COMMENCEMENT TIME

What Shall I Do?

Half the World
Is Without Doctors or Nurses

Half the World
 Doesn’t Know its Alphabet

Half the World
Has Never Heard of Christ

A new spirit is abroad. The slow working of the leaven of years of education and propaganda is beginning to show. More attention is being paid to Rural America now than ever before. Many organizations stand ready to become leaders in community service. The large home mission boards are committed to it. The laity are ready for it. In a typical case, the program of the country church includes a resident ministry, adequate equipment for worship, graded curriculum of religious education, a consistent and studied program of community service, regular worship and preaching, pastoral visitation with a purpose, a worth-while financial program, enlistment and training of local leaders in the work, adequate provision for recreation and social life, and specialized ministry to groups, such as boys, men, girls and women, tenants, and New Americans. The minister with such a program has unlimited possibilities. He reaches down into the hearts of people. He greatly influences community life, and he produces missionaries of the social gospel whose individual lives are also motivated by the ideals of the Savior.—Edmond S. Brunner.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Shiloh, N. J., August

President—Rev. W. N. Carry, Westfield, N. J.
Vice-Pres.—Rev. W. J. Smith, Flatbush, Brooklyn, N. Y.
Secretary—Rev. W. J. Sturdy, Royalton, N. Y.
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Assistant Secretary—Rev. W. J. Smith, Flatbush, Brooklyn, N. Y.
Assistant Treasurer—Rev. J. S. Good, Salem, N. J.
Recording Secretary—Rev. W. J. Smith, Flatbush, Brooklyn, N. Y.

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated, 1816)

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. Hubbard, Chairman

SABBATH SCHOOL BOARD

Recording Secretary—Rev. A. L. Lovele, Battle Creek, Mich.

YOUNG PEOPLE'S EXECUTIVE BOARD

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Recording Secretary—Rev. A. L. Lovele, Battle Creek, Mich.
Corresponding Secretary—Mrs. Francis F. Babcock, Battle Creek, Mich.
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Junior Superintendent—Mrs. W. D. Babcock, Dunlap, Ill.
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SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE


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

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WHOLE NO. 3891

One More Night

On "The Sound"

The signal bell on the New London boat at her dock in New York gives the warning that in ten minutes she will throw off her cables and start on her night trip just as the boats did fifty years ago. The usual rattlenbag and rattle of the freight-loading is over, and quiet settles down upon the pier, the tremble of the boat and the steady stroke of machinery indicates something like an eagerness to break from her leash and make out of the narrow, ill-smelling, sun-scorched slip with its filthy waters, into the open clear stream and the cool sea air awaiting her outside.

Our company on the way to the Eastern Association is all that could be desired for a pleasant evening visit. There is our pastor, Rev. E. M. Holton, our "pastor at large", Rev. A. J. C. Bond, the pastor of New Market, N. J., and his good wife: Dr. J. C. Branch, of White Cloud, Mich.; Secretary Edwin Shaw; our Sabbath School secretary, E. M. Holton, of Wisconsin, and a Brother who was an old Scott boy. In a little time we found Linn Cran
dall and wife who were going to their home in Connecticut. Linn is the son of our old classmate of fifty years ago, Rev. George J. Ramsey.

Promptly at 5:30 p.m. we were under way, and instantly everything was changed. Our boat became a thing of life making her way down the river and around old Bowling Green, into the East River, under the great bridges, among a multitude of crafts of every kind going "every which way", until old Hell Gate was passed and the clear broad waters of Long Island Sound lay before us. The smell of the ocean was refreshing, and the cold sea air soon sent us "overcoaters", those who had none wished they had brought theirs, for it was too cold to stay outside without them.

The boat sailed by "daylight saving time" and this gave us three full hours before darkness covered the deep.

When the sun, a great red disk, was cutting the horizon in the haze over the west-ern hills, four steamers of as many different lines were plowing the quiet waters almost side by side bound for different New England ports. Soon "the lights along the shore" begin to twinkle. Night shuts out all the rest of the world, and we are glad to see our cots trusting in both God and man for safety.

An Excursion to Waterford, Conn.

In the days of our early childhood we used to hear the old people, in our Geneseo, N. Y., home, talking much about old Waterford and its people of three generations ago. The names I have recorded on the tombstones in the nearest cemeteries near the old churches are as familiar as household words. This was the home of our great grandmother, and on several tombstones here we find the given names that run down the family line, two of which are still borne by two of our sisters.

This old church was the home of the large Rogers family whose descendants are now scattered throughout the land. Then were the Lyons, Maxsons, Burdicks, Potters and Johnsons, many of whom have fallen asleep.

But we have not told how it came about that we are here. It was one of Secretary Shaw's happy thoughts to invite all the delegates from sister associations, and the pas
tors of the Eastern Association who should reach New London, Conn., by the Sound steamer on Thursday morning, June 9, to go together for a sort of picnic meeting at this historic church.

They have just ten of us all told; for aside from those named as being with us on the boat, Rev. Jesse E. Hutchins, of Brookfield, N. Y., joined the company at New London. A trolley ride over the hills and through a wooded, rock-sprinkled farm lands of old Connecticut, with the well-kept homes by the wayside so cheerful and bright, and in the bracing sea air of a sunny morn

ing in June, was in itself a most delightful experience. Then came a half hour of jit
tney riding, with ten interested and happy
people in the car, before we found ourselves in the same church as the Waterford church. It was the editor's first visit here. Waterford is one of the few little churches belonging to the people which the editor had never seen. The meeting house stands in a slightly place, and is well kept both without and within. The first thing we did here was to hold a prayer-meeting, which we did in the home of Mrs. Potter, widow of the late pastor, Rev. Andrew J. Potter, took part.

The main purpose of the meeting was for consultation and prayer in view of all our work. The service was led by Secretary Shaw, and songs were from the Book of Romans. Every one present at this morning meeting felt refreshed, and that it was time well spent.

A fine dinner was served the delegates by the friends of Waterford, at the home of Brother and Sister Neff, and an hour on the beach was taken for a latter-dinner rest. Then back to the church we went accompanied by Waterford friends, and such a good meeting as we all enjoyed will not soon be forgotten. The songs were especially chosen by Rev. D. Burdick and wife. One song they sung together, entitled, "Friends of Long Ago," was particularly appropriate in view of the testimonies referring to the past. Nearly every one was melted to tears. We noticed the face of one old brother that seemed fairly glorified before the song was over.

We give the words here as written from memory for us by Mrs. Burdick:

When I sit in the twilight glowering And the busy streets grow still; I dream of the wide, green meadows And the old house on the hill.

I can see the roses blooming All about the doorway low; Again my heart goes gleaning To the friends of long ago.

CHORUS

Friends of long ago!
Friends of long ago,
Friends of long ago,
All in heaven, All loved of long ago.

I see my dear mother sitting With life's snowflakes in her hair, And she smiles above her knitting, and the work is fairly fair.

And I see my father reading From the Bible on his knee, And again I hear him praying As he used to pray for me.

I see all the dear old faces Of the men and girls at home; As I saw them in the old days, Before we learned to roam.

And I sing the old sweet songs With the friends I used to know, And my heart forgets its sorrows In its home at last.

After returning to New London we decided to take the trolley to Waterfey. This took us through Mystic where the editor began his work as pastor forty-seven years ago.

The First Session

9 A good sized company of Eastern Association people had assembled in the brilliantly lighted audience room of the Pawcatuck church we arrived at 7:45, just in time to hear the choir singing the opening anthem. Dr. Edwin Whitford was presiding and after all had united in singing, "Holy, holy, holy! Lord God Almighty!" Pastor Clayton A. Burdick extended a cordial welcome to the delegates and visitors. He mentioned that Psalm 118 was the cradle of religious liberty, and hoped the good people of the State of Roger Williams would be able to rock the cradle in a way to do no harm to the principles of liberty so well established by the early fathers. He expressed the wish that all who come may be blessed in coming, and that those who dwell here may be able so to help their visitors that these may carry a rich blessing away with them.

Rev. Willard D. Burdick responded to the words of welcome speaking of the pleasures sure to follow when the friends from far and near, belonging to a small denomination, come together as a re-uniting family for communion and fellowship. He spoke of the excellent and helpful service we had just been holding in Waterford as a fine illustration of this law of fellowship. Such warm-hearted reunions are always helpful. Let us pray for God's blessing here. If any people ought to be happy it seems that Seventh Day Baptists should.

President Edwin Whitford's address was a most enthusiastic plea for Jesus and enthusiasm in the Master's service. Brother Whitford has little use for a cold formalism of many Christian workers. He is himself a perfect embodiment of the fervency of spirit for which he pleads, and believes that many people are homesick for God and do not know it. If something could enable them to realize this and so awaken them as to start them for home, there would be a great change in conditions here.

The editor referred to an experience he had when as a mere child be visited his aunt. Nothing could make him feel homesick; sick even though some seemed to try to do so. When asked if he were not getting homesick, his reply was always, no. But finally his father called him up on the phone, and though that voice seemed far away, just the moment he recognized it he was seized with an overwhelming fit of homesickness, and nothing could satisfy until he had secured his things and started off for his father's house.

Old people too get homesick. "The older I grow," said Brother Whitford, "the more I feel homesick in soul."

The church greatly needs the religion of earlier years, when it enjoyed religion as it did in days gone by. Have we not gone away from home? Do we not need to hear our Father's voice? It seems to be completely drowned out by the overwhelming floods of worldliness. We do need the old religion—the real and true thing marked by fervency of spirit and enthusiastic service.

We need the old gospel truths about a just, loving and merciful God; yet a God who can not condone sin.

People have lost their spiritual food and do not seem to get it in the slow dull prayer meeting of these days. Let us show more enthusiasm and fervency, in our prayers, our singing and our testimony.

The closing exercises of this first evening were a brief sermon by Rev. E. Adelbert Witter, pastor of the church in Berlin, N. Y.

His text was in the one hundred and nineteenth Psalm: "Open thou mine eyes." The Psalmist longed for refreshment. He wanted to see and know more of the love of God. Love of the beautiful makes an artist. So, 'love of the beauty of holiness should make a Christian. Because Israel has been blind in heart her people have not been able to see the Christ.

God was speaking to us long before we realized it and found rest; but when he opened our eyes to see and our ears to hear, it did not take long to come into closer touch and a blessed personal communion with him. The main difference between Elisha and his fearful servant was, the one had his eyes opened and the other was blind. The ignorant can not see the beauty and value of education. Some are blind to the things of the church and these can be cured by careful study of the Bible. What a blessing would come to us if we could all enter into the spirit of fervency such as the brethren had a foretaste of today at Waterford.

Entire surrender to God and his work will transform the cold, indifferent Christian. Let us have open-heartedness before God, and then we will never be ashamed to meet him. Let us all pray that our eyes may be opened to see the blessed things of God.

Friday at Eastern Association

Most of the forenoon was given to the business of the association, such as the appointment of committees, and hearing reports of the local treasurers and our delegates to other associations.

The greetings from sister associations were full of interest. Rev. Jesse E. Hutchins appeared for the Central and Western associations with a message of hope and good cheer. In the Central Association every church but Scott has a pastor. Rev. William C. Whitford supplemented the delegate's report in matters of the Western Association.

Rev. A. J. C. Bond spoke for the South-Eastern Association. He told how he felt when sent years ago while a student in Salem College as delegate to this association. He came with a message to young people; but found women's audiences, and but a few older ones out, and after he had delivered it he was 'so discouraged he went to his place of entertainment and went to bed and cried. Brother Bond's description of the golden age in Virginia, with a pastor for every church, in the old association, for the first time within his memory, was encouraging.
He spoke of Salem College as the heart and center of the association, doing a splendid work for that country. So far as the work is concerned the outlook is bright. But the terrible financial straits make the prospects desperate. Something must be done or the college can not open another year. The people are making a strong effort to meet the needs. It would be a blow to our cause in the Southeast for Salem College to be put out of work for want of funds.

Dr. J. C. Branch, of Michigan, stirred all hearts with his description of the work in that State. Sixteen churches had been formed and groups of Sabbath-keepers were holding true in various places. His stirring words were full of cheer.

The Southwestern Association was represented by Secretary Edwin Shaw, and Rev. William C. Whitford stood for the Education Society.

The brief address by Deacon Robert L. Coon was one that showed in a special way, the influence upon his life of Seventh Day Baptists he had known, and of the Sabbath as he had known that.

The close relationships that exist between our people increases love for them. This is true of those who have helped to make us as individuals by their wholesome influence. Mr. Coon spoke of the blessed influence of his mother, her songs and her teachings and the prayers she taught him have always been a blessing to him. The greatest thing for any child is to be born into such a home. He then spoke of the influence of certain ones with whom he lived after his father's death, all of whose help to increase his love for God and the church. This talk had a special interest to the editor and too had been helped by some of these dear ones who had been so helpful to Mr. Coon, and the dear old church at Nile had been the first church home for them both.

The unchangeableness of God and his plans had done much to settle Mr. Coon's faith in the true Sabbath. This practical talk about the value of personal influence in shaping and fixing character will not soon be forgotten by those who heard it.

"I Love to Tell the Story" was most appropriate for a closing song after this session, and President Whitford led the singing in a way that made every word seen true.

Two Excellent Papers

The session on Friday afternoon was made one of special interest by two interesting papers. One by Mrs. W. D. Kenyon, of Ashaway, was prepared for Mothers' Day at that place. By special request Mrs. Kenyon read this paper at the association introduced by a brief article on the question: "What is Education"? Elsewhere in this issue of the Recorder we give this paper. The other paper mentioned above was by Miss Marjorie Burdick, of Dunellen, N. J., which we will give in full in due time.

Rev. William C. Whitford's practical talk as representative of the Education Society set forth the responsibility resting upon every one endowed with freedom of choice. The very fact that one is endowed with such freedom implies great responsibility. And no matter what may be the talent given, whether wealth, or intellectual ability, or moral influence, all come under the same rule, calling for a strict account as to their use.

If a boy has lost one hand or is born with but one, we think of him as being handicapped in his work; but we fail to see that one who has had opportunity for a good education and has neglected it is also handicapped for life just as much. We must remember that education has a higher purpose than that of preparing one to make money. It should prepare one to make the most of his work; but it is not for the purpose of making a living but to make a life. We should feel regrets for intellectual cripplings as much as for physical ones.

Every one is responsible for his moral opinions, in proportion to his God-given ability to comprehend the truth. We should not only improve by it for our own education, but we should gladly help the young people to go on with theirs. greatest success that can come to them is to become useful. Education will enable them to realize their possibilities and to make the most of their powers. This is worth much more than mere training for making money.
house well filled. More than three hundred people were ready to join in the worship. Excellent music added music to the interest. "Praise God from whom all blessings flow," at the opening; and the "Gloria" after the responsive reading, were sung in a most inspiring manner. And the anthem, "Pilgrims of the Night," helped to prepare us for the message. Dr. Whitford, the speaker, was offered by Dr. J. C. Branch, of Michigan, and Rev. Ero E. Sutton, of Shiloh, N. J., preached from Joshua 1:1, "Choose ye this day whom ye will serve; whether the gods which your fathers served that were on the other side of the river, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord."

His theme was, "A Challenge." After speaking of the value of memorials, both of our own and of others, he spoke of Joshua's monument as not only a memorial, but a challenge.

It was wonderful to see what a people could make out of a race of slaves that had endured everything to keep them back.

Our own history is valuable as a background. Good men have laid foundations upon which we are trying to build. We are not a people of hero-worshippers but of ideals. It is ours to blend our present efforts with those of the past that the future shall be still more beautiful.

We have a difficult task, and we hope our answer may be like theirs: "God forbid, that we should forsake the Lord, to serve other gods!" there will we also serve the Lord for he is our God." Joshua determined to build for the future.

What if all Seventh Day Baptists should now make the firm resolve which Joshua made? Pentecost came after all were together in prayer. God will give another Pentecost to supply the conditions. We are challenged to live our religion every day in the week. We need it in politics, in social life, and in every phase of activity. Our religion should make us true to every noble cause.

Sometimes we hear people speak as though they think the Seventh Day Baptists are doomed. Well, we are doomed if we think. But we must not make the mistake of thinking that smallness of numbers settles the question. "Abraham," who sited Gideon's camp, and the Christ who chose but twelve men to carry forward his work are still enthroned over the destinies of men, and in the end they can suffer no defeat. We may not live to see the victory but soldiers who fight and die on the field before the final triumph come out of the victors nevertheless. The soldiers who fell in France were victors.

The offering at the close of this service amounted to $130.13 for the Tract, Missionary and Education societies.

In the evening before our man's hour, the offering for Woman's Board and Young People's Board and Sabbath School Board was $57.77. Thus in both meetings we realized $187.90 in offerings for our work.

Sabbath School Work. There was no session of the Sabbath school in the association, but the afternoon hour on Sabbath was devoted to Sabbath school interests. The praise service was especially enthusiastic, led by President Whitford.

Mr. Holston's address was full of practical things. He explained that, from Eden, the history of the race shows that human destiny is decided by the choices men make. "Choose ye this day whom ye will serve" has ever been the slogan of forward movement leaders.

God's kingdom is to grow only by moral suasion. Appeals to conscience is God's wise plan for the upbuilding of his kingdom. There are three important factors in the work of making child life and character. The home, the school and the church. Then come the individual factors: mother, father, brother, sister, leader of young people and others. Oh! the many influences and powers that go to make up the child life! Not the least among these is the religious training school.

Rev. W. D. Burdick compared the walk of Abraham and his family to the walk of many in the present time. Abraham went on to Canaan; Terah started and stopped at Haran; and died there. Thus he held up the others for some time. Abraham went on to Canaan; Terah must have missed much by not going clear through to the promised land. Abraham's faithful obedience gained him the name, "Father of the faithful".

God calls us to go to Canaan—from a lower to a higher life. Some do not start; some start and stop and die on the way. These hold up others who would go if they could. He has said; others go clear through into the land of Canaan. These enjoy the presence and blessing of God.

Our Father invites all the boys and girls to a real life that is worth something. The only way to realize all our possibilities is to accept God's plan for us and work with him.

God wants obedient children. He offers great blessings to all such. When Stephen Girard wanted a man for an important position—one he could trust—he tested him to see if he would obey implicitly and without questionings. He hired a Scotchman to wheel a pile of brick from one side of the yard to the other. This he did and received his pay. Girard said: "Come again tomorrow." When he came he was told to wheel the brick and place them where he first found them. This the Scotchman did very carefully without any questionings. The third day the order came to wheel the brick back to the other side of the yard. He did so for several days. Every detail was carefully attended to and the pay for the work came when each day was done. Finally Girard said: He is just the man for me. He obeys without questions and does his part well, no matter whether it seems to him wise or foolish. And so Girard made this faithful, obedient man his agent to purchase goods for him.

Our God wants men who will obey him. They are the only ones he can use. Here the speaker spoke of the fidelity of our late friend George H. Utter, who went to the legislature, became governor of Rhode Island, twice governor of the state; and a member of Congress; yet he was respected and loved by all when he stood true to his Sabbath. When as governor he was called upon to attend an inauguration of the President, he declined to go because it was Sabbath, sent the lieutenant gulf in his place, and went himself to his home church to pray. Oh! why can not all our young people get the vision of the kingdom of God, and stand as true as some have stood for Christ and the church.

What answer are you making to God's call to you? Where will you choose to die? In Uri of the Chaldees, or in Haran, or in Canaan?

Christ at the Door. At the close of Rev. W. D. Burdick's remarks, after all had joined in the song, "Brighten the Corner Where You Are," Rev. W. Rice, the speaker, read a prayer and preached a sermon about Christ at the door. As he went up the pulpit steps he stood for a moment or two with back to the audience pointing to the beautiful stained glass window behind the pulpit representing Christ knocking at the door; and while doing so the speaker repeated slowly the words of Revelation 3:20 and emphasized each word with excellent effect.

He spoke of the value of emblems of our faith as being very helpful to the Christian. The cross, the supper, representing the body of Christ, the Sabbath, representing the imminence of God, all help us to understand God and his kingdom. That beautiful picture representing Christ seeking the lost is full of meaning. "Behold I stand!" He is waiting. Christ is either inside or just outside of every heart here. If we can only see men as trees walking; if our vision is but partly restored and we can only have the Christ side with there is hope; for Christ is waiting. If the outlook is dark, remember that Christ is still present. He is not simply waiting; but is knocking and he calls. "If any man hear my voice I will come into him and sup with him." A poor Scotch woman whose rent was due and she had no money to pay, heard a knock at her door, but she would not open it. The next day another knock came, and then she found that her pastor had tried the door before to enter with money sent by friends to pay her rent but she would not open it. So Christ knocks at many a heart, bringing with him untold blessings; but they do not open to let him in.

The picture shows no knob on the outside. This carries the thought that the knob is always within. The heart's door must be opened from the inside. Christ will never force his way in. So Christ knocks with a loving heart, bringing with him untold blessings; but they do not open to let him in.

This text was written to a church. It might have been to Westerly, or Salem, or Plainfield. The Master is indeed here tonight; but we would have a good deal more power if he were in every heart.
Look again at the picture in the window. Is that an evening or a morning sky? It is the morning, and Christ is bidding us come. Seventh Day Baptists are only three hundred years old. Our denomination was born out of the Reformation and from study of the Bible.

Christ went away so the Spirit could come. The Spirit is his other self. Many people are seeking solid footing today. This can be found as only men heed the knocking of the Savior and open their hearts for the indwelling of the Spirit.

The Woman's Hour

It was the evening after the Sabbath. A large screen and a very good lantern contributed to the success of an excellent program which had been planned by Mrs. Edwin Shaw, of Plainfield, N. J., associational secretary of the Woman's Board of the General Conference. It consisted in a list of historical pictures beginning with the old Newport church. The description was read by Dr. Anne L. Waite.

In the second part, pictures of scenes in the Southwestern mission field were shown, and the description, written by Mrs. J. Van Horn, was read by Miss Emma S. Langworthy.

Then followed a nice little play by the I. That we believe it is the modern prayer meeting. The description was read by Miss Emma S. Langworthy.

The following resolutions were adopted and the delegates were appointed in harmony therewith:

Resolved,

1.—That we believe it would be advantageous for the Eastern Association to unite with the Central and the Western associations in sending delegates to the Northwestern Association.

2.—That we ask the Central and the Western associations the privilege of a joint delegate with them to the Northwestern Association with the same arrangements as are now in operation in respect to the Northwestern Association.

3.—That we therefore endorse as our delegate to the Northwestern Association the appointee of the Central and Western associations for the year 1921.

The delegates were appointed as follows:

For the Northwestern Association this fall (1921) Rev. James L. Skaggs, Plainfield, N. J., with Rev. Jesse E. Hutchins alternate. For the Northwestern Association this year, we endorse the appointee of the Central and Western associations. For the Northwestern Association this year we endorse the appointee of the Central and Western. For the Central and Western in 1922 we appoint Rev. Clayton A. Burdick with Rev. Alva L. Davis as alternate.

A net loss of twenty-four was reported by the churches.

Dr. J. C. Branch
A New Man Among Us
His Sermon

All SABBATH Recorder readers have read some of the writings of Dr. J. C. Branch, of White Cloud, Mich., but only a few, comparatively, have ever seen him in our annual gatherings. He was with us in Western at the association for the first time, being the delegate from the Northwestern Association. He belongs to the White Cloud Church which united with our denomination a few years ago, and is doing missionary work for the Missionary Board. He and his good wife are enjoying very much their trip to the churches in Rhode Island, New Jersey and New York. They took in a visit with Brethren Skaggs, Holston, and Hutchins, to the old Newport church house, the home of our first church in America.

We were all glad to meet Brother Branch and his wife, and to enjoy the sunshine of their bright, hopeful, Christian spirit.

On Sunday morning Brother Branch preached a strong Bible sermon on sin and its remedy, from James i. 15: “Then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death.” Nothing is so great as sin. It is defined as the voluntary act of transgressing the known law of God. It means death, if one would find it, he need not go far, it is here. Sin is from the devil and if we have sin in our hearts we have just so much devil in us.

Christ came to destroy sin. He finds a dreadfully wicked world. The great war was the result of sin. It affected all our hearts, our homes, our towns, our country. All the agony of parting with our boys, so many of whom sleep in graves beyond the sea, is due to sin.

It is the business of the church to fight sin. With all our powers we must fight it. Behold what a world-wide flame was kindled by the little fire of sin in human hearts! One result of this great flame of sin was the waste of money which was spent to quench it.

Had all this money gone to send the gospel of Christ to save the world, how much better it would have been!

Our prisons show the results of sin. Men can not flee with sin without receiving the penalty. The church of Christ should lift up its voice mightily against the sins that ruin men. Why does the church sit so quiet, so indifferent, so self-satisfied while sin is ruining the race? It should be the light of the world; but it does not seem to realize the peril as it should.

As it is people, do you not think we have been too easy about it? Have we not been sitting still too long? Are we not too much afraid of letting our light shine? Do we all show our colors as we should?

We can not sin and be on good terms with God. To hide our light is sin; for it is denying God. Are we not too self-satisfied? Are we living too low as representatives of our blessed Lord? Godliness develops the finer qualities of the soul. Sin destroys them.

A young man twenty-one years old, had never seen his mother. He supposed she was dead. At last he heard she was alive and began searching for her. In Philadelphia as he went from house to house, he came to one where the woman who answered his knock recognized the remarkable resemblance he bore to her, and she exclaimed, “Oh, James,” and took him to her heart. If children of God, we should have a resemblance to our Father.

Friends, we can not now measure the full meaning of the words “saved” and “lost”. But by and by we shall realize that meaning as we can not realize it now.

“Some one will enter the pearly gate By and by, and by, by, Taste of the joy that there await. Shall you, shall I?”

“Some one will travel the streets of gold, Beautiful visions will there behold, Feast on the pleasures so long foretold: Shall you, shall I?”

“One will knock when the door is shut By and by, and by, by, Hear a voice saying, I know you not,” Shall you, shall I?”

“Some one will call and not be heard, Vanity will come and make you perish, Some one will fail of the saint’s reward: Shall you, shall I?”

Excellent Papers

There were three excellent papers presented Sunday after Dr. Branch’s sermon, all of them having the true ring. They will be found in the Young People’s department.

Brother Holston’s remarks on the Christian Endeavor work were practical...
asked the question: "What can young people do to help the denomination?" We must seek to work together as a people in the unity of the spirit. If we can do not this we shall fail.

Young people can help in this by cultivating denominational consciousness. Many of them do not know our men in the ministry or where they are working. What is the remedy? 1. Read the Sabbath Recorder. 2. Study our denominational history. 3. Be loyal to your church and support it with your money.

Rev. Jesse E. Hutchins The Central Association was represented by Rev. Jesse E. Hutchins, who preached the sermon Sunday afternoon.

His text was: "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." (John 15:8).

Every one desires something better ahead. There is a general belief in the possibility of growth that looks toward fruit-bearing. We should love to grow better day by day.

There are three things that illustrate this subject: Power, the dynamo, and work or fruit-bearing. Power is the dynamo itself. We are all workers or fruit-makers. We have our hands on a friendly sort of way.

It makes a chip feel curious, it makes the "Tear drops." An' you feel a sort of thumpin' in the Region of the heart.

You can't look up into his eyes, you don't know what to say, and when a hand is on your shoulder in a Friendly sort of way.

Oh, this world's a curious compound with its honey and salt. With its trials and bitter crosses, but a Good world after all. An' a good God must have made it. Leastways that's what I say.

When a hand is on your shoulder in a Friendly sort of way.

"Making the World the Last Address on Christian" Sunday afternoon was by Hon. Samuel H. Davis. He spoke of the Sabbath school as one means of Christianizing the world. But he would place the home before the Sabbath school. In his estimation children are taught to Christ earlier than many realize. The idea is so to train up the child in the way he should go that he could never remember when he did not love God. Children of Christian parents ought to be born Christians. It is hard to change the old after habits are fixed. If all our children had been kept true we would be much larger as a people than we now are.

It is folly to teach that Seventh Day Baptist children are handicapped. Many professions and trades offer chances for Sabbath-keepers. We gain strength by overcoming the hindrances. There is a tendency strong toward a five-day week in the business-world and the plan is sure to prevail.

Opportunities for evangelism are increasing daily and many doors are open to Sabbath-keepers if they are true to the faith. If all would awake and stand true we could do great things toward making the world Christian.

The Missionary Hour The missionary hour was given to a regular session of the Missionary Board. This gave the people a chance to see their board at work.

In the last evening of the association after a praise service led by Mr. John Tanner, and a sermon by the editor a conference meeting was led by Brother Branch in which more than forty testimonies were given. By request of the leader the people came forward to shake hands with him and other friends, all joined in singing, "God be with you till we meet again" and Pastor Clayton A. Burdick asked God's blessing upon those who go and those who remain.

Thus ended one of the best associations we have known in a long time.

PROGRAM FOR WESTERN ASSOCIATION Eighty-sixth Session-Nila, N. Y.

25TH TO 29TH SUNDAY EVENING

7.30—Call to order by the moderator
2.00—Praise and Devotional Service
Report of the Executive Committee
Messages from the delegates and representatives from the associations and boards
Introductory Sermon, Rev. A. Clyde Ehret

FRIDAY MORNING

10.30—Round Table Conference on associational business
Appointment of committees

FRIDAY AFTERNOON

1.00—Praise and Devotional Service
2.15—Business
Reports of officers and standing committees

2.45—Sermon, Rev. Harold R. Crandall, delegate from the Central Association

SABBATH EVE

7.30—Praise and Devotional Service
7.45—Report, Rev. E. A. Bellfort, Witter, delegate from the Eastern Association, followed by Conference meeting

SABBATH MORNING

10.30—Morning Worship, conducted by Rev. John J. Honeycutt and Sermon, Rev. J. C. Branch, delegate from the Northwestern Association

THE SABBATH RECORDERS

2.00—Praise and Devotional Service
2.15—The Organized Work of Seventh Day Baptists
Women's Work, Mrs. L. Greene, Associational Secretary
Sabbath School and Young People, E. M. Holstein, Education, Pres. B. C. Davis, representing the Education Society
Missionary and Tract, Rev. Edwin Shaw, Secretary

EVENING AFTER THE SABBATH

7.30—Young People's Program conducted by Miss Clara Lewis, Associational Secretary

SUNDAY MORNING

9.30—Business
Reports of Committees
Miscellaneous business
10.15—The Forward Movement, Rev. W. D. Burdick and others
11.15—Sermon, Rev. Theodore L. Gardiner, Editor of the Sabbath Recorder

SUNDAY AFTERNOON

2.00—Praise and Devotional Service
2.15—Response, Rev. L. L. Hanes, delegate from the Southeastern Association

3.00—Round Table Conference on Religious Education conducted by Mrs. Holstein, Field Secretary

Unfinished business

SUNDAY EVENING

7.30—Musical Program, arranged by the Musical Director, Rev. E. A. Lowthorpe
Address, "A Religion of Reality," Dr. J. Nelson Norwood

Henry Clay Trumbull, who built up the Sunday School Times, was a masterly editor. He had a few initial rules for his editorial and paragraph writers, which were about like this:

1. Never begin with a colorless word like "the"—"a," "an," "when," "where," "what," etc.
2. Make your first sentence state clearly what your thesis is.
3. Follow your statement with an illustration of it. Facts are more persuasive than rhetoric.
4. Draw your conclusion in the simplest of language and then stop. Selectly.

"He that taketh up the burden of the fainting Lighteneth his own load. The Almighty will put his arms underneath him; he shall lean upon the Lord and be strong in the way of the helpers.

The companions of the Christ."—Henry van Dyke.
The Sabbath Recorder

THE COMMISSION'S PAGE

First Brookfield (½)
First Hebron
Portville (x) (2)
Shiloh (x) (½)
Rieburg (x) (½)

CHAPTERS IN EARLY SABBATH HISTORY
BEFORE THE BEGINNING OF MODERN DENOMINATIONS

By J. CLARENCE BOND

Chapter VIII

Brabourne's last book was poorly printed, which goes to show that he had difficulty in getting it published. The king had sought to control printing by imposing a license. By this method he thought to suppress heretical writings. Brabourne's book was published by a foreigner possibly or by some private shop that lacked adequate equipment. Its contents were of such a nature, however, that Francis White, D. D., Bishop of Ely, was asked by the king to prepare a reply. This he did, dedicating his book to Archbishop Laud. The author's avowed purpose to "settle the king's good subjects who for a long time had been disturbed by Sabbatharian questions." White set forth the usual arguments of the orthodox clergyman of that time. In regard to the response to the Fourth Commandment in the Book of Prayer, he says they beseech God to incline their hearts to keep this law in such a manner as is agreeable to the state of the gospel and the time of grace; that is, according to the rule of Christian liberty. He pleads church authority for the day and the manner of its observance, and does not appeal to the Bible. Of course not all English clergymen agreed with these liberals. The eminent Thomas Fuller laments the looseness of Christians regarding the observance of the Lord's Day. He says: "These transgressors, accounting themselves above these precepts of common piety, aver they need not keep any, because they keep all days Lord's Days in their elevated holiness. But alas, Christian duties, said to be ever done will prove to be never done, if not sometimes solemnly done."

The anonymous author of "Dissenters and Schismatics Exposed", a book which purports to give the tenets of some fourteen "Secretaries", speaks of the "Sabbatarians", naming Trask and Brabourne as their earliest representatives. The doctrines held by them at this time, 1715, were stated as follows: They believe, 1. That the Fourth Commandment of the Decalogue, Remember the Sabbath Day to keep it holy, is a Divine Precept; simply and entirely moral, containing nothing legally ceremonial, in whole or in part; and therefore the weekly observance thereof ought to be perpetual, and to continue in full force and virtue to the world's ends. 2. That Saturday, or the seventh day in every week, ought to be an everlasting Holy Day in the Christian church, and the religious observance of this day obliges Christians under the Gospel, as it did the Jews before the coming of Christ. 3. That Sunday, or the Lord's Day, is an ordinary working day, and it is superstition and will-worship to make the same the Sabbath of the Fourth Commandment.

Thus by the band of their enemies we have, in a most stilted form, it is true, but nevertheless very clearly presented, the position of Sabbath-keeping Baptists two hundred years ago. The statement is made in this booklet that this belief had been held for a hundred years by some of the Dissenters, thus going back three hundred years from the period. It will be seen that while these expostulations of Sabbath truth were called Judaism, they observed the Sabbath as Christians, and argued its obligation from that viewpoint. They opposed the view held by the orthodox party as to the character and purpose of the Lord's Day, and therefore the Dissenters, that it had a sacred character, and was to be used for religious purposes only. They went one step beyond other dissenters and claimed that the Sabbath of the Bible, the seventh day of the week, was the Sabbath of Christians, and had not been changed by Christ or his disciples.

We have discussed the conflicting views concerning the Sabbath which obtained in England in the seventeenth century. In this question, as many admitted, was involved the consistency of the whole Puritan position. The authority of the Bible as opposed to some other Catholic idea of the authority of the church was involved in the discussion of the Sabbath question. It is a question to be reckoned with in these days of reconstruction, economic, moral, and religious, that freedom in the matter of interpreting the Bible, and in the manner of applying its teachings, is the basis of modern democracy. Another fact of history which must not be forgotten in these times is that the Puritan ideal of religion as a personal relation of the soul to God, and obedience to the divine will, has produced the highest morality yet reached by any people.

For these principles the Dissenters stood. More consistent than the others we believe were the Baptists. And most consistent of all were those Baptists who in harmony with the principles above referred to kept the Sabbath of the Bible and taught its sanctity. It will be seen, as Heylyn says, that they built fairly on Puritan principles. These Sabbath-keeping Baptists of the first years of the seventeenth century were Biblical and evangelical, and were the immediate forerunners of the long list of Sabbath advocates in England and America, known in those earlier years as Protestantism as Sabbathists, and to the present time as Seventh Day Baptists.

We close these "Chapters" at the threshold of the most interesting period of Sabbath discussion in all Christian history,—the second half of the seventeenth century. It is to be hoped that a more worthy pen will take up the story at this point and carry it through the following century and a half of agitation, and of growing Sabbath sentiment, which led up to the organization of the Seventh Day Baptist General Conference in 1802. This in turn should be followed by a history of the denomination from the latter date.

It is a worthy history and altogether constitutes an important chapter in the story of modern evangelical Christianity. It is a timely topic in view of the conscious demand for a religious weekly rest day. The Sabbath, like every other religious question can never be settled till it is settled right, that is, until it is settled according to Scripture, history, reason and religious sentiment: and upon the basis of the highest good of man considered as a moral and spiritual, as well as a physical being:

Through the kind assistance of Secretary Shaw and his efficient office secretary a personal letter has been sent to every church.

The time is short for action, but some
encouraging responses have been received already. The Master's business requires haste.

Here is the letter:

Dear Friend:

I am writing you a personal letter in regard to our denominational finances. You are aware that the present Conference year closes with the end of the present month. Whatever is done must be done quickly. Unless the churches respond immediately we are sure to come up to Shiloh with a deficit staring us in the face in the report of every board. This would be most depressing. On the other hand, if we can come to Conference with all bills paid this year we will all rejoice and the work will be given an impetus for next year. Which shall it be?

I know it is more difficult to raise money this year than it was last year. But as one pastor has said, Let us not think of our offerings to the denomination as a luxury to be dispensed with the first thing. It will cost us more this year, to meet our pledges on account of the pinching times. But the sacrifice will be good for our souls, if we lay our trust not in the Kingdom in our Forward Movement, and hear the voice of the Master in this opportunity to sacrifice for him. "What we give we have."

The success of the Forward Movement as far as the finances are concerned rests with the very few key individuals throughout the denominations. We are depending upon you as one of this group to do your part, and more than your part, to put this matter over. I am making this very personal. If every one to whom I am writing in this final appeal does his best we can win out yet. It will call for heroic work. But it will mean much for the Seventh-day Baptist cause, and for the Kingdom of the Master. I am confidently depending upon you. I am writing you because I believe you will take whatever steps are necessary to get this matter before the church at once.

Some day we shall rate at its true value the heroism of these men and women. It is so superficial to recognize the pure minds of the faithful who are standing on their pledges. See those who have made no pledge, but who will likely give something if solicited at this time. You will know how to proceed. I would emphasize the importance of immediate action.

May there come to you and to the church a rich blessing as you render special service in this time of need.

Sincerely yours,

A. J. C. Bond.

RED ARMINA

Nobody who knows Armenia will be deceived into believing that the Bolshevik usurpation of power, at Erivan, the capital, represents the will of the people.

Splendid has been the generosity of the Americans in the gift of money, food, and clothing to this harassed and distracted folk. But not a hand has been lifted by any power to help them fight off the Turk or the Bolshevik Russian.

They have seen except for the time the outward forms of acquiescence in a regime they hate. When they can gather strength that yoke will be thrown off again.

Bolshevik rule at Erivan has nothing to say to Cilician Armenia, and the rest of the triangular tract inclosed by the Black Sea, the Caspian and the Mediterranean. In every part of the country Americans in the name of the Near East Relief and of our churches are true to their trust. They refuse to be driven off. They have compelled the Turks and the Russians to respect their property and, above all, their helpless charges. They have exercised by moral influence and by the fear of opposing American public opinion what could not be done by force of arms, since we have sent no expeditionary forces.

Some day we shall rate at its true value the heroism of these men and women. It is so superficial to recognize the pure minds of the faithful who are standing on their pledges. See those who have made no pledge, but who will likely give something if solicited at this time. You will know how to proceed. I would emphasize the importance of immediate action.

May there come to you and to the church a rich blessing as you render special service in this time of need.

Sincerely yours,

A. J. C. Bond.
should be"." "Making the Neighborhood Christian," "Making the Nation Christian," "Making the World Christian," and "Making the Social Order Christian." Where should this Christian education begin? Who is fitted for such work if not trained for it from childhood? If all home training were truly Christian, where would be the need for us to Christianize the universe? Daniel Webster said, "Upon the diffusion of education among the people depends the preservation and perpetuation of the Constitution of the United States." There seems to be some conflicting ideas of the value of education, as generally understood.

In the June issue of Current Opinion the president of the New York Life Insurance Company says, "A boy should go to college at almost any cost." On the same page, signed by Thomas A. Edison is this statement: "Men who have gone through college I find to be amazingly ignorant. They don't seem to know anything." I should like to read a letter from one of his own sons or daughters, who is now educated and how they became so." One modern writer has become so very educated he advocates an entirely new Bible, on the ground that the one we have reverence is "redundant and remote," and we must adapt it to our present day needs.

The New York Globe justly declares, "Those who have found the Word of God insufficient would take an indifferent comfort in the word of man." This profound educator thinks his new Bible should contain Lincoln's Gettysburg address and Henry's "Out of the Night that Covers Me." He may be classed with those who say within themselves, "Go to now, let us become a celebrated individual." It is to be regretted that our young people are feeding intellectually on such husks as are placed before them through the press of today. Wendell Phillips said, "Give me the making of the press of this country and I care not what laws are made." It may well be said the fathers and mothers of today may do their best educational work on their knees. We plead for more homes where the children are trained to reverence God and love the righteousness that exalts a nation.

If a man's great achievements in life can be attributed to the care and training of his mother, I'm wondering, if the records were kept, how many mothers would be held responsible for the failure to realize what they held in their homes. A little later in the book I have known. I shall weave into it some choice recollections. As I write, memory brings to mind a night when two tiny girls had kissed father and mother good night and gone up stairs. Wishing a drink of water they went help a little later, where the father and mother were kneeling in prayer for the children, the home and all its interests. That, my friends, is an inheritance which moth and rust can not corrupt, nor thieves break through and steal. How we all enjoy reading of the home which gave Frances Willard to the world, of the happy child life with an outlook for opportunity to serve as she grew older, and the guiding rule to enter every open door for usefulness.

Frances E. Willard was truly educated.

America has been rich in such homes, and it is deplorable that there is any tendency to lower the standard of men and women. Be alive to our responsibilities, remembering there is "only one mother, the wide world over." In a letter to my mother from a lad in Milton, among other tender messages, I find this: "I can find women here in Milton to darn my socks, to mend my clothes and feed me, but only one has ever been my mother."

"From a good home it is not far to heaven." Orison Swett Marden, the able editor of Success Magazine deplored the fact that the mothers received so small credit among the great achievers of the world. That only the successful son was observed and held up for admiration by the world, and the mother was only a round in the ladder by which he had climbed; yet it was the sweet faced mother in the back ground that made his success possible.

On a recent cover page of the Union Signal is printed these lines:

Back of the canvas that thrones, the painter is hinted and hidden;
Into the statue that breathes, the soul of the sculptor is put on display;
Space is nothing to spirit; the deed is done by the doing;
The nobles are set by examples, and blossom by nectarious;
Back of the foreguard and leader, stands silent, heroic, some other;
And behind the achievement, stands meekly that angel—"the mother."

"Considering all the loving tribute paid to mothers by the world's greatest men, it seems eminently fitting that this day should be set apart to honor mothers," said the President, "in honor of his mother, and so it has been chosen as the badge of Mother's Day. It is an emblem of purity, one of the most fragrant flowers, as a mother's love is considered one of the sweetest things in the world. Many a lad has gone to the house of God as mothers' days away far from the better way of living, in memory of the days when he went with the mother whose hand first led him there. Who has lived long enough to utterly efface the impressions of childhood and the memory of a mother? The heart cry of distress, since the one from the cross—"Woman, behold thy Son," has been to the mother. The last call of the condemned convict is for the mother whose love he betrayed and outraged. Motherhood stands for everything that is pure and high and holy,—faith, hope, love, trust, protection, Christlike compassion and forgiveness, and we have the precious confidence of Jesus Christ in his attitude toward motherhood where he said, "As one whom his mother comforteth, even so will I comfort you." A mother's love is almost prophetic in its vision, as we have many instances in proof. The deliverance of millions depends on the mother's insight of the mother who sent a maid to watch a tiny boy in a basket by the water's edge. Because of a mother's love and care, the child Samuel grew in favor with the Lord and man. Would there be more praying homes? If only the men would consent to their children to the service of the living God.

Somebody once said, "God couldn't be everywhere and so he made mothers." Through centuries artists have enthroned motherhood in their various conceptions of the Madonnas, and our writers have called her in story and song. Whistler in "Noon Bound," portrays the sweet homelife with the mother at the fireside, and names are legion of men who have acknowledged their mother as the inspiration of their lives. We are all familiar with the statement of Abraham Lincoln—"All that I am or hope to be I owe to my angel mother." Thomas A. Edison declares his mother was his making. "She was so true so sure of me; I felt I had some one to live for I must not disappoint." Dwight L. Moody said all he accomplished he did with his mother. We have all been touched from time to time by the tender words said in a mother's memory by the editor of our Sabbath Recorder, and the many mother poems which have been written have found echo in count-
WOMAN'S WORK

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

Does the day seem long and lonesome
And dark and cold and wet?
Remember there's tomorrow that hasn't
Beaten you yet.

Are friends fickle and forgetful?
Did they go?
Remember there's tomorrow that hasn't
Beaten you yet.

Is this old world not worth while
For all the trials you've met?
Remember there's heaven that hasn't
Beaten you yet.

—Contributed:  

ENJOY YOUR CHILDREN

I called, today, upon the mother of two small children. A tired, nervous little woman was there, with great beseeching eyes and a mouth that dropped almost as wide as her shoulders. She was discouraged as she seated herself opposite me in her exquisitely neat drawing-room, and before we had been talking very long, the reason for her discouragement was made apparent.

"The children have been more troublesome than usual," she told me. She tried to laugh—and failed miserably—as she spoke. "I'm afraid that they both got out of the wrong side of bed, this morning. Dorothy, she's four, has been bothering me for scraps of silk and lace—she's mad to make doll dresses and she doesn't know the first thing about sewing! And Jimmy—he's six—has been running in and out ever since he was discovered by a strange, old lady with a hundred and eighty children to fill a good sized pig pen. And he's scattered bread crumbs over the kitchen floor and smeared jelly on the dining-room tablecloth. I love your children," she looked at me as if she were almost begging me to believe her, "but there are times when they get horribly tiresome at first. It seems almost impossible to keep a house spick and span when there are children about—and I do like orderly houses. I like to find things where I leave them—I like to lay things down, and know that they'll stay where they've been put. And that's impossible, too, when there are children!"

I started to say something humorous and thought better of it. For the tired little mother was in no mood to receive facetious remarks. She was deadly serious about the whole thing. So I patted her on the arm, as if I quite understood, and suggested that I take the children to the park for an hour or two. And there were tears of real gratitude in her eyes when she gave me permission to take them.

"Now," she said fervently, "I can accomplish something! Their little hands are always so busy that it takes every minute of my time to straighten up after them. I love my children—for the second time she said it, "but having them away for a couple of hours is always a relief!"

I know another mother—another mother who has two small children. When I go to call on her she ushers me into a cozy room that is really a living-room. But, somehow, the confusion is not unattractive for the room is gay and bright and full of the spirit of friendliness and good will and cheer. Her children are perfectly well trained—children just as the other mother's, two children, perhaps. They also like to romp and play, to smear bread crumbs over the kitchen floor and smear upon the whiteness of the dining-room tablecloth. From morning until night they come to their mother with their discoveries and questions—with their little joys and their big happiness and their small hurts. She spends a great deal of her time listening to their eager voices, guiding their chubby fingers in unaccomplished tasks, and kissing their black and blue spots to make them well. But she never seems weary, never grows impatient; never loses her temper and speaks sharply. If the house looks a bit tumbled, at times—if toys and picture books clutter the library table or the living-room floor, she shrugs her shoulders; and smiles her tolerant smile, and says:

"It's only clean dirt!"

One afternoon, over the tea table, I talked with her—talked with her about her children.

"Why is it?" I questioned, "that your babies never worry you? What is the philosophy that makes you so—so understanding and so heedless of trifles?"

The mother dropped two large lumps of
sugar into my cup (it was before the day of sugar fancies) before she answered, and then—

"Of course," she said slowly, "there are times when my children annoy me. There are times when I find myself wishing that I might have an easy way to do a thing or two," she laughed, "I'm only human, you know. But— at once she was very serious— "whenever I find myself thinking those thoughts I say three things, out loud, in my mind. I say, first of all, that I love them. Then I remind myself that I was once—and restless, and that my mother—bless her—had to dress me and feed me and watch me at my play. And last of all, I ask myself what I'd do if I didn't have them—If their busy little hands grew suddenly still. I ask myself how I'd feel if they were taken away from me and I had the memory of harsh words that I'd spoken and unjust decisions that I'd made in my heart."

We were very silent for a moment as we sipped our tea. And then, quite vehemently, the mother spoke again.

"There are too many women," she said, "who don't know how to enjoy their children. There are too many women who put their children's opinions above their personal preferences, first. They expect babies to have grown-up intelligences—to know what to speak and know what to speak about.

"Those women are wrong. They're giving themselves unnecessary pain and they are giving their children memories that won't be beautiful to look back on. Children—when they stop being children—need a tender mother-picture to build their dreams and ideals about."

"I," the mother laughed again—laughter comes very easily to her—"I am no model. But I do enjoy my children! I enjoy every moment of them, every tone of their little voices, every problem that comes into their little minds. And I never let a broken dish or a torn frock or a lost trinket or an upset house mar my pleasure in them!"

Do you—you who are mothers—enjoy your children? Do you get all of the pleasure that is to be gotten out of their lisping speech and their warmly clinging hands? Or do you resent the trouble that they make—the care that they require?

Because, if you do find yourselves thinking of them as anything but a delight and a wonderful privilege, say—and speak very loudly, each one of you, in the depths of your heart—three things. Tell yourselves, first of all, that you love them. And then remind yourselves that you, too, were once little. And then wonder what you'd do if they were all at once taken from you—If their busy little hands became suddenly still.


**MINUTES OF THE WOMAN'S BOARD MEETING**

The Woman's Board met on June 6, 1921, at the home of Mrs. H. N. Jordan. Those present were: Mrs. West, Mrs. Morton, Mrs. A. R. Crandall, Mrs. Jordan, Mrs. Whitford, Mrs. Croxley, Mrs. L. M. Babcock, and Mrs. J. H. Babcock. The visitors were: Mrs. D. H. Davis who is visiting her sister Mrs. Jordan, Mrs. Edward Ellis, of Dodge Center, Minn., Mrs. George Ellis, and Miss Lottie Baldwin, of Milton, Wis.

Mrs. West read a portion of Acts 2, and prayer was offered by Mrs. Davis.

The minutes of the May meeting were read.

The Treasurer reported the receipts for the month, $427.76. Disbursements, $390.60. The report was adopted. Mrs. Whitford read letters from North Loup, Neb., and from an L. S. K. at Cowen, W. Va.

The Corresponding Secretary reads letters from Secretaries Edwin Shaw and from Mrs. Shaw, secretary of the Eastern Association. Mrs. Angeline Allen, wrote from Sanborn, Minn., reporting the organization of a Woman's Society at that place.

The President of the Commission having extended an invitation to the President of the Woman's Board to be present at the meeting of that body the following evening, the President of the Conference in Shiloh, N. J., it was voted to send Mrs. West to attend that meeting as a representative of the Woman's Board. The Corresponding Secretary was instructed to write to the Forward Movement Director, expressing appreciation for the fine appearance of the Board's Projector.

Mrs. West read a letter from the American Friends Service Committee asking for clothing for the destitute people of Eastern Europe.

Mrs. L. M. Babcock and Mrs. J. H. Babcock were appointed as a committee to secure the names of lone Sabbath-keeping women to whom the Board Projector should be sent.

Mrs. A. E. Whitford gave an interesting account of her recent visit to the Women's Society at Battle Creek, Mich., at the time she visited the Young People's Board as their representative from the Woman's Board, and also reported attending an interesting meeting of that Board.

Mrs. D. H. Davis spoke of the work of the Plainfield, N. J., of the society and of the work and interests of our schools in Shanghai, China, and answered many questions concerning conditions there.

Mrs. Ellis told of the missionary line of work the women of the Dodge Center society are doing.

It was voted to postpone the time of the July meeting one week.

The minutes of the meeting were read, and approved as corrected.

Adjourned to meet with Mrs. J. B. Morton July 11.

MRS. A. B. WEST, President.

Metta P. Babcock, Secretary pro tem.

**FAMILY WORSHIP**

REV. AHVA J. C. BOND

In the final report of the Committee on the War and the Religious Outlook of the Federal Council of the Churches there appears the following paragraph. It has reference to a pamphlet on "The Local Church After the War" by Dr. Gilkey, pastor of the Hyde Park Baptist Church. Is he correct in his estimate of the effect of the war upon personal religion? He is certainly doing a vital question when he emphasizes the need of first-hand experimental knowledge of the Christian religion. Experimental religion bearing fruit in personal piety should be the matter of first concern in all our efforts.

"Dr. Gilkey gives the reasons for believing that the effect of the war experience may have been even deeper and more far-reaching upon those who stayed at home than upon those who went, and tries to analyze what the nature of these effects has been. He speaks of the influence of the war upon personal religious experience, notably in connection with the revival of the habit of prayer, of its effect upon Christian service, and of its implications for the corporate life of the church. He shows how the church has been made conscious in new ways of its responsibility for the life of the community in which it is located and how this consciousness is leading it to redefine its task in broader and more comprehensive terms. But he points out that it can fulfill its function most effectively only in the measure that it holds itself true to its time honored responsibility of dealing with individual men and women and giving them that first-hand experimental knowledge of the Christian religion, the lack of which of our study of the army conditions has so strikingly revealed."

In the report of the Commission on Evangelism there appears this sentence: "We are especially urging family worship upon the attention of pastors and people. Our forebears bound the day 'on the east by supplication and on the west by thanksgiving', and the habit of home worship has not yet faded out, though in many places the family altar has fallen down to the great loss of those whose Christian life might have been developed and nourished there."

I was very glad to read such words at this time when Seventh Day Baptists are seeking to lay emphasis upon family worship and personal and family religion. A few weeks ago I promised to share with the readers of the SABBATH Recorder some responses to a questionnaire on family worship. This data was not secured with the purpose of determining percentages. My purpose was to learn how it is done in many homes, in order that others may be encouraged to try it in some way this sacred and joyous duty. In this first installment only those homes are represented where there are children. This is the only classification that has been made in these answers. The purpose has been to make these testimonies public and it is more difficult to adapt the worship to the children. Where there are children the worship should be suited, as far as possible to their
needs and capacities. Because this is done in most cases recorded below these words ought to be stimulating and suggestive.

HOW IT IS DONE IN THESE SEVENTH DAY SABBATH HOMES.

We have family worship every day at the breakfast table. We use the daily readings in the Helping Hand for reading, followed by prayer by myself, wife, or visiting friend.

I am glad to fill out the blank, it brings to my mind some suggestions. The plan used by us is very effective. The children are old enough to begin to take part. The reading could be 'passed around, the children taking part. More could take part in prayer.

Daily worship, at evening. We usually read and discuss some Scripture selection, all taking part who desire to. One of the parents ordinarily sums up the substance of all our Scripture readings, we all kneel and our 'pray aloud. The children are taught to pray from infancy, and so far it is keeping it up.

We do not try for anything 'out of the ordinary, as we consider family worship part of the daily routine, and quite as necessary as our meals.

We began this custom several years ago, and after a time discontinued it. Our experience is that it is likely to lead to a retrograde movement spiritually unless regularly kept up, especially in homes where there are little ones from high school age and under. Everything seems to move off easier and with less friction.

Daily worship, in the morning. We read the Bible and pray. The husband returns thanks before meals, unless we have silent prayer, or the Lord's Prayer in concert. The children kneel and say their prayers before going to bed.

In the rush of duties, or the force of circumstances it is difficult regularly to have morning worship, and we sometimes fail.

Daily worship, at evening. Evening devotions before retiring, with prayer—often Bible reading, or some other worthwhile reading.

Family worship is essential to make the home a truly Christian home. A daily communion with God as a family is "the tie that binds." My prayer is that every Christian home may appreciate this great source of strength and daily feeding.

"Daily, in the morning. We usually read a prayer or from daytime reading. Sometimes repeat together First Reformed Psalm; frequently repeat the Lord's Prayer in concert.

"I have been impressed that children from youngest to oldest observe very good order when worship, is one of the orders of the day.

"Daily, morning and evening. Usually we read the Bible at the breakfast table before we eat and have prayer as we sit at table. Then we offer thanksgiving for provisions, after which we eat.

"Once a day, in the morning at the breakfast table. We use the daily readings in the Helping Hand. It is our one of Harriet's duties to place the Bibles at the table before breakfast. As soon as we sit down to the table in the morning, I usually announce the Scripture to be read-and read the first verse, and then we read in the order in which we sit at the table, Harriet, mother, Paul. After reading the Scripture, we all join in the Lord's prayer. Paul repeats the Scripture after his mother or myself, but he usually wants a Bible for himself. At the other meals we all take turns the blessing.

"One of the things which I shall always remember about my boyhood home is regular family worship. I early learned the value of the Bible. Family worship, especially when the children take part, develops the child's latent spiritual life and teaches him how to pray, and early inculcates in his mind a love for the Bible. It is helpful, interesting and instructive to know the religious desires and ideals of the child as expressed in his prayers.

"Evening, at dinner. One of the children gets the Bibles and finds the Scripture in each which is to be read, and places the Bibles open on the table, at the places of those who read. Then we read verses in turn, with occasional comments or explanations of the text. This takes place at the beginning of the evening meal when the family is most likely to be together.

"Preceding other meals we have a brief word of thanksgiving and prayer—the children taking their turn after making Christian confession and becoming members of the church.

"On Sabbath afternoon is a special time for the reading of Bible stories aloud by some one, and for memory work.

"I do not believe it is possible to maintain any vital religion without some form of private or family devotion.

"Daily, morning and night. In the morning, while gathered at the breakfast table a Biblical lesson is read, and some prayer. Lord's Prayer, or some other memorized prayer is made in unison. At night each member of the household has a Quiet Hour service of personal reading and prayer.

"Grace is said before meals.

"With family at breakfast table the Bible is read, usually the daily readings for Sabbath school lesson, after which prayer is made. As comprehensive as ability and time judiciously used will allow.

"Prayer is always helpful. I believe there is greater reverence shown parents by children when this is family worship. Pastoral and family worship is also a great help in refraining from evil to all members of the family.

"Once a day, at breakfast time. As I am likely to be out eating meals at early bed time, we have our worship in the morning at the breakfast hour when all are expected to be present. The past year we, at this time, have been learning passages of Scripture suggested by the Sabbath school superintendent to use in opening services of the Sabbath school. We have learned and used the Ten Commandments, Psalms 1, 21, 19, 103, 121, the Beatitudes, Ephesians 6: 10-19, I Cor. 13. At this time the children also learn their memory verses for the coming Sabbath. Wife read and lead in prayer, or in联合 with the Lord's Prayer in unison. On Sabbath morning before being seated we sang, "Pray God from Whom all Blessings Flow.

"We have, though not at present, had special service on Sabbath morning, where we would sing hymns, learning a verse or a day's hymns which we would stress especially on Sabbath.

"Too much emphasis can not be placed on the importance of family worship—at a family altar. The chief difficulty lies, usually, in monotony—sameness. This can be avoided by giving some thought to the preparation, and by use of some of the many special helps in many of our papers.

"Daily, at evening. At a regular hour, as near as is convenient, we gather our children around us and read, either from daily readings, or selected lessons. (Children are given the right to select with us.) Then if all are not too weary we comment on the lesson read. After which all kneel and pray, beginning with the children.

"It gives us great pleasure to look back and remember that we have never needed to ask our little ones to take their place and say "At the place of prayer." Beginning two years ago they each asked for a turn at our altar. Praise God for his prompting Spirit. While I was at Conference at Battle Creek, Harold said, "Mama, papa is away, let me take the breakfast hour." This, in its turn, followed Herbert's request, and a few months later our little girl requested that she be allowed to say the little prayer she had been taught, at the family prayer.

"The boys offer original prayers. Yes, short, sometimes half and childish, but none-the-less earnest.

"Scripture and prayer at the breakfast table. When retiring for the night all kneel and each says an audible prayer.

"A disciple is a follower. The most advanced disciple, the most advanced apostle is the one who meditates on the man most like his Lord, and who is able to copy him as closely as possible. And even if one be far behind, if his light be dim, his strength small and he sometimes wonders if there be anything in him that is Christlike, yet, if he can say, "I follow after," if his face be set toward Christ, if he will take the time to follow Christ, then is he a disciple. And as with humble heart we "follow after," the light increases, the fellowship deepens, and opportunities are enlarged, till we come at length where we would be...

"F. A. Jackson.

"The widow's mite looks small in the hands of a woman clothed in rags who drives to church in her automobile. It is mighty only in the hands of the poor widow."
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YOUNG PEOPLE'S WORK
REV. R. B. THORNGATE, SALEMBURG, PA.
Contribution Editor

MY STRENGTH
REV. HAROLD R. CRANDALL
Christian Endeavor Topics for Sabbath Day,
July 2, 1921

DAILY READINGS
Sunday.—Consecrated strength (1 Sam. 17: 1-17, 32-37).
Monday.—Life's glory (Prov. 20: 29).
Tuesday.—Strength of mind (Mark 12: 28-31).
Wednesday.—Strength of character (Rom. 15: 1).
Thursday.—Strength of purpose (1 Cor. 16: 13).
Friday.—Source of strength (Ps. 27: 1).
Sabbath Day.—Thy will be done. I. With my
strength (Matt. 6: 7-15) (Consecration
meeting).

The kingdom of heaven is the rule of
God. If his kingdom is to come, then his
will must and will be done.

So many start an enterprise and presently ask God to help us; instead of first asking his plan and how we can help
him. God said to Moses, “See that thou
make all things according to the pattern
showed thee on the Mount.” “God can not
be wheeled into doing our will; we must seek to do his.”

No one is ever sent to the warfare at his
own charges. None are ever called to a
work which God does not know is within
the limits of the strength which he has
given, or which he is ready to give. Our
own strength is our weaknesses. We are
strong as we rely on God.

Much has been said of late about stewardship
and to many minds the word refers only
to money. We need to bring ourselves
humbly to the point where we recognize God
in every phase of life. We must see
that is the source of our all, even our
strength—mental and physical. It is our
duty to keep well in mind and body. They
were created for God's service, and in that
service they find their fullest development.

But of what does his service consist? Perhaps some one will say of faith, love and
prayer. But these are ways in which God
serves us, the very sources of our strength.
There is no way, in which we can do anything
directly for God. The only way we
can serve him is to serve our fellow-men.
Jesus emphasized this in his life, and in
that wonderful picture of the judgment he
taught that the division was based simply on
service. To those on the right hand he said,
“Insomuch as ye did unto one of the least
of these my brethren, ye did it unto me,”
and to those on the left, “Insomuch as ye
did it not.”

Of old Jesus passed the blessings that
throbbed in his heart through the hands,
and lips and presence of his physical body;
so now he must employ us to be his hands,
his lips, his feet, his body,—by which men
receive his blessings.

The strength of Samson and the skill of
David, while consecrated to God, did his
will. Our vigor is God's to be used for
him. His service drains our strength, but
we continually renew it in him.

Strength of body is often a temptation to
selfishness. A healthy body easily becomes
the instrument of self-will. We are
stewards of strength, and we must give account
of the use we make of it.

SUGGESTED PROGRAM
Song service.
Announcements, Information Committee
report, collection.
Prayer or prayers for success of meeting;
called for by president, Quiet Hour super-
intendent, or Prayer Meeting Commit-
tee chairman.
Song service continued.
Lesson and comments by leader.
Special music.
Roll Call (military).
Song.
Prayer service.
Song.
Leader's introduction to testimony
meeting.
Testimonies.
Song.
Benediction.

HINTS FOR LEADERS
Since this is the meeting nearest July 4,
give the service a patriotic turn.

Have a rousing song service, using for
it, and throughout the meeting, songs having
as themes patriotism, consecration and
missions.

Have the roll called in military style be-
fore the testimony meeting instead of as a
part of it. Perhaps one of your ex-service
men will do this for you, the secretary
merely keeping the record.

As suggestions for the testimony meeting
mention many ways and places in which our
strength may be used to do His will, such as
in politics, in reforms, on the mission
field, as teachers or laymen, in
students, in sports or recrea-
tions, in weakness (2 Cor. 12: 9), etc., etc.

Do not enlarge upon these thoughts. Leave
that for the members.

Have frequent songs during the testimony
meeting.

YOUNG PEOPLE'S IDEALS
MATTIE GREENE
(Read in Eastern Association by Tacy Cooch).

Ideals are valuable; they are precious to
the young and as important as radius to
humanity; but unlike that rare metal, ideals
are available to all, and to some degree or
standard, are possessed by all young people.

Ideals vary with classes and environment;
that is, they do, if one considers striving
towards some goal seen to the individual as
all desirable. It may be the child clothed
in soiled, torn garments, looking with
eyes quivering with the desire of a similar possession in the
golden, untired years ahead.

Who of us have not known or heard of
the boy whose sole desire and ideal is to be a
pirate, bold and wicked, or a robber, crafty
and cruel, or even a prize-fighter! And a
very few of us have known or read of the
lad whose last waking memories before sleep
claimed him, hearing his parents' voices in
prayer in his behalf, resolved to dedicate his
life to Christ; and through the years of boy-
hood and young manhood, has kept his eyes
raised toward that ideal.

Then the multitude of lesser lights toward
which their parents look—the ideals of
perfect physique, worldly success, honor, mental
and social culture—these are the gods of
the world's young Philistines.

Ideals are contagious and infectious, too;
and for that reason personal responsibility
should not rest lightly on one's shoulders.
No nobler mission exists, than the implant-
ing and developing Christian standards of
ideals. It is slow and often a discouraging
process, but lives, character, will, in time,
spring up in our dear young people in nobler
better, because of Christian ideals. These
are to be the power that shall stimulate;
guide and control all the activities that
build a strong, dependable, spiritual army;
and because of this, ideals are valuable. The
lives that are so-called lacked this dyna-
mic force; and nearer yet to each of us
some life within the radius of our own in-
fluence is to be marred or helped by our
standards and the degree of faithfulness to
which we adhere to them. We need to en-
courage moral, intellectual and physical ideals in
all the young; but greater than all these
should be our interest in the spiritual stan-
ards to be erected in lives.

WHY I CAN NOT AFFORD TO BE A HALF-
HEARTED SEVENTH DAY BAPTIST
HIRAM BARBER
(In Eastern Association)

The Seventh Day Baptist Denomination
when compared to most of the others is
very small. But on account of the comparatively
few numbers, each individual is just so
much more important and his influence so
much greater. The Seventh Day Baptist
Denomination and each Seventh Day Bap-
tist is conspicuous just because of believing
in the seventh day instead of the first. So
it is our duty to show outsiders that the
Seventh Day Baptists believe in and prac-
tice their principles. We must show them
good results of our doctrines and convince
them that the Seventh Day Baptist Denomi-
ation is best.

Not only on those outside of the denomi-
ation is this influence exerted, but on
other young people in the denomination.
We should be careful, especially of the influence
we exert on them. They will carry on the
bulk of the work in the future and whatever
we do and say has an influence. We want
earnest, active workers in the future and to
gain this end each one of us should try to
set an example.

It is everybody's duty and privilege to
have convictions and to stick to them. We
have more respect for others who do this
and others will have more respect for us,
even if they do not always agree with us.
We will also have more respect for ourselves
and the satisfaction of doing the right thing.
There is no place in the Bible which states that Christ kept or commanded the observance of any other day. If we did not heed this one day of rest God would not have given it to us, we need one day out of seven as much as we need to eat, drink, and sleep so that we can be refreshed for the morrow and its work. We should be out and out Seventh Day Baptists just as much on every day in the week as on the Sabbath. The Sabbath is a day of refreshment and rest and yet it is just as much a day in which to work for the Lord as any other of the seven. It takes courage to stand by our convictions, but how little we are called upon to bear compared with the sufferings of our Savior.

Our next thread will be the habit of prayer for prayer is to the soul what food is to the body. Without food our bodies would become weak and die and so without prayer the same things would happen to our souls. Christ was always in an attitude of prayer and although constantly praying for others yet he would take some time alone on the mountain tops in order to get power from God to carry on the work in the valleys. If we all followed this example of constant and unceasing prayer we would have and faith and courage to spread his gospel wherever we are. Our work, our schools, our churches, our pastors, our enemies, our friends and our denomination need our prayers and can only exist in this wicked land of ours as they obtain the fresh inspiration and guidance from God.

Again Christ teaches that we should give not only of our labor but also of our money. Our money should be only another means by which we can help to spread Christ's teachings throughout the world. It should not be set up as a sacrifice to the Lord. But God gave us the command, the Old Testament, because Saul had disobeyed his command.

God commanded Saul to take the city of Amalek and “utterly destroy everything and spare nothing”. After Saul had conquered the city he killed all the people except the king whom he took captive, and destroyed all the animals except the best of the flocks which he saved as a sacrifice to the Lord. And God was displeased because Saul had disobeyed his command.

Now God has commanded that we keep one day out of seven but he does not say to keep “any” one of the seven which is the most convenient or the one which the majority of the people choose, instead he states definitely “Let us keep the seventh day as the Sabbath of the Lord our God”. This work is compared with the nine tenths for our own sins and if we believe what so many people in the world today who will spend three hours a day reading a story book and less than three minutes reading the Bible, the greatest of all books. If we are hunting for poetry, history, geography, romance, adventure or any of the different divisions into which literature is divided we will find them all in the Bible. Besides the Bible there are thousands of other books which are helpful in making us out and out Seventh Day Baptists. In choosing our reading we should always choose the best for the best is none too good for any of us. We, as Seventh Day Baptists have one paper which we should read and support in every possible way through the Recorder we find out what other Seventh Day Baptists are accomplishing and keep in touch with our denominational work.

Besides reading the Recorder we should stand by Our denominational by attending all of its meetings. Let others of like faith to plan and work together for more service for Christ and his church. Only by co-operation can we succeed in any work. Each of us has a special work to do and as one wheel in a machine cannot do all the work of that machine, so one person cannot do all of our denomination. So let’s find out what our special work is and then let’s do it the very best we can, knowing in the end we shall reap eternal life if we faint not in our efforts and fall not out by the wayside.

We could add many more threads to our daily life and thus make it stronger and better knowing that its foundation is Jesus Christ around which is woven the habits of keeping the one true Sabbath and pure and acceptable in the sight of the Lord; by keeping close to God through unceasing prayer, by cheerfully giving our money and lives to his service, by reading only pure and good things with daily searching of the scriptures and by cooperation with others of like faith, or in the words by which Flora Kirkland expresses it: "Building, daily building.

While the moments fly.
We are ever building.
Character we’re building
Thoughts and actions free

Make for us a building
For eternity.

Choosing as we labor,
What we wish to take,
O let us be careful.
All shall be all.
He will help our labor,
He will strengthen bestow.
Let us choose to do
All we use below.

May the Lord approve us!
Tis our earnest prayer
O, to have our building
All and strong and fair
O, to live for Jesus!
Truly every hour,
Building, praying, trusting
In his mighty power!"

IN MEMORIAM

Mrs. Ella Eaton Kellogg—April 1853—June, 1920

My Helpmeet

(Continued)

Both Mrs. Kellogg and myself began teaching school when young, and were much interested in children and child culture. We felt that it would be a privilege to share our home with others and to open opportunities to those who could thereby be prepared to enter fields of usefulness in their later lives. As children came into our home, one by one, in Providential ways, Mrs. Kellogg entered most heartily into the work of mothering, training, and educating the little ones in harmony with the highest and most progressive educational ideals. Margaret Fuller, Froebel, Jean Paul, Herbert Spurgeon, Rousseau and other pioneers in educational reform were authorities in our home. A home school was established; first a kindergarden, then sloyd and manual training, and in all that was thereby prepared to enter fields of usefulness in their later lives. As children came into our home, one by one, in Providential ways, Mrs. Kellogg entered most heartily into the work of mothering, training, and educating the little ones in harmony with the highest and most progressive educational ideals. Margaret Fuller, Froebel, Jean Paul, Herbert Spurgeon, Rousseau and other pioneers in educational reform were authorities in our home. A home school was established; first a kindergarden, then sloyd and manual training, and in all that was thereby prepared to enter fields of usefulness in their later lives. As children came into our home, one by one, in Providential ways, Mrs. Kellogg entered most heartily into the work of mothering, training, and educating the little ones in harmony with the highest and most progressive educational ideals. Margaret Fuller, Froebel, Jean Paul, Herbert Spurgeon, Rousseau and other pioneers in educational reform were authorities in our home. A home school was established; first a kindergarden, then sloyd and manual training, and in all that was thereby prepared to enter fields of usefulness in their later lives. As children came into our home, one by one, in Providential ways, Mrs. Kellogg entered most heartily into the work of mothering, training, and educating the little ones in harmony with the highest and most progressive educational ideals. Margaret Fuller, Froebel, Jean Paul, Herbert Spurgeon, Rousseau and other pioneers in educational reform were authorities in our home. A home school was established; first a kindergarden, then sloyd and manual training, and in all that was thereby prepared to enter fields of usefulness in their later lives. As children came into our home, one by one, in Providential ways, Mrs. Kellogg entered most heartily into the work of mothering, training, and educating the little ones in harmony with the highest and most progressive educational ideals. Margaret Fuller, Froebel, Jean Paul, Herbert Spurgeon, Rousseau and other pioneers in educational reform were authors...
supervised every detail of the home life and the activities of each child. When all the little ones were asleep at night, we discussed principles, theories and plans, often till a late hour, and whatever decision was reached, was promptly put into execution. In the midst of the busy hours of household and school activities, she was always on call, at the Sanitarium School of Cookery and lecturing to patients and helpers, besides carrying on for years an extended correspondence in the direction of field work in the Health and Social Purify Departments of the National W. C. T. U., in close association with Miss Frances Willard, whose intimate friendship she enjoyed. During all this time, and for more than twenty years, she prepared the bills of fare for breakfast, dinner and supper for the tables of both patients and helpers and the Sanitarium,—a family aggregating from a thousand to fifteen hundred persons,—six separate menus every day in the year, besides doing the same for her own family and directing the culinary department which served a training of cookery for the girls of the home as fast as they became old enough to take turns in carrying the larger responsibilities of the home.

Those days were busy and troublesome times at the Sanitarium. The great improvements made had all been paid for with borrowed money, which was obtained in oldfashioned ways;—by no means was the new and splendid enterprise merely philanthropic in character. Mrs. Kellogg was in close association with many experts, and especially with Dr. William Mayo of Rochester, Minnesota. The operation was performed by the eminent Dr. William J. Mayo, of Rochester, Minnesota. The operation gave rise to no complications, the patient recovered, and the sanitarium was able to continue its work without interruption. The patient was a great lover of books, and during the last months of her life occupied nearly all her waking moments in reading.
THE SABBATH RECORDER.

fortable; then, after many years of patient suffering, she at last entered into rest, leaving behind a record of fidelity to principle, devotion to the cause, and willingness to give freely of her best service to others that will ever remain an inspiring example to all who knew her.

In these brief paragraphs I have presented but a very feeble and incomplete picture of the great part my wife played and the essential assistance she rendered in all the activities of my life, and of the great contribution she made, especially in the earlier years, to the work of the Battle Creek Sanitarium and its allied enterprises.

J. H. KELLOGG.

(To be continued)

PROGRESS

The following from the Philadelphia Seminary Bulletin is well worthy of the serious and prayerful attention of all who are concerned for the future of religion as represented by Seventh Day Baptists.

A. E. M.

FOR THE FUTURE

The most significant and encouraging feature of the Washington Convention of the United Lutheran Church was its outlook toward the future. Its most important discussions turned upon the organization of the church for future labor; its weightiest resolutions were determinations of principle which are to become the basis and the guide for future action; the spirit of the Convention was one of resolute, thoughtful and fearless consideration of future tasks. It is needless to say that a forward-looking church must have a forward-looking ministry, and such a ministry can be provided only by institutions which are also looking forward. It was in this spirit and with this conviction that the Board of Directors, at a special meeting, held April 15th, 1921, adopted a plan for Seminary Expansion.

The report of the committee which had been appointed to prepare such a plan had this to say about the responsibility which the seminary bears at the present moment:

"The seminary must prepare to serve its particular and local constituency better than it has been able to do in the past. It must fairly meet the increasing requirements in scholarship and practical training demanded by the times, and must be able to send out men qualified not only to perform the usual tasks, but to cope with extraordinary conditions. This means greater specialization and differentiation in its work, more subjects in its curriculum, more teachers and more intensive training in all departments.

"It must enlarge its buildings and expand its physical equipment sufficiently to provide for a larger number of students, a greater teaching-force, and a more highly diversified method of work.

"It must seek to fit itself to represent in all its equipment and work the best that the United Lutheran Church in America can produce, and the best features of American Lutheranism. It must be able to meet inevitable comparison in all respects with the ranking institutions in all the other leading American churches.

"The Seminary must prepare to serve a wider field than that of a few Synods; or even of the whole Lutheran Church. It must assume some responsibility with respect to general American Christianity, and it must make positive contributions to religious scholarship and churchmanship as a whole. Its teachers must be free to study and to write, to travel and to extend the influence of the Lutheran Church by voice and pen."

HOME NEWS

NORTH LOUP, NEB.—On March 19, Pastor Davis read his resignation, the same to be made effective June 1st. By the time this issue of the Bulletin reaches its readers he will have closed up his work, and with his family be heading toward the Atlantic Coast. They plan to spend the month of June visiting relatives and friends in Ohio and West Virginia, and will begin work at Ashaway, R. I., their new field of labor, about July 1.

Possibly a report, somewhat in detail, covering the pastorate of four years and nine months, may not be out of place, and prove interesting to some of the readers.

The pastor has delivered 310 sermons and addresses, in 28 different pulpits; led 100 prayer meetings; conducted 28 funerals; solemnized 9 marriages; made 1,500 personal calls; and has written letter to 1,903 letters concerning the work and membership of the church.

Through the organization of the Cabinet the pastor has sought to co-ordinate the various departments of the church work, and keep the entire membership informed of the church curriculum, work, plans and needs. For three, and one-half years he has directed in the publication of the Bulletin. This has been distributed to all resident members, and 2,000 copies have been mailed to non-resident members, denominational workers and other friends.

"It must seek to fit itself to represent in all its equipment and work the best that the United Lutheran Church in America can produce, and the best features of American Lutheranism. It must be able to meet inevitable comparison in all respects with the ranking institutions in all the other leading American churches.

"The Seminary must prepare to serve a wider field than that of a few Synods; or even of the whole Lutheran Church. It must assume some responsibility with respect to general American Christianity, and it must make positive contributions to religious scholarship and churchmanship as a whole. Its teachers must be free to study and to write, to travel and to extend the influence of the Lutheran Church by voice and pen."

THE SABBATH RECORDER.

First Hopkinton Church.—The Mothers' Day service May 14 was held in the First Hopkinton church; the Second Hopkinton and Second Westerly uniting. Although the day was very stormy there was a good attendance and an interesting program. The music was furnished mostly by the mothers. The Scripture reading and prayer was lead by Dr. Anne L. Waite, of Bradford. Readings appropriate to the day were given by Mrs. D. B. Coon, Dr. Waite and Mrs. Will H. Burdick. An original poem by Mrs. M. L. W. Ennis, of Ashaway, and the paper by Mrs. Walter D. Kenyon, of Hopkinton, are by request forwarded to the RECORDER COMMITTEE.

[The Mothers' Day poem by Mrs. Ennis in the RECORDER of May 30, belonged with this program; but the article referred to was delayed and failed to reach us in time. Then by special request the article on another page, "A Few Thoughts for Mothers' Day" was held up for use in the Eastern Association. The Introduction on "Education was added for that occasion.—Ed.]

Sabbath School. Lesson I—July 2, 1921

THE EARLY LIFE OF SAUL

Acts 21: 39; 22: 3, 28; 2 Tim. 3: 14, 15; Deut. 6: 4-9

Golden Text.—"Today if ye hear his voice, harden not your hearts." Hebrews 3: 7, 8.

DAILY READING

June 25—Acts 13, 1-37, 27
June 27—Judges 13: 8-16
June 28—Judges 13: 17-21
June 29—Judges 14: 1-5
June 30—Luke 2: 40-52
July 1—Sam. 17: 31-37
July 2—Prov. 1: 1-10

(For Lesson Notes, see Helping Hand)

"It is right to give, right to pray, right to fast, but they all may be done in a wrong way."
SPECIAL NOTICES

THE SABBATH Recorder

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church, of Syracuse, N. Y., has a special monthly meeting in the Young People's Room, 3rd floor of Y. M. C. A. Building, 34 Montague St., at 6:30 p.m. on the first Monday of every month. All are cordially invited to attend.

The church desires to extend its membership, and will continue to meet each Sunday morning at the church building. All are cordially invited to attend.

The church in Los Angeles, Calif., holds regular Sabbath services in room 911, Masonic Temple, N. E. cor., State and Randolph Streets, at 8 o'clock P.M. Visitors are cordially invited to attend.

The church in Riverside, Calif., holds regular Sabbath services in room 911, Masonic Temple, N. E. cor., State and Randolph Streets, at 8 o'clock P.M. Visitors are cordially invited to attend.

The church in Detroit, Mich., holds regular Sabbath services in room 911, Masonic Temple, N. E. cor., State and Randolph Streets, at 8 o'clock P.M. Visitors are cordially invited to attend.

The church in Battle Creek, Mich., holds regular Sabbath services in room 911, Masonic Temple, N. E. cor., State and Randolph Streets, at 8 o'clock P.M. Visitors are cordially invited to attend.

The church in White Cloud, Mich., holds regular Sabbath services in room 911, Masonic Temple, N. E. cor., State and Randolph Streets, at 8 o'clock P.M. Visitors are cordially invited to attend.

The church in Mill Yard Seventh Day Baptist Church of London, holds regular Sabbath services at 3 p.m. in the Christian Endeavor Hall, 10 o'clock on the first Thursday of each month. All are cordially invited to attend.

The church in Pennsylvania, holds regular Sabbath services at 3 p.m. in the Christian Endeavor Hall, 10 o'clock on the first Thursday of each month. All are cordially invited to attend.

Seven Days in Florida planning to spend the winter in Florida, and with this in view, cordially invite all to attend the Sabbath School services which are held during the winter season at the several homes of members.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, 50th Street and 1st Avenue, at 10 a.m. and 7:30 p.m. Visitors are cordially invited to attend.

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THE SABBATH Recorder

Deaths

Davis—Near New Milton, W. Va., May 28, 1921, Mrs. Martha Ann Hall Davis, daughter of Lemuel and Susannah Wooster Hall, aged 78 years, 2 months and 21 days.

She was married in June, 1916, and to this union were born seven children, three girls who have preceded their mother to the spirit land, and seven sons all of whom have grown to manhood to appreciate her memory.

The family are at the home of Mr. and Mrs. Edward E. Davis, New Milton, W. Va. All are cordially invited to attend.

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William J. Robinson, treasurer, Plainfield, N. J.

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COMMENCEMENT TIME

What Shall I Do?

CAN YOU QUALIFY
for one of the
UNDERMANNED
CALLINGS?