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
THE SABBATH RECORDER

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 its 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 says: "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon 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 it even "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 for that reason. 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 power 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 fellowmen. 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 works 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 even " call the Sabbath a delight, the holy of the Lord, honorable;" are sure of the promised blessing.

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 she began to realize that some deep-seated prejudice or misunderstanding existed among those she was trying to help, making an impasse 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 and faith 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 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, he was lost in his security 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-forgetting, 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 faith, but not always. Our Master had to toil by the way of sacrifice even to Calvary's cross to make his love and mercy known to all the world. He is an example to us all.

The Intercollegiate Prohibition Association, 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 of the colleges of Europe are expected to attend. The Intercollegiate Prohibition Association of the United States of America will also be represented.

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

Meetings are being held in various parts of the United States, where 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 Who can estimate the value of The Books and charm of good books? For many years we have been familiar with the faces of our friends, the books that have come from the cases along our study wall, and correctly we gave to 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 days are, 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 are our friends in 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
eclipses, 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 pur-
pose 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 unreac-
achable. But not so with our friends the
books. They do not die. For nearly half
a century some of ours have stood by us
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 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
point the way and give us serenely scenes
of lands beyond the sea, or Spurgeon, or
Beecher, or Gibson, or Cuyler, or Munger,
or Orr, or Denney, to expound the won-
derful 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 for more than a half century has been,
as a layman, closely identified with prac-
tically every Seventh Day Baptist denomina-
tional 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 ex-
cellent spirit and one of superior good judg-
ment? A safe counselor and sympathetic
friend.

In 1885, when Conference was at Alfred
Brother Clarke was his 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 cher-
ish fond memories of this loyal friend and
faithful Christian worker.

DETOIT 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 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 im-
mersed Christians, irrespective of denom-
ination, who observe the Seventh Day of
the week. The objects of the Union are:

1. To form a special bond of union be-
 tween "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 employ-
ment, 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 encour-
agement, 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 Sabbath-keepers; that is, persons who will keep the Seventh Day
Sabbath but for business or other difficulties.

The following officers were elected: Job
J. Scott (Seventh Day Adventist), presi-
dent; Robert B. St. Clair (Seventh Day
Baptist), secretary; Mrs. Thomas McCou-
brey (Seventh Day Adventist), treasurer.

Vice presidents are to be elected later.
It is reasoned here that many Sabbath-
keepers in Detroit and vicinity, whether
attached or unattached denominationally,
will unite with the Detroit Christian Sab-
bath-keepers' Union.

In Detroit, in addition to four or five
Seventh Day Adventist churches, there are
two church homes and Saints of Christ,
one church of the Living God, one Pente-
costal 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.

The Detroit Union, in furtherance of
Item Two has already organized a Sabbath
school with Brother Scott as superinten-
dent. A supply of Helping Hands and
Junior Quarterlies, ordered from the Ameri-
can Tract Society, is being used, and SABBATH RECO.

WANTED

An active, earnest, honest man
To work through life the best he can.
On sea or land, through fire or storm,
To hold his place with grip most firm.

Listen, 0 youth, the world needs you
To be a man born noble 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, 0 maid, the world needs you
To sweeten life all through and through.

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 Fosterward 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 changing 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.


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 wondrous 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 beauty 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.
SABBATH RECORDER

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 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 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. Larger building to be fitted up steps.

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.

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 tell by the pictures and mottos 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-school 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.

Mr. and Mrs. Snell 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 entained 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 not 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 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 doctors' 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 Burmese who have been 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 go to reach them in the gospel, 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. She remembered 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 among 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 Bible work among the people 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 stand and all among the villages and hamlets in sight Christianized, and that is 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 Chinese 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. The second son came, but it 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 decided to do the same with and so with the fourth and fifth. When the parents were old and were 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 he gave a mission 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 cemetary and stood around the coffin 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 Chinese of Clifton Springs at which some of the missionaries dressed in costumes 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 flowers in a glass, and they tell me a beautiful story of need and beauty. And oh, this little walk I did this morning—all alone. (It is not often I have the opportunity to go out for a walk like that), and 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 poor. And one day someone 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 week, but 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 when they go to work they make it so messy. You would see the cobwebs all black with dust and soap 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 malaria 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 who is improving 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 alike from me, 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 feel very sad about one of the women, a convert. She has gone away 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 one 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. Gelemia Cook and Mrs. Bertha Osborne, 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.

_The Sabbath Recorder_ is a weekly religious magazine that was published from 1867 to 1965. It was a primary source for the Seventh-day Adventist Church and contained articles on various topics, including religious teachings, community news, and reports from different mission societies and schools. The content of the magazine reflected the values and beliefs of the Adventist Church, including its emphasis on a Sabbath rest, vegetarianism, and its mission work around the world.
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: "Pray 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 separation 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 was a day of national celebration. 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 was gained on the field of Bunker Hill, Massachusetts, June 17, 1775.

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 dedications of the 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 thrones of the Revolutionary War gave birth to our starry emblem, but it was the need of the man, 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: "Pray 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'?"

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AMERICANIZATION AND CHURCH WOMEN


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 setting 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 where to go or how to care for it. 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 that 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, as 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 and sometimes as many 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 and sometimes as many 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.

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 hedges to find the lost sheep?" "Yes, it is 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 were able to come to him, but 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 superstition 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.
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 she 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 think of it, you are a child in the beginning of it all. We all, 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. Those most lasting 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 its power. And so 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 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 his school work. 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 Mrs. Livingston, "but I do not feel as though I could spend much time from my summer's work to take him in. 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 knew it.

This is a country where they will go to 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. Mrs. Livingston would not go but had some business a few miles to the north, so she told him to come and look after the farm. When they arrived at the farm some one questioned, replied, "I reckon there is a so few means of going.

"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. You know we are Adventists but we have no 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 Livingston's were not at home and it was nearly evening. The carrier left them 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."
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. 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.
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 a conference program chairman of the United Society of Christian Endeavor; and he 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 soldier. 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 at Alfred. 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 attend 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 indeed 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 sterner 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 same 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 to gain 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; 13:12)

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 today — especially in the light of our 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 if a failure of the church to furnish the kind of recreation that we desire re- lies on us from the responsibility of choosing what our recreation shall be. No organization can build a Chinese wall around these problems from the Christian point of view.

CHRISTIAN ENDURE 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, DeRoyter, 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 devoted follower of Christ, a brother of Christ, one who believes in 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 community.

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 your attention.

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 people say that the chances of 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-


**THE SABBATH RECORDER**

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. On the other hand, it is often 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 can expect at first to do exactly what 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 in front of a group; 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 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. This 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 working 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

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**THE SABBATH RECORDER**

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 1883, 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. Many who attended in 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 itself in its 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 it improved greatly on one that 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 the children again on the programs. It was found for programmatic reading, more than, a mere recognition that the Young People's Board was present. The pageant was 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. If these papers may be printed in the Recorder, it will be a wise move. 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 iminent shower broke up the fun a little before schedule time, but all had had a jolly good time just the same.

During the afternoon a group picture of the young people had been taken, and this was the occasion of a closing session of the Young People's program, Rev. William M. Simpson having in charge the program. 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" was so evident at the Eastern Association was wanting at the other associations. Only another forceful reminder of the need of trained leadership 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.
"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-thirds to mothers who could not speak English, over one-sixth to illiterate mothers. Nearly half of the families responsible 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, as 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 KINGLEY KINDNESS OF DAVID. 2 Sam. 8: 15; 9: 1-13

Golden Text.—"David executed justice and righteousness unto all his people." 2 Sam. 8: 12.

DAILY READINGS
Aug. 2-2 Sam. 1: 20. 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. 10: 14-16. Blessings for Obedience
Aug. 6—Col. 3: 12-23. A Heart of Kindness
Aug. 7—1 Thess. 5: 1-4. Percepts (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 was an iniquity.—Job 31: 24, 25, 28.

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 was also 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 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.

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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, 1918, thus: "Her mother answered, '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 knitted 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 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 in a few doughnuts for the "old lady"—who hardly claims more years than Mrs. White herself, but 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, Oh, what 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 spinning, I could not, even if I had to, live forty-two years ago, of course, we kept sheep. I was young then and had strong hands, and the farmer's 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 aris, a farmer called for me to help him, and 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 taking care of seven children, so you see I have had a large amount of work to do, 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, Harvef 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 Olson 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 trust 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 Ladles' 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 flieth toward heaven.—Proverbs 23: 5.
DEATHS

CARPENTER.—Clarence James Carpenter, son of James and Mary Bullis Carpenter, was born November 11, 1871, near Alma City, Wasuwa 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 Gates, 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 with the Pleasant Grove Seventh Day Baptist Church in the autumn of 1888. 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.; Dennis 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.