how comfortable and warm shodded with woollens would feel to the little boys and girls in Mississippi.

The juniors to beginners, though in separate classes, usually work our projects out together, but in December that month we felt our Beginner and Cradle Roll children might not comprehend the flood situation; so Mrs. Livermore made up bags of the simplest, most practical and comfortable articles—one pair of socks, a hat, a bandanna, gloves, a pair of shoes, a little red and green stocking, and the Rood district.”

This program, we felt, was well adapted to the children’s experiences.

The work of the month was a fireplace. Each of the first grade prepared one with their own names, telling the children the use the fireplace had and how it was used in the homes of all.

The children were given an early lesson on the use of the fireplace. They learned that the fireplace had two uses, the practical and the spiritual.

The practical use was as a means of heating the home and the home-made fire was to be placed in the center of the room.

For the spiritual use of the fireplace we prepared the vassal. We asked the children to bring in their pet flowers and birds.

In the winter season the birds were placed in the mantel of a large, home-made sketch in colors of a fireplace. Each Sabbath during the winter some child would take a bag to feed the birds around his home.

In January the project was a gift from Cradle Roll to juniors of Sabbath school money we had been saving since last July for some missionary purpose. It was de-
MARRIAGES

ALLEN- MARY Witter Allen was born in the town of Wirt, Allegany County, N. Y., October 22, 1877, and died in Alfred, March 1, 1928.

She was the daughter of Squire Porter and Marietta Bowler Witter.

On December 1, 1899, she was united in marriage to Amos Russell Allen. No children were born to them. She adopted a son, Henry, and two daughters, Mary and Marie. Mr. Allen died in 1892; Marie died in 1894, and Marie in 1902.

Mrs. Allen was a woman loved by all who knew her. She was a sunny disposition, happy, kind, and cheerful. It was her nature to befriend and to help others. She had a motherly interest in all those closely associated with her. That motherly interest was shown to many students who found a home with her during these days in Alfred.

In early life she united with the church at Alfred.

In her later years she united with the church at Wirt, of the church of the Brethren, and the church of the United Brethren.

She is survived by her brother, Arthur E. Allen; by her nieces and nephews, and a host of friends.

Funeral services were conducted at the church by her pastor, assisted by Rev. W. D. Burdick, and she was laid to rest at the Alfred Rural Cemetery.

DEATHS

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HARRIS—L. Hoover Harris, son of Lawrence and Luisia Davis Harris, was born near Shi­bobo, N. J., March 3, 1857, and passed away March 10, 1928.

Mr. Harris has always lived on or near the farm where he was born. The land owned by his parents was divided and thereafter was owned and occupied by Hoovers and his brother John. These two brothers, under the company name of Harris Brothers, engaged in the cattle business for some years. They were on the stock in New York State in the fall of the year, they would bring them home and sell them in the springtime. Mr. Harris died at the home where the majority of his active life had been spent.

In the year 1882, Mr. Harris and Kate Holmes were united in marriage by Rev. T. L. Gardiner. They had two children, Winifred and Adelaide. The latter died in young womanhood.

After the death of his wife Mr. Harris was married with Miss Jennie Tomlinson, in 1902, Rev. office. To this union ten children were born, Nellie, wife of the late Joseph Johnson; Elizabeth, wife of Clark­ son Bonham; Pauline, wife of Benjamin Iraen: Judson, Olin, Everett, Martin, Edward, Charles, and Ruth.

At the age of sixteen Mr. Harris was baptized by Rev. Walter B. Gillette and joined the Shiloh Seventh Day Baptist Church. He has held office of trust in the church and community, and has been a dependable Christian friend and brother.

Mr. Harris has always been interested in sports. Even since his failing health he has frequently come to Shiloh to witness a game of baseball, and for forty years in succession he has gone on the hunt to the deer woods N. South, last fall being the first time he felt unable to go.

Farrell, secretary of the church, Sun­day, March 11, There were many and beautiful floral decorations to witness to the love and esteem of many persons born under words found in Revelation 14: 13, "Blessed are the dead who die in the Lord," as the basis of a brief discourse, Pastor H. C. Tottell, of Marlboro, assisted in the services at the church and corner.

Mrs. Ella Shepperd, Pauline Smalley, Everett Tomlinson, and David Davis sang in­terludes for the service, and Mr. David Davis sang "Cross the Bar" requested by Mr. Harris, and "Crossing the Bar."

E. F. L.

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