

The Sabbath Recorder

The Commercial part of the Denominational Building is in immediate necessity

Study the question of location and express your views by March 21, 1920

If some of your Liberty Bonds were reserved for this building

GIVE THEM NOW

THE SUPREME TASK OF THE CHURCH

The times in which we live are calling for a large infusion of spiritual truth and power in every department of human life. There is no part of our modern life from which Christ should be withheld. Indeed, if the Church meets its supreme responsibility and fulfills its mission, there is no part of it from which it will be withheld.

"Into the market the Church should bring her living Lord with the scourge of holy indignation to drive out all unhallowed principles and methods. Into the parlors of society should he be brought to banish frivolity and class spirit and to reveal more clearly than ever the brotherhood of man and the sisterhood of woman." Into politics should he be brought to annihilate all bossism and crookedness and to build up public honesty and civic righteousness. Into the nations of the earth he should specially be brought to root out forever the spirit of the beast and of the brute that seeks to build up nations on iron and blood, rather than on justice, righteousness and peace. Until the Church Christianizes our homes, schools, nations, and the world, its supreme task will not be done.—Rev. John McDowell, D. D., in "Record of Christian Work."

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Alfred, New York, August 24-29, 1920

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.

Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.

Executive Committee—Prof. Alfred E. Whitford, Chairman, Alfred, N. Y.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Rev. Alva L. Davis, North Loup, Neb., (for 3 years); Mr. Wardner Davis, Salem, W. Va., (for 3 years); Dr. George E. Croslev, Milton, Wis., (for 2 years); Mr. Asa F. Randolph, Plainfield, N. J., (for 2 years); Rev. Henry N. Jordan, Battle Creek, Mich., (for 1 year); Mr. Ira B. Crandall, Westerly, R. I., (for 1 year). Also all living ex-presidents of the Conference and the presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

COMMISSION OF THE EXECUTIVE COMMITTEE

For one year—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner Davis.

For two years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.

For three years—Prof. Alfred E. Whitford, F. J. Hubbard, Allen B. West.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.

Recording Secretary—A. I. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President Emeritus—William L. Clarke, Ashaway, R. I.

President—Rev. C. A. Burdick, Westerly, R. I.

Recording Secretary—A. S. Babcock, Rockville, R. I.

Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—S. H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.

Recording Secretary—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary and Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.

Recording Secretary—Mrs. Edgar H. Van Horn, Milton Junction, Wis.

Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.

Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

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Eastern—Mrs. Edwin Shaw, Plainfield, N. J.

Southeastern—Mrs. M. G. Stillman, Lost Creek, W. Va.

Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.

Western—Mrs. Earl P. Saunders, Alfred, N. Y.

Southwestern—Mrs. R. J. Mills, Hammond, La.

Northwestern—Miss Phoebe S. Coon, Walworth, Wis.

Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.

Vice-President—William M. Stillman, Plainfield, N. J.

Secretary—W. C. Hubbard, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Gifts for all Denominational Interests solicited.

Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.

Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.

Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.

Treasurer—L. A. Babcock, Milton, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

BOARD OF FINANCE

President—Grant W. Davis, Milton, Wis.

Secretary—Allen B. West, Milton Junction, Wis.

Custodian—Dr. Albert S. Maxson, Milton Junction, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Mrs. Ruby C. Babcock, Battle Creek, Mich.

Recording Secretary—Clark Siedhoff, Battle Creek, Mich.

Corresponding Secretary—Mrs. Francis F. Babcock, Battle Creek, Mich.

Treasurer—Elvin H. Clarke, Battle Creek, Mich.

Trustee of United Societies—Rev. Henry N. Jordan, Milton, Wis.

Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Salemville, Pa.

Junior Superintendent—Mrs. W. D. Burdick, Duncellen, N. J.

Intermediate Superintendent—Rev. Henry N. Jordan, Milton, Wis.

Field Secretary—E. M. Holston, Milton Junction, Wis.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—D. Nelson Inglis, Milton, Wis.

Secretary—Miss Miriam E. West, Milton Junction, Wis.

Paul E. Titsworth, Alfred, N. Y.; Orla A. Davis, Salem, W. Va.; George C. Tenney, Battle Creek, Mich.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

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

VOL. 88, NO. 9

PLAINFIELD, N. J., MARCH 1, 1920

WHOLE NO. 3,913

Denominational Building A Reprint Review

If our readers have read the first editorial in the SABBATH RECORDER for the last two weeks they all know the emergency now confronting the Tract Board in regard to moving our publishing house. Something must be done to provide a place for our machinery. The Building Committee is unwilling to go forward in the matter entrusted to it by the board until the denomination has settled the question as to where the building should be located. The committee is, therefore, sending out a statement to all the churches and to all RECORDER readers among the scattered ones with an urgent plea for immediate action in the form of a referendum vote upon the location. Ballots too are provided for use of the voters, and the committee is anxious for their return before March 29. "The king's business requires haste," and we hope that the response may be prompt and effective.

In view of the importance of this step the committee decided upon a review of the whole case as it has appeared in the RECORDER for the last three and a half years, since the General Conference at Salem, W. Va., in 1916. Therefore this issue is largely given to a *reprint review* of much that has appeared in its columns on this subject since that Conference.

In the Sabbath morning sermon at Salem, on the subject "Forward Movements—a Study in Efficiency," the editor of the SABBATH RECORDER reviewed several forward movements of our people. Among these was the step taken to make the RECORDER a truly denominational paper with a publishing plant of our own. After listening to the story of the drawbacks and disadvantages under which our publishing is being done, and after being shown the handicaps which have long hindered our work, Brother Jesse F. Randolph took the editor aside and pledged a gift of \$500—which was afterward made \$1,000—as a

nest egg for the building fund. He said that he had never before realized how much we have needed such a building, and expressed the hope that the project would soon be carried forward to a successful end.

Encouraged by this generous offer the RECORDER began the campaign, and Conference took steps looking toward the erection of a building as soon as practicable. The exigencies of war-time however put a temporary check to the movement, and it was decided to keep the question alive in the minds and hearts of our people until more favorable conditions should prevail. This we have tried to do, as the pages of the RECORDER will show, and now our people far and near understand the great need of a publishing house of our own.

If they have read the editorials in the last two RECORDERS they also see the distress we are in and understand why immediate action is so earnestly solicited at this time.

We hope the committee's statement and plea for a vote will reach the churches by the time this RECORDER reaches its readers. The lone Sabbath-keepers will find the document and ballots enclosed in their RECORDERS, and everybody is requested to send the ballots to Frank J. Hubbard, Plainfield, N. J., before March 29.

We planned to reprint all articles upon the question since the Conference in 1916, but found more than forty pages of such matter. So we have been compelled to leave out more than a dozen editorials and five or six other articles. We trust that enough are given here to enable any one desiring to do so to review the whole subject before voting upon the question of location. May divine guidance be given. The reprints that follow are given in the order, as to time, in which they appeared.

Much of the regular copy for this week will be crowded out, but we trust that our friends will wait patiently for it to appear.

A NEST EGG FOR THE PUBLISHING HOUSE FUND

In response to a plea made at Conference in the sermon on Sabbath Day, Hon. Jesse F. Randolph, of Salem, W. Va., has sent us his check for \$500 as a starter for the fund to build a much desired publishing house for Seventh Day Baptists. Word from Manager Burch informs us that this gift came soon after we left home. Brother Randolph for many years has had our good cause upon his heart; and when he came to realize how we are handicapped in our work for want of room, he was quick to recognize the need and prompt and generous in his response. We would like to call this the "nest egg" for the "Jesse F. Randolph Fund" to build such a house as we need, one that will meet our demands for many years to come.

There are precious files of denominational literature to be preserved, and the building should include fireproof safes for all these, for the plates for cuts, and for other valuable material now on hand or that will accumulate in the years to come. When the editor returns from his vacation, he will be able to state more definitely any plans that may be devised for the project. We hope many friends will be ready to aid in this undertaking.—Editorial.

REPORT OF THE COMMITTEE APPOINTED TO CONSIDER THE ADVISABILITY OF ERECTING A DENOMINATIONAL PUBLISHING HOUSE AT THE PRESENT TIME

Your committee has considered the above mentioned matter and report that in view of the efforts being made just now to raise money for our several colleges, and because of other heavy financial burdens, and also because of the suggestion of Conference that we submit an estimate of the cost of such a plant at the next session of that body, it is the judgment of your committee that no effort should be made toward the erection of such a plant at present.

Your committee recommends, however, that the secretary and editor be asked to keep this matter before the people from time to time with a view to disseminating a knowledge of the necessity therefor, and

that the treasurer be authorized to accept any contributions that may be offered for this purpose and keep the same in a separate fund.

And we further recommend that a committee be appointed, with power to employ an architect if necessary, to prepare plans and estimates of cost of such a publishing house, which shall be presented to this board prior to the next session of Conference.

Such a building, in our judgment, should contain not only room for the business and mechanical work of the printing department, but also editorial rooms, an office for the corresponding secretary, possibly a Board room, a library for our valuable collection of Sabbath literature, fireproof vaults, and such other accommodations as may be found necessary or desirable.

Respectfully submitted on behalf of the committee,

F. J. HUBBARD,
Chairman.

YES, WE DO NEED A PUBLISHING HOUSE

Please do not fail to read Secretary Shaw's Tract Society Notes on another page of this RECORDER. He makes a clear presentation of our need, in which you can not fail to be interested, and we wish to emphasize every point made. . . . Instead of a place under such conditions as Secretary Shaw describes, we should have a modern building on some thoroughfare where every passerby on trains or otherwise could see, night or day, our sign, "Seventh Day Baptist Publishing House." And it would not be a bad plan to have in a conspicuous place near the sign the words, "The Seventh Day is the Sabbath of Jehovah." Such a house in such a place would be a constant reminder of God's holy Sabbath and of the people who are true to it. The money put in it would probably bring surer returns than thousands of dollars invested in tracts. It could not be thrown into the wastebasket and forgotten, but would constantly hold up the Sabbath light where men would have to see it.

It would also be worth while to have Seventh Day Baptist headquarters that could be visited by our own young people

as they go and come—one to which they could point with pride as a sort of denominational home, the tendency of which would be to hold them loyal to their own people: The contrast between our present plant and those of other peoples is not calculated to make our young folks very enthusiastic for our cause.—Editorial.

TRACT SOCIETY NOTES

The General Conference at Salem, W. Va., in August, 1916, by resolution asked the Tract Society to investigate the matter of buying or building a permanent home for the publishing interests of our denomination, and to make a report at the next session of the Conference.

The Board of Directors has appointed a committee to make such an investigation in order that the Tract Society may be able to bring to the Conference sufficient data concerning plans for a building and sites for the same, with estimated costs, so that discussion of the subject may be definite and intelligent.

Our people may not know, or may not realize, that the publishing house at Plainfield has always been located in rented quarters, on the ground floor, of what is called the "Annex," or back part of the Babcock Building. These quarters open on a side street, and while they are large enough in general, they are ill-adapted to the needs and convenience of the work. The two little office rooms in front are altogether too small; there is no place for an editor's room, no suitable place for a tract and file depository, no proper arrangements for lavatory and toilet conveniences, no adequate heating facilities for cold weather.

There is no fireproof vault, or safe, where files of our literature may be kept with assurance of safety, no place for a treasurer's or secretary's office, no room for committee meetings, or meetings of the board. The monthly meetings of the board are held in the Seventh Day Baptist church.

For eight years the pastor of the church being also the corresponding secretary of

the Tract Society has used the pastor's study of the church for an office, and has gathered there material of books and maps and tracts and records for use in the board meetings. Committee meetings are held at the church or the offices of obliging members of the board, but far from data and material concerning the publishing house that are often needed by the committees.

The treasurer keeps the books and records and property belonging to him as treasurer in his private office in another part of the city.

And the editor of the SABBATH RECORDER must needs have his office in his own home, and go back and forth with copy many times a day because there is no place for him at the publishing house.

Would it be wise for our people to make an investment of several thousands of dollars in a permanent publishing house at Plainfield or some other place? The publishing plant of a people, as a rule, becomes the geographical home of that people. Would it be worth our while to establish such a geographical home, or headquarters?

The history and experience of other people would lead us to conclude that it is not only wise and wholly worth while, but also almost essential to growth and progress that permanent publishing houses be established, owned, and managed by themselves. The reasons may not be easy to demonstrate by mathematical formulæ and financial computations. But here is an illustration. In the last issue of the SABBATH RECORDER was an article setting forth the needs of a church home for our people in the city of Syracuse, N. Y. I most heartily endorse the article. I visited Syracuse last Sabbath and spoke to the people assembled in a most comfortable room in the Y. M. C. A. building, easy of access, for everybody can find the Y. M. C. A. building and the financial expense is only one dollar a service. Now from a purely financial point of view a rented room is more economical. I presume that most of our churches could rent and hire halls for church services, could meet for prayer meetings and sociables at private homes,

and thus reduce very largely the initial cost of church buildings and the annual care and up-keep expenses. But what church would want to do it? What church under those conditions grows and prospers?

The same truth and principle underlie the project of building a permanent home for our publishing house. We ought to do it, and we can if we will. It will mean real sacrifice on the part of many, large gifts from a good many people, generous gifts from many, many more, and smaller offerings from the multitudes. But let us wait till we hear at the next Conference the report of the Tract Society. In the meantime let us get into the habit of giving to other things. The man who saves his money now to give to some good cause next year seldom gives it when the time comes. He who gives freely now, day by day, he too gives some future day.

SECRETARY SHAW.

ARTICLES AFTER CONFERENCE OF 1917

Regarding the Publishing House

Our readers will be looking for the report of the Tract Board on the question of a denominational home and publishing house, submitted to it last year by Conference. Great care had been taken to investigate the matter and to prepare a report for this Conference. Drafts and plans representing the board's idea of our needs in this line were offered for the investigation of all present, and a comprehensive report was presented on Tract Society day. This report received careful consideration at two hearings in the Committee on Denominational Activities. Our readers will be interested in seeing the cuts of the said plans and the recommendation of Conference in our Tract Society Number when it comes. Two things that impressed us in the committee meetings were the large number there who were interested in the subject and the splendid Christian spirit that prevailed. There seemed to be but one opinion as to our great need of a denominational home and publishing house, and we saw no one who did not entertain the hope that our people will soon respond and build a home worthy of our great cause.—Editorial.

(We omit a reprint of the cuts mentioned because they were only intended as illustrations of an ideal and not for patterns to work from.)

The Question of a New Publishing House

In the open parliament and in two sessions of the Committee on Denominational Activities, there was much interest in the question of a denominational home and publishing house, as suggested by the Tract Board in its report to Conference. Our great need of such a home was so manifest to those who attended the meetings that every one seemed anxious to see the undertaking placed upon its feet. The opinion prevailed that the time to take the preliminary steps is *now*. To allow the matter to rest without present action will kill it dead. People would lose interest, and years would go by while we idly waited for another opportunity so favorable as this. Therefore the committee reported favorably and Conference recommended that the Tract Board proceed with the erection of a denominational home as soon as in its judgment it should seem wise to do so.

... The people would like to see a denominational headquarters in which to house all our interests and in which to do our work. It would, we believe, not only give a new impulse to our denominational activities, but also give Seventh Day Baptists a better standing in the eyes of the world.—Editorial.

There Must Be No Debt

The funds for a new building must be pledged and in sight before the Tract Board will be willing to proceed with its erection. Not a member of the board will be willing to go ahead until the money is assured. The members all feel that there must be no running in debt. It will be up to the people to furnish the money, for the building when done is to belong to the denomination and not to the board or the society. It will be the monument of this generation to stand through future generations. It should be something of which we shall not be ashamed, and large enough and good enough to serve the generations to come.

Thus, you see, our first step must be to secure the wherewithal to build. The

number of years that must elapse before this building is ours will depend entirely upon how well our people respond and how much they desire a home for their important interests.

The question as to *where* such a building should be located is also left for you to decide, as will be seen by the report. The board desires to stimulate the spirit of a broad vision, a far-reaching denominational foresight, that shall have only the welfare of the entire people at heart rather than that of any one group. So we hope that all Seventh Day Baptists, everywhere, will become deeply interested in this important forward movement and that they will not be satisfied until they see the plans carried out and this thing we have needed so long fully realized.—Editorial.

Report of the Special Committee on Denominational Publishing House

For years there has been a dream in the minds of the Tract Board—a dream of a denominational publishing house—and this past twelve months as we have studied the question at your request it has seemed to us that there was more of the vision and less of the visionary in this problem and we believe the time has come to convert the vision into tangible form and commit ourselves unreservedly to the construction of such a building, being convinced that not only the material need of larger and better quarters will be met by this plan but that the denominational uplift incident thereto will be far greater than anything we can foresee.

The problem started with the idea of providing a more suitable "factory" for the purely mechanical processes of the printing plant and as one condition after another confronted us, as we saw that the present quarters were not susceptible of rearrangement for the most efficient work and that they supply room for only a *part* of our activities even in connection with our publications we were led step by step to provide rooms for the editor, instead of compelling him to take his work home,—for the secretary that he might have a quiet corner in close touch with our denominational life,—for our valuable literature that it might be protected from fire,—for the Historical Society with its constantly in-

creasing collection of priceless books and data pertaining to our work,—for the Memorial Board, now housed in a room that has no significance to our people,—all these things led us by a gradual process to the thought of a denominational *home*, and so we are presenting for your consideration suggested plans of a building which will not only house our interests but which will be a material inspiration to a higher denominational life,—a building beautiful in its exterior and harmonious in its interior appointments that would point Seventh Day Baptistward in every brick and stone. Just as a church expresses the community spirit, so this edifice would be a rallying point denominationally,—a building that would cause our *boys and girls* to lift their heads a little higher in the knowledge that it was *theirs* and expressed in visible substance the teachings of their lifetime,—a building that would cause our *older members* to feel a still greater pride in a denomination which believes enough in its future to build it into such an enduring monument. . . .

The cost of this building with its proper location we estimate at \$50,000.

On the matter of its location we have no recommendation because while to the Tract Board it might seem that Plainfield was the natural place, we do feel, whether it be Plainfield or elsewhere, that the building *should be built*, and built as near the center of religious thought and activity in the United States as may be possible, and that it should be placed in one of the larger places of the denomination whence its influence may radiate most extensively, and that such considerations should far outweigh any considerations of small economies of administration or of living conditions that might result in saving of a few cents in labor costs.

Its location in any city need not necessarily, nor even desirably, be in the heart of the business section, but it should be near to it and yet far enough out to have space for light and air and a bit of grass and shrubbery on all sides.

On the ground of financial economy, this building can not be justified because there is no possibility of maintaining such a plant on the small amount we now pay for rent, and if it is built it must only be on the

highest grounds of denominational uplift,—on the ground that we have faith in our cause and faith in our future,—on the ground that the time has come to go forward and that this is one step in definite determination to grow.

If on first presentation this seems to you too visionary then we ask you to study the matter over and over again until you, too, get the vision of the Seventh Day Baptists of the future.

As a people we have been too prone to think of ourselves as a small people preserved by God for the great purpose of his Sabbath and so it is possible that we have been a little too content to let our faith be the reason for our existence. Should we not now justify our belief by our works? Was there ever such a time in the world's history to go forward?

The present business of our nation is WAR—war to the uttermost strength of our people that our children's children may enjoy even greater peace and freedom than we have known,—and so should our *denominational* business be WAR—war against the forces of evil that we may protect and hold our children's children in the faith of our fathers.

If we are ever to be anything but a little people we must think big and talk big denominationally;—we must have faith to believe that God has a big place for us to fill and that this building is only the beginning of the big things we are going to do.

Action of Board, September 16, 1917

Voted that the Committee on Denominational Publishing House be continued for the purpose of securing the opinion of the denomination as to where the denominational home should be located, and devising means for securing the necessary funds to carry out the project.

Joint Secretary's Notes, October 12, 1917

The November meeting of the Tract Board is to be made a special occasion for the consideration of the matter of the proposed denominational building. It is primarily a denominational question. The denomination as a whole is urged to take an active interest in this coming meeting. The churches are being asked to send special representatives to attend the meeting.

Individuals are being invited to be present with counsel and suggestions. The prayers, united and fervent, of all the people are entreated, that at the meeting the spirit of wisdom which is from God may lead and guide; that visions made in heaven may direct all plans; that the far-look may come to every eye; and that the spirit of Christian courage and sacrificial service may dominate and inspire every heart.

EDITORIALS, OCTOBER 22, 1917

New Publishing House Committee Meeting

At the meeting of the Tract Board on September 16, after a full discussion of matters pertaining to the new publishing house, the old committee of which Frank J. Hubbard is chairman was continued "for the purpose of securing the opinion of the denomination as to where the denominational home should be located, and devising means for securing the necessary funds to carry out the project."

On Wednesday evening, October 10, this committee had its first meeting with six members present. Two hours and a half were spent in careful consultation, and it was decided to call a special meeting of the Tract Board for November 11, to which brethren from the various churches in different associations would be invited for deliberation and counsel. The committee feels sure that if the people of the denomination really come to understand the need of such a denominational headquarters there will be no lack of interest in the movement, and the way will open for the publishing house to be built. The board was greatly encouraged by the unanimity of feeling in favor of the building, as manifested at Conference, and the committee was much pleased with the interest manifested by the church at Salem, W. Va., in its annual home-coming church meeting. Two or three persons who had visited the publishing house while at Conference spoke in the Salem meeting of their impressions regarding the great need of more room and proper offices in which to do our work, and assurance was there given of their sympathy and help when the board can see its way clear to go forward.

We shall look with great interest to the meeting for counsel to be called in Novem-

ber. The committee is anxious that the people shall regard the matter with a broad denominational vision, rather than in the interest of any one board or any particular section of the denomination. We want whatever will promote the highest welfare of the great cause for which we stand. If our people can only realize something of the far-reaching influence of such a denominational headquarters as is proposed, there will be no doubt about our having one in the near future.

"Does One in Ten Realize the Need?"

At the committee meeting this question was asked: "Do you suppose one in ten of our people realize that we have no publishing house of our own and that we are working to so great a disadvantage for want of room?" We have thought much of this question since it was asked, and now let us make it more specific in order that the real situation may be better understood.

Do our people generally know that their publishing interests are greatly handicapped all the time by not having half enough room in which to do the necessary work? Those who visited the RECORDER office during Conference were impressed with this fact, and yet a visit to that place does not reveal half our real need. The two rooms in which our seven valuable machines are crowded with all the other necessary apparatus and appliances, and the little cluttered up office in which three to five persons have to work, do not by any means tell the whole story.

Do you know that for twenty years or more a van-load of our valuable books and files has been stored in a safety vault of the Potter Press Works, eight or ten blocks away, the rent having been freely given because the owners were interested in our cause? As a matter of economy, in order to save your money, the Tract Board accepted this gift of room and rent all these years. But now things are changed. The Potter shop has been sold and the room so long occupied by the Tract Board as a safe place for storage has had to be vacated. For this material we now hire storage at \$3 a month.

For years the accumulating files and material stored in the basement under our press rooms have caused anxiety on ac-

count of the danger of fire. These, too, must now be removed to a safe place for storage several blocks away. This is to be done within the present week.

Then for years the old office occupied by Dr. Lewis on the fourth floor of the Babcock Building Annex, has been given, rent-free, for storing bound files of all our literature and for use of the corresponding secretary of the Tract Society. The room occupied by the treasurer of the Memorial Board is in the main part of the Babcock Building. This, too, has been given for our use without charge for many years. In view of changes that have come we can not hope for continued gratuitous room rent. Without doubt something will need to be done before very long.

Again, for the precious books belonging to the Historical Society, including the Sachse collection, we are in great need of a place of our own where they can be safely kept and where our people can see and use them as necessity may require. Recently this valuable material has been placed in the fireproof rooms of the New Jersey Historical Society in Newark, eighteen miles away.

There is no room in the publishing house for an editor's office, and all RECORDER work is taken into the editor's own home without expense to the board. The board itself holds all its meetings in the parlors of the church, and all committees have to meet either there or at the home of some member.

Now you can see how much was covered by the question at the head of this editorial.

How can any loyal Seventh Day Baptist know all this without wishing from the bottom of his heart that we had just such a building as is suggested by the cuts published in the SABBATH RECORDER? Who would not be proud of a Seventh Day Baptist headquarters containing all necessary room for our printing and publishing work, safety vaults for our valuable books and papers, a denominational library room for the Historical Society, office for the Memorial Board, recording secretary, and editor, and a meeting room for the boards?

Have we not been depending long enough on charity for rooms in which to work? One thing is quite evident, we have been doing so about as long as we can,

and something will have to be done before many years go by.

The next meeting of the board will be on November 11, and as suggested in the first editorial it is hoped that a good number of representatives from our churches will accept the Tract Board's invitation to be present and assist by their counsels.

THIS IS IMPORTANT

DEAR FRIEND OR FRIENDS:

The Seventh Day Baptist General Conference at its annual meeting in 1916, at Salem, W. Va., considered the plan of a denominational building, and asked the Tract Society to investigate and to report. The recent session of the Conference endorsed the general plan as reported (see SABBATH RECORDER, Sept. 3, 1917, pp. 301-306, and editorials), and referred the execution of it to the Tract Society.

Now the Board of Directors wishes to secure, from a large and representative group of leaders among us, wise counsel and helpful suggestions as to the whole project; it wishes to learn the thought of our people on the policy that should be pursued.

For this purpose it has arranged to make the next meeting of the Board, Sunday, November 11, 1917, 10 a. m., a special occasion to consider the matter of a "denominational building," and issues this invitation to all the churches, asking that officially appointed representatives be sent to attend this meeting and to take part in the deliberations. It is hoped that at least one representative business layman will be included in the number. The invitation is also being sent to several individuals, as a personal appeal to them to express their loyal interest in the work of the denomination by attending this meeting.

Let us repeat, *This is an important matter.* It concerns the entire denomination. It is larger in its scope and significance than any one society or board or school. It is a denominational matter, and thus includes the interests of all our organizations, missionary, evangelistic, educational, publishing, historical, endowments, etc.

If this thing is worth while, if this plan is to be of real value, it should have the largest possible co-operation of all our peo-

ple. With this thought in mind, in trying to carry out the directions of the Conference, this meeting is to be held, and this is a cordial and urgent invitation to you to attend, either in person, or by sending representatives.

May we not hear from you in a few days that you are putting aside other duties, and that you will be present in the interest of the cause so dear to us all? Entertainment will be provided by the Plainfield Church for all who come.

On behalf of the Board,

EDWIN SHAW,

Corresponding Secretary.

F. J. HUBBARD,

Chairman of the Committee.

October 21, 1917.

"MUCH INTERESTED"

In little less than a week after this paper is out, the special meeting called by the Tract Board to consider problems in regard to the new publishing house and denominational headquarters will be held at Plainfield, the home of the board. We told you all about it in the RECORDER of October 22. Don't forget the date, November 11, all day. We hope our churches will be interested enough to send representatives for counsel upon so important a matter.

One friend writes: "I am much interested in the plans and needs for a new denominational building of our own. Your last editorials on the subject touched my heart deeply. How I wish it were in my power to send a large check toward that purpose. God grant that the great need for such a building may open the way for one to be built very soon."—Editorial, Nov. 5, 1917.

CONCERNING THE PROPOSED DENOMINATIONAL BUILDING

On Sabbath Day, November 10, the question of a new denominational building was given the right of way in the services of the Plainfield Church. It was thought best to lay before our congregation the facts as to the need of such a building, our hopes as to what our uniting in such a work might do for us as a people, and to impress the thought that this is a matter in

no way sectional, but one that should be denominational in the broadest sense.

Four speakers used ten minutes each, as follows: The Need—Editor Gardiner; Its Influence Upon Our Future—Secretary Shaw; How Can We Secure it?—Frank J. Hubbard; and What Can Plainfield Do to Help?—Pastor J. L. Skaggs. There was a large congregation, and every one seemed interested. The feeling was prevalent that when all our people come to fully understand the needs, there will be much interest in this matter.—Editorial.

DENOMINATIONAL BUILDING COUNCIL AT PLAINFIELD, N. J.

November 11 was the day set by the Tract Board for a general discussion upon the subject of a new denominational building for the housing of our publishing interests, for offices, and vaults for the safe-keeping of denominational files and literature.

Our churches throughout the country had been requested to send delegates, and as the board was particularly anxious to secure the consensus of opinion upon this important matter and to receive counsel from those representing the various sections of the denomination. Twenty-two delegates appeared, representing eight churches outside the Plainfield Church, not counting members of the Tract Board coming from out of town.

Owing to the lateness of trains on the B. & O. and the Erie roads, visitors from Alfred and Salem did not arrive in time for a forenoon session as was expected, and no attempt was made to have one.

After some time had been spent in visiting and talking over matters in a social way, the Plainfield friends took all the visitors to see the publishing house, and various places connected with it, in order that each might see for himself the real need of a denominational building.

In the front office of the publishing house they found a little room about ten feet square, containing a large safe, four desks and tables, a typewriter, an adding machine, heat radiator, and chairs. In this little space are sometimes three or four persons at clerical work or proof reading, so if one wishes to cross the room he must edge around as best he can to get through.

The manager's office, of nearly the same size, is similarly crowded with furniture and working equipment. In the next two rooms the visitors found two linotype machines, two job presses, a large cutter, a folding machine, the large cylinder press, and the stapler—eight machines in all and some of them so close together that no one can go between them. Then almost every square yard of space is filled with tables, cases for type, and other apparatus, while quantities of stock for use in printing have to be stored here and there as a little space can be found for them.

Before these rooms were completely inspected the visitors began to say, "Indeed, you do need more room." But the visit was not over until other places in connection with our work were seen. Down in the cellar, from which four drayloads of literature and publication files had just been removed to a fireproof building, the visitors found quantities of paper for printing stored—sometimes to its damage; and two doors up the street in a vacant storeroom they were shown where RECORDER stock was stacked away for use; then up on the fourth floor of another part of the building they saw the storage place for bound volumes of all our publications and the office of the corresponding secretary of the two societies; then across the road they visited the editor's office, which is his own home made into a workshop where he, with the help of his wife, does the work for the SABBATH RECORDER. Then around the Babcock Building to Front Street the visitors were taken and up to the third floor to see the most important office belonging to our work—that of the Memorial Board. From here the autos took them some five blocks away to a fireproof building where had recently been stored some half-dozen drayloads of literature and files of publications. By the time this trip of inspection was done, dinner was ready at the church and all returned for the noonday meal.

It must not be forgotten that the valuable collection of the Historical Society is stored in safety vaults at Newark, some eighteen miles away. But the friends did not have to visit these to convince them that there is real need for a denominational building just as soon as it can be secured, in which to do our work and house

our various interests. This was a forenoon well spent.—Editorial.

The Real Conference

At 2 o'clock in the afternoon the meeting was called to order in the main audience room of the church; and after a season of prayers in which four men had led the people in imploring divine help and guidance, President Corliss F. Randolph explained the object of the meeting, and for four full hours the delegates from the churches exchanged views in friendly and free discussion of the question of a denominational building. A most cordial Christian spirit prevailed throughout. There was no dissenting voice as to the real and pressing need of the new building, and everybody wished we could have one soon. The only question causing hesitation was as to whether we ought to go forward during the war and while our colleges are pleading for help, or wait for more favorable times. Miss Mildred Greene made excellent stenographic reports of the speeches, and we shall give our readers the substance of what was said upon the building question. We feel that this meeting was a step in the right direction. Such councils tend to unify the spirit of our people and to educate the denominational mind as to the real conditions and how best to meet them. We hope other meetings of this kind will be held in different sections of our denomination at no distant day.

Following these editorials we give some expressions of members of the Building Committee, offered as each member was called upon by the president.—Editorial.

Reassurances

From about sixty letters received by Secretary Shaw upon the new building proposition we gather the information that, while the writers admit the real need of such a building, as a rule they feel that the time is inopportune, and some of the writers protest against the incurring of any debt for such a work.

As to this matter let every one be assured that no member of the Tract Board will consent to any move for a building that will call for a debt. If this building can not be paid for when completed, it will never be built by the present board. The

members feel also that if this movement is to hinder our people from loaning their money to the Government or contributing toward war expenses they, to a man, would say, "Stop right here and say no more about it." If we are loyal to our country we will give it first place and invest all we can in Liberty bonds. Then if we are loyal to our denominational enterprises I see no reason why we could not give these bonds to the schools or to the boards for much needed improvements. This would comply with the requirements suggested by many, to help country first, and the Liberty bonds would be as good as cash to the boards if, with them, we desire to give the denomination a second place in our benevolences.

Please don't forget that the only object in calling the council was to secure the opinion of the people. The board could not think of pushing the building matter until our people are with it, and we hope the time is not far off when they will be.—Editorial.

We planned to give here the stenographic report of the speeches by the delegates to this interesting council, but the full report covers fifteen pages of the RECORDER, and we must simply say that the result of that discussion was very satisfactory. It revealed a general desire for the proposed building, and every one who visited the plant was deeply impressed with our great need of it. The main cause of hesitancy on the part of any one was the prevailing war conditions.

A resolution from the Milton Church expressed strong appreciation of the board's efforts, but it was the opinion of the church that while the war lasts nothing more than to initiate the enterprise should be undertaken.

Some speakers felt hopeful that the movement would tend to unite our people more than anything they have undertaken for years. The benefits of real teamwork, the upbuilding of a stronger hope, and the opportunity offered by this project to develop the spirit of unity were regarded as being worth while. The thought was expressed that every boy and girl should have a part in this work; that the building should represent the entire denomination;

and that we could not spend \$50,000 in a more effective way.

The fear was expressed that if this movement comes to nothing now, it will go over another generation. Indeed every speaker in that council heartily approved the project; the only hesitancy was in regard to going forward in war time.

We must now pass unnoticed no less than ten editorials and four or five articles written between November, 1917, and June, 1919.

At the board meeting, June 16, 1919, the following communication was received from the Battle Creek Church, and was referred to the committee on Denominational Building.

*To the American Sabbath Tract Society,
Plainfield, New Jersey.*

DEAR BROTHERS: At the last meeting of the Seventh Day Baptist churches of Michigan, which meetings are held regularly semiannually, held here in January, the following preambles and resolution were unanimously passed:

WHEREAS, We believe that the Sanitarium and various other enterprises in Battle Creek furnish opportunities for Sabbath-keepers in obtaining employment, and that there are here special advantages for spreading the Sabbath truth, and

WHEREAS, We believe that these interests should be maintained by and for the Sabbath-keepers, and that all Sabbath-keepers should unitedly work, not only for the maintaining of, but also for the enlarging of these interests, and

WHEREAS, The Seventh Day Baptists are planning a denominational building to be a denominational home for the publishing house and other interests, and believing such home should be centrally located, and that Battle Creek is more centrally located, offering greater opportunities for good than any other point held by Seventh Day Baptists, and

WHEREAS, The Seventh Day Baptist Church of Battle Creek has a lot for a church that could be enlarged sufficiently to make a splendid location for said building, with also a sum already pledged for a church, therefore, be it,

Resolved, That we, the Michigan Seventh Day Baptists, in our semiannual meeting recommend that the Battle Creek Seventh Day Baptist Church ask for the locating of the Denominational Building at Battle Creek,—that they give the lot and pledge the sum of twenty thousand dollars (\$20,000), provided rooms sufficient for said Seventh Day Baptist Church be furnished in the building, and that we, the Michigan Seventh Day Baptists, pledge our support in this movement and in the raising of the aforesaid sum.

In harmony with the above action, the trustees of the Seventh Day Baptist Church of Battle Creek, Mich., in accordance with the unanimous vote of the church assembled in regular quarterly business meeting, April 7, 1919, wish to

present to your body the following proposals:

In view of the central location of the city of Battle Creek, and its accessibility from all parts of this country; in view of its well-established reputation as a center of the Sabbath truth; and in view of the opportunities offered here to Sabbath-keepers for employment, for educational and denominational privileges, this church urges upon your body the advisability of locating the Denominational Building in Battle Creek, Mich. It might be a special inducement that there is a building which was erected for and adapted to office and publishing work available at any time at very reasonable terms.

If the board decides to locate its building here, the Battle Creek Church will undertake to raise the sum of twenty thousand dollars (\$20,000) for that purpose. Should it be found practical to locate the building on the lot owned by the Battle Creek Seventh Day Baptist Church, this church will donate its lot, valued at over ten thousand dollars (\$10,000), in addition to the sum already proposed, provided, however, that suitable rooms are equipped for the use of the Battle Creek Church.

We would also request that you forward this communication to the SABBATH RECORDER for publication, after your consideration.

Very respectfully submitted,

B. W. KINNEY,

Secretary of the Trustees.

279 N. Washington Ave.,
May 6, 1919.

The committee's report was presented as follows:

To the Board of Directors, American Sabbath Tract Society:

1. Concerning the communication referred to this committee from the Battle Creek (Mich.), Seventh Day Baptist Church relative to the location of the proposed Denominational Building. The committee gave very careful consideration to the propositions, and noted with gratitude the interest of the people of Battle Creek and the generous offers which are made. Inasmuch as the General Conference has established and maintained for many years the policy by which the members of the Board of Directors of the American Sabbath Tract Society for the most part live near the place where the publishing house is located, the present Tract Board feels that this policy should be continued, and it should be clearly understood by the denomination that the location of the building necessarily takes the board to the same city. But it is the province of the denomination and Conference, rather than the board, to make the decision.

2. Concerning a canvass for funds for the proposed building, it was suggested that such a campaign be made a part of a larger and comprehensive plan for a forward movement which shall include all denominational interests. And, since the General Conference has definitely committed the inaugurating of a denominational forward movement to the Commission of the Executive Committee of the General Conference, it is suggested that the Commission be asked to include funds for the Denominational Building

in its financial budget of the forward movement.

3. In the meantime it is suggested that a campaign of information and publicity be conducted, by articles in the SABBATH RECORDER, by the representatives who are to attend the coming meetings of the three associations in the East, by the field workers, and in other ways. And to this end it is recommended that Editor Gardiner be asked to make a trip, after the close of the association at Little Genesee, to the churches and people farther west in the interests of the proposed building and other denominational matters.

Respectfully submitted,
FRANK J. HUBBARD,
Chairman.

Plainfield, N. J.,
June 8, 1919.

Then came a general review of the publishing interests and presentation of the question of location as follows.

THE LOCATION OF THE PROPOSED DENOMINATIONAL BUILDING

REV. WILLARD D. BURDICK

I am pleased to note the increasing feeling in the denomination that we must have a denominational building. This is due to the knowledge that we need such a building properly to house our publishing interests and give a home to our Historical Society, and Memorial Board, and to stimulate the morale of the denomination. Everywhere I go the people show interest in the project.

Although the building will not be started till the cost price and a permanent fund sufficient to maintain it have been assured, there are many who are thinking of the location of the building.

I wish that the larger part of the money might be pledged before the question of the location is agitated very much, and my object in writing this for RECORDER readers is not to increase the agitation, but to ask that people consider questions that are involved in that of the location of the building.

Because of the recent proposition of the Battle Creek Church to the Tract Society that the building be located at Battle Creek, there will be more general interest in the place of the location of the building than there has been. At the last meeting of the Board of Directors of the Tract Society, the Committee on Denominational Building was instructed to "consider the question

of canvassing the denomination regarding the ways and means of determining the location and securing the necessary funds," and report at the next meeting. (See RECORDER, May 19, 1919, p. 614.)

I know nothing about what this committee will report, but whether the decision as to the location is made in a session of the General Conference, or by the Board of Directors of the Tract Society, or by a referendum of the question to the churches of the denomination, the people everywhere should study the different phases of the question before making up their minds as to *where the building shall be placed*.

I have heard six places mentioned as desirable for the location of the building,—Chicago, Milton, Battle Creek, Salem, Alfred and Plainfield. Doubtless much can be said in favor of each of these locations.

The first thing to be considered is that it will be necessary to place the building and the Board of Directors of the American Sabbath Tract Society in the same locality. This is not necessary, you say? Past experience shows clearly that it is necessary, and to avoid complications this must be considered, and the decision reached as to the location with this in mind. If the building is located in Chicago the Board of Directors must be in and near that city; if in Battle Creek, the board must be made up of Michigan men; if at Plainfield, the Board will continue made up from the churches in Plainfield, New York City and New Market.

The Tract Society was organized in 1843. In the Historical Volumes, Vol. I, p. 452, in the article, "The American Sabbath Tract Society," we read, "The business transactions of the society have been conducted by an Executive Board, composed of the officers and directors, elected by the society at its annual sessions. Board meetings were held in New York City, Plainfield, N. J., and New Market, N. J., from 1843 to 1858; Alfred Center, N. Y., 1858-1861; DeRuyter, N. Y., 1861; Leonardsville, N. Y., 1862-1881; Plainfield, N. J., 1881-1902." Board meetings have been held at Plainfield since the article was written to the present time.

In 1872 the Tract Society bought the SABBATH RECORDER, and removed the

headquarters from Westerly, R. I., to Alfred, N. Y.

From 1872-1881 the publishing house was located at Alfred, and the Board of Directors was in Leonardsville, N. Y. From 1881 to 1895 the publishing house was at Alfred, and the Board of Directors met at Plainfield.

January 1, 1895, the publishing house was moved from Alfred to Plainfield, and since then the Board of Directors and the publishing house have been in the same locality. The history of the discussions and actions which resulted in placing the two in the same locality is too long for me to refer to in detail, but you will find much about the matter in the article referred to in the Historical Volumes, on pp. 443-446, in the reports of the Tract Society in the minutes of Conference—particularly 1888, 1890 and 1891, and in Proceedings of the Seventh Day Baptist Council, pp. 57, 30 and 31. But I feel that I am warranted in making some reference to the discussions that led to certain action.

In the Historical Volume, p. 443, is this, "Owing to the difficulties and inconveniences of carrying on the work of the society with the Board at Plainfield, four hundred miles from the publishing house at Alfred Center, the Board suggested in its annual report in 1885, the propriety and advisability of changing one or the other, so that the two might be in closer proximity. Each succeeding year revealed the necessity more forcibly of securing this advantage."

In 1890 the Executive Board reported to Conference, "Every year demonstrates more and more forcibly the necessity for a change in the relative locations of the Board and the Publishing House. Two years ago the Society insisted on keeping the location of the Board the same, but gave them the authority to change the location of the Publishing House. This they declined to do. Last year the Society left matters in much the same shape. That some change is necessary for the proper conduct of the business of the Society is beyond question. The Board thinks in view of the general apathy and the dissatisfaction exhibited in some quarters that it will be wise at this session to elect a new

Board located in proximity to the Publishing House, with the hope that the present difficulties may be thus overcome. The present Board decline positively to take the responsibility of changing the Publishing House to some other locality; nor are they ready to advise that such a change should now be made. The only course available seems therefore to be a change of the Board."

At this Conference a committee consisting of W. C. Daland, S. L. Maxson, T. R. Williams, W. C. Whitford and T. L. Gardiner was chosen to consider the matter, and made the following report, which was adopted.

"Your committee appointed to consider the question of the removal of the Publishing House would report as follows:

"WHEREAS, The Executive Board have in their annual reports repeatedly expressed the embarrassments under which they labor in regard to the location of the Publishing House; therefore

"Resolved, First, that there ought to be made such a change in the location of the Publishing House as would bring it under the immediate supervision of the Executive Board and in close proximity thereto; and second, That this question be brought before the Denominational Council, expected to be held in Chicago in October, for their consideration, and before the next session of the Society, for definite and final action."

The question was carefully considered at the Council, and the following report by the Committee on the Location of Publishing House was adopted.

"Your Committee on the Location of Publishing House would respectfully present the following report:

"We believe that the success of our publications, both for ourselves as a denomination and for Sabbath Reform, rises far above any question of persons or places, and that the location of the Publishing House should be decided entirely from that standpoint. And trusting the wisdom of the American Sabbath Tract Society, that they will act with due discretion in this matter, we do recommend the passage of the following resolution:

"Resolved, That it is the opinion of this

Council that the American Sabbath Tract Society should instruct its Board to remove the Publishing House to some great commercial center, conveniently located for our denomination, as soon as it can be done without serious embarrassment, or loss to the interests involved.

"B. F. ROGERS,
"A. McLEARN,
"OSCAR BABCOCK,
"A. G. CROFOOT,
"A. B. PRENTICE,
"W. H. H. COON,
"Committee."

During the interval between the Council and the next Conference the board secured much information concerning the advisability of locating the publishing house in Chicago or New York City, reporting on the same to Conference. (See report in the Annual Reports of the Tract Society, 1891, pp. 19-25.)

At this Conference the Committee on Nominations reported the Board of Directors at Plainfield. George H. Babcock moved that the report be referred back to the committee with instructions to locate the board at Alfred. George H. Utter, Charles Potter, George H. Babcock, and A. H. Lewis spoke in favor of the motion, but it was lost. Decisive action was finally taken at that Conference by passing the following resolutions, offered by Dr. A. H. Lewis:

"Resolved, That we hereby instruct the Executive Board of this Society to move the Publishing House from Alfred Center to the city of New York, as soon as it can be done in accordance with the best interest of the work of the Society, and we do hereby pledge to the Board all necessary support in carrying out this instruction."

Although the publishing house was not moved from Alfred till the end of the year 1894 a New York office was maintained from 1892 to 1894 for editorial rooms for the *Outlook* and Sabbath Reform literature and for a general tract depository.

At the Conference in 1894 the Executive Board was "instructed and empowered to make such changes in the publishing department as they shall find to be most conducive to economy and success in our publishing work." This action resulted in the

removal of the publishing house to Plainfield, January 1, 1895.

The desirability of having the publishing house and the board in the same place is clearly seen in the history of the work during the 24 years that they have been at Plainfield. I do not believe that we can again secure a board that will consent to work with the publishing house located several hundred miles from the board.

The present Board of Directors consists of 30 men, I believe, who live at or near Plainfield. Meetings are held the second First-day of each month, at 2 p. m. The majority of these men attend the meetings regularly. I have been greatly pleased with their interest in the many questions that relate to the spiritual life and activities of our people. They are interested in the proposed denominational building, and I am confident that they will continue for it regardless of where it shall be located—in fact some of them would perhaps be relieved to have it located at some other place in the denomination. But if it is located at some other place I feel confident that the present board will not consent to serve longer, for the reason that I have sought to give in this article.

With the locating of the publishing house at some other point the denomination must be certain that enough men experienced in denominational work can be found in that locality to make up a board that will ably conduct the work to the general satisfaction of the denomination.

It seems to me that if the publishing house is changed to some of the places I have mentioned it will be necessary to change the other board or boards already located there to some other point in the denomination, for in whatever place the Board of Directors of the Tract Society is located we must have on it the most active and best fitted men in that section, and few men can afford to give of their time to the work of more than one of our boards. This will require a readjustment of the location of our denominational boards.

Another question that should be considered is that of securing outside business for the publishing house, if it is changed to another place. This now is in a satisfactory condition, and aids very materially in decreasing the deficiency that results from

publishing our papers and tracts. In a new locality a new job business will have to be worked up.

Twenty-five years ago our leaders in Council and in General Conference decided that it was best to have our publishing house at or near some great commercial center, and that the publishing house and the Executive Board of the Tract Society should be in the same place. Are not these things equally desirable now?

"Uncle" Jesse Randolph attended the last Tract Board meeting. It was he who started this movement for a denominational building by his enthusiastic talk, backed by his gift. I have heard him speak on the question several times, but I do not remember that I have ever heard him state his preference as to its location, if he has any. It is *the building* and not the *place* of the building that interests him to the point of giving. If we all had the interest in the *building that* "Uncle" Jesse has it would not be long before it would be assured. We must not sidetrack the main question—the *erection of the denominational building*—for the less important matter of its location, else we'll sidetrack the whole business, and none of us will have the opportunity to see the building, even if eventually it shall be placed where some of us are now living.

In these days of great opportunity and tremendous responsibility for Christian people the Seventh Day Baptist Denomination must not fail in its mission of light-bearing and service. We were never more needed, and our opportunities were never greater. It is a good time just now for us to show our confidence in God and his truth by preparing for greater service. We need to inspire others—and our children especially, by putting into our work the interest and financial support that show conclusively that we believe in the cause for which we stand. The denominational building will count mightily for increased interest, heartening, loyalty, enthusiasm, and aggressiveness among our own people, and will turn the attention of many outsiders to our denomination and the truth for which we have a mission in the world.

Dunellen, N. J.,
May 29, 1919.

LOCATION OF DENOMINATIONAL BUILDING

Battle Creek is to be commended for the great interest which has prompted their generous offer. The people there recognize the advantage of a commodious building as an asset to their city and are willing to make great effort for it.

Battle Creek has been the first to start something—to make an offer. The question of place must be decided, but first it must be discussed so that every Seventh Day Baptist will know the facts and be able to arrive at an intelligent decision.

1. Battle Creek is nearer the center of the United States. Plainfield is nearer the center of the world, and nearer trans-Atlantic transportation.

2. Battle Creek has a Sanitarium. That world-known institution of healing should require all the ability of the men located there. It is one of the valuable helps to the denomination. At Plainfield the publishing department of the denomination would have the use of *another* company of men.

Alfred, Salem, Milton, Fouke have their schools, with their especial workers, while all of us help bear the expenses and claim them as ours.

To succeed each department must have the undivided attention of its leaders.

3. Should the money for the building be raised before the location is decided? No Seventh Day Baptist is childish enough to "get huffy" and "won't play" because he can't have his own way. *All of us want the building to be where it will be the most convenient.* Let us have all the facts to help form a decision.

4. The building and board *must* be at the same place. Monthly meetings and reports are necessary. Time is valuable and railroad tickets are expensive.

5. "Business as usual" is a valuable slogan in reconstruction. There must be less friction (friction wears out the machinery) in using the same boards, which nevertheless are not the same men year after year, than there would be in electing all new men at once.

6. Money received *now* from outside printing must not be overlooked. Every one knows that it is slow work to get cus-

tomers in a new place even when your work was perfectly satisfactory at the old stand.

7. Business could continue almost without a break even while installing the machinery in the new building at Plainfield. Probably some of the machinery which the denomination now owns could be used in the new building at Plainfield, but if the building is to be at Battle Creek would we have to sell for one-half price or for scrap iron and buy all new at Battle Creek?

8. Why *change* unless there are decided *advantages* in favor of a change?

MRS. L. L. COALWELL.

Ulen, Minn.,

June 21, 1919.

THE DENOMINATIONAL BUILDING

FRANK J. HUBBARD

(Conference Paper, Tract Society's Hour, 1919)

It was not so very long ago that I heard a very excellent discourse on the value of historical settings, which was concluded in substance with the statement that the speaker was concerned not so much with the past as he was with the present and the future, and I remember thinking that would make an excellent subject for a Seventh Day Baptist talk: The Present and the Future of Seventh Day Baptists.

But as I began to think about the matter, it occurred to me that Seventh Day Baptists, denominationally, were much like people and that you can no more separate denominations from their past than you can individuals. That *history*, in other words, is simply a record of those things, those happenings, those thoughts, those prayers, those deeds that make us what we are. And history, if you please, is not a thing of dead bones, but it is a live, breathing record of what you and I did a moment ago, just as much as it is a tale of the life of the Cæsars. The *present* is but a fleeting heart throb, bound on the one side by the past and on the other by the future, the slenderest thread which binds the generations of the past to the generations yet to come.

There is a *past* and without it Seventh Day Baptists would not be here today discussing the hopes, the aspirations and the problems of the future, and for that past

so replete with stalwart men and women of unshakable faith, we are proud and thankful, and a monument erected in their memory would be well worth while.

But a Denominational Building, as we have thought of and planned for it, is no mere monument of the past—we are building for ourselves, that we may better carry on our appointed work, and we are building for the next generation that they may be inspired to reach out for larger and better things.

The material needs of such a building have been set out too many times to need repeating, and yet I want briefly to review them. There are in the denomination many boards and societies doing our work. The one requiring the largest space being our publishing house, which has always occupied rented quarters.

Ever since we have been printing our own publications, we have, I presume, done more or less job work, and for the past twenty years such work has been recognized of value in filling up all the working hours and in helping bear the burden of the overhead expense, and thus reduce the cost of our own publications. From year to year our own work has increased, the job work has been built up and the plant gradually expanded, until we have outgrown our quarters and we must have more room. Every inch of space in our printing establishment is crowded beyond reasonable limits. The outer office, subject to all the interruptions and the annoyances of business calls, is not only a business office, but it is also a proof-reading and correcting room. It is possibly ten feet square and so crowded with necessary desks, table and safe, that when three people are there, two of whom are reading proof, there is just about room enough for a fourth person to crowd in to pay a bill or discuss some business detail and either upset the work of the proofreaders or himself be distracted because it is continued. The adjoining room for the manager is still smaller than the first one, and still more filled with necessary working paraphernalia, and you can imagine his inconvenience. The composing room is filled to the limit with linotypes, composing tables and crowded with machinery that there is not room to pass between the row of machines,

and when we planned to put in another small job press, it was necessary to build a gallery to carry stacks of paper piled on the floor for want of a better place, and put the press under this gallery in the dark.

The entire working conditions are such as would be instantly condemned in any well-ordered establishment.

The editor has always furnished his own office, using the best rooms of his home for his work, instead of for living quarters, as you and I would like to do, and it is not fitting that a great body of people like this should not provide a suitable work-room for one of its most important officers.

The joint secretary of the Tract and Missionary societies is working, as he always has, in rooms that are provided rent free, the privilege of which may be withdrawn at any time.

The Memorial Board is similarly situated as regards its office. Two great rooms full of books and records are *stored* in a warehouse because there is no other place for them. The other work of these boards is carried on, as is the work of some of our other societies, in the church and in the homes and offices of its officers.

Then there is the Historical Society—the custodian of those volumes and records which called out the remarks at the beginning of this paper. Though the infant among our societies and boards, the Historical Society has already accumulated some thousands of dollars' worth of most valuable documents. At present they are *stored* in packing cases in fireproof vaults, in Newark, N. J. They are just about as inaccessible and unusable in their present location, as could well be imagined and yet their value to our people makes them worthy a fireproof room in the new building.

Of the physical need then there is no question, the only question is THE BUILDING—Why not rent larger quarters is an entirely fair question. That *can* be done. But why not rent your own home all your life—it is cheaper than owning one of your own—yet somehow every one seems to have an inborn desire for a place to call his own.

Why build Seventh Day Baptist churches, there is a Sunday church in every community that could be rented for Sabbath

services, and yet again we find that our forefathers had in mind a religious house for the community and provided it for their own and our use. Most of the other denominations find it advisable and desirable to erect denominational buildings. Is it because they are of more importance, because they are larger numerically, because they are doing a more important work? Why should not they continue in rented quarters and get along in a makeshift way? Are we ready to admit just because we are not numerically as strong as some of these other peoples and sects, that we should not attempt to build a little place of our own *that stands* for the faith we profess? If we are, then let's drop the whole thought of the Sabbath and all efforts to keep it alive.

Why a home for our families, why a church for our community, why a building for our denomination! Why? Because each one of them is the natural and logical expression of the love that we have for the home and church and denomination. You would think a man or woman pretty poor stuff that didn't think more of *home* and the love of family than of anything else. You just as naturally carry that thought to the church and now we are carrying it to the denomination. I say "we are carrying it" advisedly, for the heart-throb of our people comes to me from all over the land, telling in dollars and telling in words of the interest this and that one has in the matter, and one can not receive, week after week and month after month, a constantly increasing number of subscriptions to this fund and not realize that the people are becoming more and more interested in this project. Only a day or two ago, since coming to Conference, one of our well-known men said to me, "What is going to become of our people and the Sabbath?" and I have been asking that question over and over in my mind ever since—What is going to become of our people and the Sabbath? I don't pretend to have the wisdom to answer that question, but I *can* tell you what you all know, if you stop to think, and that is, the answer rests with you and me. If our faith in the future of our cause is unquestioned—is big enough and broad enough to go forward, then we have done our part, but if we are quitters, we can not

wonder should the next generation quit.

In one of our Sabbath-school classes a short time ago, two youngsters in their teens were openly saying to their teacher, "There won't be any Seventh Day Baptists after a while, what's the use of our keeping it?" And that teacher came back with the answer in ringing faith, "Why, there never was a time when the opportunity has been greater than now and the thing for you to do is to stay on the band wagon." Are we going to justify the teacher or the youngsters? And what, I ask, could we do better, denominationally, to justify that teacher and all teachers, than to show our young people of today that our faith is *going to stand* and that we believe in it and that it is worth building for?

For generations we have been circumscribed by our limitations, for generations we have preached the difficulty of keeping the Sabbath and making a living—why not face about and try once, at least, to develop a business that will give our young people a practical opportunity to work and to grow and to develop ability for any phase of work from printer's "devil" to pressman, compositor, proofreader, manager or editor?

Owning your own plant expensive? Yes, I suppose so if there isn't any *vision* about it. But why not *have* a vision. Why not take a leaf from the book of one of the large denominational publishing plants of the country, who have built up a publishing business that turns them *net* every year upwards of \$250,000, all of which is distributed among their retired ministers? To be sure an investment of \$50,000 or \$75,000 in a building won't do this, but let's get our minds fixed right now on the thought that such a figure is only a starter, and that we are going to keep this thing growing until it is profitable and we have proved to this generation and the one to follow, that we *have* faith.

In this *New Democracy* which some roll lightly under their tongues as a meaningless phrase, but which is actually the most vital, living condition which this generation will have to meet, the world is turning to no-Sabbath, and will never come back to a worshiping Sunday. Shall the Sabbath be swept out with the tide, or shall we stand

in the breach and save that precious jewel which Jehovah gave to the world?

There is no question in my mind that our people have determined to build denominationally, the only question is *when*. The need is here, it is urgent. We need this materially and spiritually, for I believe the pulling together that will be necessary to raise the funds will provide a great spiritual uplift and in this materialistic world we as a people need the spiritual touch as much as any of our fellow-men.

Our Commission of the Executive Committee have presented a wonderful five-year program to meet the spiritual and financial needs, and I believe in this program heartily and thoroughly, and yet somehow the need for this building is to my mind so impelling that it seems as though we should not wait *five years* for it. From all directions the people are pleading—Do this thing *now*. One woman sends a small sum with an earnest appeal that a canvass for the *small* sums be started *at once*. A man in an entirely different locality says he will give \$5,000 if we will "build the building *this year*." Do you know of any one who offers to give a like sum if we will *defer* action? I don't. Another man offered to double his subscription of \$500 on condition that we raise the entire amount needed by next January, but he was so convinced that this matter had taken hold of our people that the building would some day be an accomplished fact, that he withdrew the conditions and gave the second \$500. One church has canvassed its membership and raised \$3,500 where it estimates \$2,300 as its share. Another church, one of the smaller ones, started out to raise \$500 and already has \$800 with a practical certainty of \$1,000.

The treasurer now has on hand for this special purpose the sum of \$8,000, in Liberty Bonds and cash. This is money actually in hand and has no reference to the above prospects which amount to \$8,000 or \$9,000, more, but which can be counted only when they are received.

Why not then do this thing—build something that will be a memorial for the generations that have gone before and that are responsible not only for your *being*, but are responsible also for your love of God without which you would not be a *man* or a

woman. Build it for the next generation, a sign to them that we had a faith which they must live up to, but above all, build it for *this* generation, build it for *yourselves*—to strengthen your conviction in the things that are good. Put your treasure into it of soul and mind and money and then you will build this building as a symbol of the belief we have been expressing through the ages—"The seventh day is the sabbath of the Lord thy God."

HOME NEWS

DODGE CENTER, MINN.—A new correspondent was elected at the last annual business meeting of the church, but it would seem he has been so far somewhat derelict in his duties. Here's for reform. The meeting above referred to was a memorable one for us. In spite of bad roads there was a good attendance on hand at the hospitable home of Brother Robert Wells for the annual dinner prepared by the ladies of the church and society. Every one seemed much interested in the various reports, church business and election of officers for the ensuing year. The report of the pastor was optimistic, and that of the Finance Committee revealed the fact of an enlarged local budget practically subscribed, which included a \$200 increase in salary for the pastor, who was enthusiastically and unanimously called for another year. All other business having been cleared away the matter of the Forward Movement was taken up, and the committee in a very few minutes secured nearly enough to cover our quota. Later in the day the full quota was more than reached by canvassing a few members who had not been able to attend the meeting.

The Sabbath school is making fine progress in the use of the Graded lessons and is full in the race for a denominational banner at the next Conference. Just at the close of the year the pastor visited the lone Sabbath-keepers at Alden. The two Sweet families are about all that is left now of the once thriving church at that place, but their interest in the church and denomination is good and they remain loyal and true. We are sorry their splendid young people are not in our society which they would enjoy and in which they would be such a help.

The Christian Endeavor society held an interesting social in the Y. M. C. A. hall New Year's eve. Books have been ordered for an Expert Endeavor class. The Juniors, of whom there are about twenty, are doing good work in three classes.

The "Grim Harvester" has visited the church once this winter and gathered in our honored and loved deacon, Joel Tappan, whose obituary recently appeared in the RECORDER. While he is greatly missed he was ripe in years and Christian experience, ready and anxious to go.

Last Sabbath, in the early part of the worship, it was reported the parsonage was on fire. The service broke up and all attended the fire which had caught in the roof from a falling spark. As the roof was easily accessible from the garret the fire, which had not gained much headway, was soon extinguished without the use of the hose from the Fire Department. When the excitement subsided most of the worshipers returned to the church and the service was briefly concluded.

I suppose we ought to mention the weather in closing. It has been a long, cold winter; no bad storms but steady, continuous zero weather for much of the time. But spring is coming and soon our song birds will be returning from the southland, and we shall all be glad again.

CORRESPONDENT.

Ah, great it is to believe the dream
As we stand in youth by the starry stream;
But a greater thing is to fight life through,
And say at the end, "The dream is true!"
—Edwin Markham.

"Lo, I am with you always, even unto the end of the world."

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetrical, Children, Diagnostics, Hydrotherapy and Massage. (Affiliation three months Children's Free Hospital, Detroit.)

This school offers unusual advantages to those who recognize the noble purposes of the profession and its great need at the present time, and are willing to meet its demands. Enrolling classes during the year 1920, April, June, August and September 1st. For catalogs and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan. 3-4-1f.

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

*"Without me ye can do nothing."
"Lo, I am with you always, even unto the
end of the world."*

ROLL OF HONOR

- + ★ North Loup, Nebraska
- + ★ Battle Creek, Michigan
- + ★ Hammond, Louisiana
- + ★ Second Westerly Rhode Island
- + ★ Independence, New York
- + ★ Plainfield, New Jersey
- + ★ New York City, N. Y.
- + ★ Salem, W. Va.
- + ★ Dodge Center, Minnesota
- + ★ Verona, New York
- + ★ Riverside, California
- + ★ Milton Junction, Wis.
- + ★ Pawcatuck Church, Westerly, R. I.
- + ★ Milton, Wisconsin
- + ★ Los Angeles, California
- + ★ Chicago, Illinois.
- + ★ Piscataway Church, New Market, N. J.

NOTES FROM THE DIRECTOR GENERAL

CHICAGO NEXT ON THE ROLL OF HONOR,
IT EXCEEDS ITS QUOTA BY EIGHTEEN
PER CENT

It was the occasion of no little pleasure to Regional Director Dr. A. Lovelle Burdick to announce that Chicago "has exceeded its quota by a good margin with the canvass incomplete, and that the large measure of credit is due Mrs. Marie S. Williams."

Ever since Conference compiled the de-

nominal budget, which made Chicago's quota \$830, it became a serious question as to its ability to meet this quota and provide for the relatively large church maintenance fund. Not a few of the members were quite positive that the apportionment could not be reached.

While the clerk's record showed a nominal membership of eighty-three, there were less than twenty active contributing members. A score or more of the reputed membership were persons unknown to the church officials, their names got on the book but their persons never got in the church; others were transient members living in the city for a year or so and then moving on to unknown places, while some even had passed on to the great unknown.

With all this handicap Mrs. Williams returned from Conference determined that the small church which she loved and of which she was a part, should accept its apportionment and meet its quota.

With a faith and persistence that knew no bounds she took up the task with but one thought in mind—that there should be no let up of effort until the goal was reached.

Aided in part by Mrs. Belle G. Titsworth and Deacon J. Murray Maxson she has kept constantly at work until the full amount is subscribed. Helpful sermons by Pastor Fifield and encouraging talks by interested members have quickened the interest as the work progressed.

Mrs. Williams' slogan was "not how much we have but how much more we need." Finally the receipt of a good sized five-year pledge from a loyal member wiped out the deficit by a liberal amount.

This puts the Chicago Church in respect of its position on the Roll of Honor, where it is geographically in the denomination, about the middle of the way. The list of the remaining churches whose canvass will soon be completed will about equal the number already registered on the roll. This church was fortunate in having several members of the Movers' Association in its membership, and that helps some.

A Woman's Aid society, or some kindred organization, sometimes even one individual woman, when it sets out to accomplish a certain result invariably makes good. It keeps pegging away until the task is done, and done well.

That's why the director general has such confidence in the ultimate success of the financial part of the Forward Movement in many of the unreported small churches, churches which fortunately possess an active band of devoted women. A little more time is all that is required.

Men folk are all right in their place, in planning the work and doing the bulk of the contributing, but to assure the complete success of a doubtful undertaking just enlist the efforts of the faithful women of any church every time.

PISCATAWAY, THE OLDEST CHURCH IN THE DENOMINATION, WENT "OVER THE TOP." A REMARKABLE SHOWING FOR THE MOTHER CHURCH

The most interesting piece of good news that came to the director general on Washington's Anniversary, the legal anniversary, was the good news that dear old Piscataway had completed its canvass and oversubscribed its quota. This church was one of the number whose campaign had been delayed by unfavorable weather conditions.

The apportionment of this church was based on a membership of ninety-three, composed of sixty-four resident and twenty-nine non-resident members. Previous to last Sabbath services the amount subscribed was \$827, lacking \$103 of the full amount. Following the regular services Jesse G. Burdick, the efficient chairman of the canvassing committee, and James R. Dunham took charge of the meeting with the hope of securing the balance on this occasion. Their efforts were eminently successful as \$137 additional was subscribed in a short time making the pledge read \$964, with a probability that a few late subscribers may bring the quota up to \$1,000. This good news will bring joy throughout the denomination.

The Mother Church that celebrated its bi-centennial fifteen years ago is still characterized by the same spirit of loyalty that has ever been its prominent trait. In a quiet way it accepted its apportionment, and while making no positive assurances of the final result, it was content to state that it would work and do its best,—a spirit quite in harmony with that of its devoted pastor, Rev. Willard D. Burdick.

The record of this church possibly is un-

equalled by any one in the denomination in respect of the percentage of subscribers, over 73 per cent of its entire membership having pledged their support. This is a record of which any church may justly be proud. Were special mention to be given to the church showing the largest percentage of subscribers it is quite likely that Piscataway would be entitled to this distinction and to two plus signs.

The canvassing committee is composed of Jesse G. Burdick, chairman, James R. Dunham, Miss Edna Burdick, Frank R. Kellogg and Pastor Burdick,—three-fifths Burdick and every one a worker. Early in the campaign Regional Director William C. Hubbard and his brother, Frank J., presented the big idea of the Forward Movement in excellent addresses, which helped to get the interest started. Chairman Burdick and Brother Dunham have been unflagging in their zeal, and the final success is in no small measure due to their hard work.

Brother Burdick's thermometer, hanging prominently in the church where every attendant could read the mercury as week by week it climbed upward, was a clever arrangement and added interest to the cause. When the mercury finally reached the \$930 mark and then on up to \$964 the feeling of satisfaction and the smiles of approval warmed the hearts of all present.

The best feature of this whole canvass, however, is expressed in the words of Pastor Burdick: "I am satisfied that the spiritual blessing consequent upon the increased interest in denominational work, and the giving, is being realized by a good number now, and I believe will increase." Those who know the modesty of Pastor Burdick in his statements may be assured that the spiritual aspects of the Forward Movement has never been lost sight of during this campaign, rather that they have been emphasized and made very important in every presentation.

This old, beloved church founded in 1705 has expressed its gratitude to God and agreed to do its part. Such consecration should inspire every church whose canvass is yet incomplete to do no less. Thank God for the loyalty and the faith of our fathers, whose ancestry goes back to the Mother Church. WALTON H. INGHAM,

Director General.

REPORT OF INFORMAL MEETING CALLED BY THE BUILDING COMMITTEE

At the regular meeting of the Board of Directors of the American Sabbath Tract Society, held on Sunday, February 8, 1920, the Supervisory Committee, which looks after the interests of the publishing house, reported that the rent of the rooms occupied at present by the printing plant of the society would be increased April 1, 1920, from \$45 per month to \$75 per month, and without lease, so that we might be obliged to vacate on very short notice, and that the rental of the Joint Secretary's room, formerly rent free, would be \$12.50 per month after April 1st.

Aside from this increased rental, the marked increase in the business of the office, has made the present quarters entirely inadequate to accommodate the office, editor's room, press room, stock room and storage facilities.

In view of these conditions, it was voted by the Board that the matter be referred to the Committee on Denominational Building, with a view to ascertaining from the denomination the desired location of the building, and to consider the possible erection at the earliest moment, of such portion of the building wherever located, as would accommodate the commercial part of the work.

Pursuant to the above action, the Committee on Denominational Building called an informal meeting of the members of the Tract Society in this vicinity, and those interested in its work, on Sunday night, February 15, 1920, to confer with and advise them on these questions.

The meeting was largely attended, considering the very cold and inclement weather, and participation in the discussion was very general and helpful.

Following the presentation of the matter by Frank J. Hubbard and Clarence W. Spicer respectively of the Building and Supervisory committees, the following preambles and resolutions were adopted by the meeting, for the benefit of the Building Committee, to whom they were referred.

WHEREAS, In 1916 it was "Resolved, That we recommend that the General Conference request the Board of Directors of the American Sabbath Tract Society to prepare a general plan for providing a suitable building for the use of our

publishing house, together with an estimate of its cost, and present them to the General Conference at its next annual session."

In 1917 the Tract Board, pursuant to the above resolution, recommended—"A denominational publishing house, up-to-date in equipment and management, in vital sympathy with the people and receiving a united loyal support.

"A building owned by the denomination to be the home of the publishing interests of the people, a file of denominational literature, a headquarters for denominational records, a shop for the manufacture of literature, and a home for its interests"; and presented a comprehensive report with tentative plans and estimates of cost of such a building, whereupon Conference confirmed the plan by the adoption of the following resolution: "We recommend that the Tract Board proceed with the erection of a Denominational Home as soon as in its judgment it seems wise to do so."

And again in 1918 Conference put its stamp of approval on the project by adopting the recommendation of the Committee on Denominational Activities as follows: "We recommend that Conference commend the work during the past year of the committee of the Tract Board for the proposed Denominational Building, and that Conference heartily approve the continuance of the campaign to raise funds by securing contributions of money, War Savings Stamps and Liberty Bonds, and that Conference re-emphasize the action taken one year ago authorizing the Tract Board to 'proceed with the erection of a Denominational Home as soon as in its judgment it seems wise to do so'"; and

WHEREAS, The Board of Directors of the American Sabbath Tract Society, at its meeting held February 8, 1920, took the action hereinbefore cited; and

WHEREAS, The Committee on Denominational Building have called us together to confer with and advise them in regard to the foregoing conditions, therefore,

Resolved, That it is the sense of this meeting that steps should be taken at once toward securing the erection of a printing shop, at the earliest possible date, as a part of the proposed Denominational Building.

Resolution adopted.

Resolved, That in view of the above action just taken, it is the sense of this meeting that a referendum be secured by general ballot in the churches, and by individuals elsewhere throughout the denomination, as to the place where the Denominational Building shall be located.

Resolution adopted.

Resolved, That such ballot be arranged for and secured at the earliest possible moment.

Resolution adopted.

ARTHUR L. TITSWORTH,
Secretary.

He that is little in his own eyes, will not be troubled to be little in the eyes of others.
—Ralph Venning.

MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.
Contributing Editor

OUR PROBLEM OF MONEY EXCHANGE WITH CHINA

It seems wise to explain once more what is meant by the guarantee of an exchange of \$1.75 (Mexican) to \$1.00 (Gold) in regard to our appropriations to the China Mission. It also seems wise to state again the reasons which led the Missionary Board to make this guarantee.

In China the currency used as the basis for business is the silver dollar, commonly known as the "Mexican" dollar. This dollar does not have the same value as the gold dollar, and the relative values are subject to change.

For many years the appropriation for the salary of our missionary, the late lamented Rev. David H. Davis, was \$1,000. But it really amounted in the currency of China to about \$2,000, sometimes a little less and sometimes a little more. He never knew just what amount he was going to get quarter by quarter, but it fluctuated around an amount that averaged about \$2,000. In the same way the \$600 we paid Miss Burdick and the other women was to them \$1,200 year by year, and upon this basis they lived.

When the World War broke out the value of the gold dollar became less, and the difference between the worth of the silver dollar and the gold dollar diminished. This resulted, so far as our workers in China were concerned, in a cut-down of their salaries, for they had less dollars, and the price of living did not go down, in fact on the whole it advanced, while we continued to send them the same amount in gold.

When Mr. Crofoot was here on his furlough three years ago his salary by this means had gone down to about \$1,600, and he felt that it was out of the question for the workers in China to go on without some sort of additional help. At the board meeting he told us that the other mission boards were adopting the plan of maintain-

ing a fixed rate of exchange, no matter what it really was, and that they were taking as a basis what was called a 2 to 1, that is, they maintained an exchange of two silver dollars for every gold dollar of the stated appropriation. In this way the missionaries were receiving just about what they had been getting before.

Our board asked Mr. Crofoot at the meeting which he attended if he felt that our workers would be able to get along if we guaranteed an exchange of 1.75 to 1. He said that they would do the best they could, although it made a reduction in his salary from about \$2,000 to a fixed amount of \$1,750. And for the women a reduction from about \$1,200 to the fixed amount of \$1,050, all of course in terms of silver.

In other words for three years the board has been sending to China quarter by quarter a varying amount, whatever was necessary to pay these salaries and appropriations in terms of silver, which was always 75 per cent added to the appropriation as stated in the budget; and the men have been receiving yearly a salary of \$1,750 and the women \$1,050 in silver no matter how much gold it required. Before the war an average of \$875 would have paid the \$1,750, and \$525 would have paid the \$1,050.

But the difference between the values of the silver dollar and the gold dollar became less and less, and so it has taken more and more gold to pay these salaries and other appropriations in silver. At the present time there is a little improvement. A week or so ago the quotation of the value of the Mexican dollar was \$1.03. Last Friday it was \$0.99 1/8. When Mr. Crofoot drew the money for the last quarter in 1919 for the China Mission he could get only ninety cents in silver for every dollar of the remittance from our treasurer. At this rate you can figure it out for yourself how much it would take to pay a salary of \$1,750 in silver. Here is the proportion for you to find the value of x —\$0.90 : \$1.00 :: \$1,750 : x .

But in connection with this situation another matter came up. The Woman's Board felt that the women of the China Mission should have an increase in salary, since they had been receiving only \$1,050 in silver in place of \$1,200 as in former

years, whereas living expenses had materially advanced. And Mr. Crofoot wrote to the board last summer that he felt that, since he had for years been receiving an average of at least \$2,000 in silver, under the increased cost of living he ought to have at the least \$2,400 in silver. And so the board advanced the salaries at the October meeting, at the same time agreeing to maintain the rate of 1.75 to 1. Mr. Crofoot's salary was put at \$1,300, which means a guarantee of \$2,275 in silver, an amount not quite equal to what Mr. Crofoot felt was a minimum. Mr. Davis is teaching in a school outside our mission and earns a portion of his living that way. His salary was left at \$1,000, which means a guarantee of \$1,750 in silver. The salaries of the women were made \$800, that is to say a guarantee of \$1,400 in silver.

All these matters have been published several times in the SABBATH RECORDER, and in the literature of the New Forward Movement. And yet so well-read a man as Rev. W. D. Burdick said to the secretary just the other day that he did not fully understand the matter, and he believed that but few people in the denomination did understand. The people should know and understand just what problem is before the Missionary Board, and before the people. The secretary has tried to make it plain. Let us say it again. A guarantee of \$1.75 Mexican for every \$1.00 gold of the budget appropriation means that the salaries are really on a silver basis. To find that sum, add 75 per cent to any salary and you have it. That salary the board is to pay, however much gold it may take.

In closing, the question may be asked, How much will be required to meet our appropriation to the China Mission for 1920? The secretary can not tell, for the reason that he has no knowledge of what the exchange is going to be. At the October meeting of the Missionary Board the salary and incidental funds were set at just \$6,000, not counting Dr. Palmberg's furlough salary. Add to this 75 per cent to get the guaranteed exchange, and you have \$10,500 as the amount of silver we have agreed to pay. How much gold will it take? At the present time it would take just about the same sum in gold. But the exchange may vary. Let us hope so, to

the advantage of our treasury. But whatever it takes, let us ever hold this in mind and heart. We must not allow our work or our workers in China to suffer. And this article has been written for this purpose. It will cost more money than we had supposed. But what of it? The China Mission is our largest and most important work in missionary lines. It has been the inspiration for many years of young and old among us, and through it the missionary spirit of the denomination has found definite expression. We have a group of noble workers on the field. They are worthy of our support. If because of this unforeseen situation in the matter of the value of the silver dollar in China we shall have to add several hundred dollars to what we had expected to give for the maintenance of this work, let us do it without grumbling, let us do it cheerfully. For let us remember that the workers are making their part of the sacrifice as well as those in this country.

The secretary has done his best to make this matter plain. If, after reading the article carefully several times, any one has a difficulty in understanding the situation, please write a personal letter stating the difficulty, and the secretary will endeavor to explain or answer.

QUARTERLY MEETING OF THE MEMORIAL BOARD—JANUARY 11, 1920

The regular quarterly meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund was held on January 11, 1920, in the Seventh Day Baptist church, Plainfield, N. J., at 10 a. m. Present: Henry M. Maxson, William M. Stillman, Orra S. Rogers, Clarence W. Spicer, Holly W. Maxson, Edward E. Whitford, Frank J. Hubbard, William C. Hubbard and Accountant Asa F. Randolph.

The minutes of the last meeting were read. Correspondence was read from Mrs. Angeline P. Abbey. It was voted that we grant the request of Mrs. Abbey and send her \$50 from the fund for helping people prepare for the gospel ministry, the Board suspending the By-Law which defines our action in such matters. A letter was also read from Rev. G. Velthuysen thanking the Board for the receipt of \$150,

financial assistance for Mr. J. A. Monsma who is studying under Rev. G. Velthuysen and Pieter Taekema, at Amsterdam, Holland.

The report of the Finance Committee, showing changes in securities for the quarter, was read and, on motion, it was voted to approve the loans, etc.

The Treasurer's regular quarterly statement up to November 30, 1919, was read by the Assistant Treasurer, and having been audited, was by vote approved by the Board.

The Secretary reported the receipt of \$2,250 from the Estate of Mary Edwards Rich, who passed away in Florida, in 1910, the same having been forwarded by her executors, this gift for the equal benefit of each, the American Sabbath Tract Society and the Seventh Day Baptist Missionary Society.

A letter from Mrs. Elizabeth Fisher Davis, of Marlboro, N. J., advised that her father, the late Ephraim H. Fisher, left \$400 to be placed in the custody of the Board of Trustees of the Seventh Day Baptist Memorial Fund, the income to be paid annually to the Marlboro, N. J., Seventh Day Baptist Church so long as it exists as a church. If the church should cease to exist, the interest is to be used in keeping in repair the Marlboro Cemetery. The Board considered this request and voted unanimously to accept the trust and instructed the Secretary so to inform Mrs. Fisher.

The Assistant Treasurer reported in detail regarding the delinquents and upon those properties where loans are under foreclosure.

The President, Clarence W. Spicer and William M. Stillman, were appointed a committee to prepare suitable resolutions on the death of our beloved late Treasurer, Joseph A. Hubbard, which occurred December 14, 1919. Brother Hubbard has been actively connected with the Board since 1877.

The treasurership having thus become vacant, a general discussion followed as to whom to elect to fill the office. It was voted that Frank J. Hubbard, recently elected Assistant Treasurer, be elected as Treasurer of this Board to serve until the Annual Meeting in October, 1920. It was further voted that the salary of the Treas-

urer be fixed at the rate of \$1,200 per annum, beginning January 1, 1920.

It was voted that the Auditing Committee shall meet on the Sunday, one week previous to each quarterly meeting, to audit the Treasurer's accounts, and that the Accountant be requested to have the report ready at this time.

The Auditing Committee were authorized and directed to have the books of the late Treasurer audited up to and including January 12, 1920, the date when the new Treasurer assumes office.

The Board approved the action of the Assistant Treasurer in remitting to Mrs. Andrew J. Potter, widow of the late Rev. A. J. Potter, of Waterford, Conn., a gift of \$50 from the Ministerial Relief Fund.

Orra S. Rogers was requested to have the bond of the late Treasurer adjusted to cover the present Treasurer, Frank J. Hubbard.

The funds in the hands of the Board, which are Discretionary, were divided as follows:

From the D. C. Burdick Bequest, \$326.55 to the Seventh Day Baptist Missionary Society, and \$326.55 to the American Sabbath Tract Society.

From the George H. Babcock Fund, \$200 to the Seventh Day Baptist Education Society, for Alfred Theological Seminary; \$200 to Milton College; and \$536.04 to Salem College.

From the Henry W. Stillman Fund, the entire income to Milton College, \$660.08.

Minutes read and approved. Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

DISBURSEMENTS

| | |
|--|------------|
| Alfred College | \$4,212 80 |
| Milton College | 3,458 70 |
| Salem College | 667 15 |
| Seventh Day Baptist Missionary Society | 467 53 |
| Seventh Day Baptist Education Society | |
| —Theological Seminary | 250 56 |
| American Sabbath Tract Society | 1,520 18 |

NOTICE

In my recent ad. in the RECORDER for old copies of the *Pulpit* all numbers have been secured but March, 1908, and October, 1910. If you have either of these or both and will sell them, write me. This ad. will appear for two weeks, only.

W. A. HANSEN,
Box 288, St. Cloud, Minn.

WOMAN'S WORK

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

PROGRAM OF PRAYER

Second Week of March

A large per cent of teen-age boys leave the Sabbath school before they reach the age of twenty. Pray that many of the boys and girls in our intermediate departments may be led to accept Christ during Decision Week.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, February 8, 1920, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Edwin Shaw, Frank J. Hubbard, Theodore L. Gardiner, Jesse G. Burdick, Irving A. Hunting, George B. Shaw, James L. Skaggs, Willard D. Burdick, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitor: Mrs. William Seward.

Prayer was offered by Rev. George B. Shaw.

Minutes of last meeting were read.

The Supervisory Committee reported that the rent of the rooms occupied by the publishing house would be increased April 1st from \$45 per month to \$75 per month, and the rental of the Joint Secretary's room, formerly rent free, would be \$12.50 per month from that date, and in view of this, it was voted that the matter be referred to the Committee on Denominational Building, with a view to ascertaining from the denomination the desired location of the building, and to consider the possible erection, at the earliest practical moment, of such portion of the building, wherever located, as will accommodate the commercial part of our work.

Voted, that the Joint Secretary be au-

thorized to rent the room formerly occupied by Treasurer J. A. Hubbard of the Memorial Board, and fit up the same for his and Editor Gardiner's use, at a monthly rental of \$25 for one year, with privilege of renewal at the same price, or to rent for two years at same rate, with the privilege of sub-letting if desirable.

The Committee on the Distribution of Denominational Literature presented a plan for circulating Sabbath literature in tract form. The plan was discussed and approved, and the committee was authorized to proceed with the work. The estimated cost for the printing of the tracts, for the expense of securing names and addresses, for the clerical work of mailing, and for postage was about \$1,500. An outline of the plan was as follows:

1. Secure from each of 100 people, 100 names and addresses of near or remote acquaintances, each representing a different home, who are not now Sabbath-keepers, selected with care and prayer. It is suggested that each one of the 100 people enlist the help of 10 people, each to furnish 10 or more names and addresses, thus enlarging the area of personal acquaintance.

2. Send about the same time to each of these homes an envelope containing: (a) "Sabbath Post Card," (b) "Bible Readings on the Sabbath," and (c) a card with a brief personal message asking for a reading.

3. In about two weeks send another letter to the same homes containing: (a) "Pro and Con of the Sabbath Question," (b) "Why We are Seventh Day Baptists," and (c) a card calling attention to the former letter and asking for a reading of the enclosed.

4. After another two weeks send a third letter containing: (a) "The Sabbath and Seventh Day Baptists," (b) "A Statement of Faith and Practice," and (c) a card with a personal message.

5. A little later send a fourth letter with a new leaflet setting forth something of what Seventh Day Baptists are doing, along Forward Movement lines, and other information, and a cordial letter calling attention to former letters, asking for a re-reading and study of the matter, and inviting correspondence.

The foregoing plan was adopted by the Board.

The Treasurer presented his report of funds on hand, and offered suggestions for using the funds available for progressive work.

Secretary Edwin Shaw presented a plan for enlarging the field work of the Board. It included:

1. A visit among the churches by a pastor, or other denominational leader, for the definite purpose of arousing the hearts and minds of the people to a deeper and more active interest in the matter of evangelism, and to promote the growth and development of the spiritual resources of the churches.

2. The employment of several men, not now directly engaged in denominational work, to do Sabbath evangelistic work for a few months upon certain fields in the immediate future.

The suggestions were discussed and approved, and the Secretary was authorized to put the plans into operation.

Voted, that the question of settlement of matters re will of Rev. George Seeley, be referred to the Treasurer with power.

Voted, to authorize the President and Secretary to execute deed for the Delia C. Kenyon property at Albion, Wis.

The Secretary read the following letter of appreciation:

To the Board of Directors of the American Sabbath Tract Society.

GENTLEMEN: The beautiful tributes to the memory of our father, together with the words of comfort to us which you adopted at the last meeting of the Tract Board, deeply touched us in its thoughtful appreciation of the life which had gone.

Father's life for many years had centered about the denomination and his foremost thought was for the ultimate good of the kingdom of God on earth.

Will you please accept our sincere appreciation of your loving sympathy.

WILLIAM C. HUBBARD,
F. J. HUBBARD,

Plainfield, N. J.,
February 7, 1920.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.
IRVING A. HUNTING,
Secretary, pro tem.

MEN ABOVE PRICE

When the liquor men began casting about for a man to contest Constitutional Prohibition in the courts they decided to look for some one of social prominence.

They laid down on a table in front of Charles Evans Hughes a check for \$150,000. The great jurist replied: "I would not champion this cause before the courts for any sum of money you could name."

Failing to buy Mr. Hughes, they next went to William Howard Taft, and placed before him a signed check, telling him to fill it in for any amount he wanted. The reply of this statesman will be memorable: "Gentlemen, you couldn't pile enough gold on this continent to induce me to take your case before the courts and before the public, for I will have you know my conscience is not for sale."—*Christian Century*.

The "dry wave" has certainly become a tidal wave, sweeping across all oceans and beating triumphantly on every shore. New Zealand, which is nearer than any other land to being the antipodes of the United States, has voted in general election for absolute prohibition. People who have believed that soldiers would never knuckle down to laws forbidding them to drink should take notice that New Zealand, when there were no soldiers at home, refused to adopt prohibition. But now that the soldiers are all demobilized and have taken their war experience back into the civil life of the land the dominion eliminates liquor by a decisive vote. Evidently, the soldier mind was not as much a liquor mind as the liquor boomers trained themselves to think.—*The Continent*.

THE BATTLE CREEK SANITARIUM Wants At Once

Fifty young women between eighteen and thirty-five years of age to take a six-months' course in Hydrotherapy with practical experience in the Hydrotherapy Department of the Sanitarium.

Requirements: Good character; physically able to work; at least a grammar school education.

Permanent positions guaranteed to those who prove a success.

Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurses' Training School Office, Battle Creek, Mich.

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.
Contributing Editor

PATIENCE AND ITS REWARDS

Christian Endeavor Topic for Sabbath Day,
March 15, 1920

DAILY READINGS

Sunday—Patience under provocation (John 18: 19-24)
Monday—Patience under strain (Jas. 1: 1-4)
Tuesday—Patience under wrong (I Peter 2: 18-23)
Wednesday—Patience brings peace (Ps. 37: 1-11)
Thursday—The prayer of patience (Ps. 40: 1-4)
Friday—Patience crowned (Rev. 7: 9-17)
Sabbath Day—Topic: Patience and its rewards (I Cor. 13: 4-7; Luke 21: 19)

LOVE THE INCENTIVE

Patience has direct bearing on character, for it has to do, always with the circumstances and associations of life that affect us adversely. Patience implies quietness of our spirits under sufferings, provocations, wrongs, adversities. The incentive for patience is love—love for God and love for others.

The character of love is to be patient and kind even while we suffer (I Cor. 13: 4).

The nature of love is patiently to accept the adversities that come to us and endure them without complaint (I Cor. 13: 7).

It is by patient continuance in well doing and in suffering that we shall possess, that is, keep safe the inward life, of our souls (Luke 19: 21).

PATIENCE UNDER PROVOCATION

There are times in the life of each one of us when everything seems to go wrong—days when everything seems to be out of joint, and whatever we put our hands to to do goes wrong. Often we are impatient and ill-tempered with those whom we love most. We are aggravated at the slightest provocation, and all too often we say and do the things that hurt others. How much we need patience then to possess our souls! We need patience that we may be more forbearing with those who must live and work with us.

PATIENCE IN ADVERSITY

Not only are there the provocations of daily life under which we need be patient,

but at some time or other in each life the most cherished of life's plans fail of fulfillment. There are great disappointments and sorrows that come to all some time. Then it is that we must endure with patience and put our trust in the love and goodness of God.

When John Milton was stricken with blindness, he was impatient that he should be compelled to spend the remainder of his life in darkness, then the truth came to him that those who patiently endure their disappointments when life's cherished plans are upset, serve God equally as acceptably as those who are allowed to go on undisciplined. And then Milton wrote that beautiful sonnet on his blindness.

When I consider how my light is spent
Ere half my days in this dark world and wide,
And that one talent which is death to hide
Lodged with me useless, though my soul more
best

To serve therewith my Maker, and present
My true account, lest he returning chide,
"Doth God exact day-labour, light denied?"
I fondly ask. But Patience, to prevent
That murmur, soon replies, "God doth not need
Either man's work or his own gifts. Who
best

Bear his mild yoke, they serve him best. His
state
Is kingly: thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait."

NEED TO PRACTICE PATIENCE

"Let patience have its perfect work," that is, exercise and practice patience until we are able to meet and pass through the most trying experiences of life with quietness of spirit,—until no matter how many or how great the sufferings, provocations, wrongs, adversities of life, we are able to pass through them in quietness of soul.

But patience is a virtue that is easier to recommend to others than to practice ourselves. We admire it in others, but as Shakespeare has said:

'Tis all men's office to speak patience
To those that wring under the load of sorrow;
But no man's virtue, nor sufficiency,
To be so moral, when he shall endure
The like himself.

If patience is admirable in others, it is no less to be admired in us by others.

ITS REWARDS

The rewards of patience in this life are inward peace and a poise of character that

can be gained in no other way. Those who possess their souls in patience do not say and do rash and hasty things that hurt themselves and others.

In the life to come, those who are patient, "that come out of great tribulation," are they that are "before the throne of God; and they serve him day and night in his temple."

CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, MARCH 20

Every Day Courtesies (I Peter 3: 8-12)

DAILY READINGS

Sunday—Courtesy to the aged (Lev. 19: 32)
Monday—Courtesy in speech (I Sam. 25: 6)
Tuesday—Courtesy to strangers (Heb. 13: 1; Gen. 18: 1-8)
Wednesday—Courtesy to the poor (Jas. 2: 1-9)
Thursday—A failure in courtesy (Luke 7: 36-50)
Friday—A courtesy to Christ (John 4: 5-14)
Sabbath Day—Topic, as above.

WHO'LL BUY A BABY?

ARMENIAN RELIEF COMMITTEE

How much is a baby worth? Ask the next mother you meet and see what her reply will be.

In Armenia a little mite of humanity was offered in the public market-place at auction, and brought down the record price, no doubt, for such a bargain—two cents.

Fatherless, motherless, friendless, the little thing was found in a city street, one of the innocent victims of the awful wrongs done the Armenian people. The man who picked her up was not in need of children, but he was in very great need of bread; so he took her to the market-place and offered her for sale to the highest bidder.

One woman took the risk of bidding a metallic, and then another said that she would give two. That was all, and the baby was sold—sold for two cents!

For fifteen days the kind-hearted owner tried to care for the little waif, but there was no food in the house and the woman herself was hungry and sick.

Upon the hill was the refugee and orphanage maintained by Christian friends from America, wearing the Silver Star of Near East Relief, and thither the foster-mother made her way, not to sell, but to give away her baby.

Both were received with kindness, and,

for the first time in months, were given all they wanted to eat. And though such a tiny creature, no girl of her size ever had as large an appetite as this little maid of Marash.

"She just wanted to eat and eat and eat, all the time," said a nurse.

The woman went away but the child remained in the care of Miss Frances Buckley, who, because she had that same love for little children that made our Savior say, "And whoso shall receive one such little child in my name receiveth me," had traveled from Camp Vincent, N. Y., to help these suffering little ones in Armenia.

At first the little girl had neither a name nor a smile, but now, with good food and comfortable clothes, she is beginning to show a merry twinkle in her eyes, and there are some people who think that this two-cent baby is worth her weight in gold.

The Near East Relief, whose headquarters are at 1 Madison Avenue, New York City, are not auctioning off little folks, but through this organization you may adopt a baby in far-off Armenia, and by the check sent in, save some other little mite from the fate that might have met the one above.

Fifteen dollars a month provides food, clothes, shelter and education toward self-support for one orphan. Ten dollars a month will clothe, feed and shelter a little waif of Bible Lands. Five dollars a month will feed a starving baby.

The auctioneer is old Humanity and he is pounding his gavel on the heart of America.

"How much am I offered for this baby?" drones the auctioneer, "Going—going—What is your bid, please?"

Sabbath School. Lesson X—March 6, 1920

JOHN WRITES ABOUT CHRISTIAN LOVE. 1 John 4: 7-21

Golden Text—Beloved, if God so loved us, we ought to love one another. 1 John 4: 11.

DAILY READINGS

Feb. 29—1 John 4: 7-14. John Writes About Christian Love
Mar. 1—1 John 4: 15-21. God is Love
Mar. 2—1 Cor. 13: 1-13. The Greatest Thing
Mar. 3—Luke 10: 25-37. Loving One Another
Mar. 4—1 John 3: 13-18. Showing our Love
Mar. 5—Philemon 8-20. Brotherly Love
Mar. 6—Matt. 22: 34-40. The Great Commandment

(For Lesson Notes see *Helping Hand*)

DEATHS

WALK.—Elizabeth King Walk died in the Blair County Hospital, at Hollidaysburg, Pa., December 15, 1919, aged 78 years.

Mrs. Walk was a daughter of the late Elder Christian and Nancy King, of the German Seventh Day Baptist Church at Salemville, Pa., and was born near Salemville in 1842. Her entire life was spent in that vicinity, and a large part of it in the home of her parents, caring for them in their old age.

Some years after the death of her father, she was united in marriage with S. H. Walk, whose death occurred about fourteen years ago. For several years she made her home with her brother, Christian L. King. Within the past year, however, she became a helpless invalid; and, for her better care and comfort, she was removed to the Blair County Hospital, where she remained until her death.

Funeral services were held in the home church on December 18, and were conducted by Rev. John A. Pentz, of the Snow Hill Church, assisted by her pastor, Rev. Jeremiah Fyock.

She is survived by one brother, Christian L. King, of Salemville, and by a sister, Mrs. N. H. Stiffler, of New Enterprise, Pa., besides a number of nephews and nieces. C. F. R.

KING.—Mrs. William A. King died in New Castle, Pa., December 27, 1919, in the 42nd year of her age.

Mrs. King, the second daughter of Mr. and Mrs. A. Z. Kagarise, was born near Salemville, Pa., November 9, 1878. Her husband was the second son of Mr. and Mrs. Christian L. King, of Salemville.

In company with her husband, Mrs. King had gone to New Castle to spend the Christmas holidays with her sister. She seemed as well as usual on Christmas and participated in its festivities, but during the following night, symptoms of pneumonia appeared and made such swift progress that on the evening of the second day, Sabbath, she passed to her long rest.

The body was brought to Salemville, and funeral services were held in the home church on December 31, conducted by the Rev. Samuel G. Zerfass, of Ephrata, Pa., and by her pastor, the Rev. Jeremiah Fyock, of Salemville.

Besides her husband, she is survived by her mother, Mrs. Hattie Kagarise, of Salemville; by two sisters, Mrs. H. L. Allen, of New Castle, Pa., and Miss Mary Kagarise, an army nurse on duty overseas; by two sons, Lloyd and Mearl, both recently married; and by one daughter, Frances, at home.

Mrs. King was an active member in the church, a faithful teacher in the Sabbath school, where she was greatly loved by the children, and was a leader in all good works in the community.

The esteem in which she was held by all was attested by the profusion of flowers and the throngs of neighbors and other friends in attendance at the funeral. C. F. R.

SCHAFFER.—Esther Bechtel Schaffer was born at Salemville, Pa., March 11, 1893, and died at her home in New Castle, Pa., January 5, 1920.

Mrs. Schaffer was the second daughter of Rev. and Mrs. William K. Bechtel, of Baker's Summit, Pa. Until about twelve years ago, she lived with her father's family at Salemville; she then accompanied the family to their new home at Baker's Summit.

Some seven years ago, she entered Salem College, at Salem, W. Va., to prepare herself for teaching. Subsequently she returned home, where she taught for several years; and, two years ago last fall, she returned to Salem to resume her studies. Conditions over which she had no control soon compelled her to resume teaching, first in West Virginia, not far from Salem, and subsequently near New Castle, Pa. On the 23rd of June, last, she was married to Paul Schaffer, of New Castle.

She had not been in good health for some time, but was not seriously ill until a little more than a week before her death. Her body was brought to her old home for interment, and the funeral services were held in the home church on January 9, conducted by her pastor, Rev. Jeremiah Fyock, assisted by Rev. R. R. Thorngate, both of Salemville.

Besides her husband, she is survived by an infant son, her parents, and four brothers and three sisters. She strove to make her life one of service for others. C. F. R.

STILLMAN.—Noyes Porter Stillman, son of Almeron P. and Lurana Griffin Stillman, was born in Portville, Cattaraugus Co., N. Y., August 26, 1845, and died at Matawan, Minn., December 25, 1919.

His early life was spent in New York and Wisconsin. In 1862 his parents moved to Freeborn Township, Freeborn County, Minn., about three miles from where he died. Later he returned to Wisconsin and attended Albion Academy, graduating from the academy in 1869. After this he attended the University of Minnesota for some time. He spent several years teaching in the public schools of Minnesota, but the greater part of his life was spent in farming.

In early life he made a profession of religion and united with a Seventh Day Baptist church.

March 31, 1874, he married Miss Emma Benjamin, of Vermont. To them were born two daughters, Mrs. Gertrude Wilson, of Minneapolis, Minn., and Mrs. Edith Candor, of Kansas City, Mo. Mrs. Stillman died about thirty years ago.

Mr. Stillman had the following half-brothers and half-sisters: Lavina Stillman Burdick, Joseph A. Stillman, Benjamin H. Stillman, Sarah Esther Stillman Pierce, and Lurana Champlin Burdick, all of whom have died except Benjamin H. Stillman, of Eugene, Ore.

For nearly sixty years some of this Stillman family has lived in Freeborn County, Minnesota, but now all have died or gone to other sections of our country. W. D. R.

MAXSON.—Perry Burdick Maxson was born in Rhode Island July 20, 1826, and died in Emporia, Kan., in January, 1920.

Brother Maxson began service as a school

teacher at the age of eighteen and in his nineteenth year he attended school in DeRuyter. There he met Miss Mary S. Wilcox, who became his wife in 1851.

In 1856 he started for the West, and after two years spent in Wisconsin, took up his residence near Emporia, Kan. He was active in the anti-slavery interests during the excitement over settling the territory as a free State.

Almost immediately after settling there he began serving in public life, as county commissioner and justice of the peace. Later he became a member of the first legislature of the State, serving terms in both houses. He was a member of the council that made the treaty with the Cherokee Indians.

Mr. Maxson was the first man to advocate a north and south railroad to the Gulf of Mexico, and took a leading part in organizing and establishing the system known as the U. P. S. B. R. Co. In 1893 he was elected state railroad commissioner, and in 1895 he was appointed to fill the vacancy in the office of probate judge of Lyon County, Kan. Upon completing this term of office, he retired to his farm south of Dunlap where he spent fifteen years. He is survived by one son, W. P. Maxson, of Emporia, and a daughter, Mrs. J. H. Jetmore, of California.

At the age of sixteen Mr. Maxson united with the Seventh Day Baptist Church and continued in that faith through life. He was counted among the lone Sabbath-keepers.—*Emporia Gazette.*

STILLMAN.—Sanford H. Stillman, the youngest of three children, was born to Jared and Mary Stillman at Lincklaen, N. Y., April 19, 1842.

When about fourteen years of age his parents moved to West Hallock, Ill., where he lived until 1884, when he came to Kansas.

In the spring of 1863 he enlisted in the infantry of the 86th Illinois and was among the boys who went under Sherman on his memorable march to the sea. He was mustered out of service in June, 1865, having served two years and ten months.

On August 12, 1865, he was married to Addie F. Maxson, to which union were born three children—Jared R. Stillman who died November 14, 1893, Charles S. Stillman and Mary E. Stillman Cadwell. Mrs. Stillman died in July, 1903, and Mr. Stillman has made his home with his daughter since that time.

Upon coming to Kansas in 1884, Mr. Stillman purchased the farm on which his son Charles now lives, it being the farm on the corner of which the Seventh Day Baptist church and parsonage were located until they were moved to town in 1901. With the exception of two years in Nortonville and one year in Oklahoma he spent his time in Kansas on the Stillman and Cadwell farms.

Early in life he united with the West Hallock Seventh Day Baptist Church where he kept his membership until he joined the local church of the same faith. He lived a conscientious, upright Christian life and will be greatly missed by those who knew him.

After a brief illness he departed this life at

noon Sunday, January 25, at the age of 77 years, 9 months and 6 days. He is survived by his son, Charles S. Stillman, his daughter, Mrs. Mary F. Stillman Cadwell, two grandsons, Everett Stillman, of Elkhorn, Wis., and Howard Stillman, of Peshtigo, Wis., and many other relatives and a host of friends.

Funeral services, conducted by his pastor, were held at the church on Tuesday, January 27, at 2 p. m., and burial took place at the Nortonville Cemetery. H. L. P.

DRAKE.—Ernest Alfred Drake, eldest son of Ferdinand H. and Sarah Parvell Drake, was born at Winona, Minn., November 13, 1862, and died at Edgerton, Wis., February 4, 1920.

When but a small child, he with his parents, moved to Coloma, Wis., where they resided until he was seventeen years of age, when they came to Albion.

On December 24, 1882, he was united in marriage to Elnora Wood, who died December 2, 1886, one child being born to this union.

He then made his home at Monroe, Wis., and on March 11, 1890, he was united in marriage to Mabel Shaffer, and to this union were born two children. In 1907 they moved to Albion, where they have since made their home.

In the fall of 1915, during a revival meeting conducted by Evangelist D. Burdett Coon, he became interested in the matter of preparing for citizenship in the world beyond, and was baptized and united with the Albion Seventh Day Baptist Church.

Mr. Drake was widely and favorably known in these parts as an expert blacksmith, but failing health forced him to leave this occupation, and he was in the employ of the Edgerton Trailer works when stricken with pneumonia which terminated in his death.

He leaves to mourn their loss, including a host of friends and acquaintances, his wife, and three daughters: Cora B. Ashy, Hazel M. Whitford, both of Albion; and Gladys E. Pacheco, of Edgerton; also his father, of the Wisconsin Veteran's Home, and two brothers, William, of Rockford, Ill., and Wallace W., of Edgerton, Wis.; also four grandchildren.

Funeral services were held at the home conducted by Pastor C. S. Sayre and the remains laid to rest in Evergreen Cemetery. c. s. s.

RANDOLPH.—Earl Dayton Randolph, the second child of Reuben C. and Edith Webster Randolph, was born July 17, 1899, at Utica, Wis., and died at Milton Junction February 5, 1920.

When Earl was but nine months old his parents moved to Milton Junction where he spent the remainder of his life. It was here that he received his education in the public and high schools, graduating from the latter in the spring of 1918. In the fall of this same year Earl with many others joined the Students Army Training Corps in Milton College, from which he was honorably discharged when that organization was disbanded following the signing of the armistice. After leaving the college he took up the profession of the mechanic, being employed in one of the local garages.

At the age of fourteen he made a public profession of Christ and was baptized and welcomed into the fellowship of the Milton Junction Seventh Day Baptist Church by his pastor, Rev. Henry N. Jordan, February 5, 1915. He died on the anniversary of his joining the church. Earl was a boy who loved honesty and truth and could always be depended upon to keep his word among his associates. In his school life he won a host of friends, being highly esteemed both by teachers and classmates.

In the home his cheerful, manly qualities made him loved by all. He was generous. He was free from bad habits, temperate, cheerful and optimistic. He could see the bright side of life and by his cheer and helpful ways made the burdens of others lighter. Naturally unselfish, his thought was always of others, even when it meant self-sacrifice. His untimely death was a shock to the whole community which join with his family in a common sorrow.

The large gathering of friends and neighbors at the funeral and the many beautiful floral offerings paid silent tribute to the high esteem in which Earl was held. Funeral services were conducted from his home and the church on Sabbath afternoon by his pastor. Music was furnished by a male quartet consisting of young men who were Earl's comrades in the S. A. T. C. The body was laid to rest in the Milton Junction Cemetery. E. D. V. H.

Atwood.—Sophia Williams was born at Alfred, N. Y., January 20, 1834, and passed away in Albion, Wis., February 9, 1920.

She was the eighth child of Nathan Cheesebro and Hulda Palmiter Williams. At about the age of fifteen she united with the First Alfred Seventh Day Baptist Church and upon removal to Albion, she united with the church of that place, where she worked with much pleasure and profit. She was a devout Bible student, committing many whole chapters to memory, and this was a great comfort to her in wakeful hours in declining years.

She was united in marriage August 21, 1854, to Freeman Atwood, and to this union were born seven children: Byron L.; Nathan W.; Charlie; Carl C.; Henry H.; Allen F. and Frances. Her husband and four children preceded her in death. In her early years she spent some time in Alfred Academy. She was loved by all who knew her, so patient, so cheerful, always so winning in counsel, in kindly words and manner. Thus she lived and thus she died, a noble character gone to her reward.

She is survived by three loving, devoted children: Byron, Allen and Frances, now Mrs. Clifford Crane, of Boulder, Colo., two grandchildren, and three great-grandchildren; one sister, Mrs. R. C. Green, and one brother, C. M. Williams, both of Albion.

Funeral services were conducted by Pastor Charles Sayre at the home, where she had spent her entire married life, and burial was made in Evergreen Cemetery. c. s. s.

"Two men looked out through prison bars,
The one saw mud, the other, stars."
What do you see in daily life?

THE SABBATH RECORDER

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Lucius P. Burch, Business Manager

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And burden of the day shall lose control—
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