

# The Sabbath Recorder

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

VOL. 89, NO. 4

PLAINFIELD, N. J., JULY 26, 1920

WHOLE NO. 3,934

## I SHALL NOT PASS AGAIN THIS WAY.

*The bread that giveth strength I want to give;  
The water pure that bids the thirsty live;  
I want to help the fainting day by day;  
I'm sure I shall not pass again this way.*

*I want to give the oil of joy for tears,  
The faith to conquer cruel doubts and fears,  
Beauty for ashes may I give always:  
I'm sure I shall not pass again this way.*

*I want to give good measure running o'er,  
And into angry hearts I want to pour  
The answer soft that turneth wrath away:  
I'm sure I shall not pass again this way.*

*I want to give to others hope and faith;  
I want to do all that the Master saith;  
I want to live aright from day to day;  
I'm sure I shall not pass again this way.*

### The Story of Christ Must Be Told In Practical Service

If the power of religion is to make itself felt in any practical way in our modern civilization, it must arouse the consciences of men to make crooked paths straight; to right all wrongs under whatever guise they may appear; and like the prophets of old, to tear down altars erected by the world to its idols. The prophets of our day must become outspoken champions of the oppressed. They must seek out and prevent the causes that work moral ruin, and that make men the victims of passion and lust.

We are shocked at the sad conditions in idolatrous lands; but do not realize that beneath the thin veneer of our boasted civilization there are idols to which men bow that will bring upon us degradation as sad and blighting as any that cursed the ancients.

Our age cries out for a practical religion that fills men's hearts with sympathy, with pity, with love, and with the spirit of true devotion. There is nothing like the story of Christ told in human activities, in deeds of mercy and works of love for God and men if the world is to be made better.

The blessed works of a Howard in his prison reform; the splendid struggles of Wilberforce for freedom; the ministrations of Florence Nightingale among the sick and

wounded in the Crimean War; the labors of Damien among the lepers, and of Muller among the orphans—all these were but parts of the story of Christ worked out in human life. Every refuge, asylum, children's home, Red Cross station, Salvation Army post, or any institution for relieving the woes of humankind; each in its way, is telling the story of Christ in a practical form.

There must be evangelical preaching, by Spirit-filled men. There must be real worship in spirit and in truth. These must not be neglected. The story of Christ must be told by word of mouth in the pulpits; but this is not enough. That story must also be told in practical work that will commend the religion we profess to those who have it not.

The great problem that confronts us now is, how can the consciences of the pleasure-seeking idolators of this generation be awakened? We know but one way. There must be more consecrated preachers with souls on fire who are willing to spend their lives as teachers and leaders in the practical things that pertain to the kingdom of Christ. How can we get them?

### Problems Multiply, How Shall We Meet Them?

Every day an average of not less than one thousand immigrants land in New York alone, to say nothing of those who enter by other ports. More than thirty thousand came to this port in one month, representing twenty-nine different languages.

One vital question comes home with great force: how can we best assimilate this heterogeneous mass? When we remember that the greater portion of these strangers prefer to stay in our cities which are already too full of aliens, the gravity of the situation becomes all the more apparent; for in New York two-fifths of the population are foreign-born, and another two-fifths are born of foreign parents.

In a great city where only about one-fifth of the inhabitants are of native American

blood, it certainly must be a perplexing problem in these anti-bellum days to find the best and surest way to bring true Americans out of such a "melting pot."

If the newcomers could be more widely distributed throughout the land the problem would be greatly simplified; but when four-fifths of the immigrants settle in one-fifth of the area, the foreign influences must necessarily predominate.

The Bible House in New York is doing a good work on Ellis Island by furnishing the Bible to every immigrant in his own language. In most cases these Bibles are gladly received.

The chilly attitude of the American Christian toward the foreigner is the greatest hindrance to the right settlement of these problems. A hospitable church and a true Christian fellowship would very soon work wonders with the strangers within our gates.

**How to Make The Sabbath a Delight** The prophet's promise: "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob," was conditioned upon the manner in which the Sabbath is kept. Those who live so they can "call the Sabbath a delight, the holy of the Lord, honorable"; are sure of the promised blessing.

Many good Sabbath-keepers need no words of counsel as to the proper way to spend the holy day in order to secure the rest and spiritual uplift which it is intended to give. These will hail the Sabbath with joy, and regret to see it go. To them it never comes too often and is indeed a delightful day of rest and blessing. This is not true, however, of many excellent people who have never yet learned to call the Sabbath a delight.

The world is suffering for better Sabbath-keeping. In proportion to the loss of reverence for the Sabbath there comes a loss of the sense of God. A Sabbathless world would be a Godless world, and where God is forgotten everything goes to the bad. If the world could be won to the Sabbath in loyal consistent obedience, there would come to earth a universal Pentecost that would lift men up to God and bring in the glad reign of the Lord of the Sabbath Day.

There are four elements in true Sabbath-keeping: Worship, work, fellowship and meditation. While worship comes first in this list, it is evident that all hours in the day can not be spent in distinctive acts of devotion. We give this the dominating place in Sabbath-keeping, and add to worship the duty of service to help our fellow-men. The element of *work* must not be overlooked. In a well-kept Sabbath there should be some kind of service for human betterment. The Bible school, the mission room, the sick chamber where a neighbor is suffering, the homes where comfort is needed—these need only to be mentioned to indicate some work for the Master that should bring the blessing of peace to the worker as well as to the ones he ministers unto.

The Sabbath may also be a day of *fellowship* in family life, in circles of friends and loved ones. It is a day when fathers and mothers and children should be happy together in real Christian fellowship. The Sabbath should be the happiest social day of all the seven in our homes. Social gatherings of friends for singing and reading can be made cheerful, helpful and spiritual. Thus the Sabbath may be a delight to the young people.

Then, thoughtful meditation is one of the greatest helps toward making the Sabbath a delight. This feature of Sabbath-keeping is all too much neglected. The Bible is a mine out of which may come golden thoughts for him who would make the Sabbath a delight.

**Unappreciated Service Still the Hope of the World** Often times the followers of Christ in service for the welfare of the "submerged tenth," find to their sorrow something of the Master's experience as expressed in the words: "He came to his own and his own received him not." It is well that the young people who enter upon a life of service for the benefit of the "down and out" classes are as a rule devoted to a high ideal. If there were no enthusiastic young hearts who have faith in the impossible there would be little progress in the work of social and religious betterment.

A young woman who had "specialized in sociology" went to her work feeling that

she knew the needs and wrongs and yearnings of the poorer, dissatisfied classes in the city where her lot was cast. Really her hopes were so high that she expected an enthusiastic response to her efforts. She looked for people to rally around her and gladly accept the help she could give. Very soon, however, she began to realize that some deep-seated prejudice or misunderstanding existed among those she was trying to help, making an impassible barrier between her and them.

One day in her class the boys put up a heated argument to prove there was no such thing as unselfish love. One boy accused her of trying to help the poor, not because she cared anything for them; but because she *enjoyed* that kind of work! He said she was entitled to no credit for mission service because that was only doing what she liked to do best.

The reaction from her enthusiastic hopes came and she felt that no progress was being made. This broke her heart and she poured out her trouble to a friend. "I did think they would be so appreciative, so responsive!" she said. But the boys had told her that "the poor did not want love, they wanted justice, but instead of the justice they demanded, they were given only a flabby hypocrisy called love!"

This consecrated worker had learned one of the hardest lessons that come to those who labor to help others.

After all that General Armstrong had done for the Hampton colored students in the South, many never believed in his sincerity until after his death. But when they found that he had given direction to bury his body in the next grave to that of the last dead colored student their feeling as to his unselfish love and sincerity was completely changed.

What a pity that so many have to toil on through life for those who refuse to give them credit for their sincere unselfish love! We all need to remember that self-forgetful, patient work for the good of others is not lost. Sometimes we do live to see how it pays and to enjoy the realization of our hopes; but not always. Our Master had to toil by the way of sacrifice even to Calvary's cross to make his life of love a little plainer to the stupid and unresponsive people he came to save.

**Students From Many Lands to Meet in Prohibition Conference** A notable meeting of college students in Karlstad, Sweden, is planned for July 24, under the auspices of the International Students' Prohibition Association. Abstaining students from all the Baltic countries, and delegates from most sections of Europe are expected to attend. The Intercollegiate Prohibition Association of the United States of America will also be represented there.

Everything looks like an international federation of college students to fight alcohol in all lands.

Meetings are being held in various parts of the Old World in which students of universities and colleges are taking the initiative in a movement to drive the liquor business from the face of the earth. When the teachers and students of America and Europe unite in a movement for universal prohibition, the liquor men who are planning to carry their business across the seas to curse the world, will be likely to take warning and not risk too much in a hopeless fight for the saloon.

Every turn in, these days reveals the splendid benefits of prohibition and the people will become more and more determined to extend those benefits to all nations.

**Our Friends The Books** Who can estimate the value and charm of good books? For many years we have been familiar with the faces of our friends, the books that look upon us from the cases along our study wall, and quietly wait to serve us according to our need. Life would seem barren indeed if these were to be taken away. Almost every day of our life we are charmed and helped by some of these silent friends that stand ready to supply any need that turns our thoughts toward them.

No matter how dark the day, no matter how dull the town, or how lonely the hour, or how closely the treadmill of toil may hold one to his task, or how depressed may be the spirit, if one is surrounded by such friends as our books have long been to us, there is always an easy way to relief. Our books offer us free converse with the great, the wise, and the good. They open closed doors and unfold charming vistas which give new views of life. Some of them,



give comfort in days of sorrow, some offer cheer that drives away the gloom, others take us on excursions to far distant lands until we forget the things that weighed us down and return from the scenes of other climes, refreshed for better service at home.

The blessed influence of some of our book friends brings to ordinary life a sense of dignity and power. They charm with poetic pictures until the world seems fresh and beautiful and work is made easy. A good book will strengthen the moral purpose and help a discouraged man to "gird up the loins of his mind." It gives poise and balance and sends one forth to his day's work with confidence and cheer.

Human friendships are often broken. The love-ties that bind heart to heart in the home are severed when the grim Reaper comes and causes one to sit in desolation and loneliness. Our human friends are often taken from us or they are unreachable. But not so with our friends the books. They do not die. For nearly half a century some of ours have stood by us and today they are just as close at hand as ever. All we have to do when in need of special help is to reach out our hand and they respond quickly. Some of them bring us songs in the night. Some offer light in the darkness; others give rest for the weary brain and cheer to the heavy heart.

Our friends, the books, are abiding friends. They never fail us. We always know just where to find them and have no fears that they will prove untrue. They never tire of our calling upon them for help; but are always ready to speak good words as the need may be. And when they have done this until we are satisfied they retire to their places content to wait until needed again.

Thank God for our long-time friends, the books! Nobody knows how much they have done for us as the years have passed. They have given companionship with the purest and best of earth and in all time. And we know they will abide while life shall last.

Books are good levelers, making one independent of rank and wealth. It matters not how poor one may be, or how much the aristocracy of his community may ignore and shun him, if only Milton will come

into his home and sing of Paradise Lost, or Franklin to teach practical wisdom, or Clemens to cheer with wit, or March to talk of "Our Father's House," or Stoddard to portray the grand and beautiful scenes of lands beyond the sea, or Spurgeon, or Beecher, or Gibson, or Cuyler, or Munger, or Orr, or Denney, to expound the wonderful truths of sacred writ,—so long as these come to his home he will never lack helpful and congenial friends.

**Hon. William L. Clarke** We are glad at last to receive a brief life-sketch of the Hon. William L. Clarke, of Ashaway, R. I., and wish to add a word of appreciation of one who for more than a half century has been, as a layman, closely identified with practically every Seventh Day Baptist denominational interest.

For some forty-six years of his life we have known Brother Clarke only to love and respect him. He was a man of excellent spirit and one of superior good judgment. A safe counselor and sympathetic friend.

In 1885, when Conference was at Alfred Brother Clarke was its president. His many years of faithful service as president of the Missionary Society brought him into touch with the workers at home and abroad. Many RECORDER readers will cherish fond memories of this loyal friend and faithful Christian worker.

#### DETROIT CHRISTIAN SABBATH-KEEPERS' UNION

Upon the second day of July, 1920, there was organized in the city of Detroit, Mich., a society of Seventh Day Sabbath-keepers which adopted as a name that given in the caption of this article.

The Union is modeled after that of the British Christian Sabbath-keepers' Union and membership in it is open to all immersed Christians, irrespective of denomination, who observe the Seventh Day of the week. The objects of the Union are:

1. To form a special bond of union between "immersed" Christians, irrespective of denomination, who observe the Seventh Day of the week.
2. To spread the knowledge of the Sabbath of the Lord.
3. To help its members to obtain employment, also to look after their general welfare.

4. To cultivate a more intimate sociability and genuine sympathy between Sabbath-keepers.

5. To inculcate a spirit of mutual encouragement, support, and friendship, amongst its members.

6. To provide lecturers to address various societies and lodges relative to the claims of the Seventh Day Sabbath.

7. To enroll in a special register the names of all "would be" Sabbath-keepers; that is, persons who would keep the Seventh Day Sabbath but for business or other difficulties.

The following officers were elected: Job J. Scott (Seventh Day Adventist), president; Robert B. St. Clair (Seventh Day Baptist), secretary; Mrs. Thomas McCoubrey (Seventh Day Adventist), treasurer. Vice presidents are to be elected later. It is earnestly hoped that many Sabbath-keepers in Detroit and vicinity, whether attached or unattached denominationally, will unite with the Detroit Christian Sabbath-keepers' Union.

In Detroit, in addition to four or five Seventh Day Adventist churches, there are two churches of God and Saints of Christ, one church of the Living God, one Pentecostal church of God, all strict observers of the Sabbath of Jesus. Many unattached Sabbath-keepers reside in Detroit. It is considered certain that a goodly number from these different groups will aid the Detroit Union in its laudible aims.

The Detroit Union, in furtherance of Item Two has already organized a Sabbath school with Brother Scott as superintendent. A supply of *Helping Hands* and *Junior Quarterlies*, ordered from the American Sabbath Tract Society, is being used, and SABBATH RECORDERS, *Sabbath Observers*, *Gospels Heralds*, *Signs of the Times*, *Youth's Instructors*, *Little Friends*, *Sabbath Visitors*, *Sabbath School Missionaries* and other publications of the Seventh Day Baptist, Adventist, Church of God and various other Sabbath-keeping churches are being distributed.

Evangelistic services and Bible readings will likewise be held.

Any information relative to Detroit persons who might be brought within the sphere of our influence and any and all papers, tracts, etc., will be much appreciated by

ROBERT B. ST. CLAIR,  
Secretary

8044 Harper Avenue, Detroit, Mich.

#### TEACH CHILDREN TO LOVE PLANTS AND ANIMALS

Every child should have something upon which to lavish his affections; otherwise they will weaken, for affections, like other traits, must live and grow by exercise. Notice the little girl with her doll or the boy with his hobby horse. While inanimate objects represent life and hence hold the attention of children, living things are far more interesting to them and offer greater possibilities for teaching sane and wholesome lessons. A certain small boy who had several pet hens, gladly brought their little chickens into the house and cared for them by the open fire during an untimely spring snowstorm. Another small boy habitually spent one morning a week caring for his guinea pigs, while his brothers and friends were playing. With the toy, the child expresses what he already knows and is; but with the living thing he discovers himself and the life about him.

The ignorance of children, and adults too, of the simplest, most ordinary facts of nature about them, is unnecessary and deplorable. We have been taught to memorize facts from books rather than to discover and appreciate them.

Give to the child some living thing that is his own to know, to love, and to care for. Some will find greatest delight in animals, such as ponies, pigs, dogs, cats, chickens, rabbits, fish, etc. Plant life, however, will interest many children more than we suspect if they are allowed to plant and cultivate their own gardens. The lessons to be learned from either plant or animal life are so varied and important that every parent should take advantage of the opportunity and give to each child some living thing to care for, study, and love.—Dr. J. H. Francis.

#### WANTED

REV. SAMUEL R. WHEELER

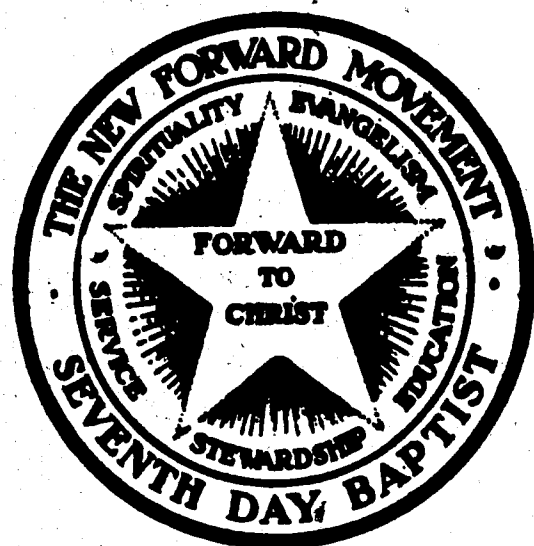
An active, earnest, honest man  
To work through life the best he can.  
On sea or land, through calm or storm,  
To hold his place with grip most firm.  
Listen, O youth, the world needs you  
To be a man both brave and true.

A woman loving, true and good,  
To wisely serve through womanhood,  
In home, and church and every place,  
With cheerful word and heaven-born grace.  
Listen, O maid, the world needs you  
To sweeten life all through and through.

Boulder, Colo., July, 1920.



## THE COMMISSION'S PAGE



EVERY CHURCH IN LINE  
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."

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

### ROLL OF HONOR

- + ★ North Loup, Nebraska
- + ★ Battle Creek, Michigan
- + ★ Hammond, Louisiana
- + ★ Second Westerly, Rhode Island.
- + ★ Independence, New York
- + ★ Plainfield, New Jersey
- + ★ New York City, N. Y.
- + ★ Salem, W. Va.
- + ★ Dodge Center, Minnesota
- + ★ Waterford, Conn.
- + ★ Verona, New York
- + ★ Riverside, California
- + ★ Milton Junction, Wis.
- + ★ Pawcatuck Church, Westerly, R. I.
- + ★ Milton, Wisconsin
- + ★ Los Angeles, California
- + ★ Chicago, Illinois
- + ★ Piscataway Church, New Market, N. J.
- + ★ Welton, Iowa
- + ★ Farina, Illinois
- + ★ Boulder, Colorado
- + ★ Lost Creek, West Virginia
- + ★ Nortonville, Kansas
- + ★ First Alfred, Alfred, N. Y.
- + ★ DeRuyter, N. Y.
- + ★ Southampton, West Hallock, Ill.
- + ★ West Edmeston, New York
- + ★ Second Brookfield, New York
- + ★ Little Genesee, New York.
- + ★ Marlboro, New Jersey

### NOTES FROM THE DIRECTOR GENERAL

ATTENTION, PASTORS AND CHURCH CLERKS  
We are now approaching the time when reports must be prepared for presentation to Conference.

The director general desires to present an accurate statement showing the status of every church in its financial relation to the Forward Movement. To do so he must have a report from each church.

He is already in possession of reports from those churches which have successfully completed their canvass, and whose names are on the Roll of Honor.

He now asks that each church that has not yet made its quota to forward by the last day of the month correct information as to the following subjects:

1. Quota as apportioned by the Board of Finance.
2. Amount that has been subscribed.
3. Amount forwarded to Conference treasurer.
4. Is canvassing completed or will it be continued with a view of reaching quota by Conference time?

Please give this matter careful attention, replying by July 31.

And oblige,  
WALTON H. INGHAM,  
Director General,

Fort Wayne Ind.,  
July 22, 1920.

### THE GENERAL CONFERENCE

We at Alfred are still looking forward to the coming of our next General Conference. Various committees have been appointed to make arrangements for the comfort of our guests, who, we trust, will be large in numbers and great in loyal interest in our common cause.

The whole world is facing changed and changing conditions and many new and vital problems. We Sabbath-keeping Baptists are a part of this great world, whereof we ought to be glad. And we are called to have a share in the world's tasks. Of this we ought also to be glad. If, as we devoutly believe, we hold to some truth neglected by other Christians, let us all the more welcome opportunity and responsibility.

Important questions must be discussed. Differences of judgment will be held and

presented. May there be diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit. Love is the bond of perfectness. Possessing, and controlled by, this, the peace of Christ shall rule in our hearts.

We want you to be preparing to come to Conference, and to help make it a great religious, social and spiritual meeting; a vital turning point in our individual and collective life and work.

ARTHUR E. MAIN,  
Acting Pastor.

Alfred, N. Y.,  
July, 1920.

### WILLIAM LEWIS CLARKE

William Lewis Clarke, son of Thomas Marsh and Ann Lewis Clarke, was born in Westerly, R. I., September 16, 1835.

Paternally he was a lineal descendant of Joseph and Bertha Hubbard Clarke, of Newport, R. I.

Maternally he was a descendant in the seventh or eighth generation of the John Lewis who settled in Misquamicut (now Westerly), in 1700.

September 28, 1859, he was married to Mary Bassett, daughter of John C., and Martha St. John Bassett. The marriage of Mr. and Mrs. Clarke was blessed with three children, Ada Augusta, John Thomas, and Charles Welling, none of whom survive him.

After graduating at Alfred, at the request of the young people of Ashaway, R. I., Mr. Clarke opened a private school. At the close of the first term an entertainment was given which so aroused the citizens that they formed a stock company to build an academy which was finally merged into the public school system of Hopkinton in which he took an active part, being a member of the school committee and for nineteen years treasurer of joint districts, two and four, of Hopkinton and eight of Westerly.

Mr. Clarke was for many years one of the leading citizens of his town, enterprising and public spirited. He was many times honored by positions of responsibility and always performed satisfactorily the duties entrusted to him.

He was one of the founders of Roger Williams Lodge of Good Templars, and

for several terms its worthy chief templar.

He was two years representative and two years senator in the Rhode Island General Assembly; was a member of the Town Council of Westerly, ten years, and for eight years its president.

In his own church and in the Seventh Day Baptist Denomination he was active and efficient. He was clerk of the First Hopkinton Church twenty-two years; was ordained as one of its deacons in 1900, and was senior deacon at the time of his death.

For forty years he was a member of the Seventh Day Baptist Missionary Board, for several years its recording secretary, and twenty-nine years its president or president emeritus.

A man of sterling principles and of high ideals, he was always striving for the best in social, religious, and political affairs for himself and for the community in which he lived.

OBITUARY COMMITTEE OF THE FIRST  
SEVENTH DAY BAPTIST CHURCH OF  
HOPKINTON, R. I.

### A CHANGEABLE ROSE

Many wonderful things are done by the Chinese, Japanese and Siamese in raising flowers. One of their most remarkable productions is known as "the changeable rose." The bloom of this rose is white in the shade and red in the sunlight. After nightfall or when it is a dark room, it has a pure waxy-white blossom. When it taken into the sunlight, a wonderful transformation occurs. First, the petals take on a kind of washed or faded blue color, which rapidly changes to a faint blush of pink. The pink color gradually deepens in hue until at last this rose, which was lily white, becomes as red as the reddest peony that ever bloomed. —*Apples of Gold*.

Charge them that are rich in this present world, that they be not highminded, nor have their hopes set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy.—1 Timothy 6: 17.

Peace can only come by trust. If you can once get a situation of trust, then you have got a situation of permanent peace.—*Woodrow Wilson*.

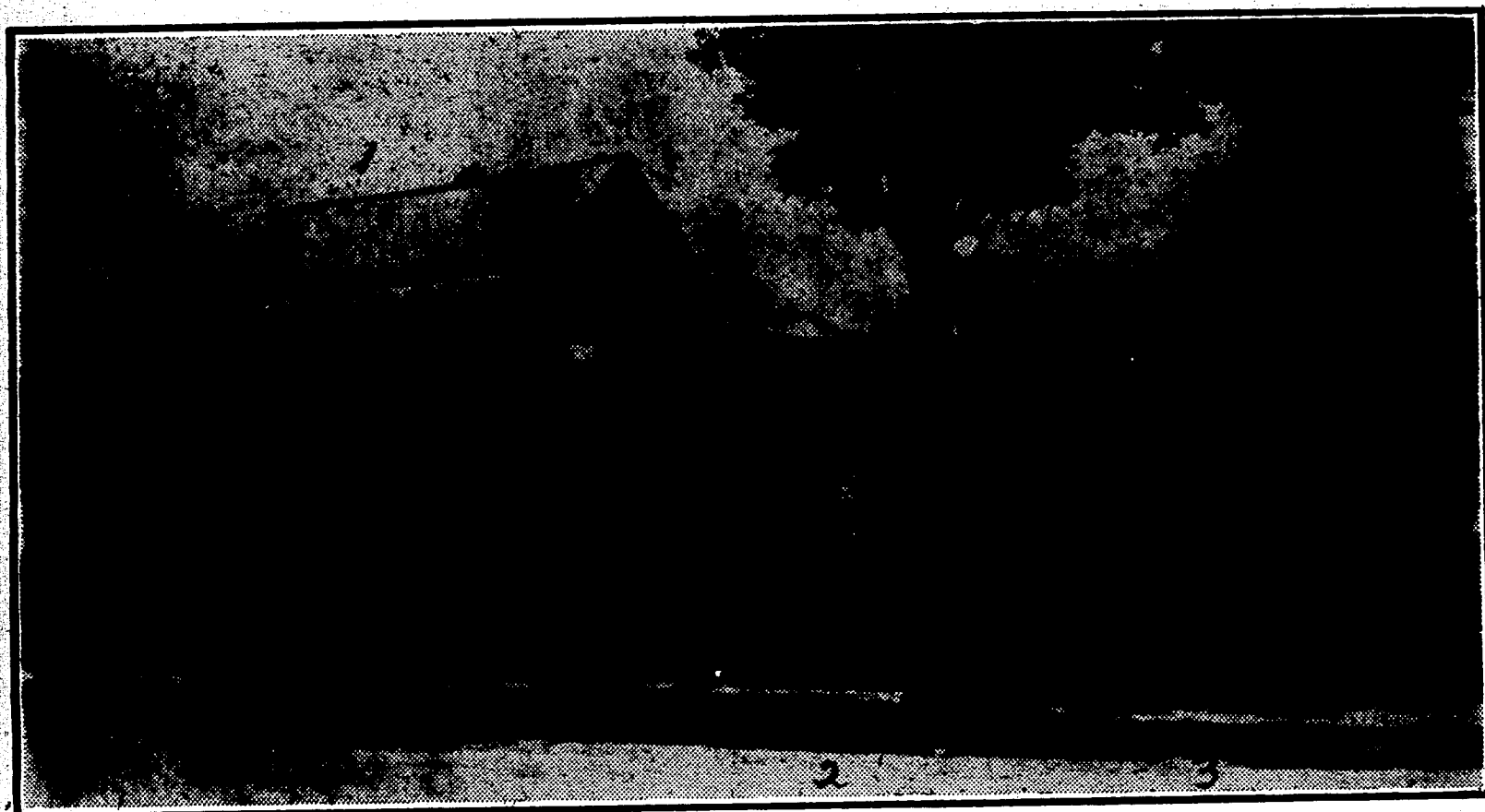
## MISSIONS AND THE SABBATH

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

### LETTER FROM GEORGETOWN, BRITISH GUIANA

DEAR BROTHER SHAW:

Yours of April twenty-third safely received with check for the month of May. My last to you, I presume, has been received ere now concerning the arrival of February's salary which by some mistake



SEVENTH DAY BAPTIST MISSION PROPERTY AT GEORGETOWN, BRITISH GUIANA  
Smaller buildings to be removed to give space for the chapel. Larger building to be fitted up for home for the missionary's family. Mr. Spencer, with his bicycle, is seen near the steps.

went to Colombia. Glad to hear you had a good meeting of the board and that my recommendations will receive favorable consideration.

I am sending you two pictures of the property; one you can keep for your office and the other you can use for the RECORDER. The house will require rebuilding for the manse and the tenement buildings will be sold as we are ready to build. I can get them sold quickly when we are ready as I have had many offers for same.

I would like the Building Committee to send me about five hundred dollars to keep on hand so that when a bargain comes for

materials I could make an offer. There have been many sales recently of lumber but I could not make any offer not having any money on hand. At these auction sales there is a chance for getting a thing cheaper. Of course this is a suggestion. If you think it is good, you can recommend it. What time do you think the board will be in a position to go on with the building? Looking at conditions here and abroad, I believe it will be a very long time before the cost of labor and materials will decrease. A strike has been on here for over a week among the wharf laborers and other porters. I hear that the Chamber of Commerce has made an increase to wages and

the strike will end today. Of course this means that the consumer will have to pay for it.

In my last RECORDER I read a letter from Brother St. Clair, of Detroit, on a matter which I am very interested in and I wanted to write in the RECORDER on the same. It is about suitable literature for canvassing. I need not emphasize the importance of evangelical literature. Therefore let us get busy along this line and encourage canvassers to enter the field with our literature. We have men, thank God, of education and spiritual power who can use their consecrated pens. I would like to see a book

of Bible readings and evangelical doctrines and the ordinances of the church published. The Tract Board could ask different persons to contribute these readings and I believe such a book would sell quickly. There are many young men and women who could find employment in the canvassing work. Many have asked me for such work. A work like this will surely bring great and lasting results.

I am glad to read of the recent plans laid for the distribution of literature. May the Lord add his blessing. When Rev. W. D. Burdick's tract on the Resurrection is printed send me some.

The interest for Sabbath truth is good. The Spirit of God is moving on the hearts of people, bringing conviction to many who were in doubt and limping between two opinions.

Sabbath Rally Day was fittingly observed here. We had fine services and the Spirit of the Lord witnessed the occasion. At the conclusion of the last service when the Sabbath was drawing to a close a recent convert exclaimed, "Elder, I am sorry the sun is sinking. This has been a wonderful day to me." Our Sabbath Rally offering has been sent to the Denominational Building.

I do hope we will soon start on the building as our room is quite uncomfortable to accommodate our congregations.

I must close now with best wishes. I have just got a ribbon for my typewriter and am using it after a very long time.

I am yours sincerely,

T. L. MCKENZIE SPENCER.

86 Upper Robb Street,

Georgetown, B. G.,

June 1, 1920.

### A TRIP TO SOUTHEASTERN TEXAS

REV. PAUL S. BURDICK

As soon as possible after the school was out at Fouke, I planned to make a trip among some of the Sabbath-keepers of Texas. The primary purpose of this visit was to secure more students for our school at Fouke. Incidentally, I wished to visit as many of the Texas friends as possible, especially those who were members of the Fouke Church.

Our commencement was over by June seventh, but there was a promised scout

hike and fishing excursion which delayed my departure till the ninth.

The first stop was at Ramsey, near Eagle Lake, Tex. Mr. and Mrs. Lammes were very cordial, and with the young people there we had a very pleasant Sabbath. They have two children of their own and are giving a home to three motherless boys. Mr. Lammes drove with me up toward Alleyton, where we visited Mr. Glaiser, a loyal Sabbath-keeper.

The next day, Sunday, I visited Mr. and Mrs. Adams, at Eagle Lake. This is a great rice section, and Mr. Adams took me out to a field of growing rice, explaining all about how it was cared for. These people took a subscription to the SABBATH RECORDER.

My next stop was at Port Lavaca, on Lavaca Bay. Mr. and Mrs. D. S. Allen live here in a "cottage by the sea." Almost too close, they thought, when the big storm came up the gulf last year. These are fine Christian people, and loyal adherents to the Sabbath. Mr. Allen makes oyster knives, used in opening oysters.

At Rockdale I called on Mr. and Mrs. Peikert. She is a member of the Fouke Church. They have three children, all of whom I found very busily engaged in "chopping" cotton. They appeared to be bright and interesting young people.

Next, I visited John Smith, at Humble, Tex. His wife, Mrs. Lola Smith, is a member at Fouke. Their daughter, Ruth, conducts a kindergarten in one room of their house. School was not in session while I was there, but one could see by the pictures and mottoes on the wall that the education of the spirit was not being neglected.

The last people visited were Mr. and Mrs. J. E. Snell, at Groveton. These friends, though they have been away from a Sabbath-keeping community for many years, are still very loyal. One thing that impressed me especially on this trip was the faithfulness of some of these isolated families. We who have the privileges of church and Sabbath school could learn a lesson from them.

My second Sabbath was spent here. We had the Sabbath-school lesson, and Mr. Snell and I visited at the homes of two of



his daughters. After a day spent at Fouke, I entrained for the North, much pleased with my Texas-Arkansas experiences.

### LETTER FROM DR. ROSA W. PALMBORG

*Secretary Shaw,*

DEAR FRIEND: Eling and I have just been attending a missionary conference at the sanitarium at Clifton Springs, N. Y., and I have undertaken to write up the meeting for the SABBATH RECORDER. It has certainly been a most inspiring one, and I am glad to tell you what I can about it.

In the first place, a word about the sanitarium itself. The springs are sulphur springs and the air is laden with the smell of sulphur, but at the same time it is a very invigorating air, and cooler than in other adjacent places. The sanitarium was founded by Dr. Henry Foster in 1850, especially as a refuge for sick ministers and missionaries and other Christian workers. At first he had no means for its support, but began in faith, and the means were furnished. Other classes of patients were also taken and it has grown and developed gradually, supporting itself always out of its own earnings. It is now a well equipped, modern sanitarium, with twelve physicians and surgeons, and a nurses' training school. By the terms of Dr. Foster's will it must never lose its character as an institution, always ready to help that class of patients for whom it was especially founded. Every one there seems to be animated by the Christian spirit. The hundred or so of missionaries in attendance at the conference were well taken care of and treated as honored guests. Mrs. Schoonmaker, the wife of one of the doctors, was constantly at work in the committee room, and when some of the waitresses were sick and the work heavy, she went into the dining room and waited on the guests in the most charming manner. I believe some of the other doctor's wives also helped in various ways. Each guest seemed to have personal attention as if in a home, to a wonderful degree.

For many years now the International Missionary Union, which numbers some two thousand missionaries scattered all over the world, has held its annual conference here, the missionaries being entertained free

of charge by the sanitarium during the meetings.

We did not arrive till more than one day of the conference was past, but the three days we did have were full of inspiration. There were missionaries from Nigeria, Liberia and Rhodesia in Africa; from several different parts of India; from Korea and Japan; from Burmah and from China, North, East, South and West, and their stories were all full of interest. Some of these I will repeat as nearly as I can remember.

A colored man, a missionary from Liberia, Africa, told how they were trying to reach the interior through that Christian republic and pled eloquently that the consecrated colored people in the South should be sent there as missionaries.

A woman from the same country told of the great need of missionaries and of the lack of funds with which to send them. She told of people coming to them and pleading for some one to be sent to teach them the gospel, and how their helpers agreed to have one-tenth deducted from their wages in order to send a missionary to one place.

Miss Armstrong, a Canadian missionary from Burmah, said that that nation was almost Christianized. You remember that is where Judson went to work in 1813. She said she had been asked if mission work paid. She told some of the things she had been able to do among the young men on the borders of India, among which was the preparing of a large number of them for entrance examinations into Oxford, King's College and others of the great English schools, and how some of these young men had received most coveted prizes in service for the government.

Dr. Mackenzie, of India, told about the Lone Star Mission among the Telegu tribe. For thirty-eight years missionary work had been carried on amongst them with no success and the board decided to withdraw the work. One of the missionaries, however, said he would not leave, no matter what the action of the board, so he went back, trusting in the Lord alone for his support. His name was Jewett. He had a Bible woman and some other native workers with him and one day they went up on top of a hill for prayer. He pointed out to the Bible

woman a patch of cactus growing on the plain and asked her how she would like to see a mission station located there and all the villages and hamlets in sight Christianized, and that was what they prayed for in faith. For some years he with his helpers worked amongst those people and then at the time of the great famine the result came, in the conversion of eleven thousand of them. The numbers have been increasing ever since, and now the prayers of that little band are answered, those hamlets and villages have been Christianized and where that patch of cactus was, now stands a mission station with also a good hospital.

Mr. Ackerman, of Fokien Province, China, told of the wonderful work being done in his region. There the missionaries from the beginning taught the Chinese self-support, that is, that they must pay for their own native workers and churches and schools, and it has proved very beneficial, many of the Christians having become very generous in their giving and most earnest Christian workers, the result being that the number of Christians is increasing rapidly. He told of one family in his church who owned a rice shop. When their first son was born, they dedicated him to the Lord. When the second son came, he seemed so much brighter than the first that they felt they ought to give their best to God, so they gave him also. The third they decided to do the same with and so with the fourth and fifth. When remonstrated with, they answered that their business did not really need to be carried on by one of them, as it was only for this world, but that the work their sons would do would be for eternity. They were so blessed that when they grew old they had saved up quite a little sum of money to live on. Then came great need for another missionary with no money for his support, and the old man took \$1,000, almost all his savings, and gave it to the board to help bring out the missionary.

The representative of the Interchurch World Movement was also present, and he gave us many good inspiring talks. One evening it was a stereopticon lecture, showing the great needs yet, which would have made one much discouraged, had it not been for these encouraging reports of work in different places.

On Sunday afternoon a number of the delegates went with flowers to the cemetery, to hold a little memorial service in honor of Dr. Foster and some of his associates. The last meeting, Sunday evening, was a farewell service to the missionaries present going out this fall, which was heart-stirring.

Sabbath afternoon was a meeting for the children of Clifton Springs at which some of the missionaries dressed in costume and showed curios and told stories to interest the children. At this meeting I was also asked to say a few words and Eling sang a hymn in Chinese. We left with very kindly feelings toward the Clifton Springs people, more enthusiasm for our work, some new friends made, and more of an interest in the whole world.

ROSA W. PALMBORG.

*Waite Farm, Bradford, R. I.,*

*June 21, 1920.*

### LETTER FROM JAVA

MY DEAR FRIENDS:

The time has come to write to you again, although there is not much news to tell just now. On my table, before me, there are a few wild flowers in a glass, and they tell me a beautiful tale. They tell about the little walk I did this morning, all alone, (It is not often I have the opportunity to go out for a walk like that), or to tell the truth, hand-in-hand with my dear Savior. I had to visit a few sick people; and as the cottages where they live are scattered all over the colony, from one end to the other, I went across the fields to cut my way short. Part of the way was quite solitary, and, oh, I do like to walk all by myself, for I can have a happy time with my Lord then. And all looked so beautiful and lovely—the mountain tops on the back-ground, dark blue and green, and the glittering white clouds in the blue sky above me; and the green trees around me with the dark cottages peeping out here and there. And I felt the Lord so near, as if I could see him walking at my side, like of old when he walked with his disciples, also visiting the sick and the poor and needy. And, oh, I asked him to give me the grace of bringing *him* to these poor people, so that they would not see and hear me, but only *him*. And then I saw those wild flowers in the



grass and I took them to remind me the whole day long of the happy moments I have had in the morning. And every time I look at them I feel better able to face the little difficulties and to bear with the disagreeable things.

It is Friday today, and so you will understand that we have been very busy the whole morning, cleaning up and getting ready for the Sabbath. Oh, you don't know how difficult it is to get this house a little tidy; and when I don't work together with the girls they take it so easy and leave the dust just as it is. They have not the least idea of cleaning their own houses, and I can not make them do it. You would see the cobwebs all black with dust and soot hanging down from their roofs (inside the houses) like big fringes; and everything looks black and dusty. Still I must make allowance for them, because they have not got the time to do much cleaning, when they have to work to get their living; and like I said, it is hard work to clean these bamboo walls and those roofs made of leaves; the dust gets into all those little cracks and holes; and really I can not get my own house properly clean.

We have still many sick people. It is the time of the year that malarial fever is at its worst; that is when the rice is cut on the fields. One of the children who lives with me in my house, is very ill with dysentery, so I had to send him to the Javanese hospital, (nine miles from here). It is the little boy, Soeradi. I have written to you about him, the boy who was so much given to stealing. But he has improved wonderfully. While he was so ill, and longed so much for something nice to eat (I heard him one day asking for a banana from his father, but of course he did not get it, as his father knew it was not good for him), yet he did not once take a banana or something else from my table, while he saw the other children eating bananas and other nice things. Even the doctor from the hospital said the other day he was such a nice and good boy. Oh, dear friends, keep praying, and we surely shall see the results some day.

I am very sad about one of the women, a convert. She has gone astray before, but she came back with real repentance. And I could see how she truly meant to

follow the Lord. Some months ago I wrote about her. And now she got in company with a very bad woman, and, alas, she has fallen again; and although I prayed with her and urged her to give up this bad life, still she ran away. But our tender and mighty Shepherd himself will go after his lost sheep and bring her back. Oh, please, do help me with your prayers!

Today I received two big parcels sent by Miss G. M. Brown, at Riverside,—oh, what a lot of nice things for my people and for me! It took more than an hour to unpack all and to look at those pictures, etc., etc. Indeed, it was a very happy surprise. I shall keep the pictures for next Christmas—how happy they all will be; there is quite enough, I think, for all the people. My very dear friends (also Mrs. Gelsemina Cook and Mrs. Bertha Osborn, and perhaps several more, I think little children, too!) I am most thankful for all your love and thoughtfulness. May our dear Lord reward you with his choicest blessings, and also all of you, who are doing so much for this work of his.

With a heart full of gratitude and the best of greetings,

Yours in Jesus' love,  
M. JANSZ.

Pangoengsen, p. o. Tajoe, Java,  
May 20, 1920.

#### MISSIONARY SOCIETY—MONTHLY STATEMENT

June 1, 1920—July 1, 1920

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand June 1, 1920.....	\$1,973 93
DeRuyter Church:	
Shanghai Boys' School .....	14 51
Shanghai Girls' School .....	14 51
Missionary Society .....	105 78
Georgetown Mission .....	3 48
North Loup Church:	
Georgetown Mission .....	24 20
Missionary Society .....	669 19
Shanghai Boys' School .....	125 40
Shanghai Girls' School .....	125 40
Mrs. Morgan R. Smalley, Missionary Society .....	50
Mr. and Mrs. J. A. Hardy, foreign missions .....	25 00
Fouke Church:	
Georgetown Mission .....	76
Shanghai Girls' School .....	13 60
Shanghai Boys' School .....	13 90
Missionary Society .....	4 30
R. J. Severance, Southwest field receipts .....	8 50
Mrs. Mary C White, General Fund.....	5 00
Nortonville Church:	
Missionary Society .....	121 02
Boys' School .....	16 61
Girls' School .....	16 61
Georgetown church .....	3 96

W. C. Whitford, Conference Treasurer:	
Georgetown Mission .....	64 76
Boys' School .....	265 51
Girls' School .....	265 51
Missionary Society .....	1,804 39
Rev. George P. Kenyon, General Fund..	10 00
Woman's Board:	
General Fund .....	25 00
Miss Burdick's salary .....	210 00
Miss West's salary .....	210 00
Dr. Sinclair's salary .....	100 00
Evangelistic work in Southwest field .....	132 00
Boys' School building .....	55 00
Income from Permanent Funds .....	1,000 00
Interest on checking account .....	1 52
	<u>\$7,429 85</u>

Cr.	
Stephen J. Davis, May salary .....	\$ 25 00
W. L. Davis, May salary .....	25 00
Rev. George W. Hills, May salary .....	58 33
Rev. J. J. Kovats, Hungarian Mission..	20 00
Rev. M. C. Pennell, May salary .....	66 66
Rev. S. S. Powell, May salary .....	25 00
Jesse G. Burdick, Italian Mission.....	29 16
Rev. R. J. Severance, May salary and traveling expenses .....	103 60
Rev. Luther A. Wing, May salary .....	41 66
T. L. M. Spencer, June salary .....	83 33
Rosa W. Palmberg, May salary .....	41 66
Zilpha W. Seward, salary, May 11-19..	27 00
Edwin Shaw, May salary .....	75 00
C. C. VanHorn, May salary and traveling expenses .....	24 10
American Sabbath Tract Society, Year Book .....	116 74
J. W. Crofoot, May salary .....	108 33
T. L. M. Spencer, July salary.....	83 33
Calvin E. Crandall, Account Grace I. Crandall .....	52 00
William C. Whitford, Account Grace I. Crandall .....	70 00
Susie M. Burdick, salary .....	190 00
Anna M. West, salary .....	200 00
Bessie B. Sinclair, salary .....	200 00
Dr. Grace I. Crandall, balance salary..	78 00
Girls' School account .....	75 00
Children's allowances .....	37 50
Incidental account (evangelistic) .....	125 00
H. E. Davis, salary .....	200 00
Extra for exchange on China draft ....	519 93
Washington Trust Company:	
Three months interest on note.....	18 08
Payment of note and interest .....	1,000 19
John Manoah, account special receipts, 1919-1920 and exchange .....	31 16
Treasurer's expenses .....	20 00
	<u>\$3,770 76</u>
Balance on hand July 1, 1920 .....	3,659 09
	<u>\$7,429 85</u>
Bills payable in July, about .....	\$2,000 00
Notes outstanding July 1 .....	1,000 00
	<u>\$3,000 00</u>
E. & O. E.	S. H. Davis, Treasurer.

#### MUNKACSY, A PICTURE AND A THOUGHT

CLARA S. BURDICK

Many years ago in a city,  
A great city it was, in the East,  
I saw a picture, and the artist  
Was renowned, of his fellows, a priest.

Up the still dim aisle of memory,  
In the twilight of rich stained glass  
We walk, so soft and reverent,  
Converse in low tones as we pass.

At the end of the aisle in the church  
Is the picture in frame of gold,

So cunning the light, artificial,  
The figures stand lifelike and bold.

"Whatsoever ye do ye shall do it  
To the glory of your God,"  
I thought the hand of that painter  
Must have felt his chastening rod.

Munkacsy's, "Christ before Pilot,"  
If it was inspired, I say  
In a world of stony places,  
Was a lighted shrine on the way.

Not alone the lifelike figures  
Of men, the high priest, the court,  
The fur on the robe of the rabbi,  
The ensemble of the whole escort.

The sad-eyed Jewish woman  
With the baby on her arm,  
The street door back of the rabble,  
And the Savior in front, standing calm.

Standing calm he was, O yes,  
In his simple garment of white,  
And you know, you have heard the story,  
Of what had been done in the night.

I thought I knew, but I didn't,  
I'd touched, not the borderland,  
But all the good I possessed,  
Was to me like sinking sand.

My trials, my troubles, my worries,  
What were they that I should complain,  
I swallowed them into my heart  
And hid with a feeling of shame.

How often, in years that followed,  
I lived the shame again,  
Dear heart, when the way is rough,  
How is it, we ever complain.

I have looked through whole picture galleries  
Before, and often since,  
But there was something in that picture  
That made my whole soul wince.

I would rather paint a picture,  
It might be simple, indeed—  
That held a thought like a deep-hid pearl  
To help a soul in need.

I would rather sing a stanza  
Or say a kind word true,  
That would touch a chord to vibrate  
Throughout a life, wouldn't you?

Than to hold the greatest medal  
Or sing the finest song,  
If it held in it no message  
To help the world along.

I'd rather, indeed, be simple,  
And yet be tender and true,  
Than be the wonder of the age,  
But cold and hard, wouldn't you?



## WOMAN'S WORK

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

### PROGRAM OF PRAYER

Second Week of August

THE SABBATH RECORDER

Pray that the SABBATH RECORDER may be increasingly useful to our people and become the means of deepening the Sabbath principles, especially among our young people.

Pray that it shall be the power that shall unite us as one family and become a "Letter from Home" to each one.

"Not what seems fair—but what is true!  
Not what we dream—but the good we do!  
These are the things that shine like gems,  
Like stars, heaven's diadems."

"Not as we take—but as we give!  
Not as we pray—but as we live!  
These are the things that make for peace,  
Both now, and after time shall cease."

### THE STORY OF OUR FLAG

FRANCES EDWARDS DAVIS

(Paper read at the Flag Day Program at the Salem church, June 12, 1920)

In the words of Henry Ward Beecher: "A thoughtful mind, when it sees a nation's flag, sees not the flag, but the nation itself. And whatever may be its symbols, its insignia, he reads chiefly in the flag the government, the principles, the truths, the history that belongs to the nation, that sets it forth. The American flag has been a symbol of Liberty and men rejoiced in it."

During the late war another churchman said: "The banner of the cross wears the sacredness of Calvary. The stars and stripes were consecrated at Lexington, at Bunker Hill, and amid the prayers and privations of Valley Forge. They stand for God and Fatherland; for religion and patriotism; and there are no words in human speech, nor any conception in the heart of man more sacred than these."

The throes of the Revolutionary War gave birth to our starry emblem, but it was the need of the navy and not that of the army which called it into being. Through-

out the long struggle, the land forces belonged to the States and carried the flags of their respective States. But it was necessary almost from the very first for the vessels of the navy to display a distinct national flag to exempt them from the charge of piracy. As early as October, 1775, Washington's secretary wrote to those outfitting the armed cruisers: "Please fix upon some particular color for a flag and a signal by which our vessels may know one another. What do you think of a flag with a white ground, a tree in the middle, the motto, 'Appeal to heaven?'"

"This is the flag of our floating batteries." The "floating batteries" were the beginning of the American navy.

At this time the colonies little thought of separating from the mother country, so it was decided to use the flag of Great Britain as the basis for the new American flag, for the use of the navy. The canton of the British flag was combined with thirteen red and white stripes and the flag was known as the "Grand Union Flag," representing the parent country and the budding sea-power of the new land. John Paul Jones first hoisted this "Flag of America" as he called it, over the frigate *Alfred*, at Philadelphia, December 3, 1775, the day the vessel went into commission. One month later General Washington had the Union flag hoisted over his headquarters in Cambridge "in compliment to the United Colonies." The flag was displayed to the troops the first time that day. Under the Grand Union Flag an important victory for the colonists was won on foreign soil. The first and only commander-in-chief our navy has ever known, Admiral Esek Hopkins, of Rhode Island, captured the island of New Providence, March 3, 1776. Here great quantities of war munitions were stored and these supplied the colonial armies in many land engagements.

June 14, 1777, Congress passed this law giving birth to the Star Spangled banner: Resolved, that the flag of the thirteen United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field, representing a new constellation.

It was at first planned to add one new star and one stripe for each new State admitted to the Union, but it was soon real-

ized that the addition of new stripes would make the flag too large. In 1818 Congress passed an act making the number of stripes thirteen and providing for the addition of a new star for each new State, the star to be added on the Fourth of July after the admission of the new State.

Captain Thomas Thompson in command of the *Raleigh* and the *Alfred* was the first commander to take the new ensign into action on the sea. The result was the capture of the British Windward Island fleet, September 4, 1777.

On land, it was under fire one month earlier at Fort Stanwix. This flag was truly homemade, rather "fort-made." History tells us that, "The men's ammunition shirts furnished the white stripes; a red petticoat belonging to the wife of one of the men supplied the red stripes; the captain's blue cloth coat made the union." The flag was made on Sunday morning and displayed that afternoon. The records show that the captain was re-imbursed for his cloth coat, but there is no record to the effect that the lady received any payment for her skirt.

There are many theories extant concerning the significance of our colors. The idea of the stars representing a new constellation may have come from the constellation Lyra (or harp) which in the hands of Orpheus represents harmony, the lyre being the symbol of unity among men. Probably John Adams, of Massachusetts, was the originator of this beautiful conception. The Bible tells us that the curtains of the tabernacle were "blue, purple, scarlet, and fine twined linen." "Before the ark stood the table of shew-bread, with its cloth of blue, scarlet, and white." The early Western church adopted for its own these colors of the Jewish Church, and gave them to the nations of Western Europe for their flags. The stars and stripes was a new arrangement and design of these old colors, red typifying bravery, white purity and blue truth. Thus our flag waves today with its thirteen stripes symbolizing bravery and purity, and its six groups of eight stars on a blue field symbolizing truth and harmony among men.

When freedom, from her mountain height,  
Unfurls her standard to the air.  
She tore the azure robe of night,  
And set the stars of glory there.

### MINUTES OF WOMAN'S BOARD

July 12, the Woman's Board met with Mrs. E. D. Van Horn at Milton Junction.

Members present: Mrs. A. B. West, Mrs. J. H. Babcock, Mrs. H. N. Jordan, Mrs. A. E. Whitford, Mrs. J. B. Morton, Mrs. G. E. Crosley, Mrs. E. D. Van Horn.

Visitors: Mrs. George B. Shaw, New York City; Mrs. W. D. Burdick, New Market, N. J., and Mrs. A. S. Maxson, Milton Junction.

The President read Hebrews 12, and Mrs. W. D. Burdick offered prayer.

Minutes of the last meeting were read.

The Treasurer's report for June was read and adopted. Total receipts for the month of June were \$969.33; disbursements, \$1,971.66. The quarterly report followed, with total receipts of \$2,725.13 and disbursements \$2,025.16. It was voted to adopt this report. Mrs. Whitford then read the report for year ending June 30, 1920. During the year the receipts have been \$5,444.33, and the disbursements, \$4,744.36, leaving a balance on hand July 1, 1920, of \$699.97. This report was adopted.

The Corresponding Secretary read short sketches of the members of the Woman's Board, written by Mrs. West and Mrs. Babcock. These sketches are to accompany the picture of the Board in its mission to the Riverside Church.

The Corresponding Secretary also read letters from Mrs. M. G. Stillman, Lost Creek, W. Va., from Rev. Paul S. Burdick, of Fouke, Ark., and from Dr. A. E. Main, Alfred, N. Y.

Mrs. West read portions of a communication from the Interchurch World Movement, giving the present status of that organization.

Mrs. J. H. Babcock read a circular letter from Secretary Edwin Shaw.

A report of progress on the Conference program was given by Mrs. West; an open discussion followed.

On motion it was voted that Mrs. A. B. West and Mrs. A. E. Whitford be sent as our representatives to Conference and to the meeting of the Commission preceding the Conference.

It was voted that Mrs. W. D. Burdick, of New Market, N. J., be invited to preside over the exhibit of our Board at Conference, all necessary expenses to be met by the Board.



The President appointed Mrs. A. R. Crandall to write the prayer calendar for August.

On motion it was voted that Mrs. West, Mrs. A. E. Whitford and Mrs. Van Horn be a committee to prepare the budget for the coming year.

It was voted that the Conference Program Committee be allowed funds necessary to carry out their proposed program.

Mrs. George Shaw spoke of the work in her home society at New York City, and Mrs. W. D. Burdick told of the interest of the Forward Movement in her home church.

Minutes of the meeting were read, corrected and approved.

Adjourned to meet with Mrs. Morton at the call of the chair in August.

MRS. A. B. WEST,

*President.*

MRS. E. D. VAN HORN,

*Recording Secretary.*

#### AMERICANIZATION AND CHURCH WOMEN

*"But they put new wine into fresh wine skins." Matthew 9: 14.*

A few weeks ago I sat at lunch with a large group of church women and listened to the message of a young woman who was speaking to us. She was a splendid young woman who had put all her talents, and they were not a few, a fine Christian spirit, a good brain disciplined by a university education and specialized training for the work which she was to do, at the service of the Woman's Home Mission Society of one of our denominations as Christian Americanization director in our city. She told us in a simple way of her work. She had gone out to the people of the city and met them face to face in their homes. She found lonesome people in need of friends and friendly advice.

She found a Slovak pastor's wife, who, from her own scanty means and with her own children to care for, was sewing for the poor Slovak children down on the river flats. She found a Polish woman whose daughter had gotten beyond her control in her lack of knowledge of American life and over whom the mother was shedding bitter tears in her fear that her daughter might become a bad girl. She found the man who was afraid to go to the Court

House to get his second naturalization papers—"he might be deported as an alien," his wife explained with an anxious air. She found the woman who could not speak English well enough to order the right kind of coal and was laboriously breaking up with her hands the coal that was sent her, too large for her grate. She found the Russian woman expecting a baby with no knowledge of reputable doctors or hospitals. She found the Syrian woman whose one ambition was to learn to write her name, but who was ashamed to go to night school and let it be known that she could not write. She found people of music-loving races who in the hard struggle for daily bread, and in their poverty, had had all music crowded out of their lives, but longed for it. She found the Swedish woman who spoke English fairly well and seemed comfortable in all ways so far as material things went, but who said she would like to have some one come and talk to her about Jesus.

The women of one church had gone down to the store buildings where the Slovak church held its meetings to help the Slovak pastor's wife sew for the Slovak people on the river flats—starting an industrial work which the Slovak pastor said was a sure way to the hearts of his people. Mrs. H. of another church—I knew her well as one-time president of the city's largest musical club—was going herself and taking some of her musical friends, to the homes of some of the music loving people that they might have a chance to hear music and themselves learn how to make it. Women from half a dozen churches were going into homes, each one at first introduced and helped by the Americanization director, to teach English or writing to those who longed so much to learn. The enthusiasm of these women knew no bounds. "I feel every week as I go to teach my pupil that I have a fellowship with the missionaries," one of them had said to the director. Miss R. of a third church who was president of a Maternity Hospital Board would see that worthy mothers and babies were taken care of, although it would be too late to do anything for the Russian mother, for when the Americanization worker went after Christmas to inquire about the new baby she found that mother

and baby were dead. Miss S. of another church, whose brother had a law office in the Court House, had arranged for her brother to meet the man who wanted to take out his naturalization papers, and at the next visit of the Americanization director his wife told with great volubility and joy of the wonderful way in which all the fears and difficulties had been smoothed out of that dreaded transaction. Mrs. J., a motherly woman with daughters of her own, was going for frequent visits to the home of the woman who was troubled about her daughter. And Mrs. R., who, as we were all aware, had had a deep religious experience, had gone to the home of the woman who wanted some one to talk to her of Jesus. "And if there are more of you who want to help," concluded the young leader with glad and shining face, "we can use you all. It's such a wonderful work."

It seemed to me that twenty-minute talk that day by the young woman, who had found mission fields in her own city and led our church women to them, made up for all the discouragements, and they were not a few, that I had since I became interested in Home Mission work.

As I listened to her talk I seemed to hear an echo of the words: "Why is it that your teacher goes out into the by-ways and eats with tax gatherers and sinners?" "Why is it that he talks with the foreign Samaritan woman when he knows well that Jews do not associate with Samaritans?" "Why did he say, in our synagogue, 'In Israel there were many lepers in the time of the prophet, Elisha, yet none of these was cleansed, but only Naaman, the Syrian.'" And I remembered once more that Christ said of himself as he was on his way to stay at the house of Zacchaeus, the tax gatherer, "The Son of Man came to seek and to save that which was lost."

If in the years past we have been trying to reach the foreigners in our midst by moving ourselves and our churches up the streets away from them and somehow expecting them to come after to find us, and if it has come to pass by this method that in the Bronx in New York City there are fewer Protestants proportionately than in the island of Ceylon, and if it has come to pass that in our rural communities, as the recent Ohio survey says, "gross supersti-

tion exercises strong control over the thought and action of a large proportion of the people," has not the time come to try a new method?

Often under a new name and program an old idea may be put over with new life and vigor. We need many young women of talent and education who will give some years of their lives to directing the Christian Americanization work in our cities. They can help the women of our churches to see what a marvelous practical means for the spreading of good tidings which Christ came to preach is placed in their hands by the Americanization movement and methods. The women who go out as messengers, with good tidings of friendship and help and human lives to the foreigners in our cities, are opening the doors for the good tidings of God's love.—*Missionary Review of the World.*

#### THE LONE SABBATH-KEEPER, A STORY OF HARDSHIP AND ENDURANCE

REV. HERMAN D. CLARKE

CHAPTER XIV

The winter that followed was unusually severe after all, though it started in very mild so that many did not make the usual provision for care of stock and supply of coal. Mr. Livingston felt sure that he had enough coal and fodder. To buy hay and corn fodder was almost an impossibility and to ship it in would cost almost as much as the stock was worth. So when spring came his stock was in a deplorable condition and it would take the most of the season to bring them to normal weight and ability to produce anything like what they did last season. But any suggestion to sell out and return to the old home was not to be considered. It was expected that there would be some off years and he who "stuck it out" was usually the winner. "Rolling stones gather no moss," he would say. "But mossy stones have to be polished and shaped before they are of any use for practical purposes," Mrs. Livingston would reply.

Lelia had made rapid progress in school and soon after she had entered high school she was promoted to the second year's course having to make up one study the coming summer. Her coming home once a month was a part of her needed education,



for her mother had decided views as to what was most essential in every young person's intellectual and moral development. Frank did not seem to grasp the great underlying principles at that time. His mother could see that, and her hope was that in later years, the impressions he had received in youth would prove his salvation and success.

"My dear children," she would say, "there is no true and helpful knowledge that does not have the Bible as its basis or is supplemented by the Word. If men are educated in science and art and grammar and history of a secular sort and have not the knowledge of God's Word, they are the more dangerous to the world and their knowledge makes the evil they do the more powerful. The Bible must have first consideration in all rightful knowledge, it must take the supreme place. God's Word should be first in all lines of study, and it is important now in the very beginning of your lives because now, or when you were younger at least, you receive first impressions and these impressions are most lasting. That is why I have tried to make the Bible the source of this first impression. And whenever you begin a new study you are a child in the beginning of it. We all are, and God's Word should be first of all in connection with that study. When you reach old age or past middle life, much of life begins to fade out and the last things you will think of as a rule will be the first things you have learned. These first things of truth that you now fix in your minds will be the last things your minds dwell on. It is stated that Gladstone, the world's great statesman, repeated over and over the Lord's Prayer in French as his life was fading out. It was learned that though an Englishman, he was in charge of a French nurse when a little child, and she had taught him that prayer in her native tongue. If that nurse had been an unbeliever and frivolous and had taught him some Mother Goose rhymes, it is quite likely that his last sayings would have been frivolous as his mind was losing all else. How sweet it will be when death approaches to have Jesus and his resurrection and other divine thoughts as last thoughts. But not only last thoughts, the holy impressions will be guide boards all along in life's journey. Cherish then,

this divine Word, and make it so familiar to you that no temptation can ever overcome you. In your life-work whatever that may be in profession or trade, you will be the more truly successful and take more profound interest in it if your lasting impressions have come from the Bible."

These and other wise talks, made impressive by mother's example and sincerity were never to be lost upon her children. Nor will such be lost on others likewise trained. Most apostates are those who have been deprived of this early training and knowledge. The one great advantage is that no matter where you are or what your opportunities, the Bible you can have everywhere. It is true that not all children can have wise parents or guardians to instruct them in it and many will have to depend upon their own thinking later in life to get the truth.

We have said that Frank would not go to school any more, and that they were somewhat reconciled to it now because away from home he would have greater temptations. But although they were not financially able to do as they wished, they did by great economy save enough to buy him books for a course in the correspondence school. With his mother's help and encouragement, he had made fairly good progress. His father would have been able to help him some only he had to make every hour count in the struggle to "keep up the ranch" as he would say.

One day in July a letter came from pastor. He had resigned his pastorate and was going to spend a few months under the direction of the Tract Society visiting lone Sabbath-keepers and looking for open doors for the Missionary Society. He would be in North Dakota about the middle of the month and would like to come and see them, spending a few days in their vicinity.

"I suppose we must have him," said Mr. Livingston, "but I do not feel as though I could spend much time from my summer's work to take him about. Whom can he see about here but foreigners and how can he hold meetings this time of the year, and who would come these long distances if he did?"

"As for that, you can count on many coming to hear him if they only know it.

This is a country where they will go to hear almost anything for the sake of going. You have lived here long enough to know that distance does not count. He might get the use of the Lutheran church for an evening or two or for a Sunday appointment as their minister comes only every two weeks. Leave that to me, James," said his wife. Leila was all on tip-toe and so anxious for him to come. She had tried to be a Christian, believed she was one, but for some reason had not received baptism. She had planned on baptism when in the old home but had to come away before the others expecting it were ready. Mrs. Livingston wrote him encouragingly and said Leila wanted to be baptized when he came. Frank was not so enthusiastic, but wanted to see some one from the old home.

It seemed impossible for the pastor to tell them just when he could arrive at the station and so all was uncertainty as to how he could reach their place. It was known that he would come in from the west, having been in South Dakota and leaving that State from the northwest corner he would have to go into Montana and then to Williston.

There was to be some kind of an election at Williston and candidates for office were out in the country with their autos to bring in women voters. Mrs. Livingston went with one and was to bring back some groceries from town. Mr. Livingston would not go but had some business a few miles to the west that day. It was on that very day that Pastor Mathews made a mistake and took a train for Cartwright instead of Williston and reaching that little town looked about to see the Livingstons.

Going into a little store and repair shop he inquired if a family by name of Livingston lived near there in the country. At once Mr. Lewis, who happened to be the one questioned, replied, "I reckon there is, but this is not his station. He goes to Williston to trade and gets his mail at a little office, something of an R. F. D. out of Williston. I know Mr. Livingston personally."

"Do you, and who are you then?" asked Mr. Mathews.

"My name is Lewis. Mrs. Livingston took care of my wife when she was sick

and died and my daughter went to stay with them until I moved here. This is my daughter Hazel, Mr.— what did you say your name was?"

"Mathews, once the pastor of the Livingstons. But I know all about your wife's sickness as Leila, their daughter, wrote my daughter all about Hazel and how she came to be staying with them. I am right glad to meet you, Mr. Lewis, and your daughter."

"I am sorry, Brother Mathews, that I have no means of taking you over to Livingston's. But I think I can get you taken within four miles of there by a mail carrier who goes near the route that comes from Williston. You have not been to breakfast have you? Come right along with us and Hazel will get you a lunch and the carrier will start out about nine o'clock."

"That will be a great relief to me, Brother Lewis, for I have been up the most of the night. Slept two hours on a bench in a Montana station and then came here," said Mr. Mathews.

"I wish I could go along with you and see Leila Maud. Can't I papa?" asked Hazel.

"The carrier may have a load and then how would you get that four miles to their home from the carrier's end of the route? No, I guess it would not be wise to risk it," said her father.

"I may have one or two meetings up there and wish you both would come."

"We will see about it. Of course you know that we are Adventists but we have so few means of grace on the Sabbath that I'd go miles to attend a service now."

The mail carrier took Mr. Mathews and three other passengers. It was a long and wearisome trip and when reaching the carrier's last office he was persuaded to take him the rest of the way for extra pay. The Livingstons were not at home and it was nearly evening. The carrier left him there and returned.

About seven o'clock the family arrived and great was the joy of Mrs. Livingston and Leila and cordial also the greeting of Mr. Livingston and Frank.

"Come right into our cottage, pastor, and be perfectly at home. I shall hardly know how to act as I have not seen a Seventh Day Baptist minister in over two years.



You aren't a ghost are you, and deceiving us?" laughed Mrs. Livingston. "Do tell me about everybody and everything, I can hardly wait. Leila rush for supper. I am myself hungry enough to eat a Chinese sandwich. I know Pastor Mathews must be unless he has rummaged our pantry while waiting for us."

"I assure you that I have not been inside until you came. A man passing by stopped and we talked an hour until you were in sight."

They sat up late that evening and talked of old times and the pastor told them of his trip thus far and the experiences of many L. S. K's he had visited the last few weeks.

He refrained from telling of their discouragements and talked of the encouraging features. But before he left he had a frank and honest talk about the grave dangers to their son and daughter from being away from Sabbath privileges, and of the time when Frank would want to enter into some business and Leila would be thinking of matrimony. These are the things that wean our young people from the Sabbath of our Lord more than any others and weaken them in other ways after having sacrificed religious principles. The talk was a trifle too plain and to the point to suit Mr. Livingston and he was himself surprised to find that he had really begun to relax and entertain loose views and had been guilty of loose practices though he had not revealed them to his wife. His wife had kept up the family altar and had not suspected that her husband was any less true than herself. However, Mr. Livingston did not open his heart to the pastor nor show any signs of disapproval of his warnings and advice. But the pastor was quick to see that there was something different about him from what there was when he left for the Dakotas. But tactfully he preached to him "over others shoulders" as the saying is, telling what he had observed in other places. The shot took effect all the same and set Mr. Livingston thinking.

"By the time Leila is ready for marriage and Frank for business, I expect to own this place with a clear title and sell it at a great advance in value and go back to

some town where they can have better advantages than here," he said.

"Leila is now sixteen years of age, is she not?" asked the pastor. "Then let me assure you that though you may not know it, she has her dreams and plans and at the psychological moment, as they say, a sudden impulse or love will come in spite of her religious training and principles—there are exceptions quite rare—and she will make an engagement not altogether to your liking. She may not plan such a thing just now but her environment will have more to do with what *she* will do than what you have taught her, for she will say to herself, 'I will lead my husband to the truth,' if he is not already what she wants him to be. But hear me, nine-tenths of all such marriages are failures as far as leading the man to the truth if he is in or about to go in business that will hardly permit him to be a Sabbath-keeper. There is where the vast majority deceive themselves. I know this to be the case in many places I have visited and more than a third, or nearly half of those who have moved away from all Sabbath privileges have either left us or are only nominally Sabbath-keepers, and if they pay any attention to any church by way of support it is to some Sunday church in their neighborhood, while the vast majority of their children are lost altogether. These are fearful facts. I hope you will be an exception to the rule. You once said to me that many left the Sabbath right under the eyes of their own churches. In a small degree that is true but not the fearful proportion found among lone Sabbath-keepers. I am telling you actual statistics from personal knowledge and the knowledge of others who have informed me."

This was an eye opener to Mr. and Mrs. Livingston and almost dashed their hopes to the ground. Then it was not only necessary to instruct the children in the truth and principles of right living, but also to make if possible an environment that would aid in the fulfilment of their plans. Environment has a vast deal to do with establishment in the faith. It is not safe for young people and many not young to withdraw from the society of like faith and practice. There is too little vital piety in most homes to make it safe. The world-

liness of us all places us in more danger than we realize.

"Let him that thinketh he standeth take heed lest he fall," quoted the pastor.

On Friday they went to secure the use of the church for a Sunday morning service and gave notice to that effect. On the Sabbath with a few of the nearest neighbors, only a few, the pastor held a service at the shack. Baptism was put off until next day on account of the fewness of numbers present for they wished to give the Sunday audience a sight of the beautiful ordinance as administered by a Seventh Day Baptist, since no doubt many had never seen immersion as the true baptism.

But at the Sunday service only a few were present, there having been a misunderstanding as to the hour, reports having gone out that services were to be held in the afternoon. This the Livingstons did not know until too late and after a very large congregation had assembled in the afternoon to hear "the new man" preach, but he was not there.

There was a small lake or pond near the Livingstons and there Miss Leila was baptized and her name was sent for membership to the old home church and the Y. P. S. C. E. arranged to send her frequent letters of encouragement.

Pastor Mathews left on Tuesday to visit others in the State and the Livingstons were left to fight out the battles incident to pioneer life.

Another year passed away and a poor one for crops. People were alarmed at the prospect of another winter of suffering. Little Hazel had grown nicely and was a great comfort to the family as well as a great responsibility.

Leila Maud started in again at Williston for the third year course and Frank was quietly thinking of getting a job in some village where he could earn money for clothes and other supposed necessities. The LaForge boy wrote that there was a paying job at Monot and Frank was urged to come and get it. Mr. LaForge would look out for him until he was settled and felt at home. Frank said he would go but his mother remonstrated. "It is almost a case of life and death, Lura," said his father. "I hate to have him go but perhaps it would be well to take the job and

thus help himself out this winter better than I can."

"But, James, he can't keep the Sabbath there and even if he could he is sure to find company that will be of no help to him religiously," said Mrs. Livingston.

"But what will I do here, mamma? Starve to death or go in rags? I'll be back in the spring to help papa on the farm," said Frank.

There was much discussion but Frank was stubborn and his father was influenced more by financial circumstances than by the counsel of God and so it ended that Frank went to Monot the last of October.

Another influence drawing him there was that Mr. Lewis had sold out at Cartwright and gone to Monot where Hazel could attend a class or what was the beginning of a church school just established by a few Seventh Day Adventists who had recently come there. He had also found work and Hazel kept his house. Frank became a frequent caller on Hazel. But he found that he had invitations where Miss Lona Gregg happened to be.

*(To be continued)*

#### "IT PAYS TO BE COURTEOUS"

A Mr. Robinson, student at the Moody Bible Institute of Chicago, was asked by the door man to show a gentleman (a stranger to him and the city) around the Institute buildings. This he did thoroughly and cheerfully. The man asked him his name and a couple of weeks afterwards wrote him a very nice letter thanking him for the service rendered, to which he replied.

Some months later this student received another letter asking if he was still in the Institute, to which he responded and by return mail received a check for the sum of \$100.

The student had been praying especially for two things, namely, money to get his eyes straightened and money to give to missions. He used \$50 for his eyes and gave \$50 for missions.

There is that maketh himself rich, yet hath nothing: There is that maketh himself poor, yet hath great wealth.—*Proverbs* 13:7.



## YOUNG PEOPLE'S WORK

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

### HEAR POLING AT CONFERENCE!

The name of Daniel A. Poling should be familiar to every loyal, wide-awake Christian Endeavorer. For some years now he has been the associate president of the United Society of Christian Endeavor; and has won applause and appreciation as one of the ablest platform speakers along good citizenship, Christian Endeavor and religious lines. During the World War he visited the front line trenches in Europe in the interest of the Y. M. C. A. and Christian Endeavor. He spent several months there, and on his return to America wrote "Huts in Hell," a book that was immediately appreciated by those of the reading public who cared for books that touched on the deeper significance of the experiences of the war. It brought comfort to many a mother's worried and aching heart.

Dr. Poling's services as a speaker are always in demand. His dates are arranged months ahead, so that it was with no small amount of satisfaction when Professor Alfred E. Whitford, president of Conference, secured him as one of the speakers for the Conference program. This alone is a big feature and Professor Whitford has given his approval of its announcement in advance through the Young People's department. Dr. Poling's subject will be a general one. It will be along the line of appeal to service because of the great world opportunities and needs that are presenting themselves at present. But it is hoped that he may also be available to speak at one or more of the sectional meetings on young people's work which the board is arranging for. Young folks, you can not afford to miss hearing Dr. Poling. By all means, begin now to plan to go to Conference at Alfred. It begins August 24. Come on! Let's go!

### PROBLEMS OF RECREATION

That every one, both young and old, has a right to some sort of recreation as contributing to health and happiness can hardly

be disputed; and "recreation," to use another's words, "is coming more and more to be recognized as a common need of mankind." No doubt every community owes its citizens a duty to provide for them some sort of clean, harmless play activities that will really aid in re-creating body and mind. But is it not possible, and altogether probable, that the matter of recreation and amusements is being carried to extremes in many communities? Is not the real object to be sought in them being lost sight of?

The problems of recreation in our community is the C. E. topic for discussion for Sabbath Day, August 7. A live, red-blooded, fun-loving young man, of sterling Christian character, whom the writer knows well, was asked to write the notes on this particular topic. What he has written on the subject follows this article. Young folks, fathers and mothers, all who are interested in our young people, do not fail to read what he has to say. He has approached the subject from the sane and Christian point of view, and if the problems of recreation and amusement were dealt with as he suggests we as Christians would have very much less trouble with them than we are now having. Read the article carefully, prayerfully, and ask yourself if he has not arrived at a solution of these vexing problems from the Christian point of view.

### COMMUNITY RECREATION

MARK SANFORD

Christian Endeavor Topic for Sabbath Day,  
August 7, 1920

#### DAILY READINGS

Sunday—Refusal to play (Luke 7: 31-35)  
Monday—A city of joy (Zech. 8: 1-8)  
Tuesday—Playing with death (Exod. 32: 1-6)  
Wednesday—Depraved amusements (Judges 16: 23-31)  
Thursday—The amusements of wealth (Amos 6: 1-6)  
Friday—Christ in social life (John 2: 1-11)  
Sabbath Day—Topic, Problems of recreation in our community (Rom. 14: 7, 13-19)

This is a big problem, a problem which many have wrestled with and few, if any, have really solved. It is the same old problem in slightly different form which has been facing Christian organizations in every land and during every generation.

We may look at this problem from many angles. We may consider the nature of the many kinds of recreation. We may ask what is the Christian organization's duty in furnishing recreation. But I believe the most vital question in regard to this subject is, what is our attitude toward recreation? Is our object in life recreation or service? Do we work to gain more wealth that we may have more time and money for recreation? Or do we use our recreation as a means of fitting ourselves for better service? Recreation is coming more and more to be recognized as a common need of mankind, and with this increase in the recognition of its value there comes an increase of its dangers.

Every Christian organization should have a vital interest in the recreations of the community. It is a common saying that if the church and other Christian organizations do not furnish means of recreation that recreation will be furnished by others and much of it will be evil. This is largely true, but there is danger that when we emphasize this point we will be unconsciously teaching that a person is justified in seeking recreation wherever it may be found and that a failure of the church to furnish the kind of amusements that we desire relieves us from the responsibility of choosing what our recreation shall be. No organization can build a Chinese wall around their own community. There must always be an individual choice. The most that can be done is to furnish good, wholesome means of recreation and strive to build such characters as will choose the good and reject the bad.

There is also danger in trying to run in too close competition with the surrounding means of recreation. There is a college where dancing was for years forbidden and some of the students would attend dances in neighboring towns. Under these conditions many believed that it would be better to allow dancing within the college and under regulations. This plan was tried and the students still attend out of town dances and the dance has such a grip on the life of the school that any student who does not dance must give up a large share of the social life of his class and college. And for this reason some of those who would naturally be the best class of students are

going farther from home to attend school where dancing is not common. Was this attempt at furnishing recreation a real success from the Christian standpoint?

Let us do all we can to furnish the right kind of recreation. In most communities a little united effort can do much good. How about a tennis court? Why not try an occasional good entertainment? Are we having socials to save? What is the moral effect of the recreations in our community? What are we doing to improve conditions?

Let us not forget that the formation of Christian character is the real object to be sought.

Read the Scripture lesson again.

### CHRISTIAN ENDEAVOR AS A TRAINING SCHOOL FOR SERVICE FOR CHRIST

(Article written by Hazel Langworthy, a member of the C. E. Society of the Adams Center Church, and read at the Central Association, DeRuyter, N. Y.)

Let us think for a moment what the word Christian means. By looking it up in the dictionary, I found that some of the best meanings are: A professed follower of Christ; a believer in the religion of Christ, and beliefs based on Bible teachings. Other synonymous words not having, in one sense, as high ideals yet more characteristic of people in general are: civilized, Christlike, decent, and respectable. These last words surely indicate the starting point for Christianity in a country.

Our first aim in being trained for service for Christ must be "trying to be Christians and striving to live a perfect life using Christ as an example." But how shall we be trained in our societies for this service? That is what I must try to bring to you.

First, let us have and keep up interest ourselves; then try to interest others by getting them to realize that they are losing something essential and worth while which we receive by attending. Then, too, it is the early part of one's life that the older age is based upon. Often we hear it quoted that what a child is, so his whole life will be. This training for after life we may say begins in the Junior society and continues on through the Christian Endeavor.

For some of the results to be gained in training for service in the Christian En-



deavor, let us think of the following: Original thought on religious subjects; openly giving in trust to the cause of Christ; the helpful expression of Christian thought and experience; cultivating or improving the spirit of worship through prayer and singing; and helping others along to do the same.

Good ways in which to receive original thoughts are to read and follow through together, in the meetings from week to week, the daily readings and comments on each as given in the *Christian Endeavor World*. The SABBATH RECORDER is also excellent for the same use. If possible, and it can be by trying, each Endeavorer would be helped individually by reading the daily references himself each morning or evening; then searching for or thinking of some story or incident to illustrate the passages and give them in the next meeting. It would also be helpful to keep an eye open for a chance to put into practice the little lessons taught in the daily passages. By doing this, both the individual and the members present at the meetings, would be trained and benefited. Spend the whole week in preparing for the meetings whether leader or not. If we were to attend some big show or entertainment, we would hurry around in great haste to be all ready for the occasion. Isn't it possible for it to be the same for Christian work?

To take up the second result of Christian Endeavor training, the expression of Christian thought and experience; the only way to gain strength in having original thought and expressing it is "To Do It." None of us could do as well at first as we can now after a few months' or years' practice. At least I know it to be so in my own case and even now, after several years' experience in Junior and Christian Endeavor, it is none too easy. At first it seemed to me that my thoughts vanished entirely when I stood to speak. So for myself, I can say that "practice makes toward perfectness." This training in prayer and freedom of expression must necessarily be given in the Endeavor societies since the church and Bible school train more in other things than these.

The following is taken from a book that I once read. "Any one can learn by courage and persistence. The most helpful

speakers were timid stammers once. Dare to break down for Christ and he will build you up. Don't care whether others laugh at you or not. Do the best you can and be sure that it will gradually become better."

A result of telling in meeting of our experiences and difficulties may be that of helping the weaker ones, if told in an interesting and tactful manner. Say whatever you want to say as soon as a chance is given for "the longer you wait the harder it is and before you realize it your chance for that meeting may be gone." Let us do in this case as Christ said to Judas, "What you do, do quickly."

Another way to advance in our training is to determine to advance so much in a given period of time. For instance, it may seem too difficult to offer a prayer or give a testimony the first time you attend meeting. If such is the case, just listen and sing with the others for a few times. After that, determine to offer a prayer or give a testimony or both at the next meeting. In this way, you will gradually begin to feel free and natural until you can lead a meeting as well as the more experienced members. In the meantime, the others must help the newcomer in all ways possible. Determination helps us to rise. It is often helpful to read or repeat together the C. E. pledge. Talk about it and even spend a few minutes in committing it and Bible quotations to memory.

Still another way of being trained for service is by being given different offices and being put on different committees. From this, one should receive personal consecration, higher ideals, energy, tact and perseverance. The committee work, such as the Look-out, Prayer meeting, Missionary and Social, give much individual training not only in church work but in every day affairs. The two, of course, are closely linked together. Other branches of work such as the Quiet Hour and the Tenth Legion can be made to give as much training for service as the ordinary meeting.

In our society, although the number attending the meetings is very small, we especially enjoy our "Little Family Talks" instead of the testimonial services we used to have. It is so much more interesting and we really get so much more out of it

even though we often drift from the lesson topic.

It might be of interest to know that the first Christian Endeavor society was organized in 1881 in a Congregational church in Maine. Now the work has grown so that there are societies in over eighty denominations. That truly indicates that the Christian Endeavor society is a training school for service for Christ.

### YOUNG PEOPLE AT THE ASSOCIATIONS

As delegate from the Southeastern Association, it was the privilege of the editor of the Young People's department to attend the sessions of the Eastern, Central and Western associations, recently held. Obviously, his interest centered more or less in the young people and their activities; and there were some observations which he made that he feels might be of interest to others.

In the first place, the goodly number of bright, capable young people who were in attendance at each association was a noticeable and encouraging feature. This was particularly true at the Eastern Association. Months in advance of the meeting, the Executive Committee of the Eastern Association had pronounced that it was to be a young people's association, and their prediction was fully realized.

Right here let it be said that it is the judgment of the writer that the executive committees of the various associations would do well to give more sympathetic and careful thought to the needs and plans of young people's work in making up the programs for the associations. It would be well for the executive committees to consult not only the associational representatives of the Young People's Board, but the board itself, for suggestions, that the plans of the board may be more effectively carried to the young people. It is the thought of the writer that the field representative of the Young People's Board was not given the place on the programs that he should have had, as representing the work of the board. Other than in his capacity as field representative of the Sabbath School Board no special place was given him on the programs. Yet, for nearly a year now, the Young People's Board has shared one-third

of the expense incurred in keeping Brother E. M. Holston on the field, with the understanding that they were to share proportionately in the benefits of his labor. Possibly those who arranged the programs are not aware of this joint plan, but neither at the Central nor Western associations was there more than just the merest recognition of this fact. Brother Holston was given no more than just a few minutes—not more than five or ten—to make any reference to Christian Endeavor work. At each association room should have been made on the programs for him to give a short address on young people's work, even if something less important might have had to be eliminated.

The activities at the Eastern Association were well organized. Miss Edna Burdick, of the New Market society, with willing and able assistants, had the supervision of the program. On roll call, it was noticeable that all the churches of the association, with one possible exception, were represented by young people, in addition to the older ones.

The program of the young people came on Sabbath afternoon. It included several short talks by Endeavorers, and as a strong feature, to impress what had gone before, a pageant of high merit, arranged and supervised by Miss Edna Burdick, was given. It delineated in a striking way the spirit of Christian Endeavor, and gripped the hearts of those who were so fortunate as to enjoy the privilege of seeing and hearing it. Mention has already been made of this in the editorial columns of the SABBATH RECORDER. Many were heard to express the wish that this excellent pageant might be reproduced this year at Conference. The words of a special song sung at the opening of the program, and which have also already been printed in the RECORDER, were written by Miss Ethel Rogers of New Market.

Then again on Sunday afternoon, when the new Forward Movement was the general theme, there were six thoughtful papers presented by as many of the young people. It is hoped that these several papers may be printed soon in the Young People's department.

But it was not all work and no play. Time was found for recreation and social



enjoyment. Sunday evening, at the supper hour, some fifty or more of the young people gathered, by previous plans and announcement, in the dining room of the church and enjoyed a half hour or more of lively sociability while eating supper together. To this was added a mirth-provoking, but serious talk by Field Secretary Holston. From the dining room, this jolly company were guided to the spacious lawn of the parsonage, where numerous amusing athletic stunts were pulled off under the leadership of Miss Marjorie and Russell Burdick. An imminent shower broke up the fun a little before schedule time, but all had had a jolly good time just the same.

sociation was given over to the Young People's program, Rev. William M. Simpson having it in charge. The program was made up of music, several papers prepared by various young people, and an address by the leader.

Both at the Central and Western associations as at the Eastern Association, the number of young people in attendance was noticeable; but because of lack of leadership their activities were not well organized, with the result that the spirit of "togetherness" which was so evident at the Eastern Association was wanting at the other associations. Only another forceful reminder of the need of trained leader-



During the afternoon a group picture of the young people had been taken, and it is hoped that a cut made be made from it for use in the RECORDER.

At the Central Association, the Young People's program was also given in the afternoon. As has already been noted in the write-up of the Central Association, the program was made up of music, papers, and a missionary pageant detailing the history of our China mission from its beginning to the present time. The program was in charge Craig Sholtz of the Verona Church.

The closing session of the Western As-

ship for our young people, and its possibilities for good.

#### WAITERS FOR CONFERENCE

Any young people who expect to attend the General Conference at Alfred, and who would like to wait on tables for their dinners and suppers should send in their applications at once to F. A. Crumb, Alfred, N. Y.

A good name is rather to be chosen than great riches, And loving favor rather than silver and gold.—*Proverbs 22: 1.*

## CHILDREN'S PAGE

### THE WHISTLING BOY

I once knew an odd little chap  
That whistled the livelong day;  
When he got out of bed, when he got into bed,  
And between times he whistled away.  
He whistled in dumps and he whistled in joy,  
Till people would say,  
"There's that whistling boy."

One day he strolled down by the sea,  
That gay little whistling lad,  
There the sailor-men painted him green  
And all the queer colors they had,  
Then they towed him out ever and ever so far,  
And anchored him fast by the surf-beaten bar,  
And as past him the fishing fleet daily deploy,  
Men say, "See what comes  
To a whistling boy."

So out there he tosses and rolls  
And kicks when the porpoises bite,  
But the man on the lookout in fog and in storm  
Hears his whistle by day and by night.  
Then aboard ship the word is: "All hands  
ahoy!  
Hard a-starboard your helm!  
There's that Whistling Buoy."  
—*The Sailor's Magazine.*

### THE GARDEN OF GUESSES

Polly had been ill and was kept indoors. She pressed her face against the pane and tried to forget how tired she was of everything in the house. From the library window she could see far away over the fields and hills. Along the brooks tiny grass blades peeped out in a new green. Every little mountain spring had a ring of emerald about it. The abundant waters of springtime bubbled and sang in freedom and above the sound of the waters rose the happy voices of the newly come birds—robins, bluebirds, song sparrows, thrushes—all rejoicing in the blue sky, the soft air, and the warm, life-giving earth.

Polly watched a plowman far away as he slowly turned up furrow after furrow of soft brown earth. She wondered what he would plant in the field, and how the ground would look covered with sprouting green.

"Polly, Polly!" called her mother from the hallway. "Come quickly, and see what the mail has brought!"

Polly ran to answer the call, and found

a queer bumpy package and a letter. The letter was from her Uncle Rob, and so was the package. Polly opened the letter and read:

"Dear Pollykins: So sorry to hear that you are ill. Life in this old college town grows pretty dull at times so I can imagine how lonely you are feeling off there in the country. Wish I could take a run up to see you, but I send you a garden instead."

"A garden!" said Polly, amazed.

"Read on," said her mother.

"It's in rather a small package," the letter went on; "but it's all there just the same. There are lovely blossoms and tender green leaves all shut up tight in little magic boxes that people call seeds."

"Oh!" said Polly. "Now I see!" And she unwrapped the package. Inside were many little brown paper envelopes and in each one were seeds. Polly could feel them by pinching the paper. Some were smooth and flat, and some were small and round. Instead of the bright pictures and interesting descriptions that are usually on seed packets, there were typewritten messages like these:

"Plant me now in a box of earth in a sunny window."

"Soak me overnight and plant me in the open ground in May."

Each packet bore a different bit of advice, but no name. Polly laughed as she looked at them.

"It's going to be a garden of guesses, mother," she said. "I shall not know what the plants are until they grow and bloom."

"Perhaps we can begin our guessing now," suggested Polly's mother as she opened a packet of tiny brown seeds.

"Oh!" said Polly. "Those are pansy seeds. But these," she puzzled, "I don't know what these are," and she looked at some rather large seeds that were shaped like a wedge in front and had wide, deeply grooved backs. "Yet it seems as if I had seen them somewhere," mused Polly.

"Think," said her mother.

For a moment Polly sat with her chin in her hand; then she sprang up. "I know—pickles!" she exclaimed. "They are nasturtium seeds, and you use them with your pickles."



"Right! And now we will look over the others," her mother answered.

There were the tiny seeds of the portulaca, almost as fine as pepper, the round sweet pea seeds, and the white aster seeds, with many others. All the time Polly was looking at them she thought what a beautiful garden she should have. She saw already the purple pansies, the white phlox and the sweet mignonette.

"Uncle Rob was right," Polly thought. "All beautiful flowers are shut up tight in magic seeds, and I must be the kind fairy and set them free. Mother," she said happily, "I believe my garden of guesses is going to be the prettiest of all my gardens."

—*The Churchman.*

### INVESTIGATING INFANT MORTALITY AND ITS CAUSES

The "summer peak" of infant deaths is now beginning. The conditions responsible for this "peak" are described in a series of studies of infant mortality made by the Children's Bureau of the U. S. Department of Labor in six industrial cities.

In Manchester, N. H., more babies died from gastro-intestinal diseases than from any other cause, the rate being sixty-three per one thousand babies born alive. In August more deaths occurred from these diseases than occurred in any other month from all causes combined. Two-thirds of the babies in Manchester were born to foreign-born mothers, two-fifths to mothers who could not speak English, over one-sixth to illiterate mothers. Nearly half of them were in families where the father's earnings totaled less than \$650 a year, and over two-fifths were to mothers who were gainfully employed during the year following the baby's birth. Mothers who worked away from home were in most cases obliged to wean their babies, and did not understand the importance of care and cleanliness in giving artificial food. Only seldom did a mother report that she modified the baby's milk.

In Johnstown, Pa., Waterbury, Conn., and New Bedford, Mass., where similar conditions prevailed, the infant mortality rates for diseases of the digestive system were thirty-two, forty-one and forty-eight, respectively.

In Saginaw, Mich., and Brockton, Mass., where the proportion of foreign-born, illiterate and gainfully employed mothers was comparatively low, and incomes more nearly adequate, artificial feeding when resorted to was more scientific. The infant mortality rates from gastro-intestinal disease were only eight and twelve respectively.

These reports emphasize the importance of family income and better domestic and municipal sanitation. But they indicate also the need of teaching mothers how to take care of babies. The lowest rates for each one of these cities were for breast-fed children, so that mothers should be taught first of all to nurse their babies. But, as several of the reports point out, the difference in rates for the artificially fed of different nationality and economic groups is almost as striking as the difference in rates between the breast and the artificially fed, due to the care, or lack of care, used in preparing the food.

Babies who perish because their mothers do not know how to take care of them, thus piling up the tall black monument of summer deaths, can be saved if baby health centers, a system of visiting nurses, and other forms of educational work are established. The infant mortality in cities where these measures have been tried has been markedly reduced.—*Children's Bureau, Washington, D. C.*

#### Sabbath School. Lesson VI—August 7, 1920

THE KINGLY KINDNESS OF DAVID. 2 Sam. 8: 15; 9: 1-13

Golden Text.—"David executed justice and righteousness unto all his people." 2 Sam. 8: 15.

#### DAILY READINGS

Aug. 1—2 Sam. 9: 1-13. The Kingly Kindness of David

Aug. 2—Psa. 26: 1-12. David's Prayer

Aug. 3—Matt. 25: 34-40. "Ye did it unto me"

Aug. 4—2 Sam. 7: 1-11. David's Kingly Desire

Aug. 5—Deut. 28: 1-14. Blessings for Obedience

Aug. 6—Col. 3: 12-23. A Heart of Kindness

Aug. 7—1 Thess. 5: 14-24. Royal Precepts

(For Lesson Notes, see *Helping Hand*)

"If I have made gold my hope, And have said to the fine gold, Thou art my confidence; If I have rejoiced because my wealth was great, And because my hand had gotten much. This also were an iniquity.—*Job 31: 24, 25, 28.*

## Lone Sabbath Keeper's Page

### MRS. CHRIS WHITE, A LOYAL SEVENTH DAY BAPTIST AND L. S. K.

MRS. ANGELINE PRENTICE ABBEY

More and more am I impressed with the wonder of God's power, and how marvelously he uses his children in the great work of revolutionizing the world. There have been a good many famous people among Seventh Day Baptists, though the world outside of their immediate vicinity has not always known to what religious denomination they belonged. The readers of the press are more interested in what people do than in what they are.

Mrs. Chris White, known as "America's Champion Red Cross Worker," is an earnest Christian and Lone Sabbath Keeper, living at Dell Rapids, S. D. E. C. Rogers, staff writer for the Newspaper Enterprise Association, wrote of her for four million, one hundred thousand readers in December, 1917: "When the editor said, 'Find out what Christmas gift the star Red Cross worker sent to Sammy,' I didn't go to Washington or New York, and I didn't hunt up any fashionable knitting club. I came to Dell Rapids to see Mrs. Chris White. . . . This is what she did: Raised sheep, sheared them, cleaned and carded the wool, made yarn, colored it to the Red Cross gray and knitted socks, sweaters and helmets for her grandsons in the army and for other boys in cantonments and 'over there.'

"I was born in Denmark," Mrs. White explained, "and came to South Dakota forty-one years ago. I lived through the pioneer life and God blessed me with a large family, and a comfortable home in my old age.

"What I did for the soldier boys isn't much. When I sheared the sheep and combed the wool, spun the yarn and knit the socks, I had no idea of anybody taking any notice of it. I simply did it for the soldiers. To me it seems very easy, because it is something I learned in childhood.

"Up here, you know, we women can't run to the store every time we need a little yarn; and they charge too much for the

yarn, much more than they ought to, considering what they pay us for the wool.

"It takes me about a week from the time I cut the wool off the sheep's back to the time I have finished a pair of socks. Of course I have my house to take care of, and must take good care of my husband."

In the *American-Scandinavian Review*, July-August, 1918, there is an article, "One of the Knitters," with a beautiful illustration of Mrs. White at her spinning wheel from which I quote: "At the edge of the prairie town, Dell Rapids, in South Dakota lives Ane Marie Jensen, of Aalborg, (Mrs. Chris White), a splendid specimen of thrifty, healthy Danish womanhood. When I entered the well-kept home, a savory odor of freshly fried doughnuts greeted me, but I had to cross the road in order to find the maker. Briskly she stepped out of the neighbor's house explaining that she had just brought over a few doughnuts for the 'old lady'—who hardly claims more years than Ane Marie herself, but Ane Marie is seventy years' young. I explained that a New York magazine wanted to publish the story of the socks she had knit from the wool of her own sheep, sheared, carded and spun by her own hands. 'Oh, so much fuss about those socks! Why, I've all my life raised sheep and knitted—that's nothing new or extraordinary!' and she displayed sweaters, socks, shawls, all the fruit of the labor for her immediate family. 'In Denmark I raised sheep and made my living by knitting, and when we came to Dakota forty-two years ago, of course, we kept sheep. I was young then and had strong hands, and the farmers used to have me shear their sheep. I have done as many as thirty-five in a day. I remember once when one of my children was a baby in arms, a farmer called for me to help him, and as I couldn't leave my baby, he lifted the cradle, baby and all into his wagon. Yes, those were busy and happy days!' and a soft light came into the brown eyes. 'I have had ten children and raised seven of them, and my second husband also had seven children, so you see I have had a large family to care for and now I think I should have a rest.'

"As I looked at the strong, fine face, I said impulsively, 'Oh, you can do much yet.' 'I can do some,' she said with spark-



ling eyes, 'Now the children are married and scattered I have plenty of time to spin and knit, and I want to help keep the boys warm. I have a grandson in the army myself, Harvev Pederson, in Spokane'—she showed me a snapshot of a young soldier saluting—'and I want to do my share for Uncle Sam who has done so much for me and mine.'"

About her religious experience Mrs. White said: "God called me in Denmark, but I didn't listen. About forty years ago in South Dakota I saw some friends baptized, and I thought, oh, I want that. I was converted and convinced of the Sabbath by the teaching of Martin Oleson who showed me the Sabbath in the Bible. For many years we had meetings in the homes, meeting in four homes alternately. Later Peter Nelson was the leader. He gave us some good sermons. Our Sabbath school was in English for the children, and in Danish for adults. We had a large society in those days." Some have moved away who are still faithful and doing valiant service where they are. Some have left the Sabbath. Now there are only two left at Dell Rapids of the once strong society, Mrs. Chris White and Mrs. Nels Norgaard.

**IN MEMORIAM—MRS. ELLA E. KELLOGG**

The Ladies' Aid Society of the Seventh Day Baptist Church of Battle Creek, Mich., at a meeting held July 8, 1920, unanimously adopted the following preamble and resolutions prepared and presented by a committee appointed for that purpose:

WHEREAS, Death, the great enemy of human hopes and happiness, has entered our fold and taken away from our companionship our beloved sister and associate, Mrs. Ella Eaton Kellogg, who departed this life on July 14, of this year after years of invalidism and months of weary suffering, therefore,

Resolved, that we hereby record our deep sense of the great loss we have met in being



deprived of her wise council and sweet companionship.

Resolved, that we shall ever cherish the memory of her faithfulness, her kindly Christ-like virtues her high example in Christian living, and that we shall still derive inspiration from her manifold teachings so well calculated to enlighten those who have the duties and responsibilities of home-making and home-keeping resting upon them.

Resolved, that we renew our covenant to be faithful to our trusts as women and as mothers, and in our various spheres undertake to perpetuate the work she has so nobly begun and carried forward.

Resolved that we assure her husband, by whose side she stood so faithfully for over forty years, of our sympathy, of our continued interest in his great work, of our prayers in his behalf, and of our readiness to co-operate with him in his great work for the uplift and benefit of humanity.

THE LADIES' AID SOCIETY OF THE SEVENTH DAY BAPTIST CHURCH,

MRS. W. B. LEWIS,  
Secretary pro tem.

Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings, Like an eagle that fieth toward heaven.—Proverbs 23: 5.

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**DEATHS**

**CARPENTER**—Clarence James Carpenter, son of James and Mary Bullis Carpenter, was born November 11, 1871, near Alma City, Wasua Co., Minn., and died June 17, 1920, at St. Joseph Hospital, Chippewa Falls, Wis., from shock and injuries received while blasting with dynamite.

October 2, 1904, he was married to Miss Jennie Burdick, of Dodge Center, Minn., who with three sisters, Mrs. C. J. Holms, of Windsor, Cal.; Mrs. Edom Moon, of Lodi, Cal.; and Mrs. George Gates, of Lansing, Mich.; and one brother, Carl Carpenter, of Frederic, Wis., are left to mourn his loss.

Mr. Carpenter came to New Auburn, Wis., nearly twenty-one years ago and had lived in or near that village ever since. He was one of those warm-hearted, energetic, capable persons that is always in demand when sickness or trouble called for a dependable helper. He was an active member of the Cartwright Church and will be greatly missed both by the choir and congregation.

A large concourse of friends and neighbors attended the funeral service, which was held on a lawn near the church June 19, Rev. Frank Warren of this place officiating. R. W.

**SEVERANCE**—Mrs. Emma Sophronia Grow Severance was born April 22, 1875, at Little Genesee, N. Y., and died June 18, 1920, at Plaza, N. D., at the age of 45 years, 1 month and 26 days.

She was united in marriage to Arthur B. Severance April 5, 1892, and to them were born ten children, nine of whom are now living. She gave her heart to God and was baptized, uniting with the Pleasant Grove Seventh Day Baptist Church in the autumn of 1898. She remained a member of that church until it was extinct.

Sister Severance was always a loving and faithful mother and wife and tried to show by example and precept the true Christian life, and especially to be loyal to the Sabbath of the Christ amid many discouragements and isolation as an L. S. K. When the writer visited her home in 1915 she was delighted with the coming of the "home missionary" and several services were held in the home. She was anxious for her family and neighbors and did what she could to influence them in religious matters.

She will be greatly missed and mourned for by her husband, and remaining children, Archie, Clifford, Charles, Francis, Giles, Winnie, Ruth, Hazel and Chester. She leaves three brothers and two sisters: Benjamin Grow, of Makoti, N. D.; George Grow, of Parshall, N. D.; Dennie Grow, of Battle Creek, Mich.; Mrs. Martha Jones, Flandreau, S. D., and Mrs. Edna Coon, of Grand Rapids, Wis., and a host of other relatives and friends.

H. D. C.

**THE SABBATH RECORDER**

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

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

Terms of Subscription

Per Year . . . . . \$2.50  
Per Copy . . . . . .05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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