

“Yesterday—Inspiration

To-day—Action

To-morrow—Realization”

THE DENOMINATIONAL BUILDING

Ethel L. Titsworth

203 Park Avenue

Plainfield, N. J.

# The Sabbath Recorder

## MY HARVESTS

I thought to have gathered many a bloom  
From a rose tree I planted one sweet spring day;  
Ah me! I forgot  
And watered it not,  
And the soft buds withered away.

I thought as I looked at my heaped up corn,  
“I will sow it broadcast—this rich golden grain!”  
Ah me! I let it lay,  
And it withered away,  
And harvest time reaps me no gain.

I thought that my friend would be mine always;  
That his hand to my hand would cling close and fast,  
Ah me! I loosed hold  
On our friendship old,  
And his fingers slipped at last.

I still wish for roses—my rose tree is dead;  
I wish still for harvest—and hunger for bread;  
I cry for the old love—the old love is fled;  
I sowed not—I reaped not—God’s judgment is said.  
—L. Hereward.

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# SEVENTH DAY BAPTIST DIRECTORY

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Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

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# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 104, No. 14

PLAINFIELD, N. J., APRIL 2, 1928

WHOLE No. 4,335

*O God our Father, we do thank thee for the Light of the world that shineth in darkness, and for the promise of Christ that "he that followeth me shall not walk in darkness, but shall have the light of life." Help us in every deed to be "the children of light."*

*May we so live that the world may see that "thou hast shined in our hearts"; and wilt thou enable us to walk in the light on earth until we reach the home above where "the Lamb is the light thereof."*

*Wilt thou inspire and lead us through life's day by the sense of thy presence, that our work may be well done, redound to thy glory, and be a help to our fellowmen. In Jesus' name. Amen.*

**"Special Services"** For several weeks the **By Claude L. Hill** Seventh Day Baptist Church people in Plainfield, N. J., have been anticipating a visit from Rev. Claude L. Hill, pastor of our church at Farina, Ill. Pastor Bond and his church officials had invited Brother Hill to come and spend a Sabbath and Sunday with us, beginning with the evening of March 23, and the friends of the New Market Church were invited to meet with us as far as convenient.

Brother Hill preached five strong helpful sermons which were very much enjoyed by good congregations. His themes were: 1. The Age, the Christ, the Church. 2. Bleating Sheep and Lowing Cattle. 3. The Guest Without a Wedding Garment. 4. The Only Name. 5. Reconciliation Through Surrender.

In every one of these sermons Brother Hill in his own convincing, inimitable way, proclaimed the fundamental truths of the gospel of Christ, and pleaded with his hearers to devote all their powers to the blessed work of the Master.

The friends of the New Market Church with Pastor Van Horn, were with us on Sabbath eve, Sabbath afternoon and on Sunday afternoon and evening.

The appointment for Sunday was at four o'clock, with everybody invited to remain at the church for supper between the afternoon and evening preaching services. The women of the Plainfield Church prepared the

supper and the large Sabbath school room was filled with long tables for their guests, and the time from half past five to seven-thirty was devoted to friendliness and sociability.

The young people made themselves helpful in serving one hundred twenty-three guests at the tables, and in the services that followed they cheered the audience by singing together their favorite song: "I will do what you want me to do."

The last sermon on "Reconciliation Through Surrender," was from Abraham's offering of his only son, after which the Lord said to him: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

The hearers will not soon forget this sermon of consecration, entitled: "Reconciliation Through Surrender."

An interesting conference meeting followed as an appropriate closing of the "special services."

The prayers and good wishes of the friends in these two churches will follow Brother Hill in his interesting home field where he is faithfully trying to hold up the light of the world.

**Stirring Reminiscences** The following **Some Lessons From History** brief letter will explain itself and make an introduction for the thoughts expressed in this editorial:

*Editor Theodore L. Gardiner,  
 510 Watchung Avenue,  
 Plainfield, New Jersey.*

DEAR DOCTOR GARDINER:

When my mother was in Milton last summer she and Aunt Metta Babcock were sorting over some old papers that used to belong to Elder Lewis A. Platts. They picked out a sheaf that they thought would be of use to me in my work, and sent them on.

Among them were the enclosed, which may, or may not, be of interest to you, and which might just possibly help in the present campaign for more ministers.

With kindest regards, I am

Sincerely yours,

LESTER G. OSBORN.



On another page of this RECORDER will be found Rev. Lewis A. Platts' story of the "Influences" which brought him into the ministry. It was written in response to a request from Doctor A. H. Lewis at some time during his service as editor of the SABBATH RECORDER. It is rather fortunate that this interesting account should come to light just at this time, when several ministers are telling us how they came to enter the ministry. I know it will be read with a good deal of interest by the many old-time friends of Doctor Platts.

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 Platts use, in his pulpit ministration.

One was his review of four and a half years of work, used in April, 1881, and including the time from October 1, 1876, to April 1, 1881.

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

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

As I turned from a study of this little page of notes, my eye fell upon another which he used in reporting the General Conference of 1870. 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 those words! They recalled the first General Conference I attended after I began trying to preach the gospel, and there came to mind a vivid picture of the scene in a full audience at Little Genesee, N. Y., with George E. Tomlinson in the pulpit preaching in his own eloquent way that very sermon.

That was fifty-eight years ago, but I can hear to this day the stirring words he spoke, and I can see the picture of Brother Tomlinson in that pulpit, and a great company of intensely interested hearers.

This was four years before my gradua-

tion, and I do not remember hearing any sermon in those times that so inspired me. Indeed that text became a favorite one with me from that day, and many times during my ministry I have used it in preaching.

**Messages From the Fathers** After a study **Backward Look at Conference** of those notes and his story by Doctor Platts as described above, what could be more natural than to take a look at 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 today, only two of the eighty-one pastors and elders of 1870, 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 existed among the leaders of my personal acquaintance in those early days. The future of our good cause is in the hands of the younger men of today, and there never was a time when the unity of the spirit was in greater demand. Indeed the spirit of true co-operation in Christian work is our only hope. I plead with the "boys" to stand by each other in these trying times.

No one can read George E. Tomlinson's annual report of the Missionary Society given in that Conference without being stirred by the success of home mission work done by James Bailey, Charles M. Lewis, Samuel R. Wheeler, and Walter B. Gillette. Our cause in West Virginia received an uplift that year, through Brother Gillette's faithful work, which has lasted through the years.

Toward the close of Brother Tomlinson's report he says the board has been "endeavoring to remove all obstacles that might be in the way of future work, and to prepare the way for increasing efficiency in the years that are to come." As we look back from our present viewpoint, this hope has been abundantly realized in West Virginia.

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

One word more: if you would find one of the strongest pleas for denominational education in our own schools, and especially for education of our own ministers at home, just look up the Conference minutes for 1870, and read the message 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 speaking of our efforts 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."

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

Then I laid it away thinking it might come handy some time. I do not know how many times I have read it over since discovering it, but at every 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 him that little poem."

So now I am giving it to every yoke-fellow in the Master's service today, who may find in it something to which his heart responds. The "keep sweet spirit" it suggests is well worth cultivating.

Here is a toast that I want to drink  
To a fellow I'll never know,  
To the fellow who's going to take my place  
When it's time for me to go.  
I've wondered what kind of a chap he'll be,  
And I've wished I could take his hand,  
Just to whisper, "I wish you well, old man,"  
In a way that he'd understand.

I'd like to give him the cheering word  
That I've longed at times to hear;  
I'd like to give him the warm hand-clasp  
When never a friend seemed near.  
I've learned my knowledge by sheer hard work,  
And I wish I could pass it on  
To the fellow who'll come to take my place  
Some day when I am gone.

Will he see all the sad mistakes I've made,  
And note all the battles lost?  
Will he ever guess the tears they caused,  
Or the heartaches which they cost?  
Will he gaze through the failures and fruitless toil  
To the underlying plan,  
And catch a glimpse of the real intent,  
And the heart of the vanquished man?

I dare to hope he may pause some day,  
As he toils as I have wrought,  
And gain some strength for his weary task  
From the battles I have fought.  
But I've only the task itself to leave,  
With the cares for him to face,  
And never a cheering word to speak  
To the fellow who'll take my place.

Then here's to your good health, old chap,  
I drink as a bridegroom to his bride;  
I leave an unfinished task for you,  
But God knows how I've tried.  
I've dreamed my dreams as all men do,  
But never a one came true.  
And my prayer today is that all my dreams  
May be realized in you.

And we'll meet some day in the great unknown,  
Far out in the realms of space;  
You'll know my clasp when I take your hand  
And gaze in your tired face.  
Then all failures will be success,  
In the light of the new-found dawn.  
So today I'm drinking your health, old chap,  
Who'll take my place when I'm gone.

**Study Building Committee's Elsewhere in Report in This Issue** this RECORDER you will find the report of the Denominational Building Committee in which we hope you will be deeply interested. It has cost the committee many hours of hard study and faithful work in which the effort has been to secure satisfactory figures from the architects for a building that would meet our needs, and of which the denomination would have no reason to be ashamed.

After two hundred years without any denominational headquarters—no home of

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 this city. The lot has been waiting six years, and the time is ripe for the completion of the good work.

You will soon 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 years ago for the Sabbath Recorder 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. But it was the influence and teaching 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, prayer which followed, could not fail to make an 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 I used to ask her what I should be "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 if only he were a sincere earnest Christian. But she hardly ever failed to say, "But if it should please God to make a minister of my first born son, it would be the joy of my heart." And then she would tell me of an uncle of hers who was a most devoted servant of God in the ministry of his Word, and for whom I was named, and add she hoped I would be as good a man as he. It is not difficult to see how a boy would, under such influences, wish to be a minister, even though he had but a meager idea of how much it might mean.

At the time of which I have just written, I was a member of the church at Berlin, Wis., but it was while a member of the church at Milton that these boyish longings began to take more definite shape, and finally to become a settled purpose. This was brought about mainly by the influence of three men. The late President William C. Whitford, who was then pastor of the church, early saw the workings of my mind on the subject and at once became my earnest and constant adviser in the matter. Later when the way seemed long and sometimes doubtful as to the end of college, as preparatory to my life work, he held me to its conclusion, by wise counsel and much needed encouragement. Rev. Oliver Perry Hull was Elder Whitford's successor in the pastorate, and to him I owe not a little for the encouragement and help which he gave me. It was at one of his schoolhouse appointments that I made my first attempt at preaching. In spite of the fact that that was a most painful experience to me, to say nothing about what it must have been to the audience, I can not help smiling at the crudity of that beginning; but it was a beginning, and to my latest day I shall thank Elder Hull for it. The third man to whom I owe much for help at this stage of my experience was Doctor Lewis himself. We were students together and in some subjects classmates in Milton Academy. We had been boys together at Berlin. Together we had fished and hunted chipmunks and wild pigeons. Together in those days, we played ball, and sometimes strolled through the woods to Storr's Lake for a swim. It was on one of these latter occasions that three or four of us boys were telling of our pur-

poses and plans for our life work, when Doctor Lewis (we said "Herbert Lewis" in those days) turned to me with the words, "Platts, go to preaching." And when I pleaded my ignorance and inability, he said, "Yes, but you must begin somewhere, sometime, and the world is needing you." 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 helped me. If I have never done so before, 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 at fault; 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 Lanphear schoolhouse, in West Almond, and in the two churches. My first continuous preaching to the same congregation was during the long vacation between my two years at Alfred University, as missionary on the Hebron, Pa., field, under the appointment of the Seventh Day Baptist Missionary Society, to whom I had been recommended by Pastors Hull and Wardner, President Kenyon and Professor Jonathan Allen. With this introduction to the work of the ministry, I was invited to supply the church of Friendship, at Nile, N. Y., from January 1, 1866, to July 1 of the same year which I did during the last six months of my college course. At the end of this period I was regularly settled as pastor of the Friendship Church. This chapter of personal history will, I think, better than I could do in any other way, answer the question of how I was led into the ministry.

I was ordained to the work of the ministry July 25, 1866, about one month after

the completion of my college course at Alfred. Though not strictly pertinent to my subject, I can not forbear adding that the Seventh Day Baptist young men of the class of 1866 were, besides myself, Samuel R. Wheeler and Leander E. Livermore, and that all were ordained pastors of Seventh Day Baptist churches during the same year. After a little more than two years with the church of Friendship, I became pastor of the church of Piscataway, at New Market, N. J., and during the next three years I pursued the regular course at the Union Theological Seminary in New York City, graduating with the class of 1871. In this institution, under the instruction and inspiration of such learned and devoted men as Doctors Thomas H. Skinner, Roswell D. Hitchcock, Henry B. Smith, William G. T. Shedd, and Philip Schaff, I obtained larger views of Christian truth. My vision of the work of the church was widened. My impression of the power of the gospel to meet the deepest needs of men was deepened, and my ideas of the blessedness of the ministry of the gospel, and the desire to be an efficient and faithful representative of that ministry was immeasurably strengthened.

What, in general, was the strongest influence which brought me into the ministry? Who can tell? How do I know? Speaking of my childhood and early youth, and the budding convictions of the glory of the work, I answer without hesitancy, my mother's counsels, and prayers, and hopes for her first-born son. Of the growing conceptions and forming purposes as they were developed in the school days at Milton, at Alfred, at Union, let him say which was greatest, who is able to count the colors of the solar spectrum, and say which of the elemental rays in a beam of light is most important to it.

What is the present condition of the church, or churches, under the influence of which you were led toward the ministry? They are strong and vigorous, nursing mothers for the gospel ministry.

In speaking of the influences which have brought me into the ministry I have taken account only of those influences which have come to me from visible sources, that have appealed to me from without. I am not unmindful of the fact that the overmastering power in all this chain of history is the Holy Spirit of God. It was he who spoke



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 the expanding glory of the ministry of the gospel of the Son of God as I was led under the instrumentality of that series of influences which I have here so imperfectly recounted. So, wherein my ministry, now covering a period of more than forty years, has been instrumental in bringing souls 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 outcome of the much boasted 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 agree to purchase—various articles, all unconscious of the subtle arguments and influences which have conspired to induce them to do a foolish thing. The installment plan, excellent 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 behind when fashion demands that we follow the example of the old 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, are there not many American families who own, or at least hold the title, "lien 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 creditors—in the effort to maintain them. If the truth were told, many a gravestone might well bear the epitaph, "Here lies Paterfamilias, 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 and that money 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 whims 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 more than temporary satisfaction 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 real joy, to say nothing of godliness; and, our habits to the contrary notwithstanding, it still remains true that "godliness with contentment is great gain" and that it is wise to resist the temptation to those "many foolish and hurtful lusts, such as drown men in destruction and perdition."  
—*Presbyterian Advance*.

Perhaps those Christians of the South are making pledges which they will keep when 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 Democratic party in the state to send a delegation to the national convention pledged to oppose any wet candidate 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 500,000. 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 without any compromise. But, failing to secure it, ought we to abandon government?  
—*Selected*.

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

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

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

Secretaries 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, DeRuyter, N. Y.; vice-moderator, Lyman Coon, DeRuyter, N. Y.; recording secretary, Mrs. L. Adelaide Brown, Brookfield, N. Y.; corresponding secretary, Mrs. Lelia P. Franklin, Verona, N. Y.

### MY CALL TO THE MINISTRY

REV. CLIFFORD A. BEEBE

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

My mother tells me that when I was very small I told her that Jesus was calling me to serve him as a missionary. I do not remember it; but my earliest recollection is of seeing a Chinese idol in the Steinheim at Alfred, and of horror that people worshiped 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 was one of the best readers and speakers among the scholars. I can recall the exact moment and the passage I was reading, when a feeling of self-consciousness overcame me that has impaired from that day to this my ability as a public speaker and reader. I was then eleven years old.

My inability as a speaker from that time

on put from my head all thought of any career necessitating public speaking; also my religious experience became less vivid during my later teens, until when I went to school at Alfred only a few steps stood between me and agnosticism. Also, during these years, I developed some ability in writing and had training in a printing office which pointed me definitely toward a journalistic career. It was the coming up of the Sabbath question, demanding settlement, which brought me back to a vital Christian faith and to the question of the ministry. I went to Pastor W. L. Burdick at Alfred with the Sabbath problem, and also mentioned to him a desire to enter the ministry; why, I shall never know, unless it was the direct word of the Spirit, because I had not admitted such a desire even to myself.

Just as the Sabbath question was long delayed in its settlement; just as I was reluctant to give myself to God on that question, so it was with the ministry. The two went hand in hand. Pastor W. L. Burdick as well as the Hebron people, will well remember my first halting effort, September 6, 1919, to preach the gospel in the Hebron church; none of them will know, I think, until they read this, that I went home and worked in the printing office the rest of that Sabbath day.

It was that same summer that final conviction came to me on the Sabbath. The question of the ministry still demanded settling, and it was my inability in public speaking which now stood in the way. But there came to me the experience of Moses.

"O my Lord," he said, "I am not eloquent, neither heretofore nor since thou hast spoken to thy servant . . ."

But the Lord replied, "Who has made man's mouth? . . . Now therefore go."

Paul, too, one of the greatest of preachers, brought me a lesson at this time. "His letters are weighty and powerful, but his bodily presence is weak, and his speech contemptible."

I had strong encouragement from a few—Pastor Burdick, Doctor Paul E. Titsworth, and a few others; but mostly discouragement from those who knew my natural inability. But God gave me no rest on the question; a realization of the imperative need for ministers had a large influ-

ence; and the final surrender came at the Alfred Conference in 1920. I was necessarily absent from the close of the Life Work Recruit 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 Recruit card, and from then on I was definitely committed. 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 Gordon Langworthy and I conducted at Five Corners showed me that eloquence was not the most essential thing. I had no ability then, and have none now, as a public speaker, but I found that if one has a message from God, ability in public speech is secondary.

God gave us a wonderful year at Fouke. It had its mistakes, but it showed us that God could work through us. It was that background that held me firm through disappointments and discouragements of the next three years; for my years in the seminary were not eminently successful, and my year of teaching was worse than that. Up to the day of my ordination to the ministry, it seemed that there would be no place for me. Yet all through those years there was a conviction of which I could not let go. Several times I tried to tell God that I was a good printer and would do more good in that line, but he would not have it that way.

I am thankful to God that he has held me in that straight path, and I pray to him that he will ever hold me to it. God needs ministers, and he needs me. May he bring that conviction on many of our young men, and upon those who have ability as well as consecration.

#### SERENA REDLON HALL

Mrs. Serena Redlon Hall was born in Portland, Me., August 3, 1838, and died in Los Angeles, Calif., on February 22, 1928, in the ninetieth year of her age.

"Grandma Hall," as she was affectionately called by many in her wide circle of

acquaintances, was the eighth child and last survivor of the ten children of Benjamin and Hannah Gibson Redlon. In 1854, the family moved to Plainfield, Washara County, Wis. On September 16, 1855, she was married to Henry Hall. They lived in Plainfield, Wis., until 1859, when they moved to Missouri. From that place they were soon obliged to return North on account of the Confederate enmity their presence awakened. They again located in Wisconsin, from whence he soon enlisted in the Northern army.

While he was in the military service of his country, grandma taught school, which continued to be her occupation for twenty-five years. Her husband's health was badly shattered while in the army. He lived but about eight years after returning to private life and was never able to do much work.

In 1880, grandma located in North Loup, Nebraska. In 1920, she went to live with her granddaughter, Mrs. George W. Hills, of Los Angeles, Calif. That was her home at the time of her death. She raised Mrs. Hills from early childhood, and their attachment was very strong.

She was the mother of three children, only one of whom survives her, Mrs. Evelyn Bowen, of Bristol, Colo. She leaves many other relatives. Among them are six grandchildren, eight great grandchildren and one great great grandchild. There is one sister-in-law remaining, Mrs. Edline Redlon, the widow of Thomas Redlon.

Her family was very religiously inclined. Three of her uncles were Baptist ministers. She became a Christian in early years. She joined the North Loup Seventh Day Baptist Church in 1890. When she went to Los Angeles, she removed her membership to the church of her faith in that city.

In Los Angeles her funeral services were held in the Utter Funeral Parlors, on Broadway, 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 the choicest flowers that were sent in, indicated, in some measure, the high esteem in which she was held among those who knew her.

Doctor B. E. Fullmer delivered the memorial discourse. He had been grandma's physician during all her stay in the

city. He is a very able physician, as well as a minister of the gospel of high order. Between him and Grandma Hall there was a very great attachment. The music was of a high class, and very appropriate.

On the Sabbath following, March 3, at 2 p. m., funeral services were conducted in North Loup, Neb., her old home, by Pastor Polan, of the Seventh Day Baptist Church. The services were again largely attended. It had been her request that Mr. Barber should have charge of the music. He and his daughter and two sons rendered very beautiful and appropriate numbers. The pallbearers were selected from among her many school pupils of earlier years. Interment was in the North Loup cemetery, by the side of her sister, "Aunt Abbie Hutchins," who preceded her by a 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 influences which will long be felt among those who were so fortunate as to know her.

A very interesting genealogy of her line of people was worked out by one of her cousins. It comes to us in a book of 786 pages, reaching back to A. D. 860. It follows through several well-defined European lines. Her people stood very prominently among world-workers in Scandinavia, Germany, France, Holland, England, and Scotland, as well as in our own country.

The first of the family to come to America was Magnus Redlon. He was born on one of the Shetland Islands, on the north of Scotland, in the year 1698. He came to this country in 1717 and settled in York, in the Province of Massachusetts, as it was then, but it is now in the state of Maine. He married Susanna Young after coming to York. "Grandma Hall" was in the sixth generation from this union.

Ebenezer, the oldest son of Magnus and Susanna Redlon, was a military man during the Revolutionary War. Some of the family took an active part in the historic Boston Tea Party, when the duty-laden tea was emptied into the bay.

The family became linked with the Hancock family by marriage ties. John Han-

cock, a nephew of Ebenezer Redlon, was a signer of the Declaration of Independence.

All along the various family lines, a high sense of honor, right, justice, and of patriotism was strongly marked. They stood very high in their relations with Charlemagne, the Bruces, King James of England, William the Conqueror, and others of the illustrious of Europe, as well as with leaders in this country. They were also very religiously inclined. In Great Britain they were mainly Presbyterians; while in America they were principally Baptists.

In England their name was Ridley. Bishop Ridley was a member of this family, who changed his religious faith and became a Protestant, for which he was burned at the stake. The great English hymn writer, Francis Ridley Havergal, was also of this family.

G. W. H.

#### OHIO POINTS THE WAY

No one could have attended the recent State Pastors' convention in Columbus without concluding that this annual gathering, under the auspices of the Ohio Council of Churches, is one of the most significant pieces of co-operative work now being carried on in any part of the country.

The convention represents far more than simply loyalty to an institution. It leads more than a thousand ministers to leave their homes and their work in January, in the very midst of the church year, to come, at their own expense for the most part, and spend four days together. They come because of what they get, in fellowship, in great addresses, and in the opportunity that is afforded for the discussion of the most urgent issues of modern Christian life and work.

Denominational ministers' conferences on a state-wide scale are held in various parts of the country, but it would appear that Ohio is pointing the way to something vastly better in a time when the most pressing tasks and the gravest problems that the churches face can never be dealt with effectively by separate denominational strategies.

What has been done in Ohio ought to be done in every state of the Union.—*Federal Council*.



### 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.

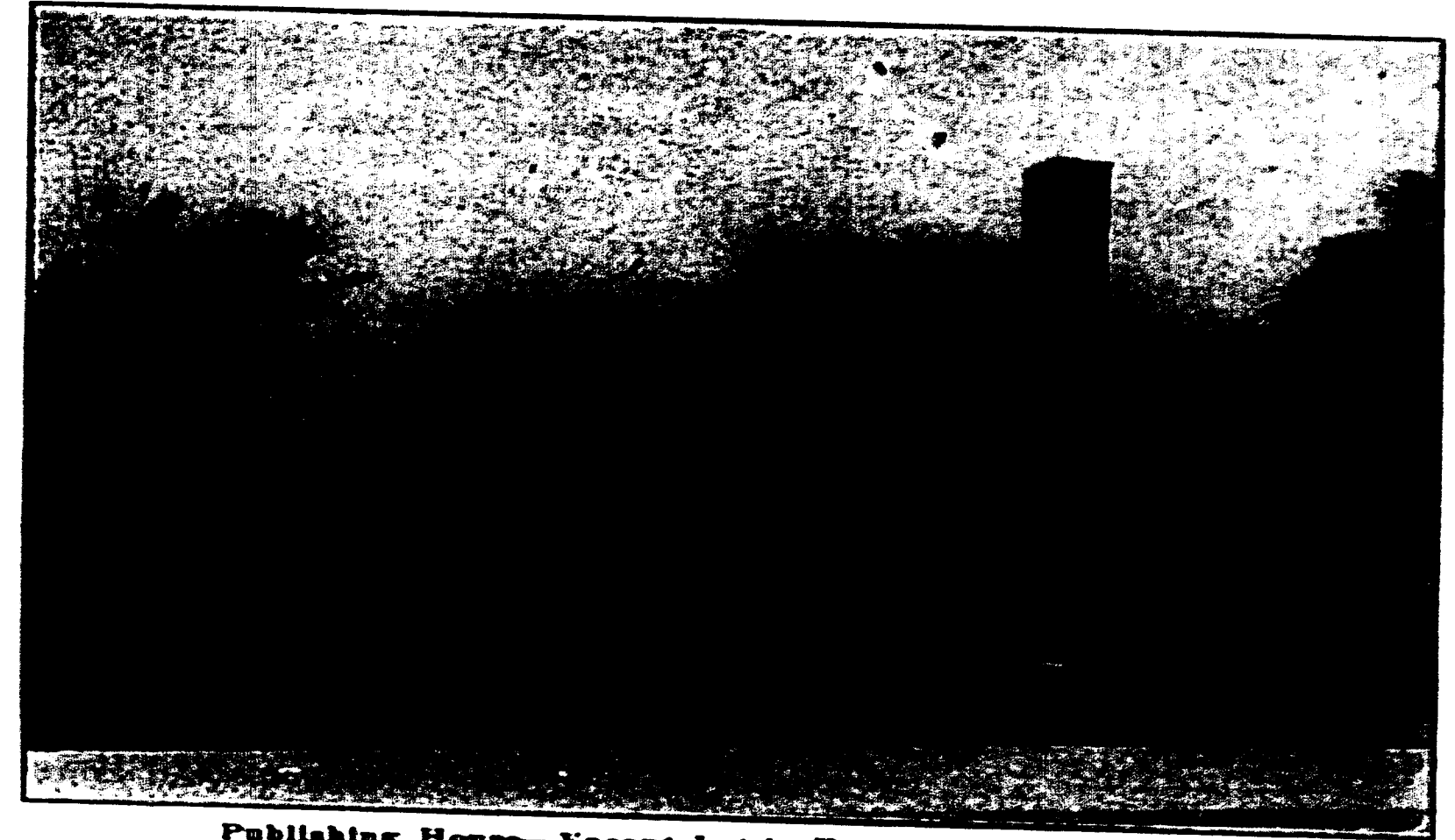
3. It will have a practical value aside from its memorial values. It will provide appropriate offices for the editor of the RECORDER, corresponding secretary of the Tract Board, the leader in Sabbath Promotion, and the business manager of the publishing house; meeting rooms for the Tract Society and 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.

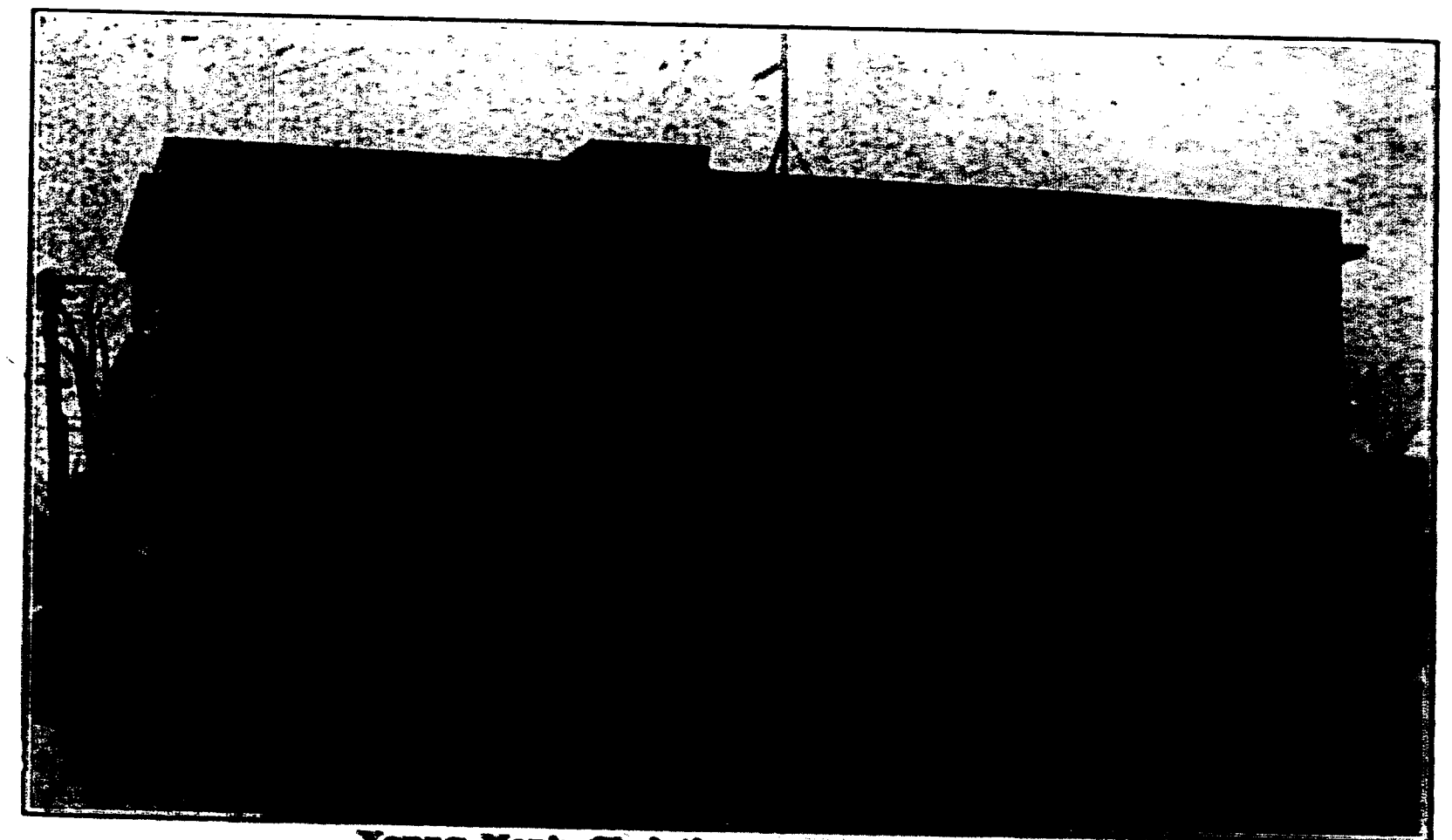
5. It has been the plan from the beginning, that the third floor of the building should be for the use of the Historical Society, for the housing, protection, and display of its valuable and increasing collection. This material of historical value to the denomination should be removed from storage where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



Publishing House—Vacant Lot in Front for Main Building



Young Men's Christian Association Building

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

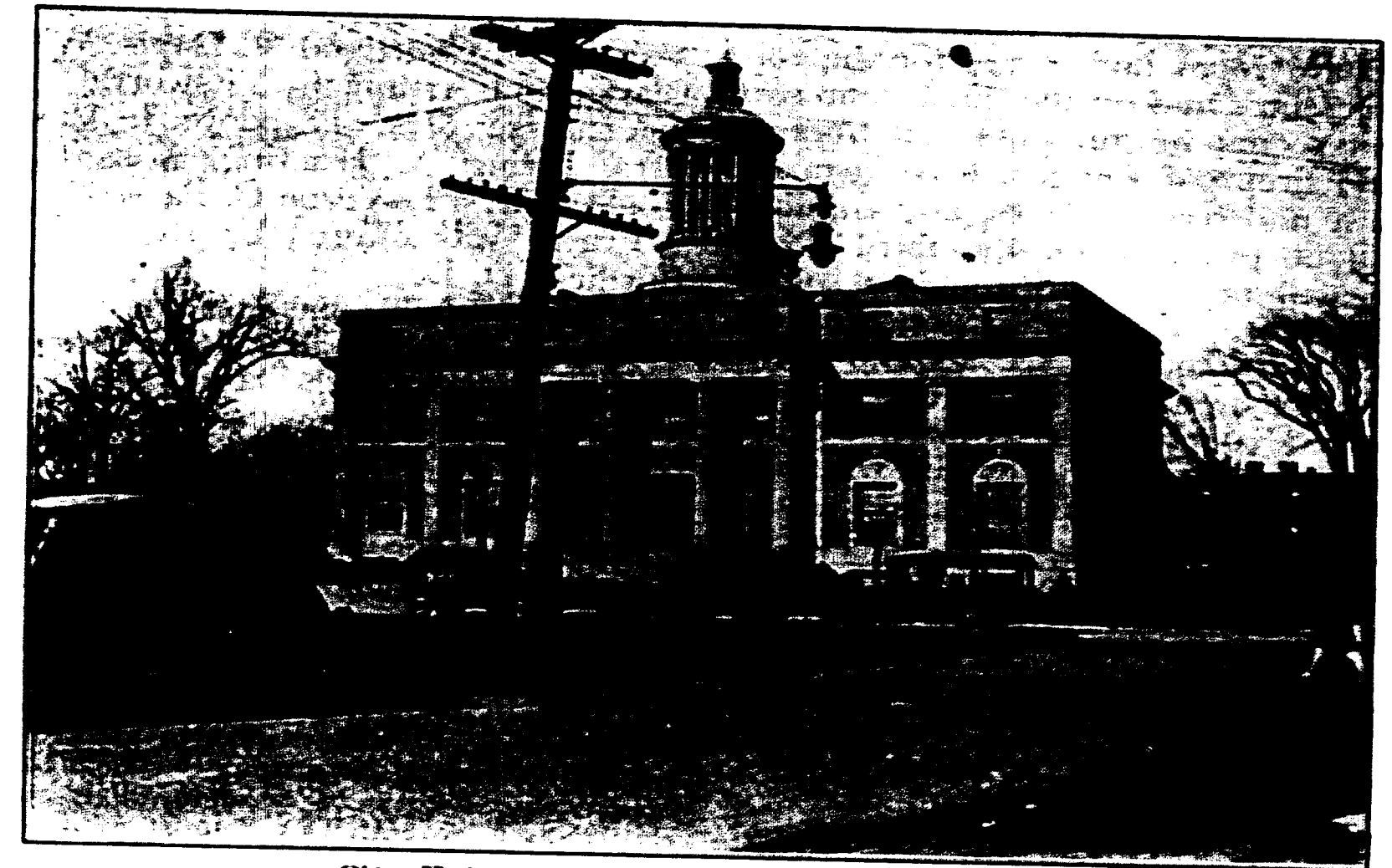
to cover the entire cost of the building, architects' fees, and furnishings, divided as follows:

Building .....	\$79,000
Architects' fees .....	5,530
Furnishings and incidentals .....	5,470
Total .....	\$90,000

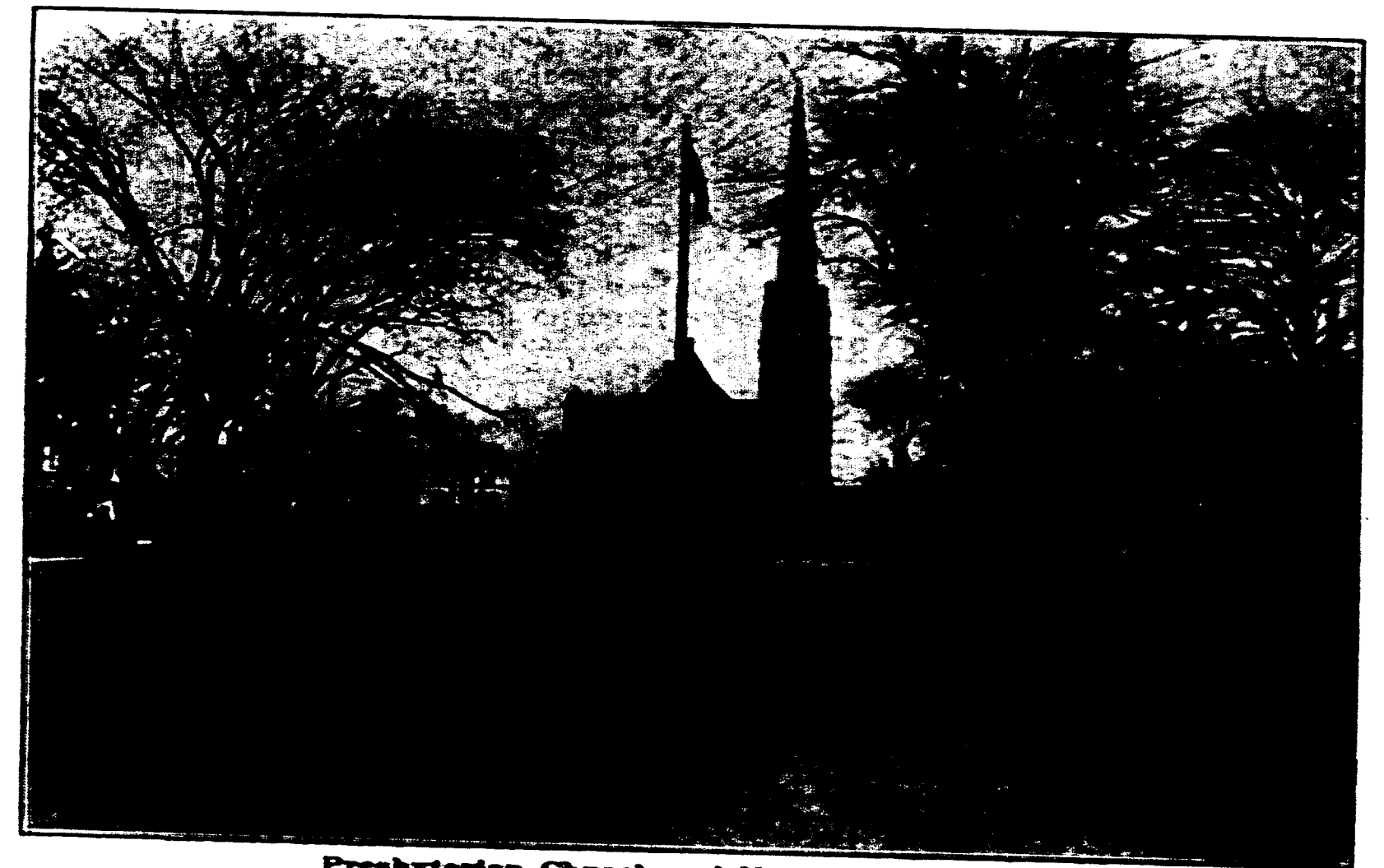
Detailed plans and specifications are being drawn by the architects in accordance with this estimate.

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



City Hall. Opposite Our Publishing House



Presbyterian Church and Memorial Flagstaff



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 provided 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 floor of the first story will be of reinforced concrete as required by the local building regulations. The interior walls, which will be of frame construction with non-combustible fire stops, are to be covered with plaster on heavy metal lath.

The sum of about \$31,000 has been pledged to cover the cost of the building. About \$24,000 of this amount has been paid in, and it is proposed to organize immediately a campaign to raise the balance of the money.

It is the purpose of the Tract Society not to begin the construction of the building until the entire estimated cost of \$90,000 has been subscribed, and to limit the total expenditures to that amount.

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

JESSE G. BURDICK, *Chairman*,  
CORLISS F. RANDOLPH,  
WILLIAM M. STILLMAN,  
THEODORE L. GARDINER,  
ASA F' RANDOLPH,  
ORRA S. ROGERS,  
WILLIAM C. HUBBARD,  
NATHAN E. LEWIS,  
ALEXANDER W. VARS.

#### TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in 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.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Ethel L. Titsworth, Asa F' Randolph, Ahva J. C. Bond, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E.

Whitford, Harold R. Crandall, William L. Burdick, LaVerne C. Bassett, Theodore J. Van Horn, Courtland V. Davis, William R. Clarke and Arthur L. Titsworth.

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

Prayer was offered by Rev. William L. Burdick, D. D.

Minutes of last meeting were read.

The president read a letter from Frank Hill, president of the General Conference, expressing his regret that owing to illness 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 where he spoke on Sabbath day, February 25. On the following day he attended the council called by the Charleston, W. Va., 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 2-5, and spoke in the Alfred church on Sabbath morning.

Rev. D. Burdett Coon writes that he has received the boxes of literature recently sent him. He says, "This literature will be read 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 until it will be exhausted. I doubt if the Tract Society ever sent literature to any people more eager for it than are 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 nucleus in starting a circulating library so 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.

WILLARD D. BURDICK,  
*Corresponding Secretary.*

The treasurer reported balances on hand in the various accounts.

Voted that the president and recording secretary be authorized to sign a conveyance or release of our interests in a tract of land in San Francisco, Calif., under the will of Thomas Francis Trenor, deceased.

The following report was received:

The Advisory Committee would report the following recommendations:

1. That the Tract Society furnish the Berea Church, West Virginia, a rack 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.

3. That 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 Willard D. Burdick and Ahva 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 board 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 unanimously voted to be the 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
Architects' fees for plans, etc.	5,530.00
Toward furnishings and equipment	5,470.00
Total	\$90,000.00

Resolution adopted.

#### REPORT OF SPECIAL COMMITTEE ON DISTRIBUTION OF SALEM CONFERENCE ADDRESSES

Sent out to names chosen from Baptist Year Book:	
March, 1927	1,326
September, 1927	2,156
Total	3,482

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	208

WILLARD D. BURDICK,  
AHVA J. C. BOND,  
CORLISS F. RANDOLPH,  
*Committee.*

#### REPORT OF GENERAL DISTRIBUTION OF LITERATURE

Tracts have been sent out as follows:

December, 1927	1,385
January, 1928	1,530
February, 1928	1,919
Total	4,834

SABBATH RECORDERS SENT OUT 127

President Randolph reported on a meeting of the Committee on Revision of Denominational Literature recently held at Alfred, N. Y., a more formal report to be given later.

Voted that the fees to the architects of the new building be increased to \$3,318, to be paid as payments may become due.

The recording secretary reported that he had written to Mrs. A. W. Fifield a letter of appreciation for her generous gift in the publication of the book entitled, "The Water of Life," by her late husband, George Edward Fifield, D. D., as requested at the last meeting of the board.

Minutes read and approved.  
Board adjourned.

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

#### 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 only have to look beyond,  
To find the brighter day,  
When sunshine will be 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 every fear;  
We'll see life's sunshine all around,  
Fast driving clouds away,  
Which can not, with hope's brilliant light,  
E'er be content to stay.  
—Martha Shepard Lippincott.

Two faces were close together, the man's grim, tense; the other face was small and white, with two slender hands pressed tightly against it. It was those frail hands that riveted the man's horrified gaze. "Lost!" he said, still staring, and in his voice was hopeless, stark, tragedy; for that other face was the face of his watch, and those little hands told him that he had missed the last train home.—*Judge.*

## 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 annual Jewish feasts 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 a 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. And there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. . . . And they were all amazed and were in doubt, saying one to another, 'What meaneth this?' . . . Now when they heard this, they were pricked in their hearts and said unto Peter and the rest of the apostles, 'Men and brethren, what shall we do?' Then Peter said unto them, 'Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins.' . . . Then they that gladly received his word

were baptized; and the same day there were added to them about three thousand souls."

This occasion has been called the birth of the Church. We may not be justified in so describing it, but, if any one event recorded is to be considered the birthday of the Christian Church, this one may well be selected, for it is the most marked among those which lead up to the founding of this divine organization, which at its worst is better than any other at its best.

In 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 blessings that have come to us through the Church. This should be followed by humbling ourselves before God for our lukewarmness that has resulted in leaving two thirds of the world without Christ nineteen centuries after the founding of his Church, and that too in the face of his promise to be with us "alway." Having sought forgiveness for our failures to Christianize the world, we should dedicate ourselves to making this 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 that memorable occasion 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 normal. 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 repair before it can be safely used. There 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 during 1927. Doctor C. Y. Cheng returned from a recent retreat with other Christian workers and reported that the thing which impressed him most about the meeting was the reality of the Christian faith of those who were present.

Many missionaries are returning to inland stations. This is usually at the request of local Christians. The China Inland Mission informs us that during recent weeks about fifty of their missionaries, all men, have returned, a few going to each province. These will consult with Chinese workers in regard to a more general return of the missionaries. The American Presbyterian Mission North, with over 600 missionaries on their China list, reports 225 now in China. During the past few weeks the mission has cabled for the early return of not a few now on furlough. Missionaries are gradually returning to most of the provinces. Regions in which fighting is actually taking place or over which armies are passing back and forth are naturally those in which the return to normal work is most difficult. Return is in almost every case based upon the urgent request of Chinese Christian bodies left in charge of the work.

The most accurate estimate available as to missionaries now in China is derived from the new directory of Protestant missions which is now on the press. It shows between 3,800 and 4,000 missionaries, or approximately one half of the total force and something over sixty per cent of the number normally in China, in the country at the present time. Of the total, however,

a very considerable proportion are still in the port cities.

#### 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 a great opportunity offered them here. The reception given us upon our arrival 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 we 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 Mignott and I can not begin to keep up with the calls for special work. There is much, very much, more work to be done by Seventh Day Baptists right here 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 doings of the Kingston Church. Our 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 of the school are 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 to refuse 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 pres-



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 excellent 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. No one leaves 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 the Sabbath as a sacred day. They do not seem to think the Sabbath brings unnecessary and disagreeable hardships. It seems to us they count it a delight, the best day of the week.

At two o'clock in the afternoon the people assemble themselves together again under a chosen leader for the study of the Bible school lesson for the next week. If you attend this study, you may learn some of the reasons why the recitations of the following week are alive with interest. Studying and discussing the subject a week beforehand, and having it to think about for seven days, prepares the way for a good and profitable time in every Sabbath school hour. Different ones read the different parts of the *Helping Hand* bearing upon the lesson. Our people here prize highly the teachings and suggestions of this Sabbath school quarterly. They are greatly pleased to find Seventh Day Baptist teachings in harmony with the Bible, the Word of God.

Not long ago the church voted to ask Mrs. Coon to spend from three to four o'clock each Sabbath afternoon we are in the city helping them to learn to sing new gospel songs. They are entering into this part of the Sabbath service with commendable interest.

From four to five o'clock a leader, previ-

ously appointed by our church leader, Brother Victor Brown, conducts readings from the SABBATH RECORDER and, sometimes, from "The Gathering Call." These readings are selected by the leaders of this service for that day and are read by different ones chosen by him for that purpose. In my experience of more than fifty years in different Seventh Day Baptist churches I have never known a church to be more interested in our denominational paper than is our Kingston Church. They are watching things with keenest interest. Few of them take the paper, but they hear it read. They love a people who stand by the Bible and the Christ revealed therein. They are not slow to renounce any teachings that cast doubt upon the divine authority of the Scriptures.

At five o'clock the vesper 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 and thanksgiving for a great salvation and for a denomination they have found that they believe stands by the Bible.

On Sunday morning, February 26, I baptized three 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 candidates.

At five o'clock this same day I married in our tabernacle this Rebecca Henry to one of our promising young men, Isaac Smith. You see that history repeats itself. It was another case of real love and matchmaking between Isaac and Rebecca. Now another Seventh Day Baptist home is established.

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

Sincerely yours,  
D. BURDETT COON.

*Dufferin,*  
No. 2, Bon Air Road,  
Cross Roads P. O.,  
Jamaica, B. W. I.,  
March 9, 1928.

## WOMAN'S WORK

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

### MY OFFERING

I watched their stately bloom.  
Who could resist  
The iris gay, along my garden's rim?  
In radiant robes of blue and purple mist—  
With petals delicate as insect's wing.  
And perfume fine, as holy censers swing.  
Now these, I thought, I'll pluck for him!  
A choice and fragrant offering  
Unto the Lord. And those that kneel  
And bow in prayer, before the altar rail,  
(The while they 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. Her dress  
So thin, was scant protection from the cold.  
She stood before a floral shop and eyed.  
With longing, the choice blossoms there in-  
side.

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," I said. She smiled her thanks—  
Her arms outspread, had shaped an altar rail.  
—Jean King Kempf.

### TYPEWRITER IS NEEDED

DEAR 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 societies, raise the money for the typewriter. The response to the request was prompt and generous. The money was sent to Rev. W. D. Burdick, who secured the typewriter and sent it to Jamaica.

Now we hear that Rev. R. R. Thorngate who went to Georgetown, British Guiana, S. A., last fall, also is in great need of a typewriter. All his correspondence has to be done by hand. Long reports to the Missionary Society and all his personal correspondence require a great deal of writing. Shall we not gladly help him to secure a

typewriter which will be a great aid in his work there?

We feel that the women in our societies will be glad to help in this way. At least seventy-five dollars will be needed as the expense of sending a typewriter to South America will be greater than to Jamaica. Small gifts from many societies will soon raise the amount needed. Please send whatever you feel like contributing as promptly as you can to the treasurer.

Yours in the work,  
MRS. A. E. WHITFORD,  
Treasurer, Woman's Board.

Milton, Wis.,  
March 25, 1928.

### ASK ME ANOTHER

No. 3

In the SABBATH RECORDER of January 30 will be found the rules governing this contest. Carefulness in every detail counts. Be sure you *know* the name of your society, do not call it "The Ladies Aid" unless that is the official name of the organization.

1. How many Vacation Religious Day Schools were held under the direction of the Sabbath School Board during the summer of 1927?

2. Who is the editor of the SABBATH RECORDER?

3. Where is our Young People's Board located and who is its president?

4. Name our missionaries from China who are in the homeland at present?

5. Who was the first Seventh Day Baptist woman in America?

6. Where is Rev. Lewis C. Sheafe located?

7. Name the churches of the Western Association.

8. Who was the founder of Milton College?

9. How many Sabbath schools have we in our denomination?

10. Name the general secretary of the Lone Sabbath Keepers' auxiliary.

### PROGRAM NUMBER FOUR

OUR PASTORLESS CHURCHES

Attalla, Ala.  
Middle Island (New Milton), W. Va.  
Brookfield, N. Y.  
Hebron and Hebron Center, Pa.

Stonefort, Ill.  
 Welton, Iowa.  
 Garwin, Iowa.  
 Nortonville, Kan.  
 Boulder, Colo.

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, proportion 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?
5. What percentage of our churches have no pastors? Why this dearth of ministers?
6. What is being done by the denomination to encourage young men to prepare for the ministry?
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, churches 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 practical, as follows:

9. What can our society do to help in maintaining church services and keeping the church membership together?

## 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-systems. "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 space taken 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 volumes are sent, with no financial return, to those who are unable to buy. The number of volumes which it was felt could be sent, last year, to any one blind person was a maximum of six as a donation. Even under this limitation, the demand of a half-year used up almost all the books which the society's appropriation for a whole year enabled it to supply.

There are 100,000 blind in the United States of which ninety per cent became blind when adults.

Abroad 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."

## YOUNG PEOPLE'S WORK

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

### THE EIGHTEENTH AMENDMENT

Christian Endeavor Topic for Sabbath Day,  
 April 21, 1928

#### DAILY READINGS

Sunday—Law must be respected (Rom. 13: 1-5)  
 Monday—Evil must be put down (Ps. 10: 1-18)  
 Tuesday—Observe the law (1 Pet. 2: 13-17)  
 Wednesday—Remember the judgment (2 Cor. 5: 10)  
 Thursday—Protect the children (Matt. 18: 5-14)  
 Friday—The value of total abstinence (Dan. 1: 1-21)  
 Sabbath Day—Topic: Why and how should Christians support the Eighteenth Amendment? (Exod. 21: 28, 29; Prov. 23: 29-32)

R. P. Anderson says:

"Support the amendment because it is a moral, not a political, issue. Support it in the name of decency, clean and sane living.

"Support the amendment because it is the law of the land. Those who violate it show that they have no respect for law. They are the real anarchists, dangerous citizens.

"Support the amendment because it protects our young people. Millions of young people because of it have never seen a saloon. It is a slander to claim that they are drinkers.

"Support the amendment because it is succeeding. The better it succeeds the louder the wets cry for its abatement. It has reduced liquor drinking by ninety-five per cent, authorities say."—*Endeavorer's Daily Companion*.

How can my society help support the Eighteenth Amendment?

How can I help support it?

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

We are taught from childhood that we should respect the Constitution. This means that we must obey every law contained in it. The Eighteenth Amendment is a part of the Constitution, and so it is our duty as Christian American citizens to support it in every way possible. If we love our country,

we must obey its laws. Any person who deliberately violates the Eighteenth Amendment or any other law, is not fit to be called a citizen of our country.

Christian people have been working for many years for national prohibition. It has been a hard and strenuous fight, and sometimes it seemed like a losing fight. But with perseverance and earnest effort the goal has been reached; yet our nation is still far from being dry. The battle is still going on, and the opponents of the Eighteenth Amendment are doing all in their power to get it repealed. They say prohibition is a failure. It is up to us, as Christians, to support the Eighteenth Amendment, showing the wets that we are sincere in our belief and that prohibition is not a failure.

How can we support the Eighteenth Amendment? We can support it by voting for men who will support it when placed in prominent positions in our government. Surely we do not want men who oppose it to control the affairs of our nation. Let us do our duty at the polls on election days, and let us pray that our country may soon be entirely free from intemperance.

"Our prosperity is founded on prohibition. Prohibition has so worked itself into the economics of the country that it could not be pulled out without a social revolution."

### THE INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON

Intermediate Christian Endeavor Superintendent  
 Sabbath Day, April 21, 1928

Topic: Working with Others for Christ.  
 1 Cor. 12: 1-11.

### JUNIOR C. E. JUMBLES

MRS. ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC OF APRIL 21

The topic today affords a good opportunity for refreshing the minds of the juniors with their Junior pledge. If your juniors do not already know the pledge, take time today to teach it to them. For the testimony meeting give out the following questions:

- How does your Junior pledge help you
1. To be more truthful?
  2. To be kinder to others?



3. Not to say unkind words?
4. To pray every day?
5. To read your Bibles every day?
6. Not to cheat in school or at play?
7. To be pleasanter at home?
8. To be more unselfish?
9. To attend church more regularly?
10. To be a tither?
11. To be a Quiet Hour comrade?
12. To follow Jesus better?

#### 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.

#### CHRISTIAN ENDEAVOR NEWS NOTES

FOUKE, ARK.—I am glad the editor of this department has requested the Christian Endeavor societies to write frequently for the RECORDER. Not only do 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 would feel lost without 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 several young people in attendance aside from our own number. 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. Scouten, with games, music, and candy to make us all feel young and gay. 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 record.

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 do not 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 whatever to Sabbath keepers. Successful civil engineers of my acquaintance who keep the Sabbath could be counted on one's fingers. I do not see how these disadvantages could be overcome.

My own case is exceptional. My first employer was a Seventh Day Baptist and permitted me to have Sabbath days off. I was thus enabled to gain enough skill and experience in the profession to make it possible for me to command my own time. Then I have been engaged on municipal work in a community where Sabbath keepers are well known, respected, and influential, which has been very helpful.

In short, I have never had any difficulty about Sabbath keeping in my business, but I am sure my case is a rare exception to the rule. Most worth while civil engineering practice is in some way connected with construction work which goes forward without regard to Sabbath, Sunday, or holidays, if necessity demands, and no beginner can avoid working on these days and hold his place.

I think that a young Sabbath keeper who undertakes to become a civil engineer exposes himself to needless difficulties and

temptations. Of course, he may be lucky as I have been, but the chances are largely against this.

A. W. VARS.

*Conclusion.*—Civil engineering as a profession is not conducive to Sabbath keeping. Only in a limited field, under favorable employers or in favorable localities with Seventh Day Baptist influence, are circumstances favorable to Sabbath keeping until one can command his own time. Any occupation in which one can command his own time, or be his own boss, is open to consecrated Sabbath-keeping young people.

##### MINISTER OF MUSIC

Your letter of some time ago is appreciated, and I shall be 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. The advantages and attractions of the work. For music lovers who are consecrated Christians and desirous of using their musical talent for the service of Christ, I think no other profession would 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 especially valuable in holding the interest of the young people.

2. The disadvantages especially to Seventh Day Baptists. One has to live and work among people that are non-Sabbath keepers, where the atmosphere of Sabbath day is that of a work-a-day world or recreation. Some of one's duties quite naturally fall on the Sabbath.

3. and 4. How may the disadvantages be overcome? How have you overcome them? Many of my duties I consider Christian service, and as such can be conscientiously performed on the Sabbath. I try, however, to make the Sabbath different from other days of the week. If there are sick among my people, I visit them. I use some of the day very often for good read-

ing and for writing letters to my friends who are Sabbath keepers, thus bringing to mind the meaning of the day for them and for me. I take walks with some children, and I try to rest as much as possible. I think of and pray for all who are worshipping on the Sabbath.

5. What do you consider are your rewards? A great joy in my work and satisfaction in feeling that I am 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 alert in order to help others. One meets and works with the finest kind of people, who, in turn, are a great inspiration to one.

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

7. What qualities should a young person have to undertake it? (a) Natural musical taste and ability. (b) Good ground work in musical training and determination to keep on studying as long as one is in the work. (c) An ability to get along with other people, tact, patience, persistence, courage, confidence, a deep consecration to our Master, and a love for all his people.

With kindest regards and very best wishes for you and all the young people of the Church, I am

Sincerely yours,

RUTH L. PHILLIPS.

*Conclusion.*—Some very attractive social and religious positions have very apparent disadvantages for Seventh Day Baptists, which are successfully overcome only by a deep conviction and determination in regard to the Sabbath. When conviction and determination have won, and the question of necessary work is settled, there still remains the isolation 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 sufficient work of this kind to support a full time worker, every one of them furnishes opportunity for consecrated service along this line.

## OUR DENOMINATIONAL BUDGET

ELISABETH K. AUSTIN

Eight years ago our fathers 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 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. We young people are met on a great program for our denomination. We have already dedicated a portion 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. It is for us to 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 their efforts and prayers shall not have been in vain; that this denomination, under God, shall have a new birth of consecration of our time, talents, and lives, and that our Bible and Sabbath shall not perish from the earth.

The church's business is not that of making money; yet how necessary to the business of the church is money. "Bring an offering and come into his courts." Does that verse mean that our worship and love for God is in a sense measured by our giving? All our abilities come from God, and there is nothing that stimulates their growth as the spirit of loving service and sacrificial giving.

"For giving is living," the angel said, Go feed to the hungry sweet charity's bread. 'And must I keep giving again and again?' My selfish and querulous answer ran, 'Oh, no!' said the angel, piercing me through. 'Just give till the Master stops giving to you.'"

Do our gifts represent self-sacrifice? Are we satisfied to give God the husks and keep the corn for ourselves? Perhaps some of you recently read that story of the little boy who had watched his father put a nickel in the collection box at the morning worship. Then, when all the members of the family at the dinner table after the service were criticizing the music, sermon, etc., the little lad broke in, "But, daddy, I think it was a pretty good show for a nickel." Are we giving God our nickels and using the dollars for ourselves? There are no churches or individuals too poor to give, in the Master's sight. You remember what he said to the widow who gave but a mite.

Our denominational budget is arranged by the Commission, the representatives from our different churches, from the financial statements made out by the various boards of the estimated money they will need to carry on the minimum (not maximum by far) amount of their work during the year and "represents in a single budget the interests of our entire denomination, according to the best judgments of the Commission after long, careful, and prayerful study." (From annual report of Commission.) The budget is then approved by a committee appointed at Conference and finally adopted by vote at Conference by you and me or by our delegates. Are we not then in a large measure responsible for the raising of this budget? It takes more than a mere vote to further the interests of any organization. Since the birth of our budget in the Conference year 1919-1920, the Waterford and Pawcatuck churches are the only New England churches which have met their quota.

Our denominational budget has its weakness, as all human plans have; yet it is infinitely better than the old method of raising funds to carry on our work. A comparison of our budget each year with the actual money received reveals that we have raised only from fifty-eight per cent in 1923 to eighty-five per cent in 1925 of our program. Last year the \$50,000 budget was apportioned among sixty-eight churches. Fifteen paid in full, eight paid nothing, and thirty gave less than they did the previous year, and thirty gave more. It is estimated that one fourth of the young people in Waterford give about one fourth of their church quota. At Ashaway less than ten

give between \$150 and \$200 of the \$1,100 given by their church. The young people in our other New England churches give less than that. It must be remembered, however, that some of our societies have more members who are actually earning money than others.

We have a membership in our churches of over 8,000. Allowing that one fourth of these are not earning money, we have 6,000 left. If these 6,000 gave but three and one-third cents per day, a little less than the cost of two postage stamps, which would mean \$1 per month, our Onward Movement treasurer would receive each month \$6,000, or \$72,000 per year. This would more than cover our \$50,000 budget. (Give regularly—boards hire money on which we must pay interest.) If we think three and one-third cents a day is too much, let us consider how our denominational budget helps our own church. Could your church support one missionary alone without the combined help of the other churches? Yet no church would stop its missionary enterprises unless it expected to close its own doors soon. Does the Sabbath School Board with its lesson helps and Vacation Bible School project help your church? Does the Young People's Board as it directs the activities of your Christian endeavorers help your church? What will your church be in the future without the training your young people are getting in Christian Endeavor? And so we could go on pointing out numerous ways in which all the boards through the Onward Movement budget help your church. Their work is your work, their problems your problems, their money your money. They are but your agents in furthering God's kingdom on earth.

As Charles M. Sheldon in the *Christian Herald* puts it, "If any one feels that his offering does not really measure 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. Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye having always all suffi-

ciency in everything, 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 into your bosom. For with what measure ye mete it shall be measured to you again."

Westerly, R. I.

## TITHES AND OFFERINGS

MORTON R. SWINNEY

In the *SABBATH RECORDER* of February 13, I noticed a list of the churches of our denomination which have paid in at least seven-twelfths of their quota for the Onward Movement, or in other words paid up to date. To my surprise 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 Prairie are 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?"

The Onward Movement must be supported. It must be supported because the future of our denomination depends largely upon it. If the Seventh Day Baptist denomination is to live and grow, we must have money.

The Missionary Society, which gets a large portion 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 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 new granite 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 in efforts to save his life. 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 persuaded 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 a civilized cause. 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 peoples 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 mean it when you pray, "Thy kingdom come," support it. Put nothing into the denomination and you, or anybody else, will not take anything out 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 had a part in it, do not put it off.

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 five 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 off our coats 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 away up 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 no 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? It is our task. Is there a more worth while task? Is there a more important task?

"A little place more than filled will soon be larger than a big place less than filled."

## CHILDREN'S PAGE

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

### MANY LETTERS COME IN

DEAR GIRLS AND BOYS:

I am sure you will all want to say "Hurrah!" with me when you read all the nice letters that have come in this week. In fact there are so many that I can not send them all today. I'll send the ones that came first and save the rest for next time; but keep on writing, boys and girls! We can not have too many. Now all together, "Hurrah! Hurrah! Hurrah!"

M. S. G.

DEAR MRS. GREENE:

I like to read the stories and letters on the Children's Page and feel quite disappointed when there are none.

I wrote a while ago about my pets, Fluffy and Tige. They were taken sick this winter and died.

I go to the Richburg church. Pastor Davis preaches a children's sermon each week. The one being there the most weeks for six months is to receive a prize, if they have the text written in their textbooks.

I am in the fourth grade in school. I also take music lessons of Miss Margaret Davis.

I like to read stories. I also like to roller skate.

I hope there will be a lot of letters next week.

Your friend,

THELMA BURDICK

Bolivar, N. Y.,

March 16, 1928.

DEAR THELMA:

I am so glad to hear from you again, but I am sorry to hear that you have lost your pets. Eleanor, my little daughter, lost her Fluffy cat, too, this winter, and we all were very sorry. Our Fluffy, who was a great hunter, got hold of a poisoned rat, and it made him so sick that he died.

M. S. G.

DEAR MRS. GREENE:

I enjoy reading the children's letters in the RECORDER, so I thought I would write one too.

I am nine years old and in the fourth grade.

I once lived on a farm but now we have sold our home and live in the same house with Mr. and Mrs. W. D. Burdick.

I often go down to see my grandfather who lives on a farm and when I am there I help my cousin feed the chickens, gather the eggs, and get in the wood; then we go to the barn and throw down the hay and water the horses and cows.

I have a black kitten. We call her Smutty. When she is in the house she plays with a ball. I like to roll the ball to her. We have lots of fun playing together.

Very truly yours,

ROGER DUNHAM.

Plainfield, N. J.,

March 17, 1928.

DEAR ROGER:

That was a fine letter and I hope you will write often. A farm is the finest kind of a place for good times, isn't it? I too used to live on a farm, and I know. Smutty must be a very cute kitty. I think kittens make the nicest kind of pets.

M. S. G.

A LETTER FROM A FARM IN NEW MARKET,  
N. J.

DEAR MRS. GREENE:

I am Franklin Witter and I live on a farm. We have one white horse, two black ones and one sorrel horse. We have about one hundred fifty chickens. We have eleven cows all black and white. I work around them a whole lot. I am nine years old.

Yours truly,

FRANKLIN WITTER

DEAR FRANKLIN:

I have enjoyed reading your good letter. New Market is one of the places that seem like home to me for I once lived in Dunellen nearly a year and attended the New Market church. I have many pleasant memories of the New Market people.

M. S. G.

## MAX CATALDO

PART II

MARY A. STILLMAN

Max bought his first new suit to be married in. "One thing about a wife," he says, "she's like a double-sized conscience. You think twice, see? You be good boy more easy." So the bridegroom 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 Cifrino, 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 the little store. 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 was opened; then, overnight, all traffic from the Battery Street ferry was diverted, and the store's customers were gone. If the goods on hand could have been sold at a profit, all creditors might have been paid. As it was, they had to be satisfied with forty-five cents on the dollar.

Cataldo and Cifrino decided to move to South Boston and begin again. The business had been incorporated, so the men had not lost their tenement houses; each owned one in which he lived and rented several tenements. The rents started the new business, and within three years every dollar owed had been voluntarily paid to the old creditors. Merchants as honest as these deserve success; and it was not many years before the men decided to open a market-grocery in Dorchester, one of Boston's best residential sections.

The description of the present business reads like a fairy tale. The partners' idea was to give customers what they wanted, the best of the kind, at a little lower price than their competitors charged. They depended on large sales for profits.

In the basement was a refrigerating plant from which cold air was sent to every counter where perishable goods were handled. On one floor was the bakery, where all their baked goods were made. On another floor was a cannery; for the

firm canned its own fruits, sauces, and salad dressings.

One innovation was a large baby carriage room. "I always like to see a customer with a baby carriage," said Max. "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 Upham'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. If 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 sparrow came home, brought his music along,  
For I heard him singing the same 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

HOSEA 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 basket to our pastor and his wife. We talked with the children during the month about showing thankfulness to our heavenly Father and to our fellow men, and especially about our pastor—how he visits 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 the 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. All during 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 great example 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, and 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 how 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 town where shoes and stockings were bought with the \$10.18 sent by the children plus \$10 more given by a friend of the needy. 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 shoes and stockings would feel to the little boys and girls in Missouri.

The juniors to beginners, though in separate departments, usually work our projects out together, but in the December project we felt our Beginner and Cradle Roll children might not comprehend the flood situation; so Mrs. Lewis, our assistant superintendent, made little red and green stockings. These the younger children took home and filled with seeds and bread crumbs for the birds. The bags were then hung along 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-



cided to give this \$25 to China for the support of some native child to be educated and trained for a missionary.

All during the month we studied about China and its missionaries and learned the songs, "The World Children," "Jesus Loves the Little Children—Red and Yellow," etc. On the last Sabbath of the month Pastor Crofoot, a returned missionary from China, gave us a talk, distributing to the children little Bible picture cards with Scriptures written in Chinese characters. At the close of the exercises the children all stood while they repeated a dedicatory prayer over the heaped-up dish of coin.

February our theme was Love. We learned the song:

Happy little children,  
Happy all day long;  
Do you know the secret of our happy song?  
Love, love Love, love,  
This is why we are so happy;  
Love, love Love, love.  
Love came down from heaven,  
Long, long time ago;  
Do you then need wonder  
Why we love him so?

During this month the origin of Valentine day was studied. We were interested to learn that originally it was not the sentimental theme it is now. Of course, this side was not mentioned to the children—only the original meaning, how it began in the heart of an old man who spent his days distributing flowers from his garden with little messages of love to the lonely and less fortunate.

Our project for this month, in which the children took great delight, was the making of large Valentine, heart-shaped scrapbooks, with red cloth covers, containing pictures which were cut from magazines, of snow scenes, of what American children do, and of animals. Also, in each book were a story and a verse of Scripture selected by the child and sent as a *message*.

These were sent to Pastor Coon in Jamaica. We have already received one letter from Jamaica telling about the needs of some of these Seventh Day Baptist children; about the lack of books and toys, and of pictures on the walls in their homes; also, about the reaching out for the beautiful by these people who do not live in a land so plentifully supplied with magazines, pictures, and books as we; and how these

children enjoy toys even as American children.

For March the theme is Joy, joy over the resurrection of Jesus. We are studying his death and resurrection in special talks and songs. On April 7, we will have a combined program. Like that other great outstanding feature of Christ's life—his birth at Christmas time with its traditional addition of Santa Claus—we find tradition has also given extra trimmings to this second great event of Christ's earthly life—his resurrection. However, we do not need to allow these to detract us from the great central themes of his life.

Our project is our sunshine box, but of that I shall write more in a later article should the editor ever publish this one.

We feel that the reaction by the children in Christian character building amply repays us for the added time and preparation required of leaders to develop this work.

Some of the classes have their own particular projects that they are developing under the direction of their teachers during the ten minutes that is allotted to each class for handwork. I can not take the space this time to point out the value of this less formal period as a means of teachers' learning to know their pupils.

VINA SHERWOOD-ADAMS,  
*General Superintendent of Junior, Primary, and Beginners' Divisions.*  
*Battle Creek, Mich.*

#### Sabbath School. Lesson III.—April 14, 1928

TRANSFIGURATION AND SERVICE. Mark 9: 2-29

*Golden Text:* "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15: 5.

#### DAILY READINGS

- April 8—The Transfiguration. Mark 9: 2-13.  
April 9—Vision and Service. Mark 9: 14-29.  
April 10—Glory Through Death. John 12: 20-28.  
April 11—Pre-eminent in Glory. Colossians 1: 9-23.  
April 12—The True Light of Glory. John 1: 9-18.  
April 13—Transformed by Beholding. 2 Corinthians 3: 12-18.  
April 14—Transformed by Abiding. John 15: 1-8.  
(For Lesson Notes, see *Helping Hand*)

"To be a divine mouthpiece, you must try to be a human masterpiece."

## MARRIAGES

DAVIS-LOPER.—At the parsonage at Shiloh, N. J., Daniel W. Davis and Mary G. Loper were united in marriage February 4, 1928, by Rev. E. F. Loofboro.

DAVIS-MIXNER.—Irving C. Davis and Irene C. Mixner were united in marriage February 12, 1928, at the home of the bridegroom's father, L. La Vern Davis, Shiloh, N. J., by Rev. E. F. Loofboro.

VAN HORN-BOOTT.—At the Seventh Day Baptist parsonage, Albion, Wis., Tuesday evening, March 20, 1928, at 8 p. m., Bernard Keith Van Horn and Kathryn Alice Boott, both of Milton, were united in marriage, Pastor J. H. Hurley officiating.

## DEATHS

ALLEN.—Mary Witter Allen was born in the town of Wirt, Allegany County, N. Y., October 22, 1837, and died in Alfred, March 1, 1928.

She was the daughter of Squire Potter and Mary Ann Bowler Witter.

On December 1, 1860, she was united in marriage to Amos Russell Allen. No children were born to them, but they adopted a son Henry, and twin daughters Mary and Marie. Mr. Allen died in 1892; Mary died in 1894, and Marie in 1902.

Mrs. Allen was a woman loved by all who knew her. She was of a sunny disposition, happy, kind, and cheerful. It was her nature to befriend and show 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 their days in Alfred.

In early life she united with the church at Alfred. For many years Mrs. Allen had been one of the deaconesses of the church, and the church has always been one of the causes dear to her heart. She attended regularly until a few weeks before her passing. It could truly be said of her that her faith made her strong, and a good woman has gone to her reward.

She is survived by her son Henry Allen, of Alfred Station; a sister, Mrs. Frank Burdick, of Wellsville; a brother, Horace W. Witter, of Gentry, Ark.; by several nieces and nephews, and a host of admiring friends.

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

A. C. B.

BURDICK.—Rodolphus D. Burdick was born at Little Genesee, N. Y., April 15, 1849, and died at his home in Little Genesee on February 29, 1928.

In early life he united with the Genesee Seventh Day Baptist Church and had ever been faithful to his profession. He was retiring in his disposition but firm in his convictions of right.

He was united in marriage to Ella Walton, March 2, 1879, by Justice of the Peace Horace Collins, of Bolivar. To this union there were given four sons, Fred M., Frank E., Guy M. (deceased), and Herman R.

He was very fond of his family, kindly disposed, and indulgent. He will not only be greatly missed by his family but by his church, the community, and his neighbors.

He leaves to mourn his loss his wife, three sons, and a brother, O. M. Burdick.

A good husband, a good father, a good neighbor, and a good citizen has entered into his rest.

Funeral services were held at the Seventh Day Baptist church in Little Genesee, Friday afternoon, Rev. O. C. Baker of Bolivar, officiating. The pallbearers were C. W. Fairbank, T. B. Burdick, W. H. Burdick, M. E. Slade, W. F. Bowler, and E. D. Wainman.

Burial was in the Wells' Cemetery.

F. M. B.

FRINK.—Russell Andrew Frink was born at White Creek, Adams County, Wis., July 5, 1851, and died at the home of his son in Detroit, Mich., March 19, 1928, aged 76 years, 8 months, and 14 days.

He was the son of Horace and Lucinda Frink. Of this family but two remain, a brother Erford Frink, of Owosso, Mich., and a sister Mary Henderson, of Mandan, N. D.

On September 30, 1881, he was united in marriage by the late Rev. S. H. Babcock to Miss Mary I. Davis. To them were born four children, Archie E., Roland H., both deceased; William R. of Detroit, Mich., and Lettie, now Mrs. Grabenhorst, of Onalaska, Wash. He is also survived by five grandchildren.

The most of his life was spent in White Creek and Milton Junction. Except for a short visit to his daughter in the West, he has made his home with his son in Detroit since the death of his wife, January 12, 1925.

He was baptized by the late Rev. George W. Burdick and united with the Milton Junction Seventh Day Baptist Church, May 16, 1896, and remained a member until the time of his death. He was kind-hearted and a good neighbor.

In the absence of the pastor, funeral services were conducted by the former pastor, Erlo E. Sutton, in the Milton Junction Seventh Day Baptist church, Thursday afternoon, March 22, and the body was laid to rest in the Milton Junction cemetery.

E. E. S.

HALL.—Serena Redlon Hall was born in Portland, Me., August 3, 1838, and died in Los Angeles, Calif., February 22, 1928. Separate obituary on another page.

HARRIS.—L. Hoover Harris, son of Lawrance and Louisa Davis Harris, was born near Shiloh, 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 Hoover and his brother John. These two brothers, under the company name of Harris Brothers, engaged in the cattle business for some years. Buying stock in New York State in the fall of the year, they would bring them home, feed and sell them in the springtime. Mr. Harris died at the home where the many years 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 united in marriage with Miss Jennie Tomlinson, in 1892, Rev. Ira L. Cottrell officiating. To this union ten children were born, Nellie, wife of the late Joseph Johnson; Elizabeth, wife of Clark-son Bonham; Pauline, wife of Benjamin Irelan; Judson, Olin, Everett, Martie, 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 offices 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 fifty years in succession he has gone on the hunt to the deer woods of South Jersey, last fall being the first time he felt unable to go.

Farewell services were held in the church, Sunday, March 11. There were many and beautiful floral decorations to witness to the love and esteem of many friends. Pastor Loofboro used words found in Revelation 14: 13, "Blessed are the dead who die in the Lord," as the basis of a brief discourse. Pastor H. L. Cottrell, of Marlboro, assisted in the services at the church and cemetery. Mrs. Ella Sheppard, Pauline Smalley, Everett Tomlinson, and David Davis sang impressively, "Tis so sweet to trust in Jesus," requested by Mr. Harris, and "Crossing the Bar."

E. F. L.

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Theodore L. Gardiner, D. D., Editor  
L. H. North, Business Manager

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

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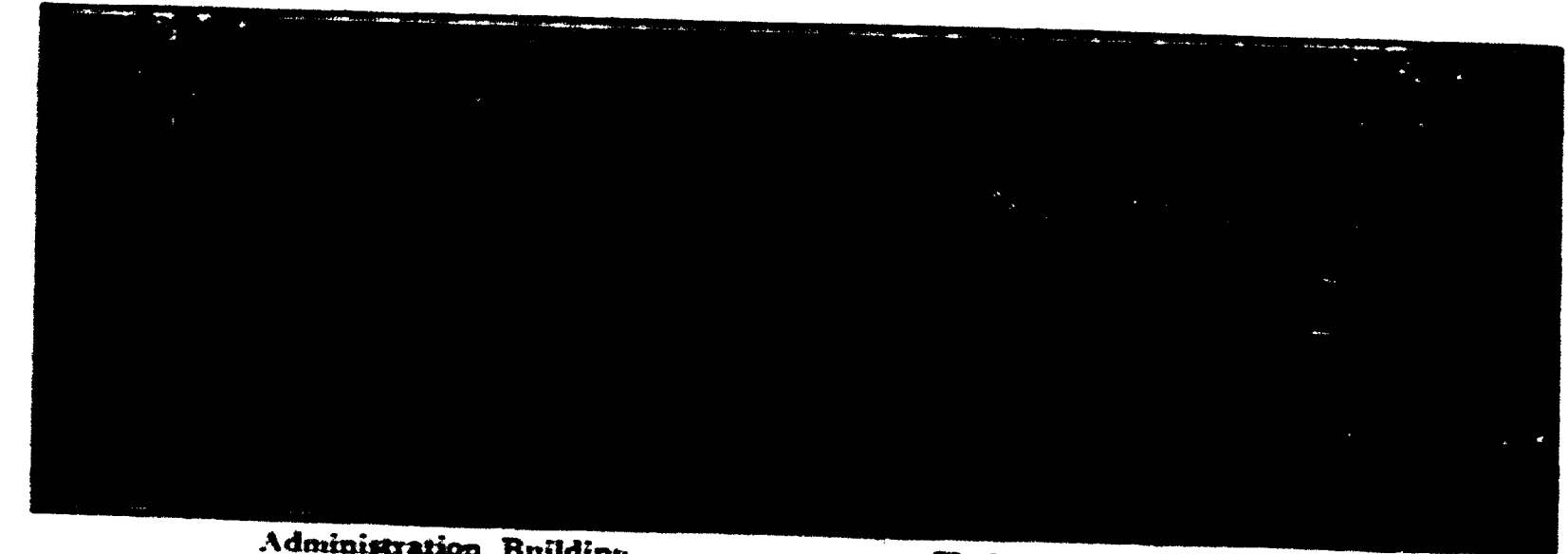
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