

The Sabbath Recorder

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 minister, 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.

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SEVENTH DAY BAPTIST DIRECTORY

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Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

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(INCORPORATED, 1916)

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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.

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PLAINFIELD, N. J., JUNE 20, 1921.

WHOLE NO. 3,981

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 rattle-to-bang and rumble 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. J. L. Skaggs; 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. Holston, of Wisconsin, and a Brother Frisby, who was an old Scott boy. In a little time we found Linn Crandall 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. Crandall.

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 for overcoats. 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 seek 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 Genesee, N. Y., home, talking much about old Waterford and its people of three generations ago. The names we have just seen on the tombstones in the neatly kept cemetery near the old church 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 there were the Lyons, Maxsons, Burdicks, Potters and Darrows, 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 pastors 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.

There were 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 the wooded, rock-sprinkled farm lands of old Connecticut, with the well-kept homes by the wayside so cheery and bright, and in the bracing sea air of a sunny morning in June, was in itself a most delightful experience. Then came a half hour of jitney riding, with ten interested and happy

people in the car, before we found ourselves in the lawn by the Waterford church. It was the editor's first visit here. Waterford is one of the few little churches belonging to our people which the editor had never seen. The meeting house stands in a sightly place, and is well kept both without and within. The first thing we did here was to hold a warm prayer meeting in which 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, who read the twelfth chapter 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 an after-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 helpful led by Rev. W. D. Burdick and wife. One song they sang 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 gloaming
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 gives greeting
To the friends of long ago.

CHORUS

Friends of long ago!
Friends of long ago,
I shall meet them all in heaven,
All the loved of long ago!

I can see my dear mother sitting
With life's snowflakes in her hair;
And she smiles above her knitting,
And her face is saintly 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 boys and girls at home
As I saw them in the old days,
Before we learned to roam
And I sing the old song over,
With the friends I used to know,
And my heart forgets its sorrows
In its dreams of long ago.

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

When we reached Westerly the bell was just tolling for the first session of the association, and we went directly to the church.

The First Session Of Eastern Association A good sized congregation had assembled in the brilliantly lighted audience room of the Pawcatuck church when 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 spoke of Rhode Island as 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-united 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 fervency 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 speaker referred to an experience he had when as a mere child he visited his aunt. Nothing could make him feel homesick 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. Does it enjoy 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 are hungry for 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 was 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 holiness. 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. Such blindness 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 treasurer 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 none in the audience 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 good work in West Virginia, with a pastor for every church in the 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 death 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 by his description of the work in that State. New 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 which helped to increase his love for God and the church. This talk had a special interest to the editor for he 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 seem 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 powers. It is not for the purpose of making a *living* but to make a *life*. We should feel regrets for intellectual cripples 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 our opportunity for an education, but we should gladly help the young people to go on with their 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.

Our Sabbath Eve At Westerly At the close of a strenuous day, as the Sabbath drew near, and a glorious golden sunset illumined the sky and bathed the world in beauty, the evening bell called the people to prayer. A goodly number filled the house, and as the opening moment for services arrived, a quiet stillness crept over the scene and the hum of voices died away until all was ready for worship.

Rev. Jesse Hutchins announced the hymns and led the praise service in spiritual songs. The choir sang: "Sing to the Lord a joyful song", and Brother Skaggs preached an excellent sermon, with the word "propaganda" as a "talking point". He showed how every good cause had been promoted by propaganda and by education. Every cause good or bad is propagated in the same way. Men talk it up, plead for it, and bear witness to their beliefs in it.

The speaker's text was Christ's words about the power sure to come from receiving the Holy Spirit and his assurance that we are his witnesses.

Christianity is no exception to the rule. The kingdom of God is promoted by propaganda. John the Baptist began it, and Christ chose disciples to carry it on. Jesus let loose a tremendous force that drew men away from their old traditions, and sent forth men to bear witness for the truths of his kingdom. By our words and by our life we are to preach this gospel. We can not be right without God in our hearts.

Mr. Skaggs illustrated his thought by something that occurred at Waterford this afternoon. When Mrs. Andrew Potter told the story of her late husband's conversion to the Sabbath and related the incidents of the struggle through which he passed, while she herself had not yet seen the light, some one asked her how she came to accept it at last. Her prompt reply was, "I lived with Andrew Potter." His life so perfectly reflected the Christ life that she could not resist, but yielded to the preaching of a life.

After the sermon Brother Seager led the conference meeting in which forty-one persons took part. Many more would have done so had the hour not been so late. This precious service was a most fitting close for the first day of the association.

A Good Sabbath Day Sabbath morning was cold and foggy in Westerly, and threatened rain. But as the day advanced the sun drove away the fogs and though partly cloudy the day proved to be very pleasant and comfortable.

At ten o'clock a large company gathered for communion service. This was in charge of Pastor Burdick, who was assisted by the editor of the RECORDER and Brother Seager. Many enjoyed this service.

To the editor it was particularly interesting because here was where he assisted for the first time in the service of the Lord's Supper. In 1874, forty-seven years ago, the Pawcatuck Church sent him, then a young man fresh from school, to Conference at DeRuyter with a request that Conference ordain him to the gospel ministry. The first Sabbath after Conference was communion here. Rev. George E. Tomlinson, the pastor, had returned from Europe and presided at the Lord's table that day, with him as his assistant.

During all this day's communion service memories of that day nearly half a century ago keep crowding in. The familiar faces of many who occupied the pews in 1874 keep coming to mind. Every one of the old people of those days has passed away from earth, and another congregation fills the house today.

We can locate the places in which sat the fathers and mothers of other days, before the church pews were changed. Standing out prominently in memory's congregation are men like Deacon Nathan Langworthy, George B. Utter, Jonathan Maxson, William Maxson, "Uncle" Christopher Stillman, Sanford Stillman, Albert L. Chester, William C. Stanton, Calvert B. Cottrel, Nathan Babcock, George Stillman, David Stillman, Jonathan Stillman, George Greenman, Horatio Berry, Joseph Potter and others, all of whom have gone to their long home.

There was a group of staunch loyal men here in those days, whose memory is ever precious, and the influence of whose lives is still felt. We are glad to see such a good number of loyal successors to the fathers and mothers into whose labors they have entered with true fidelity.

At the close of the communion services came the regular morning service with a

house well filled. More than three hundred people were ready to join in the worship. Excellent music added much 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 soon to come. Prayer was offered by Dr. J. C. Branch, of Michigan, and Rev. Erlo E. Sutton, of Shiloh, N. J., preached from Joshua 24: 15: "And if it seem evil unto you to serve the Lord, choose you this day whom you will serve; whether the gods which your fathers served that were on the other side of the flood, 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 men and of events, he spoke of Joshua's monument as not only a memorial, but a challenge.

It was wonderful to see what a people God 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 worshipers, but of *ideals*. It is ours so 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. . . . therefore 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 us if we 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 we are! But we must not make the

mistake of thinking that smallness of numbers settles the question. The God who sifted Gideon's men, 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 comes form a part 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 after the woman'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. Some never started; but 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 receive the help needed; 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 questions. The third day the order came to wheel the brick back to the other side again. And so it went 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 and was elected to 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 governor in his place, and went himself to his home church to worship. 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 Ur 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. A. J. C. Bond 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 see indistinctly, 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 day before to enter with money sent by friends to pay her rent but she would not let him in. 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 it open.

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 only as 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. T. J. Van Horn, was read by Miss Emma S. Langworthy.

Then followed a nice little play by the young people, entitled, "Marie's Awakening". This was quite impressive. It showed what a transformation comes when the conscience of a worldly, pleasure-loving girl is thoroughly awakened to the claims of the Master.

This entire session, from the song read on the screen at the beginning, and the prayer of Mrs. O. U. Whitford, to the end, was full of interest.

The Last Day At Westerly On Sunday morning the business of the association was attended to. This included some resolutions passed by the association, the full text of which we could not secure; but we give the gist of them here. The first was a protest against enlarging the army and cultivating the spirit of militarism. The second was an expression of commendation of the movement for religious schools and a plea for Christian teachers in our public schools. Third, there was a strong plea for our own colleges and special attention was

called to the distress of Salem College. Then followed a resolution of thanks for the generous entertainment given by the Westerly people.

The cafeteria plan was a complete success. The good friends at Westerly did not favor it at first; but in deference to the decision of the association last year, they consented to try it. It proved to be just the thing, and when the association closed, the Westerly people were enthusiastic in their commendation of the cafeteria plan for caring for their guests. It proved to be a real labor-saving, economic, and enjoyable way to feed the multitude.

The next association will meet with the church at Berlin, N. Y.

The officers elected were as follows: President, Arthur E. Greene; vice president, Jesse D. Vars; recording secretary, Mary Lock; corresponding secretary, Mary E. Greene—all of Berlin, N. J. For treasurer, Arthur Spicer, Plainfield, N. J.

The following resolutions was 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 Southwestern 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 Southeastern Association this fall (1921): Rev. James L. Skaggs, Plainfield, N. J., with Rev. Jesse E. Hutchins alternate. For the Southwestern 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 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 Westerly 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 1:15: "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 fool 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 a people, do you not think we have been too easy about sin? 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 disobeying 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 bear 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, by and by,
Taste of the glories 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?"

"Some one will knock when the door is shut
By and by, by and by,
Hear a voice saying, "I know you not,"
Shall you, shall I?"

"Some one will call and not be heard,
Vainly will strive when the door is barred,
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. He

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 not do 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. First, we must close up with the power—make a connection or the dynamo is no good. We must abide in Christ and have his words abide in us if we would secure the power from on high.

We must keep our dynamo in good order, physically, mentally, and spiritually. If you would secure the best results from your automobile you must take good care of it—repair it before the break comes.

We were all sick in our home with influenza. I too had to keep in bed. My little child was delirious. Its hands were flying and it was in distress. I took the little hands in mine and kept saying, "There, daddy is right here," and she quieted down to rest. After awhile I heard her cry again, "Daddy, daddy, your hand", and daddy's hand comforted her.

I wonder if when she is in life's trouble, she will seek the Father's hand? If so then the dynamo will be made good and it will do its work well.

The disciples in their connection with Christ on the mount of transfiguration wanted to remain there and enjoy communion with him; but the Master sent them down into the valley where the work was

to be done. We need the mountain-top experiences but we must not stay there if we would do the work. We need the Gethsemanes just as much. There are suffering men and women down in the valley, discouraged, weak, and needy, to whom we must carry the blessings if we would be fruit bearers for Christ. It is friendly Christian service that wins:

When things are going crooked and a
Feller's feelin' blue
An' the clouds hang dark and heavy, and
Won't let the sunlight through,
It's a great thing, Oh, my brethren, for a
Feller just to lay
A hand upon your shoulder in a
Friendly sort of way.

It makes a chap feel curious, it makes the
Tear drops start,
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,
When a hand is on your shoulder in a
Friendly sort of way.

Oh, this world's a curious compound with
Its honey and its gall,
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 my shoulder in a
Friendly sort of way.

"Making the World Christian" The last address on 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 brought to Christ earlier than many realize. The ideal way 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. The tendency is 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 Closing Session 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—Nile, N. Y.

June 23-26, 1921

THURSDAY 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 and denominational interests, conducted by Rev. W. L. Burdick

Business
Appointment of committees

FRIDAY AFTERNOON

2.00—Praise and Devotional Service
2.15—Business
Reports of officers and standing committees and delegates to sister associations
2.45—Sermon, Rev. Harold R. Crandall, delegate from the Central Association

SABBATH EVE

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

SABBATH MORNING

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

SABBATH AFTERNOON

2.00—Praise and Devotional Service
2.15—The Organized Work of Seventh Day Baptists
Women's Work, Mrs. W. L. Greene, Associational Secretary
Sabbath School and Young People, E. M. Holston
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—Sermon, Rev. W. L. Davis, delegate from the Southeastern Association
3.00—Round Table Conference on Religious Education conducted by E. M. Holston, Field Secretary
Unfinished business

SUNDAY EVENING

7.30—Musical Program, arranged by the Musical Director, Rev. E. F. Loofboro
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", "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.—*Selected.*

"He that taketh up the burden of the fainting
Ligheneth his own load.
The Almighty will put his arms underneath him;
He shall lean upon the Lord.
Blessed is the way of the helpers,
The companions of the Christ."

—Henry van Dyke.

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

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

ROLL OF HONOR

North Loup (1) (1/2)
Battle Creek (1) (1/2)
Hammond (1) (2)
Second Westerly (1) (1/2)
Independence (1/2) (2)
Plainfield (1) (1/2)
New York City (1) (2)
Salem (1) (1/2)
Dodge Center (1)
Waterford (1) (1/2)
Verona (1) (1/2)
Riverside (1) (1/2)
Milton Junction (1/2) (1/2)
Pawcatuck (1/2) (1/2)
Milton (1/2) (1/2)
Los Angeles (1/2) (1/2)
Chicago (1) (2)
Piscataway (1/2) (1/2)
Welton (1) (1/2)
Farina (1)
Boulder (1/2) (1/2)
Lost Creek (1) (1/2)
Nortonville (1)
First Alfred (1/2) (1/2)
DeRuyter (1)
Southampton (1)
West Edmeston (1)
Second Brookfield (1/2)
First Genesee (1/2) (1/2)
Marlboro (1/2) (1/2)
Fouke

First Brookfield (1/2)
First Hebron

Portville (x) (2)
Shiloh (x) (1/2)
Richburg (x) (1/2)

CHAPTERS IN EARLY SABBATH HISTORY BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AHVA JOHN 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 Sabbatarian questions."

White set forth the usual arguments of the orthodox clergymen 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 transcendents, accounting themselves mounted above the predicaments 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 Traske 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 observation 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 hand of their enemies we have, in a somewhat 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 present date.

It will be seen that while these exponents of Sabbath truth were called Judaizers, 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 Sabbath. They agreed with the Puritan 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 the Roman 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 early years of Protestantism as Sabbatarians, and to the present time as Seventh Day Baptists.

We close these "Chapters" at the threshold of the most interesting period of bath 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 popular 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 can feel the call of 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 a very few key individuals throughout the denomination. 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. Money should reach the treasurer at Alfred by June 25 if possible.

The quota of the Church on the basis of ten dollars per member, and which has been fully pledged is \$..... Up to June one there has been received by the treasurer \$..... Will you not see to it at once that your Forward Movement Committee, or your Finance Commit-

tee or a special committee, or whoever is responsible gets on the job? Stir up the pure minds of the faithful who are behind 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 ARMENIA

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 had to accept for the time the outward forms of acquiescence in a régime 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 missions 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 effected by moral suasion and by the fear of offending American commercial interests and 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 easy at long range to deprecate missionary zeal and write with a cynic tolerance of an alleged partiality or fanaticism. Those who stood to their work and nobly served will be remembered when their defamers at last are silent in the dust.—The Public Ledger, Philadelphia.

MISSIONS AND THE SABBATH

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

MONTHLY STATEMENT

May 1, 1921—June 1, 1921

Table with columns for account names and amounts. Includes entries for S. H. DAVIS, THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY, Balance on hand May 1, 1921, Shanghai Church, Western Association, etc.

Table with columns for account names and amounts. Includes entries for T. L. M. Spencer, Dr. Rosa Palmberg, Susie M. Burdick, R. J. Severance, etc.

Table with columns for account names and amounts. Includes entries for Rev. George W. Hills, Rev. Luther A. Wing, Ray C. North, Rev. W. L. Davis, etc.

A FEW THOUGHTS FOR MOTHERS' DAY

MRS. WALTER D. KENYON

(Paper read on Mothers' Day at Ashaway, R. I., and by special request was used in the Eastern Association, with an introduction added about Education in the Home.—Ed.)

What is education? Webster's dictionary says, "Education means to inform and enlighten the understanding; to prepare and fit for any calling or business, or for activity and usefulness in life; to lead out and train the mental powers." Where, then, should education "for usefulness and any calling" begin? If we are not to revert to the grandparents for our answer, let us say, it must begin with the first look of understanding from the baby face to that of the mother's. Here, then, in the home, is laid the foundation for success or failure of a human life. Some of the subjects of our Sabbath school lessons for the present quarter are in keeping with our line of thought in home influence, namely: "What a Christian home

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 going out 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 an authentic treatise on "Who are the educated and how they became so." One modern writer has become so very much educated he advocates an entirely new Bible, on the ground that the one we have revered is "redundant and remote", and we must adopt one 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 Henley's poem, "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 to love the righteousness that exalteth 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 hands. I have thought some time I should write a story of the homes 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 below 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. Let us mothers of men 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 Sweet 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 throbs, the painter is hinted and hidden;
 Into the statue that breathes, the soul of the sculptor is bidden.
 Space is nothing to spirit; the deed is outdone by the doing;
 The noblest are reared by examples, and blossom by nursery wooing.
 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 in which to give honor where it is due. The idea of mothers' day traces back to ancient times, although adopted recently in America. It is suggested in the heathen worship of ancient Asia Minor, traced to Greece and to Rome where the Virgin Mary became the mother of the Roman Catholic faith, and the mother church idea arose. Later, in England, a day called "Mothering Day" was established in mid Lent when all young men and women went home to visit parents. In the busy and careless life of America, no attention was paid to the day.

In Philadelphia a woman named Jarvis lived with her daughter, Anna. The two were bound by loving ties and when the mother was taken away in 1906, the daughter, on the first anniversary, with a close friend, remembered the mother's death, and before another year, many had become interested. In 1908 the day was quite generally observed through Pennsylvania.

Miss Jarvis interviewed public men, and wrote thousands of letters, pleading for establishing a day to honor all mothers in the land. The idea spread rapidly, and, in 1914 President Wilson recommended to Congress that a day be set apart to honor mothers.

This is the reply of Congress: "The service rendered to the United States by the American mother is the greatest source of the country's strength and inspiration. We honor ourselves and the mothers of America when we do anything to give emphasis to the *home* as the fountain head of the state, and the American mother is doing so much for the home, the moral uplift and religion, hence so much for good government and humanity."

In May, 1914, President Wilson issued a proclamation directing government officials to display the United States flag on all government buildings, asking the same of homes, on the second Sunday in May "as a public expression of our love and reverence for the mothers of our country." President McKinley wore a white carnation 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 con-

sidered one of the sweetest things in the world. Many a lad has gone to the house of God on Mothers' Day, even though drifted far from the better way of living, in memory of the days when he went with the mother whose hand first lead 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 depended upon the watchfulness and foresight 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 were more praying Hannah's today to consecrate 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 exalted them in story and song. Whittier in "Snow 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 had ever accomplished he owed 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-

less hearts. I have, in my treasure book, an old poem, entitled, "A Cry". It begins like this:

"In the depth of my anguish I longed for the dead,
The dead, who forever from daylight had fled,
I called for my kindred, the boon of my blood,
Whom I longed for with longing that came like
a flood."

There are several verses which follow in question, "For thy brother?" "Thy sister?" "Thy father?" with a negative answer to each one until the last with its yearning answer:

Thy mother, Ah mother! My mother! My own!
For thee and no other my heart makes its moan
Thou wouldst come out of heaven with eager
delight,

To comfort and bless me thro' all the long night,
The light of thy glory, thy rapture and rest,
Thou wouldst leave for my darkness and count it
more blest.

No love is like thy love, no heart beats so warm,
Tired, tender and patient in sunshine and storm.
If thou wert beside me to smile at my fears,
One look of thy dear eyes, thy voice in my ears
Were a rest to my sorrow no other can give;
Oh mother! dear mother! Come help me to live,
No sound out of heaven—no whisper nor voice—
She hears not my call where the seraphs rejoice,
She will never come back my sad heart to see,
But mother! dear mother! I'm hastening to thee!

And many of us have echoed the heart cry in the old familiar, "Rock Me to Sleep" hymn.

I have grown weary of dust and decay,
Weary of flinging my soul wealth away,
Weary of sowing for others to reap,
Rock me to sleep, Mother, rock me to sleep.
Tired of the hollow, the base, the untrue,
Mother, oh, mother, my heart yearns for you.
Many a summer the grass has grown green
Blossomed and faded our faces between,
Yet, with strong yearning and passionate pain
Long I tonight for your presence again,
Come from the silence so long and so deep
Rock me to sleep, Mother, rock me to sleep.
Over my heart in the days that are flown
No love like mother love ever has shone.
No other worship abides and endures—
Faithful, unselfish and patient like yours,
None like a mother can charm away pain
From the sick soul and world weary brain.
Mother, dear mother, tho' years have been long
Since I last listened your lullaby song;
Sing, then, and unto my soul it shall seem
Womanhood's years have been only a dream.

The thought of mother has safeguarded many a tempted boy or girl, and the memory of her brave smile and parting word as she relinquished her son to her country's service was the protection that kept his

courage strong and his soul white. Secretary Daniels says, "Had it not been for the splendid spirit of service and sacrifice of the good mothers, the war could not have been won." Jean Paul Richter wrote: "To the man who has had a mother, all women are sacred for her sake," and the kiss of his mother made Benjamin West a painter. Napoleon in the long ago said, "France needed nothing so much as good mothers." Theodore Roosevelt had a praying mother. Herbert Hoover's earliest memory was of "sunshine, green leaves, and his mother's voice talking to God". What a picture to carry on through life! She was called home when he was nine years old and Herbert went to live with an uncle. Besides his clothing he carried two mottoes worked in wool which she gave him. One said: "I will never leave thee nor forsake thee", and the other, "Leave me not, neither forsake me, O God of my salvation." Those early impressions are a choice legacy to carry on through a life full of hardship and self-sacrifice. Neal Dow, at ninety, was saying, "Now I lay me down to sleep, I pray the Lord, my soul to keep. If I should die before I wake, I pray thee, Lord, my soul to take." And so, today, we are here to honor "the best mother that ever lived".

"Other folks can love you, but only your mother understands. She works for you, forgives you anything you may do, understands you, and then, the only thing bad she ever does to you, is to die and leave you."

LOVE—LABOR—RELIGION

I believe in three great things in life—love, labor and religion:

Love—that divine gift that annihilates time and distance and disposition, and that gives to us the way to forget self while doing for others. It is in us before we come into the world, is all that we can take out, and is the best we can leave behind us.

Labor—the honest endeavor of head, heart and hands, through which we give expression to a desire to accomplish something worth while in the world.

Religion—faith in the ever-presence of God, the Source of all good: our Hope and Comfort that gives us courage in life, destroys the fear of death, and has prepared a greater reward than anything we could conceive of here on earth.—Ransom E. Olds.

WOMAN'S WORK

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

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

Are friends fickle and forgetful,
Do they give you cause to fret?
Remember there's tomorrow that hasn't
Been touched yet.

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

—Contributed.

ENJOY YOUR CHILDREN

I called, today, upon the mother of two small children. A tired, nervous little woman she was, with great beseeching eyes and a mouth that drooped almost wistfully at the corners. She seemed strangely 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 dressed. He's tracked enough mud into the house 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 my children—" she looked at me as if she were almost begging me to believe her, "but there are times when they get horribly on my nerves. 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 cosy room that is usually in a state of confusion. 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 normal children—just as the other mother's two children are perfectly normal children—they also like to romp and play, to strew bread crumbs over the kitchen floor and to smear jam 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 unaccustomed 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 this second mother 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 famines) 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 utter quiet for a day or two. I," she laughed, "I'm only human, you know. But"—all 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. And then I remind myself that I was little 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 houses, their clothes, their personal preferences, first. They expect babies to have grown-up intelligences—to know when 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. —Margaret E. Sangster in *The Christian Herald*.

MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met on June 6, 1921, at the home of Mrs. H. N. Jordan. There were present: Mrs. West, Mrs. Morton, Mrs. A. R. Crandall, Mrs. Jordan, Mrs. Whitford, Mrs. Crosley, 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, \$427.78. Disbursements, \$349.60. 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 read letters from Secretary Edwin Shaw and from Mrs. Shaw, secretary of the Eastern Association. Mrs. Angeline Abbey wrote from Minneapolis, 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 week previous to 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 Woman'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., 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 dealing with 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 effects 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 re-define 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 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 bounded the day 'on the east by supplication and on the west by thanksgiving', and the influence of that home training 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 thereby."

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 for 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 take up 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 testimonials suggestive, 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 BAPTIST 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 I can see is lacking. 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 opinions, after which we all kneel and one prays aloud. The children are taught to pray from infancy, and so far are 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 prayer 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 psalm or from daily reading. Sometimes repeat together First or Twenty-third 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 often discuss the lesson while we eat.

Once a day, in the morning at the breakfast table. We use the daily readings in the *Helping Hand*. It is 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 asking 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 where the children take part, develops the child's latent capacity for worship, teaches him how to pray, and early inculcates in his unfolding life a love for the Bible. It is helpful, interesting and instructive to know the religious desires and ideas 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. 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 devotions.

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 where there is family worship. 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 evenings 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, 23, 19, 103, 121, the Beatitudes, Ephesians 6: 10-19, 1 Cor. 13. At this time the children also learn their memory verses for the coming Sabbath. Wife or I then lead in prayer, closing with the Lord's Prayer in unison. On Sabbath morning before being seated we sing, "Praise God from Whom all Blessings Flow".

We have, though not at present, had special service on Sabbath morning, when we would sing several hymns, learning a verse a day of some 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 with us "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 his place", which was granted. Then 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 broken 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, the man most like his Lord, is still and always a follower. 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 Christward, if the willing mind be there, then he is 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 furs who drives to church in her automobile. It is mighty only in the hands of the poor widow."

YOUNG PEOPLE'S WORK

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

MY STRENGTH

REV. HAROLD R. CRANDALL

Christian Endeavor Topic 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 times we 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 wheedled 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 weakness. 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, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me," and to those on the left, "Inasmuch 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 superintendent, or Prayer Meeting Committee 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 their themes patriotism, consecration and missions.

Have the roll called in military style before 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, in the church as ministers or laymen, as teachers, as students, in sports or recreations, 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

MATIE GREENE

(Read in Eastern Association by Tacy Coon)

Ideals are valuable; they are precious to the young and as important as radium 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 of longing, perhaps envy, on some beautifully dressed lady in a high-power, higher-priced automobile, and quivering with the desire of a similar possession in the golden, untried 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 boyhood and young manhood, has kept his eyes raised toward that ideal.

Then the multitude of lesser lights toward which the twenty-seven millions of our young people look—the ideals of perfect physique, worldly success, honor, mental culture, morality,—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 implanting 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 armory; and because of this, ideals are valuable. The lives that are shipwrecked lacked this dynamic force; and nearer yet to each of us—some life within the radius of our own influence is to be marred or helped by our standards and the degree of faithfulness to which we adhere to them. We need to encourage moral, intellectual, physical ideals in all the young; but greater than all these should be our interest in the spiritual standards 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 Baptist 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 practice their principles. We must show them good results of our doctrines and convince them that the Seventh Day Baptist Denomination is best.

Not only on those outside of the denomination 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 now will help them then. 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.

If we live in the right way, the chances are greater that there will be converts or that some one in doubt will remain fast to the religion.

So for the benefit of others and of ourselves we should try our best to boost the denomination and to stick to our principles.

WHAT HABITS MAY I ACQUIRE TO MAKE ME AN OUT AND OUT SEVENTH DAY BAPTIST?

ELIZABETH KENYON

(In Eastern Association)

Some one once said, "Habit is a cable. Every day we weave a thread, until at last it is so strong we can not break it." This is just as true with our religious life as it is with our worldly life. Every day we are forming either good or bad habits and it is just as easy to form good ones as bad if we only begin the first thread right. That first thread should be Jesus Christ around which we can weave all the other threads, knowing that if we only let him have his way the others will stand against all storms.

If Christ is to be the foundation of our cable as Seventh Day Baptists we must find out how Christ used his life while on earth. Even though we find no place in the Bible where Christ was called a Seventh Day Baptist yet his teachings about the Sabbath and baptism prove that his principles were the same ones upon which our faith is based. Several Sabbaths ago a Bible school teacher gave the following illustration against Sunday observance, taking for his subject the story of Saul and the Amalokites found in the fifteenth chapter of First Samuel. 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. But God was greatly 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 that we are to keep the seventh day as the Sabbath of the Lord our God.

There is no place in the Bible which states that Christ kept or commanded the observance of any other day. If we did not need this one day of rest God would not have given it to us, we need one day out of seven just as much as we need the night in which to 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 Master 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 Christ's example of constant and unceasing prayer we would all have more 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 god before our eyes, for "where our treasure is, there will our hearts be also". If our only treasure is money it will in the end be lost, but if our treasure is eternal life then we will have a much wider and higher outlook. In this twentieth century we are all the time hearing about systematic methods of work and even the Bible teaches a systematic method of using our money. If we are tithers we can all testify to the joy and good results we obtain from so using our money. If we are not tithers let's add this thread to our cable and we will soon realize how small our one tenth set aside for the Mas-

ter's work is compared with the nine tenths for our own use.

There are too 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 way possible. 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 denomination by attending all its meetings possible and thus meet 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 can not do all the work of that machine, so one person can not do all the work 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 cable 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 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 helpful things with daily searching of the scriptures and by co-operation 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,
Life work for on high!
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
For the Master's sake!
He will help our labor,
He will strength bestow,
Let us choose for Jesus
All we use below.

"May the Lord approve us!
'Tis our earnest prayer
O, to have our building
Tall, 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 HELPMEEET

(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 might 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 Spencer, Rousseau and other pioneers in educational reform were authorities in our home. A home school was established; first a kindergarten, then sloyd and manual training. Competent teachers were employed to carry out our plans and the whole home and home life became a training-school. No domestics were employed. The entire work of the home was divided up into small tasks, each of which was allowed to a child, who was made responsible for it.

In all this work, Mrs. Kellogg was the directing head. She read and studied everything of value written on the subject of child culture, from the revolutionary teachings of Rousseau and his followers to the latest results of biologic and physiologic studies of childhood and adolescence. With a master hand she planned, directed, and

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 all the busy hours of household and school activities, she carried on her department in *Good Health*, directed the Sanitarium School of Cookery and lectured to patients and helpers, besides carrying on for years an extended correspondence in the direction of field work in the Health and Social Purity 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 at 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 as a training-school 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 small sums from many different persons and the financial problems were pressing and perplexing. The attempt to build up a great, self-supporting, philanthropic enterprise without endowment was a new and an untried experiment, and many expected the effort to fail.

But financial troubles were by no means the chief of our problems. The Battle Creek Sanitarium Method was not a well-rounded and developed system, as now, with able experts in charge of every department. It was a new, and, in the early days, a more or less crude attempt to systematize and co-ordinate a large group of therapeutic agents known as natural or physiologic measures. There was much prejudice to be overcome, as well as scientific problems to be solved.

And there were other and far more subtle and difficult problems growing out of the sectarian affiliations of the work, to say

nothing of the ordinary routine work of caring for several hundred sick people and supervising to some degree the activities of some hundreds of helpers.

Mrs. Kellogg was in close touch with all this medley of work and worry, and lent a sympathetic and judicious mind and dexterous hand to the task of solving the perplexities which every day presented themselves for settlement.

How she did it all is indeed more than a wonder; it was truly a miracle of efficiency and endurance. And it is not surprising that by the time the first group of little ones began to reach years of maturity and responsibility she broke under the strain which was too much for human nature to bear. This breakdown occurred twenty-three years before her death. Complete rest for a year or two secured improvement, but not complete recovery, and during the last twenty years of her life, her labors, though versatile and wonderfully efficient, were handicapped by continuous invalidism. Indeed, during all these years the seeds of the malady which finally ended her life were slowly developing. Not one day during all these long years was she wholly free from suffering. Not a day passed without some hours devoted to treatment, by the aid of which alone was she able to enjoy even partial comfort. But she still carried as much as possible of her old responsibilities and did much literary work.

The loss of hearing, which began with an attack of scarlet fever in early life and was later increased by diseased tonsils, and finally aggravated and rendered incurable by injudicious treatment by a renowned specialist, was a trial hard for her to bear; for she greatly enjoyed vocal and instrumental music, and especially the singing of the birds and the chatter of a wonderful gray parrot from West Africa which was for many years her special pet. The final, almost total, loss of hearing was also a handicap in dealing with the children, although by no means to the degree which would be naturally expected. Without special study and with no instruction, she very quickly acquired the art of lip reading. People who enunciated clearly she could usually understand without difficulty, although not hearing a word uttered. Every new invention to aid hearing was tried, but found valueless because of the unusual nature of her

difficulty, which wholly baffled the best specialists in this country and Europe. Although for many years she had been unable to hear her own voice, she retained to the last to a remarkable degree the ability to modulate her voice so well that any one not familiar with the fact of her deafness would not suspect it from her ordinary speech. Her readiness in the acquisition of the art of lip reading affords an illustration of the remarkable intellectual acumen and keenness, which was a very marked characteristic.

Mrs. Kellogg was a great lover of Nature and a great reader of books, and possessed a remarkable memory of places, things and events. In traveling she was always on the alert and observed everything of interest. Apparently nothing escaped her. Before going upon a journey she posted herself as thoroughly as possible about the new things and places to be visited. I always carried with me so much work that I was often glad to come home to get a rest, and so I was glad to be able to get travel information second-hand, as she called my attention to matters of interest in passing which otherwise I should never have seen, for my absences from home have been work vacations rather than recreation periods.

Mrs. Kellogg was passionately fond of flowers and showed consummate taste and skill in arranging flowers for color effect. She knew most of the wild flowers which grow in this region, and was fond of transplanting them from the woods to our grove, where many species are growing and spreading beneath the trees.

A notable trait of character familiar to every one acquainted with Mrs. Kellogg was her great solicitude for the welfare of every one within her circle. Every animal about the place, as well as each one of the children and other members of the family, even the wild birds and the squirrels, were the objects of her motherly care. Supplies of food and water for each and every one were never forgotten. Every birthday of every child and grandchild and remoter kin was always suitably recognized. Always she was planning for the comfort, instruction or pleasure, not of a few favorites, but of all who could have the slightest claim upon her solicitude.

Profoundly religious from her childhood, Mrs. Kellogg carefully trained her house-

hold in the fear and admonition of the Lord. Nothing she knew to be her duty was left undone. She spared no effort to accomplish all expected of her and chose the tasks which were likely to be left undone by others.

Until the last few months of her life, Mrs. Kellogg continued her contributions to her department in *Good Health*, which she had conducted for forty years. She was a great lover of books, and during the last months of her life occupied nearly all her waking moments in reading.

She had a keen sense of the beautiful in nature and art. Her skill in the arrangement of flowers was unequalled. She gave much thought and attention to the planting and grouping of flowers and shrubs about the home grounds, as well as to the comfort and pleasure of the wild creatures that made themselves at home in the grove. Almost to the very last she was able to enjoy the view of trees and grounds from the broad, open windows of her sick room, and was entertained by the visits of her loved birds and squirrels, which often entered and played about the sick room. Even a few moments before her death she partook of strawberries from the garden with some relish.

A little more than a year before her death, Mrs. Kellogg recognized some aggravation of a lifelong ailment, and on this account returned home from Florida, where she was then with her husband, and became a patient at the Sanitarium, where she received every possible expert attention. She apparently made marked improvement, but soon after Dr. Kellogg returned, late in May, he noted symptoms of a grave condition, no indication of which had previously existed. Nothing but a surgical operation could save her life. The operation was performed by the eminent Dr. William J. Mayo, of Rochester, Minnesota. The operation gave relief from suffering and undoubtedly prolonged her life, but could not eradicate the disease, for the reason that it involved structures which could not be removed, being located in a part of the body where its insidious development gave no sign of its presence until far advanced.

Under careful nursing, receiving the benefit of every resource known to medical science, she lingered for a year, during most of which time she was fairly com-

fortable; then, after many years of patient suffering, she at last entered into rest, leaving behind a record of fidelity to principle, devotion to truth, 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 freer 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 headed 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 better than 1,300 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 of the church better informed as to our 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.

Aside from the regular teaching work in church and Sabbath school the pastor has conducted eight training and study courses, aggregating seventy lessons. These courses have included: Four Mission Study Courses, two Expert Endeavor Courses, a class for Beginners in the Christian Life, and a series of Lectures on the Book of Exodus.

For almost three years the pastor has been a member of the Commission of the General Conference. Work on this Commission, together with other denominational work, has taken him into ten different States, necessitating his traveling over 21,000 miles.

There have been 83 accessions to the church, 55 by baptism, 13 by letter and 15 by confession. The present membership of the church is 432, a net gain of 57.

With God's help the pastor has tried to be a true ambassador,—to be faithful and consistent; kind and forgiving, yet uncompromising with sin; and to point the lost to the Lamb of God that taketh away sin. And to God be the praise for whatever of good or helpfulness he has been able to contribute. In all his work due credit should be given the one (usually unseen and unappreciated) who has made it possible—the faithful wife and mother who always carries more than her full share of the load in every task and undertaking.—*Church Bulletin.*

BERLIN, N. Y.—The recent visit of our Field Secretary E. M. Holston was enjoyed by our people. Isolated as we are from sister churches, these visits from our leaders are looked forward to with pleasure. Quiet old Berlin seems to have had varied experiences this spring—with quarantines, surprises, whooping cough and visitors. However we expect to be well represented at the coming association in Westerly, for on June 5 at 5 a. m. the pastor's happy "hivver" was "setting out" for the trip well laden with Seventh Day Baptists, bag-

gage and a day's rations for six, expecting to breakfast on Lebanon Mountain or some equally beautiful spot in the Berkshires—thence on by way of Lenox, Lee and Springfield, arriving in Hopkinton at eventide—then a few days rest at the beach before association, where Mr. and Mrs. A. C. Bentley and Mrs. William Dobbs will join Pastor and Mrs. Witter and Deacon and Mrs. F. J. Greene representing the Berlin Church.

E. L. G.

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 1—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 READINGS

June 26—Acts 22: 1-3, 27, 28

June 27—Judges 13: 8-16

June 28—Judges 13: 17-21

June 29—1 Sam. 1: 21-28

June 30—Luke 2: 40-52

July 1—1 Sam. 17: 31-37

July 2—Prov. 2: 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

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, Treasurer,
Plainfield, N. J.

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., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 4 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. Rev. E. S. Ballenger, Pastor, West Riverside, Cal.

The Detroit Seventh Day Baptist Church of God holds regular Sabbath services at 2.30 p. m., in the G. A. R. Building, Grand River and Cass avenues. For information concerning mid-week and other additional services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Paptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor
Lucius P. Burch, Business Manager

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DEATHS

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

She was married to William G. Davis, June 19, 1860, and to this union were born ten 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 mother love and gentle guidance. The girls were Lydia E. Davis Lewis who lived to rear a family of six children, and Lotta Belle and Susannah, who both died in infancy. The boys are Newton F., Bolair, W. Va., Lewis T., at home, William L., Berea, W. Va., C. Dellert, Smithburg, W. Va., Marshall W., Swiss, W. Va., Freddie O., Belvue, Mich., and Ira Ivan, Kingwood, W. Va.

Being reared in a Christian home she became a Christian in early girlhood and united with the Baptist church of Auburn, Ritchie County, W. Va., the church of her parents' choice. At the time of her marriage she was studying the scriptures on the Sabbath question. In about two years from this time she accepted the Sabbath of the Lord; and she and her husband became members of the Middle Island Seventh Day Baptist church. In all these years she has been a faithful follower of Christ, keeping faith with her brothers and sisters of the church.

Truly another faithful mother, kind friend, and beloved sister has passed on to the "Home Land".

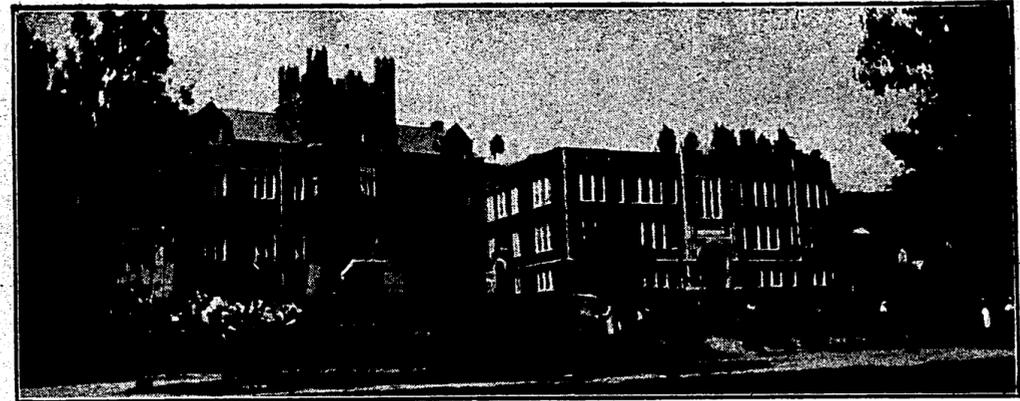
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CAN YOU QUALIFY

for one of the

UNDERMANNED

CALLINGS?

Carry sunshine with you,
Brother, as you go;
Cheerfulness will lighten
Many a weight of woe.
Angels guard the pathway
Darkened by our fears;
Sunshine makes a rainbow
Even of our tears.

Carry sunshine with you;
Skies are often gray;
Then how one small sunbeam
Brightens a dull day!
Sunshine shared with others
Gives a warmer glow;
You'll find those who need it
Everywhere you go.

Carry sunshine with you,
All your heart will hold;
'Twill give light in darkness,
Warmth when winds blow cold;
Gloom will flee its presence;
Hope will turn aside
With joy and contentment
In it to abide.

Carry sunshine, brother;
Earthly suns go down;
Shadows of the gloaming
Veil the glory-crown;
It will cheer and comfort
Through the starless night,
Then be lost in morning's
Glad, eternal light.
—Susan E. Gammons.

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